

KAROL KLAUZA*

CONTEMPORARY SPIRITUALITIES IN THE 21TH CENTURY CATHOLIC SOCIAL DISCOURSE.

The understanding of spirituality in postmodern societies has undergone significant semantic changes. In the civilized western countries, specific forms of spirituality were traditionally defined in the context of Christianity as the basis for defining the organizational systems of the individual and social life institutionally. The evangelical message of the Christian Kingdom of Heaven inspired the search for historical concretization of the reign of God over history which resulted, among other things, in the idea of The City of God (Augustine¹), in the medieval models of Europe as *Respublica christiana*² with specific sub-territories, *Terra Christi* and *Terra Mariana*, in the name of which, the structures of state and church authority were created. This model was echoed in John Paul II's historical homily in Gniezno: *Is it not Christ's will, is it not what the Holy Spirit disposes, that this Polish Pope, this Slav Pope, should at this precise moment manifest the spiritual unity of Christian Europe? We know that the Christian unity of Europe is made up*

* PROF. DR HAB. KAROL KLAUZA – John Paul II Catholic University of Lublin, kklauza@kul.pl

¹ For further information see: W. Kornatowski, *Spoleczno-polityczna myśl św. Augustyna*, Warsaw 1965

² This concept appeared in the context of Charlemagne's war with the pagan Saxons in the 9th century. Otto I used that concept in his plans for the organization of the Carolingian Empire. The legal context of the term *Respublica christiana* was developed by Petrus de Bosco (Pierre Dubois 1250-1312), an advisor to King Philip IV of France, who, in his work *De recuperatione Terrae Sanctae* (1306, edition Ch. V. Langlois, Paris 1891) treated the concept as the principle for international order in Christian Europe. In the dispute between the king and Pope Boniface VIII and the Templars, he advocated the superiority of the civil power, which, paradoxically, undermined the religious motivation behind the said term. The program for the reformation of the Church and the organization of secular education makes Pierre Dubois a precursor of national consciousness in France. See his *Supplication du peuple de France au roi contre Boniface VIII* (1308). Sources for this dispute see: T. Schmidt, *Libri rationum camerae Bonifacii papae VIII (Archivum secretum Vaticanum)*, Città del Vaticano 1984. See also: H. Kämpf, *Pierre Dubois und die geistigen Grundlagen des französischen Nationalbewusstseins um 1300*, Leipzig, Berlin, 1935. The term *respublica c(h)ristiana* was also used by: Pope Gregory VII in the Investiture Controversy, papal and monastic lawyers during the Crusades in northern Europe – see: E Christiansen, *The Northern Crusades. The Baltic and Catholic Frontier 1100-1525*, London, 1980.

*of two great traditions, of the West and of the East [...] Pope John Paul II, a Slav, a son of the Polish nation [...] comes here to speak before the whole Church, before Europe and the world, of those often forgotten nations and peoples.*³

This model continues to affect the Polish national consciousness in the 21st century, being, for many social communities, the basis for building the Christian national identity or even the state identity, as is the case with the Slavic understanding of national identity in Poland, Western Ukraine, Belarus.

The patriotic and religious spirituality that refers to national patriotism in the context of the Christian worldview, the evangelical hierarchy of values and the attitudes based on the Christian morality, appears to be a justification for the validity of this model. It is also a form of spirituality understood as a sphere of activity of the human soul, historically rooted in the native culture, but capable of touching the divine dimension. However, aside the cultural and psychological understanding of spirituality in the field of philosophy, theology and cultural studies, aspectual definitions of what it is were created. The assertion that it constitutes an important motivational factor in the process of organizing individual and social life, referring primarily to the sphere of spiritual life, dependent on the reason, the will and the emotions, remains the collective reference for these definitions. Consequently, it also enables to distinguish, from the definitions of spirituality, three constitutive elements – the rational, the volitional and the emotional-operative. In accordance with them, the Magisterium of the Catholic Church - an important entity for religious identity – submitted, in documents from the 90s and from the first decade of the 21st century, a number of proposals for the pluralistic dialogue of spirituality.⁴ The most important official documents clarify the essence of the Christian spirituality against the background of the pluralism of spiritual life motivation in the societies of ideological globalization, the confrontation of worldview, religious and aesthetic traditions, dynamically taking place in religious and secular social communication channels. Apart from cultural programs, they apply also to pastoral and formation programs in the aspect of religious life.

