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"Prodigal" fathers – the value of a true father.

In the world of today the institution of family is under the influence of deep and fast-paced social and cultural changes. Some families go through this in loyalty to the values that constitute for the institution of family. Others, while standing unsure and lost in the face of their duties, sometimes doubt and almost lose their awareness of the ultimate meaning of the truth of married and family life. Others still, as an effect of the injustice they have experienced, have problems in exercising their basic rights.¹

A new ages brings with it new challenges, plans and possibilities, but at the same time becomes a time for reflection on something that has gone, that has been lost irrecoverably, but there still is something that can be salvaged for future generations. There is an increasing amount of confusion and chaos in the modern world, which promotes life on the one hand, but on the other hand creates conditions and means to end it. Fashion, new ideologies result in people's tragedies and authorities and values are destroyed and ridiculed. The institution of family is broken and deprived of support and development. Man and woman lose their identity, they become tools of consumption that is aimed at a new image of interpersonal relations that stray from moral and ethical rules. This destroyed dignity leads to an image of "prodigal fathers" and with them "prodigal children".

The plot of Saint Luke's parable of the Prodigal Son² is universally known. However, in the modern world it is realized paradoxically³, because many times it is the father who leaves and wastes the riches and values and himself becomes the "prodigal father". Many examples of fathers leaving the family physically as well as mentally, spiritually and emotionally can be noticed.

When Rembrandt was working on his "The Return of the Prodigal Son" he was almost blind, and that is why he put emphasis on the role of touch. Eyesight often leads us towards the attractiveness of evil and sets us on a path to getting lost, rejecting all that is valuable. Many times it is a tragedy for the family. The father's detachment from his wife, children,

¹ FC, 1

² Łk 15, 11-32

³ J. Nagórny, *Posłannictwo ojca w kontekście współczesności* (The Mission of the Father in the Modern World), in: *Oblicza ojcostwa* (The Faces of Fatherhood), ed. D. Kornas-Biela, Lublin 2001, p.64.

faith and national traditions, God's blessing brings down a curse that is drastic for his existence, morality and spirituality.⁴

John Paul II described it: The place and duties of the father in the family and for the family are one of a kind and irreplaceable values. As experience teaches, the father's absence in the family causes moral and psychical imbalance and makes family relations very difficult.⁵

The increasing destabilization of the family through divorce, more children outside marriage combined with a lower amount of births indicate a dangerous situation to the society. The problem of the lack of the father hurts increasingly more modern families. When considering the problem of the absence of the father it should be analysed from two points of view - physical absence and being lost in the father's role. In the first case the absence of the father is a result of events like death, the child being born outside of marriage, not admitting to being the father or leaving the family, divorce, separation caused by the father's departure from home as well as in vitro fertilisation.⁶ The absence of the father as a result of being lost in that role brings with it the loss of passing over the male identity, eventually leading up to a loss of manliness.⁷ A lack of identity is a life of temporary torment and a feeling of emptiness which is filled with abusing substances or "swallowing" falsely "fabricated" political views or pseudo religious beliefs created by contemporary ideologies like sects without opposition.⁸

The absence of the father causes a loss in families and makes them stop being an "oasis of love and safety".⁹ Running away from responsibility they accomplish themselves and constantly look for stimulants that will allow them to falsely raise their self esteem. Such attitudes are often accompanied by a customary, medial and cultural situation as well as the gender theory that is entering the marital context and poses a modern threat in the context of complementarity.¹⁰

⁴ M. Guzewicz, *Jak być dobrym ojcem (How to be a Good Father)*, Poznań 2011, pp. 36-37.

⁵ FC, 25

⁶ T. Sosnowski, *Ojciec we współczesnej rodzinie (The Father in the Modern Family)*, Warszawa 2011, p. 79-80.

⁷ C. Risé, *Ojciec niezgoda na nieobecność (The Father - Disagreement for Absence)*, Kielce 2005, p. 50.

⁸ *Ibidem*, p. 68.

⁹ J. Nagórny, *Posłannictwo ojca w kontekście współczesności*, in: *Oblicza ojcostwa*, ed. D. Kornas-Biela, Lublin 2001, p.64.

¹⁰ J. Powąska, *Gender - szansa czy zagrożenie dla małżeństwa (Gender - a Chance or Threat to Marriage)*, in: *Rodzina, młodzież, media (Family, Youth, Media)*, ed.

J. Przybyłowski, E. Robek, Warszawa 2011, p. 79.

Undermining the role of the father and ridiculing its values leads to an imbalance in the family. The lost authority is also fanned up by the examples presented in the media in television shows leads to a situation in which it is better when the father is absent, because it is the woman who is the guardian of the family and children.

The children's longing for the father becomes greater with the time the father still does not return. A song from *Gang Marcela*, a Polish country-pop band, could be quoted here:

*”Ojciec żył tak, jak chciał, co dzień inne plany miał,
jego fotel - ten przy drzwiach - pusty wciąż jest
Ojciec żył tak, jak chciał, niepoważnie życie brał,
lecz powróci kiedyś tu zobaczyć nas znów...
Wiem, że wróci kiedyś tu zobaczyć nas....”*¹¹

The feminist movement has partially promoted a many of a new age who does everything what the woman tells him and creates an armor under which he is supposed to hide his manliness. Such dominance of the woman leads, among others, to the father's spiritual absence in the family. The father's immaturity towards his role is defined in psychology as the Peter Pan syndrome – a man who does not want to grow up.¹²

The harmfulness of the parents' mistakes is further intensified by the actions of the government. The authorities consider family as a sphere of violence, which is defined even by acts of rebuking the child. This kind of policy is aimed against the fathers who, in accordance with their role, require from their family. Whereas social care institutions show suspicion towards fathers. The interest of the media in the fate of women is big. "The Children's Ombudsman, who should constantly take into account the relation between a father and his child, rather remembers the alimony duties of the father instead of his rights and duties in raising his child. The Children's Ombudsman is silent, just as The Plenipotentiary for Equal Treatment".¹³

¹¹ ”Our father lives as he pleased, new plans every day,
his armchair - the one near the door - empty still.
Our father lived as he pleased, not reating life seriously,
but one day he will return to see us again...
I know he will return to see us again”

¹² T. Sosnowski, *Ojciec we współczesnej rodzinie*, Warszawa 2011, p 84.

¹³ M. Wojciechowski, *Po co tata? (What is Daddy For?)*, <http://wojciechowski.salon24.pl/465325.po-co-tata>, access date 24.11.2012.

We entered the 21st century with a big baggage of paradoxes which introduce chaos in how values and human dignity are perceived. Dignity in itself is closely related to human nature. It is a basic value in every person's life, and that is why *dignity* means self-consciousness, awareness of one's worth expressed through self respect, honor, pride, which constitute for an inner coherency and being in harmony with oneself. By becoming a worthy person we are worth something by deserving something – respect, authority and trust. The feeling of dignity works well in rough conditions, such as various forms of discrimination or violence in the family. That is why we perceive dignity as a value dependant of behavior and situation. When talking of a worthy or unworthy treatment of people we consider ethics and customs.

There are many fathers who never experience their own worth, self satisfaction in many issues of lack of dignity. A lack of real humility leads to giving up everything and departing for distant lands and losing one's sense of dignity.

Thus, one should acknowledge the father figure in himself, and that means becoming the father of his own life, past, which means accepting a mature attitude, discovering true freedom and the extraordinary possibilities that go with it. It is true that we live in a society that goes away from responsibility, which is probably related to the culture of the father's absence that leads to a lack of human dignity and freedom.¹⁴

Today everyone strives to provide themselves an alibi. Psychology says that this results from a bad past, which could have been caused by either an immature or an overprotective mother, or a weak or overly harsh father. Fear was able to condition human consciousness from a new rip so much that it is hard to induce creative behavior in one's self and take up a responsible attitude towards limits more or less related to the past.

Discovering true fatherhood – a theological reflexion

In the recent ages of our history much has changed in the Church. Men more often reject the role of the spiritual leader of the family and transfer the responsibility of caring for the children's spiritual development over to others. The crisis of manliness leads to passivity. Men need a reinforcement of the space around them through spiritual rejuvenation. A strong father needs to have roots in Jesus Christ in order to rebuild his fatherhood. In searching for

¹⁴ A. Cencini, Ojciec marnotrawny (The Prodigal Father), <http://www.katolik.pl/ojciec-marnotrawny,1262,812,cz.html?idr=465>, access date 25.11.2012.

the qualities of a good father one should turn to human models.¹⁵ What comes to mind here is the image and testimony of St. Joseph whose faith arose and become stronger, showing how words should be translated into action.¹⁶ St. Joseph should be an inspiration to completely entrust God the Father and give into His grace because grace is natural and strengthening one's faith is done by every action of someone who wants to develop himself. A father who lives his every day life learns how to be smart, well-mannered, happy, honest, noble, stable and hard-working.¹⁷

St. Joseph, in the times of crisis of fatherhood, particularly becomes a patron of fathers. He makes people realize the importance of the father's presence, because his absence means the doom of civilization. An attitude of humility and service gives the marital bond power. St. Joseph's support leads to curing the family and gives them his happiness and warmth.

God's love makes man discover merciful love in his heart. A lack of such experience does not create an opportunity to free oneself from existential fear and accomplishing his vocation, in consequence becoming the "prodigal father". There is a way of conversion and moral revival, recovering the gift of fatherhood through coming back to God, and family at the same.¹⁸

God created us so that we could discover and understand the love of the father and mother. If that love is absent or expressed wrong then an emptiness emerges in man.¹⁹ The father goes back to being his real self, finding his own dignity and taking joy in God's embrace and His kiss of forgiveness and reconciliation. Inspiring love, the gift from one's self, revives true humanity and real fatherhood.

Seeing and reading the logic of God's love in one's own experiences may be a sign of being open to God's calling, becoming a form of answer and dynamism in all aspects of human and Christian life.

As the background of our discussion, let us assume the parable of the "prodigal" father in the classical meaning – God who awaits and forgives, and man who is sinful, but returns upon discovering his vocation. „At the same we look for for the three characters of

¹⁵ J. Pulikowski, *Warto być ojcem (It Is Worth to be a Father)*, Poznań 2010, p. 217

¹⁶ J. Przybyłowski, *św. Józef- milczący świadek nowej ewangelizacji (St. Joseph – a Silent Witness of the New Evangelization)*, <http://www.jozefologia.pl/starastrona/39Symposium/Ks.-Jan-Przybylowski-Warszawa.htm>, access date 25.11.2012.

¹⁷ Cf. *Ibidem*

¹⁸ J. Nagórny, *Posłannictwo ojca w kontekście współczesności*, in: *Oblicza ojcostwa*, ed. D. Kornas-Biela, Lublin 2001, p. 65.

¹⁹ P.J. Cordes, *Zagubione ojcostwo (Lost Fatherhood)*, Pelpin 2005, p. 25.

this parable in our inner selves, as if we were either the father awaiting the returning son or the reluctant and unready to accept him brother or even all these at the same time”.²⁰

In many complicated situations fatherhood stops being a value. Although contemporary it is increasingly harder to accomplish it still has to change and adapt. The father should not lose his authority and should not be labile. The authorities of the mother and father should be harmonized. Women should use their potential to help men form fatherly attitude anew and establish proper functions in the family.

²⁰ A. Cencini, Ojciec marnotrawny, <http://www.katolik.pl/ojciec-marnotrawny,1262,812,cz.html?idr=465>, access date 25.11.2012.

Rev. Prof. Ladislav Csontos SJ

Selected Dimensions of a New Evangelization

Annotation

As a result of the rupture between faith and culture, at the Age of Enlightenment, in Europe settled the strengthening trend of privatization of religion and morality. Already Blessed Pope John Paul II stressed on the need of re-evangelization, or a new evangelization of the old continent. In spite of many efforts, there isn't noticeable a more substantial movement towards the revival of Christianity which hesitantly enters into the current culture and environment of modern communication and information technologies. Parish communities are rather in the defensive, and it should be on the contrary. Christians should be a leaven in the world, that means they should actively create contemporary culture. From which follows the need for a new inculturation of faith, convergence of faith and culture or incarnation of faith into current culture. The Gospel cannot be actually accepted and lived, if today won't become a constitutive element of culture. This is possible only with the support of the latest information and communication technologies and the activity of individuals in the parish communities which should once again become the creators of cultural development. It shows the necessity to pay particular attention to the following three dimensions: culture, information and communication technologies, parish.

1. Situation

Western civilization and especially the European is since the Age of Enlightenment deflection from faith which is manifested in secularization and disocialization of life. Church, family, state, which were the traditional guarantors of morality and values aren't so any longer. Religion and moral became a private matter. The time has come for a movement towards greater freedom, which among other things brought the disintegration of the colonial system, emphasized on human rights and the expansion of personal freedom. On the other side, appeared the freedom to decide whether to accept conceived life, to do what I want, and as such became practically willful. Europe was swept by two terrible world wars, took place aging of population, and today we have an aging continent with a plurality of cultures. "Non-Christian population in Europe is rapidly increasing in proportion to the rest of the population. The Church recognizes the presence of the seed of Word and rays of God's light in non-biblical religions. In the proclamation and dialogue it is however necessary to take care of the

freedom of the listeners. However, dialogue shouldn't be restricting proclamation; it should be an element in the evangelization activity of the Church..²¹ Scientific and technological progress has brought economic growth and global civilization. „The development of modern technology brings the emergence of the new information society until such point that we can talk about information and communication revolution. ²² It isn't possible to stop this process, but it wouldn't be good to stay out of its reach.

We can see visible signs of our times: „Increase of honor and dignity of a person, stressing, specification and defending of human right. This worldwide dialogue in spite its contradictoriness is evidently the biggest social and political power. The Church entered in this dialogue not only because it has two thousand years long experience with man, but especially because it can offer the whole truth, proclaim the Gospel about man with his past, present and future. ²³ In Eastern European countries „We have in front of us: - environment wounded by Marxism, in which materialism enroots more and more – and as a counterweight the Gospel which wants to incarnate in zealous witnesses of the word and life. ²⁴ The number of indifferent ones and unbelievers and at the same time members of non-Christian religions increases. Slovakia is affected by such phenomenon with certain delay but it is affected in the same measure as the other European countries.²⁵

The Western civilization and among it also countries of Eastern Europe, urgently need a new evangelization. According to the Bishop Balaz, re-evangelization of Europe is possible to reach only in two ways: If every baptized person will truly pass on the faith to his proximity in Jesus Christ with all his might. If preachers are to fulfill the first requirement, they must be perfectly disposed to it. The preacher must have in himself the intellectual ability to present a healthy teaching in a qualified interpretation, as well as through the example of his own personal life, but he has to play also the spiritual role, ask grace for the one, who he evangelizes.²⁶ If preachers are to fulfill the first requirement, they must be

²¹ CASANOVA, E.: Výzvy a príležitosti pre evanjelizáciu Európy pred rokom 2000. In: *Nová evanjelizácia*. Bratislava: Teologický inštitút sv. Alojza, 1992, s. 21.

²² CSONTOS, L.: Byť otvorení pre znamenia času. In: *Nová evanjelizácia*. Bratislava: Teologický inštitút sv. Alojza, 1992, s. 31.

²³ MRÁŽ, M.: Ohlasovane evanjelia – dokument, výzva, poslanie. In: *Nová evanjelizácia*. Bratislava: Teologický inštitút sv. Alojza, 1992, s. 163.

²⁴ RINDOŠ, J.: Naša spoločnosť potrebuje nádej. In: *Nová evanjelizácia*. Bratislava: Teologický inštitút sv. Alojza, 1992, s. 193.

²⁵ Cf.: LICHNER, M.: La situation de la théologie en Slovaquie. In : *Theologie im Osten Europas seit 1989*. Berlin: LIT Verlag Dr. W. Hopf, 2009, s. 44.

²⁶ Cf.: BALÁŽ, R.: Posledná rímska synoda a reevanjelizácia Európy. In: *Nová evanjelizácia*. Bratislava: Teologický inštitút sv. Alojza, 1992, s. 7.

perfectly disposed to it. The preacher must have in himself the intellectual ability to present a healthy teaching in a qualified interpretation, as well as through the example of his own personal life, but he has to play also the spiritual role, ask grace for the one, who he evangelizes.⁶

The new evangelization has before itself individuals, groups and whole masses of people who are influenced primarily by media. Therefore it isn't possible to realize „the new evangelization for one and half billion Christians and proclamation of the Gospel to more than three billions non-Christians without the use of the social communication media.²⁷ “Christians must simply climb on this new Areopagus.

Studies show large value shifts toward individualism among adolescents in Europe, while in the case of Muslim population in Turkey the value of religion is in the first place.²⁸ In adolescence, the young man discovers a new value, namely the need for privacy. Privacy is necessary, but it is also necessary that the young man should know to open to the outside world. This can be done the best way in a group of equally “affected”. In it can be achieved such things that a person himself could never do, and moreover experience a great feeling of voluntary exchange of self I for a large and more powerful we.²⁹ There have been significant changes "Those who once approached everything sacred with awe, even with fear, in profane, secularized environment thoughtlessly would leave not only own shyness, but also real religious, moral and family values."³⁰

It can be said that the current mentality is full of paradoxes. “On the one hand spreads an anti-life mentality (thinking against life), on the other side exists effort to have a baby at any cost. In first and second case is the baby considered more likely for a "supplement" of spouses, or the “object” of parents.³¹ Some people think that "the main obstacle of the new evangelization are diverse theological viewpoints on authentic teaching of the Church, to which connects also secularization. Niektorí sa domnievajú že „hlavnou prekážkou novej evanjelizácie sú rôznorodé teologické stanoviská k autentickému učeniu Cirkvi, ku ktorým sa

²⁷ Cf.: *Youth in Europe I. – An international empirical Study about Life Perspective*. Editori Hans-Georg Ziebertz, William K. Kay, LIT Verlag, Berlin 2009, s. 201.

²⁸ Cf.: VALOVIČ, E.: *Výchova ako prostriedok evanjelizácie*. In: *Nová evanjelizácia*. Bratislava: Teologický inštitút sv. Alojza, 1992, s. 234-235.

²⁹ KYSELICA, J.: *Aký kňaz pre dnešnú farnosť, Pokus o charakteristiku*. In: *Nová evanjelizácia VIII*. Bratislava: Teologická fakulta Trnavskej univerzity, 1999, s. 131.

³⁰ TONDRA, F.: *Umelé oplodnenie*. In: *Nová evanjelizácia IX*. Bratislava: Teologická fakulta Trnavskej univerzity, 2000, s. 149.

³¹ BALÁŽ, R.: *Posledná rímska synoda a reevanjelizácia Európy*. In: *Nová evanjelizácia*. Bratislava: Teologický inštitút sv. Alojza, 1992, s. 11.

pripája aj sekularizácia. It has to do with inner danger for the Church which is in a moral crisis. It's roots are in the loss of sense for sin, in the loss of sensitivity of conscience, and in neglecting of the Sacrament of Reconciliation.³² From one side is logical, that cultural pluralism leads also to plurality of theological viewpoints, but principles are the same.

2. Change of cultural mentality

Since the mid-twentieth century, we are dealing with perhaps the biggest change of cultural mentality. Especially young people, who daily spend hours on the internet, have become the protagonists of these cultural changes. In the first post-conciliar years was given more immediate attention to atheism as to the culture. In the last years however, the seriousness of the topic „atheism“, is appearing less (at least militant or intellectual atheism) and it changes in emphasis: some would argue that the prevailing form of unbelief is today rather cultural as ideological. It's more a matter of lifestyle than way of thinking. Therefore, from the point of view of pastoral theology of faith overall view of culture acquires a new meaning.³³ Recently appeared completely new areas to which it is necessary to pay attention, in order to be understood and evangelized.

Hudacek has stated a generally accepted view, that „Traditional unifying elements in Western society are one behind the other on the decline. The Christian society is disappearing. Family stopped being a place of unification of its own members. Even the work itself in various forms of professions, now dominated by technology, is in decline.“³⁴ fact is that „the contemporary society unwittingly begins to change preference of values, which become the universal human norms of coexistence of a human as a being who is missing something, or even something he is fulfilled with, or motivating a man who chases material, which gives sense to his value orientation.“³⁵

Changes in cultural mentality marked the understanding of marriage and family as the basic structure of human society. „In the case of young people comes forward the conspicuous relativization of mutual relationship, even its trivialization. It wipes the distinction between

³² BALÁŽ, R.: Posledná rímska synoda a reevanjelizácia Európy. In: *Nová evanjelizácia*. Bratislava: Teologický inštitút sv. Alojza, 1992, s. 11.

³³ GALLAGHER, M. P.: Nový význam kultúry pre pastorálnu teológiu. In: *Nová evanjelizácia IV*. Bratislava: Teologický inštitút sv. Alojza, 1995, s. 45.

³⁴ HUDAČEK, M.: Kultúra mladých a viera. In: *Nová evanjelizácia IV*. Bratislava: Teologický inštitút sv. Alojza, 1995, s. 71.

³⁵ HERIANOVÁ, A.: Kresťanstvo v masmédiách – výzvy pre etiku v dnešnom svete. In: *Nová evanjelizácia V*. Bratislava: Teologický inštitút sv. Alojza, 1996, s. 61.

a relationship for life, and relationship for a short time. All marital relationships, including sexual, are seen from the perspective of volatility, provisory, i.e. temporary term.³⁶

Scientific progress through intellectual exploration uncovered and controlled what was for centuries a secret of nature, violated system of faith which was through cosmology and religion thoroughly integrated in traditional societies. That way it gained power, which was slanting before. The development of knowledge developed a typically modern approach of secularization and disocialization. Secularization and pluralism weakened the influence of religion on society and on an individual and lead humanity to the basic presumption that it already reached dominance over its own destiny and over the destiny of the world.³⁷ God became useless for the explanation of creation of the universe and revealing mysteries of the world.

Along with the growth of scientific knowledge and technical development, which manifested itself in preference of the urban lifestyle and urbanization, there has also been seen the tendency of estrangement so much, that the alienation is becoming a fundamental sense of modern man. Frequent reaction to the impoverishment of people's lives is the attitude of resignation, scepticism and attitudes of religious protest. New religious movements represent marginal affair, they are a reaction to the situation of religious need in society. Typical syndrome of this condition is the high measure of individualism, which is tied to a sense of lack of sense, gradual loss of the ability to create a personal, transcendental attitude. The focus of interest is career, ...³⁸ At the same time, however, a man is a person and thus is naturally in the midst of a community „A man as a person has his untouchable dignity, which has its deep basis in the fact, that God created man in his image and called him to supernatural life. Man as God's creature is the centre of all created things, has transcendental determination and is an object of the infinite love of God. God created him from love and from love he also maintains him. Likeness of man with God creates his real dignity and it is the precondition of real freedom.³⁹ Precisely likeness to God's image is that real key to understanding and explanation of human rights.

³⁶ HUDAČEK, M.: Kultúra mladých a viera. In: *Nová evanjelizácia IV*. Bratislava: Teologický inštitút sv. Alojza, 1995, s. 72.

³⁷ Cf.: AMBROS, P.: *Consecratio mundi – prorocství nebo utopie?* In: *Nová evanjelizácia VII*. Bratislava: Teologická fakulta Trnavskej univerzity, 1998, s. 17.

³⁸ AMBROS, P.: *Nové perspektivy pastorální teologie* In: *Nová evanjelizácia VIII*. Bratislava: Teologická fakulta Trnavskej univerzity, 1999, s. 15.

³⁹ VRAGAŠ, Š.: *Ľudské práva vo svetle sociálneho učenia Cirkvi*. In: *Nová evanjelizácia VII*. Bratislava: Teologická fakulta Trnavskej univerzity, 1998, p. 322-323.

Human dignity is demonstrated also in his free creativity, with its own specific expression in art, which was always united with religion. „If society – and in a much bigger measure is it valid for the religious society – will reject art, it will reject a very important means of self-expression, self-communication, but also self-perception, self-experience and self-cultivation, too. If we see this thesis positively, we will receive significant potencies of art that cannot be replaced by any other activity.“⁴⁰ Arts and culture in general are necessary for the expression and living of faith.

3. Inculturation of faith

Changes of the modern world, civilization and culture are the call for a new evangelization. Rapid cultural changes and their dynamics became a permanent call. What took centuries in the past today is realized in one, two decades. It is quite clearly visible that in the case of modern information and communication technologies, which are mainly the domain of the young generation. It is as if the generation of parents was running behind their own children in this field. These new means are also the call for the proclamation of faith in order to not only be understood, but also be involved in a new evangelization. It isn't necessary to demonize them, but search the way, they could become new and effective means of evangelization. Because „all the ways of thinking, teaching, researching, taking responsibility in society have a need to be critically evaluated and to be enriched with Gospel values; what is significantly important, is the inculturation of the Gospel and evangelization of cultures.“⁴¹

As Krapka remarks: „The Gospel message already in the apostolic age put down roots in the Greek cultural environment and itself gradually influenced the formation of Byzantine culture. Constitution of particular Oriental Churches (Syrian, Armenian, Coptic, Ethiopian...) means at the same time significant inculturation of the Gospel to these national cultures.“⁴² Today, thanks to the media, when many processes of intercultural communication are much faster, greater flexibility is necessary.

Truly, the encounter of faith and culture is nothing new: we find it throughout the history of the Church even before the conscious reflexion of this relationship. It is sufficient to recall that the Christian message, originally expressed by concepts of the Hebrew culture

⁴⁰ HLINICKÝ, J.: Umenie v novej evanjelizácii (ako luxus, potreba, či nevyhnutnosť?). In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 72-73.

⁴¹ LIBERTI, V.: Evanjelizácia mladých v podmienkach univerzity La Sapienza. In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 106.

⁴² KRAPKA, E.: Teologické základy inkulturácie. In: *Nová evanjelizácia IV*. Bratislava: Teologický inštitút sv. Alojza, 1995, p. 127.

was later „interpreted“ and transferred in categories of the Hellenist culture, which was used by the first Ecumenical Councils while compiling professions of faith which have persisted until our times. Then we have here the Western Churches „embodied“ in the medieval Ecumenism and consequently into a wider, European. History of the Church proves many examples of the inculturated Christianity, in which diversity not only doesn't harm the unity of the Church, but rather the other way around, gives evidence about it.⁴³

During the conscious reflection on the relationship between faith and culture, we must be necessarily based on the fact that each faith, which should be for a person a matter of life, even life itself, needs cultural mediation. The cultural mediation isn't a method, or style which would be strange to faith, it is a constructive dimension of the faith itself.

It is necessary to make a certain kind of synthesis between the Christian values and cultural elements, because faith without historical mediation of different cultures, cannot be neither understood, nor lived. Although faith is independent from all cultures because it surpasses them, if it won't become a culture, it will never be fully accepted, it won't be considered to be a whole, it won't be faithfully lived. It is therefore necessary, and never a finally completed process.

For the best definition of inculturation is considered this: Inculturation is the inclusion of the Christian life and message in a particular cultural climate in such a way, that this life and this message are not only able to manifest themselves in their own elements of given culture but they also have an inspiring, normative and unifying function thanks to which this culture transforms and re-creates and endeavours to the birth of a new creature.⁴⁴

Only if Christian faith is reflected in the lifestyle and way I live, can it have a significance for man, and can it be also experienced. Without this, the so called „physical“ presence of people would remain practically empty and without durability. From this comes the need, that evangelization would be engaged specifically in the coordinates of space and time, culture and history, on the basis of which different nations differ from each other, but do not devalue their own novelty and specificity of its offer, it shouldn't let itself be „imprisoned“ by some culture to the extent that it would remain deformed. Faith in reality isn't a culture, but cannot exist without being inculturated. It relates to the fact that faith is from the view of its organization an incarnation.

⁴³ Cf.: CSONTOS, L.: *Úvod do filozofie kultúry*. Bratislava : Teologický inštitút Aloisianum Trnavskej univerzity v Trnave, 1996, p. 171.

⁴⁴ Cf.: CSONTOS, L.: *Úvod do filozofie kultúry*. Bratislava : Teologický inštitút Aloisianum Trnavskej univerzity v Trnave, 1996, p. 178.

„If our faith has become culture, we must live a culture. It is not enough to be its observer, commentator, or an occasional user. Only in this way, from the inside, can a priest also be effective in creating culture, can evangelize it by its measure. The Church in the last two centuries lost its culture-creating potential – in the environment of the Church today thrives kitsch.“⁴⁵ – The Christian artists point out.

However, culture is a dynamic whole, it is integrated and at the same time integrating, bringing with itself constructive elements in the form of a vision of the world and being, values and models of behaviour and in its deep essence bringing the religious dimension. Transferring of these constituent elements takes place through symbols which include not only some language, but also the entire organization of society. That shows, it is impossible to think about inculturation, which would be limited to the expressing of faith elements by symbols of a new culture without stimulating dynamic interaction and certain mutual integration. There will inevitably be changes and transformations to both, on one, as on the other side. In fact, the authentic significance of inculturation lies in that bringing two co-essential elements: from one side, it is impregnation of culture by the Christian faith thanks to the effort of the preachers of the Gospel, who present it, incarnated in forms and terms of this culture; on the other side it is sprouting of faith inside a new culture and its effort and abilities to re-express faith according to its own abilities and in the original form.

According to Gallagher „Whole human culture, in the best sense of the word, is exercising human freedom and creativity. Make use of these gifts is constant returning, reflection of the Creator and it is a responsibility, which we received from God for this Earth and history. Any real interaction of faith and culture is inspired by the Incarnation that was by itself cultural. That’s why believers are called to penetrate and willingly accept different human realities as an imitation of God himself. This dialogue of faith and culture shouldn’t be, however, too naive. The same way Jesus suffered in the very close proximity to deformed culture, including religious, which was missing genuine openness to God, the same way the encounter of the Church and culture must signify a transformation of culture by the Gospel.“⁴⁶

4. Information and communication technologies

Cultures developing throughout centuries are qualified not only with the help of authority corresponding to some values, but also through tradition. In our present, more

⁴⁵ ČARNÝ, L.: O potrebe kultúrnej formácie kňaza. In: *Nová evanjelizácia VIII*. Bratislava: Teologická fakulta Trnavskej univerzity, 1999, p. 41.

⁴⁶ GALLAGHER, M. P.: Nový význam kultúry pre pastorálnu teológiu. In: *Nová evanjelizácia IV*. Bratislava: Teologický inštitút sv. Alojza, 1995, p. 46-47.

sophisticated cultures, phenomenon of communication acquired in its own way such influential power and intensity than ever in the past, with regard to its own structure, as well as „educative examples“ spreading values (or lack of values). Mass media reduce the physical distance, lead to the standardization of the language, they become judges of the social status, modified structure of family, contribute to the growth of material values, promote practical materialism and they are the general factor of social and political change.⁴⁷ On these „given factors“, the philosophy seeks to find balance of everything personal, and it must define some observed impacts of mass media on culture.

Among the changes that mass media brought in the culture, it should be first of all emphasized a certain modification in the contents, in which is expressed the diversity of values and requirements. Not all have the same values and models, thus creating a confrontation which is especially critical to each cultural and ethical absolutism. Particularly exacerbated it becomes because of the fundamentalist approach to the expression of values in one's own culture.

There is a much deeper impact which is originated on a latent level, which leads to the structuring of the person and criteria of judgment of founding values. „The media is the mean, at first sight neutral and used in a good and bad way, without the position of power or other claims. Instead of the mean of mutual communication it can become a mean of power, unfreedom, lack of culture and immorality.“⁴⁸ „Today, thanks to the development of the new communication technologies, media became an agent, which in a high extent generates decisive influence on creating a model of social life and through that a value system, on the nature of interpersonal relationships, on the quality of the human environment, largely determining opportunities and the direction of a person and society.“⁴⁹ The Church has nice statements about media, but practice is sometimes very far away from them. They speak a clear language and are determining for good media politics of the Church. „But right here is the problem. So it is with the Holy Scripture. It is here already two thousand years. It is necessary to promote the Holy Scripture to life, here and now.“³⁰ The same is valid also about Church documents.

A man who lives in the mass media society, thus has a new challenge ahead: the need to augment the capacity of analysis, reasoning, choice, thus the gigantic „market of news“ did

⁴⁷ Cf.: CSONTOS, L.: *Úvod do filozofie kultúry*. Trnava : Dobrá kniha, 1996, p. 141-142.

⁴⁸ Cf.: KOLÁŘ, P.: Masmédia – nebo komunikace? In: *Nová evanjelizácia V*. Bratislava: Teologický inštitút sv. Alojza, 1996, p. 82-83

⁴⁹ Cf.: KOPROWSKI, A.: Wieloaspektowość polityki duszpasterskiej Kościoła wobec mediów. In: *Nová evanjelizácia V*. Bratislava: Teologický inštitút sv. Alojza, 1996, p. 85

not monopolize the domination of the idea. It is given that information in its everything containing significance can easily become an instrument of pressure on the cultural system.

Western democracy that further gains the liberal dimension and even in an anarchist form, if it wants to stay a real democracy, it must renew the other two slogans of the French Revolution: Equality and Fraternity. Only then will it come to revealing of things that are well-recognized from the market economy and triumphant capitalism (market without rules, without borders, without ethical frontiers): freedom of events and enterprise (which are actually the values) and glorification of wild liberalism; freedom of the press and communication and television management in the hands of egoistic owners of media for the protection of their egoistic interests and wilfulness. It isn't a question of condemning or demonization of mass media; for ones who manage them, it is the question of respectability and justice; for ones who receive them, it is the question of their education to a responsible and critical reception.

„With the spread of computers, internet and mobiles, appeared also a new type of addiction – whether it is to the internet, internet and mobile communication, or to computer games. Escape into the virtual world, deterioration of social relations and closing oneself before the surrounding, split of identity to the real and virtual – until the loss of contact with reality are phenomenon, which shouldn't leave parents indifferent. ... It is important that the media do not display reality, but that they create it. The media are a construction, containing ideological and valuable messages, and those private ones have primordially commercial interests... The value structure and integrity of a person is therefore focused on issues related to factors, which in the present take part in the fragmentation and discontinuity of a man. Without integrity, based on a solid and consistent value and a holistic concept of identity, ceases to be present in a person's life also a very important factor, sense of life. If decreases orientation for sense, worsens the psychohygiene, increases the number of frustration effects, enhances neurotic and depressive tendencies. Dnešnými médiami predstavovaný ideál dobrého života sa zakladá na vyhľadávaní zážitkov slobody v podobe cestovania, adrenalínových športov, voľného pohodlného, nestresového života spojeného iba so zábavou.“⁵⁰ Ideal of the good life presented by media is based on search of experiences of

⁵⁰ SLAVÍKOVÁ, N.: Rodičia stratení vo virtuálnom svete. In *Culture and morals of family in globalised society*. Trnava, Editors Vladimír a Mária Ďurikovič, 2012, p. 181

freedom in the form of travelling, adrenaline sports, free, comfortable life without stress connected only with entertainment. ⁵¹

According to Scurkova we can summarize areas important for work with media and modern information and communication technologies, in five points. „ 1. The Church must create the public opinion . 2. The Church must realize communication. 3. The Church has to meet the educational and prophetic role. 4. The Church can influence media if it will be professionally involved. 5. Christians should work in media and assume responsibility. ⁵²

5. Parish

The Second Vatican Council emphasized ancient teachings that the Church is essentially a community. Jozef Kulisz reminds us of statements of the Church Fathers about the community of the Church about *Communia* (*koinonia*), on which are built his teaching Council Constitution about liturgical renewal of the *Sacrosanctum concilium*. „According to the John Damascene unity of Christians is expressed by the Lord’s sacrifice when the Lord calls His body the bread, which is originated from a lot of grains, and the wine His blood, which is created from many berries. It expresses that Christian community was originated from many individuals, who are united through the Body and Blood of Christ and create His Mysterious Body. It gives also an indication of Saint Cyprian which expresses the unity of Christians based on the Eucharist. ⁵³

Centre of the mystical life of the Church is proclamation of the God’s word and celebration of the Eucharist. It brings in the humble service of proclaimers of God’s mercy when it is alive and lived in a priest’s service. ⁵⁴ „At the Last Supper, on the night he was betrayed, our Saviour instituted the Eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again.“ This he did in order to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed. “ (SC 47) Offer made present is not a passive event, but

⁵¹ SLAVÍKOVÁ, N.: Rodičia stratení vo virtuálnom svete. In *Culture and morals of family in globalised society*. Trnava, Editors Vladimír a Mária Ďurikovič, 2012, p. 181

⁵² ŠČURKOVÁ, M.: Masmédiá a kvalita života. In: *Nová evanjelizácia IV*. Bratislava: Teologický inštitút sv. Alojza, 1995, p. 205

⁵³ KULISZ, J.: Eucharystia sakramentem jedności w rozumieniu Teilharda de Chardin. In: *Studia Theologica Varsaviensia* UKSW 38 (2000) č. 2, p. 141.

