

Rev. Mieczysław Olszewski
Papieski Wydział Teologiczny w Warszawie

Preaching the Gospel...

The proclamation of the Good News is the imperative of Jesus Christ. The Church constantly proclaims the Gospel through the pastoral work. However, there are special impetus for the revival of the evangelical message directed to the people of today. Recently that moment became World Youth Days, which took place in Krakow in 2016. Such a general meeting especially of young people, during which prayer, singing and preaching the Gospel are important, requires a lot of organizational effort, hence such a work is defined in pastoral theology as the organizational ministry. In this case, the point was to direct the Gospel message to all societies. These societies in turn are very different with the mostly liberal tendencies. Hence there is the question: how to effectively proclaim the Gospel in contemporary societies. The Church's response to this is the new evangelization. This is practiced mostly in new religious movements and through them it is easier to reach people with the Gospel.

Key words: Pope Francis, World Youth Days, theories of society, the new evangelization, new ecclesial movements.

Introduction

XXXI World Youth Day in Krakow echoed not only in Poland but also in the universal Church and in the world. Participants of World Youth Days have the opportunity to meet with Polish families in different parts of our country, learned about our hospitality, and above all about our faith. These days stay in Poland, but first and foremost in the hearts of Poles and in the hearts of the participants, who came

to us from many countries of the world, indelible deep religious experiences and memories. Even from a certain perspective we look at these events grateful to God for this gift of God's unity, the expression of God's mercy for the guests and the host families of young people from all over the world. Now we want to put this event in the context of the pastoral care and for the purposes of the pastoral theology.

However, we have identified this great event, in the evaluation of pastorals it is an event within the pastoral activity, specifically in the extraordinary pastoral¹. As a part of this extraordinary pastoral there is so a called organized ministry. It concerns the pastoral activities directly related to some events important for the parish, diocese, or for the entire country, which can include for example a peregrination of the image of the Mother of God in parishes, celebrations of various anniversaries, church anniversaries, papal pilgrimages to Poland etc². Another classic example of the organized ministry is the Great Novena of the Millennium celebrated in Poland in the years 1956-1966, as well as the Second National Eucharistic Congress in 1987. However, the biggest event in the Catholic Church was the celebration of 2000 years since the birth of Jesus Christ. The whole Church around the world was involved in celebration of this Jubilee and the most important events took place in Rome. Local churches organized in their own countries separate celebrations, prepared for years. A special Jubilee Novena was preparing the Church in Poland for this Jubilee³. World Youth Day, which took place in Krakow on 26-31 July 2016 are also included as a special event for the Church in Poland, and also for the universal Church.

Organized ministry requires adequate preparation of priests as well as parishioners or volunteers, and to ensure the safety of pilgrims, the police. With this event, we ask, how should we present evangelization. During World Youth Days Pope Francis had a decisive voice. However, if such an event of major pastoral importance is to bear fruit, then we ask the environments for the best methods of evangelization. Therefore, let us look at our present society, what they represent themselves, and what opportunities has the Church to the proclamation in them

¹ R. Kamiński, *Duszpasterstwo nadzwyczajne*, [in:] *Leksykon teologii pastoralnej*, R. Kamiński, W. Przygoda, M. Fiałkowski eds., Lublin 2006, p. 209-212.

² See R. Kamiński, *Wprowadzenie*, [in:] *Duszpasterstwo specjalne*, R. Kamiński, B. Drożdż eds., Lublin 1998, p. 17-18; R. Kamiński, *Duszpasterstwo nadzwyczajne*, [in:] *Leksykon teologii pastoralnej*, R. Kamiński, W. Przygoda, M. Fiałkowski eds., Lublin 2006, p. 209-212.

³ See R. Kamiński, *Wprowadzenie*, [in:] *Duszpasterstwo specjalne*, R. Kamiński, B. Drożdż eds., p. 17-18; R. Kamiński, *Duszpasterstwo nadzwyczajne*, p. 209-212.

the Good News of Jesus. We consider very briefly the theories of modern societies and effective methods of influence on the society, on the individual human beings which today defines the new evangelization.