³ John Paul II, Homily, Gniezno 3 VI 1979 in: *Jan Paweł II w Polsce 2-10 VI 1979, 16-23 VI 1983, 8-14 VI 1987, Przemówienia i homilie*, Warsaw 1991 pp. 53-54

⁴ The indications of the Magisterium overlap with a range of social tendencies for transnational and interreligious dialogue, such as the Eurasian dialogue inspired by the migration of the Russian intelligentsia, the dialogue globalizing ideas and values within the projects of UNESCO, the European Union. The doctrinal foundations for such a dialogue are constituted by, among other things, the documents of the Second Vatican Council, mainly the following decrees: *Orientalium Ecclesiarum* in relation to Eastern Catholic Churches, *Unitatis redintegratio* – about ecumenism, and the declaration *Nostra aetate* – about the Church's attitude towards non-Christian religions. With regard to the communities of Western Europe and the dialogue with secular cultures, the indications of the declaration *Dignitatis humanae* on religious freedom, remain valid. Subsequent doctrinal documents, dealing with more specific problems, apply general principles to specific challenges and signs of the times, in the sphere of social life

I. CONTEMPORARY DOCUMENTS OF THE MAGISTERIUM ON SPIRITUALITY IN THE CULTURE CONTEXT.

1.1 INTERNATIONAL THEOLOGICAL COMMISSION

*Faith and Inculturation (1989)*⁵

The basic paradigm for the analysis of contemporary spirituality seems to be its organic relationship with cultures. The pluralism of cultures in societies determines the pluralism of spirituality, because they are ambivalent towards each other. The creators of cultures influence the type and intensity of spirituality and vice versa – those formulating spirituality influence the cultural areas of social life. The document *Faith and Inculturation* by the International Theological Commission, referring to the conciliar document *Gaudium et spes* [no. 53], stresses that: *The human person is a community being who blossoms in giving and in receiving. It is thus in solidarity with others and across living social relationships that the person progresses. Also, those realities of nation, people, society, with their cultural patrimony, constitute for the development of persons a “definite, historical milieu which enfolds the man of every nation and age and from which he draws the values which permit him to promote civilization.”* [FI, I, 6] In historical practice, the clash of cultures results in certain processes within the field of spirituality that influence its pluralism. The risk of a cultural conflict is counteracted by the idea of tolerance and human rights preservation, which, in the 21st century societies, favor the mechanisms of dialogue, solidarity and cooperation in search for the common good. This mechanism is the basis of spirituality defined as “solidarity.” *Cultural pluralism cannot therefore be interpreted as the juxtaposition of a closed universe, but as participation in a union of realities all directed toward the universal values of humanity.* [FI I,7] The historic political and cultural transformation carried out in the name of the Christian understanding of the virtue of solidarity, i.a, in Poland, at the turn of the 1970s and 1980s, convinces us of the social effectiveness of this mechanism.⁶

The subject that creates culture - the human being – is believed by the Church to be in its nature a religious entity and religion is the source and at the same

⁵ Further citations as FI according to the official text of the Holy See: http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_1988_fede-inculturazione_en.html [12.10.2013]

⁶ The theological and moral character of the virtue of solidarity as well as the social movement was interpreted by the Blessed John Paul II, in his magisterial social teaching, especially in the encyclicals: *Sollicitudo rei socialis* [38-40], *Laborem exercens* [8], *Centesimus annus* [49]. A rich collection of statements of John Paul II on the Solidarity trade union is documented by the recording of the authentic speeches issued on CD by Werner Music Poland in January 2005 under the editorship of Elżbieta Staniszevska from the Chief Board of Editors for Catholic Programs (Naczelna Rada Programów Katolickich) at Polish Radio.

time the culmination of the cultural activity. Hence, religious spirituality plays a crucial role in understanding both the culture and the perspectives for development of a person who is naturally concerned for his development through culture.⁷ Culture based on the Revelation, which, through the words and sacraments of the Church, brings closer the religious idea of becoming similar to the Son of God. The corresponding religious spirituality occupies a special place among the modern cultures, as *by His incarnation the Son of God has united Himself in some fashion with every man*. [II, 18] This opens up the perspective of openness of Christianity as a religion and as a “boundary for humanistic and religious spirituality.” After the Second Vatican Council, it became a challenge for the Catholic Church to discover Christological traces in other religions and cultures – up to the circles of nonbelievers who, nevertheless, with an honest heart, seek the common good, *who try, not without the grace of God, to lead an honest life* [LG 16], thus creating a humanistic spirituality – the spirituality of modern humans “not yet believers, but under the influence of unconscious grace remaining in the spiritual dynamics of salvation.” For Karl Rahner, they would be *anonymous Christians* and, for Paul Knitter⁸, Raimon Pannikara (1918-2010)⁹ and Jacques Dupuis SJ (1923-2004)¹⁰, people living by the spirituality of over-institutional Church, who are yet animated by the salutary powers of the Spirit, in accordance with the of theological principle of inclusivism – *ubi salus – ibi Ecclesia* (Wherever there is salvation, there is the Church). It becomes more and more clear that it is a challenge for the current