⁵⁴ Cf.: LICHNER, M. Pohýňaný milosťou k službe v pokore, Žité a ohlasované kňazstvo podľa svätého Augustína. In: *Patristická literatúra a európska kultúra*. Trnava : Dobrá kniha, 2008, p. 74-75

she makes present the Saviour Jesus Christ himself, who everything, that exists, wants to unite and bring to the Father (cf. SC 48)⁵⁵ But this mystical community is also the human community and it is revealed through it.

The Church is essentially a community. According to Joseph Ratzinger „faith represents a network of mutual interdependency which is at the same time a network of solidarity from one to another, where everyone supports the other and encourages the others. This basic anthropological structure appears also in our relationship with God and here is also found its original form as well as its integrating focus.“⁵⁶ Community isn't in his understanding only something, what is additionally connected to the life of the Church, but it is his centre and constitution. Parish is a privileged place which is created and lived in everyday life of the community of the Church. Jozef Kyselica emphasizes that a parish community is based on „the dense tissue of human relationships.“⁵⁷

According to the Czech theologian Ambros „Pastoral theology will need to ask more about what calls for an overall concept of life and how this can be achieved. Pastoral theology must create life because it is based on the internal experience – life, how it is and how it should be. It should be realized that also an unreflected life is a value.“⁵⁷ Changes of the cultural mentality are the challenge for pastoral theology and particularly for the life of the parish community. Parishes, particularly urban, not only occupy large territories, but also in their scope live many thousands of people immersed in deep anonymity, in atheism and in religious indifference. Believers live side by side with members of other religions and people without faith, but often it isn't possible to feel their presence as of an evangelical leaven. Parish is and surely must be the basic place of evangelization as a constantly reviving community of faith.“⁵⁸

Here it shows that despite the irreplaceable role of the priest in the parish, it is also a big God's gift if there is lay people in the parish, who live in a deep personal unity with Christ and try to live thorough going life according to the Gospel, they are the real Gospel leaven. The new evangelization of our parishes surely has many actual areas which should be

⁵⁵ KULISZ, J.: Eucharystia sakramentem jedności w rozumieniu Teilharda de Chardin. In: *Studia Theologica Varsaviensia* UKSW 38 (2000) č. 2, p. 143.

⁵⁶ RATZINGER, J. : Papa Benedetto XVI, L'Europa di Benedetto. Nella crisi delle culture, traduzione di Lorenzo Cappelletti e Silvia Kritzenberger, Libreria Editrice Vaticana e Edizioni Cantagalli, 2005, p. 142, cap. XII.

⁵⁷ AMBROS, P.: Nové perspektivy pastorální teologie In: *Nová evanjelizácia VIII*. Bratislava: Teologická fakulta Trnavskej univerzity, 1999, p. 21

⁵⁸ CSONTOS, L.: Predslov In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 7

stressed, but principally it should be done in a quality catechesis and in the formation of community.⁵⁹ Without involvement of lay people, however, it is impossible to have hope for a new evangelization. In the spiritual renewal of the Church youth has its own role in the general level as well as in the local. Renewal of life in the parish must focus on the evangelization and catechesis of the youth.⁶⁰ Young people of all generations are always characterized by the desire to be different from the previous generation. It's natural and surely by God encoded law of development, growth, improvement, given to the whole creation, especially to humanity.⁶¹ Youth is especially sensitive for interpersonal relationships and for friendship. It gives a basis to its sense for community.⁶² Even today it is mainly young people, who are the main carriers of development of the information and communication technologies „From the sense of personal responsibility immediately follows also an active approach to evangelization. „Passivity, waiting and bitterness are in direct contrast to joy, that we can experience only in the case, if we actively and with initiative proclaim the Gospel, if we create and prepare situations for its proclamation.“⁶³

Inspiring is ultimately a statement of Gallagher „Very rarely I found disbelief where a youngster learned to personally pray or where he had a reasonable and attractive religious education or where he was a member of a smaller Christian community with the possibility of mutual friendship and exchange or finally, where he could regularly and generously help to the less privileged members of human society. All four together are practically unshakeable as pillars of faith. They are as old as the Acts of the Apostles where we read that believers were faithful to teaching and to the community of apostles, participated in prayers and breaking of bread and they shared what they had with poor. And the words written by St. Luke are valid also today: Gained the favour and admiration of all the people and „ Day by day the Lord added to their community.“⁶⁴

⁵⁹ Cf.: RÁBEK, F.: Farnosť – miesto a východisko evanjelizácie. In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 138

⁶⁰ Cf.: KRAPKA, E.: Evanjelizácia mládeže a farnosti. In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 7

⁶¹ BALÁŽ, R.: Mládež – budúcnosť Cirkvi. In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 15

⁶² BRUNCLÍK, A.: Vyzrievanie mladého človeka v láske a otváranie sa pre život v dvojici. In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 30

⁶³ Cf.: BENKO, P.: Radosť z evanjelizácie. In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 24-25

⁶⁴ GALLAGHER, M. P.: Komunikovať vieru v novej kultúre. In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 61

„It seems, the objective of the contemporary pastoral care is to bring people to the First Holy Communion and then maintain this state. Everything is as though focused on one objective – for people to go receive the Eucharist. And we don't know how to offer them anything else. As the answer to such a state originates an attempt for a new model of parish which doesn't serve only as a model, but becomes a reality in different parishes in Poland.“⁶⁵ Model of parish, according to Professor Blachnicki, founder of The Light-Life Movement, widely known as the Oasis Movement, which is focused on the formation of lay people, for a mature and responsible Christianity. The object of modern pastoral care in the parish should be the involvement into the life of the parish community, in which are received sacraments, but its life is not exhausted only by their receiving.

It is important to accept, that „Young people are not just an object of evangelization, but also its significant, by God called bearers. Young people have also today opened their heart to God's call; they are more able to feel; what today the Spirit says to the Church; they willingly open to his call: „Here I am, send me!“ Only a young heart is able to say along with Peter to Jesus: „Lord, you know everything; you know that I love you.“ (Jn 21:17).“⁶⁶

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⁶⁵ KOVÁČIK, M.: Evanjelizácia ako prvá etapa budovania farnosti. In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 87

⁶⁶ KRAPKA, E.: Prorocké povolanie a poslanie mladých. In: *Nová evanjelizácia II*. Bratislava: Teologický inštitút sv. Alojza, 1993, p. 96-97

Mons. Tomáš Galis

Pastoral plan of the Catholic Church in Slovakia (2007-2013) and the renewal of Pastoral care for youth in the spirit of new Evangelization

Annotation:

Blessed Pope John Paul II expressed his conviction about importance of the pastoral care for youth when he said: "Pastoral care for youth is one of the priorities of the Catholic Church on the threshold of the third millennium". In the 21st century, the Church wishes to keep assisting the young generation in finding its way to the living God in Jesus Christ. The Church wants to help every young man and woman in their endeavor to discover and form their vocation to becoming authentically human.

Pastoral care for youth deals with the challenge of getting closer to the juveniles using suitable manners: it strives to communicate with them in a language they can understand, to encourage them to testimony rather than to words and to leave them freedom and space for their own choice. It needs to reflect the new conditions and situation of every young man and woman; therefore, it must be projected in the spirit of the New evangelization, with regard to those environments, in which the young person lives - reflecting, at the same time, a differentiated approach and personalized pastoral care. The main goal of the pastoral care is the formation of relationship - which presupposes acceptance, listening, catechesis, mystagogy and accompanying. The methods to implement then depend on situations and ambiances, in which the evangelization is going to take place.

When elaborating the Pastoral plan of the Catholic Church in Slovakia for 2007-2013, the Slovak Bishops' Conference considered the young people as very important group of pastoral interest - for one fundamental reason: they are the hope of the society, just as they are the hope of the Church. They are expected to pass on the baton they receive from their parents. They are being prepared for this task through numerous free-time activities in Christian or civil associations and in other Christian institutions of the third sector. That's why the young people need to be continually encouraged to become active subjects and protagonists of the evangelization. The young people in Slovakia live in the environment of pluralistic culture and secularized age - with all its positive and negative consequences. Many Christian families are no more able to pass on the faith and introduce children into the

Christian life. Young people, even though they might consider themselves faithful, receive countless impulses that drive them away from the Christian life. For that reason, in the pastoral program called "Responsible youth", several projects were elaborated to form leaders of youth groups and to introduce the multi-generational and social "Wise counsel" plan. Since the Pastoral plan of the Catholic Church in Slovakia is already in its third phase, we can partially evaluate some of the outlined pastoral projects.

Pastoral care for youth is the priority of the Church

Throughout history, the Church has always sought to lead and accompany young people on their way to maturity. The pastoral care for youth is an essential part of the Church's pastoral care and according to Tonelli, we can define it as "a sum of activities that the Church - lead by the Holy Spirit - does with the young people and for them to open their lives for the salvation and fullness of life and to make them acquire a new hope. The pastoral care for youth is, therefore, the implementation of the Church in young people's lives and environments".⁶⁷

Pope John Paul II. expressed his conviction about the importance of the pastoral care for youth - and it became the redline for pastoral efforts of the Universal Church: " Pastoral care for youth is one of the priorities of the Catholic Church on the threshold of the third millennium."⁶⁸ Now that the priority has been set, the question is to what extent we have been able to stand up to the pope's conviction on national and diocesan level: i.e. whether we have understood it as a challenge or as a mere ascertainment. Our task is defining the vision, then proposing the short-time and long-time goals and finally working out the strategy.

John Paul II., in his exhortation *Christifideles laici*, authored two memorable phrases: *The Church has so much to talk about with youth, and youth have so much to share with the Church*. This mutual dialogue, by taking place with great cordiality, clarity and courage, will provide a favorable setting for the meeting and exchange between generations.⁶⁹ What does

⁶⁷ See: TONELLI, R.: *Pastorale giovanile*. In: MIDALI, M. A TONELLI, R.: *Dizionario di pastorale giovanile*. Torino (Leumann): Elle di Ci 1992, s. 737-738

⁶⁸ JÁN PAVOL II.: *List kardinálovi Pironiovi*. In: JAN PAVEL II. hovoří o mládeži. Praha: Sekretariát Sekce pro mládež České Biskupské Konference 2001, s. 13.

⁶⁹ JÁN PAVOL II.: *Christifideles laici*, 46. Posynodálna apoštolská exhortácia O povolání a poslaní laikov v Cirkvi a vo svete. Bratislava: Lúč 1990.

this mean for the everyday life? We are aware of the fact that "from a homogenous social group, the youth turned into a strongly diversified composite of individuals...".⁷⁰

The Catholic Church and young people in Slovakia

In the beginning of the new millennium, Slovakia, just as all other countries of the Western and Central Europe, has started to feel the decreasing number of young people in the society - caused by the decline of birth rate. When preparing this presentation, we could not rely on the data from the 2011 census (it was not yet available), therefore, we use the data from 2001. According to the 2001 census, in Slovakia, in the first decade of the new century, there were 682 441 young people between 15 and 29 years of age living in 6 different dioceses.⁷¹ These young people were getting ready for future, for their mature age. And this is not just a numeric value: several recent occurrences show that these juveniles - although frequently suffering from uncertainty and fear, indifferentism, or even drug abuse, nihilism or violence - still constitute a great driving force which, in spite of all the substantial risks, wishes to build the future civilization.

In 2010, the IUVENTA agency ran a survey on newly emerging needs of children in Slovakia - and it came to an alarming discovery that in the first decade of the new century, the conditions for formation of children and youth radically worsened - both in families and in schools. The most disturbing outcomes of this survey are: very low engagement of the parents in their children's education and increase of aggressive behavior in children and young people. Since children are everyday users of new internet and media technologies, we can notice the increasing rate of threats resulting from informational and communicational technologies and from the impact of the media. The frenetic style of life and continual lack of time cause stress in familiar and interpersonal relations - and this causes negative effects on the state of health of the young generation. The rising pressure that requests ever more performance and success from children often comes from their own parents who sometimes attempt to compensate their own failures this way. And the problem of free-time spending is closely connected to this.⁷²

At the beginning of the new millennium, it has been noticed that young people live in an environment strongly marked with pluralism and practical materialism, accompanied by phenomena as consumism and relativism. Together with that comes syncretism which gives an unhealthy character to the constantly desired spirituality. Internet and mass-media are

⁷⁰ Medzinárodný tím expertov z Direktoriátu pre mládež a šport Rady Európy, spravodajca Dr. A.E. AZZOPARDI: *Mládežnícka politika na Slovensku*, Bratislava 2005, s. 12.

⁷¹ See: <http://portal.statistics.sk/showdoc.do?docid=7059>

⁷² See: http://www.iuventa.sk/files/documents/2010novo_vynarajuce_sa_potrebydeti.pdf

mostly subject to the ideology of liberalism. On the other hand, many non-profit organizations and civil associations work for the benefit of young people: the good news is that in Slovakia, the majority of them are organizations with Christian background. They offer various free-time and religious activities and experiences. In this ambience and atmosphere, the young people in Slovakia grow up. Unfortunately, the family is for them no more the place where the faith would be passed on - even though many family members may consider themselves faithful and have relationship to the Church. Young parents essentially want their children to believe in God, but don't actively lead them to faith, either because they are not able to do it or because they refuse the means they parents used to transmit the faith to them.⁷³

The languish in faith transmittal and the insufficient practicing of faith in society

The contrast between what is Christian and what belongs to the life of civil society is getting ever more visible in Slovakia. For that reason, many people are becoming practical unbelievers - not because of their own personal decision made after long interior effort, but because "everybody else behaves like that".⁷⁴

Young individuals have many occasions for personal experience with faith; however, they must learn to make the right decisions. Since all of them go through the formation phase of their own personality, they copy various examples, models of behavior and patterns of acting and thinking that are being offered to them. They often change according to the character of the society. This means it is necessary to divide the influences the young people are subject to - into two categories: there are the exterior ones, necessary for personal growth to maturity - and then the interior ones, resulting from the psycho-social development of the young individual.

This is the way to go: young people should evangelize young people. If the youngsters are always evangelized only by the elderly, it is possible that the generational difference will create such barrier that it will be impossible to hope for deeper reception of faith by the young: it can even make them loose all good will to listen to the elderly. This way, the juveniles may start disappearing from the life of the parishes and dioceses: they will start living just for themselves and, consequently, it will get harder for them to mature, or, at the very least, the time of their spiritual immaturity will get longer. This "ghettoization" - an

⁷³ See: KONFERENCIA BISKUPOV SLOVENSKA: *Súčasný stav a perspektívy pastorácie mládeže na Slovensku 1998*. Bratislava, str. 5.

⁷⁴ PÁPEŽSKÁ RADA PRE KULTÚRU: *Kde je tvoj Boh?* Trnava: Spolok svätého Vojtecha 2005 s. 16

expression coined by Kvaternik - may then become a negative symbol and blemish they won't be able to dispose of.⁷⁵

Creation of the pastoral plans in Slovakia

The most important documents regarding the pastoral care for youth in Slovakia after 1989 - i.e. after the so-called Velvet revolution - in which the students played an important role, too - are the two pastoral plans of the Slovak Bishops' Conference: the first one for years 2001-2004 and the second one for years 2007-2013.

In the Year of Great Jubilee 2000, the diocesan bishops in Slovakia, encouraged by the apostolic letter of John Paul II *Novo millennio ineunte*,⁷⁶ decided to outline the stages of the future pastoral and evangelization efforts in their dioceses and, after numerous considerations, they implemented them in their dioceses, adjusting them reciprocally. Then, they presented the Church in Slovakia the pastoral and evangelization plan for years 2001-2006.⁷⁷ Even though, when putting the plan into practice, a limited readiness to walk along systematic way of common planning of pastoral activities became quite evident, the challenges of this plan have been converted into an inspiration for creation of numerous pastoral initiatives both on the diocesan and parish levels.

When evaluating the first pastoral plan on the national level, the necessity but also the willingness to continue along this way showed itself quite vigorously: the Holy Father Benedict XVI emphasized this in his address to the bishops during their visit *Ad limina apostolorum* in Rome. He spoke about the current religious and cultural situation in Slovakia and about the dynamically changing pastoral needs that result from this situation. Among other things, he encouraged the bishops to pay much attention to the pastoral care for youth, both on scholastic and parish level, since both these levels are very rewarding for the future of new generations.⁷⁸

The pastoral and evangelization plan for 2001-2006⁷⁹ quite precisely defined the situation of the pastoral care for youth in Slovakia on the crossroads of the new millennium. Its diction might seem somewhat negative (some positive facts were clearly forgotten), but it rightly says that many groups of young people miss the dimension of evangelization, the

⁷⁵ See: KVATERNIK, P. (ed.): *Mladina – pot Cerkve*. Ljubljana: Družina 2005, s. 53-55

⁷⁶ JÁN PAVOL II.: *Novo millennio ineunte*, apoštolský list *Na začiatku nového tisícročia*. Trnava: Spolok svätého Vojtecha 2001

⁷⁷ KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný a evanjelizačný plán 2001–2006*. Bratislava: KBS 2001

⁷⁸ BENEDIKT XVI.: *List slovenským biskupom* na „ad limina apostolorum“ dňa 15. júna 2007

⁷⁹ KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný a evanjelizačný plán 2001–2006*. Bratislava: KBS 2001

sense of service and the good will to cooperate. The key-problems are clearly defined here and they are undoubtedly serious from the viewpoint of the Church's life. The goal was set in a strategic manner: offer the young people an integral formation - to make them become not only objects but also subjects of the pastoral care, i.e. make them get personally involved. The pastoral plan of the Catholic Church in Slovakia for 2007-2013⁸⁰ searches to continue and further develop the preceding pastoral and evangelization plan: the youth is viewed here as an important pastoral group (and it is repeatedly emphasized).⁸¹ It has been proposed to apply a differentiated approach - "according to the age and adapted to the various lifetime situations" of the young people.⁸²

- for those who are direct collaborators of the priest in parish, it is necessary to offer individual spiritual direction and accompanying
- for those who regularly participate in the liturgy and receive sacraments, but are not specifically involved in the life of the local church, a catechesis for deepening of their faith should be offered
- for those who contact the Church only occasionally but feel to be her faithful, new programs of evangelization should be offered to bring them to personal faith
- for those who don't follow the Church and declare to be atheists or agnostics, basic pre-evangelization programs should be offered dealing with subjects of common interest for all people - to be able to meet them "face to face" - on the human level

Even though many young people consider themselves believers in God, they keep receiving impulses from environment and society that push them away from Christian faith. Neither the neighborhood nor the parish can be called Christian communities anymore.⁸³

⁸⁰ KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*. Trnava: Spolok svätého Vojtecha 2007

⁸¹ KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*, s. 43-50.

⁸² KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*, s. 17.

⁸³ See: KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*, s. 47-49.

Important Jubilee (863-2013)

The pastoral plan of the Catholic Church in Slovakia for 2007-2013 appeals to the mission of saint brothers Constantine-Cyril and Methodius who had come to the Slavs in Great Moravia in 863.⁸⁴

This story, which happened 1150 years ago, gave our nation an inner strength throughout the history, it gave us courage and unity, as well as certain pride on two fundamental levels: on the spiritual and ecclesiastical level and also on the social and cultural one. Both of these levels are connected in the brothers' story and together form a very unique entity that is able to inspire even today - offering basic points of orientation - always open for the inspiration of the Holy Spirit.

In the story of the Thessaloniki brothers saint Cyril and Methodius, many important parallels with the current Slovak Church situation can be found. We know the Gospel, but we need greater dynamism of the New evangelization; we have many branches of Church structures, but we need greater enthusiasm; we announce Christ's message - but we should announce it in a way the ordinary people are able to understand and accept. We need to learn how to pass the Christ's Gospel to the new generation, in order to prepare our successors. We wish the gospel enculturation can reach a new, higher level - higher from the qualitative point of view.

Pastoral projects

Pre-evangelization and evangelization activities, formation of "animators" and their spiritual accompanying should be at the foundation of the Slovak Catholic Church's pastoral care for youth. One of the principal projects of the Pastoral plan of the Catholic Church for 2007-2013 deals with the quality improvement of the young leaders' formation through the so-called schools for "animators" and through broader choice of preparatory courses for the sacrament of confirmation.

The pastoral program *Responsible youth* "is aimed at strengthening and sustaining the systematical activities in the pastoral care for youth - especially those ones that are already in existence. The goal is to lead the young people to greater responsibility for themselves, for

⁸⁴ JÁN PAVOL II.: *Slavorum apostoli*, 5. Encyklika na pamiatku evanjelizačného diela svätého Cyrila a Metoda po jedenástich storočiach. Rím: Slovenský ústav sv. Cyrila a Metoda 1988.

others and for their environment."⁸⁵ In its first phase, the pastoral plan presupposes carrying out two substantial projects:

- The "Youth groups leaders formation" project wishes to work out an integral plan of preparation for young people who decided to serve as volunteers in the process of formation of other juveniles in the parish. It was proposed that every diocese should provide formation to the "animators" through its own school. For that purpose, one priest should be designated, who, in cooperation with a team of collaborators, will provide means for this formation and carry it out (collaborating with other dioceses, too).
- The "Good counsel project" is a multi-generational social program. The basic idea is that the young people should volunteer to visit seniors - to help them in the household or wherever is needed. The reward will be receiving good counseling for life from the seniors - a sort of generational dialogue. This project develops good relationships, volunteering, responsibility and dialogue.

The second phase of the project presupposes systemization of steps leading to the cooperation among young people and "establishment of diocesan centers for the young where priests assigned to this work should be constantly present. The youth centers should also help parishes and communities educate responsible leaders and offer activities and events on the local and diocesan level."⁸⁶

The pastoral plan emphasizes that in spite of the growing secularism, there are still numerous faithful in our parishes, who experienced personal encounter of Jesus during their Christian initialization and desire to deepen their relationship with living God in communion with their pastors. Those who from observing religious traditions have grown to personal faith and desire to experience its fullness, should be inserted into parishes through small faith groups that meet on regular basis.

A high percentage of Slovak children and teenagers regularly attend religious education lessons at the elementary and secondary schools. Many of them participate in the Sunday Holy masses and receive sacraments (reconciliation, Eucharist, confirmation). Most of the marriages are still celebrated in Church. All of these facts are great opportunities

⁸⁵ KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*, s. 63.

⁸⁶ KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*, s. 63-64 .

through which the Church attempts to talk to the young, to every one of them as to an individual, not as to an anonymous element of crowd.

Naturally, we can (and have to) discuss the quality of the preparation for reception of the sacraments; we need to evaluate how the witness is born - in order not to assist at formal declarations based not on personal faith, but on cultural or folklore family traditions. There is a space for discussion not only on the level of parishes, deaneries or priests gatherings, but also on the level on youth group leaders encounters. It is an opportunity for establishment of specialized pastoral teams, an opportunity for inter-department cooperation (e.g. between theology and psychology) or for foundation of new structures (e.g. counseling, educational institutes, formation homes, etc.).⁸⁷

We understand that the priest plays a crucial role in the creation of live parish community. He has also great responsibility in providing spiritual accompanying of those who already take part in the apostolate and build relationships among themselves. Such naturally created groups should gradually mature - in order to become more open for evangelization and initialization into the Christian life. The accompanying and the formation of committed groups of faithful aims especially at giving hand in the pastoral care for tepid Christians and non-believers - mostly in the work environment: in local and regional administration offices, in politics, in culture and in sport - at first through silent testimony, charitable deeds and service carried out on the background of everyday contacts, and later on through words, as well, through personal evangelization.⁸⁸

Schools for animators

Since the formation and education needs exceed the capabilities of several parishes, formation and education programs are being set up on the diocesan or national levels. One of these programs is the project of diocesan schools for "animators" - schools that also help implementing the pastoral plan. The school for animators wishes to offer the young person true criteria for his or her crucial decisions. It can revive and initiate new activities for integral formation of young people: nowadays, we are seeing ever more people who miss familiar education, the foundation of natural humanity. The schools for animators wish to offer a

⁸⁷ See: KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*, s. 11-13.

⁸⁸ See: KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*, s. 23.

family atmosphere and - at least partially - would like to resolve the problem of missing family education.

The first target group are young people between 17 and 35 years of age - those who wish to work with the youth and make progress in their own personal and spiritual life. The second target group are young people between 13 and 25 who should be addressed through the "graduates" of the schools for animators.⁸⁹ The experience has shown that it is necessary to search new forms of the pastoral care for youth - such as involving pantomime, music, testimonies, short, eloquent catechesis. Experiences from weekend gatherings and 7-14 days conventions for youth show great opportunities for talking to the young people today.

For the weekend (and longer) conventions, the existential experience of Christian values transmitted into everyday life is the main goal. These conventions are influential in human, Christian and spiritual formation and also educate to personal service to others. Currently, we are witnessing the hunger of the young for true Christian values and their desire to form authentic Christian communities: the young respond to the offered values and are addressed by Christian ideals.⁹⁰

This school concentrates on formation, discipleship and personal choices of faith - and systematically introduces into the principles of Christian faith, according the model of catechumenal formation.⁹¹ The formation is carried out on three basic levels:

- on the level of human formation, the emphasis is put on communication, self-study and self-acceptance
- on the spiritual level, the foundations of the Christian life, prayer and liturgy are deepened - and it is aimed, too, on Bible study and personal reception of Gospel
- on the "methodical" level, the forms and methods of working with youth today are worked out.

In Slovakia, almost every Catholic diocese offers formation through schools for animators⁹² - to help the young people gain communicational abilities and enable them to lead

⁸⁹ See: PAVOL VI.: *Evangelii nuntiandi*, 73. Apoštolská exhortácia o ohlasovaní evanjelia v dnešnom svete (8. decembra 1975) Trnava: Spolok sv. Vojtecha 1999.

⁹⁰ See: PAVOL VI.: *Evangelii nuntiandi*, 22.

⁹¹ See: PAVOL VI.: *Evangelii nuntiandi*, 44.

⁹² There are schools for animators in Bratislava, Trnava, Nitra, Žilina, Špania Dolina, Važec, Prešov and Juskova Vola. In 2011, Godzone school in Sliač and Hungarian school for animators in Sikenička joined them.

small groups (not to mention Salesians for whom this kind of youth leaders formation is traditional and typical).⁹³

The objective of the schools for animators is to provide an existential experience of Christian values transmitted into the real life. They concentrate on systematic formation of animators through regular meetings and trainings of group leaders, where the young people can gain basic abilities, knowledge and capacities for work with the youth. A new idea introduced in 2011 is the School for "leading animators" offered for the "alumni" of diocesan schools for animators, group leaders and people working on various important positions in parishes or communities - where leaders' capabilities are needed.⁹⁴

Pastoral care for youth as symbol of the pastoral care for contemporary people

The Catholic Church in Slovakia offers numerous activities in the sphere of pastoral care for youth - activities emerging from our own experience of faith, unique in the European ambience:

- Prayers of the young for the young (from the Pentecost to the Holy Trinity): young people pray for each other in the communities or in parishes - to get ready for their lives and vocations
- Within the Week of the Church for the youth (organized annually around 17. November) gatherings of Catholic students take place: the entire event is called AKADEM. There are weekend assemblies held in days celebrated by the whole country as days of fight for freedom and democracy.⁹⁵ First such assembly was held in 1992 in the shrine of the Holy Virgin in Stare Hory close to Banska Bystrica. First ten assemblies were then held in Banská Bystrica diocese, and since 2002 they take place at the Catholic University in Ružomberok.⁹⁶

Many would like to see immediate, tangible results; however, such outcomes are impossible in the pastoral care for youth: they just don't happen from dawn to sunset. Patience is necessary, a lot of patience. John Paul II expressed this in following words: "The real fruits of the youth gatherings cannot be enumerated statistically, only through actions of love and

⁹³ See: <http://www.domka.sk/o-domke/predstavenie-domky/zakladne-dokumenty/index>

⁹⁴ See: Výročná správa ZKSM 2011 – textová časť: *Vzdelávanie*.

⁹⁵ The Historical context is connected with November 17, 1939, when the Nazis closed the Czech Universities and many students were deported to concentration camps. Two years later in London, November 17 was pronounced the International Day of Students. November 17, 1989 then refers to the so-called "velvet revolution" in Czechoslovakia, which overturned the communist regime.

⁹⁶ See: www.akadem.sk

justice, through everyday faithfulness that is very precious, but many times almost invisible".⁹⁷

We are sure that every young person in Slovakia has ever more occasions to make personal experience of faith, but they need to learn making the right choices: "The young are searching for God, they are searching for the meaning of life, they are searching for definitive answers: "What must I do to inherit eternal life?" (Lk 10:25). In this search, they cannot help but encounter the Church. And the Church also cannot help but encounter the young. The only necessity is that the Church have a profound understanding of what it means to be young, of the importance that youth has for every person."⁹⁸ Finding the right direction of the pastoral care for youth means approaching the young person in an adequate manner, communicating with the person in a language he or she can understand, giving more witness than talking, leaving more space for personal choices."⁹⁹

The pastoral care offered to the young by the Catholic Church in Slovakia

Association of Youth Christian Communities (ZKSM) is a civil organization with long history and experience of work with the young; it concentrates on the valuable free-time spending by the young people. Among the various ZKSM activities, there are many short-term and long-term, regular and systematically organized events for the youth (social, educational, cultural, charitable, spiritual and sportive) held in different regions, but also on the national and international level. To mention at least some of these projects: there are camps for juveniles organized to save historical monuments such as "Katarinka" or "Dubova Colonorum"; there are language camps for the young, the "ANEM" - English and German language camp, there is the pilgrimage to Muráň-Levoča, the so-called "Alpha-course", H2O, etc., etc.¹⁰⁰

ZKSM is also partner for other projects: "Godzone; Tvoja vec (Your business), Yes, we can; Akadem; Bike pilgrimage to Nitra in occasion of St. Cyril and Methodius feast; volunteer projects: Chance for everyone ("low-stipulation" center in the Rom village Križova Ves); 72 hours without compromise... Then, throughout the year, but especially in the

⁹⁷ *Posolstvo Jána Pavla II. pri príležitosti XVI. svetového dňa mládeže, 1 (2001)*. In: www.rcc.sk/viewtext.php3?d=dokumenty/dok_papezov/Jan_Pavol_II/posolstva/20001668&n=20001668

⁹⁸ JÁN PAVOL II.: *Prekročiť prah nádeje*, s. 122

⁹⁹ KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*, s. 43-44

¹⁰⁰ See: *Výročná správa ZKSM 2011 – textová časť*

Summer time, there are numerous Gospel festivals ("Voľnosť (Freedom) in Nevoľné, Hajdukfest, Campfest, Lumen...) in which the young people willingly take part.

ZKSM also co-organized conferences such as "Nové víno (New wine), 7 vrchov (7 mountaintops), it participates in the administration and accreditation of the diocesan schools for animators, the school for animators' leaders, the School for accompanying animators; it produces publications and magazines (e.g. Nahlas); it prepares websites (www.animator.sk) that are not only sources of information, but also suitable and safe means of formation and personal growth for young people.¹⁰¹

eRko - The Christian Children Communities Movement

It is an organization that brings together children and its sphere of action spreads to the national level. Young people - volunteers from more than 250 suburbs - regularly dedicate their free time to children. They share their everyday joys and troubles through meetings, excursions, camps and various other events. eRko is registered with the Slovak Ministry of Internal Affairs since 1990. It groups more than 8300 members.

eRko prepares - with children's help: regular meetings in small groups and communities, where they talk, play and seek answers to questions that children (but also adults) deal with; they organize excursions, camps, carnivals, days of joy and activities connected to the season.

Together with their leaders, the children offer courses, workshops, seminars, and even methodical leaflets providing help for those who work with children.

eRko organizes and co-organizes various events and projects: "Dobrá novina" (The Good News Carol), Missionary pilgrimage of children to Rajecka Lesna, Turn off TV turn on yourself - one week TV, computer and internet program focused on limiting time children spend in front of TV and making them use their leisure time creatively; Children's' helping action, Courses for animators of small children groups (*Here we begin, Basic courses, About camps, Colors - Scribbles*, and others), The Day of the conceived child. eRko publishes various periodicals, magazines (Rebrik, Lusk, Tik Tak blok...) and Methodical resources.¹⁰²

¹⁰¹ See: http://zksm.sk/images/stories/vyročne_spravy/VS_2010-WEB.pdf.

<http://mojakomunita.sk/web/zksm/dokumenty>

¹⁰² See: <http://www.erko.sk/o-erku/vyročne-spravy/>

Other international pastoral propositions and occasions

The World Youth Days (WYD) represent a special chapter in the pastoral care for youth. G. Weigel offers an interesting account for the development of World Youth Days. He says that the relationships of John Paul II with young people abounded in the phase of his pontificate called "John Paul the superstar". He took the young seriously, as true personalities, and he let them know he could see how they struggled to understand the sense of life. When he talked to them, he never reduced the Christian message he himself lived in fullness, and since no other world's famous personality challenged them to bear with troubles and to bring sacrifices when necessary, the pope was able to quench the thirst the young people had for heroism - and connect it to human search for God. It was a very effective way of evangelization.¹⁰³ John Paul II wrote that the young people themselves created the World Youth Days. "When I meet them", said the pope, "I await what they would like to tell me about themselves, about their society, about their Church. And I keep reminding them: What I am going to say to you is not as important as what you are going to say to me. You will not necessarily say it to me in words; you will say it to me by your presence, by your song, perhaps by your dancing, by your skits, and finally by your enthusiasm."¹⁰⁴

Though it lasts only a few days, the experience the young people gain in course of the WYD pilgrimage to a foreign country, is unforgettable. It is an experience not only on cultural and social, but also on the spiritual, Christian and Church level. It gives the young individual a possibility to experience the Catholic Church as universal - as Church that has many expressions, and lives in many cultures. The emphasis is put on catechesis offered by the bishops from different countries, on the holy masses connected with the possibility to go to confession, on social activities in dioceses and in parishes, on the Friday Holy Way of the Cross, on various accompanying cultural programs, but especially on the encounter with the Holy Father during the evening Saturday vigil and during the Sunday Eucharist that usually closes the World Youth Days. On board of the plane to Madrid, the journalists asked the Holy Father Benedict XVI about the significance of the World Youth Days regarding the pastoral strategy of the Catholic Church for the third millennium. He responded that World Youth Days are great meetings of the young and of the whole world with Jesus Christ. They are the symbol and component of long-term process and distant journey, they bring light and give better visibility to faith and God's presence

¹⁰³ See: WEIGEL, G.: *Svědék naděje*. Životopis papeže Jana Pavla II. Praha: Práh 2000, s. 491

¹⁰⁴ JÁN PAVOL II.: *Prekročiť prah nádeje*. Bratislava: Nové mesto a Slovenský ústav sv. Cyrila a Metoda 1995, s. 121

in the world. Their preparation stems from the Holy Way of the Cross that travels through various countries of the world and unites the young people in the sign of Cross, as well as in the beautiful sign of the Holy Virgin Mary. The World Youth Days create friendships, open frontiers and let know how beautiful it is to live with God - for God is with us. In the end, he added that he wanted to continue this brilliant idea of John Paul II, since the World Youth Days stand at the beginning of universal thinking and common responsibility that makes it possible for the God's seed to grow in silence - maybe unnoticed by the statistics - but still, they constitute the beginning of God's friendship with people.¹⁰⁵

New evangelization closely connected with the youth

The Pastoral plan of the Catholic Church in Slovakia for 2007-2013 brings new pastoral approach also in the proportional distribution of the pastoral efforts so that the formation for apostolate and the first annunciation in the spirit of new evangelization may find an adequate place in the various environments - next to the catechesis and intensification of faith. We need to search new ways, manners and means of expression to transmit the joy of the Gospel. It is an action that requires courage. The expression "New evangelization" was used for the first time by pope John Paul II, during his apostolic journey to Poland in 1979.¹⁰⁶ It is not about "New Gospel" and it is no "repetition of the past". It is also not a recovery of something that went wrong.

