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Is That a Really New Spirituality? : Basics and Signs of the Spirituality of the New Evangelization — the Case of Poland

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Social changes in all nations and countries are the indicator of the contemporary times. The progress in science and technology as well as new forms of communication shape societies, interpersonal relations and the way of looking at the world, oneself, neighbours, God, religion and on piety. Simultaneously, there are consequences of gradual secularization since the Enlightenment. The product of this is the noticeable crisis of identity, relations and religiousness. Polish reality deals with similar problems. Even though there is a religious crisis in the Euro-Atlantic zone, there is also a need for spirituality, some kind of devotion and religious activities, this time not on a massive scale but based on individual choice of every person.

The condition of modern times motivated the Church to undertake activities within so-called New Evangelization which as John Paul II noticed in Haiti (1983) is proclaiming the Gospel with new methods, means of expression and with new enthusiasm. It is not only about pragmatism. The New Evangelization is an integral part of Christians' mission. It is accompanied by remodelling Catholic devotion, however, it needs to be mentioned that those changes take place also in Evangelical communities. New or renewed spiritual practices and theological concepts still require theological and pastoral evaluation.

Thus, a question can be asked: Does a new Catholic spirituality appear? To answer that question it is necessary to diagnose the condition of the Church and spirituality, including ecumenical field, and then to define the New Evangelization, indicate its grounds and expressions, and at the end make an evaluation of some spiritual activities and challenges for contemporary Catholics.

1. An attempt to describe the Church

Looking for answers to the question asked at the beginning, we need to start with an analysis of the spiritual and pastoral condition of the Catholic Church and take into the consideration multiple changes and tendencies, including their global aspects.

1.1. Time of changes in the world

The most important changes concern the understanding of human nature, foundations of life, world, religion and communication, transfer and receipt of information and further on — values in social and individual life. Modern times are characterized by the new vision of a human as a *homo technicus* and basing one's existence on human achievements and possibilities in the technical development, which generates the sense of being self-sufficient and independent. This is followed by abandoning religion, God and spirituality.¹ On philosophical grounds, we deal with the development of non-theistic or atheistic visions of reality, which could allegedly be understood only with human mind and science based only on empiricism. God is not needed for people to answer questions related to the world, life and themselves.² This limits the possibility to gain

¹ On non-religious spirituality, cf. A. COMTE-SPONVILLE: *Duchowość ateistyczna. Wprowadzenie do duchowości bez Boga*. Translated by E. ANUSZKIEWICZ. Warszawa 2011.

² Cf. R. GUARDINI: *Bóg daleki, Bóg bliski*. Translated by J. KOŹBIAŁ, Poznań 1985, pp. 96—107. To understand the logic of modern dogmatic atheists, cf. R. DAWKINS: *Bóg urojony [The God Delusion]*. Translated by P.J. SZWAJCER. Warszawa 2012; IDEM: *Rozplatanie tęczy. Nauka, złudzenia i apetyt na cuda*. Translated by M. BETLEJ. Warszawa 2001. “To a greater extent than in the past, faith is now being subjected to a series of questions arising from a changed mentality which, especially today, limits the field of rational cer-

a deeper understanding of reality and in the consequence degrades humanity. Additionally, those phenomena are reinforced by the echo of atheistic ideologies such as socialism, Marxism, communism, and nowadays also gender mentality and promotion of immoral conduct.

Apart from that, post-war Euro-Atlantic civilization experiences significant development in the socio-economic sphere. Indicators of the development mentioned before are: improvement of the quality and length of life, increase in wealth with smaller amount of labour, investment in one's own development, increasing amounts of free time. Unfortunately, all this is linked with a serious demographic crisis and disrupted vision of marriage, family, and values.³ All the mentioned changes lead to the impoverishment of life which is embodied by the short-sighted vision of one's own existence. Consequences of such attitudes are accurately pinpointed by the Cardinal Angel Aquia: "If we do not expect anything serious from our life, happiness seems to be a way out; actualisation of life is given to fortune or a big industry focused on survival."⁴ The changes listed cover almost all communities, no matter of borders, traditions, history and the level of wealth because of the development of communication — the Internet and television especially. In this way people's attitude toward life, religion and other behaviours, not necessarily proper, are shaped. The culture of image and sound is an important tool in the creation of reality. All this leads to the fact that people try to decide about themselves in all dimensions, including religious one.