⁷ In this case the document refers to a fundamental and theological anthropological thesis also connected to religious studies, which indicates the spiritual nature of a human that originates from the act of creation, with a characteristic of a religious reference to transcendence. The tragedy of a personality deprived of this dimension is reflected in the descriptions of existence stripped of spirituality. *Man is naturally religious being. The turning toward the absolute is inscribed in his deepest being*. [FI I,8] Counteracting such dehumanizing tendencies in the culture is done by highlighting the specificity of Christian anthropology, which involves the inclusion of the human nature - through Incarnation - the life of the Son of God. Thanks to Him the tragedy of suffering, sin and death leads to the spirituality of hope for resurrection and deification of a man. *Christianity lies in the gift that God makes of himself to humanity, facing all the aspirations, requests, conquests and achievements of nature*. [FI I,9]

⁸ See his co-authorship: *Pluralism and oppression: theology in world perspective*, Landham Md 1991

⁹ The author of, among other things, *The Unknown Christ of Hinduism: Towards an Ecumenical Christophany*, 1964; 1981 – convinced that, *he has set out as a Christian, discovered within himself a Buddhist and returned a Buddhist, without ceasing to be a Christian*. See his *Espiritualidad Hindu: Sanatana Dharma*, 2006

¹⁰ This type of spirituality has been subjected to a doctrinal assessment in the context of the so-called Dupuis Case from 1998-1999. The theologian answered with a publication, *Christianity and the Religions*, 2003. In a way, the Dupuis Case continued with the earlier restrictive decisions of the Vatican from 1996 and 1998, in relation the viewpoints expressed by a theologian from Sri Lanka - Tissa Balasuriya (1924-2013) and Anthony De Mello, SJ (1931-1987). This trend of inclusivism has been limited through the resolutions implemented by the Congregation for the Doctrine of Faith, in the instruction *Dominus Iesus* issued on August 6, 2000.

Christian spirituality and identity to seek for traces of salvation in the world, to live a life of spiritual exploration of the marks of salvation in the world, hence, to discover the Holy Spirit operating in a salvific in history: in cultures and through culture. In practice, this means a spirituality that responds positively to the works of the Holy Spirit, who *makes the whole of creation new and blows where it pleases* (see John. 3,8; Rev 21, 3-5). At the same time, *The Holy Spirit does not establish a subculture, but is the personal and vital principle which will vivify the new community in working in harness with its members.* [FI II, 24] In spirituality, it means an attitude of humility towards the Holy Spirit, as well as towards people, places, cultures, that he wished to touch with his salvific power which makes Christ present. The theological issues of the Revelation in Jesus Christ in relation to other religions were undertaken by the International Theological Commission in a document issued in 1997, entitled *Christianity and the World Religions*.¹¹ The term “Christianity,” used in the title, has a cultural and philosophical, rather than institutional, semantics. For the Commission does not have the prerogatives of representing the viewpoints of the divided Christianity, but only refers to the essential paradigms of the evangelical message as an effect of the theology of ecumenical arrangements undertaken by the Christian churches in the context of cooperation after the Second Vatican Council.

1.2 INTERNATIONAL THEOLOGICAL COMMISSION

Christianity and the World Religions

The spirituality of interreligious dialogue, that characterizes a number of initiatives of the Christian Churches of the late twentieth century, is, in itself, a kind of spirituality that is above canonical structures.¹² The said document uncovers the doctrinal grounds for this spirituality. It is primarily the radical understanding of the universality of salvation brought by Jesus Christ that sets the premise for the Christian cooperation and dialogue. This conviction accompanied, among others, the doctrinal assumption made by Blessed John Paul II in his encyclical, *Redemptor hominis* (1978), especially in No. 14: *every man... has been redeemed by Christ, and... with each man... Christ is in a way united, even when man is unaware of it.*¹³ The official interpretation of this belief was presented on the pages

¹¹ Further cited as CWR with an appropriate paragraph numeration based on the official site of the Holy See: http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_1997_cristianesimo-religioni_en.html [20.11.2013]

¹² For more detailed discussion on this document see: T. W. Tilley, *Christianity and the world religions. A recent Vatican document*, “Theological Studies” 60 (1999) pp. 318-337