In one of his interviews, Mons. Nikola Eterovic, the General Secretary of the Bishops' Synod, said that the New Evangelization is connected to the Second Vatican Council, in sense that they share a common interest - to present the Gospel to the contemporary people in new manners, closer to the contemporary culture and to the secularized man - while Gospel remains the same, yesterday, today and tomorrow. It is the answer to the present-day needs of individuals as well as to the needs of all nations, to the new expressions of culture that gives witness to our identity. The New Evangelization is a measure with which the Church reacts to the new challenges of the world. It is not a burden, but a medicine that gives new joy and

¹⁰⁵ See: *Pevně se držte víry*. Benedikt XVI. s mládeží v Madridu. Praha: Paulínky 2011, s. 129-131

¹⁰⁶ See: JÁN PAVOL II.: Homília v kostole Svätého Kríža (Mogila, Poľsko, 9. júna 1979), č. 1. In: AAS 71 (1979), s. 865: „Kde je vztýčený kríž, tam je vztýčené znamenie, že toto miesto zasiahla radostná zvesť o tom, že človek je spasený láskou. [...] Práve v dobe, kedy sme slávil milénium, bol neďaleko odtiaľto vztýčený nový drevený kríž. Stal sa pre nás znamením, že na prahu nového tisícročia, v nových časoch a nových životných podmienkach, sa znovu hlása evanjelium. Začala nová evanjelizácia, nové hlásanie, hoci v skutočnosti ide stále o to isté.“

liberates from the prison of fear. The Christians cannot keep the words of the eternal life for themselves, because the addressees of these words are all peoples. Every man of our time, whether he knows about it or not, needs to hear this News.¹⁰⁷

The addressees of the "new evangelization" are those who in many traditionally Christian countries got away from Church, as well as those who live in countries that have been evangelized just recently. They are baptized but they never accepted the Gospel in such a way that would profoundly change their lives and their society. In the Western countries, the Christian faith is disrupted by caricature and stereotype. The life is being lived as if there was no God and the presence, full of changes, leads to the loss of the points of reference. Such style of life spins the people to live only for the momentary situation and makes it harder to perceive and transmit values. In this context, the Christians are viewed as suspects and the number of critical observations regarding the Church grows higher and higher. The New evangelization is a challenge for Europe, but not only for Europe. It is a positive challenge because it gives the nations and the peoples who had met Christ in their past a new opportunity to get to know the Church better, to see her as essential and indispensable - especially in the context of crisis and disorientation we are experiencing.¹⁰⁸

The rector of the Lateran University Mons. Dal Covolo was once asked why we are witnessing such detraction of the juveniles from the faith. He answered: "I think that it is a cultural fact, linked to the experiences that these young people have made in their families - and those experiences are ever less filled with Christian message. To say nothing about the schools that are on the verge of being or not being anymore the educational environments and examples they should be, and then there is the political life... On the other hand, there are also groups of young people that give witness more authentically than any other historical events have ever been able to. But I am still speaking in terms of minority." Dal Covolo also re-emphasized the words of Benedict XVI. that the desire for God is hidden deep in the heart of every youth: "Young man cannot stop searching God: maybe he doesn't know how to search him, maybe he misses the target, but this desire is written in his heart. It is our task, our commitment to deal with this question regarding the truth and the meaning of life - the question that abides in the hearts of the young."⁴³

¹⁰⁷ See: <http://www.tkkbs.sk/view.php?cisloclanku=20120620018>

¹⁰⁸ See: <http://www.areopag.cz/content/pripravny-material-lineamenta-k-synode-o-nove-evangelizaci-k-dispozici-v-cestine>: SYNODA BISKUPU: Lineamenta o Nové evangelizaci pro předávání křesťanské víry. XIII. řádné generální shromáždění Řím 2012. (Vatikán, 2.2.2011)

Pope John Paul II started dialogue with the young and Benedict XVI goes on. He, too, pays attention to the young who are "the hope and future of Church in the world", and he emphasizes the role of the catholic education. In his opinion, it is very admirable, though demanding, and it enables the youth to "assimilate the human and Christian values" and to incline to love, truth and beauty.

Young people - according to the Pastoral plan - represent an extraordinary challenge for the future of the Church in Slovakia. On the threshold of the new millennium, the Catholic Church also learns from the young - to be able to face with courage the future that awaits us. The Church finds in the juveniles the image and the remembrance of the refreshing young age - with which the Spirit of Jesus Christ keeps endowing the Church. That is why the young people need to be constantly encouraged to become active subjects and protagonists of evangelization.¹⁰⁹ The following words which blessed pope John Paul II addressed to the young people remain memorable: "And even in times of our generation - at the end of the second millennium - the Church sees her reflection in the youth".¹¹⁰

The Church wishes to help the young people discover their way to the living God in Jesus Christ. But the Church first of all wants to help every young man and woman in their endeavor to discover and form their vocation to becoming authentically human.¹¹¹

¹⁰⁹ See: JÁN PAVOL II.: *Christifideles laici*, 46

¹¹⁰ See: JÁN PAVOL II.: *Parati semper*. Apoštolský list k medzinárodnému Roku mládeže, 15: AAS 77 (1985), 620-621

¹¹¹ See: KONFERENCIA BISKUPOV SLOVENSKA: *Pastoračný plán Katolíckej cirkvi na Slovensku 2007- 2013*, s. 50

The new evangelization in the context of the apostolate of the laity

Both the new evangelization and the apostolate of the laity, are very popular and commonly used terms. They are used by many people in different contexts.

For example, Fr. Edward Staniek said at the retreat for teachers and educators in 1992: "Call for a new evangelization is a great opportunity for the Church. If the work is undertaken in all dimensions, God will send people who like St. Francis, will prove Christians, that living the Gospel fully in today's world is not only possible, but is the only wise solution to both the problems in the Church and in the whole human family"¹¹². Blessed John Paul II, however, told the faithful gathered in Kiev in 2003: "I say to you who have gathered here in Kiev, the words that I spoke to the faithful who had come to Rome in 2000 to celebrate the Jubilee of the Apostolate of the Laity: «We must return to the council. Again, we must pick up the documents of the Second Vatican Council, to rediscover the great wealth of doctrinal and pastoral instructions. You should once again pick up the documents; most of all you, the lay people, before whom the council has opened enormous opportunities to participate actively in the mission of the Church»"¹¹³. Currently, the interest in these expressions was mostly seen in the preparation for the Synod on Evangelization (2012), which ran under the name "new evangelization for the transmission of the Christian faith" and coincides with the Year of Faith announced by Pope Benedict XVI.

The aim of this work is to present the both concepts in general and to show the basic relationships between them, specifically indicating the issue of the new evangelization.

1. Characteristics of the apostolate of the laity

As for the term "lay people", it should immediately be noted that it is not precise. Answering the question of who a lay person is, we can say everyone who has been baptized, called by Christ from the unholy to His holy Church; dead and buried with Him, and risen with Him to the new life. Everyone who belongs to the holy congregation of people (Greek: *laos*). In this sense, given by tradition, the term "lay person" includes all believers, either priests, monks or the lay people performing secular

112 E. Staniek, *Nowa ewangelizacja*, Kraków 1994, s. 7.

113 Jan Paweł II, *Być świadkami dzisiaj. Przesłanie Papieża z okazji Kongresu Katolików Świeckich Europy Wschodniej*, "L'Osservatore Romano" 2004, nr 2, s. 23.

jobs¹¹⁴. This term, however, took a slightly different meaning in the Second Vatican Council, which attempted to define more clearly who the lay people in the Church are. The Dogmatic Constitution on the Church *Lumen Gentium* says that the term means "all the faithful who except those in holy orders and those in the state of the religious life especially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers of the priestly, prophetic and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian People in the Church and in the world"¹¹⁵. Since then, we can say that "by divine institution, there are in the Christian faithful in the Church sacred ministers who in law are also called clerics; the other members of the Christian faithful are called lay persons"¹¹⁶. Each of these groups has its place in the Church and appropriate tasks.

What, however, is the apostolate? The term comes from the Greek word *apostello* which means "to send" and, in general, it is everything through which the Church proclaims the specific conditions of the Kingdom of God, through which it is realized and, thus, increasing, taking in more and more new people and new areas of their lives. In other words, it is a whole widely understood saving activity of the Church, in accordance with its nature. It comes from the missionary mandate that Christ gave his disciples before His ascension: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son, and the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you. And so, I am with you always, even unto the end of the world" (Mt 28:19-20). The apostolate is, therefore, the proclamation of Christ and His messianic message in words and deeds in order to bring everyone to experience in their lives the saving work of Christ¹¹⁷.

A characteristic feature of the apostolate is its relatedness to all the faithful in the Church. In the conciliar Decree on the Apostolate of the Laity *Apostolicam Actuositatem*, several sources of universal apostolic duty can be found. The first and also the basic is the union with Christ through baptism and confirmation. The faithful receive the right and duty to spread the apostolate directly from Christ, and not from the Church hierarchy. Through baptism we become faithful members of the royal priesthood. Another source of the

114 Por. H. U. von Balthasar, *Kim jest laik?*, "Communio" 1987, nr 3, s. 36.

115 Sobór Watykański II, Konstytucja dogmatyczna o Kościele *Lumen gentium*, Rzym 1964, nr 31.

116 KPK, kan. 207, par. 1-2.

117 Por. M. Chmielewski, *Duchowość świeckiego apostoła*, "Studia Gdańskie" 2007, nr 20, s. 182-183.

apostolate is a universal command of love. It is the largest of the Lord's commands. It urges all the faithful to seek the glory of God through the coming of His Kingdom and eternal life for all people to know the true God and the One who He has sent forth, Jesus Christ. The decree also specifies the charisms as a new source of rights and obligations of the apostolate. It is understood as ordinary abilities and talents given to men for the use of the community. With the acceptance of these gifts, an obligation is born within a human to use them for the benefit of the people and to build the Church¹¹⁸. Each believer is, thus, always and everywhere an apostle by being a Christian. Being a Christian and an apostle, is basically the same. The apostolic activity is available to every Christian in every situation of life. Everyone is already an apostle through the same and to the extent of being a Christian¹¹⁹.

The task of the laity by the virtue of their vocation is to seek the Kingdom of God by addressing the temporal affairs and directing them according to God's thoughts. They are to enlighten all temporal things and direct them in such a way as to develop the glory of Christ¹²⁰. The lay faithful are the participants in the priestly, prophetic and kingly mission of Christ. What is their part, what are the specific tasks?

The first area of priestly participation of lay Christians is daily life. By opening to the gift of the Holy Spirit through baptism, the Christian can conduct their daily affairs in the same Spirit. Each of his activity, whether it be a job, a married life or rest, becomes a persistence in God's presence, thanks to which God is glorified. It is important to experience the sacrifices and the hardships that cannot be avoided. The knowledge of such hardships have most of all the poor, the suffering, and those who live in areas of famine or war. It is worth to mention that suffering can be moral as well as physical. If it is accepted with faith and patiently endured, it becomes part of the sacrifice of the Cross of Christ, in which His priesthood has been expressed to the fullest. One cannot forget about the sacrifices that need to be made while care of those who suffer¹²¹. Priestly ministry of the faithful is reflected in the participation in the holy sacraments, of which the already mentioned sacrament of the Eucharist deserves special attention. "The Church, therefore, earnestly desires that Christ's faithful when present at this mystery of faith, should not be there as strangers and silent spectators; on the contrary, through the good understanding of the rites and prayers they

118 Por. E. Weron, *Świeccy w kościele*, Paryż 1970, s. 75.

119 Por. K. Rahner, *O możliwości wiary dzisiaj*, tłum. z niem. A. Morawska, Kraków 1983, s. 250.

120 Por. KKK 897; por. Sobór Watykański II, Konstytucja dogmatyczna o Kościele *Lumen gentium*, dz. cyt., nr 31.

121 Por. M. Chmielewski, dz. cyt., s. 195-196.

should take part in the sacred action conscious of what they are doing, with devotion and full collaboration"¹²². The common priesthood of the laity can also be implemented through the ministry in the very Church. Lay people who possess the required qualities can be admitted permanently to the ministries of the lector and the acolyte. Where the need of the Church sees advisable, caused by the lack of the ministers, also the secular can supply their certain functions, even though they are neither lectors nor acolytes, namely by giving the ministry of the word, presiding over liturgical prayers, baptising and distributing Holy Communion, according to the law¹²³.

The prophetic function is associated with the proclamation of the Good News of Christ, and manifests itself in three main ways: direct preaching the Word of God, the testimony of Christian life, and charisms which are given for the strengthening of God's people. Particularly important is the testimony of a truly Christian life, as recalled by Pope Paul VI, writing in the Apostolic Exhortation *Evangelii Nuntiandi* that "modern man of our times listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses"¹²⁴. A man must constantly verify the compliance of his words and deeds. If a discrepancy occurred between them, he will soon cease to be a credible witness. It is extremely clearly visible in the sphere of family life when children learn from their parents' specific behaviors and attitudes, including religious attitudes¹²⁵.

The royal function of the secular mission is to sanctify the mundane world, that is, assigning it to the final goal, which is adopted sonship communicated to the people, and releasing him from captivity, into which he is introduced through human sin. This is a tremendous role, which is clearly indicated by the constitution *Lumen Gentium*. And although in the the royal mission participate all of the baptized, it is the lay people who take the first place in its completion because of their specific activities in the world and competences in various areas of life. Thanks to this, the lay should combine their forces in such a way as to heal the customs and relationships existing in the world that would permeate moral values through the culture¹²⁶. Equally important is the care of social injustice and inequality. These, as defined by Bl. John Paul II make up the so-called. social sin. It encompasses many areas,

122 Sobór Watykański II, Konstytucja o Liturgii *Sacrosanctum concilium*, Rzym 1963, nr 48.

123 Por. J. Manzanarez, *Posługiwanie osób świeckich w Kościele posoborowym*, "Communio" 1987, nr 3, s. 93-107.

124 Por. Paweł VI, Adhortacja apostołska o ewangelizacji w świecie współczesnym *Evangelii nuntiandi*, Rzym 1975, nr 41.

125 Por. J. Page, *Teologiczne podstawy posłannictwa świeckich*, "Communio" 1987, nr 3, s. 93-107.

126 *Tamże*.

such as the ill-treatment of the employee by the employer, illicit earnings, disregard of life manifested in genetic manipulation, abortion or euthanasia. Confronted with the sin, "lay people need to join their forces as to heal the customs and relationships existing in the world, if one tends to sin somewhere that it all applies to the standards of justice and rather promotes the practice of virtue than hinders it. In doing so, they will saturate the culture and the works with moral values"¹²⁷. Participation in Christ's royal mission is also evident in the activities of the Church, in which the lay faithful can cooperate in the exercise of power in accordance with the law. This applies to their presence in particular synods, diocesan synods, pastoral councils, as well as the exercise of the pastoral mission of the parish councils, cooperation in the economic councils, participation in church tribunals¹²⁸.

2. Characteristics of the new evangelization

When it comes to the concept of the new evangelization, it has been functioning in the church since recently and is very extensive and complex. It refers clearly to evangelization, which in the simplest terms, relates to the proclamation of the Good News of the salvation of man. Jesus Christ through the power of the Holy Spirit was sent to evangelize (gr. *euangelizastai*), and he also commanded the apostles to go into all the world and preach the Gospel to every creature (Mark 16:15). Being a forerunner of the Good News of salvation in Jesus is, therefore, the first and fundamental duty of the apostolate¹²⁹. In the theological use, the term "evangelization" appeared only in the second half of the nineteenth century, in relation to the activities of Protestant itinerant preachers, including the dissemination of the Bible. In time, the term also began to be used in the Catholic Church, to determine the proclamation of the Gospel in the gentile mission countries. Initially it was used rather reluctantly. The situation changed with the advent of the Second Vatican Council, when the term began to appear more and more frequently, even in official documents of the Church. Currently, it can be said that, as in the documents of the Magisterium of the Church, also in contemporary theologians different terms of evangelization can be met, starting from the narrow and partial understanding of it as a proclamation of the Gospel, and ending with a broad, integrated understanding of the overall salvific activity of the Church¹³⁰.

¹²⁷ LG, 3.

¹²⁸ Por. KKK 911, Por. KPK, kan. 443, par. 4; kan. 463, par. 1-2; kan. 511-512; 536; kan. 517, par. 2; kan. 492, par. 1; 537; kan. 1421, par. 2.

¹²⁹ Por. A. Kmieciak, *Posyłam was*, Warszawa 1995, s. 59.

¹³⁰ Por. A. Lewek, *Nowa ewangelizacja w duchu Soboru Watykańskiego II. Tom 1*, Katowice 1995, s. 25.31.

From the basis of the concept grew out the notion of new evangelization, which was first used by Bl. Pope John Paul II during his ministry visit to Haiti in 1983. The Pope, recognizing the problems of the modern world and the drama of the world moving away from God, directed his famous call to the church: "look into the future by taking new evangelization, new in its ardor, new in its methods and new in its means of expression"¹³¹. In relation to the activities of the Pope and his statements, over time bishops, theologians, journalists were trying to define more precisely the essence of the new evangelization, its tasks and the particular elements, however, as it turned out it was not so easy. In order to have an overall vision, one should include the most important elementary terms. And so, the new evangelization has been defined as: a new key concept in contemporary pastoral theology, the current program of pastoral care of the Church, a new apostolic zeal, the new project of the evangelization, new methods and means of expression; pastoral mission, evangelization in new social conditions; inculturation of the Gospel in the modern European culture, proclamation of the new power of Jesus Christ and His Gospel to Christians and non-Christians¹³².

Based on the analysis of the use of the term "the new evangelization" in different contexts, the documents can be divided into several specific components. The most important of these are: cultural factors, recipient and subject, the method and means of expression.

Without any doubt, one can observe in recent times, unprecedented in its scale social and cultural changes leading to secularism and atheism of the whole societies. Dechristianization, badly affecting the whole nations, in which once faith and Christian life richly flourished, not only causes the loss of faith, or in some way deprives it of the meaning of life, but it also inevitably leads to the degradation and loss of moral sense¹³³. The world and human culture, so far stable and subject to slow changes, has suddenly began to rapidly transform. The technological revolution, the rise of electronic media have caused a real, deep and yet another cultural revolution seen over the next few decades in the modern civilization¹³⁴.

Who is the recipient of the new evangelization? From the very assumption is it everything that is associated with man and his salvation. Being more specific, these are all

131 Por. J. Socha, *Katolicy świeccy a Nowa Ewangelizacja*, "Studia Gdańskie" 2007, nr 20, s. 125.

132 Por. A. Lewek, *dz. cyt.*, s. 25.31.

133 Por. Jan Paweł II, Encyklika *Veritatis splendor*, Rzym 1993, nr 106.

134 Por. J. Dudzic, *Spór o nowość Nowej Ewangelizacji*, "Studia Gdańskie" 2007, nr 20, s. 99.

people, both believers and non-believers, the whole human communities, such as the family, the parish, the Church, but also the culture and various aspects of social life, such as politics or the economy. And although it can be said that this is not anything new, it should be noted that a person without a doubt has changed over the centuries and this should be reflected in the effective proclamation of the Gospel. And who is the man of the third millennium? It is certainly a man of communication, whose essential tool for navigating in the world is fast, efficient and advanced communication; man of the multimedia, man of the advertising who understands that everything that has any value, is properly presented and promoted, man of images who is using the language of associations, cartoons, and multifunctional symbols; man of experience, who accepts only that which is alive, empirical and relevant to the existence, and is less interested in the theory, the idea and abstraction¹³⁵. Presented with the above list are just some of the distinctive features of the modern man. In fact, there are many more, which proves its richness.

As for the subject of the new evangelization, traditionally in the first place one points to the Holy Spirit, who is the perpetrator of the whole sanctification and the action in the Church. Within the Church there are, however, other entities such as the pope, bishops, priests, lay people and entire institutions such as the family, the parish, church associations and schools. The novelty here is the fact that since the promotion of the laity in the Church at the Second Vatican Council, the new evangelization has been recommended with particular force to the very lay Catholics who are to stop feeling a passive element, and clearly become aware of the duty of active proclamation of the Gospel wherever it is possible¹³⁶.

A characteristic feature of the new evangelization is a new method, of which the first step is to include a new evangelistic fervor. It stems from a deep faith in God, passionate love and a radical desire to follow Christ. Enthusiasm is the work of the Holy Spirit, who constantly ignites the heart of the Church. "If our hearts are burning with love for Christ, our mouths will have to preach his message, and our daily lives will reflect His life. The matter is simple: passionate word is born from the fervor of the heart. Only then can we light up when we experience the flame of the Spirit of the Risen Christ"¹³⁷.

To the new method, we can also include a return to the kerygma as the content of the Gospel. In the overall transmission of the faith, we can distinguish two stages: the proclamation of the kerygma and catechesis. The proclamation of the kerygma, is preaching

135 Por. *tamże*, s. 103.

136 Por. A. Lewek, *dz. cyt.*, s. 111.

137 A. Sepioło, *Nowa ewangelizacja*, Kraków 2001, s. 23.

the most basic truths of the faith, the Good News of Jesus Christ. Its role is to enable a personal relationship with Jesus, through faith and repentance. Catechesis is the deepening of the faith and is designed to form a mature Christian. This order is the most appropriate, and the above steps are necessary. If we are to effectively preach the Word of God to modern man, we should begin with proclaiming the kerygma¹³⁸.

The new method is also associated with the personal testimony of Christian life, which always completes the proclamation of the Good News and makes it more effective. Evangelization is not about rational convincing for philosophical or moral discourse. It is rather based on what is happening today, in people's lives, just as it happened to Zacchaeus, the Samaritan woman. When a man can say that he was the one who has not seen, and now he sees, then Christianity has been realized¹³⁹.

The new method also includes the use of modern means of social communication, the use of the works of evangelization, taking into account the best psychological and pedagogical principles and the use of audiovisual media language. Its place also finds the so called inculturation of the Gospel, which is a reference to the authentic values of the culture, recognized and cherished in a given cultural circle and soaking these with the Gospel¹⁴⁰.

3. The relationships between the new evangelization and the apostolate of the laity

Both, the first and the second term have an extensive range of meaning that is often difficult to express with one definition. One should rather use partial descriptions, components which point to a single aspect of a given concept. One can notice many things in common. Taking into account the widest and least precise sense of meaning, it becomes obvious that both notions relate to more or less similar ideas, so that they can be used interchangeably. Both the new evangelization and the apostolate of the laity mean proclaiming the saving message of Jesus Christ and relate to the whole, one mission of the Church. Christ, by proclaiming the Good News of the Kingdom of God was the first evangelizer. After His resurrection, He sent His disciples to continue His saving work in the Church. The two concepts have their source in the biblical times, but have come into widespread use relatively

138 Por. P. Nonis, *Ewangelizacja a katecheza*, "Kolekcja Communio" 1993, s. 98-99; por. Jan Paweł II, Adhortacja apostolska o katechizacji naszych czasów *Catechesi tradendae*, Rzym 1979, nr 18-19.

139 Por. A. Suqiam, *Nowa ewangelizacja: niektóre zadania i niebezpieczeństwa*, "Communio" 1987, nr 3, s. 48.

140 Por. J. J de Farias, *Nowa ewangelizacja a kultura*, "Kolekcja Communio" 1993, s. 135-136.

recently. The Second Vatican Council clearly stated what the apostolate of the laity is, pointed to their common commitment to the Church and to the sources of their ministry, which result from the threefold mission of Christ. The concept of the new evangelization appeared a little later, as a result of changes still ongoing within the Church and being the result of the council as well as cultural changes manifesting themselves through increasing secularism.

Both the apostolate of the laity and the new evangelization come from the understanding of the constantly changing reality and are expressing the current needs of the moment. They indicate the roles of the Church that is guided and enlivened as a whole by the Holy Spirit. One can notice, however, that the apostolate of the laity is a more static reality and the new evangelization is more dynamic. The first of them is a revolutionary indication of the significance of the laic people in the evangelizing mission of the Church, whereas the second one indicates the need of adapting to the changing reality of the world and is constantly encouraging to search new methods, forms and ways of expression to make the evangelical message maximally comprehensive.

Given the indicated structural elements of the new evangelization, one can notice a number of relations with the apostolate of the laity. The closest relation appears between the subject and cultural factors. It seems that the main demand for the restoration of the central role of the laity in the Church is somehow contained in the subject of the new evangelization. It results from a specific cultural conditions and the signs of the times. As far as the other structural elements are concerned, it can be said that they are situated on the outside of the apostolate of the laity. The recipient, the methods, and the means of expression of the new evangelization provide the lay people with valuable information to carry out their noble vocation, which results from the triple mission of Christ. They have the greatest impact on the tasks flowing from the prophetic and kingly functions.

Apostolate in the form of direct preaching the Word of God or being a witness through everyday life can be much more productive if you take into account the new and rapidly changing recipient and apply new methods. Evangelistic fervor and zeal, flowing from openness to the Holy Spirit, are invaluable for effective communication of the saving message. When people see that a man is happy, excited, they ask themselves the question what is the cause of it and are more willing to listen to him. In this case, finding that the source of this joy is a life filled with faith can be the first impulse to transform the recipient. It is also an important indication to show possibly much creativity and use the new means of communication. An invaluable method for the lay people is also a return to proclaiming the kerygma as the source of preaching the Good News. Without any doubt, the lay people are not

prepared to catechize. Certainly, however, they can proclaim the initial message of the evangelization, which is the transfer of a basic truth of salvation in Christ. Just like the first apostles, they can share their experience of meeting with the live Christ. This message, supported by the testimony of life, can be extremely effective. It can be like an arrow, which precisely reaches its target and makes the one who did not know Christ suddenly desire to know Him.

In conclusion, we can see that both the new evangelization and the apostolate of the laity are very complex concepts and bear extensive meaning. Their basic notion is similar and relies on a common call for a renewed evangelization of the Church as a whole. This points to the mutual relationship of the basic concepts. On the one hand, the apostolate of the laity is one of the structural elements of the new evangelization. On the other hand, some of the structural parts of the new evangelization influence the apostolate of the laity, pointing the direction of its successful operation.

Rev. Dr Norbert Mojżyn¹⁴¹

The artist Jacek Łydźba's *Altare Domesticum*. Artistic inspirations from Jasna Góra.

"*Sacrum* is a glade in the hills, with forest and blue sky around it. *Sacrum* is that moment during Mass, when I understand (discover), realize the truth, that I long for God. *Sacrum* is delight"¹⁴². These words were written by Jacek Łydźba¹⁴³, a young artist and academic lecturer from Częstochowa, who created a short digital film (video art) *Altare domesticum* ("Home altar")¹⁴⁴.

The use of religious images, and more – religious art, full of spiritual elements – can be very fruitful not only from the dogmatic and liturgical, but also the pastoral point of view, and can lead to a renewed reflection on humanity. For the theology of arts is based on the fundamental for Christian faith secret of Incarnation: because the Word has become visible, it lives among us...

This text is about the understanding of the work of art that is *Altare domesticum*, its interpretation in relation to the place of its creation (*genius loci*), the artist's biography, the environment and the author's personal religiousness. Another issue that requires an answer

¹⁴¹ Fr. dr Norbert Mojżyn, theologian and art historian, lecturer at the Department of Theology at the Cardinal Stefan Wyszyński University (CSWU) in Warsaw. I deal with issues of contemporary religious art, history of post-Byzantine art and the history of West Prussian theology of the 17th age.

¹⁴² J. Łydźba, *Odpowiedź w ankiecie Miejsca Teologiczne* (Answers to the Survey about Theological Places), Archives of the Institute of Cultural Knowledge of the CSWU, 25 April 2012. The survey was about a study conducted in 2012 by the author of this article that concerned the matter of *locus theologicus* in modern visual art.

¹⁴³ Jacek Łydźba is a graduate of the Academy of Fine Arts in Warsaw (he graduated with honours from the department of graphic arts in 1994) and the Jan Długosz University in Częstochowa (he received his doctorate in 2002 and became an academic lecturer in the department of graphic design – currently named the Jan Długosz Academy). He is especially fond of the oil technique, but also likes to use avant-garde artistic methods (e.g. computer graphics, video art, installation art).

¹⁴⁴ The presentation of the aforementioned video art took place on the May 17th 2012 at the vernissage of works of art made by young Polish artists, named "Theological Places" in Podziemia Kamedulskie, at Dewajtis Street 5 in Warsaw's Bielany district. The vernissage presented works of recognized young Polish artists, whose works are concerned with important matters, which are often disregarded in modern times and are uncomfortable issues to the consumer society. These artists tackled issues of existential matter, exploring one's self, evanescence, forgetting, rejecting humanity, loneliness in a crowd, the feeling that there exists a certain "something more", discovering and longing for higher values that constitute for the rules of human life.

concerns the form of the artwork: is it related to the content, does it bear any specific message, does it correspond to the content?

The workshop - the sanctuary

Jacek Łydźba invites the viewer to his home workplace in which the artist's workshop is shown as a home altar – *Altare domesticum*, the sanctuary of the home, family and the artist's heart at the same time. In Łydźba 's workshop the artistic activities receive a sacral, paraliturgical character. The artist's tools: paints, palette, tools and utensils are placed on the table, that is placed at the wall, covered by a white tablecloth – they remind the liturgical paraments of the altar's mensa. Above, on the wall, Black Madonna of Częstochowa is placed, thanks to which the wall looks like an old altarpiece, limited by the two windows at its sides and showing a far away view.

In the idea of the "Home Altar" there is an echo of the original home temples – *Domus Ecclesiae*, which were homes of Christians, in which liturgical services were done in the older times in the history of the Church¹⁴⁵. The process of creating a "Home Altar", in the author's conception, by the artist is a sacred activity that gives access to supernatural Beauty and the artist becomes a participant of liturgy, a faithful and, somewhat, a celebrant at the same time. Łydźba says that "In modern art, God is treated similarly to color, facture, expression, war, death, lust, advertisement, silence, noise, sound, material, matter, femininity, manliness"¹⁴⁶. Today, art is both everything and nothing. It breathes alienation and nihilism, it is the echo of the "civilization of death". Łydźba's art is the opposite of that – it is an art of sense, hope, existence, concepts, happiness. Christian life is the existence of hope and happiness, as "the participation in this unfathomable happiness, both Divine and human, which are in the heart of our glorified Jesus Christ"¹⁴⁷. The New Testament many times shows the sacredness quality of the new life in Christ, which, in its happiness, presents an image of eternity in time (cf. 1 Thes 5:16: "Rejoice always"). The happiness that someone has as a "down payment" in this world, will be full in the blue Jerusalem "prepared as a bride adorned for her husband.

¹⁴⁵ The image of the primary Christian temple, *domus Ecclesiae*, is shown by an object discovered in Dura Europos, in Mesopotamia, dated about 232 A.D. At the end of the 3rd age there were at least 25 houses of such type in Rome, they were called *domus titulii* (the name comes from the word *titulii*, which was a word for wooden or stone tablets with inscriptions in Latin, in this case the inscription was most probably the home owner's name). In modern times many such houses have been discovered in Palestine, Syria and Mesopotamia.

¹⁴⁶ J. Łydźba, *Odpowiedź w ankiecie Miejsca Teologiczne*, Archives of the Institute of Cultural Knowledge of the CSWU, 25 April 2012.

¹⁴⁷ Paul VI, Apostolic Exhortation. *Gaudete in Domino*, AE 67 (1975), pp. 289-322.

And I heard a great voice out of heaven saying , Behold , the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev 21:2-4). The artist's workshop, transformed into a temple, becomes a real tabernacle of God with men.

Paintings, especially religious paintings, can and should be analysed from many points of view and by specialists from many fields. However, theologians and art historians have a special role, although their analyses are only partial and limited. As Hans Belting points out, it is not easy to write competently about religious paintings: "An art historian would miss the point, if he would only prove his competence in analysing the painters and their styles. Theologians are similarly not as competent as it seems, for they mostly discuss theologians from the past and their attitudes towards paintings"¹⁴⁸.

Jacek Łydźba's art is multi-threaded, multi-plane, it connects spiritual and earthly elements. It could be said, using the language of renaissance treatises on art, that it is *ars combinatoria, commemorativa, imaginativa et contemplativa*¹⁴⁹.

The present time in his works is stretched between the past and the future, but a better way to put it is to say it *participates* in the past and the future. They are not similar to the events that have already taken place, but already fulfil the promise of the future. As Hans Belting says with grief: today "such awareness of time has become something distant to us outside the borders of religion"¹⁵⁰.

Ars combinatoria

Jacek Łydźba uses old and new artistic media (tools and resources) in his art. Without doubt, short digital films (video art) are a relatively modern tool. It is confronted with the traditional medium of painting that is the icon and a specific artistic and liturgical form of the altarpiece (the retable). The use of old and new artistic tools has always been a sign of progressive continuation, or the opposite – disrupting the continuity. New artistic media were created generally as inventions in other spheres of life and were occasionally used in art, and

¹⁴⁸ H. Belting, *Obraz i kult* (orig. – Bild und Kult), trans. by T. Zatorski, Gdańsk 2010, p. 9.

¹⁴⁹ Cf. G. P. Lamazzo, *Trattato d'Arte delle Pittura di (...) Milanese pittore, Diviso in VII Libri, Ne' quali si contiene tutta la teoria e la Prattica d'essa pittura* (Treaty on the Art of Painting (...) painter from Milano, divided into 6 books, which contain all the theory and practice of painting - roughly translated), Milano 1584 and other treatises on art.

¹⁵⁰ H. Belting, op. cit., p. 17.

after that often became basic tools of art. Jacka Łydźba's *Altare domesticum* is, from a formal point of view, a triple painting that combines old and new media: it is a painting within a painting within a painting¹⁵¹. First of all, it is a digital film (video art) – a motion picture that shows the inside of the artist's place of work, after which there is the picture of the artist's artistic workshop (in the form of the "altarpiece" and "mensa") and finally the Black Madonna of Częstochowa in the middle of the "altarpiece".

The phenomenon of containing one image in another one is not a new one. The history of painting noticed the notion of a "painting in a painting" long ago (e.g. Diego Velázquez's famous "Christ in the House of Martha and Mary", currently on display in London, dated c.a. 1620, which shows two women in an interior kitchen with an opening in the wall – the painting in another painting – that shows the Biblical scene in which Martha and Mary serve Christ). It is, by definition, a meta-picturesque action. The method of including the painting in a painting, that developed in the 17th age, is particular: the painting that is being inserted and the painting containing are two separate realities. Victor Stoichita adds that some depictions are framed, and others "cased": "Every modern depiction is, in its own way, framed. The only, but huge, difference is that in a normal frame the frame is an item, while the "casing" is imaginary (...). Casing is a radical sign of the cult of the painting"¹⁵².

What is interesting, however, is how this refers to the very specific type of painting that is the icon. In the case of *Altare domesticum*, just the form itself, a very obvious casing of the icon, and then casing the casing (the "altarpiece") is in another casing (the film frame), and is a conscious artistic intention, a sign of the cult of the painting and an acknowledgement of the artist's faith. A perfect example of such artistic actions in the past can be found in the "casing" for the icon of the Virgin Mary in the altar named "The Virgin and Child Adored by Angels" (also known as: "The Ecstasy of St Gregory the Great") painted by Peter Paul Rubens in 1607 for the Oratory of Saint Philip Neri in Chiesa Nuova; another such example is the

¹⁵¹ In the trichotomy of imagery in the video art *Altare domesticum* we can see the trichotomy of the earthly space and the temple of Jerusalem, which, according to Flavius Josephus, consists of: 1/ The Holiest of Place with the Arc of the Covenant (which corresponds to heaven) – the Black Madonna of Częstochowa, as a kind of Arc of the Covenant, 2/ The Holy Place (earth) – the altarpiece and 3/ – The Threshold (sea) – the artist's place of work. Cf. D. Forstner, *Świat symboliki chrześcijańskiej* (The World of Christian Symbols), Warszawa 1990, p. 369.

¹⁵² V. Stoichita, *Ustanowienie obrazu. Metamalarstwo u progu ery nowoczesnej* (Establishing a Painting. Meta-picturesque at the Beginning of the Modern Age), trans. by K. Thiel-Jańczuk, Gdańsk 2011, p. 92.

"Santa Maria in Vallicella" by the same master painter, which encases, behind a bolt lock, the marvellous icon from Vallicella (1608)¹⁵³. Rubens' idea was to place a wonderful image in the painting he made in the altarpiece. Rubens creates a very interesting game between the two paintings. Working for the Oratorians, Rubens encountered and artistically realized himself by the problem of the old and new perception, as well as perception as a subject of worship and image as a means of depiction¹⁵⁴.

The comparison between Rubens' old work of art and Łydźba's modern artistic impression is an interesting notion. Beyond doubt, the core of the motion picture of *Altare domesticum* is the traditional understanding of the icon (copy) of the Black Madonna of Częstochowa, which is very particularly composed into the whole of the performance, through being encased within two images: of the "altarpiece" and the film frame. Similarly to Rubens' icon, this one is composed in the structure of the altarpiece. The camera's zoom on the icon, the camera's focus and slow revealing of the other parts of the painting of Madonna is similar to the ceremonial opening of the icon by taking the curtain off of it, the curtain of another painting. Łydźba's artistic work is inspired by the ceremonial unveiling of the original Black Madonna of Częstochowa in Jasna Góra. Just as the subliminal unveiling of the icon in the chapel was accompanied by a devotional focus and the sounds of trumpets and kettle-drums, in *Altare domesticum* we hear the choir and the sounds of the painter's tools at work. Another zoom in – frame for the Lady of Jasna Góra are the "altarpiece" and "vestments" – the painting brushes and palettes. Both the zoom in on the painting, and furthermore, placing the painting tools on the altar/workshop's mensa are the added element into the painting itself, as well as being the opposite of it. This is a kind of *parergon*, of which Jacques Derrida wrote¹⁵⁵.