1.2. Tendencies in Polish Catholicism

Changes described above overlap one another, often generating visible changes in Christianity, pastoral practices, spiritual activities, religiousness, understanding of the Church and Her mission. This demands a proper analysis followed by theological evaluation. It would be valuable to start

tainties to that of scientific and technological discoveries. Nevertheless, the Church has never been afraid of demonstrating that there cannot be any conflict between faith and genuine science, because both, albeit via different routes, tend towards the truth." — BENEDICT XVI: Apostolic letter *Porta fidei*, 12. Translation after vatican.va.

³ J. KERKHOFS: "Europa, którą spotykają Kościoły." Translated by L. WORONIECKI. In: *Nowa ewangelizacja. Kolekcja Communio* no. 8. Poznań 1993, pp. 58—66.

⁴ A. SUQUIA: "Nowa ewangelizacja: niektóre zadania i niebezpieczeństwa doby obecnej." Translated by L. BALTER. In: *Nowa ewangelizacja. Kolekcja Communio* no. 8. Poznań 1993, p. 35.

from statistical data. The newest compiled data concerns 2015. According to the research conducted by Polish Statistical Institute of the Catholic Church, the index of *dominantes* (percentage of Catholics attending the Sunday mass compared to the number of parishioners obliged to do so) equals 39.8%, while *communicantes* (percentage of Catholics receiving the Holy Communion) amounts 17%. The total number of Catholics in Poland equals 32.7 million from which 2.7 million of emigrants should be subtracted. In the year under review 369 thousands people received Baptism, 360 thousands — Confirmation, over 270 thousands children received the Holy Communion for the very first time; finally, 134 thousands of sacramental marriages were blessed.⁵ Among whole Polish society, 2.6% deems themselves non-believers.⁶ Analysis of the data leads to the following conclusions: Catholics' religiousness is tightly related to the sacraments of Christian initiation and to marriage. Regular attendance of the Sunday Mass and weekly receipt of the Holy Communion are still a challenge, although the number of *communicantes* rose significantly compared to more than twenty previous years. The high number of irregular attendants of the liturgy with simultaneous scarcity of the self-declared irreligious prove that the majority of the non-practicing does not negate the existence of God nor the religion in general, but does not maintain close relations with the Church and the clergy and does not engage in sacramental life. Therefore, the following can be inferred: The Church should strengthen the faith of the zealous, but also should take up concrete actions for those lapsed from liturgical and ecclesial life (evangelization oriented towards individuals). Activities aimed at raising the number of *communicantes* and of marriages blessed in the Church (total marriages blessed in Poland equals 188,488), at strengthening marriages (in 2014 there were 65,761 divorces, which equals to 7.3% of all marriages).⁷ To make the study more comprehensive, it is necessary to include the index of so-called *participantes* — the percentage of the faithful that are members of religious organizations compared to the number of Catholics in the parish. In 2014 they amounted to 2.5 million people. The number, although bigger than in the 1990s, cannot be described as satisfying.⁸

⁵ *Annuario Statisticum Ecclesiae in Polonia AD 2016*. Ed. W. SADŁOŃ. Warszawa 2017, pp. 4.13—19. www.iskk.pl/images/stories/Instytut/dokumenty/AnnuarioStatisticum2016.pdf (access: 6.01.2017).

⁶ GŁÓWNY URZĄD STATYSTYCZNY: *Życie religijne w Polsce*. At: www.stat.gov.pl/obszary-tematyczne/inne-opracowania/wyznania-religijne/zycie-religijne-w-polsce,3,1.html (access: 12.12.2016).

⁷ GŁÓWNY URZĄD STATYSTYCZNY: *Rocznik Demograficzny 2015*, pp. 185—187. At: www.stat.gov.pl/obszary-tematyczne/roczniki-statystyczne/roczniki-statystyczne/rocznik-demograficzny-2015,3,9.html (access: 12.12.2016).

⁸ *Annuario Statisticum Ecclesiae in Polonia AD 2017*, pp. 4, 20—22.