¹³ RH No. 14

of the Vatican's "Acta Apostolicae Sedis."¹⁴ It takes into consideration the personal dignity of every human, his calling for spiritual and corporeal existence, which is differentiated in respect to history and culture. Therefore, in, i.a., a joint document made by the Pontifical Council for Interreligious Dialogue and the Congregation for the Evangelization of Peoples, from 1991, it was pointed towards the providential unifying actions of the Holy Spirit through the promotion of human rights, justice and solidarity in the modern world, through *the integral development, social justice, and human liberation... There is need to stand up for human rights, proclaim the demands of justice, and denounce injustice not only when their [local churches'] own members are victimized, but independently of the religious allegiance of the victims. There is need also to join together in trying to solve the great problems facing society and the world. [CWR 44.* The spirituality of the religious and social dialogue is characterized by a conviction that Churches and secular institutions participate in the process of building a future society in which Christianity (its Churches) will fulfill a unifying function through the power of the Holy Spirit, that exceeds human effectiveness when it comes to the creation of effective systems of co-existence. The question of Christology still remains the key issue for people living by the spirituality of an interreligious dialogue. The uniqueness of the Christian understanding of the mystery of Incarnation, under the doctrine formed as a result of the agreements concerning the tradition in the IV-VI century¹⁵, marks the boundaries for identity, excluding the notion that Jesus Christ was one of religious reformers or just a cultural projection of myths.¹⁶ The belief in Jesus Christ as the true God and a true man (the Son of God and the Son of Man) calls for inculturation, through which it becomes similar to other religions, but exceed them due to the history of God's Self-revelation in the stories of the Old and New Covenant. John Paul II recalled this principle in 1982, stating: *a faith that does not become culture is not fully accepted, not entirely thought out, not faithfully lived.*¹⁷ This statement also indicates a relation between beliefs and practiced spirituality that influences the transformation of a man's cultural space through religious faith. The said document expresses it briefly: *religion is the heart of all culture as the last court of appeal on the question of meaning and as the fundamental structuring*

¹⁴ The Attitude of the Church Towards the Followers of Other Religions: Re-flections and Orientations on Dialogue and Mission, "Acta Apostolicae Sedis" 76 (1984) pp. 816-824

¹⁵ Contemporary religious studies regard the following as the turning points in the history of Christological dogma: The Synod of Alexandria (year 362), The Council of Ephesus (year 431), Council of Chalcedon (year 451), The Second Council of Constantinople (year 543). In the Christology of the Second Vatican Council, the references to this theological tradition are the basis for understanding both the Christian identity and the mission in the world

¹⁶ Compare the declarations in p. 20-21

¹⁷ John Paul II, *List ustanawiający Papieską Radę ds. Kultury (Letter Establishing the Pontifical Council for Culture)*, AAS 74 (1982) p. 685; compare also: *Address to the Italian National Congress of the Ecclesial Movement for Cultural Commitment* (16 January 1982), 2, in: *Insegnamenti di Giovanni Paolo II*, 5/1 (1982), p.131

force. [CWR26] It retains its character even when culture tries to negate faith. Then, the so-called religious question, determines the need to replace religious spirituality with spirituality built on its negation. Limiting Christology to the juxtaposition of the figure of Jesus Christ with the founders of other religions, made for the purpose of religious-studies, solely on the anthropological and historical plane,¹⁸ devoid of transcendence or reference to the sacred, becomes, among other things, an element of such a spirituality. In the spirituality of the negation of faith, individual and social attitudes are determined by the criteria of statutory law, with regard to social utility and the acceptance of personal freedom, within the limits of communal and social consensus. In such a spirituality, the elements of aesthetic sensitivity are determined by trends, fashions, and indicators of mainstream categories. Their possible rejection leads to marginalization, social exclusion and a confinement of people and communities with alternative values to cultural ghettos. In the last decades this group usually includes Christians, especially Catholics.

In secular spiritualities, resulting from the departure from the heritage of religious faith, a scientific interpretation of the world, its nature, events and interpretations, becomes significantly important. The results of discoveries from the fields of natural science and technology and, in a lesser extent, from the humanities, especially philosophy and theology, are included in the sphere of worldviews. With respect to thus-formed new authorities in the process of formation of the spirituality of modern men, Benedict XVI, in his speech to the Pontifical Academy of Sciences on November 8, 2006, said: *The complexity and greatness of contemporary science in all that it enables man to know about nature has direct repercussions for human beings. Only man can constantly expand his knowledge of truth and order it wisely for his good and that of his environment. In your discussions, you have sought to examine, on the one hand, the ongoing dialectic of the constant expansion of scientific research, methods and specializations and, on the other, the quest for a comprehensive vision of this universe in which human beings, endowed with intelligence and freedom, are called to understand, love, live and work. In our time the availability of powerful instruments of research and the potential for highly complicated and precise experiments have enabled the*

¹⁸ Blessed John Paul II reminded about the Christian anthropological paradigms in a speech made to the members of the Pontifical Academy of Sciences on November 8, 2004: *Through culture and creative activity, human beings have the capacity to transcend material reality and to “humanize” the world around us. Revelation teaches that men and women are created in the “image and likeness of God” (cf. Gen 1:26) and thus possessed of a special dignity which enables them, by the work of their hands, to reflect God’s own creative activity (cf. Laborem Exercens, 4). In real way, they are meant to be “co-creators” with God, using their knowledge and skill to shape a cosmos in which the divine plan constantly moves towards fulfillment (cf. Gaudium et Spes, 34). This human creativity finds privileged expression in the pursuit of knowledge and scientific research. As a spiritual reality, such creativity must be responsibly exercised; it demands respect for the natural order and, above all, for the nature of each human being, inasmuch as man is its subject and end.* Quoted after:

¹⁸<http://www.casinapioiv.va/content/accademia/en/magisterium/johnpaulii/8november2004.html>

natural sciences to approach the very foundations of corporeal reality as such, even if they do not manage to understand completely its unifying structure and ultimate unity. (emphasis – K.K.)¹⁹

Ultimate unity, being the goal of cognitive, communicational and existential activity, should be understood in the context of Christian eschatology, which, from the uniqueness of the human nature, deciphers its purpose to form an everlasting union with God, in the novelty of creation after the Second Coming of Christ.²⁰ The history and the achievements of the human existence are interpreted here as a global process of unification that includes all the evolving structures discussed by modern sciences. In practice, this means the acceptance of the assumptions of scientific and religious spirituality developed, among others, by Teilhard de Chardin (1881-1955), and expressed by him in, i.a., reflective writings: *La Messe sur la Monde*, *L'Union Créatrice*, and in one of the last written before his death, *Recherche, travail et adoration*. In this spirituality, the presence and the act participate in the evolution towards unity, becoming a metaphysical proprium contributed by a person to the process of preparation for the Second Coming of Christ. Therefore, each person carries in himself a vocation to fulfill the purpose of his existence and, if he remains faithful to it, he co-creates an important axis of the world history.²¹ *Today, the vision proposed by Teilhard de Chardin, brings with itself a method for breaking the dualism of matter and reason (spirit), of the history of salvation and the evolution process of the human community, of faith and scientific evidence. He sees clearly the spheres arranged into logically qualified levels: biospheres, anthropospheres and cristospheres, that, in the man and through him, take the form of a noosphere – an awareness thanks to which one sees creation as a unity* (emphasis – KK) *that is permeated with Christ from the beginning to the end.*²² With a progress in the scientific research on the matter,

¹⁹ Quoted after: <http://www.casinapiiov.va/content/accademia/en/magisterium/benedictxvi/8november2012.html>

²⁰ In the tradition of the Pauline texts of the New Testament, this novelty is expressed in terms such as: *the Lord's descend from heaven* (1 Thes. 4, 16-17), *hope in our Lord* (1 Thes. 1,3; 2,19), *meeting the Lord* (1 Thes. 4,17), *the day of the Lord* (1 Thes. 5,2-3; 2 Thes. 2,2-4). In the tradition of John's writings, the novelty of eternal unity is included in the interpretation of terms such as: *the last day* (John 6, 39-40, 44, 54; 11, 24; 12, 48). The doctrine of the Second Coming that includes the belief in general resurrection and the assessment of individual accomplishments worthy of an eternal unity with God, is one of the main ecumenical topics and interreligious arrangements of the late 20th century. See: A. L. Moore, *The Parousia in the New Testament*, Leiden 1966; T. F. Glasson, *Theophany and Parousia*, "New Testament Studies" 34 (1988) pp. 259-270

²¹ Elements of this spirituality gained acceptance after the Second Vatican Congress, thanks to Henri de Lubac SJ (later a Cardinal), as well as Joseph Ratzinger (*Einführung in das Christentum*, München 1968), and Cardinal Ch. Schönborn (*Creation, Evolution and a Rational Faith*, San Francisco 2007)

²² K. Klauza, *Editor's note* In: *Pierre Teilhard de Chardin. Rozum i Wiara*, trans. M. Tazbir, K. Waloszczyk, Warsaw, 2003, pp.7-8.

on psychological processes and on space exploration, the turn of the 21st century resulted in a whole range of visions of the human community and spirituality that shape the relation of an individual towards time, space, and the mysteries of the macro and the micro world.²³

1.3 BENEDICT XVI, THE ENCYCLICAL LETTER *SPE SALVI* (2007)

Additionally, in the dialogue of the Church with other religions and institutions of the modern world, Benedict XVI shifted the hitherto dualism of reason and faith in the direction of reason and freedom. Freedom, as a sign of the times, was educated in the 20th century by John XXIII and elaborated on in the teaching of Paul VI and John Paul II, which allowed Benedict XVI to diagnose the nature of the freedom-oriented hopes of the humanity.