Ars commemorativa

Jacek Łydźba's creation, when treated as a whole, is a nostalgia for, a lively Częstochowa, his home town, filled with crowds of pilgrims, for that happy place of his childhood, for the colours of the roadside chapels, the May Devotions...; a nostalgia for the

¹⁵³ G. Incisa dlla Rocchetta, *Documenti editi ed inediti sui quadri di Rubens nella Chiesa Nuova* (Published and unpublished documents on the paintings of Rubens in the New Church), "Rendiconti della Pontificia Accademia Romana di Archeologia" (Proceedings of the Pontifical Roman Academy of Archaeology), 3rd series, tome 35, years 1962/63, pp. 161-183.

¹⁵⁴ H. Belting, op. cit., p. 99.

¹⁵⁵ J. Derrida, *Prawda w malarstwie* (The Truth in Painting), trans. by M. Kwietniewska, Gdańsk 2003, p. 65.

tradition build on the fundamentals of memory and respect for tradition, where the truth was always truth, love was always love, good was always good, without confusion, unnecessary chiaroscuro and double meanings. *Altare domesticum* brings back childhood images, images of the history of the Church and the Nation. In this filmed "story" the sanctuary in Jasna Góra, with the marvellous icon of the Virgin Mary, is the central and most important point of reference. Łydźba consciously reaches for the *topos* of the Jasna Góra altar of the Madonna. Since the oldest of times the Jasna Góra altar, as the throne of the Mary the Queen of the Polish Crown, has been the most important part of its temple. It is here that important religious and national events were focused. It is also where the life of the artist's whole family throbbed.

Jacek Łydźba invites the viewer to his home workplace in which the artist's workshop is shown as the altar of the Black Madonna of Częstochowa, the greatest holiness of the home, family, and the workshop's heart at the same. The altar sanctifies the artist's workshop and home. Undoubtedly, Łydźba understands and treats it like religious societies regard temple altars: with worship, fear and admiration¹⁵⁶. St John Chrysostom called the altar the place that truly "frightens", a place that is "wonderful and incites admiration"¹⁵⁷. Undoubtedly, the artist regards his workshop/altar with fear and worship. This is confirmed by the dignified mood, colour, and the general pathos that emanates from *Altare domesticum*. In the "Home altar" the artist finds not only a place, but also tools for praying, because the eye is more sensitive than the ear, which easily forgets; that is why the altar motivates "heavy feelings". Christian life is existing in hope and happiness, as the "participation in this unfathomable happiness, divine and human together, that is in the heart of our beloved Jesus Christ"¹⁵⁸. The New Testament many times shows the sacredness quality of the new life in Christ, which, in its happiness, presents an image of eternity in time (cf. 1 Thes 5:16: "Rejoice always"). The happiness that someone has as a "down payment" in this world, will be full in the blue Jerusalem "prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither

¹⁵⁶ The altar in its original shape, as a mensa, was the symbol of Jesus or His grave, and the table from the Last Supper. Since the ancient ages altars were decorated with relics (up until the liturgical reforms of the II Vatican Council) as mementos of the oldest temples built in burial places of martyrs (*memoriis*).

¹⁵⁷ H. Belting, op. cit., p. 374.

¹⁵⁸ Paul VI, Apostolic Exhortation. *Gaudete in Domino*, AE 67 (1975), pp. 289-322.

sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev 21:2-4). The artist's workshop, transformed into a temple, becomes a real tabernacle of God with men. It begs to say: While we still have faith, while we remember, while we cultivate tradition, we exist...

Ars imaginativa

The hear of *Altare domesticum* is the icon of the Black Madonna of Częstochowa. As we know, the icon is a specific type of painting. In all countries that are related with the Byzantine culture, icons are an essential part of liturgy and have a special, dedicated place in every temple. They are also the subject of private cult at homes. People pray in front of them and light lamps. The fundamental element of the worshipping of icons is the belief that it bears grace, for where icons of Jesus are, His energy is present there. Thanks to icons, believers have an awareness of participating in one great family of the inhabitants of Heaven: saints, martyrs, virgins... One only needs to enter a temple full of icons to immediately stop feeling alone. Icons present holy and heavenly reality - full of God, and not earthly-realistic. Icons are a special type of painting and, as such, has its own specific language. One should not search for third dimensional space in icons, but also events related to simple cause-and-effect relations. When talking about the icon, it is necessary to remember that they are a liturgical *par excellence* painting. The liturgical painting is the link to seeing and meeting the Great-painting, and so, in the case of the Icon from Jasna Góra, the tool used to meet Jesus' Mother. The Icon of the Virgin Mary as the essential, in this case, element of paraliturgy in the artist's home sanctuary/workshop unites heaven and earth and makes the Virgin Mary become the real Queen of heaven and earth (this earth); this is why holy images mean Jesus being with His saints not only in heaven, but also among us, people. Jacek Łydźba creates a bridge between heaven and earth, completes what is heavenly with what is earthly, material, tangible, usable. He places the icon of the Virgin Mary in a design that is completely unfamiliar to Her, which is a heterogeneous environment of the material media of art (paints, brushes, palettes, etc.) of the artist's own artistic workshop, and then finally encases it in a "incorporeal" case of the film frame. This way, Łydźba gives a special sense to the dialectics of being and appearance, truth and illusion, reality and image.

Ars contemplativa

The need to associate with the *sacrum* is not something specific only to icons. The pagan ancient Greeks had already expressed this need of closeness in art. In the 3rd age A.D.,

the pagan philosopher from Naples, Plotinus (a Hellenized Jew) wrote of a vision of the world observed by the inner eyes that allow to understand the depth and essence of things, the universe. The art of the icon is not only an art form belonging to religion, but also to meditation. Meditation makes the one meditating discover the potential of mental images that is hidden in their mind – the mind of the meditating person easily resorts to constructing mental images when that person is supposed to image that which is conceptual and absent. Łydźba's composition is supposed to fulfil the same task. The first seconds of *Altare domesticum* already enthral the viewer in meditation about the truth, beauty, life and art.

Both the theory and practice of meditation show how people understand conceptual and abstract ideas, based on the visuals. Jacek Łydźba's work of art is as if born out of prayer and exists for it, simply put – the author prays by means of his work. It is the representation of the spiritual message to the human eye, which comes from the Holy Word, which is meant for the ears and heart. One should become very silent and retreat into the loneliness of the heart to heart feeling the beams of the transformed light. *Altare domesticum* is the answer to the question about beauty as such, but also spiritual, transcendent beauty. The love of beauty (from the Greek *philokalia*), especially spiritual beauty, fills man with happiness. The spark of this love of beauty is ignited thanks to God's look which reaches the whole world with Divine energy. It was not coincidence that the icon of the Virgin Mary used in *Altare domesticum* and the painting tools in Łydźba's film shine with a variety of light reflections.

Already the ascetic practices of the fathers of the desert showed that images are helpful for meditation and spiritual practice. Since the early Middle Ages the path of spiritual development led through purification (penance), meditation to contemplatively uniting with God. This was very well illustrated by a French mystical treaty for nuns (*Tres etaz de bones ames*), in which the path to uniting with God was shown in a four part miniature. The first scene of the miniature shows confession and absolution of a certain nun (1. purification), the second miniature showed the same nun gazing at the sacral painting "Coronation of the Virgin", which was the altarpiece of the altar in front of her (2. prayer), the third scene shows the nun falling on her face before the altar on which the secret of Redemption – Christ's passion – appears (3. meditation) and the final, fourth, scene shows the nun again gazing at the altarpiece and experiencing a vision of the Holy Trinity in the shape of the Throne of Grace (4. contemplation – uniting with God in the Holy Trinity)¹⁵⁹. The miniature confirms that saints very often experience visions in front of altars and thanks to them they understand

¹⁵⁹ London, British Library, MS ADD. 39 843, fol. 28.

their visions¹⁶⁰. Analogously, the film *Altare domesticum*, leads to burying deep in contemplation about the yet-uncreated Beauty, which is the same with the Primeval Logos to the artist.

Jacek Łydźba himself says that for him: "*Sacrum* is a certainty (axiom); it is Faith, Hope, Love"¹⁶¹. In spiritual theology both Thomas of Aquin,¹⁶² and St John of the Cross¹⁶³ give the meaning of love the most important rank. The development of the sanctifying life of man is, most importantly, the development of love. The explanation of this truth can be found in the theology of St Paul (cf.) 1 Cor 13:1-13). The Sacraments of the Church; Christian prayer, and first of all, the practice of love are, more than anything else, the space of contemplating about God. With his work of art, Łydźba wants to fill this space. He himself wants to be as clear as iconography, that is why he is a man of sacraments, prayer and living love. These factors dominate in the sphere of his inspirations and artwork. The artist is convinced of God's presence through art and love in the soul, because He created it "in his image" and maintains its existence. Furthermore, this presence, the "touch" of human soul by God in a supernatural way, is done through grace and "spiritual feelings". Łydźba's work is a "spiritual feelings", the fruit of love for Beauty, and he himself is the servant, who carries out these holy tasks through art.

¹⁶⁰ E. Benz, *Die Vision. Erfahrungsformen und Bilderwelt*, Stuttgart 1969.

¹⁶¹ J. Łydźba, *Odpowiedź w ankiecie Miejsca Teologiczne*, Archives of the Institute of Cultural Knowledge of the CSWU, 25 April 2012.

¹⁶² STh. I, q. 82, a. 3, c. According to St Thomas, the fundamental element of how will works is intellect, because the acts will of will must be conscious. However, he emphasizes that love for God is more perfect than meeting Him, because in this case the object of the will's desire (God) is greater than its cognitive ability.

¹⁶³ Cf. St John of the Cross, *Noc ciemna* (Dark Night), in: *Dziela* (Collected Works), trans. by B. Smyrak, Kraków 1986, II, 13, 3. St John of the Cross thought that by striving to meet God with the mind as the Truth in its purest form will still see Him with his will as the right and perfect Good. This way he chooses God as Good in itself, but also all that to which Good leads.

The function of attitudes in the education for mass media.

Media as a "fourth power" in Poland creates the specified picture of reality that is not always compatible with the truth. Manifestation of this is the fact that measures social media have today a huge influence in shaping human attitudes in you site it's worth pointing out how great a role in the transmission of information and discussions of events plays a journalist.¹⁶⁴ For customer information, which passes it is kind of a teacher, having an effective impact on the attitudes of readers, listeners and viewers, while expanding their knowledge. Every human attitude has a specific value. One is good, the other evil. Define attitudes is not easy. The easiest way to approach can be described as relatively permanent, positive or negative human address to a specific subject (people, ideas, things, phenomena, etc.) engaging in the intellect, will, feelings and activity¹⁶⁵. At this point it is worth noting the so-called basic features, such as. the content, scope, direction and durability, having an impact on the course and the fate of a particular attitude. The content of the attitude may be radio as a means of mass communication. The difference in attitude is evident when compared with the attitude of all available mass media. The direction of the attitude expressed in the scale to respond (eg. to press), ranging from full acceptance, through indifference until the attitude of hostility¹⁶⁶. The durability of the posture is varied. Tend to be short-term attitude or lasting many years. The attitude in the individual lives of both individual and social meets four basic functions: change adaptation, defensive, involved in expressive, interesting. The Adaptive function allows you, with the right attitude positive, amplify impact, which develops unit¹⁶⁷. Defensive function complexes protects the man before the situations which could lead to dangerous frustration and aggravation of Expressive function shows a unit with its most important values, accenting the surrounding us reality¹⁶⁸. As share attitudes? This is a question we put ourselves at the very beginning of our analysis. By making the classification of attitudes we take into account their basic characteristics.

¹⁶⁴ Jan Paweł II, *Moja i Wasza Ojczyzna. Przemówienie Jana Pawła II do biskupów polskich wygłoszone z okazji wizyty „Ad limina Apostolorum”*, Warszawa 1998.

¹⁶⁵ A. Lepa, *Pedagogika mass mediów*, Łódź 1998, s.128.

¹⁶⁶ A. Lepa, *Media a postawy*, Łódź 2002, s.129.

¹⁶⁷ Tamże, s.129.

¹⁶⁸ Tamże, s.129.

Due to their content of posture are divided into: religious, moral, social, aesthetic, parental, maternity, paternal, filial. Depending on the item we distinguish personal attitudes (toward God, individuals and groups) and attitude in kind (e.g. to art, idea, doctrine, money, careers). Looking at the direction of the attitude and the attitude of the negative and positive, sometimes neutral posture. If the basis of Division of the attitudes we take power, we can talk about the attitudes of poor, average and strong. Due to the persistence of attitudes we share a very long-lasting, durable and non-durable. After the classification of attitudes now come to detailed analysis of attitudes negative tailored by the mass media. Looking at the television debates and journalistic programmes often in television and commercial stations we can distinguish basically three such attitude: the attitude of submission to the propaganda, of machiavellianism attitude and posture to manipulations. The attitude of submission to the propaganda exercises in the modern world a huge influence in shaping the personality of man. Such an attitude creates today mass media and in particular the press, radio and television. On so what is the attitude of propaganda? Generally speaking, it involves the giving of faith this content, which transmit on the subject publicly participants propaganda. After which modern man is able to recognize that it has to do with an attitude of propaganda? Among the many factors that providing that we are dealing with the attitude of propaganda, three of them are of major importance. The first factor is the lack of the so-called healthy criticism at about assessing content they provide us the mass media. Unit it the feature entirely and unreservedly adopted officially or publicly to ensure that authorities are not always truthful. Such a person is in issue for stays an opinion on a topic usually goes after one newspaper or listens to information from one television station. In such a situation, it is difficult to verify whether the content submitted by the media are real. The second factor with an attitude of submission to the propaganda is far advanced political naivety. A person with such a symptomem easily believes any political comments, and even the ordinary information. Such an attitude was characteristic for the days of communism, when the political parties they recruited for its ranks to new members¹⁶⁹. And the third factor is assigning the media high authority. Such persons do not undermine the information that passes them radio and television or even newspapers. They believe that since the media the information content provided does it mean that it is true and not to challenge and cannot make another source of information conveyed by the media. Another attitude of the negative attitude is the so-called of Machiavellianism. At the beginning we try to explain password machiavellianism. In the dictionary of foreign

¹⁶⁹ A.Lepa, *Pedagogika mass mediów*, Łódź 1998, s. 132.

words from 1995 contained a password is "machievellianism" in two senses: as a political concept based on the principle: "the end justifies the means", in the colloquial sense as "an attitude characterized by cynicism, hypocrisy and lack of scruples in a bid to achieve the objective"¹⁷⁰. "Then we are able to know that a person takes in its proceedings and maintaining an attitude of machievellianism? After her symptoms. The main symptoms of this attitude include: lack of disinterested, ad hoc aid people (counts self-interest or the interest of a political party), the instrumental treatment of another human being-man needed to achieve the objectives set, mach is the antithesis of empathy, a person with such an attitude neglects the rights and expectations of other people, and his affairs ejects at first plan, to the top, makiawelista lives in hypocrisy takes only half-truth which is convenient for him, does not count with the opinions of other people, and also there is sympathy in your environment. A large role in this attitude plays will, whose subject is the intellect. Feelings in this attitude are subordinate to the will. It makiawelista more easily overcomes obstacles in achieving the planned objectives¹⁷¹. What he is experiencing can be compared to the risk that is associated with gambling. This is also a kind of revenge, to play on suffered earlier manifestations of unfriendliness or hostility. In this attitude of all grips are allowed. We see it in the many roles played by the actors in the movies. It is also worrying that cartoons for children depict such an attitude often using fraud and untrue to only beat your opponent. Such an attitude is shown through programs and printed texts, and even created by the child's parents who allow him on the cheating of others and how often they say: "to give advice in life."The last of these in this article is an attitude of the negative attitudes to manipulations. At the beginning of the discussion of this posture using the words John Paul II points made in 1980 at the headquarters of UNESCO in Paris. The Pope said then that tends to get used of man, that is the subject of multiple manipulation [...], pick him in the end, subjectivity and learn life as well as the specific manipulation itself¹⁷². Manipulating each other is born in man a permanent attitude to such behavior, which will match his current needs and behaviour. Tendency to indulge the manipulation you stuck in the psyche of man. What, therefore, is this place? Simply put the attitude of approval for manipulation, lies in the fact that man treats suffered manipulation as a personal right, and even as a convenient way of life¹⁷³. Analyzing such an attitude should distinguish four symptoms that characterize it. A man taking this

¹⁷⁰ Słownik wyrazów obcych, red.E.sobol, Warszawa 1995, s.679.

¹⁷¹ A. Lepa, Media a postawy, Łódź 2002,s.96.

¹⁷² A.J. Nowak, Wolność. Manipulacja. Kierownictwo, Wrocław 1992, s.29-45.

¹⁷³ A. Lepa, Pedagogika mass mediów, Łódź 1998, s.138.

attitude becomes indifferent to his own subjectivity. You can often meet with such a statement, that such manipulation together helps man to life, gives security and provides specific protection against obstacles in achieving specific goals. People with such an attitude often shown her displacing, deny, they say that she does not exist, they are not affected by the Man you're influenced by such manipulation together often fall victim to manipulation by the media. Media use his person for handling treatments. Each of the attitudes of both the positive and negative shape the specific factors that will now be discussed. At the beginning we will break these factors into two groups. To the first group belong to individual factors and other socio-cultural factors. Individual factors include: the impact of needs, knowledge, life experience, intelligence, character, temperament, and also mental health, religious and moral life¹⁷⁴. Significantly attracted the group to socio-cultural factors, which will now be more widely discussed. Strong emphasis on shaping specific attitudes on human culture exercises. The impact of works of art, language, science, preached the doctrine, customs, social and political system, respect for the law or tolerating lawlessness affects the specific attitude which assumes the man in a specific environment, conditions and time in which is located the man as being bedded constitutes the most powerful factor influence on posture. At this point it is worth to recall the concept of interaction, which it enters every man when you make contact with another human being. The large significance in shaping the attitudes of human is upbringing. This from educators largely depends on what the patterns and attitudes that will transmit to man, especially ago which only grows, enters the period of adolescence. Summarize the article "function attitudes in the upbringing of the mass media" should refer to the pastoral Statement No 1 on the transmission of social "Aetatis nova". We read that: there is no such a place today where, in which there is felt the impact of the media on the attitude of the religious and moral, political and social systems are bringing up¹⁷⁵. Young people often in his keeping the reference to specific attitudes. Taking one example, mimic them. Media shall provide specific information, especially relating some events live show some patterns of attitudes. They are quickly assimilated by the young audience information, and then enlisted by them in daily life, in this and in religious life. Therefore, we see the big impact of social media on attitude. Media in the transmission of certain information should seek to convey such information, which will be developed in the they children appropriate attitudes positive

¹⁷⁴ A.Lepa, *Pedagogika mass mediów*, Łódź 1998, s.139.

¹⁷⁵ *Papieska Rada ds. Środków Społecznego Przekazu, instrukcja duszpasterska o przekazie społecznym 'Aetatis nova'*, *L Osservatore Romano*, 1992, nr 6 (wyd. polskie).

and negative attitude they eliminated which are harmful for the development of the human personality.

The Flesh of Jesus as the food based on John 6:55a

Introduction

What new can write in the article about Eucharist? May have strength to comprehend what is “the breadth, and length, and height, and, depth and, to know the love of Christ”¹⁷⁶ (Eph 3:18-19) that is containing in this sacrament? Entering deeply into words of Jesus: “For my Flesh is true food” (John 6:55a), it presented wider context of them also, against a background of, other speeches of Jesus. Simultaneously, in the space of events from the Old Testament, it looked for prefigurations that will have been filled out in the New Testament. Discoveries and findings were contained in the third spheres: The Flesh of Jesus as the food of liberation, as food on the way to the Promised Land, and food for eternal life.

1. The Flesh of Jesus as the food of liberation

Israel was finally saved from hands of pharaoh by dint of sacrifice of innocents (Exod 12:21,29). There is the way of acting of God, he is looking further, deeper, and he also sees everything what is spiritual, future and eternal. He is saving. He is emancipating not only Israel, but also Egyptians, because from among of them God was taken absolute sacrifices: first-born children of Egyptians, and innocent animals (Exod 12:33). Similarly God is acting in the history of chosen people. God is saving by sacrifice of innocents.

In Israel the lamb was sacrificed as sin-offering for many, instead of someone. Every year this lamb was prepared for Passover¹⁷⁷. Then he became this same lamb that, his own blood, saved chosen people from hands of oppressors. Because for Israel “to commemorate”, “to mention” has the same meaning as “to make manifest”. There is something more than only retrace important historic events¹⁷⁸. Similarly Christ, as “the Lamb of God” (John 1:36),

¹⁷⁶ Quotations in this article from Saint Joseph Edition of *The New American Bible*. Translated from the Original Languages with Critical Use of All the Ancient Sources, New York 1991.

¹⁷⁷ B.M. Metzger, M.D. Coogan, *Słownik wiedzy biblijnej*, Warszawa 1997, s. 583-584.

¹⁷⁸ J.F. Craghan, *Księga Wyjścia*, w: *Międzynarodowy komentarz do Pisma Świętego*, red. W.R. Farmer, Warszawa 2000 [quoted as MPS], s. 337. See also T.M. Dąbek, *Przygotowanie*

is making manifest by the act of liberation, every time, wherever Eucharist is celebrated. Of course there is a fundamental difference between “manifesting” in the Old Testament, that was remembrance of historic events, and manifesting of saving mystery of Christ.

Accepting the meaning Greek expression *sarks* (used in John 6:55) in order to define the Flesh of Jesus like a physical body and meat¹⁷⁹, we find the new sense of the Flesh of Jesus, who is offered and given for consumption. Eucharist there is not an idea in our imagination or a symbol, but she is becoming true, physical food, in imitation of, the paschal lamb.

Event of Passover in fourth Gospel is so fundamental, that some commentators affect a trisection all Gospel, in accordance with three paschal days¹⁸⁰. The Hebrew verb *pasah* is translated as “be lame, limp”¹⁸¹ and as well in the figurative sense as “jump, dance, pass, save, celebrate”¹⁸². In Genesis the Lord God said that while snake would strike at offspring heel, the same snake would be defeated (Gen 3:14-15). Striking at heel and limping there is a picture of passion and death of the Lamb of new Passover, the same that is offspring of woman. Striking at snake head, passing, jumping for joy, this is the image of victory of offspring of woman. This victory does mean defeating Satan, and saving others. These two pictures are sign of passing from death to life, from the partial defeat to the final and permanent victory.

Passover of the exit was dimmed in history of salvation by other events “of the exit”, for example, the return from Babylonian captivity¹⁸³. The Lord God YHWH¹⁸⁴ ordered to forget about past events, and concentrate on present events, because he done something new: “Now it springs forth, do you not perceive it?” (Isa 43:16-19). The same question God the Father would be able to ask Jews, referring it to his Son. The new Passover completely will dim older paschal meals, which are important, to such a degree as they are preparing for the new Passover, and if they are the type of her.

After multiplication of the loaves and before the Eucharistic speech Jesus walks on the stormy lake, in the dark (John 6:16-21). He is the same God who overcame the elemental

idei Eucharystii jako duchowego pokarmu w Starym Testamencie, Ruch Biblijny i Liturgiczny, 41,4(1988), s. 315.

¹⁷⁹ A. Abramowiczowa, *Słownik grecko-polski*, t. 4, Warszawa 1965, s. 37; see also R. Popowski, *Wielki słownik grecko-polski Nowego Testamentu*, Warszawa 1995, s. 550-551.

¹⁸⁰ S. Gądecki, *Wstęp do pism Janowych*, Gniezno 1996, s. 38-43.

¹⁸¹ G. Witaszek, *Baranek paschalny wyjscia*, w: *Biblia o Eucharystii*, red. S. Szymik, Lublin 1997 [quoted as BE], s. 10-11.

¹⁸² H. Langkammer, *Eucharystia jako anamneza*, w: BE, s. 44.

¹⁸³ G. Witaszek, *Prefiguracja Eucharystii w Starym Testamencie*, w: *Jezus eucharystyczny*, red. M. Rusecki, M. Cisło, Lublin 1997, s. 33.

¹⁸⁴ Writing of consonants in lieu of YHWH invoiced by Jews holy name of God – Yahweh.

power of water, and carried out Israelites through Red Sea¹⁸⁵. Forces of evil are defeated by Jesus. The Lamb from Apocalypse triumphs over Satan. He is Lord and Master and victorious King. He is all-powerful God (Rev 19:16; 22:13). All attributes of the new Lamb make manifest in Eucharist.

Passover does not exist without the captivity – there is here very deep, hidden sense. The human needs saving and passing if he can see his chains and enslavements. “For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed” (John 3:20). Jesus is the Light (John 8:12). Who does not approach alive Jesus that, does not have a chance to experience a paschal miracle. However, everyone who acknowledges his slavery and approaches Jesus, can experience the miracle of the passing. On the other hand, approaching Jesus by the consumption of his Body cannot be a magical activity, but full of the faith¹⁸⁶. Jesus said in his Eucharistic speech: “But there are some of you who do not believe” (John 6:64). Those who do not believe, do not have chances of releasing from the slavery.

Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you (John 6:53). Everyone who wants to be saved must eat the flesh of Jesus. There is condition sine qua non. This eating has two aspects. The first there is, above mentioned, the physical aspect (*sarks* – meat, physical body) and the second is a spiritual aspect. Eating the flesh of Jesus, in spiritual aspect, is related to participating in saving acts of Messiah, particularly: his Incarnation, Passion, Death and Resurrection, the Eucharist makes manifest all these mysteries. In this context will be consider the Flesh of Jesus as the Body of God-Man. The word *sarks* means also a nature of human and the earthy dimension of the human existence¹⁸⁷.

This one who “was handed over for our transgressions and was raised for our justification” (Rom 4:25), protected us from punishment, because “upon him was the chastisement that makes us whole” (Isa 53:5). Jesus by the sacrifice of his Flesh gives us the participation in the grace of the salvation, because smote to him the entire punishment, for the

¹⁸⁵ Rough and dark sea is a symbol of evil and the kingdom of Satan. See M. Lurker, *Słownik obrazów i symboli biblijnych*, Poznań 1989, s. 126-127.

¹⁸⁶ About condition of faith is written: A. Paciorek, *Ewangelia umiłowanego ucznia*, Lublin 2000, s. 318-319.

¹⁸⁷ *Sarks* as the nature and the earthy dimension of human life mentioned in: X. Léon-Dufour, *Ciało*, w: *Słownik teologii biblijnej*, ed. idem, Poznań 1981, s. 141; see also R. Popowski, *Wielki słownik...*, s. 550-551.

sin of people. Therefore everyone who is consuming the Body of Christ has a power to oppose the sin¹⁸⁸. Everyone can go out from Egypt¹⁸⁹ of bad acts and punishments. Every man can be led out by Almighty God of his strong hand. The pharaoh who is living outside of us, and inside can be “threw out away” (John 12:31). Who feeds the Flesh of Jesus has the gift of the salvation, and the sanctification. Everyone who consuming Body of Jesus receives the food of liberation that leads from the darkness to the light (John 8:12). Consequently they are qualified to good attitudes, virtues and acts¹⁹⁰.

The Hebrew Bible uses word *basar*, for defined the body, the original meaning of this Hebrew word there is “raw, alive and bloody meat of the man”¹⁹¹. And now dawns upon the picture when Israelites were sprinkling, of blood of the lamb, their thresholds and door-frame of their houses. Dawns on also this moment in the later history of the chosen people when the altar was sprinkling of blood¹⁹². These events can be connected in easy way – bloody sacrifice of lamb and alive, bloody suffering of Christ.

The bondage of sin was broken on the cross¹⁹³. The Children of God can receive the freedom. Our freedom originates from this the Body of God-Man was obedient the Spirit of God of Father (Phil 2:8-10). If our reflexes of body will be submissive activating of the spirit, when the captivity of body will be broken, and way to the freedom will be opened. Jesus calls: “Come out!” and he promises: “They shall not hunger or thirst” (Isa 49:9-10). The freedom connected with lack of appetite, because only one God can saturate with himself of every human, in this way, that no longer desire anything. The man of the Old Testament had eaten manna from heaven. The human of the New Testament eats the Flesh of Jesus that filling of him all necessary graces.

¹⁸⁸ Some of the sins mentioned in the New Testament are: impurity, idolatry, hatreds, outbursts of fury, dissensions lies, superciliousness, pride, avariciousness, pursuit of honor, drinking bouts, intemperance, changefulness (see Gal 5:19-21; Rom 1:21-32; 13:13; 2 Cor 12:20; 2 Tim 3:2-5, Rev 22:15). Those who commit such things will not inhering the kingdom of God, (cf. Gal 5:21).

¹⁸⁹ Egypt is the symbol of evil and domination of Satan - Pharaoh. Cf. G. Witaszek, *Baranek paschalny...*, s. 11, 17.

¹⁹⁰ “New human” has special freedom. Cf. A.J. Nowak, *Logos eucharystyczny źródłem żywej wolności*, w: *Jezus eucharystyczny*, red. M. Rusecki, M. Cisło, Lublin 1997, s. 96-106. In the New Testament, in catalog of virtues, are such as love, faith, joy, peace, temperance, patience, goodness, faithfulness, steadfastness, gentleness, kindness, self-control, justice, friendship, forgiveness, devotion (see Gal 5:22-23; 1 Tim 6:11; 2 Pet 1:5-11; Matt 18:21-22).

¹⁹¹ F. Baumgärtel, *Fleisch im Alten Testament*, w: *Theologisches Wörterbuch zum Neuen Testament*, t. 7, red. G. Kittel, G. Friedrich, Stuttgart 1966, s. 105-107.

¹⁹² G. Witaszek, *Prefiguracja...*, s. 34.

¹⁹³ “Everyone who commits sin is a slave of sin” (J 8:34).

2. The Flesh of Jesus as a food in the way to the new Promised Land

For Israelites, in the desert, manna from heaven and quails, it was food given by God YHWH in the miracle way¹⁹⁴. Analogously – multiplication of the loaves is made by Jesus for thousands of people, and the fact Jesus walked on the lake, suggested that the bread of life whereof said Jesus, in actuality there was miraculous bread (John 6:11-59).

Israelites did not know of manna from heaven. Hungry people asked: “What is it?” (Exod 16:15)¹⁹⁵. Similarly Eucharist it is bread in imitation of manna from heaven. There is novelty for listeners of the Eucharistic speech in Capernaum (John 6:41-42,52). Messiah brings the announced bread¹⁹⁶, and surprises chosen people its identity. This food gives the eternal life and is better than manna from heaven in the Old Testament. Bread of eternal life there is God-Man, who is suffering and victorious. People can live in the Kingdom of God by him.

Because Israelites were grumbled against of God, he was giving manna for them. During the migration through the desert, Israelites did not understand, and did not accept the plan of God for their history. Sufferings, danger and attempts were at the bottom of displaying their impatience, and lack of faith in God. They said: ”Enough! Enough these conditions! Was it just to have us die here of thirst with our children” (Exod 16:2-3; Num 11:4-6; Exod 17:2-4). God YHWH has taught their the truth that he is their mother, feeder and guarantee, and they do not have to care for themselves¹⁹⁷.

God the Father gives the bread, in other words, God gives his Son: “My Father gives you the true bread from heaven” (John 6:32), “bread of strong people”, “blue breadcorn”¹⁹⁸ (Ps 78:23-25). In order to live by consuming this bread, it is necessary the implicit

¹⁹⁴ S. Łach, *Księga Psalmów*, w: *Pismo Święte Starego Testamentu*, VII/2, Poznań 1990, s. 355.

¹⁹⁵ A. Jankowski, *Manna*, w: *Podręczna encyklopedia biblijna*, t. 2, red. E. Dąbrowski, Poznań-Warszawa-Lublin 1960, s. 25.

¹⁹⁶ The rabbis of the Old Testament expected “manna of the future”, which would had come in the messianic era; cf. A. Jankowski, *Manna...*, s. 26. See also B. Poniży, *Manna w tradycjach biblijnych*, *Studia Theologica Varsaviensia* 26/1 (1988), s. 105; see S. Łach, *Księga Wyjścia*, w: *Pismo Święte Starego Testamentu*, I/2, Poznań 1964, s. 171.

¹⁹⁷ G. Witaszek, *Prefiguracja...*, s. 40.

¹⁹⁸ Manna in the Old Testament was the bread of angels, and it was unworldly bread, giving the power of the chosen people. Cf. S. Łach, *Księga Psalmów...*, s. 355. See also B. Poniży, *Manna...*, s. 96-116.

confidence. It is more important to trust of God, to accept own history, every hunger and thirst to leave in the hands of God.

Do not be afraid of everything what is worldly (“manna”, “quails”)¹⁹⁹. Then the Lord will be not punish for disbelief²⁰⁰.

The true life is purpose of the migration. The Flesh of Jesus is food for support and progress of life. Jesus is the way and he knows of it, because he is the first who passed all this way (John 14:6). Jesus says in speech about manna from heaven that he is the true food from heaven. Moses could be say about Christ like bread: “This is the bread which the Lord has given you to eat” (Exod 16:15). Alike the food when you eat of it, is destroyed (although, in a way, it becomes the part of consumer) can find an analogy, and say that Jesus who humbled himself for human (by infleshing and dying on the cross) is destroyed, in order that every man can be live. Christ crucified and rose from the death becomes, in some sense, a part of believer and transforms him.

Jesus as the food satisfies all needs of people, every kind of hunger²⁰¹. Therefore he responds to our essential needs²⁰² for love, happiness and life. The Flesh of Christ is for all people, especially for those are looking for wisdom, truth and the true bread (John 6:24; 14:6). We all need daily bread for earthly life. In the same way, everyone who wants to live of eternity, needs the body of Jesus.

Even pagan people consumed the body of animals that were offered for his gods. This way wanted to win benefit, presence of gods, strength of life and also immortality²⁰³. The idea of the consumption of the Fresh of God-Man was gradually prepared in the Old Testament. In the New Testament Jesus as the Body also appears in the gradual way – the first as *Logos* that became the body, afterwards as the bread from heaven, and then as the body that was given on the cross for the life of the world.

God is the Lord of the material, eternal and spiritual life. God YHWH with the amazing precision determined what kind of food people can eat and what kind they must avoid (Gen

¹⁹⁹ “Do not worry about your life, what you will eat or drink, or about your body (...) All these things the pagans seek” (Matt 6:25,32).

²⁰⁰ As was often in life of the nation of Israel, for example, in the desert (Ps 78:16-36).

²⁰¹ In the Old Testament manna was transformed there into anyone wanted. Cf. K. Romaniuk, *Księga Mądrości, w: Pismo Święte Starego Testamentu, VIII/3, Poznań-Warszawa 1969, s. 225-226.*

²⁰² Presently in psychology is used word hunger to identify human needs.

²⁰³ M. Lurker, *Słownik...*, s. 75.

1:29-30; 9:3-4). In the New Testament God also expressed himself thereupon, giving the specific food. All that are hearing of the words: "Take and eat" (Matt 26:26) are invited to the consumption of the Flesh of Lord. Not only Israel is inheritor of announcements contained in the Old Testament. As Old Testament's Servant of the Lord, Jesus is being established a light for the Gentiles (Isa 49:6). The Body of Servant is the true food and the gate of the salvation. Nobody from people cannot enter into the eternal life eliminating Jesus (J 10:7-9; 14:6). This food is for all, but only these give the live that with the faith will answer to words of Jesus. These do not believe, they are leaving (John 6:66-67).

Here we can see the universalism that has a deeper aspect. The extreme loving care of God of the salvation of every man, even that does not listen to words of God, cause of God's grace are giving for all these are consuming the Flesh of Jesus and other that are not consuming it. The believers can "filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church" (Col 1:24).

In fourth Gospel, chapters from 1 to 12, contains the revelation for world what is giving by Jesus, and chapters from 13 to 20 - the revelation of glory of Jesus²⁰⁴. Speech of Jesus about bread from heaven is addressed to a wide range listeners, actually to everyone. This speech can be accepted or not.

Manna from the Old Testament and the permanent care of YHWH God of Israel, at the time of wandering in the desert, was an expression of the love of the Creator. When Israelites were eating manna, they could taste the sweet, tenderness, and care of God²⁰⁵.