Simultaneously, an evangelization movement in Poland can be observed. There is an increase in the number of movements and associations, especially evangelizing and formation communities, such as: the Light-Life Movement, the Neocatechumenal Way, Catholic Charismatic Renewal, Community of Christ Resurrected Galilea, Community Friends of the Bridegroom, School of Evangelization Cyril and Methodius, Community Covenant of Marriages Mamre.⁹ The large number of different groups accepted by the Church hierarchy is impressive and proves the living faith of the baptized.¹⁰ The service of the Schools of Evangelization San Andres as well as this of other schools of New Evangelization, some connected with the Light-Life Movement (e.g., Centrum Duchowości Ruchu Światło-Życie in Tychy) and Mocni w Duchu, is particularly visible. Also, the number of Catholics engaged in country-wide initiatives such as Przystanek Jezus, Jezus na Stadionie and subsequent Kongres Nowej Ewangelizacji (Congresses of the New Evangelization) in Kostrzyń 2012, Warsaw 2013, and Skrzatusz 2015, is particularly significant. A meaningful sign for the Church was the establishment of Polish Episcopal Conference's committee for the New Evangelization.

Furthermore, the contribution of Rodzina Radia Maryja (Family of Radio Maryja) to the shaping of Polish Catholics' identity and charitable actions of Polish and diocesan *Caritas* and of particular parishes are notable. Catholic education on different levels is in development. Also, different forms of traditional ministry (e.g., rosary groups) gather lots of faithful. What is more, there is a development in all-day adoration of the Holy Sacrament and celebration of the Sacrament of Penance.

Apart from that, in Poland there are also dangerous tendencies in the religiousness. On the one hand, putting too much stress on matters connected to demonic activities and to different dangers, and emergence of magical understanding of sacraments — in particular usage of so-called exorcized water.¹¹ A sign of this was spreading of the practice of “gate confession” (a practice focused too much on the first commandment), the concept of so-called intergenerational sin and intergenerational healing. Polish Episcopacy needed to take action and so forbade the enumerated

⁹ Communities listed as examples are not local but cross-diocesan although they have a standardized formation.

¹⁰ *Zgłoszone środowiska Nowej Ewangelizacji* [Registered communities of the New Evangelization]. At: www.nowaewangelizacja.org/spolecznosc/wykaz (access: 20.12.2016).

¹¹ It is worth noting that contemporary liturgical books do not use the term *exorcized water* but *blessed water*. The term *exorcized water* itself had its source in the prayer from before the council *Exorcizo te, creatura aquæ*, but it has no theological explanation — exorcisms concern possessed people and not objects. Thus, such a term should be withdrawn from use, exactly as phrases *exorcized oil* and *exorcized salt*.

practices above¹² to put theological truths regarding demonical activities and consequences of evil in proper order. On the other hand, we need to see groups that are in the opposition to the contemporary Church, often linking what is religious to politics, and keeping the vision of Poland as the Christ of Europe (e.g., extreme enthronization movement).¹³

Worth mentioning is the phenomenon of the conversion from Catholicism to Evangelical communities, although in Poland it does not happen on a massive scale. Similar to Latin America, reasons behind this are: radicalism of life, reductionism, fundamentalism, pietism, emotional worship, sermons that answer people's questions, voluntary affiliation, small communities that fulfil needs of relations, identifying oneself and biblically.¹⁴ The Holy See indicates here also the need of being a member, a sense of community, searching for answers to different life situations, holistic vision of life, searching for identity, the need to be noticed, searching for transcendence, spiritual leader, vision and the need of being engaged into something. Thus, revision of the feeling of communality, proper and continuous formation, personal and integral approach, enculturation, changes to prayer and worship (liturgy) and co-participation of the faithful — also as leaders.¹⁵ Somehow, these indications should be also recognized in Poland as more and more people are searching for deeper biblical and spiritual life.

2. Pastoral and theological foundations of the New Evangelization

The Church tries to find methods to fulfil its mission in the contemporary world. It is often connected to re-examination of existing forms

¹² KONFERENCJA EPISKOPATU POLSKI: *Decyzja KEP w sprawie tzw. spowiedzi furtkowej*. In: www.episkopat.pl/decyzja-kep-w-sprawie-tzw-spowiedzi-furtkowej (access: 31.12.2016); KOMISJA NAUKI WIARY KONFERENCJI EPISKOPATU POLSKI: *Grzech pokoleniowy i uzdrowienie międzypokoleniowe. Problemy teologiczne i pastoralne*. At: www.episkopat.pl/grzech-pokoleniowy-i-uzdrowienie-miedzypokoleniowe-problemy-teologiczne-i-pastoralne (access: 31.12.2016).