Spirituality based on the category of freedom inspires the creation of existential models. The man, able to use the prerogatives of freedom, appears accomplished, fulfilled in his own nature. Therefore, laws and conventions try to guarantee at least minimum freedom for each man. This category recurs during the process of legitimization of any governmental system, even if it remains only a declarative category and not an actual one. The spirituality of freedom built on a relation with reason, rational freedom, means full respect for this category, not only as an absolute value, but as a derivative from the deciphered truth about the man. The Christian paradigm “The truth will set you free” (John 8, 32) extends not only over the religious and moral sphere, but radiates on the systems of Catholic social sciences, on the perennial formation of individuals and communities, up to the recognition of the boundaries between authentic freedom and limitless liberty. In contrast to the notion of freedom understood in such a way, as proposed by the ideologists of various revolutions in the name of liberty, equality and fraternity, Benedict XVI submits a critique by Emmanuel Kant - a contemporary of the French Revolution.²⁴ Spirituality based on the acquisition and experience of freedom must accurately determine the nature of human freedom. This cannot be done without taking into consideration the fundamental enslavement of a human, created by his own nature. The error of freeing the man by changing the unjust economic structures, as in the

²³ Public centers for the popularization of science (TV programs, documentary films, workshops, courses and science festivals) play a major role in the promotion of such visions and scientific projects. The contents of these initiatives really influence modifications in the rules of modern spirituality. On their margins, heterodox proposals, such as the scientological spirituality, are also born.

²⁴ *revolutions can accelerate this transition from ecclesiastical faith to rational faith. The “Kingdom of God” proclaimed by Jesus receives a new definition here and takes on a new mode of presence; a new “imminent expectation”, so to speak, comes into existence: the “Kingdom of God” arrives where “ecclesiastical faith” is vanquished and superseded by “religious faith”, that is to say, by simple rational faith. (Benedict XVI, *Spe Salvi*, 19)*

XIX century, showed the weakness of the man's self-liberation model.²⁵ Therefore, in his encyclical letter, Benedict XVI diagnoses the ways leading out from this paradoxical dead-lock for human freedom after the anthropological revolution. Namely, he proposes the spirituality based on the recognition of total dependence of the man and the world from God. He proposes the theocentric spirituality: *Let us put it very simply: man needs God, otherwise he remains without hope* (Spe Salvi, 23).

1.4 POPE FRANCIS – APOSTOLIC EXHORTATION *EVANGELII GAUDIUM* (2013)

The breakthrough in understanding what it means to lead the Church in its faith through the service of St. Peter's successors, caused by the abdication of Pope Benedict XVI, was in itself a category that revealed to the world the spirituality of humbleness, the spirituality of wisdom when it comes to reading the signs of the times and the kairos of individual vocation in the Church and in the world. The Pope's act of abdication does not remove the prerogatives of his teachings in matters of faith and morals - on the contrary – it uncovers a new territory for the pope-elect. The process of increasing importance of the Latin American Church, predicted back in the 1980s, has taken a form that was unexpected for many people, in the choice of an Argentinian Jesuit, fascinated by Franciscan ideals, who, at the same time, implements a program that refers to many pastoral initiatives by the Church of the poor and the marginalized. Pope Francis's first encyclical is a kind of a commentary to his multiple manifestations of the new style of implementing the charism and the papacy. The simplicity of conduct, the radicalism of administrative arrangements, seeking the contact even with those who are most enslaved by disease, by social status or by education, are the qualities characteristic of the spirituality of joyful experiencing and preaching of the Gospel. For Pope Francis, it is a process that bears testimony to the ongoing novelty of Christianity which relies, i.a., on *the delightful and comforting joy of evangelizing... the Church which "sets out on the road" to face the challenges of the modern world, being full aware of certain temptations that occur in the priesthood. According to Francis, the chance for success of the new evangelization is created through communal and social experiencing of the kerygma, through social inclusion of the poor, practical contribution to the common good and social peace, especially in the form of a dialogue which contributes to peace.* This essential outline to Francis's exhortation is in practice the program for spiritual living through the Gospel in a Church adapted to the challenges of

²⁵ His [Marx's –K.K.] error lay deeper. He forgot that man always remains man. He forgot man and he forgot man's freedom. He forgot that freedom always remains also freedom for evil. He thought that once the economy had been put right, everything would automatically be put right. His real error is materialism: man, in fact, is not merely the product of economic conditions, and it is not possible to redeem him purely from the outside by creating a favourable economic environment. Benedict XVI, *Spe Salvi*, 21)

modernity. It includes the following elements: actions aimed at overcoming the economy of exclusion (EG 53-54), rejection of the idolatry of money (EG 55-58), equalization of social inequalities, which by nature spawns violence (EG 59-60), rejection of the culture of appearances, which is especially present in the media culture²⁶ (EG 79), living through genuine culture (EG 62-67). *The inculturation of the Gospel should remain a part of this culture, in the name of the culture's identity. Each culture and social group needs purification and growth. In the case of the popular cultures of Catholic peoples, we can see deficiencies which need to be healed by the Gospel: machismo, alcoholism, domestic violence, low Mass attendance, fatalistic or superstitious notions which lead to sorcery, and the like. Popular piety itself can be the starting point for healing and liberation from these deficiencies.* (EG 69) At the same time, the healing process of a specific culture must retain traits of its identity. Cultural expansions which appropriate local cultures end up in a fiasco.²⁷ Similarly, initiatives for the inculturation of the Gospel in the culture of contemporary cities that are marked by new cultures, may also result in failure: *New cultures are constantly being born in these vast new expanses where Christians are no longer the customary interpreters or generators of meaning. Instead, they themselves take from these cultures new languages, symbols, messages and paradigms which propose new approaches to life, approaches often in contrast with the Gospel of Jesus. A completely new culture has come to life and continues to grow in the cities. The Synod noted that today the changes taking place in these great spaces and the culture which they create are a privileged locus*