The Gospel according to John, is writing by, "the beloved disciple of Jesus" (John 21:20). Saint John filled with love, he told about God, who is love (1 John 4:16). The father loved all his children so much that he sent to the world his beloved Son to give him as a sacrifice for the life of hid children (John 10:17-18). The father is the one who always gives. The Son and the Holy Spirit are the largest and most expensive gift, given to us by the loving Father by filling in the mission of the Son (John 16:7).

Jesus says with love: "Come and have a meal" (John 21:12). He says: "I have food for you, this is the food of love and unity with Me". Jesus asks his Father for his fatherly love that was given, was into everyone who will be eating his Flesh (John 21:12; 6:56-57). "The way we come to know love was that he laid down his life for us" (1 John 3:16). He gave his body

²⁰⁴ T. Okure, *Ewangelia według św. Jana*, w: MPS, s. 1304.

²⁰⁵ G. Witaszek, *Prefiguracja...*, s. 39; A. Paciorek, *Motyw manny w mowie eucharystycznej Jezusa*, w: BE, s. 155.

for us (John 6:51), the Body of the God-Man, which has a marvelous and great mission – redeemed of all of humanity, all people of all times. In this way, the love of God includes everyone. Clearly expressed it in the gift of the Body that can be eaten. The body makes manifest all acts of love, humility and surrender to God (Phil 2:6-8).

During messianic feast, that was announced in the Old Testament, was created the community between God and his disciples²⁰⁶. Human reaches happiness and closeness with God, face to face, will be eat with God (1 Cor 13:12). In Christ fulfills the promise of the messianic feast. The food was long expected – is coming (John 6:31-32). The Flesh of Jesus is the ultimate food, will not be other²⁰⁷. Forever and ever the Lamb slew and resurrected will be in the center (Rev 5:6). All “wears in white robes”, washed themselves in the blood of the Lamb.

In the future Jesus will satisfy all needs and every kind of human hunger²⁰⁸. Living on the earth, human will be still plagued of his own needs. Sheep will graze even after crossing the gate (John 10:9). They will not have anything to desire, and the suffering will stop exist, because the Lamb will take care of them. Will lead them to the origins of life (Rev 7:13-17).

On the eschatological feast will be eating meat, and wine will be drinking (Isa 25:6). This prediction clearly connected with the real body *sarks*, and meat of God-Man the - the bread was transubstantiated. Wine was transubstantiated is a spiritual drink, from the table of Lord. This is victory Blood of Jesus (John 6:55b).

In the fourth Gospel the eschatology is already realized. Selection, in order to listening the words of Jesus or not, is a choice for eternity. Salvation and damnation of human is made here and now²⁰⁹. If someone does not accept the word of the Body of Christ to consume, consequently does not accept the salvation (John 6:53-54). Who does not accept, does not accept the promises of life, freedom and happiness.

3. The Flesh of Jesus as a food for eternal life

²⁰⁶ L. Stachowiak, *Księga Izajasza*, w: *Pismo Święte Starego Testamentu*, IX, Poznań 1996, s. 370-372; see also M. Lurker, *Słownik...*, s. 75-76.

²⁰⁷ F.J. Moloney, *The Gospel of John*, w: *Sacra Pagina Series*, 4, red. D.J. Harington, Collegevill 1998 s. 119, 222, 225.

²⁰⁸ *Ibid.*, s. 214.

²⁰⁹ T. Penar, *Wstęp szczegółowy do ksiąg Nowego Testamentu*, Pelplin 1982, s. 34; see also S. Gądecki, *Wstęp...*, s. 66-67.

The eternal life of believers is possible by the earthly life and perfect acts of salvation of Jesus. The body of Christ is the spiritual food, uniting with God, everyone who is consuming of him.

The words of Jesus, his teaching are like spiritual food, in imitation of food for the spirit of the Old Testament, that was *Tora*²¹⁰. Words of Christ give the life (John 6:63). Who listens to them, he is a happy and holy. God the Father points at Jesus: “This is my chosen Son, listen to him” (Luke 9:35). Everyone who believes Jesus that he is the way, the truth and the life, has promised eternal life (cf. John 3:15; 14:6).

For Jesus, the food is will of his Father (John 4:34; 5:30; 6:38). Jesus is the Word (*Logos*) of the Father. Obediently he says everything what the Father gave him (John 14:24)²¹¹. While sheep hear the voice of Shepherd and receive eternal life (John 10:27-28). The word of Jesus has the power here and now: “Whoever heard my word, (...) has passed from death to life” (John 5:24). Word is the limit, and the source of life²¹². He reveals: “The words I have spoken to you are spirit and they are life” (John 6:63). The words of the Eucharistic speech, too, like most, are the words of life and spirit. Jesus giving the food, your all himself, thus offering his Divine nature.

Israelites were fascinated of manna, they considered it for wonderful thing, but the manna did not give life beyond this earthly (John 6:49). He explains: “It is the Spirit that gives life, the flesh is of no avail” (John 6:63). It's kind of life is not material, but spiritual - the life of the spirit and soul into believers. Jesus assures directly: “Do not be afraid of those who kill the body but cannot kill the soul” (Matt 10:28). Because it is impossible that someone from outside could be cause of death of soul, but the human can enter the soul on death, from inside, by sin (Mark 7:21; Rom 6:21-23). The spiritual death is possible. God says to us: “I have set before you life and death (...) therefore choose life, that you may live (...), loving the Lord your God, heeding his voice, and holding fast to him” (Deut 30:19-20). Only faith in Jesus as the God who says, “I am the bread of life” (John 6:48), “whoever eats this bread will live forever, and not die” (John 6:50), gives hope for real life. He explains further: “If you do not believe that I AM you will die in your sins” (John 8:24).

²¹⁰ *Tora* (Hebrew) or Pentateuch identified with the word of God and his judgments, which are true, and give happiness. Cf. S. Łach, *Księga Psalmów...*, s. 164-165.

²¹¹ “The Word you hear is not mine, but that of the Father who sent me”.

²¹² In mouth of Jesus could be put the words: “Heed me, and you shall eat well, you shall deelight in rich fare. Come to me heedfully, listen that you may have life” (Isa 55:2-3).

The purpose of life of person *sarks* is not a worldly death. Real life is a spiritual life that Jesus is trying to portray in words, signs and deeds, using terms and relationships with the visible world. Exceptionally, in conversation with the Samaritan woman speaks openly about this spiritual life: “God is spirit, and those who worship him must worship in Spirit and truth” (John 4:24).

Spiritual death is contrasted with the spiritual birth (John 1:13; 3:5-8). Man is not born of the flesh, not of blood, but of God. The body is born body, and the spirit of the spirit. The spirit of the people of God receive his soul. If you lose the spiritual life, they have a chance to be born again spiritually (John 3:7).

There is a relationship between the human spirit and the Spirit of God. This compound is possible by the Body of the Son of Man, who says: “Whoever eats my flesh and drinks my blood remains in me, and I in him” (John 6:56). The Greek term *menein* used here is just not means duration, but also being each other²¹³. This consumption is not, and cannot be only the spiritual assimilating²¹⁴, but the response of the whole person (his life, thoughts and deeds). Spiritual communion with God is imaginary and presented in the Last Supper (John 13-17).

God answers to the longings and desires of the people in the Old Testament: “O God, you are my God – for you I long! For you my body yearns; for you my soul thirsts, Like a land parched, lifeless, and without water” (Ps 63:2). Food for the spiritual dimension of man will sate like a “lard and the fat”²¹⁵ (Ps 63:6). Term *basar* expressed, inter alia, the attitude of the man who longs for the spiritual and inside his feeling large hungry of God²¹⁶. Jesus responds to the great longing - gives his body, gives himself for a spiritual life of beloved.

Through eating, the Body of Christ man is connected with God of love. He has a chance to change himself. From this union comes another gift - eternal life together with God-Man, and God the Father (John 6:54-57). This union does not take place without faith – “Blessed

²¹³ P. Perkins, *Ewangelia według świętego Jana*, w: *Katolicki Komentarz Biblijny*, red. R.E. Brown, J.A. Fitzmyer, R.E. Murphy, Warszawa 2001 s. 1140. See also J. Gnilka, *Teologia Nowego Testamentu*, Kraków 2002, s. 416.

²¹⁴ S. Schulz, *Das Evangelium nach Johannes*, w: *Das Neue Testament Deutsch*, 4, Göttingen 1975, s. 107-108; cf. A. Wikenhauser, *Das Evangelium nach Johannes*, w: *Regensburger Neues Testament*, 4, Regensburg 1961, s. 130.

²¹⁵ Fat is a symbol of abundance. See explanation in footnote to Ps 63:6 in *Pismo Święte Starego i Nowego Testamentu* (Biblia Tysiąclecia), red. Zespół biblistów z inicjatywy Benedyktynów Tynieckich, wyd. V, Poznań 2000.

²¹⁶ F. Baumgärtel, *Fleisch...*, s. 106-107.

are those who (...) believe” (John 20:29). Blessed or happy, because staying with God, the source and summit of happiness. Fruit of the Eucharist last forever.

The first people of paradise lost communion with God through the saturation of their desire and consumption of forbidden food²¹⁷. Eucharist restores again the gift of communion with God. He does so well with food. Alive food, the body of God-Man connects man with the Son and with the Father (John 6:56-57). The Son of God is the image of the Father. Reveals the identity of the Father (John 14:8-9). Bread is giving us by Father - Jesus gives the Holy Spirit (John 15:26). People living communion with the Father and the Son is expressed in the promise of Jesus: “Whoever loves me will keep my word, and my Father will love him, and we will come to him, and make our dwelling with him” (John 14:23). In this full way, the promise is realized in eating of the Eucharist – forever living Jesus, who is one with Father (John 10:30). Love is the unifying point (John 17:26).

Christ commands, “Remain in me, as I remain in you” (John 15:4). This initiative comes from God and a desire, in order that, the human being into God. Although Jesus is equal with the Father, while living the life of the Father and the Father coming forward to the faithful: “As the living Father sent me and I have live because of the Father, so also the one who feeds on me will have live because of me” (John 6:57). Being in Christ gives consumption of his Body (John 6:56). In a fuller sense of community in terms of the whole Christ - *sarks* about feeding at his teaching, words, deeds, to the replication of grace flowing from the cross. Jesus directed all his earthly history of the Father. He was with him completely and forever united. To this union invites every person.

The fruit of communion with God is first of all the resurrection at the last day that Jesus repeats several times in speaking of the Eucharist. Not only the soul will be cost of happiness of communion with God for eternity, but also a body of people rise from death to eternal life.

The human is an indivisible unity: body, soul and spirit (1 Thess 5:23). *Sarks* this is a body that is disappearing before the resurrection, because it applies only to the present moment. *Soma* still exists, even after the resurrection²¹⁸. Announced the resurrection of the body is not in contradiction in the previous study of the superiority of the spiritual life over the flesh, like a material aspect. “The Spirit gives life” (John 6:63) both of spiritual and physical dimensions of human life. Spirit, which is present in Jesus raised Lazarus (John

²¹⁷ M. Lurker, *Słownik...*, s. 77.

²¹⁸ J. Gnilka, *Teologia...*, s. 49-55. In The New Testament *sarks* and *soma* are terms used to determined of body.

11:1-44). In the last day, Jesus will resurrect bodies were consuming the Eucharist – “I will raise him on the last day” (John 6:54). Eternal life is closely connected with this revival. If final things (resurrection of the body and life forever) understood in the perspective realized in John's eschatology, when promises to resurrect are understood in aspect of present. Thus, it seems easy to understand the argument that human is living by the Eucharist and never die. In this way physical death could be call “sleeping”²¹⁹. Jesus goes to the dead Lazarus in order to “wake up” him. Jesus comes to everyone who eating his Body and wants to wake up them on the last day.

Sarks this is person, human nature, the physical body, the earthly dimension of human existence²²⁰, humanity²²¹. Especially human existence of Christ: the incarnation, hidden life, public activity, all the words, deeds, healing, passion, death on the cross and the resurrection are so events and deeds of salvation which believers are nourished in the Eucharist. Of course now read the words of Jesus: ”I am the bread of life” (John 6:51) as the presence of the living God-Man in the bread of the Eucharist.

Eternal Word - the *Logos* became flesh - *sarks* and united with the human race. Jesus showed solidarity with the people – “He was in the form of God, (...) he emptied himself, taking the form of a slave, (...) in the external form as a man” (Phil 2:6-7). He was humble himself and humble man, to be able to feed their flesh those for whom he came in the body. *Logos* assumed human weakness, impotence, death, sensuality, availability and visibility. Therefore, the adopted human birth, growth, maturation and death. Permanently been harnessed in the history of mankind, and in some mysterious way united himself with each man²²².

God “come down” so that human could “come up”. When the Son of God descent on earth it was for all opportunity to enter into heaven and communion with God became possible.

²¹⁹ See, for example, statement of Jesus: “Our friend Lazarus is asleep, but I am going to awaken him” (John 11:11) or “The girl is not dead but sleeping” (Matt 9:24).

²²⁰ X. Léon-Dufour, *Cialo...*, s. 141

²²¹ Greek *sarks* beyond Greek *kreas* (meat) and can even serve as description of humanity. Cf. H. Seebaß, *Fleisch*, w: *Theologisches Begriffs - Lexikon zum Neuen Testament*, t. 1, red. L. Coenen, Wuppertal 1971, s. 342.

²²² S. Mędala, *Kontemplacja Boga w Jezusie według Czwartej Ewangelii*, *Collectanea Theologica* 70,4(2000), s. 47-48.

In the fourth Gospel, At the top Jesus gives people the bread that was miraculously multiplied (John 6:1-14). Top is the area to meet with God²²³, a place to receive gifts and communion with God. Every Eucharist is such a mountain. During the Eucharist God feeding his children.

Jesus before his death, explains: “Unless a grain of wheat falls to the ground and dies, it remains just a of wheat, but if it dies, it produces much fruit” (John 12:24). He talked about his death for many, that brings “abundant harvest”, full of abundance. Yields are in everyday life foods such as cereal, fruit. With ample table already meet in the announcements of the Eucharist in the Old Testament. The cross is therefore the source of the gifts of salvation and sustenance of life in abundance²²⁴.

The symbolism of the events out of slavery in Egypt could be understood only after a night of Passover²²⁵, as the mystery of the cross and the question of the Eucharist could be understood only after the events of Thursday night, Friday and Resurrection.

The Eucharist commemorates the sacrifice of Calvary until the second coming of the Lord (1 Cor 11:26; Luke 22:16). Jesus says: “I am the living bread (...) If anyone eats of this bread, he will be live forever. And the bread that I will give is my flesh, for the life of the world” (John 6:51). Thus, the Eucharist preserves cross symbolism. The cross is not meaningless and sad event in the life of Jesus. Here were overcome evil forces and tried. This is the final victory and the glory of the Son of God. I AM even though his given into the hands of killers (John 18:5-6). He still is Almighty. This omnipotence is not revealed in the miraculous descent from the cross (Matt 27:39-44), but fathom all over the world. Through the cross, Jesus made a new thing (Isa 43:19-21), opened the door to a true paradise (John 10:9).

Through Jesus death on the cross paves the way for the Holy Spirit – “There was of course, no Spirit yet, because Jesus had not yet been glorified” (John 7:37-39). Paraclete, will be coming after the event of cross, the Spirit will guide us to all truth (John 15:26; 16:13-15).

Resurrection and Pentecost which are in direct relation to the other acts of salvation of Jesus. These events are present as food during the feast of the Eucharist. Divine and human

²²³ About symbol of mountain in the Old Testament is written: R. Kereszty, *Eucharystia w Nowym Testamencie*, w: MPS, s. 201.

²²⁴ Shepherd brings “life in abundance” (John 10:10).

²²⁵ Potocki, *Misterium paschy Starego Testamentu*, *Ruch Biblijny i Liturgiczny* 41,4(1988), s. 279.

nature of Jesus Christ cannot be separated so we can look at Jesus as God-man in aspect all his earthy and glorious activity.

Water springing from the heart of the crucified Christ is the sigh of the Holy Spirit. By eating flesh of the Son of God becoming present God the Father, Son of God and Holy Spirit. The person of the Holy Spirit directs to the living of love. There is the same love that Jesus showed us. He is unattainable ideal of love. The love of Jesus is given sin of the whole world. There is forgiving king of love. Through the Spirit we also can be in a sense food for others. If we take the way of the cross as Jesus, our sacrifice will be the center of the salvation of others, which is concerned about the Father, Son and Spirit.

Ending

The message about the Flesh of Jesus is addressed to all people of all times. God is concerned for the salvation of everyone his child, even one that does not eat his Body.

The Eucharist is the only one and true food that contains all the space saving reality. The body of Jesus is becoming food of liberation, and passing from darkness into the light. Living Jesus is giving himself for believers that can persevere in holiness. Moreover Jesus fulfills all our wishes and needs. Allows everyone to feed his Divine Flesh and Blood. Real consumption of the Body of Jesus leads to the constant communion with God the Father Jesus, and the Spirit. Anyone eating this food does not die, but fall asleep, and Christ is coming to wake him, or resurrect forever. Every Eucharist is simply a great miracle. It provides a loving and generous God's attitude toward us.

Jarosław Powąska*

Cultural sex as a paradigm of equality of rights for women

The essence of humanity consist of ever-present need of being loved. Love builds a man and allows him to develop his, potentially present, abilities. The first rule of love is the respect for the other person. Depriving or not-respecting the rights of other person is considered unjust and demands satisfaction.

For many years women were declined some rights and citizen privileges. Out of such injustice a feminist movement was born demanding women equality with men mainly regarding civil rights and citizen privileges. The feminist movement went through major changes over the past few years, creating and acquiring the gender theory, and in its core, the category of cultural sex. In this thesis an approach will be made to assess the theory of cultural sex as paradigm of equal rights for women. The author is aware of the fact that the approach stated herein is rather fragmentary than trying to assess the whole issue of the case.

Cultural sex as the basis of the fight for equal rights of the sex in the feminist movement

The Feminist Movement of the second part of the XX century went through deep transformations connected with acquiring the category of class wars and accepting the gender theory.

As Dale O'Leary implies – American specialist of gender theory – feminism in its beginnings had a goal of eliminating women discrimination on the political arena. With time, mainly in the 70-ties of previous century, class wars penetrated the feminist movement. The assimilation of this term in the feminist movement granted women as a weaker sex, and named marriage and obligatory heterosexuality tools of oppression. Within the framework of radical feminism a sex class revolution was postulated, aiming in eliminating sex differences. According to the movement theoreticians as long as women will be responsible for educational and caring activities, children will grow seeing humanity divided into two different unequal sexes. One can consider, that such interpretation can lead to the attack of motherhood and caring activities of women. Such radical feminism aims in total abolition of

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an institution of family, and this ultimately to erasion of differences between homosexual and heterosexual behaviors. Leading humanity back to its primal, multi-personal and perverse sexuality²²⁶. A big help in this process had the gender theory.

The gender theory, introduced by Rhoda Unger²²⁷, is based on differentiating between the biological sex, which consist of first-class, second-class and third-class sexual aspects, and social and cultural roles, functions, and tasks realized by both sexes. These roles and tasks are named with an English word gender²²⁸. The Theoreticians of studies of social-cultural sex identity say that gender is *a kind of information, on the ground of which humans create judgment and take actions in social interactions [...]. Sex is an active process developed while interacting with people. It is humans who are building their reality based on previous experiences, and so called objective reality does not exist*²²⁹. Sex, especially cultural is considered, as social structure, a so called collection of stereotypical behaviors passed from generation to generation, which tag women or men socially accepted behaviors and tasks. What is interesting is the way the cultural sex is being developed and passed on to the next generations.

According to Judith Butler cultural sex is created in a performative way²³⁰. A unit developing in a society, acquires and internal tasks and goals established by culture, and connected with particular sex. Thanks to this process the cultural sex seems originated out of biology, and not out of social-cultural aspects, keeps up appearances of normality, organic and primordality. Following this way of thinking, the researcher came to much more radical conclusions. In a book *Gender Trouble* she stated that it is also necessary to look at a biological sex, as a discourse of social-cultural creation developed as a result of retro-perspective interpretation of biology in a previously accepted social-cultural norm key

²²⁶ Por. „Gender” – nowa, niebezpieczna ideologia. Z Dale O’Leary – amerykańską specjalistką od ideologii „gender” – rozmawia Włodzimierz Rędzioch, w: *Niedziela. Tygodnik Katolicki*, nr 49/2005, s. 12.

²²⁷ U. RHODA, *Toward a Redefinition of Sex and Gender*, *American Psychologist*, nr 34, s. 1085-94.

²²⁸ Tłumaczenie kluczowego dla opisywanej teorii słowa „gender” na język polski sprawia wiele trudności. Niektórzy próbują oddawać jego znaczenie przez polski termin „rodzaj”, inni tłumaczą je opisowo jako „płeć kulturowa”, jeszcze inni pozostawiają je bez tłumaczenia jako „gender”. O trudnościach tłumaczenia słowa „gender” por.: P. DYBEL, *Zagadka „drugiej płci”*. *Spory wokół różnicy seksualnej w psychoanalizie i feminizmie*, Kraków 2006.

²²⁹ E. MANDAL, *W kręgu gender*, Katowice 2007, s. 8.

²³⁰ Performatywny sposób tworzenia płci społeczno-kulturowej polega na nieustannym powtarzaniu i odgrywaniu charakterystycznych dla danej płci zachowań. Termin ten zaproponowała J. Butler w książce pt.: *Uwikłani w płęć*, Warszawa 2008.

connected with functioning of men and women. This means, that cultural sex and a way of understanding biological sex are both social constructs²³¹.

In so called process of developing sex, a huge role is ascribed to culture and social conditions in which human is raised. Researchers of the subject are stating that the western culture is filled with patriarchic paradigm: social life is based on the fact that men are dominant units imposing cultural solutions granting them power. Women because of this are pushed aside and are given second-rate roles in the social structure, and are to be seen as opposite to men, who are strong and powerful, and they are weak and submissive²³². Feminism, therefore will try to attain the equality of rights for women by attributing them roles and abilities belonging to men.

Judith Butler while discussing sexuality came up to much more radical conclusions. She suggested „queer” theory, which: *tends into showing ambiguity of such terms as sex, sexuality, [...] is showing their meaninglessness. Queer theory implies that all stable exemplars of femininity, masculinity, and sexual exemplars are all of cultural construct. [...] states that the meaning of sex or meaning of sexuality – a way our culture „thinks about” sex or about „sex roles” – is an expression of cultural violence: adopting these meanings and living by them we are implementing certain scenarios, subordinated to the interest of those who gained cultural advantage, heterosexual humans*²³³. The Queer theory aims at destabilizing and revealing the mechanisms of violence that rule the sex patterns in order to unify male and female sexes. In such a way an equality of rights need to commence, leading to the acceptance all kinds of sexual life: heterosexual and homosexual.

The described theory is a foundation for radical feminism, which by detaching the cultural sex from the biological tends to masculine women, together with the renouncement of maternity²³⁴. In such a way an equality of rights need to commence. In the natural philosophy

²³¹ Por. *Uwikłani w płęć* w: http://pl.wikipedia.org/wiki/Uwik%C5%82ani_w_p%C5%82e%C4%87, (dostęp: 26.02.2011).

²³² Por. A. PIĘTKA, *Płęć – biologiczna i kulturowa (teoria gender)*, w: <http://wiedzaiedukacja.eu/archives/16328> (dostęp: 6.12.2010).

²³³ J. KOCHANOWSKI, *Bardzo skromna zachęta do teorii Queer*, w: <http://www.homiki.pl/modules.php?name=News&file=print&sid=78> (dostęp: 26.02.2011).

²³⁴ Dale O’Leary stwierdza: *...z perspektywy ideologii gender jest rzeczą nie do przyjęcia, że kobieta może wybrać macierzyństwo jako pierwszorzędne powołanie. Najlepiej świadczą o tym słowa Simone de Beauvoir. Gdy Betty Friedan spytała ją, czy kobiety powinny mieć prawo wyboru pozostania w domu i wychowywania dzieci, pisarka odpowiedziała: „Kobiety nie powinny mieć takiej możliwości wyboru, ponieważ gdyby taka możliwość naprawdę istniała, zbyt wiele kobiet skorzystałoby z niej” – „Gender” – nowa, niebezpieczna ideologia*, art. cyt., s. 12.

gender sex is a place of unrestricted choices, a space for arrangement in an spirit of utilitarianism. It is worth mentioning that in the whole gender concept sex seems to be the reason for women inequality , and the sex differences are an obstacle, which need to be leveled in order to enjoy unlimited freedom allowing to achieve unrestricted desires of an individual.

Christian anthropology towards women equal rights tries according to the „gender theory”

While undertaking Christian reflection regarding women equality of rights in a society it is important to identify the inalienable dignity represented by a woman. Equality of rights cannot only be a homogeneous process but also an extraction and emphasize of features specific for both sexes and creating conditions for its development²³⁵.

While considering woman dignity in an equality of rights perspective it is necessary to note the creation of a human being as such. A person is a fundamental reality in accordance to the sex. A person expresses itself through sex, therefore sex is a way of communication of a person. If we will stop at the category of sex we will come to the category of “body,” which is becoming an article of use, and ultimately being used; getting to the category of person opens a room for affirmation²³⁶.

The cruciality of a person regarding the sex can be observed, when one notes a fact, that the man is actually a body and soul being. The unity of spiritual and body element is created by personal entity. Sexuality is therefore a “component” of a person – a unity created from body and spirit marked by sex. Though sexuality is not the crucial element, it is worth noting that it marks strongly the whole human entity. Carnality in its man-woman diversity penetrates not only the spiritual side of humanity, but also the person. It can be seen by choices made, regarding sexuality:: when a decision is made to give oneself in a marriage intercourse, it is a decision of a person²³⁷. In this way a basic ethos of human sexuality is shown – sex is a place of communication and giving of a person, and where is a person, there must be logic of love comprehended as an unselfish gift of oneself. Such ethical law is also collaborated by biblical reflection.

²³⁵ Por PAWEŁ VI, *Discours au Comité pour l'année internationale de la femme*, (18.04.1975), w: http://www.vatican.va/holy_father/paul_vi/speeches/1975/documents/hf_p-vi_spe_19750418_anno-internazionale-donna_fr.html (dostęp: 9.01.2010).

²³⁶ Por. K. WOJTYŁA, *Miłość i odpowiedzialność*, Warszawa 2007, s. 109.

²³⁷ Por. A. SARMIENTO, *Małżeństwo chrześcijańskie*, Kraków 2002, s. 31-32.

A man was created as an image and divine resemblance²³⁸ and as such is the only creation on earth being wanted for God. The creation of man as an image and divine resemblance shows the direction of fulfillment of humanity. A man cannot be himself outside the perspective of God's image, and this perspective is the disinterested gift out of oneself²³⁹. Being the disinterested gift belongs equally to the man and woman, therefore it is important to note the equality of man and woman in the eyes of God. A woman is so to say "the other I" in the modern society²⁴⁰. Therefore on the ground of Christian anthropology there is no place for women discrimination, because the dignity and creation of man and woman is one – fellowship with God through love, that is disinterested gift of oneself²⁴¹. It is important to indicate that in this mutual calling of man and woman both sexes must find for themselves their own and unique „resources”, other for man, and other for women²⁴², because [...] *equal personal dignity is accomplished by physical, psychological and ontological complementarity is creating place for harmonious relational «one-duality», which only sin, and «sin structures» implemented into the culture, are made potentially conflicting*²⁴³. What are those so called "resources" of femininity?

Answering to this question John Paul II stated that *woman dignity can be measured by orders of love, which in fact is the order of justice and love*²⁴⁴. A woman possess a unique ability of giving herself as a gift, a gift of loving. John Paul II calls this ability with a term of "female genius"²⁴⁵. This genius is expressed in thinking based on sensitivity, magnanimity

²³⁸ Por. Rdz 1,26.

²³⁹ Por. SOBÓR WATYKAŃSKI II, *Gaudium et spes*, (7.12.1965), nr 24; por. także JAN PAWEŁ II, *Człowiek-osoba w wolności miłowania staje się darem. Katecheza podczas audiencji ogólnej*, (16.01.1980), nr 3.

²⁴⁰ Por. JAN PAWEŁ II, *Mulieris dignitatem*, (15.08.1988) nr 6 (dalej: MD), por. także KONGREGACJA NAUKI WIARY, *List do biskupów Kościoła Katolickiego o współdziałaniu mężczyzny i kobiety w kościele i świecie*, (3.05.2004), nr 6; KONGREGACJA DS. WYCHOWANIA KATOLICKIEGO, *Wytyczne wychowawcze w odniesieniu do ludzkiej miłości. Zasadnicze cechy wychowania seksualnego*, (1.11.1983), nr 25; K. LUBOWICKI, *Duchowość małżeńska w nauczaniu Jana Pawła II*, Kraków 2005, s. 143-147.

²⁴¹ Por. MD 5.

²⁴² Por. MD 10 i 11.

²⁴³ KONGREGACJA NAUKI WIARY, *List do biskupów...*, dz. cyt., nr 8.

²⁴⁴ MD 29.

²⁴⁵ *Postęp ocenia się zwykle według kategorii naukowych i technicznych, i także w tych dziedzinach nie brak wkładu kobiet. Jednakże nie jest to jedyny wymiar postępu, a tym bardziej nie jest to wymiar zasadniczy. Ważniejszy od niego jest wymiar społeczno-etyczny, który bierze pod uwagę odniesienia międzysobowe i zalety ducha. Społeczeństwo najwięcej zawdzięcza „geniuszowi kobiety” właśnie w tym wymiarze, który bardzo często urzeczywistnia się bez rozgłosu, w codziennych relacjach międzysobowych, a szczególnie w życiu rodziny.* – JAN PAWEŁ II, *List do kobiet*, (29.06.1995), nr 9.

and valuing, stating that the sufficient reason for loving a man is actually a fact of being one²⁴⁶. Female genius is not only expressed in the ability of giving oneself, but also in mimicking God's beauty. A woman is internally beautiful, because [...] *it reflects sublime feelings that human heart can produce: total love sacrifice, power that can bear the biggest sufferings, unlimited faithfulness, indefatigable activity, ability to bond penetrating intuition with a word of comfort and encouragement*²⁴⁷.

The truth about the unique female genius expressed in „abilities of the second”²⁴⁸ shows the perspective in the Book of Genesis, indicating, that a woman was assigned by God as *his help [man]*²⁴⁹. The phrase „help” need to be understood as help in being a man²⁵⁰. *This expression does not signify a subordinate role, but implies a life-affecting help. The Goal, is apparently to allow that the life of Adam would not sag in a sterile confrontation, and therefore, mortal with oneself. It is necessary to enter in a relation with other entity at the same level. Only a woman, created from the same «flesh» and filled with the same mystery, is the source future to the mankind. It is formulated on the ontological level in such a way that the creation of woman by God describes humanity as a relational reality*²⁵¹. Femininity open for manhood wide range of relations and makes humanity more human due to advanced interpersonal relations based on openness and cooperation. We can therefore say together with John Paul II, that it is woman that the God entrusted men. Because of this woman moral strength develops²⁵².

A unique dimension of becoming a person, that is giving oneself as a gift, for woman is maternity or virginity. Both of this calling are as a matter of fact an expression of one and the same idea of being a gift but in a slightly different way. Correlation between virginity and maternity goes in a different line. Virginity secures maternity as being seen as purely biological function, and also shows that it is not enough to give life physically in order to talk about being born. Maternity serves virginity by showing the necessity of giving oneself to the other as a fact²⁵³. In this way virginity defends maternity against pure biologism and treating mother as a breeder, and maternity protects virginity against spiritualism and escape from reality.

²⁴⁶ Por. K. LUBOWICKI, *Duchowość małżeńska...*, dz. cyt., s. 164.

²⁴⁷ JAN PAWEŁ II, *Redemptoris Mater*, (25.03.1987), nr 46.

²⁴⁸ KONGREGACJA NAUKI WIARY, *List do biskupów...*, dz. cyt., nr 13.

²⁴⁹ Rdz 2,18.

²⁵⁰ Por. MD 7.

²⁵¹ KONGREGACJA NAUKI WIARY, *List do biskupów...*, dz. cyt., nr 6.

²⁵² Por. MD 30.

²⁵³ Por. KONGREGACJA NAUKI WIARY, *List do biskupów...*, dz. cyt., nr 13.

Maternity must be understood as a fulfillment of vocation towards love, therefore full understanding of this phenomenon is possible only on the ground of philosophical and theological reflection. As it was previously noted maternity cannot be understood as a process of purely bio-philosophical. It consists of much more greater truth. It is connected with personal structure of femininity, it is a special manifestation of giving oneself to the other²⁵⁴. Giving oneself in maternity as a way to fulfillment in humanity, a road to happiness, it is also acknowledged by psychological studies, which shows, that in the longer time perspective women having offspring are happier²⁵⁵.

The fulfillment of a woman one must not see in renunciation of maternity. Treating the phenomenon of maternity as a tool of oppression in the gender theory is seen as an effect of narrow seeing a woman as a mother.

It seems that the gender theory does not include in a proper way the biological element in the human sexual structure. The theory does not support, that the biological sex has a small if not any influence on man. Meanwhile studies show, that biological sex is forming human organism, therefore enables it in certain directions²⁵⁶. John Paul II thinks, that *scientific analysis in its full extent confirms the fact, that the female corporal physique and her organism contain natural predisposition towards maternity, conception, pregnancy and giving birth to a child as a result of marital union with a man*²⁵⁷. Therefore stating that the biology does not influence the developing social roles of each sexes is not true.

In the end it is necessary to show one more cause. A movement centered around gender theory would like to see sexual equality as an equalization of men and women. This thesis is unacceptable from the philosophical-theological perspective.

First it is important to note, that the Book of Genesis emphasizes sexual differences as a reality wanted by God, a fact belonging ontologically to the creation, a God's intention towards man²⁵⁸. This intention has also a horizon of eternity. Human body differentiated by

²⁵⁴ Por. MD 18.

²⁵⁵ Por. G. HØYER, E. LUND, *Suicide Among Women Related to Number of Children in Marriage*, w: *General Psychiatry* 50(2)1993, s. 134-137. Por. także B. BIAŁECKA, *Lęk przed macierzyństwem*, w: *Polonia Christiana* nr 13/2010, s. 6-10.

²⁵⁶ Por. M WÓJCIK, *Specyfika ludzkiej płciowości*, w: *Człowiek. Osoba. Płeć*, M. WÓJCIK (red.), Łomianki 1998, s. 113-141, por. także KONFERENCJA EPISKOPATU POLSKI, *Służyć prawdzie o małżeństwie i rodzinie*, (19.06.2009), nr 70 oraz A. PIĘTKA, *Płeć – biologiczna i kulturowa (teoria gender)*, w: <http://wiedzaiedukacja.eu/archives/16328> (dostęp: 6.12.2010).

²⁵⁷ MD 18.

²⁵⁸ Por. KONFERENCJA EPISKOPATU POLSKI, *Służyć prawdzie...*, dz. cyt., nr 66.

manhood and femininity is destined for existence in eternity²⁵⁹, of course in a different form, without earthly element of creation and death, as appointed with eternal plan of love as a gift of oneself²⁶⁰.

Biblical description of the creation of mankind shows on more matter. The Book of Genesis locates sexual differences in the perspective of the world in order. The Harmony of the created world, on the ground of which the God creates sexually diversified humanity can be read as the beginning of concordant intersexual relations²⁶¹. As a result male and female sex are not an effect of degenerated interhuman relations, but a space of complementarity and cooperation, additionally transformed by the fact of mutual presence in the Christ's paschal mystery²⁶².

Equality of rights in the gender theory strives in granting women the right, and even according to some a responsibility, to conduct the same activities as men. In this point of view the equality of rights is seen as masculinization of women. Doesn't this way of thinking have an error identifying humanity with man? Gender theories at one point rightly show the dominance of male element in the culture, shouldn't there be a tendency for much greater presence of female attributes? As the biblical perspective shows, that a woman is man's help in becoming more of a gift of oneself, why not then greater use of female attributes would benefit humanization of culture and society²⁶³?

Pastoral conclusions

Nowadays the problem of equality before the law and respect for other person are very important issues. Modern culture and society are sensitive for any means of discrimination. Cultural sex theory serves in providing space, where women cannot enjoy equality of rights. It is important to note, that while fighting for equality it is sometimes wrongly understood. It aims not only to equality of rights, but to unifying both sexes, which is unacceptable from the

²⁵⁹ Zróznicowanie płciowe po zmartwychwstaniu ciał tak argumentuje św. Tomasz z Akwinu: *Jak natura jednostki wymaga, żeby różni ludzie mieli różne rozmiary, tak wymaga również, żeby różni ludzie mieli różną płć. Różność ta wymagana jest także ze względu na doskonałość gatunku: różnaitość w jego ramach, na którą składa się różność płci i rozmiarów. Jak więc zmartwychwstali będą różnych rozmiarów, tak też będą i różnych płci. A chociaż będzie różność płci, nie będzie jednak wstydu ze wzajemnego patrzenia na siebie, jako że nie będzie pożądlivości pręcej ku nieczystym uczynom, co powoduje wstyd.* – TOMASZ Z AKWINU, *Suma Teologiczna. T. 33. Zmartwychwstanie ciał*, Londyn [brw], s. 184.