Modern theories of society

We touch these important issues because of the resulting from handling large celebrations, jubilee anniversaries, special events, liability for the life of the Church, especially the commitments concerning the life of the individual believer. In broad terms, they relate to the functioning of pastoral care in every single parish. The way of implementation depends a lot on understanding the contemporary social conditions and the mechanisms of their functioning.

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It has been written earlier on the current social conditions where there is a parish ministry and evangelization⁴. These theoretical considerations shed much light on the current conditions of the functioning of societies.

A couple of theses of the theory of society can be enumerated: the first, the secularization thesis, favoured especially by sociology. According to this thesis, in a society there is made an irreversible process by which certain areas of society and culture sections will be excluded from the domination of religious institutions. This in turn “secularized” consciousness of individuals, thus distancing many from religious practice. This process is becoming more and more noticeable not only in Western countries, but also in Poland, especially under the influence of the preferred secular culture and its aggressive propaganda.

Another theory is the thesis of differentiation of society. It involves increasing diversity of many groups, whether professional or also economic, legal, cultural. Differentiation of society leads to a significant empowerment of the individual areas of life that often leads to incapacitation of the human person, limited only to a certain group, a party or just an association. In this sense of society, it imposes a great need for the empowerment of the individual as the society and the Church⁵.

In the current societies, not only Western ones, great emphasis is put on the excellent organization of life, the functioning of the production, trade and communication. Determinant of that is now widespread computerization of all areas of life in which there are such actions as

⁴ See P. L. Berger, *Zur Dialektik von Religion und Gesellschaft. Elemente einer soziologischer Theorie*, Frankfurt a. M. 1973; F. X. Kaufmann, *Theologie in soziologischer Sicht*, Freiburg im Br. 1993.

⁵ S. Knobloch, *Praktische Theologie: ein Lehrbuch fuer Studium und Pastoral*, Freiburg im Br. 1996, p. 283.

“shopping”, “banking”, where especially many people today cannot imagine life without mobile phones. They are needed and make life easier, however, they bring fruits of incapacitation and huge dependence on them. It all has a decisive impact on the daily lives of citizens. Good organization and order are something expected in the world. However, the exaggeration may not be useful, and even harm mutual interpersonal relations⁶. “Reordering” of everyday life can also affect the Church, when we put emphasis on perfect organization without human needs, human problems, sometimes very complex issues, which cannot heal only organizationally. Moreover, organization, even the best one, cannot replace a systematic formation.

One form of modern society is the pursuit of the deepest experiences, sensations, to a life full of adrenaline⁷. Over the centuries, there were changing needs and expectations of people. If you ever wanted the people in the first row to secure the necessary goods of life, first of all foodstuffs before still threatening insufficiency, today this danger especially in the countries of the so-called first world ceased to exist. Meanwhile, the threat of insufficiency in these societies shifted to the question of the meaning of life, but the desire of a comfortable and prosperous life. In search of the meaning of life people are proposed instead of concern to ensure the existence – the survival. In many areas of life today people are looking for experience, experience of deep feelings, if not necessarily the interior, whether bodily or even such experiences are sought in aesthetisation of life that will please the eye. Considering the improvement and beautification of all the tools of construction: glazing, chrome, mirror effects, comfortable furniture, automated equipment of households, as well as proposals for concerts and sporting events. Meanwhile, mental and medical studies state clearly for easy addiction eg. to football matches, rock concerts, visiting supermarkets on Sunday with shopping and drinking coffee or eating a hamburger. It all evokes experience and increase the emission of adrenaline in the body. Could this be prohibited? Of course, not! But in terms of human subjectivity, if I decide and I tend toward the good, or I am directed only by fleeting experiences and sensations.

From presented here briefly views on contemporary society, perhaps the most troubling for Christians are those included in the determination of theses about secularization of society and experiential society. In the first case, it comes to a process by which a part of society and

⁶ See *ibidem*, p. 284.