²⁶ Discussing such challenges, Francis refers to the teachings of John Paul II in his post-Synodal exhortations, *Ecclesia in Africa* (1995), *Ecclesia in Asia* (1999), and the encyclical *Sollicitudo rei socialis* (1987)

²⁷ This diagnosis corresponds to some evaluations of the contemporary process of Americanization of the European culture. On historical grounds, analogies are made to the failure of the culture and politics of the Roman Empire. On the grounds of religious culture, Americanization confronts the Protestant traditional hierarchy of values with the Catholic and the Orthodox. This was expressed, among others, by a Bulgarian sociologist of religion, Boil Kolaro: *Back to the scheme, it is evident that in the second quarter of 20th century the "Roman" power once more shifted from Anglo-Saxon England to Anglo-Saxon America. It is the United States that finally spread the European culture, moral values, and lifestyle throughout the world. America of Presidents Reagan, Bush and Clinton, spreading its influence and dominating other countries, corresponds to Roman Empire under Trajan and Hadrian, when all Mediterranean world and the Middle East were romanized and the Roman might reached its highest point. In the second half of the 20th century English became a universal language as Roman in the first century BC. The era of Western cosmopolitanism - when crowds of immigrants have flooded big Western megapolises, "gastarbeiter" - is analogous to the first centuries of our era when Rome and other big antique cities were "exhausted" under the big flow of slaves, brought from the East. In the same time the West is ruled by a peculiar cult of the body and a rabid competition for abundance - manifesting itself in the unseen popularity of sports and the sexual revolution of 1970s. This phenomenon is not unlike the Roman motto Panem et circenses, Bread and Shows (the Coliseum was built in 75), and the sexual depravity in Roman society. Obviously, Reagan's, Bush's and Clinton's era is the final stage of apogee in Western civilization.* Quoted after: <http://bojilkolarov.voiceofdharma.com/spiritual.html> [12.12.2013]

of the new evangelization. (EG 73) They also constitute a privileged area for the new spirituality which takes into account new languages, symbols, messages and patterns recognized in terms of *a sort of permanent ambivalence because, while they offer their residents countless possibilities, they also present many people with any number of obstacles to the full development of their lives. This contrast causes painful suffering. In many parts of the world, cities are the scene of mass protests where thousands of people call for freedom, a voice in public life, justice and a variety of other demands which, if not properly understood, will not be silenced by force.* (EG 74) Paradoxically, Francis sees the opportunity for people of faith in the areas affected by “desertification” of religious values in the modern world. *In the desert we rediscover the value of what is essential for living; thus in today’s world there are innumerable signs, often expressed implicitly or negatively, of the thirst for God, for the ultimate meaning of life. And in the desert people of faith are needed who, by the example of their own lives, point out the way to the Promised Land and keep hope alive.* (EG 86) The conclusion of the exhortation, that defines the program of spirituality for the modern man, is the indication of theocentric dependence of the fate of the man and the world: *in reality he [God] is always there first. What our intercession achieves is that his power, his love and his faithfulness are shown ever more clearly in the midst of the people.* (EG 283) Therefore, there is no chance for building an authentic spirituality, effectively tailored to the present day, without the relationship to God, without the attitude of faith, without morality derived from the premises of the Decalogue, without liturgy, prayer and *communio sanctorum*, as the perpetual maturation of past, present and future humanity, for the signs of the Second Coming.

2. CONTEMPORARY TYPOLOGY IN THE FIELD OF SPIRITUALITY (A RESEARCH PROJECT)

The reception of indications of spirituality in the modern world is dependent on the recognition of the authority of teaching and ecclesial structures. Both categories are subjected to an increasing contestation. It has various degrees of radicalization, up to the point of open hostility and formal persecution. The victims of this confrontation are primarily those, who, in their lives, have made the evangelical spirituality their certificate of identity. Attacks on priests, monks, and active secular people create socially accepted stereotypes of negative assessment and communal marginalization. In the last two decades, these phenomena are also present in the pastoral ministry of the Catholic Church in Poland, yet, their growth rate is being relatively slowed down through new pastoral initiatives. Their protagonists are primarily the members of various movements and associations.