²⁶⁰ KONGREGACJA NAUKI WIARY, *List do biskupów...*, dz. cyt., nr 12

²⁶¹ Tamże, 5.

²⁶² Tamże, 12.

²⁶³ Por. K. LUBOWICKI, *Duchowość małżeńska*, dz. cyt., s. 164.

Christian anthropology point of view. One must first undertake efforts to promote the right idea of equality of rights. For that we should start from the truth that the man is truly a man when he loves, presenting a gift of oneself. This perspective is equal to both sexes. This idea should motivate parents raising their children, catechists and priests forming consciences and schools educating young generations. It should be emphasized in the catechesis and while educating towards living in matrimony and family, pointing its biblical foundations, but also philosophical, which people outside catholic religion can accept. Humanities, such as polish language seems a space where fictional characters lived by ethos of unselfish gift of oneself. During biological subjects communion and complementary character of human sexuality focused on giving birth and raising offspring should be emphasized.

The gender theory is focused on standardization of sex, and by it giving pretends of equality of rights, what should be noted are sexual differences and pointing features and predispositions connected with sex: *social politics — educational, familial, labor, legal, access to services, membership in civil community — if, at one point they must overcome any unjust discrimination of sex, and on the other hand they must undertake aspirations and identify the needs of others. Protection and promotion of equal dignity and mutual personal values must be harmonized with observant identification of the differences and reciprocities where it is necessary for realization of own humanity in manhood and femininity*²⁶⁴.

Separate space for preaching vocation for giving oneself in love is the magisterial function of the Church.

Within showing the vocation for love we must point parenthood as the unique aspect of giving oneself. Facing the fall of birthrate index one should promote parenthood. The promotion of parenthood must be a large scale campaign. Starting with government projects for supporting families and ending with promotion of respect towards numerous families. Regarding women equality of rights issue in the aspect of parenthood one must point a certain “debt” as society is incurring towards women. John Paul II expressed this in following way: *Parenthood – though belonging to both – materializes itself much more within woman, especially during prenatal period. A woman also „pays” for this parenthood, which literally takes the energy of her body and soul. It is important for the man to be fully aware of this fact, that through parenthood he is incurring a special debt towards woman. No equality of rights program for women and men is solid if it does not include it in a strict way*²⁶⁵. According to the above mentioned, we must build respect for mothers, and honor their sacrifice. A specific

²⁶⁴ KONGREGACJA NAUKI WIARY, *List do biskupów...*, dz. cyt., nr 14.

²⁶⁵ MD 20.

example of such respect could be abandoning the use of a word „unemployed” towards women, who chose to raise children and gave up labor work.

While discussing the topic of parenthood it is necessary to mention the not so easy task of reconciliation of work with family life. In this field *arise a problem of harmonization of legislation and organization of work with the requirements of the mission of woman in family. This is not only the issue of legal, economical and organizational nature but most of all an issue of mentality, culture and respect. There is a necessity in proper appreciation of work conducted by women in a family. In this way, women, those who want it, may dedicate all their time for working at home, not being socially discriminated and economically aggrieved, those however willing to conduct other chores may do so in the proper hours, without facing a dilemma of devoting their family life or being under constant stress, which does not help in achieving personal balance or domestic harmony*²⁶⁶.

Great space for development compared to equality of rights of women are without a doubt catechists for fiancés preparing themselves for marriage. The communion character of both sexes must be highlighted here, and also show the debt of gratitude of husband-father for wife-mother.

Within the equality of rights for women one must note the equality in vocation for joining with God. Both men and women as st. Paul shows, are equal in what is called a vocation for grace and gifts of Holy Spirit²⁶⁷.

Sometimes it happens that the equality of rights in church is seen as equality in conducting activities. In this perspective women priesthood seems a necessity. Whereas it is omitted that a vital and intimate faith tissue is the unity God, the Father through Christ in the Holy Spirit. Women are notably predisposed to much deeper experiencing the bond of love – a relation between a groom and a bride, which unusual example is Mary – having an

²⁶⁶ KONGREGACJA NAUKI WIARY, *List do biskupów...*, dz. cyt., nr 13.

²⁶⁷ Por. Ga 3,28. Jan Paweł II w następujący sposób wyraża prawdę o równości w powołaniu do łaski kobiet jak i mężczyzn: *Ze słów i czynów Chrystusa, które dla Kościoła stanowią normę, wynika bardzo wyraźnie, że nie istnieje żadna dyskryminacja na płaszczyźnie odniesienia do Chrystusa, gdzie „nie ma już mężczyzny ani kobiety, wszyscy bowiem jesteście kimś jednym w Chrystusie Jezusie” (Ga 3, 28), jak też na płaszczyźnie udziału w życiu i świętości Kościoła, czemu daje wspaniałe świadectwo prorocтво Joela, które wypełniło się w dniu Pięćdziesiątnicy: „I wyleję potem Ducha mego na wszelkie ciało, a synowie wasi i córki wasze prorokować będą” (Jl 3, 1; por. Dz 2, 17 n.). W Liście Apostolskim o godności i powołaniu kobiety czytamy: „oboje, kobieta tak samo jak mężczyzna, (...) są podatni w równej mierze na udzielanie się Bożej prawdy i miłości w Duchu Świętym. Oboje też doznają jego zbawczych i uświęcających «nawiedzeń»” – JAN PAWEŁ II, *Christifideles Laici*, (30.12.1988), nr 50.*

important role to play in the priesthood. Through contemplative attitude directed for relation they can counteract unproductive priesthood activity expressed in so called “activity”.

The problem of equality of rights and respect for their vocation is a matter extremely wide and vast. Modern society is increasingly technological and productivity oriented, therefore equality of rights is an important issue, with its respect and consideration of virtues bore by femininity, and this virtues are those which sensitize human for what he has the most noble and the deepest – ability for sacrifice.

Rev. Prof. Jan Przybyłowski

The church's educational role in the context of the New Evangelization

The educational role is an important one in ecclesiastical work, in which there is a clear need for the Church to open up on the world, but more importantly, people. Raising is one of the most important complementing tasks and supporting the accomplishment of the Church's salvational mission and can only be done so in co-operation of all of its members, especially with the active help of secular people.²⁶⁸ The fulfilling of the Church's educational role requires activating the Evangelical apostleship, especially initiating the realization of the act of New Evangelization. And thus it seems reasonable to ask the question: what is the link between the educational role with New Evangelization. But before the question is answered these two roles of the Church need to be defined.

Educational role

The subject of the educational role and New Evangelization is the Church. However, there is a general difference between the goals and tasks that the Church accomplishes in these acts. The Church, by accomplishing its educational role, has the ability to help the process of raising, but the Church's role is only complementary to the role the parents have in raising their children. It is the parents who are the subject of the role of raising children, because they have natural laws and duties of raising their children. The task of raising results from the most primal calling of the spouses to participate in God's creational work: giving birth in love and for love of a new person, which in itself is the calling to grow and develop, the parents, at the same, take up the task to enable the child to live a full life.²⁶⁹

²⁶⁸ J. Przybyłowski, *Kilka refleksji na temat planowania duszpasterskiego. Artykuł dyskusyjny* (A Few Reflections on Priestly Planning. Discussional Article), "Teologia Praktyczna" (Practical Theology) 9 (2008), p. 87-91.

²⁶⁹ John Paul II, Apostolic Exhortation *Familiaris consortio*, 36 (further referred to as FC). A new and special help in the raising mission of Christian parents, resulting from participation in God's creational work, is found in the sacrament of marriage, that consecrates them to real Christian child raising, that is calling them to participate in the Father God and Christ the Shepherd's rules and love, as well as the motherhood love of the Church, enriches them with the gifts of wisdom, advice, manliness and, first of all, the Holy Spirit so they can help their children in their Christian and human development (FC 38). This truth was clearly emphasized by the Second Vatican Council: "Parents, because they gave life to their children, are responsible for raising their offspring on the highest level and that is why they must be recognized as their first and main educators. This educational task is of such great value that its possible lack would be very hard to substitute. To the parents belongs the task of creating a family atmosphere, full of love and respect for God and people, and favourable for the

Moreover, parents have the duty and right to select the means and institutions that will aid them, taking into account the local conditions, in better caring for the catholic education of their children (can. 793 §1). The Church cannot replace the parents in the educational calling, but it can support each initiative of the parental educational initiatives, as well as those who substitute them.²⁷⁰ This means that the Church's educational role only has sense as an element that complements the act of raising.²⁷¹ Priests will never be stand-alone educators who would be responsible for the wholeness of raising children. Priests cannot take the responsibility on themselves, guide the child-raising process, neither create that process. For raising children has a natural dimension and in the educational process a close personal bond is formed. Child raising absorbs personality and all mental spheres of the educator and child, creates "educational relationship". A priest, who become the subject of education, would be purely human, and because the main task in its calling is to intercede spiritual relations between God and man. Nothing can substitute priests in the salvational mission. In other words, priests, if being the subjects of child-raising, would not be able to work in his priestly mission. Priests can participate in the child-raising process, he can have some educational roles, but the subject of the whole raising process can only be the parents, or people, who are their substitutes and take the responsibility for the whole process of raising a child.

By treating child raising as a work in which there is place for the parents' co-operation with other social subjects, the educational role of priests can be defined more precisely. To them belongs the duty to do good, so that all believers can receive their catholic education (Canon Law, can. 794 §2). Thus priests create the conditions for catholic education and take

personal and social raising of children. That is why family is the first school of social virtues that all societies need." Second Vatican Council, Decree on Raising Children *Gravissimum educationis*, 3

²⁷⁰ Family cannot be alone in the responsibility for raising a child. It needs help and expects to receive it from the Church and state. This help is not about taking over some responsibilities, but about harmonically uniting everyone in this great task. John Paul II, Homily delivered during Mass, Łowicz 14.06.1999, 3.

²⁷¹ The parents also have the right to receive the necessary help needed for raising children in the catholic way from the state (Canon Law, can. 793 §2). The parents' rights to choose a method of raising their children accordingly to their faith should be absolutely secured. The state and the Church have to aid the families with any possible forms of help in order for these families to be able to properly fulfil their child-raising task. For this reason both the Church and state should create and support institutions and activities that families justly demand: help should be proportional to the family's insufficiency. So these who are the heads of education in the society should never forget that parents were established by God as the first and main ones responsible for raising children and their right is inalienable (FC 40).

care of catholic schools,²⁷² support parents in their efforts to raise children. Therefore, priests can be the organizers of catholic education,²⁷³ advisers in the process of raising children,²⁷⁴ helpers in solving educational problems and animators of education.²⁷⁵

In catholic education there can be only one subject of education – the parents. Priests cannot take over the role of educational subjects, because it is the natural law and task of the parents and those who substitute them. Their duty, however, is to support the parents' efforts, who have the inalienable law to entrust their children to the Church community (FC 40). And

²⁷² Canon Law, can. 800 §1. The Church has a right to create schools of any specialization, type or grade as well as managing them.

§2. The faithful should support catholic schools, providing as much help in creating and maintaining them as they are able to

Canon Law, can. 802 §1. If there are no school where children grow up in in a full of Christian spirit environment it is the bishop's duty to make sure such school are created.

§2. It is advised that the diocese bishop also take care of creating technical and trade schools and other specific types of schools.

²⁷³ Orders, whose charism is educational activity, have a special role in the Church's educational role (can. 801). Order institutions, whose main task is education, should remain loyal to their mission and try to engage catholic education also through own schools, created by the diocese bishop's consent.

²⁷⁴ In this view the privileged spot falls to personal relations. Father Bosco like to use the term *familiarità* (familiarity, friendship) to describe the proper relations between the ward and the tutor. Years of experience convinced him that without this familiarity love cannot be shown and without that trust is difficult, and trust is a necessary requirement for successful child raising. The whole of the goals, the program, the methodological suggestions that need to be achieved will become concrete when these factors are characterized by an honest "spirit of the family", that is they are experienced in a joyful, happy and motivating environment. Educational meetings require much and constant attention that allows to personally get to know particular people and all the cultural conditioning of the whole group. This is about a rational, kind attention that will allow to read desires, ways of valuating, conditioning, life situations, environmental role models, tensions, demands and group postulates. It is also about seeing the urgent need for the formation of consciousness, family, social and political sense, maturing into love and Christian view on sexuality, the ability to make critical opinions and proper susceptibility to the changes related to ageing and developing mentality, always remembering that youth is not a transition period, but a specific time of grace given to everyone so they can form their personality. John Paul II, Apostolic letter *Iuvenum patris* 31.01.1988, 12 (on the 100th anniversary of John Bosco's death).

²⁷⁵ According to John Bosco the real patron participates in the youth's life, takes interest in their problems, attempts to learn their opinions, participates in their sport and cultural life, in their conversations; as a mature and responsible friend the patron shows the good goals and the means to achieve them and is ready to explain the problems and criteria to, with prudence and kind resolution correct the evaluations and behavior of those who deserve reprimand. In the spirit of "pedagogical presence" the tutor is not considered a "superior" but rather a "father, brother and friend". *List z Rzymu* (A Letter from Rome) (1884), in: Giovanni Bosco, *Scritti pedagogici e spirituali*, p. 296.

so priests cannot work on their own without consideration for the situation of the families of their young wards.

The law-duty of the parents to raise their children is related to the passing over of life itself; it is *primordial and has priority* in relation to the educational tasks of other people due to its special relation to the love that bonds the parents with their children (FC 36).²⁷⁶ Such relations of love cannot be reproduced by priests and their wards. In a natural situation catholic education takes place in the family and the participation of priests in this process is only supportive (menial), whereas in exceptional situations the role of priests can gain importance and the responsibility for the whole of the process can only be taken up by the substitutes of the parents.

The process of Evangelization

Evangelization, especially New Evangelization is supposed, generally, to bring the Good News to modern man so that he can live with it. New Evangelization is a rich, complex and dynamic reality created from many elements that together make a whole.²⁷⁷ The subjects of Evangelization are people, all people, without exceptions. Taking into account the goals and tasks of the Church towards the world, a few types of Evangelization can be distinguished: 1) First Evangelization (the "ad gentes" mission); 2) Second Evangelization (re-Evangelization of post-Christians); 3) New Apostolic Evangelization in an individual (self-Evangelization) and social (communal-Church Evangelization) dimension.

New Evangelization is the task of every member of the Church, for "each student of Christ should spread the faith".²⁷⁸ This obligation is rooted in the first sacrament of faith. It is by virtue of Baptism all secular Christians are called upon to really give testament to their faith in Christ.²⁷⁹

²⁷⁶ The parents' duty of raising their children *excludes substitution and is inalienable*, that is why it cannot be completely transferred over to others, not appropriated by others (Canon Law, can. 226 §2). Parents, because they gave life to their children, have a very serious duty and right to raise them. That is why the highest priority for Christian parents belongs to taking care of the Christian education of their children, according to the teachings of the Church.

²⁷⁷ Cf. Paul VI, Apostolic Exhortation *Evangelii nuntiandi*, 17-24.

²⁷⁸ Second Vatican Council, Dogmatic Constitution on the Church *Lumen gentium*, 17 (further referred to as LG). "All believers, as members of the living Christ, (...) are obliged to cooperate in spreading and developing His Body to complete it as soon as possible. That is why all sons of the Church should have a working awareness of their responsibility for the world" (Second Vatican Council, Decree on the Missionary Activity of the Church *Ad gentes*, 36)

²⁷⁹ "For Christian calling is, by its nature, also a calling to apostleship" (Second Vatican Council, Decree on the Apostolate of the Laity, *Apostolicam actuositatem*, 2).

New Evangelization should reach out to everyone as a whole: both person and life. The emphasis on the word "new", however, means exploration into the future in a manner of transformations of what is antique, through purification and renewal of the passed over content of the Evangelical message, as well as setting new goals and using new methods of Evangelization. This expression, which can be called a restaurant one, is closer to "reform" than the important word "new". That is why, when taking into account the close relation between New Evangelization and priesthood, it should be said that its basic goal should be to adapt the form of the Evangelical message (content, form, message) to the needs of the modern world and people. The essence of Evangelization expressed this way should be a positive task of educating and raising Christians in a dimension of a personality integrated in all spheres and a demonstration of every day faith. However, the pastoral goal of New Evangelization cannot be brought down only to educating particular worshippers, but must, first and foremost, take into account how the conditions form and change for a life in accordance to Christ's Gospel through permanent religious socialization (raising children in family, the teachings and preachings of the Church, catechisation, didactic-educational activity as part of the Church community).

The essence of the Evangelical message greatly limits all attempts to change the way of its proclamation. The future of the New Evangelization depends on the people, but most of all the Holy Spirit who is the head of the Church. However, this does not undermine the general truth that it can only be done in a close relation with the Church of Christ, thanks to active participation and co-operation of all of its members, regardless of the degree of its involvement in their lives. Therefore, it should be stressed that the technical means of the New Evangelization, even if they are absolutely perfect, will not substitute for the Holy Spirit's silent inspiration. "Also, even the best prepared proclaimer will not have good results without Him. And no proclamation will be able to move a man without His inspiration. Moreover, sociological and psychological achievements, although thorough, are useless without Him".²⁸⁰ Priestly reality is away from this ideal in many cases. Ch. Whitehead points out, in his summary of the present pastoral situation of the Church, the problem of separation between pastoral and spiritual activity: "I sometimes think that if the Father withdrew His Holy Spirit, a greater part of the Church's activity would still continue and we would not see

²⁸⁰ EN 75.

any difference!".²⁸¹ New Evangelization brings back the proper place to the Holy Spirit's activity and wisdom in the Church's whole pastoral activity.

New Evangelization is the Church's response to the needs of the modern world, which should place itself on God's side once more. The speed of the ongoing changes creates a situation in which many people do not keep up with them and do not understand what is happening around them. However, it is one of the important reasons of the dogmatic-moral doubts of contemporary Christians, who fall into a state of hopelessness, helplessness and idleness. The introduction to the New Evangelization is knowing the problems of the people and giving them an understandable Evangelical answer to the basic questions of religious and existential nature, so that the truths revealed become part of their every day life. Among the rules of the New Evangelization the importance of the power of the Good News should be noted, which something that is close to man and his life both individually and socially. Jesus is the "centre" of New Evangelization and that is why it is His work to doing which He constantly calls more evangelists. An appointed evangelist becomes inspired by the Holy Spirit to help the evangelised person in personally accepting Jesus as the Savior. Jesus' presence in every day Christian life enriches him and directs him towards the Church community in which the social aspect of the New Evangelization, life in freedom and love, is accomplished. The modern Church comes out to the world with the Gospel, engages the world in dialogue and makes a contribution to the everydayness of modern people in hopes of renewing the image of the world and humanity.²⁸²

The educational role and New Evangelizational – education in faith.

The educational function focuses on raising children in faith that is one of the elements of the process of Evangelization. New Evangelization is supposed to lead to accepting the gift of faith and worshipping Jesus as the Lord and Savior. Students of Christ are called to continue the apostolic mission of Evangelization. The condition of accepting and accomplishing it is being loyal to the Lord. A Christian can become an evangelist if he enrolls in the school of the

²⁸¹ Ch. Whitehead, *Pięćdziesiątnicą trzeba żyć* (Live by the Pentecost), Kraków 1995, p. 126.

²⁸² According to the descriptive definition New Evangelization is the Church's constant proclamation of the invariable Truth of God, most fully shown by Christ in the Gospel, but in a new, that is an increasingly more perfect manner, thanks to which it is easier accepted, experienced and used by people to accomplish their Christian calling in the new and ever-changing conditions of their lives. The invariable Truth of God and the constancy of its proclamation has its reasons (source) in the tradition of the Church being led by the Holy Spirit through which it is wholly kept and spread. New Evangelization should serve man, showing him the horizons of his dignity and calling he got from the Trinity of God: The Father and the Savior and the Sanctifier.

Gospel of Jesus and becomes His student. Evangelization is in its essence about communally listening to Christ who is the Teacher, Prophet and Evangelist. "To have the might of a prophet we must first have the ears of a student". Those are the words of John Paul II. Flores analyses the Biblical text of the miraculous catch,²⁸³ which shows the dependence of bringing fruits of Evangelization and being obedient towards Jesus. On Jesus' call the apostles cast their fishing nets and only then they managed to catch many fish. Modern Christians who want to participate in Evangelization receive the strength to perform this service through enduring in prayer and listening to the inspirations that God gives in His Church. Christians who participate in Evangelization are supposed to "speak" about Christ, but in a way, through their life in faith, "show" Him to others.²⁸⁴ A true priestly Evangelization programme is contained in the Gospel itself and in the living Tradition. In its centre is Jesus Christ, who should be learned, loved and followed. This programme does not change, despite the passage of time and development of cultures, although it takes into account both of these factors.²⁸⁵ The beginning of the process of Evangelization is meeting with Christ, who proclaims the Gospel. In this process all Christians are students of Christ, members of His Evangelical school.

The basic goal of education in faith results from the importance of the New Evangelization. R. Cantalamessa claims that to evangelize means to "start from the beginning. This beginning – is: «Jesus is our Lord». It is the first kerygma, the proclamation that existed before the Gospel was wrote down. Jesus died for our sins, resurrected for our justification. Jesus is our Lord This is the seed from which all Gospels grew. We must sow it again. Jesus is our Lord".²⁸⁶

An important Evangelization task of the Church was described by Paul VI: "The Church evangelizes only when the Divine power of the News that the Church proclaims attempts to change the consciousness of people each one separately and altogether and then their actions and finally lives and the environment they function in" (EN 18).

²⁸³ Lk 5:1-11

²⁸⁴ Cf. John Paul II, Apostolic letter *Novo millennio ineunte*, 16-17.

²⁸⁵ Also the priorities the Pope pointed out in relation to the ending of the Great Jubilee point out to a personal bond with God in the context of his Evangelical and pastoral work. J.P. Flores, *Duchowieństwo i laicy pracujący razem w ewangelizacji* (Clergy and Laity Work Together in the Act of Evangelization), in: *Rybacy ludzi – kapłani i świeccy w Nowej Ewangelizacji* (The Fishermen of the People – Priests and Laymen in the New Evangelization), ed. J.P. Flores, Gdańsk-Toruń 1997, pp. 110-111.

²⁸⁶ R. Cantalamessa, *Wysłuchani w Duchu Świętego* (Those Who Listen In the Holy Spirit), Kraków 1994, p. 119.

Educating in faith through Evangelization

The People of God's affiliation is communal, for it is a "society of students and worshippers, in which every one, in one way or another, follows Christ – sometimes consciously and consistently and sometimes unwaveringly and inconsistently. In this is also visible the throughout «individual» profile and dimension of this society, which, despite their lack of communal life in the human sense of the word, is a community through the fact that each member is in some way in a community with Christ, at least through the fact that their souls bear the indestructible mark of Christianity".²⁸⁷ The Church should thus provide pastoral care to all Christians regardless of their level of awareness and consistency in fulfilling the calling of faith in every day life. This care is expressed through Evangelization which will be introduced to the process of raising children in Christian faith. For it is all about all the members of the Church feeling like students of Christ in the school of the Gospel.

The most important sign of Evangelization that supports raising children in faith should be listening to Christ together. He is the first and greatest proclaimer of the Gospel, and that is why He mainly proclaims the Kingdom.²⁸⁸ In His Person the Heavenly Kingdom of God came in a definite and irreversible manner in the history of mankind, striving through this "entirety of time" toward eschatological fulfilment in God's eternity.²⁸⁹ Jesus Christ "passes over" the Kingdom of God to the Apostles. He entrusted them with the creation of His Church, which is to continue the salvational mission after His leaving.²⁹⁰

Listening to the Gospel of Christ in church saves, but also heals. Christ's salvation is a grace, but its gratuitousness assumes man's participation in the multiple suffering of earthly existence. Christ, who takes human suffering on himself, confirms, through his life in poverty, humiliation and toil, especially his passion and death, that God is with every man in his suffering. At the same time Jesus Christ reveals that His suffering has a redemptive and salvational value and strength, for in Him an "indestructible legacy" is being made.²⁹¹ The truth about salvation, through "strength and wisdom" of Jesus' cross, has definitely an eschatological meaning. The ultimate answer to the question about man's earthly existence suffering is given in the Revelation of God from the perspective of calling man to eternal life,

²⁸⁷ John Paul II, Encyclical *Redemptor hominis*, 21 (further referred to as RH).

²⁸⁸ EN 7.

²⁸⁹ "The time has come. The kingdom of God has come near. Repent and believe the good news!" (Mark 1:15). These words announce the messianic mission of Jesus Christ.

²⁹⁰ As the Father has sent me, even so I am sending you. (...) Receive the Holy Spirit." (John 20:21-22). John Paul II, *Catechesis Liberation of Man into New Life*. Christ liberates man from the slavery of sin 27.08.1988, 1.

²⁹¹ St Peter wrote about this: "legacy that is kept for us in Heaven" (cf. 1 Pt 1:4)

to partaking in the life of God Himself.²⁹² Thanks to inner Evangelization members of the Church find the way to salvation, which, through earthly suffering, leads him to eternity. Listening to the Gospel only has sense when man can fully give himself to Christ and the Church, to be accepted in the Kingdom of God.

The Kingdom of God, in which people are saved is closely connected to Jesus and the Church.²⁹³ It is not a concept, doctrine, programme that can be freely designed, but it is mainly a person who has the face and name of Jesus of Nazareth and is the image of God invisible.²⁹⁴ The Kingdom of God thus means participating in the salvation that is carried out through the Church. Christ gave it many riches and means to save others. The Holy Spirit lives in the Church, animates it with its gifts and charisms, sanctifies it, leads and constantly refreshes.²⁹⁵ This is the reason for the special bond between the Kingdom of God and the Church, which "receives the mission of proclaiming and spreading the Kingdom (...) to all nations".²⁹⁶

There is a very close relation between Christ, the Kingdom of God, the Church and Evangelization,²⁹⁷ provided that the Church "is not a goal in itself, but earnestly strives to be wholly devoted to Christ, in Christ and for Christ and to be wholly devoted to the people, among the people and for the people".²⁹⁸ The "ecclesiocentrism" of salvation and Evangelization results from the problem that the Church does not exist and work for itself, but remains in the service of humanity called to be God's children in Christ.²⁹⁹

Thus, in order to understand the inner-Church Evangelization some keywords are needed: "Kingdom" and "salvation". Every man can participate in them through grace and mercy. To receive them one needs "strength" for "violent people violate them"³⁰⁰ with work and suffering, living in accordance to the Gospel, denial of themselves, the cross and the spirit of Evangelical blessings. These goods can be achieved by anyone through spiritual renewal of

²⁹² John Paul II, Catechesis In Christ the Redeemer God's Providence Banishes Evil 11.06.1986, 2.

²⁹³ John Paul II, Encyclical *Redemptoris missio*, 18 (further referred to as: RMI).

²⁹⁴ Second Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, 22 (further referred to as: GET).

²⁹⁵ LG 4.

²⁹⁶ LG 5.

²⁹⁷ EN 16.

²⁹⁸ Paul VI, Speech given at the opening of the 3rd session of the Second Vatican Council, 14.04.1964, AAS 56 (1964), p. 810.

²⁹⁹ Cf. RMI 19.

³⁰⁰ Cf. Mt 11:12; Lk 16:16.

one's self, which the Gospel calls *metanoia*, which is conversion of the whole man that fully transforms his spirit.³⁰¹

The condition of learning the Evangelical Truth about the "Kingdom" and "salvation" is a humble heart, just intentions and a spirit of prayer. Only that the Gospel tells this Christian its inner meaning, which is the revelation of the Truth, which at the same time is shown and hidden away from sight. Who adapts to its light thanks to a righteous mind, is of good mind and heart – and that is a subjective and human requirement that everyone should meet – but at the same time also thanks to the unspoken, free and gratuitously given grace that enlightens.³⁰²

The evangelizing and salvational Church can have a positive influence on the fates of its followers provided they will comply to Christ's instructions with an honest heart. Christians receive salvation only thanks to Christ, with the help of the Holy Spirit. It starts already in earthly life and the grace that all Christians give and to which they answer makes them fruitful in the Evangelical sense, to the world and heaven.³⁰³

The Church, proclaiming the Gospel of salvation, serves man both in the aspect of Christian calling that is accomplished in the world, as well as in the aspect of secretive salvation (learning and experiencing this secret) which is accomplished in ecclesiastic community. Proclaiming the Gospel and salvational activity of the Church are two separate, but complementing each other ecclesiastic realities. Evangelization is widely open to the world, taking account into specific conditions, especially to the processes of secularization and atheisation. However the goal of institutional preaching (homiletic, catechetical) is passed directly and in the wholeness of the salvational mission regardless of the conditioning in which the Church has come to find itself.³⁰⁴

³⁰¹ Cf. Mt 4:17. EN 10. "And those who attempt to receive the sacrament of penance receive forgiveness by God's mercy for the insults done to God and, at the same time, they unite with the Church, who they hurt with their sins, and which helps them convert themselves with its love, example and prayer" (LG 11).

³⁰² Paul VI, Homily in the Basilica of the Annunciation, Nazareth 05.01.1964.

³⁰³ John Paul II, Catechesis Christ the Road to Salvation for All, 31.05.1955, 5.

³⁰⁴ M. Majewski, *Katecheza permanentna* (Permanent Catechesis), op. cit., p. 107. In the institutionalized teachings of the Church, especially in preachings and catecheses, also in social mass media, the needs of the Church, both the local and the common one, should be clearly presented to show the sense and size of priestly service in a clear manner in which such great burden is merged with great happiness and in which people can mainly show Christ their proof of great love (DP 11). This is taught by the Fathers, when they explain the words Christ said to Peter: "Do you love me?... Feed my sheep." (John 21:17); st John Chrysostom, *De sacerdotio*, II, 2, PG 48, p. 633; st Gregory the Great, *Regulae pastoralis liber ad Joannem Episcopum civitatis Ravennae*, pt. I, ch. 5, PL 77, p. 19A.

The Church, by fulfilling its prophet role, must care for their proper placement. For it they become merged and displaced then proclaiming the Gospel becomes moralizing and in the Church's salvational activity external conditioning and the Church's engagement in human existential matters and his socio-cultural, economical or even political situation is very overemphasized. Evangelization helps man in the existential aspect, but it should also serve his cognition and experiencing the secret of salvation. Whereas the salvational activity of the Church should be closely related to Evangelization which is a permanent process in the life of every man. For man will never be completely evangelized. The process of Evangelization cannot end because every moment in human life is a new challenge for him, which should be full of the truth of the Gospel. "We have become participants of Christ the Prophet, through which we fulfil with Him the mission of the truth of God in the Church. The responsibility for the truth of God at the same time means loving it and striving towards such an understanding which can bring closer this truth, to ourselves and others, in all of its salvational power, in its greatness, its whole deepness and simplicity at the same."³⁰⁵

In the Church the true unity and equality of all people are revealed, closely related to Jesus Christ, God and the perfect Man, who has become historically close to all people through the Incarnation.³⁰⁶ The evangelical meeting with Jesus Christ always has an ecclesial dimension due to it taking place in His Church. Jesus lives and works in the Church to whose community, in one way or another, all people belong.³⁰⁷ The Church can thus offer dialogue to the irreligious as well as the representatives of other religions which in many ways try to convince people that God loves all people. At the same time the dignity of the Church of Christ should be preserved, as the Church is the only one who teaches that the Son of God became human and die because of his love for humans, and resurrected.³⁰⁸ Through His

³⁰⁵ RH 19.

³⁰⁶ GET 22; RH 10.

³⁰⁷ "(...) To catholic unity of the People of God (...) are called all people and in many ways belong to it or are assigned to it, both catholic worshippers as well as other believers in Christ, and finally all people, who are called to salvation by God's grace. (LG 13). According to the Council's teachings there are many ways people are assigned to the people of God, also those who did not accept the Gospel, but believe in God, like Jews and Muslims (LG 16). Also those who "search for God" with pure heart and even those who "without their own fault have not yet come to clearly recognize God and try, without God's grace, to live an honest life" (LG 16). So the borders between those who in some way belong or are assigned, especially spiritually, to the Church cannot be strictly defined.

³⁰⁸ John Paul II reminds that "catechesis will have an ecumenical, if it will never stop teaching, that the fullness of truths revealed and salvational means set by Christ, is found in the Catholic Church, it will, however, act in honest respect in words and actions in regard to

sacrifice Jesus redeemed all humanity and he called upon everyone to unite with the people of God. And because Risen Christ lives and works in the Church, every meeting with Him has an ecclesiastic character. The ecclesiastic character of this meeting mainly comes from the fact that since Christ's Passover Sacrifice everyone who "calls the Lord's name", regardless of who he is and where he is from, "will be saved".³⁰⁹ For Christ's salvation stretches on all mankind, that is why each man has the same access to God and from this comes unity and equality in the salvation. In Christ, God opens the road to participating in salvation both to individual people as well as attracting whole nations through their spiritual richness, whose main expression is religions.³¹⁰

Testament of Christian life - the effects of educating in faith

"Gospel is not proclaimed by only the lips, but by giving example of one's own life",³¹¹ that is why to evangelize means to most of all give testament ordinarily and directly about the God revealed by Jesus Christ, in the Holy Spirit. For Evangelization is a testament of Christians that God loved the world in the Word Incarnate through which he gave existence to all things and called people to eternal life.³¹²

Church communities who do not yet live in perfect unity with that Church" (John Paul II, Apostolic Exhortation *Catechesi tradendae*, 32).

³⁰⁹ Rom 10:13.

³¹⁰ RMI 55.

³¹¹ H. de Lubac, *Medytacje o Kościele* (Meditations about the Church), Kraków 1997, p. 189. Proclaiming the Gospel "should first of all be done through testament: behold – some Christian or group of Christians, who are among human society in which they live, show that they can understand other people, accept, share other people's faith and lives, sympathize with all those, who strive to tend to that which is noble and good. Moreover, we see these simple people, who out of their own will spread the faith in some spiritual goods that are above common values and faith in invisible reality which even a courageous thought cannot create. With the help of the silent testament, these Christians offer an unavoidable question to those who look at life: Why are they like that? Why do they live like that – who, or what makes them do so? Why are they among us? Such a testament is an announcement of the Good News, a silent, but very strong and effective one. There is place here for a start of Evangelization. These questions may be first asked by many non-Christians, whether they are people who never heard of Christ, or baptised people, but do not practice, or people who live in Christian societies, but not according to Christian rules, or people who painfully search for something or «Someone», who they feel but cannot name. There arise other, more important and insistent questions; they will be awakened by the testament, for it postulates presence, participations and community of life and a necessary, by rule the first part of Evangelization. To giving such testament are called all Christians, who due to this fact can be real proclaimers of the Gospel. We especially think here of the duties and tasks of emigrants in these countries who accepted them as guests (EN 21).

³¹² EN 26. "In Jesus Christ, Son of God, who became human, died and resurrected, every man is given salvation as a gift of God's grace and mercy" (EN 27).

Thus Evangelization has two aspects. First is spreading the word. Its causative power is closely related to the testament of Christian life. The Word is the source of faith, that is born out of listening. Faith, in the individual aspect, demands accomplishing in every day life, thanks to which it can become Christian life. Faith, that is born out of Evangelization, also has a communal aspect, because it unites people with the Church, which is the Body of Christ.³¹³

In the Church, as the first means of Evangelization should be considered the testament of true Christian life that lasts in an inseparable community with God and at the same time sacrifice for other people in the spirit's unending eagerness. "Men of our times more willingly listen to witnesses than teachers; and if they listen to teachers it is only because that they are witnesses".³¹⁴ This was equally accurately expressed by Peter the apostle who pointed at the need of pure and noble Christian life, so that on its sight "even those who do not believe in the Word (...) without a word were acquired".³¹⁵ And thus the Church can absolutely evangelize the world with its actions and habits – this is confirmed by life; it clearly envisions its loyalty to Lord Jesus, poverty, abstinence, independence from any earthly power whatsoever, and finally holiness.³¹⁶

The above goals suggest that the Gospel, being the Good News, stretches out to man as a whole and influences his whole life. By understanding Evangelization in the Church's perspective, one should quote John Paul II in saying that Evangelization is done through the Gospel permeating to: manner of thinking, prayer, values and habits.³¹⁷ John Paul II describes Evangelization as the proclamation of the Word and living the life of the Good News of Jesus Christ who was crucified, died and resurrected, who is the "way, truth and life". In the modern world, which is threatened by hatred and violence, conflicts and wars, proclaiming the Gospel should be the announcement of hope of life rooted in the mystery of the Passover. Thus it is necessary that "the centre of New Evangelization is met with the live person of Christ". Evangelization should reach "human and society on all levels of life and be realized in many fields of activity: preaching, inculturation, dialogue, justice and peace, social mass media". In order for this mission to fully succeed, it is necessary to refer in Evangelization to refer to the Holy Spirit so that Evangelization can be everlasting in the Pentecost. The power of the Holy

³¹³ LG 7.