⁷ Cf. G. Schulze, *Die Erlebnisgesellschaft. Kultursoziologie der Gegenwart*, Frankfurt am M. 1992.

elements of its culture will be excluded from the influence of religious institutions, and people will throw *sacrum* out of their life and decisions. Experiential society, in turn, rejects any bodily deficiencies, disease, spiritual and physical suffering, and yet they are not inevitable. From the theological point of view these are the consequences of original sin, which weakened human nature and the human body. Considering the thesis of experiential society, the question arises whether anyone wishing to experience only positive impressions, will be able to sympathize with the suffering, the sick and those in need?

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How to proclaim the Gospel in today's world

The question arises of how, given the current trends in the understanding and functioning of societies, to preach the Gospel to the people? In the first place, it must be said that the Christian message has something unique and powerful: it is based on the truth of the revelation of God to men, who brings them to salvation or eternal being in the happiness and joy of God. God within the meaning of the Christians is not the enemy of a man, on the contrary, Jesus says, "I have come that they may have life, and have it to the full" (John 10:10). The Second Vatican Council pointed out in the Pastoral Constitution on the Church this indisputable truth of human life: "The human person in fact should be saved, and human society renewed. So it is a man representing unity and totality, body and soul, heart and conscience, intellect and will, will be the focal point of our lecture" (GS 3).

How should we proclaim the Good News to the world today? Here comes with help our charismatic polish pope St. John Paul II. From the beginning of his pontificate, he spoke and encouraged to the new evangelization⁸. At the moment, we have in the Catholic Church many schools of new evangelization, many retreats conducted by the new evangelization etc. Both John Paul II and today's schools of evangelization talk about the three most important aspects of the new evangelization. It is new about its zeal, new methods and new expression⁹. The new evangelization is not proclamation of the new Gospel. The Gospel is the same that the apostles preached to us: the proclamation of the person of Jesus Christ, the only Savior of mankind.

Evangelization is new in its zeal when the preacher has met the risen Jesus face to face and survived him deeply. His way of proclaiming the Gospel reveals the zeal of faith and the message. This attitude we

⁸ E. Tardif, J. H. Prado Flores, *Jezus jest Mesjaszem*, Łódź 1991, p. 102.

⁹ Ibidem.

encounter in Jesus casting out the traders in the temple described by St. John (John 2,17): “His disciples remembered that it is written: “Zeal for your house will consume me” (Ps 69,10). The apostles before the Sanhedrin say: “Which is right in God’s eyes: to listen to you, or to him? You be the judges! As for us, we cannot help speaking about what we have seen and heard” (Acts 4,19-20). The words of Pope Francis addressed to young people during World Youth Day for zeal and activity in matters of evangelization are very encouraging: “The times we live in do not call for young “couch potatoes” but for young people with shoes, or better, boots laced. It only takes players on the first string, and it has no room for bench-warmers. Today’s world demands that you be a protagonist of history because life is always beautiful when we choose to live it fully, when we choose to leave a mark. History today calls us to defend our dignity and not to let others decide our future. As he did on Pentecost, the Lord wants to work one of the greatest miracles we can experience; he wants to turn your hands, my hands, our hands, into signs of reconciliation, of communion, of creation. He wants your hands to continue building the world of today. And he wants to build that world with you”.¹⁰ Zeal in spreading the message of the Gospel is always up to date and it needs commitment and the youth and all members of the Church.

The proclamation of the Gospel should use the appropriate method¹¹. In the integral evangelization, there are two important moments, which, although different from each other, are dependent on each other. These are the kerygma and catechesis. Kerygma is the proclamation of Jesus, especially His resurrection and catechesis is the transfer of the deposit of faith. The examples of the classic kerygma are the Apostles speeches of Acts (2,14-39; 3,12-26; 4,9-12.20; 10,34-43; 13,16-41), where the first place was to proclaim the Resurrection of Jesus Christ. Kerygma is the first proclamation of the Person of Jesus Christ and his most important work of salvation accomplished for the people. Kerygma as its most important task is to lead a person to a personal encounter with Jesus Christ. When someone personally meet Jesus and accept Him as the Lord and Savior, he can put the next step: deepen the faith through accurate knowledge of the deposit of faith through eg. a systematic catechesis or formation.