They were modified at the beginning of the 21st century in the context of social life in Poland in the direction of an anthropological revolution, desacralization of spiritual (religious) motivations, and the aesthetics of temporality (instantaneity) of cultural achievements. For the Christian traditions, which, still in the period of transformation of the “Solidarity” movement in the 1980s and 1990s, connected a religious perspective with historical patriotism, this practically means an acceptance of the pluralism of spirituality. Beside spiritual sensitivity and the focus on subjective, objective and functional perfection, defined so far in the magisterium of the Catholic Church, alternative spiritualities are also favored. Paradoxically, their acceptance proceeds effectively in the social discourse, taking the possession of the world of social communication means, artistic work, which is contentious in its nature, political life and socio-moral initiatives. The measure of these changes – just as in other Western European countries - are the emptying churches that are being converted into concert halls, restaurants, hotels and even private homes. This has a symbolic meaning which indicates the current confrontation of spiritualities with their anthropological, ethical and aesthetic offers. What are these counterproposals of spirituality towards the Christian spirituality that are subjectivized in the social discourse of the Poles?

- religious spiritualities (Catholic, Protestant, Orthodox, Judaism, Islam, Hinduism)
- quasi-religious spiritualities (sects, cultural and esoteric associations)
- mainstream spiritualities (fashions and social trends: of celebrities, of success, of volunteerism, of cosmic expansion, of deterministic inertia)
- a-social spiritualities – ideological and revolutionary spiritualities, syngenism, narcissism, egoism, sports fanaticism, feminism, gender, but also power (white-, black-, and autochthonous: Chinese, Japanese...)
- spiritualities of psycho-existential addictions (spiritual experiences induced by drugs, sexuality, psychological projects, virtual reality, motivation of career and success)

Among various types of contemporary spirituality, the man finds his own life project in which higher values usually dominate. They are most often associated with behaviors of religious nature (“liturgy of life,” moments of prayer and meditation, acts of altruism, the need for community). They usually evoke expressions of spiritual and aesthetic sensitivity expressed through such categories as: admiration, beauty, fascination and, sometimes, happiness. In such a case, an effective individual spirituality acquires instrumental characteristics – it serves as a mean of achieving external purposes and is not a testimony of internalized values and beliefs.

Despite this diversity, an interest in traditional schools of spirituality can be observed. Apprentices lock themselves in monasteries for spirituality trainings or temporary “charging of spiritual batteries” under the guidance of experienced supervisors of spiritual life. It designates a certain renaissance of Benedictine, Dominican, Franciscan and Jesuit spirituality. With a facilitated media contact, an

intensive exchange of spiritual life values takes place among communities of different Christian denominations and major traditional religions, which is facilitated by ecumenical movements and religious initiatives. Culture, with its forms of expression, has become a constant inducement in this direction, discovering inspiration and creative motivation in the search of spirituality. Soulful concerts, films, light and sound performances, motivate personal exploration of consciousness, experiences and attitudes measured to the challenges of the environment. Additionally, art interprets many mechanisms of modern life through spiritual reasons, making them the material for specific local or disciplinary spirituality (spirituality of icons, pro-ecological spirituality, the spiritual dimension of volunteerism, of political party programs, of research projects). The pluralism of the content covered by the category of spirituality encourages a return to the traditional understanding of the designatum of this term. Then, the declarations of the Magisterium of the Church, which root authentic spirituality in the relation to God and one's neighbor, become meaningful. As a result, this divine-human cooperation guarantees the return to the sources of spiritual development, up to the point of absolute personal fulfillment.

BIBLIOGRAPY

- Griffith J. M., *Odkrywanie duchowości w psychoterapii*, trans. K. Gdowska, Kraków, 2008
Kralov, B., *Zalez't za duchovija celovek*, Sofia
Posacki, A., *Duchowość a psychologia*, CD-MP3, Kraków, 2012
Smith, A., *Nations and Nationalism in Global Era*, Cambridge, 1995.
Zwoliński, A., *Leksykon współczesnych zagrożeń duchowych*, Kraków, 2009

Streszczenie

W artykule omówiony został wpływ różnorodności kulturowej, społecznej i religijnej na jej aspekt spirytualistyczny. Rozważania koncentrują się na analizie zjawisk społecznych i religijnych charakterystycznych dla początku 21 wieku ich oddziaływaniu na wymiar spirytualistyczny otaczającej nas rzeczywistości kulturowej. W obszerny sposób omówione zostały dokumenty Kościoła Katolickiego, które odnoszą się do zagadnienia duchowości w życiu religijnym społecznym i kulturalnym. Rozważania zawierają dokonaną przez autora systematykę i podział rodzajów duchowości współczesnego życia społecznego.

Słowa kluczowe: dyskurs społeczny, Benedykt XVI, kościół, duchowość, dialog, wolność

Summary

The article analyzes the contemporary spirituality of art and its relation to culture. The reflections focus on the analysis of the social and religious phenomena characteristic of the early 21st century. The documents of the Catholic Church, which refer to the spirituality in religious and social life, have been discussed. The reflections include the author's systematics and the division of the types of spirituality of modern social life.

Keywords: social discourse, Benedict XVI, church, spirituality, dialogue, freedom