¹³ See www.regnumchristi.com.pl/index.php?mod=parafia (access: 4.02.2016).

¹⁴ O. D. SANTAGADA: "Charakterystyka oraz sytuacja sekt i niezależnych grup religijnych." In: O.D. SANTAGADA, E. BRAVO et al.: *Wspólnoty kościelne, niezależne grupy religijne, sekty na przykładzie Ameryki Łacińskiej*. Translated by A. KAJZEREK. Warszawa 1995, pp. 17—25.

¹⁵ "Sekty albo nowe ruchy religijne. Wyzwanie duszpasterskie." *L'Osservatore Romano* (Polish edition) [further on: OR] 7 (1986) no. 5 (79), pp. 3—5.

of devotion, pastoral practices and ways of Gospel proclamation. This is so-called New Evangelization which includes theology, spirituality and pastorship

2.1. Notion of the New Evangelization in the context of spirituality

Modern man and modern times demand modern ways of spreading the Gospel, of the Church's faith repository presentation and of introducing others into personal faith experience. That is where new methods are needed today.¹⁶ John Paul II explained that the New Evangelization is not that much about evangelizing again, but more about spreading the Gospel,¹⁷ which is always current and which always brings novelty, in new ways and styles.¹⁸ Primarily, it concerns the already existent local churches, while the pastoral novelty is implied by the nature of mission and by acceptance of modern times, but not disregarding the loyalty to the Revelation. It includes spreading the faith every day, although in new ways. Cardinal Tarcisio Bertone expressed this need of the Church by saying: "Originality is about the method or form of evangelization. This need for new approach to evangelization, both in manners and character, results from a new historical fact: new situation of Christian countries and cultures where the Gospel was preached in the past."¹⁹ The New Evangelization is therefore especially important in case of people mature in faith being too few. It is noted that many circles of the baptised lack the faith in the power of the Gospel. Benedict XVI described this writing "not only are there many peoples that have not learnt the Gospel, but also many Christians need to have the Word of God proclaimed with confidence and to be able to experience its power. So many of our brethren

¹⁶ Already in 1976 did then cardinal Wojtyła note during the Polish Episcopal Conference's panel for apostolate: "Traditional parish after the Council of Trent is a parish with a centre — with one responsible subject. There is an active Church, magisterial Church of pastors among many faithful who are passive and there only to listen. Transformation of such a parish into a community which shares the responsibility is a natural task to be faced today." — P. J. CORDES: "Nowa ewangelizacja w rozumieniu Jana Pawła II." At www.opoka.org.pl/biblioteka/Z/ZM/or201204-nowaew.html (access: 20.12.2016).

¹⁷ "Ewangelia zawsze nowa," www.nowaewangelizacja.org/ewangelia-zawsze-nowa (access: 20.12.2016).

¹⁸ JOHN PAUL II: Encyclical *Veritatis splendor*, n. 106. In: *Encykliki ojca świętego Jana Pawła II. Tom II*. Eds. S. MAŁYSIAK et al. Kraków 1996, p. 623.

¹⁹ "Ewangelia zawsze nowa..."

are *baptised, but so few are evangelised.*²⁰ Thus, there are many Catholics from the sociological point of view, but not all of them have experienced Christ, live the Gospel and side with Jesus in their lives.²¹ Additionally, the New Evangelization is also targeted at people whose relations with the Church are declining or have already faded away. John Paul II noticed the situations “when whole groups of the baptised lost the live sense of faith or openly deny their membership in the Church, leading their lives far from Christ and His Gospel.”²²

Here it is important to remember about the fact that the New Evangelization is not only about new methods and forms of expressions and not only about spectacular ways of attracting people.²³ The source of missionary fruitfulness is spiritual awakening and discovering the abundance of the Gospel anew. Hence, “there will be no new evangelization without new Pentecost”²⁴ — without a new experience of the power of the Holy Spirit who makes all of the faithful authentic witnesses of the Gospel. This way the New Evangelization is intertwined with personal and communal conversion, rebuilding of the deep relations with Jesus, living with God’s grace, with the power of the Word of God and of the sacraments. This is not only about devotion and moral correctness, but about the power of faith leading to what was happening at the beginning of Church’s history.²⁵ This was outlined by the Latin American and Carib-

²⁰ BENEDICT XVI: Apostolic exhortation *Verbum Domini*, 96.