³¹⁴ Paul VI, Speech to the members of "Consilium de Laicis" (2 X 1974), AAS 66 (1974), p. 568.

³¹⁵ Cf. 1 Pt 3:1.

³¹⁶ EN 41.

³¹⁷ John Paul II, *Catechecis Mission of local Churches within the Common Church* 14.06.1995, in: *Katechezy Ojca świętego Jana Pawła II. Kościół* (Catecheses of the Holy Father John Paul II. The Church), Kraków-Ząbki 1999, p. 492.

Spirit leads towards the full truth³¹⁸ and makes the Church to come out to the world, to give testament of Christ with trust and conviction.³¹⁹

³¹⁸ Cf. Jn 16:13.

³¹⁹ John Paul II, Apostolic Exhortation *Ecclesia in Africa*, 57. See J. Chrzanowski, *Człowiek pierwszą drogą Kościoła. Studium teologicznopastoralne w świetle nauczania Jana Pawła II* (Man the First Road of the Church. A Theological Study in the Light of John Paul II's Teachings), Warszawa, 2008, p. 298-299.

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Common apostleship of the secular in the historical context

In the primeval era of the Church the Apostles, with the special help of the Holy Spirit, carried out the mission given to them by Jesus: "Therefore go and make disciples of all nations".³²⁰ The fruit of proclaiming the Gospel was the faith of people who listened and accepted Christ's teachings. They all created a community of worshippers. The first Christian community, described in the Acts of the Apostles, focused on deep unity, which is expressed by the words: "students", "followers", "saints",³²¹ that is why it did not draw a line between the clergy and the secular. The members of the community each had different gifts, with which there came "titles" and "functions": teachers, prophets, evangelists, shepherds, presbyters, deacons, bishops, but there were no close relations established between these titles and functions. Jesus' herd had its "leaders", but the standing out hierarchy did not emphasize the full participation in liturgical functions of all worshippers, because each Christian has their own tasks (*leiturgias*) to complete.³²²

The history of the Church's activity in the first ages of its existence shows that secular worshippers participate in passing over the Gospel, perform liturgy, work for the behalf of the needy, but also participate in the efforts that served the development of the community. Another important field of their activity was education, that is why secular worshippers were the heads of renown schools (e.g. Origen in Alexandria in the 3rd age).³²³ However, being heads of schools, teaching theology and predicting in the Church were not regular functions of secular worshippers, that is why those were exceptional situations. The secular part of the society was generally advised to fill the Church, convert and introduce to the Church those,

³²⁰ J. Gaudemet, *Świeccy w pierwszych wiekach Kościoła* (The Secular in the First Ages of the Church), *Communio* 7 (1987) 3, p. 5. The progress of Evangelization depended mostly on the gusto of the evangelizers themselves. Some completely devoted themselves to the mission, but others also pointed towards a better organization of community life, in which the processes of centralization and uniformity were unavoidable, which eventually led to the small group of clergymen distancing themselves from the "crowd" of seculars.

³²¹ See *Laie*, in: *Handbuch theologischer Grundbegriffe*, München 1962, p. 8.

³²² J. Gaudemet, *Świeccy w pierwszych wiekach Kościoła*, *Communio* 7 (1987) 3, p. 4.

³²³ A. Faivre claims that Origen was the last of the great secular didaskalia. See A. Faivre, *U początków laikatu* (The Beginnings of Laity), in: *Laikat w Kościele Katolickim* (The Laymen in the Catholic Church), Warszawa 1992, p. 29-30.

who were not part of it (*Didaskalia* – c.a. 220 A.D.).³²⁴ And so this is a clear and specific Apostle function, evidently differing from the pastoral mission fulfilled by the hierarchy.

The beginnings of the secular status.

At the end of the 1st century clear conflicts arose between the hierarchy and seculars in the field of the influence of political models of Greek democracy on the young Church in Corinth. This can be traced in Roman Pope Clement's letter. Riots and disturbances started in the Christian community in Corinth. The people wanted to remove the representatives of the hierarchy by democratic vote, the same way municipal clerks are removed. Pope Clement then intervened for the Church in Corinth and advised a different system for the Church, that would be appropriate for the people of God (*laos theou*) and different than the currently used *demos*. In this letter, secular worshippers were for the first time named "laymen" (Gr. *laicos*)³²⁵ – members of the people of God (*laos*) as opposed to the *kleros*. From then the name "laymen" gradually gains the citizen laws in Church literature.³²⁶

According to Clement of Rome's testimonies the system and authority in the Church did not come from the will of the "people", but from Christ and the Apostles. That way the venerable Church in Corinth became safe from any imitation by any tempting models of

³²⁴ J. Gaudemet, *Świeccy w pierwszych wiekach Kościoła*, *Communio* 7 (1987) 3, p. 7.

³²⁵ The term comes from the noun "laos" and suffix "ikos" (which implies a sort of narrower and categorizing meaning of the word "laikos") and at the same time belonging to the People of God ("laos") and to a certain category, a certain part of it ("ikos"). A. Faivre, *U początków laikatu*, in: *Laikat w Kościele Katolickim*, Warszawa 1992, p. 7.

³²⁶ E. Weron, *Laikat i apostołstwo* (Laity and the Apostleship), Paris 1973, p. 10. Here are the most important fragments of the aforementioned letter: "We do all things in order, whatever our Lord has commanded us... For the chief-priest has his proper services; to the priests their proper place is appointed; to the Levites appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen" (*laikos anthropos tois laikois prostabmasin dedetai*) - 40. Clement of Rome motivates his opinion by referring to the authority of Jesus and the Apostles: "The Apostles received the Gospel for us from the Lord Jesus

Christ; Jesus Christ was sent forth from God..." (42). "And our Apostles knew through our Lord Jesus Christ that there would

be strife over the name of the bishop's office. For this cause therefore, having received complete foreknowledge,

they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men

should succeed to their ministration. Those therefore who were appointed by them, or afterwards by other men of repute with the

consent of the whole Church (...)" - 44. Clement of Rome, *Epistle to the Corinthians*, in: M. Michalski, *Antologia literatury patrystycznej* (Anthology of Patristic Literature), tome 1, Warszawa 1975, pp. 22-23.

the then prevailing democracies. The letter was accepted without protest. The fact that it was read in the Corinthian Church still 100 years after it had been written can lead to a conclusion that its postulates were properly put into life and the letter achieved its goal.³²⁷

However, it should be emphasized that the Christian vision of the original Church community does not abolish what man has achieved with the power of pre scientific and philosophic cognition. For it assumes this, but at the same time it complements in a way that we can talk of new methods of learning the secret of God and man, which would be unavailable without revelations, and the experiencing of the secret of God and man, which would not have been possible without the work of Jesus Christ".³²⁸ It has a direct reference to the Apostle prayer. In the Church, since its beginning, there is a conviction that as part of the "*munera Christi*" one of its duties is to teach prayer. Thus it can be said with all certainty that from the very beginning a praying member of the Church of Christ is aware not only of his membership in the Mystical Body of Christ, but is sure that this community's prayers expand upon all worshippers and not just him. The Church is a community that prayers and its prayers have a community nature, which means they are not limited to the individual praying by himself.³²⁹ This is determined by God's presence in the Christian's heart. "And that God, who lives in us as the true infinity for man, is called the Holy Spirit in the Holy Word. The Spirit of God is given to our heart. It penetrates and fills its depths... He is our love, the Spirit of God prays in us in the very centre of humanity, in our heart. The Holy Spirit, which is deeper than all the evil of our abyss, prays in us, the strong Spirit that lives beyond our weaknesses... The Spirit is our helper in prayer... He prays in us and it is a never failing power of prayer, an infinite essence of that, which trickles from the empty containers of our hearts... Let speak the Spirit of the Father and Son. We shall not hear His voice, but through faith we know that he prays in us, with us and for us. And that the echo of His words sounds in the depths of our hearts and in the heart of the Eternal Father".³³⁰

³²⁷ *Słownik wczesnochrześcijańskiego piśmiennictwa* (Dictionary of Early Christian Writing), Poznań 1971, p. 252.

³²⁸ W. Słomka, *Modlitwa przedchrześcijańska a chrześcijańska* (Pre Christian Prayer and Christian Prayer), Ateneum Kapłańskie 126 (1996), p. 23.

³²⁹ M. Krzywicki, *Kościelny wymiar modlitwy* (The Church Aspect of Prayer), Ateneum Kapłańskie 126 (1996), p. 66.

³³⁰ K. Rahner, *Kiedy się modlisz* (When You Pray), Paris 1968, p. 29-35.

The Medieval model of the Church

The Church's Medieval model had heavy impact on the feudal-status social system. It was especially expressed (starting from Charles the Great) in the links between the administrations of the Church and the state. Since then, hierarchs, bishops (abbots) were also secular administrative clerks, even with sovereign princes who combined in their hands Church and state jurisdiction. Such a state, on the one hand provided the Church influence on the country, but on the other hand made it dependant of secular authorities. Because of this situation began the famous fight for "investiture", which was the right to choose and nominate Church clerks. This fight was led with changing luck and cause an even deeper division between the two opposing states: clergy and seculars. This division was legally sanctioned in the famous *Decretum Gratiani* about the "two types" (*duo genera christianorum*) of Christians.³³¹

The status of laity in the Church in the Middle Age³³² was dependant of the legislators, who often focused on the duties, but not on the rights of secular worshippers. In this period the concept of subjective human rights that result from being a human being (natural law) was not yet known, regardless of positive legislature.³³³ Secular laws were indirect results of having some spiritual duties. Seculars had the right to demand the clergy give them sacraments, if they met the requirements. This resulted in a law to get married with all the laws that go with it.³³⁴

Secular synod witnesses were the criticizers of the basis of clergy laws during canonization processes. In those times the laymen did not have the right to participate in choosing their shepherds, but they gained influence on appointing them, e.g. in the form of presentation or patronage.³³⁵

³³¹ See Y. Congar, *Jolons pour une théologie du laicat*, Paris 1964, p. 27.

³³² For more information on this topic, see G. Fransen, *Świeccy w Kościele w epoce średniowiecza* (Seculars in the Church in the Middle Ages), in: *Laikat w Kościele Katolickim* (Laity in the Catholic Church), Warszawa 1992, pp. 43-60.

³³³ Conceptualizing natural law in the light of human laws "was done only in the 16th century on the groundwork of the laws of Native Americans; the event that inspired Hugon Grotiusz and his successors to lead to formulating a set of subjective human laws that would later be reworked by the American and French revolutions". A. Garcia y Garcia, *Status laikatu w Kościele Średniowiecza* (The State of Laity in the Church in the Medieval), *Communio* 7 (1987) 3, p. 16.

³³⁴ In the collection *Decretales*, book 4 (out of 5 total), talks about marriage. A. Garcia y Garcia, *Status laikatu w Kościele Średniowiecza*, *Communio* 7 (1987) 3, p. 17.

³³⁵ See G. Fransen, *Świeccy w Kościele w epoce średniowiecza*, in: *Laikat w Kościele Katolickim*, Warszawa 1992, p. 47; see A. Garcia y Garcia, *Status laikatu w Kościele*

In the Middle Ages laymen were given the right to confess with a trusted and proven priest instead of the appointed *sacerdos proprius* (according to the Fourth Council of the Lateran), when he did not meet the specified requirements.³³⁶

By expressing the Church's mind set, Pope Innocent III claimed that "secular people have the duty to listen to authority, not be the authority".³³⁷ This idea was confirmed in the Code of Canon Law (*Decretum Gratiani*), which stated that there are "two types of Christians", secular and clergy; The secular may possess material goods, they are allowed to marry, farm, pass court judgements, sue, sacrifice gifts on the altar, pay tithes and that way they could be saved, provided that while doing good, they would avoid bad deeds.³³⁸

States in the Church after the Council of Trent

Luther's manifesto *To the Christian Nobility of the German Nation* in which he strongly disagreed with the division for better and worse catholic was very significant for defining the place of the seculars in the Church. By rejecting hierarchical priesthood, Luther only accepted common priesthood of all Christians. According to Luther, the Church is a society of secular people and only secular people. Holiness and perfectness in life should be the share of every believer and the whole Church, but without the hierarchy of priesthood and without the help of orders.³³⁹ Pietistic trends arose within the protestant movement in priesthood, in which more focus was given to individual traits. It was the

Średniowiecza, *Communio* 7 (1987) 3, p. 17: secular worshippers also had the right of consensus with the court rulings, including excommunication.

³³⁶ A. Garcia y Garcia, *Status laikatu w Kościele Średniowiecza*, *Communio* 7 (1987) 3, p. 17. "As far as the right to ministering Sacraments and Easter confession, baptism went, not only parishes had that right – the law stated of *proprius sacerdos*, the rector – (there is discussion about whether it was about controlling or reminding) on the other hand it is sure that theological, as well as practical, and polemic literature aimed against orders that were about begging, clearly shows that penance and its practising is not only a subject open for discussion, but also has its own concrete dimension. Moreover, another thing that should be noted is the change of Rome's opinion on the bishop's permit required for monks from begging orders; in some cases it was necessary, sometimes the *sit venia verbo* was contained in the authorization given by the Pope, where he meant the *proprius sacerdos* for the whole world". G. Fransen, *Świeccy w Kościele w epoce średniowiecza*, in: *Laikat w Kościele Katolickim*, Warszawa 1992, p. 52.

³³⁷ Innocent III (perceived as a good lawyer) concluded this during the ecumenical council of Lateran (can. 44) – November 1215. J. Gaudemet, *Świeccy w pierwszych wiekach Kościoła*, *Communio* 7 (1987) 3, p. 83.

³³⁸ Y. Congar, *Jalons pour une théologie du laicat*, Paris 1964, pp. 27-29.

³³⁹ E. Weron, *Niebezpieczeństwo klerikalizacji laikatu* (The Dangers of the Clericalization of Laity), *Communio* 7 (1987) 3, p. 84.

result of the dissemination of priesthood, which made individual conscience the main place of meeting with God.³⁴⁰ It is closely related to the problem of prayers asking for favors, which fully expresses the spirit of apostleship. Protestant circles clearly opposed praying for favors with praying to contemplate.³⁴¹

In the context of these reformatory manifests an understandable thing is that after the Council of Trent in the theology of the Church the most important exhibited aspect was the role of priestly hierarchy.³⁴² In the fray of the fight with protestantism there arose a tendency to present the model of the Church mainly as a structure of hierarchically shaped authority. A conviction became common that fulfilling the mission of the Church, in the sense of apostolic work, only belongs to the priestly hierarchy.³⁴³

The course of modern apostleship of the secular: Pallottine apostleship

The place of secular people in the Church was re-established by Pius X who called their efforts "apostleship".³⁴⁴ In the same time st Vincent Pallotti was active, who made priestly and secular worshipper apostleship the basic trait of the new association. Thanks to him the

³⁴⁰ C. G. Andrade, *Duchowość komunii* (The Spirituality of the Communion), *Communio* 23 (2003) 4, p. 59. He claims that such an attitude has persisted to our modern times. That is why in many groups and communities the deepening of the community still more often means referring to psychology or team dynamics than their divine source. Or it was limited only to the priestly-organizational sphere. Whereas in the purely spiritual sphere, the one concerning experiencing God, everyone followed their own, individual path. However, it is hard to eat a "soup" of community using a fork, which is the expression of individual spirituality. *Ibidem*.

³⁴¹ In consequence, this has caused a change in opinions of 17 century philosophers and Kant, who claimed that the only prayer is the one that has no traces of asking for favors. M. Krzywicki, *Kościelny wymiar modlitwy*, Ateneum Kapłańskie 126 (1996), p. 72.

³⁴² A factor that shows the small meaning of the seculars in the post-Trent Church is the small amount of beatifications and canonizations of secular people. See P. Delooz, *Sociologie et canonisations*, Hague 1969, pp. 323-375.

³⁴³ Seculars should, e.g. avoid participating in public discussions and disputes with noncatholics without the permit of the Holy See or, in urgent cases, the bishop. This rules of the Sacred Congregation for the Propagation of the Faith (announced in 1645) was repeated by the 1325th canon of the Code from 1917. However, there were no problems when the initiative of seculars participating in apostleship came from the clergy and the seculars did not abandon their normal duties. J. Imbert, *Świeccy po Soborze Trydenckim* (Seculars after the Council of Trent), in: *Laikat w Kościele Katolickim*, Warszawa 1992, p. 70.

³⁴⁴ See F. Klostermann, *Das christliche Apostolat*, Innsbruck-Wien-München 1962, p. 206. Pius X acknowledged social activity of the seculars as one of the duties of the Catholic Action. Their activity, however, was subordinated to the hierarchy. Pius XI defined the Catholic Action as "the laity's participation in hierarchical apostleship", emphasizing that "the Catholic Action is not the laity's participation in the hierarchy itself". J. Imbert, *Świeccy po Soborze Trydenckim*, in: *Laikat w Kościele Katolickim*, Warszawa 1992, p. 70.

Church became more open to secular people. In those times secular people were treated by the Church as help for priests, which very often ended in the secular apostleship in the clerical understanding. St Vincent was the precursor of a new view on laity, for he saw their mission in the Church based on the common vocation of Christ's students of loving neighbours. According to St Vincent passing over love comes from appointing a Christian to apostleship. It is a certain kind of obligation, for God has commended every man to care for the eternal salvation of neighbours.³⁴⁵

Pallotti treated apostleship as common activity of the whole Church,³⁴⁶ but at the same time pointed out that apostleship is the individual actions of every Christian within the limit of his potential. This activity, every student of Christ should do for the greater glory of God and for eternal salvation of himself and others.³⁴⁷ That is why Pallotti motivated the apostleship of seculars by referring to the Old Testament: *Unicuique mandavit Deus de proximo suo*.³⁴⁸ This is Pallotti's famous "ontological argument": summoning apostleship that is rooted in every man, and thus also in secular people, from *raison d'être*, which means its source is human nature itself.³⁴⁹

St Vincent Pallotti understood every member of the Church community, regardless of their state as "secular worshippers". Therefore into that category fell noblemen and burghers, traders and peasants, workers, men and women, people young and old, soldiers and civilians, free and imprisoned. Pallotti organized them in categories and prepared various forms of apostolic activities aimed at these groups. Francesco Virili testified during Pallotti's first canonical

³⁴⁵ St Vincent Pallotti, *Pierwsze pojęcie ogólne Apostolstwa Katolickiego* (The First General Ideas of Catholic Apostleship), in: St Vincent Pallotti, *Wybór Pism* (Chosen Works), Pallottinum, Poznań-Warszawa, tome 1, p. 39; St Vincenzo Pallotti, *Opere Complete*, tome 3, p. 142.

³⁴⁶ „«Catholic Apostleship», is «common», may be contributed by people of all states, because it is an action everyone can do within their own limitations and should do it for the greater glory of God and for eternal salvation of one's self and other people" V. Pallotti, *Apostolato cattolico coil universale ad ognuno*, in: St Vincenzo Pallotti, *Opere Complete*, tome 3, p. 143.

³⁴⁷ V. Pallotti, *Apostolato Cattolico cioè universale ad ognuno*, in: St Vincenzo Pallotti, *Opere Complete*, tome 3, p. 143; St Vincent Pallotti, *Pierwsze pojęcie ogólne Apostolstwa Katolickiego. Apostolstwo Katolickie, to jest powszechne - dostępne każdemu* (The First General Ideas of Catholic Apostleship is common and accessible for anyone), in: St Vincent Pallotti, *Wybór Pism* (Chosen Works), Pallottinum, Poznań-Warszawa, tome 1, p. 39.

³⁴⁸ "God gave everyone their own commendement of their beighbour" – Syr 17:12 (versio vulgata)

³⁴⁹ D. Pistella, *L'apostolato dei laici in San Vincenzo Pallotti*, Istituto di spiritualità, Roma 1983, p. 232.

trial,³⁵⁰ that members of the Pallottine apostleship came from all social states: Princes, lords, wealthy craftsmen of various vocations",³⁵¹ each of them able to undertake some special form of apostolic co-operation adapted to their conditions and state. Pallotti himself described it in more detail by saying that the Pious Union was "pointed (...) towards seculars of all states: noblemen of all kinds, burgess, scholars, students, the uneducated, rich, poor, trades, shopkeepers, employees of public and private institutions, working in any kind of vocation or art, so everyone in their state and in their conditions could accomplish their apostolic calling in a way they were able to".³⁵² This opinion of Pallotti on the commonness of apostleship is close to the teachings of St Bernard, who taught all states of the Church that they should be one body: "Since the Lord orders us: Be vigilant and pray, so that you do not become tempted, what results from this is without a combined effort of the worshippers (seculars) and their shepherds (clergy) nothing can be safe – not the country, not the bride, not the herd. Do you ask about the difference between them? They are the same".³⁵³

St Vincent Pallotti turned out to be a practitioner who realized the apostolic mission of the Church and organized the apostolic actions of priests by himself, but he was also a visionary who could see the calling to carry out the salvational mission of love in secular worshippers. The magnitude of this mission was appreciated by Paul VI: "Vincent Pallotti was a herald of the future (...). He was almost a hundred years ahead of the discovery of this fact: in the world of secular people, until then passive, lethargic, timid and unable to comment, exists a great energy for doing good. The saint knocked on the consciousness of the seculars the same way one knocks at a door".³⁵⁴

The effectiveness of the Pallottine apostolic charisma has its roots in community apostleship. Pallotti taught his co-workers that doing good alone is limited, unsure and short lasting, for man is limited in his actions when alone.³⁵⁵ According to Pallotti an effective apostolic operation requires the united efforts of individuals and pointing them towards a

³⁵⁰ A priest from the Missionaries of the Precious Blood and a friend and student of Pallotti's. See biographical note in: St Vincenzo Pallotti, *Opere Complete*, tome 1, pp. 433-434.

³⁵¹ *Romana beatificationis et canonizationis ven. Servi Dei Vincentii Pallotti sacerdotis fundatoris Piae Societatis Missionum*, Summarium, Romae 1919, no. V, p. 184.

³⁵² St Vincenzo Pallotti, *Opere Complete*, tome 3, p. 209-209.

³⁵³ St Bernard, *Super cantica*, p. 74, 8; ed. Cistercian 2, p. 259.

³⁵⁴ *Fracati*, 1 IX 1963.

³⁵⁵ Pallotti believed that all believers are called to follow Jesus, the Eternal Father Apostle and to participate in the salvational mission of the Church. According to him, every Christian should realize this calling in his life, and not just the clergy. Such a view on Christian calling was something new in Pallotti's times.

common goal. At the same, he stressed that this truth has a special use in morality and religion.³⁵⁶

To fulfil the idea of common and communal apostleship Pallotti created the Union of Catholic Apostolate in 1835. His work was supposed achieve a united engagement of all priests, friars, consecrated and secular worshippers in the salvational and apostolic mission, especially evangelization. Engagement in this Union became the main goal in priestly service for Pallotti.³⁵⁷

St Vincent Pallotti's work only started giving results in modern times. First the Second Vatican Council prepared a document on secular apostleship. Next, successive popes worked on documents that showed the new possibilities of developing the apostleship of laymen. John Paul II in his apostolic exhortation *Christi fideles laici* summarised the hitherto efforts of the Church to activate the laity and at the same breathe new spirit into this work.

"A lively feeling of Church Communion, which would be a gift from the Holy Spirit, which also demands from us the freedom to give an answer, will give its precious fruit in the form of appreciation of «the united catholic» Church values, richness of callings and life conditions, charisms, services, tasks and responsibilities, as well as taking a more determined and with more conviction co-operation between groups, associations and movements of secular Catholics, all which lead to a solidary realization of the common salvational mission of the Church. Just the Communion itself is the first great sign of Christ the Saviour's presence in this world. At the same time it also motivates to direct apostolic and missionary actions of the Church and furthers it.³⁵⁸

³⁵⁶ St Vincenzo Pallotti, *Opere Complete*, tome 4, p. 122. Pallotti saw both degeneration in the Church, as well as a great need to revive the faith, the lack of new priests, orders having trouble developing and lack of unity and co-operation among the clergy. V. Pallotti, *Apostolato Cattolico, ossia Pia Associazione per l'accrescimento, per la propagazione, e difesa della Cattolica Fede*, in: St Vincenzo Pallotti, *Opere Complete*, tome 4, pp. 119-123; cf. St Vincent Pallotti, *Apostolstwo Katolickie, czyli pobożne Zjednoczenie dla pomnażania, rozkrzewiania i obrony wiary katolickiej* (Catholic Apostleship, the pious Association for increasing, propagating and defending catholic religion), St Vincent Pallotti, *Wybór Pism, Pallottinum*, Poznań-Warszawa, tome 1, pp. 46-48.

³⁵⁷ In shaping and developing Vincent Pallotti's Work three stages can be distinguished: The 1st stage is the period of 1835-1839, and it was the time where the Union was firstly acknowledged, its basic tasts and statute were formulated; the 2nd stage began in 1893 which was a milestone in the internal development of the whole Union, thanks to Pallotti of Camaldola's vision and systematic work on the basic idea of the Work; the 3rd stage is marked by the year 1846 when the formulation of a community of priests and friars begun to form, into the Society of the Catholic Apostolate. Cf. P. Rheinbay, *Powstanie wspólnoty księży i braci* (The Creation of the Society of Priests and Friars), p. 14-15.

³⁵⁸ John Paul II, Apostolic Exhortation *Christi fideles laici*, ending.

"At the threshold of the third millennium the whole Church – its Shepherds and faithful – must realize more their own responsibility towards Jesus' words: «Go into all the world and preach the gospel to all creation» (Mk 16:15) and revive the missionary works in a new effort. The Church was entrusted with a great, but glorious challenge that requires engagement – new Evangelization, which the world needs so much. Secular Catholics must feel active and responsible participants of this work, being called upon to proclaim the Gospel and live according to it in service of values and the needs of the individual and the society".³⁵⁹

³⁵⁹ Ibidem.

Marian Zdzisław Stepulak*

Attitudes towards cohabitation of high school seniors of the diocese of Siedlce

The phenomenon of cohabitation is closely related to the process of raising values in the family system. For every family has its own philosophy which has references to specific ideas and systems of values. A. Błasiak reminds us that in the philosophy of a modern family several dangers can be encountered. They can even be grouped: philosophy of success, philosophy of appearances, philosophy of possessing and philosophy of pleasure³⁶⁰. In the case of the so called "philosophy of success", in which the parents are successful in everything, a huge barrier arises that separates the child from the faultless and infallible parent. In such a situation, the young being will start to project his/her own happiness by him/herself which often results in cohabitation. In such an educational perspective the child does not learn selfless love and judges other people based on their achievements³⁶¹.

Another danger is the philosophy of appearances is expressed in the phrase: "What will the people say?" In this context the child becomes enslaved by the current standards and conventions accepted within the environment. Then the child's self confidence is becoming dependant of other people. Cohabitation as a social phenomenon has a rather great social admittance, that is why young people are so keen towards it³⁶².

The philosophy of possessing presents great difficulties to the child raising process. For parents present their children with material gifts, but forget of the emotional and feelings aspects. Every day family life shows, however, that no material items can replace the parents' active presence and spending time together. The philosophy of pleasure is a very liberal rule

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³⁶⁰ A. Błasiak, *Wychowanie do wartości w rodzinie (Raising Values in Family)*, in: *Scientific Bulletin of Chełm*, 1, 2011, p. 37.

³⁶¹ J. Adamkiewicz, *Dylematy aksjologii rodziny i jej sens życia (Dilemmas of the Axiology of a Family and the Family's Meaning of Life)*, in: *Conference materials from Pedagogy in contemporary discourse. V All-Poland Pedagogy Convention: Survival and development – inalienable obligations of raising a child*. T.I, Wrocław 2004, p. 7 from A. Błasiak, op.cit., p. 37.

³⁶² *Ibidem*.

for the child of: I want..., I do not want. Meanwhile every child needs clear boundaries of freedom, what is allowed and what is not allowed. But the child also needs love, understanding and clearly shown support as well as concrete expectations from the parents. For without that there is no adequate raising³⁶³.

Raising values in children is then an efficient way of preventing cohabitation because its goals are to strengthen the desired positive characteristics, abilities, skills and competences. It makes children ready to make mature and responsible choices and decisions, also those involving family life.

The following presentation consists of two primary parts. The first of them is the theoretical basis of the conducted studies, while the second one refers to the conducted and interpreted empiric studies on high school seniors in the diocese of Siedlce.

I. Theoretical basis of the studies

1. The term of cohabitation

The term "cohabitation" comes from Latin. It consists of the prefix "co", which means "together". Whereas the stem "habito" means "I live", "I inhabit", "I reside". It can thus be said that cohabitation means living together. Cohabitation is an alternative form of family life³⁶⁴, mutual activity, living together or moving in together³⁶⁵. Contemporary, we can talk about at least a few forms of social life in the context of the small, undoubtedly, group which is the family. These special forms of social life are, among others, living together in informal relationships, being single or homosexual relationships. One of the forms of informal relationships is the mentioned cohabitation. Cohabitation is a situation in which two persons of opposite sex live together like husband and wife, without being a marriage³⁶⁶.

It is worth to stress the fact that in Poland the term cohabitation is very often used interchangeably with concubinage. Both these terms have an obviously negative connotation in reference to sacramental relationships. In colloquial language cohabitational relationships are called "shacking up" ("żyć na kocią łapę" or "żyć na kartę rowerową" in Polish) or

³⁶³ Ibidem.

³⁶⁴ O. Zielińska, Zestawienie bibliograficzne w wyborze (Bibliographical Sheet in Choosing), Warszawa 2007.

³⁶⁵ Słownik języka polskiego (Dictionary of the Polish Language), Warszawa.....

³⁶⁶ K. Slany, Alternatywne formy życia małżeńskiego – rodzinnego w ponowoczesnym świecie (Alternative Forms of Marital-Family Life in Post-modern World), Kraków 2002, p. 135.

"relationships without the paper" ("związek bez papierka" in Polish)³⁶⁷. Cohabital relationships are usually very undurable. They usually last from a couple of months to up to two years. The phenomenon of cohabitation occurs regardless of education, wealth, descent or age. The motives of people entering a cohabital relationship are mainly: getting to know each other better and trying themselves out in living together, no formalities and commitment towards the partner and financial matters³⁶⁸.

Some defining aspects of cohabitation are: 1) makes living together easier; 2) the inexpensiveness of cohabitation; 3) sexual intercourse; 4) having and raising children. It should be noticed that there are two distinguished types of cohabitation – short and long-term. The latter one is based on stable or accidental relations. People who decide to live together in an informal relationship that is not an alternative for them, but rather a normal thing, have, similarly to marriage, concrete tasks to do. For both partners have to create a place to live together, regulate the economic status of their relationship, divide duties, create a community of the whole family and a community of neighbours and friends, but also take care of their sexual life and negotiate their birth control as well as create a philosophy of their life as a pair³⁶⁹.

K. Slany in reference to American studies states that almost half of cohabital relationships ends within a year's time, 40% end up in formal marriage, out of which 50% end up in divorce, whereas 2/3 of them enter new marriages, which are highly probable to end up in divorce again. The longer the premarital cohabitation the bigger the chance that the marriage will break up. The researchers of this phenomenon often stress cohabitation's negative effect on the duration and quality of marriage results from its selectiveness. It is worth to note that cohabitation draws together people with particular character traits. Men are less persistent, less hard-working, less likely to compromise and perceive themselves as more attractive than married men. Women are less prudent, less hard-working and less self-accepting and less dominating than married women. In result, these are the kind of people who are more prone to breaking up if the relationship is not working according to their expectations³⁷⁰.

If a moral evaluation of these relationships were to be made, from the point of view of the Church it can be said they are not accepted. People who live in such a relationships can

³⁶⁷ Ibidem, p. 135.

³⁶⁸ Ibidem, p. 136.

³⁶⁹ Ibidem, p. 137.

³⁷⁰ Ibidem, p. 148.

receive the Holy Sacraments, because they stay in a publicly exposed mortal sin and at the same time a source of indignation. People who live without Church marriage, in cohabitation, cannot be godparents or Confirmation Sponsors. Besides that there are also other limitations and additional conditions related to baptising a child born into a non-sacramental relationship and burying a catholic who lived in this state³⁷¹.

The catechism of the Catholic Church speaks the following of cohabitation:

Cohabitation takes place when a man and a woman refuse to give a legal and public form to a relationship that includes sex (...) The term "cohabitation" refers to various situations, such as concubinage, refusing marriage as such, being unable to take up long lasting and ultimate commitments. All these situations disgrace the dignity of marriage; they destroy the very definition of family; they weaken the meaning of faithfulness. They contradict moral law. Sexual acts should have place only in marriage; outside of it, sex is always a mortal sin and excludes the offender from the Sacramental Communion³⁷².

Bishop Stanisław Stefanek once provided a statement to the media on cohabitation:

Family, as a good value in life, is still valued both by young people and adults. Whereas there have been some dangerous and quick customary changes in accomplishing these desires. First there was the demographic crisis, refusing to have children under the pretext of bad economy. A deeper motive is egoism and the fragility of the marital bond, and thus – divorces. Recently, some "catholic circles" have been approving a girl and a boy living together without any serious relationship, whether it be in the sooner or later future. The last danger should be subjected to special pastoral care.

It should be stressed that the phenomenon itself is not a phenomenon that has emerged suddenly and dramatically. For cohabitation is something that has been occurring for a long time. However it is contemporarily noticed that, in some people's opinion, this phenomenon deserves attention from the legislative institutions so such relationships can be legally sanctioned.

³⁷¹ Cf. E. Szczot, *Rodzina a wolne związki. Skutki kanoniczne i społeczne deprecjacji rodziny (Family and Cohabitation. Canonical and Social Results of Desegregation of the Family)*, „Biuletyn Stowarzyszenia Absolwentów Wydziału Prawa Katolickiego Uniwersytetu Lubelskiego” (The Bulletin of the Association of Graduates of the Department of Catholic Law of the Catholic University of Lublin), 2004.

³⁷² *Katechizm Kościoła katolickiego (Catechism of the Catholic Church)*, Poznań 1994, nr 2390.

2. Reasons of cohabitation

Cohabitation is an interesting phenomenon that has been explored in many aspects: psychological, sociological, pedagogical, theological and philosophical. Cohabitation does not shock any more in liberal societies. Even the parents themselves allow their children for such relationships, only people of "older date" and some Catholics who respect the teachings of the Church do allow a cohabitational relationship³⁷³. There is a conviction that the prolonging education of young people delays their decision to marriage. Many of these people, who between the age of twenty and thirty, are still dependant of their parents. Young people want to achieve emotional independence, but do not have the means. Being financially dependant brings with it emotional dependency. Young people are unable to do what they want; they must reckon with their parents' opinion. However, achieving maturity and being emotionally mature, their aspirations in the field of feelings are aspirations of adult people. In this context, they search for a life partner before they have the material means to start a family, and because of that they rent a place together and attempt to live similarly to a marriage³⁷⁴. In his teachings about family and marriage, John Paul II thought that the engagement period should not be too long. Contemporary, young people that abstain from premarital sex are surprising and even sometimes despised by the society. Sex becomes an isolated and prioritized sphere of life before marriage. In this respect cohabitation meets the expectations of such tendencies and becomes an integral part of family life. In many countries in which the process of dechristianization has intensified the institution of marriage loses its relation with the Christian idea of marriage. Modern media have a meaningful influence on this process by promoting bad behavioral examples. As a result the amount of new marriages is decreasing and there is a significant delay in deciding to get married. At the same time the orientation towards birth control is intensified, which help in spreading abortion, spiritual emptiness and great disappointment, which in turn result in an increase in drug addiction, alcoholism, violence and suicide among young and maturing people³⁷⁵.

Kwak believes that the relation between cohabitation and the marriage that comes after is described as diversified selection. In this case special attention is given to the personal and

³⁷³ A. Quilici, D.La Balme, *Po co ślub, kiedy żyjemy razem? (Why Get Married, when We LAre Living Together?)* Kraków 2000, p. 23.

³⁷⁴ *Ibidem*, p. 26.