¹⁰ Francis, *Nic nie usprawiedliwia przelewu bratniej krwi*. Francis speech in „Campus Misericordiae” in Brzegi (30 VII 2016), *L’Osservatore Romano* 37(2016) no. 7-8, p. 27.

¹¹ See E. Tardif, J. H. Prado Flores, *Jezus jest Mesjaszem*, p. 106-107.

For an effective proclamation of the Gospel a new expression is needed. Here the Lord Jesus presents this novelty, which may be obscured during the centuries by other accents than those we see in the activities of the Lord Jesus. Jesus presented the good news in a very simple way, as it was written by St. Matthew: "Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people" (Matt 4,23, 9,35). Firstly, Jesus touched the man in his present condition, then after a possible healing he emphasized the need for faith and expecting a new life, saying: "Go and sin no more" (John 8,11). Following the testimony of a new life, just goes Word of Life, which is Jesus Christ himself.

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When we consider these forms and aspects of the new evangelization, it is easy to notice the proclamation of the Gospel in the speeches especially in meetings of recent popes St. John Paul II, Benedict XVI and Francis with people. Young people from all over the world experienced this meeting with Pope Francis during the World Youth Day in Poland in 2016.

It should also be noted that the revival of evangelization in the Catholic Church, beginning with the Second Vatican Council, increasingly widens and strengthens. This can be seen in the emergence of new ecclesial communities of very different character, while most of them are evangelizational and apostolic. Therefore, it is worth paying more attention to it.

The role of communities in the proclamation of the Gospel message

Beautiful are the words of John Paul II about a variety of new communities and movements in the Church, addressed to the participants of the Congress of Catholic Movements taking place in Poland on 3-4 VI in 1994, which are a kind of synthesis of the work of the Congress: "The Church itself is a movement. It is above all a mystery, the mystery of the eternal love of the Father: the Father's Heart, which is the very beginning of the mission of the Son and the mission of the Holy Spirit. The Church born of this mission is *in statu missionis*. It is the movement, penetrating the heart and conscience. It is the movement which fits in the history of a man and human communities. (...) *Movimenti* within the Church, the People of God, express that multiple movement, which is the human response to the revelation, the Gospel: the movement in the direction of the living God, who is so much closer to the man;

the movement toward the inner self, the own heart and conscience that in a meeting with the living God reveals his characteristic depth; the movement toward the people, our brothers and sisters, whom Christ puts in the way of our life; the movement toward a world that is constantly waiting for the revelation of the sons of God in him. The essence of the movements in each of these directions is love, because “God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us”¹².

The formation of the new movements, communities and prayer groups of various kinds is today very common. There is a question: why exactly new movements have the power of attraction. This is certainly the effect of the new evangelization and mentioned above its aspects.

Meanwhile, belonging to a small group can be considered from several points of view. Card. Sistiach writes first about individual aspects of belonging, which in a significant way leads to the communal belonging¹³. This is due to the nature of a man, because he is composed of the matter and the spirit, as empirical anthropology teaches. The man, however, differs from other creatures in something that is only relevant and specific to him, it is his spirituality – manifested in different ways. This characteristic property of a man allows him to freely get to know, love, act and decide. Thanks to this a man is both a bodily and a spiritual being. A man is furthermore designed to achieve perfection, which can only be achieved in God who is the ultimate truth and the highest good. A man alone and isolated feel unable to achieve excellence. Personal experience bears in him the need which pushes him in the direction of people with similar experience to connect his forces with others. What’s more, the transcendental dimension of the human person needs the life in the community. Sistiach quoting A. Utz writes: “Starting from ontology, from the essence of a man, it may be concluded, that the search for similar, comes from the inner being, not just from a tradition or as a result of experience [...]. Therefore, studying his essence, a man discovers in himself a natural tendency to live in the community or the tendency rooted in the human nature itself”¹⁴.