²¹ D. REY: “Definicja nowej ewangelizacji i wyzwania stojące na jej drodze.” Translated by A. KOMOROWSKA. In: *Nowa ewangelizacja. Kerymatycznym impuls w Kościele*. Eds. P. SOWA, K. KAPROŃ. Gubin 2012, p. 36.

²² JOHN PAUL II: Encyclical *Redemptoris missio*, 33. In: *Encykliki Ojca świętego Jana Pawła II. Tom I*. Eds. S. MAŁYSIAK et al. Kraków 1996, p. 407. “Over the years, I have often repeated the summons to the *new evangelization*. I do so again now, especially in order to insist that we must rekindle in ourselves the impetus of the beginnings and allow ourselves to be filled with the ardour of the apostolic preaching which followed Pentecost...” — JOHN PAUL II: Apostolic Letter *Novo millennio ineunte*, 40. Translation after vatican.va.

²³ “However, there is a certain temptation — a temptation of impatience, of pursuing immediate success and great numbers. But this is not a God’s method. [...] To take up new evangelization means [...] taking up the courage to begin anew, with humility from a small seed and to allow God to decide when and how it is to grow.” — J. RATZINGER: *Nowa ewangelizacja*. At: www.opoka.org.pl/biblioteka/W/WR/inne/ratzinger_ewangelizacja.html (access: 2.01.2017).

²⁴ J.L. MOENS: “Na czym polega nowa ewangelizacja?” Translated by K. KAPROŃ. In: *Nowa ewangelizacja. Kerymatycznym impuls w Kościele*, p. 33.

²⁵ This expectation is expressed by one of the collects in the Mass of the Holy Spirit: “O God, you sanctify your Church of multiple nations and countries, bestow whole Earth with the gifts of the Holy Spirit so that your grace dwells in the hearts of the faithful as it was in the beginning of the Gospel’s proclamation.” — *Mszał Rzymski dla diecezji polskich*. Second extended edition. Poznań 2010, p. 190.

bean Episcopate: "It is not with excellent projects and structures, but with new men and women who incorporate the tradition and novelty as the disciples of Jesus Christ, as missionaries of His Kingdom, and as participants of the new life..."²⁶

New social situation and contemporary functioning of men effects not only the ways of Gospel and Christian doctrine proclamation, but also demands renewed spirituality. Personal experience of intimacy with God, His love and mercy, and of free salvation offered by Christ are the main principles here. Spiritual life should begin not only with the tradition and rules learnt, but also with the meeting with God in personal conversion. This encourages the Church to adopt new ways of expression and devotion. Then, some practices disappearing and some arising is something natural. If the sense of the sacred and the aim of building the relationship with Jesus are preserved, then breaking up with some activities will not be a sign of crisis and will not lead to one. That is why an accusation of some groups that teachings of the Second Ecumenical Council of the Vatican and following reforms lead to crisis of faith in Western Europe is not fair. The crisis has its roots in the lack of faith. If people abandon practices and clergymen commit abuses, then it is a testimony of an already existent crisis. Nowadays, rebuilding of the pre-conciliar religiousness or forms of the Church's existence will be ineffective. However, being truly open for the new breath of the Spirit, taking root in the Bible and sacramental life while being oriented to the desired novelty are necessary.

2.2. Biblical foundations

Speaking about the New Evangelization, it is worth to look at God's manner of presenting the Revelation already in Israel. God manifested Himself not only by inspiring the prophets, but also employed redemptive deeds and signs (e.g., the pillar of cloud and fire during the journey through the desert, the symbolic parts of the Tabernacle and of the Temple) and prophetic signs such as the marriage of Hosea with a prostitute signifying the love of God towards his unfaithful peoples. Later records and prophetic visions related to human imagination and experiences (e.g., the vision of bones' resurrection in the Book of Ezekiel, plastic images in the Books of Daniel and of Zechariah).

²⁶ *Aparecida. V Ogólna Konferencja Episkopatów Ameryki Łacińskiej i Karaibów. Dokument końcowy.* Translated by K. ZABAWA, K. ŁUKOSZCZYK. Gubin 2014, p. 11.