³⁷⁵ A.L. Trujillo, *Instruction*, in: *Pontifical council for the family. Preparation for the sacrament of marriage*, Rome 2002, p. 5-6.

social differences of cohabitants and non-cohabitants that occur in the pre-marriage period³⁷⁶. And so, cohabitation's purposes are: 1) precede marriage and be a period in which young people prolong their relationship; 2) precede marriage, prepare for marriage and be a period of strengthening the partners' bonds with each other without any responsibility for the spouse or children; 3) be an alternative for marriage; 4) be a form of non-married life³⁷⁷. It seems that young people who decided on cohabitation "imitate" Christian marriage, by employing many defensive mechanisms. For marriage means a stable and personal relationship between a man and woman. The Book of Genesis 2:24 says marriage is a state in which "two bodies become one". This relationship is based on differences and attraction of opposite sexes. It also accomplishes full humanity and possesses a deep social and religious sense and sets marriage in a relation with God's world³⁷⁸.

The phenomenon of cohabitation is often created on the base of stressful situations and makes for a failed attempt to resolve them. When a young person does not have the material means to start a family and needs help from the parents, it results in frustration. Individuals in cohabitational relationships very often concentrate too much on themselves, on their current emotional experiences which increase the feeling of being endangered. This state can lead to an escalation of emotions and the co-occurring vegetative symptoms and foresee the inevitableness of setbacks, ridicule and failure. All this is amplified by the feeling of one's own incompetence, helplessness and strengthens the conviction that the individual is dependant of others and has no influence on this. This is how an undervalued self confidence is created, that increases the tendency to portray one's self negatively. It intensifies the attitude of retreating, dependency of others and helplessness. As a result of that a specific fear-nature motivation is created. It can also result in wanting to run away from the task, taking up the challenges or overly engaging in "stress free" forms of activity³⁷⁹.

³⁷⁶ A. Kwak, *Rodzina w dobie przemian. Małżeństwo i kohabitacja* (The Family in Times of Changes. Marriage and Cohabitation), Warszawa 2005, p. 125.

³⁷⁷ *Ibidem*, p. 135.

³⁷⁸ *Encyklopedia chrześcijaństwa* (Encyclopaedia of Christianity), Kielce 2000, p. 431.

³⁷⁹ Cf. R. Lazarus, S. Folkman, *Stress, appraisal and coping*, New York 1984; M. Plopa, *stress w izolacji morskiej. Psychospołeczne uwarunkowania* (Stress in Sea Isolation. Psychosocial Conditioning), Gdańsk 1996 from D. Borecka-Biernat, *Postawy rodzicielskie wobec młodzieży stosującej unikalną strategię radzenia sobie w trudnej sytuacji a poziom jej lęku* (Parental Attitudes Towards Youth by Using a Unique Strategy of Coping in Stressful Situations and the Level of Anxiety), in: M. Ledzińska, G. Rudkowska, L. Wrona (ed.), *Psychologia współczesna: oczekiwania i rzeczywistość* (Contemporary Psychology: Expectations and reality), Kraków 2005, p. 154.

In their repertoire, people possess specific to themselves strategies of coping with stressful situations. These strategies are forms of behavior acquired in accordance with the general rules of learning. The methods of perceiving the obstacle and behaving in stressful situations are greatly dependant of the individual habits of reacting to frustration. Children have different conditions and capabilities of shaping concrete forms of reacting to stressful situations, which are created by the parents via various child raising attitudes³⁸⁰.

It is often thought that the success of cohabitational relationships depends on the level of empathy. In result, it turns out that in these situations there is a lack of empathy. For empathy is actively listening and recognizing emotions. This is a form of exclusivity in which the empathic person concentrates only on empathy. Constant communication of received feelings is a condition of properly interpreting the feelings of the sympathized person³⁸¹. Deficiencies in being able to sympathize result in relationships like this breaking up, or just not being successful when they transform into a formal relationship. This thesis is confirmed in the qualitative sense by my personal experiences as an expert psychologist for the Bishops' Court in Siedlce in cases involving rulings of nullities of marriages.

II. Empiric studies

In the empiric part the strategy of my own studies shall be presented - the employed method of study and the quantitative and qualitative analysis of the results.

The strategy of the study

There were 557 high school seniors participating in the study, out of which 331 were female, which accounts for 59.43% of the group, and 226 males, which accounts for 40.57% of the group. The study was conducted in November 2011 in the following high schools in the diocese of Siedlce:

1. Zespół Szkół Ogólnokształcących nr 3, im. Emilii Plater in Biała Podlaska
2. Zespół Szkół Ekonomicznych im. Marii Dąbrowskiej in Międzyrzec Podlaski
3. Katolickie Liceum Ogólnokształcące im. Świętej Rodziny in Siedlce

³⁸⁰ Ibidem, p. 154.

³⁸¹ J. Mastalski, Integracja środowiska nauczycielskiego (Integration of the Teacher Circles), in: B. Suchacka, M. Szymański (red.), *Nauczyciel w świecie współczesnym*, Kraków 2008, p. 50 from I. Oleksa, *Twórczość pedagogiczna jako niezbędna kompetencja studentów kierunków pedagogicznych (Pedagogical Creativity as Necessary Competence of Pedagogy Students)*, in: *Scientific Bulletin of Chełm*, 1, 2011, p. 40.

4. I Liceum Ogólnokształcące im. Bolesława Prusa in Siedlce
5. Zespół Szkół Ponadgimnazjalnych nr 5, im. gen. Władysława Sikorskiego in Siedlce
6. I Liceum Ogólnokształcące in Radzyń Podlaski
7. Liceum Ogólnokształcące im. Szarych Szeregów in Łaskarzewo
8. Zespół Szkół nr 1, im. Joachima Lelewela in Żelechów

The studies were conducted, according to my scientific guidelines, by the second year alumni of the Spiritual Seminar in Siedlce³⁸². In the following presentation there is no main hypothesis, nor any specific hypothesis, because the questions formulated in the method outline the direction of scientific exploration. The method consisted of a psychological survey in the following form:

Attitude towards cohabitation

INSTRUCTIONS: This survey is anonymous. Please only provide full and honest answers to the following questions. The sequence of providing answers is free (please provide the number of the question you are answering).

Personal information: Sex.....

Age.....

Type of school (high school, technical school, other).....

Place of residence (city, town, village).....

1. Please specify your religiousness in one of the following levels, considering they express the relation between your declared religiousness and everyday practice (underline the most fitting answer):

- a. very religious;
- b. religious;
- c. averagely religious;
- d. weakly religious;
- e. searching for a religion;
- f. irreligious – indifferent;
- g. irreligious – fighting with religion;

³⁸² Piotr Klewek, Mateusz Kowalik, Bartłomiej Miłosz, Grzegorz Pszkit, Kamil Stańczuk, Dariusz Woch, Dariusz Wójcik, Karol Zadroźniak, Marek Żyłka

2. How do you understand the term "cohabitation"?
3. What is your opinion on the topic of necessity of men and women getting married?
4. What is your opinion on a man and woman living together without the sacrament of marriage?
5. What is your opinion on the topic of relationships between men and women without a civil contract?
6. Express your opinion on the topic of a man and woman living together during their studies.
7. What are the motives of young people who live together before getting married?
8. What does the teaching of the Catholic Church say about cohabitational relationships?
9. Does cohabitation give stability and a feeling of safety? Explain.
10. What are the negative and positive aspects of cohabitation?
11. Do your parents accept cohabitational relationships? Answer the questions here.

Thank you for taking part in the survey. Thanks to your answers we will receive information that will help us in creating new guidelines for priests to present in pre-marital preparations to the future married couples.

1. Declared religiousness

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	Very religious	20	6,04	1	0,44	21	3,77
2.	Religious	149	45,01	67	29,64	216	38,78
3.	Averagely religious	110	33,23	81	35,84	191	34,30
4.	Weakly religious	25	7,56	36	15,94	61	10,95
5.	Searching for a religion	12	3,63	12	5,31	24	4,30
6.	Irreligious – indifferent	13	3,93	24	10,62	37	6,64
7.	Irreligious – fighting with religion	2	0,60	5	2,21	7	1,26
	Total	331	100,00	226	100,00	557	100,00

Studies of the seniors of the diocese of Siedlce have been conducted for several years. It is worth to say that regardless of this the religious declarations of seniors have not changed significantly. Generally, it can be stated that the level of religiousness is high. 3.77% declared themselves as very religious, out of which 6.04% were females and 0.44% were males. Religious constituted for 38.78% of all answers, out of which females constituted for 45.01% and males constituted for 29.64%. The differences here are significant and it seems they reflect the reality. For women are naturally more religiously sensitive than men. The differences were not so big in the averagely religious category. The response was 34.30%. Women constituted for 33.23% and men constituted for 35.84%. In another category, weakly religious women constituted for 7.56% and men constituted for 15.94%, totalling at 10.95%. This data seems to be worrisome in the respect that high school seniors systematically attend catechesis lessons at school, but on the other hand declare weak religiousness. The issue concerns the male seniors. Another group is searching for religion, out of which 3.63% were females and 5.31% were males, which gives a total of 4.30%. 6.64% declared they were irreligious – indifferent, with 3.93% females and 10.62% males. Despite the high percentage of declarations it is worth to point out the importance of the age of adolescence, in which a critic attitude and a spirit of rebellion and defiance are present, especially in males. Similar regard should be given to the irreligious – fighting with religion (1.26%).

2. How do you understand the term "cohabitation"?

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	Concubinage	33	8,92	12	4,67	45	7,18
2.	Sexual intercourse before marriage	113	30,55	59	22,96	172	27,43
3.	Living together	47	12,70	22	8,56	69	11,00
4.	Informal relationship	109	29,46	57	22,18	166	26,48
5.	Non-sacramental relationship	21	5,68	13	5,06	34	5,42
6.	Other	16	4,32	10	3,89	26	4,15
7.	I do not know	20	5,40	60	23,35	80	12,76
8.	No answer provided	11	2,97	24	9,33	35	5,58
	Total	370	100,00	257	100,00	627	100,00

The studied seniors generally did not have a hard time defining cohabitation, although it seems that in many cases their definitions were only partial. 27.43% of the answers (30.55% females and almost 23% males) referred to cohabitation being a relationship between a man and a woman based on sexual intercourse before marriage. Such a difference between females and males can be surprising for a researcher. It may be that women refer more to the emotional and feeling aspect of communal life in stressing the sexual aspect. It may be that in their answers they assumed a couple living together but did not articulate it properly in their definitions. 26.48% of the answers described cohabitation as an informal relationship between a man and woman. It was understood as such by 29.46% females and 22.18% males. It is worth to add that 7.18% of the answers described cohabitation as concubinage, and thus an informal relationship, and 5.42% described it as a non-sacramental relationship. Together they constitute for 39% of all answers. 11% of the answers referred to cohabitation directly as living together. The issue here is that this aspect was clearly exposed in the attempts to define cohabitation. 12.76% of the answers were "I do not know". It means that a considerable group of young people does not understand the term. In this case, some of the seniors employ the defence mechanism of projection thinking that it is the Church's fault for using an unclear and weird language. However, it seems that the term cohabitation is not known in public perception and that other, similar or synonymous terms are used, e.g. informal relationships, concubinage or "shacking up". Here are some answers given by the respondents:

Male, 18: *I understand cohabitation as two people living together without marriage.*

Female, 18: *Cohabitation is a man and woman living together before marriage.*

Male, 18: *Man and woman living together without Church or civil marriage.*

Female, 18: *To me, cohabitation is a relationship between a man and a woman without the sacrament of marriage, so called "shacking up".*

Male, 18: *Cohabitation is a couple living together before marriage.*

Female, 18: *The Church has a tendency to give weird names to simple things.*

3. What is your opinion on the topic of necessity of men and women getting married?

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	Necessity of getting married	157	47,43	89	39,38	246	44,16
2.	Advisable but not necessary	82	24,78	32	14,16	114	20,47
3.	Indifferent	20	6,04	54	23,90	74	13,29
4.	Not necessary	53	16,01	32	14,16	85	15,26
5.	No answer provided	8	2,42	11	4,86	19	3,41
6.	Other	11	3,32	8	3,54	19	3,41
	Total	331	100,00	226	100,00	557	100,00

What is interesting here is the necessity of men and women to get married. Everyday reality shows the crisis of marriage, whereas as much as 44.16% of the answers stated the necessity of getting married (47.43% females and 39.38% males). These answers suggest a significant difference between males and females. For it is clear that women give more importance to the institution of marriage. And thus arises the question of the genesis and motivation of such an attitude, It seems that women are more mature as persons than their male counterparts. Meanwhile everyday practice shows that, when deciding to get married, young women to a great extent are guided by wishful thinking. 20.47% of the answers state that getting married is advisable, but not necessary, out of which 24.78% were females and 13.16% were males. The answers in this category also stress the above point. 13.29% were indifferent to getting married with 23.90% males and only 6.04% females. It seems that this category indicates are rather sceptical attitude towards the institution of marriage. It can be observed that it is mostly males who think that way. The next category, not necessary, is a determined category (15.26%). In this case the differences between males and females were small. Women constituted for 16.01% and men 14.16%. 38% of the answers were either no answer provided or other. These are some of the most attention worthy answers:

Male, 18: *I think that man and woman should get married if they love each other, because then they will be able to live in accordance to God's commandments.*

Female, 18: *I think there is no need for getting married if the man and woman do not want it. Of course marriage is important, but it should not be forced.*

Male, 18: *No one should be forced to get married.*

Female, 18: *I think it is right. I think marriage is the best expression of love between two people. It completes love. The sacrament of marriage that ties man and woman makes them one person.*

Male, 18: *I think that if a man and woman want to be together it is important they get married and confirm their love.*

Female, 18: *It is not necessary, because it is the business of only these two people.*

4. What is your opinion on a man and woman living together without the sacrament of marriage?

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	I am for loving together without the sacrament of marriage	99	32,77	82	31,66	181	32,26
2.	I am for living together after the sacrament of marriage	96	31,79	82	31,66	178	31,73
3.	I am for, but under conditions	48	15,90	35	13,51	83	14,80
4.	Indifferent	38	12,58	36	13,90	74	13,19
5.	No answer provided	15	4,97	17	6,57	32	5,70
6.	Other	6	1,99	7	2,70	13	2,32
	Total	302	100,00	259	100,00	561	100,00

32.26% of the answers were in favor of living together without the sacrament of marriage (32.77% females and 31.66% males), whereas 31.73% were in favor of living together after the sacrament of marriage (31.79% females and 31.66% males). The above results indicate a certain polarization of respondents' attitudes, but at the same time there are no significant

differences between women and men. It can thus be said that seniors show to contradicting tendencies. It can be surprising that all of the studied seniors regularly attend catechesis lessons at school. The reason of such declarations is in how they were raised by their families. For it turns out that it is difficult to change the moral and religious opinions taken out from home by means of school catechesis. An interesting category is the answer: I am for, but under conditions. This category amounts for 14.80% of all answers, in which 15.90% were females and 13.51% were males. 13.91% were indifferent to man and woman living together. The differences between men and women are irrelevant in this case. More than 8% of the respondents did not provide an answer, or answered it was hard for them to assign a proper category. To confirm the above analysis, here are some of the answers:

Female, 18: *I think that a man and woman living together without the sacrament of marriage is not a bad thing, as long as they do not have sex.*

Male, 18: *They can live together during the engagement period, but not forever.*

Female, 18: *It all depends on the circumstances. Personally, I plan to only move in with my husband, but not my boyfriend or fiancée.*

Male, 18: *I think that one needs to be mature enough to get married and get to know the other person, which can be achieved by living together for some time. I am for, but only for some time.*

Female, 18: *I think that living together is a sin.*

Male, 18: *Initially I am against, but it must be followed by marriage.*

5. What is your opinion on the topic of relationships between men and women without a civil contract?

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	A civil contract is necessary	79	24,31	40	18,18	119	21,83
-2.	A civil contract is not necessary	101	31,08	60	27,27	161	29,54
3.	The sacrament of marriage is more important	27	8,30	4	1,82	31	5,69

4.	Indifferent	42	12,92	50	22,73	92	16,88
5.	No answer provided	60	18,46	46	20,91	106	19,46
6.	Other	16	4,93	20	9,09	36	6,60
	Total	325	100,00	220	100,00	545	100,00

21.83% of the answers stated that a civil contract is necessary. These answers were given by 24.31% of the females and 18.18% of the males. The difference between women and men in this case were significant. 29.54% of the answers stated that such a contract is not necessary. This answer was given by 31.08% of all females and 27.27% of all males. So it is obvious that the above categories are also polarized. It may be that the reason for this is the low awareness of high school seniors of the legal status of marriage defined in the concordat. That document clearly stresses that sacramental marriage, as well as civil marriage have the same legal consequences. This means that it is not necessary to sign a civil contract before having a church wedding. In this context, only 5.96% of the answers suggested that there the sacrament of marriage is the more important one. The differences between women and men was in this case quite significant (8.39% females and 1.82% men). Living like a marriage without a civil contract is indifferent for 16.88% of the seniors (12.92% females and 22.73% males). It is striking that as much as 19.46% did not answer the question. In this case the difference between women and men was not significant. No answer was provided by 18.56% of the females and 20.91% of the males. Here are some representative answers of the seniors:

Male, 18: *I have nothing against a relationship not being formalized by a civil contract.*

Female, 18: *Civil wedding is only a document, a meaningless gesture. Real marriage is expressed by the sacrament received from God. Civil marriage only changes our legal situations and allows to regulate it. Living together before and after a civil marriage does not differ, because it is too easy to get divorced.*

Male, 18: *Well, you pay less taxes, so why not?*

Female, 18: *As same as without a church marriage, one can get about without a civil one as well. It depends on the will of the engaged couple.*

Male, 18: *Civil wedding is not necessary. If two people have a church marriage and do not want a civil one, then the church one is all they need.*

Female, 18: *This is cheating the law. If someone is in a church marriage they need to have had a civil wedding earlier.*

6. Express your opinion on the topic of a man and woman living together during their studies.

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	I am against living together	72	22,93	14	6,73	86	16,48
2.	I am for living together	198	63,06	155	74,52	353	67,63
3.	It is private	5	1,59			5	0,96
4.	I have no opinion	7	2,23	8	3,85	15	2,87
5.	No answer provided	11	3,50	11	5,29	22	4,21
6.	Other	21	6,69	20	9,61	41	7,85
	Total	314	100,00	208	100,00	522	100,00

In the above answers a cognitive dissonance is clearly present. It is the difference between the declared high religiousness of the seniors and their attitude towards cohabitation. Another dissonance regards the relation between the young people's participation in school catechesis and the attitude towards man and woman living together during the time of studies. 67,63% of the answers are: I am for living together.. This answer was provided by 63.06% of the females and 74.52% of the males. In the category of being against living together there only 16.48% such answers, out of which 22.93% females and 6.73% males. The above answers are a sign of a "new style" in student life and a high incoherent morality. It is worrisome that in many cases parents accept this and even encourage their children towards this. The remaining categories of answers are not quantitatively meaningful. It is private constituted for 0.96% of the answers, I have no opinion – 2.87%, no answer provided – 4.21% and other – 7.85%. It is worth to take note of the quoted answers:

Female, 17: *Living together during studies is not bad because it allows to support each other.*

Male, 18: *It should not be so, they should get married.*

Female, 18: *I do not see a problem in living together, I even plan to do it after high school.*

Male, 18: *I have nothing against a situation like that. During living together, man and woman can get to know each other better and decide if they want to continue being together.*

Female, 18: *I think that a man and woman living together during studies is nothing bad and that people should first know each other well before they get married.*

Male, 18: *They may live together but there should be nothing more than that.*

7. What are the motives of young people who live together before getting married?

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	Sexual needs	22	5,13	19	7,01	41	5,86
2.	Getting to know each other better	141	32,87	87	32,10	228	32,57
3.	Deep feelings	74	17,25	57	21,04	131	18,31
4.	Financial aspects	56	13,05	27	9,96	83	11,86
5.	Becoming more independent	47	10,96	8	2,95	55	7,86
6.	Own convenience	13	3,03	4	1,48	17	2,43
7.	Trend and media influence	7	1,63			7	1,00
8.	I have no opinion	7	1,63	13	4,80	20	2,86
9.	No answer provided	5	1,17	18	6,64	23	3,29
10.	Other	57	13,28	38	14,02	95	13,56
	Total	429	100,00	271	100,00	700	100,00

The main accepted motivation of living together before marriage is getting to know each other better. This answer was provided by 32.57% of the seniors. The differences between women and men were not significant in this case (32.87% females and 32.10% males). Other scientific studies on cohabitation also emphasize that motive. The second major motivation was deep feelings with 18.31% of all answers, out of which 17.25% females and 21.04% males. Another motivation are financial matters (11.86% total, 13.05% females and 9.96% males). Another answer was becoming more independent quicker (7.86% total, 10.96% females and 2.95% males). A bit less important reason for living together was satisfying

sexual needs. This answer was given by 5.86% of the seniors, with females being 5.13% of their total and males being 7.01% of their total number. The remaining categories did not have any quantitative analytical meaning. Own convenience was 2.43%, trend and media influence – 1%, no opinion – 2.86%, no answer – 3.29% and other – 13.56%. As examples of the above motivations here are some quotes from the answers:

Female, 18: *Desire to separate from parents and become independent.*

Male, 18: *People who want to live together before marriage are motivated by the desire to be with a close person who is important to them and have feelings for.*

Female, 18: *Living together before marriage allows to know the partner better and avoid possible disappointments after marriage. It also allows to define the duties resulting from living together. Financial matters are also part of the motivation. It is easier to pay the rent for a couple than for a single person.*

Male, 18: *Things should not be generalized. Some people are motivated only by sexual needs, while others want to be emotionally closer to each other and know each other better.*

Female, 19: *Young people who live together before marriage make that decision because they love each other and want to live their lives together, and if they were to live separate they would distance themselves from each other.*

Male, 18: *Love and the desire to be with each other.*

8. What does the teaching of the Catholic Church say about cohabitational relationships?

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	The Church does not accept cohabitation	280	87,50	125	61,87	405	77,59
2.	The Church allows cohabitation	1	0,31	2	0,99	3	0,58
3.	I do not know	33	10,31	61	30,20	94	18,00
4.	No answer provided	1	0,31	1	0,50	2	0,38
5.	Other	5	1,57	13	6,44	18	3,45
	Total	320	100,00	202	100,00	522	100,00

The above question referred to the seniors' awareness of the Church's moral teachings. The same studies conducted in preceding years may show a rather low level of knowledge of the teachings of the Church not only in moral and ethical areas, similarly to this case. The seniors' knowledge is only intuitional, although it seems that the above issues are discussed during school catechesis.

The highest percentage of answers was in the category: the Church does not accept cohabitation (77.59% of all answers, with 87.50% females and 61.87% males). It can be said that women have a greater intuition and are more morally sensitive than men. However, the young people did not give any motivation or arguments used by the Church. Only 0.58% of all answers was in the category: the Church allows cohabitation (0.31% females and 0.99% males). According to the real state of things, 18% of the answers was I do not know, with 10.31% females and as much as 30.20% males, which confirms the above theory about the moral and religious awareness of high school seniors. Insignificant answers were: other, with 3.45% and no answer: 0,38%. In this context, here are some of the answers:

Female, 18: *The Church does not accept cohabitational relationships, priests do not give absolution during confession.*

Male, 18: *The Church is against such relationships and says that people who live in such are sinning.*

Female, 18: *The Church does not accept this. The Church thinks that people should live together only after they get married.*

Male, 18: *The Church negates such relationships and speaks very negatively about them. I think this is so, because the Church does not move with the times, but the world is, unfortunately, changing constantly.*

Female, 18: *The Church's teachings are against cohabitational relationships.*

Male, 18: *The Church advises to get married.*

9. Does cohabitation give stability and a feeling of safety? Explain

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	It gives stability and a feeling of safety.	98	28,74	67	28,51	165	28,65
2.	It does not give stability and a feeling of safety	122	35,78	51	21,70	173	30,03
3.	I do not know	73	21,41	81	34,47	154	26,73
4.	No answer provided	14	4,10	13	5,53	27	4,69
5.	Other	34	9,97	23	9,79	57	9,90
	Total	341	100,00	235	100,00	576	100,00

The answers of the seniors about stability and a feeling of safety in cohabitational relationships are also strongly polarized. 28.65% of the answers say that cohabitation gives stability and a feelings of safety. There are no gender differences in this case (28.74% of all females and 28.51% of all males). Another significant group of seniors answered that cohabitation does not give stability and a feeling of safety, which accounted for 30.03% of all answers. In this case 35.78% of all females and 21.70% of all men shared this answer, which is a significant difference. Such differences allow to think that men accept cohabitational relationships more often than women. A meaningful amount of answers was accounted for I do not know, which was 26.73% of all answers (21.41% females and 34.47% males). Such a state of things can suggest that the issue of cohabitation is not an issue that men are interested in and that men's attitude towards the institution of marriage is less serious than women's attitude towards it. The remaining categories: no answer (4.69%) and other (9.90%) do not bring new knowledge in the context of opinions on stability and feeling of safety in cohabitational relationships. As an example of the above let us look at these answers:

Female, 18: *In cohabitational relationships we do not have a feeling of safety because there is no "contract" with the other person and that person can leave at any time because they may think that if they stopped loving someone they do not have to have any contact with that person any more, for example if these two people take a bank loan to buy an apartment or for raising their child.*

Male, 18: *I think yes. In certain situation it is more stable than a marriage. To some, cohabitation is a way of life without unnecessary obligations.*

Female, 18: *Cohabitation gives neither stability nor a feeling of safety. People change their partners and live with them. People who live in such a relationship are afraid their partner may leave them.*

Male, 18: *A cohabitational relationship does not give stability not safety to the same extent as marriage does.*

Female, 18: *I think that a woman who lives with her man feels safe, because he is close to her.*

Male, 18: *Surely no, because they can have an argument and break up at any time.*

10 a. What are the negative aspects of cohabitation?

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	Lack of stability and feeling of safety	94	27,49	46	24,08	140	26,27
2.	Degeneration	43	12,57	20	10,47	63	11,81
3.	Hurts children	19	5,56	10	5,24	29	5,44
4.	Contempt for the surrounding	18	5,26	8	4,19	26	4,89
5.	Sin	82	23,98	43	22,51	125	23,46
6.	Legal problems	5	1,46			5	0,94
7.	No positive aspects	38	11,11	25	13,09	63	11,81
8.	I do not know	16	4,68	21	11,00	37	6,94
9.	Other	27	7,89	18	9,42	45	8,44
	Total	342	100,00	191	100,00	533	100,00

However, young people are aware that there are negative aspects of cohabitation. The most popular answer was lack of stability and feeling of safety, which accounted for 26.27%. The differences between women and men were not high (27.49% of all females and 24.08% of all males). Another interesting category speaks of degeneration (11.81% of all answers, in this 12.57% of all females and 10.47% of all males). The term "degeneration" should be

understood as spite of cohabitation as a relationship opposing marriage, which in turn is a natural human relation. 11.81% of all answers referred to a general statement that it is hard find any positive aspects of cohabitation. An interesting answer was saying that cohabitation is a sin (23.46%). The difference between women and men was small in this case (23.98% females and 22.51% males). So, it appears that there is a category of evil in the respondents' opinion that is formulated as evil. Some studied think that the results of cohabitation are harm to the children (5.44%) and contempt for the surrounding (4.89%). The remaining answers were: legal problems (0.94%), I do not know (6.94%) and other (8.4%). Here are some of the more interesting answers:

Female, 18: *Negative: there are arguments, quarrels and people kill themselves because of that.*

Male, 18: *Some of the negative aspects of cohabitation are the family's and the Church's objections.*

Female, 18: *In such relationships there is no pureness, no holiness, sexuality expressed in marriage through the couple opening to the life given them by God.*

Male, 18: *The negative aspects are created by the Church, e.g. when baptising a child that is born in such a relationship.*

Female, 18: *Life in mortal sin, being unable to receive the sacrament of the Eucharist can harm the Partner who wants to marry, or be distasteful for other people.*

Male, 18: *Breaking the Church law, faster to get bored of each other.*

10 b. What are the positive aspects of cohabitation?

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	Convenience	21	5,68	9	4,64	30	5,32
2.	Getting to know each other better	133	35,95	57	29,39	190	33,69
3.	Sex	2	0,54	4	2,06	6	1,06
4.	No commitment	78	21,08	42	21,65	120	21,28
5.	Mutual support	46	12,43	13	6,70	59	10,46

6.	No negative aspects	23	6,22	10	5,15	33	5,85
7.	I do not know	32	8,65	41	21,13	73	12,94
8.	Other	35	9,45	18	9,28	53	9,40
	Total	370	100,00	194	100,00	564	100,00

Besides negative aspects of cohabitation, the seniors also see some positive aspects of cohabitation. The most popular answer was getting to know each other better (33.69% of all answers, with 35.95% of all female answers and 29.39% of all male answers). This difference can again show the differences between the personalities of women and men. For women understand closeness, friendship and love different than men do. Another significant category was no commitment (21.28%). There is no significant difference between genders in this case. Another category is mutual support (10.45%). Mutual support in cohabitational relationships is more important to women than men (12.43% of all females and 6.70% of all males). It should be expected that women are guided by altruistic motives. Convenience was important to only 5.68% of all females and 4.64% of all males. In this case, on the other hand, it seems to be about egoistic motives. 5.85% of all answers said they see no negative aspects of cohabitation. The two remaining answers are I do not know (12.94%) and other (9.40%). To illustrate the above data, below are some of the answers provided in this question:

Female, 18: *Positives: no commitment and being independent.*

Male, 18: *Getting to know each other better is a positive aspect of cohabitation.*

Female, 18: *A positive aspect is being able to get to know each other better, but it can also lead to burning out quicker.*

Male, 18: *Positive – being able to break up at any time.*

Female, 18: *It gives stability and a feeling of safety, financial profits (cheaper rent), it allows to find out if the relationship has any chance to survive when living together (learn the cohabitant's flaws and habits).*

Male, 18: *No formalities, no control, no forcing to anything.*

11. Do your parents accept cohabitational relationships? Explain

no.	Categories of answers	F (#)	%	M (#)	%	Total (#)	%
1.	They accept it	88	26,59	54	23,90	142	25,50
2.	They do not accept it	139	42,00	48	21,24	187	33,57
3.	We have not discussed it	58	17,52	70	30,97	128	22,98
4.	I do not know	27	8,15	17	7,85	44	7,90
5.	No answer provided	12	3,63	29	12,83	41	7,35
6.	Other	7	2,11	8	3,54	15	2,70
	Total	331	100,00	226	100,00	557	100,00

The last question in the survey shows the seniors' parents' attitudes towards cohabitation. The seniors claimed that their parents accept cohabitation, which was expressed in 25.50% of all answers, in which 26.59% of all females and 23.90% of all males answered so. Whereas 33.57% of all answers showed a lack of the parents' acceptance of such relationships (42% females and 21.24% males). The differences between women and men are significant in this case. According to 22.98% of all answers, the parents have not talked to their children about cohabitation (17.52% females and 30.97% males). It seems that men are simply less interested in the problems of cohabitation than women. The remaining three categories are: I do not know (7.90%), no answer (7.35%) and other (2.70%). The following statements are a resultant of the actual situation of cohabitation:

Male, 18: *They do not accept it, however in my closest family there has been a relationship like this for 3 years and they were forced to accept it (it ended in a Church wedding).*

Female, 18: *My parents do not accept these relationships because they were raised in catholic religion and that is against their opinions and feelings. In their opinion, marriage is the proof of love for the other person, a desire to spend the rest of one's own life with that person.*

Male, 18: *Honestly, I dot not know, we have never talked about this, but i think they would be against it.*

Female, 18: *Not much, but they understand, or at least try to. The decision is left to us, however.*

Male, 19: *My parents have nothing against two people living together before marriage. They understand that these two people need to know each other better.*

Female, 18: *Yes, but they would turn out reluctant should it concern me.*

III. Summary and conclusions

The studies conducted on high school seniors in the diocese of Siedlce have been systematic for many years. The last project took place in 2011 and concerned the seniors' attitudes towards school catechesis in the light of the survey conducted on high school seniors in the diocese of Siedlce³⁸³. Taking into account the above empirical studies, many conclusions can be made. It seems that young people are able to define the term "cohabitation" by being suggested by the research context which was shown in particular aspects of the survey. It should be stressed that the term "cohabitation" is very rarely used in everyday language. High school seniors were able to present the term in an understandable way that seemed an important issue, which seems to be worth scientific reflexion. Currently, cohabitation is a clear in the aspect of the crisis of the modern family, and, most of all, the institution of marriage. Contemporarily, marriage is seldom identified as a "holiness" or a "union" between man and woman before God, but at the same time gone are the communistic definitions of "basic and smallest unit of society". What is left, then? What are marriage and family to young people? Is it still an important social institution, or is it a loose and non-obliging relationship between two people? It is not necessarily a relationship between one man and one woman, it can also be a "three way" or even "four way", a relationship of two men and two women. High school seniors, in their answers, referred to the traditional and catholic understanding of marriage and family. On the other hand there is a visible scepticism, and even reluctance towards the institutional understanding of marriage. There are many polarized attitudes in young people. They do not express any concern with this occurrence. To many of them it is a sign of new times and an expression of modernity. Therefore, marriage is important to many young people, but at the same time they show no visible tendencies

³⁸³ M.Z. Stepulak, *Postawy młodzieży wobec katechezy szkolnej w świetle badań maturalistów z diecezji siedleckiej (Attitudes of Young People Towards School Catechesis in the Light of the Studies Conducted on High School Seniors of the Diocese of Siedlce)*, "Teologia Praktyczna" (Practical Theology). T. 12: 2011 pp. 41-63.

towards getting married after an appropriate time after knowing each other. Therefore people understand living together, sexual relations as if they were marriage, but the decision of getting married either in Church or by civil contract takes long years to be made. During this time children are born, the parents conflict with each other, and that results in marriage never happening in such situations. A very important and often motivated occurrence of cohabitational relationships, according to the seniors, is being able to know someone better. This motive was also shown in studies conducted by other sociologists in Poland. Every day practice shows that this motive is only seeming, we can also talk about a defence mechanism of such rationalization, and thus justifying cohabitational relationships. It is often that a cohabitational relationship that lasts a few years and, according to both sides, is successful, causes the concluded marriage to quickly end up in divorce. The reasons for this state are quite complex. Cohabital relationships are not set on being responsible for the other person, or caring for them in good times and in bad. After the wedding there is a radical change of roles that the two cohabiting persons were not ready for. Then they would tell themselves: "We are together as long as we feel good together". In a situation of marriage the groom takes on the role of father and husband and the bride becomes the wife and mother. They both enter new relations with each other's families. Young people who enter cohabitational relationships cannot understand this fundamental idea: "There is no real love without responsibility". There is no religious motivation in motivating cohabitational relationships. The seniors intuitively "feel" the Church does not accept cohabitation but cannot rationalize it accordingly to the Catholic argumentation. Thus there is a domination of arguments that are not theological, but anthropological. It is mostly about the convenience, welfare, feeling of safety, mutually knowing each other better (it cannot be confused with deeper and personal knowing each other, which is learning to be responsible for the other person). The most worrisome seems to be the fact that young people who decide on cohabitation meet acceptance from their parents. There are even situations where the parents encourage their children towards such relationships, especially during their studies. It is worth to stress that the studied seniors systematically attended school catechesis. In practice, however, they do not see any close relation between the Church's teachings and their personal moral and religious life. It is also a worrisome sign of the weakness of moral and religious education in the family, and through this, creating an exterior, "façade" religiousness. In some of the seniors' statements there are some defence mechanisms that are somewhat "accusatory" that the Church too often uses complicated and confusing words when discussing some terms, an example of which is the term "cohabitation". Meanwhile there is a

lack of a firm and wise effort from the parents and their children – high school seniors to shape their personal religious life and working on their own faith. For religiousness is very often only declarative, whereas the area of faith is much less expressed, which is personal, downright intimate. However, according to St. Jacob's words: "Faith without action is dead." Cohabitation is not only a psychological or sociological phenomenon, but also strictly refers to the habitual dimension and to the dimension of our catholic faith, which possesses not only an important emotional component, but also a feeling, volitive, and a rational one as well. In light of the above studies it seems that the dimension is clearly absent in the broadly understood teachings of the Catholic Church.

After such studies on high school seniors it would be appropriate to present them the results of the survey and provide an appropriate catechesis on cohabitation. Such a catechesis would allow to voice down the negative emotions and would strengthen the cognitive component and religious awareness of the catechised young people right before they continue their education on an academic level. The base for such a catechesis would be to propagate this article in senior high school classes, in which the study was conducted, but also in other schools in the diocese in which the study did not take place. This article should also be quoted in catechesis for parents who care for the proper development of their children.