The communal and religious character of a man is described emphatically by the Second Vatican Council, that “God, however, does not make men holy and save them merely as individuals, without bond

¹² Cf. H. Bolczyk, *Działalność ruchów katolickich w Polsce*, [in:] *Wiosna Ruchów. Materiały z I Kongresu ruchów katolickich 3-4 czerwca*, A. Schulz ed., Warszawa [1994], p. 59-60.

¹³ L. M. Sistiach, *Stowarzyszenia wiernych*, Warszawa 2012, p. 16.

¹⁴ *Ibidem*, p. 18.

or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness” (see. LG 9). The history of salvation is of the utmost social and communal character. In the New Testament there are constantly emerging social categories that truly reflect the social nature of static and dynamic personality of the baptized. The Christian participates fully in the communal dimension of salvation, because he is the recipient of the work and at the same time the subject. The communal dimension of Christianity and Christians is reflected in the sacraments, which should be seen as the building blocks of the community and the unity. These fruitful signs of grace, building, strengthening, renewing the unity of the members of the Church with God, at the same time build, strengthen and renew their unity with the whole Christian community. Such an understanding of the essence of Christianity emphasizes the character of the individual, because the believers are treated subjectively and communal, which is the Church of Christ.

Conclusion

World Youth Day in Poland in 2016 became an impulse to consider the fruits of this meeting: enthusiasm, joy, but also a deep inner concentration among young people and all the participants of World Youth Days. The rationale for such experiences is deeply inherent within the human need to meet Someone Great, Someone who gives the joy of being a Christian, a believer in a Supreme Being and in Jesus Christ, our Friend and Savior: “Greater love has no one than this: to lay down one’s life for one’s friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you so that you might go and bear fruit – fruit that will last – and so that whatever you ask in my name the Father will give you” (John 15,13-16). Pope Francis and his predecessors encourage and give an example of the new evangelization, so much needed for the modern societies steeped in liberalism, consumerism and excessive individualism. Young people seeking authenticity and undeniable truths about the destiny of a man finds in God proclaimed by the popes and the church the answer to their problems and questions. Such meetings among like-minded and worshipping One God, bring abundant fruits especially in the lives of

the participants of World Youth Day and make them become zealous preachers of the Gospel of Jesus Christ, the Divine Savior in their countries of origin around the globe.

GŁOSIĆ EWANGELIĘ...

Głoszenie Dobrej Nowiny jest nakazem Jezusa Chrystusa. Kościół stale głosi Ewangelię poprzez swoją działalność duszpasterską. Są jednak szczególnie impulsy dla ożywienia przekazu ewangelicznego kierowanego do ludzi nam współczesnym. Ostatnio takim momentem stały się Światowe Dni Młodzieży, które miały miejsce w Krakowie w 2016 roku. Takie powszechne spotkanie zwłaszcza młodych ludzi, podczas którego ważne znaczenie odgrywa i modlitwa, i śpiew, i głoszone słowa, wymaga dużego wysiłku organizacyjnego, stąd takie dzieło określa się w teologii pastoralnej duszpasterstwem organizacyjnym. W tym przypadku chodziło o skierowane orędzia ewangelicznego do wszystkich społeczeństw. Te z kolei są bardzo zróżnicowane wobec tendencji przeważnie liberalnych. Stąd rodzi się pytanie, jak w sposób najbardziej adekwatny głosić Ewangelię we współczesnych społeczeństwach. Odpowiedzią Kościoła na to jest nowa ewangelizacja. Ta z kolei praktykowana jest najczęściej w nowych ruchach religijnych i poprzez nie łatwiej można docierać do ludzi z Ewangelią.

Słowa kluczowe: Franciszek, Światowe Dni Młodzieży, teorie społeczeństwa, nowa ewangelizacja, nowe ruchy kościelne.

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