However, it was Jesus who primarily invoked human condition and perception.²⁷ First of all, it is the very Incarnation of Word that became the fullest sign of God's love that enters human reality through the humanity of the Son of God. Jesus' intimacy with people is the most important witness of the New Evangelization. By forming relations with His listeners, by participating in their lives and by accompanying them in their chores and experiences, He took every opportunity for evangelizing. He preached not only using purely intellectual messages, but He supplemented them with clear redemptive actions, for instance, healing of the sick, freeing of the possessed, forgiving the sinners and even resurrecting the dead. His message was directed to particular social groups: the Pharisees and the Scribes, the marginalized and the excluded (e.g., the sinners, the tax collectors, the Samaritan), the crowds (e.g., when loaves of bread were multiplied) and small groups (teaching the Disciples and the Apostles). The method of preaching the Gospel includes differences depending on the traits of a specific audience, for example, while speaking to the Israeli hierarchs of the time, He quoted the Bible; while meeting with the fishermen, He invoked images connected to their work; while preaching to the farmers, He used comparisons involving soil and seeds. What He did was also presenting actions to illustrate His words (e.g., throwing the grains or taking children in His arms) and acting prophetic signs (e.g., washing Disciples' feet). Simultaneously, He asked questions, repeated and was a role model for others.²⁸ This brought His audiences into a deeper experience of meeting with God.

Jesus also created and used appropriate atmosphere for teaching on religious matters and mystagogy itself. The intense meeting with Nicodemus, the Apostles' experience of Pentecost and miracles done in front of small groups of people can all be listed as examples. At the same time, it can be noted that Jesus' pedagogy leads to a progressive formation. At first there is a crowd, then a group of people, the Twelve, three closest Disciples (Peter, James and John), and finally a personal meeting with Christ. Here the model of evangelization service and of modern Church's spiritual life is disguised — initially, a place for a large group of people is needed, from which those instructed closer may accept a particular truth. This is how the model of discipleship characteristic for Jesus' way of teaching is realized. After an intimate meeting with Christ, through conversion of man and being student in a community, one can engage in missionary service. Today such paradigm is still up to date.²⁹

²⁷ Cf. A.F. WRIGHT: *Jezus Ewangelizator. Ewangeliczny przewodnik po nowej ewangelizacji*. Translated by K. ZABAWA. Gubin 2015.

²⁸ Cf. J.H. PRADO FLORES: *Formacja uczniów*. Translated by M. BIGIEL. Łódź 1992, pp. 11–16.

²⁹ *Aparecida...*, 278.

Evangelization mentality is also a part of apostolic Church's witness. Respect for Jewish tradition was characteristic for the early community of Jerusalem. Simultaneously, trying to accommodate the gentiles forced the Church to revise its earlier sensibility, for example, concerning consumption of pork (Acts 15:22—29). The Christians became freer and focused more on evangelization. Therefore, St. Paul declared: "Woe to me if I do not preach the gospel!" (1 Cor 9:16b). Further on, he preached by any means, to all peoples and cultures, creating communities. He participated in the experiences of his audience (cf. Rom 12:15). Respect towards other cultures and trials of spreading the Gospel in an understandable language, for instance, evangelization on the Areopagus (see Acts 17:15—34), were also a sign of missionary mentality.

2.3. Theological foundations

The New Evangelization is justified theologically, especially in the teachings of the Magisterium of the Catholic Church. Through the last decades there were trials to describe the New Evangelization in order to present its theology, especially ecclesiology. There is no question of breaking away from the current mission of the Church. It is all about its revision in the context of today's circumstances. That is why Benedict XVI reminded us about the dynamic continuity between the early preaching and the current one. Thus, the New Evangelization means searching for new ways to make proclaiming of salvation efficient.³⁰ This emerges from the identity of the Church that aims at following the Great Commission (Matt 28: 19—20). It is possible only with the presence of Jesus Christ and the Holy Spirit among the baptised.

³⁰ "Esiste una continuità dinamica tra l'annuncio dei primi discepoli e il nostro. Nel corso dei secoli la Chiesa non ha mai smesso di proclamare il mistero salvifico della morte e risurrezione di Gesù Cristo, ma quello stesso annuncio ha bisogno oggi di un rinnovato vigore per convincere l'uomo contemporaneo, spesso distratto e insensibile. La nuova evangelizzazione, per questo, dovrà farsi carico di trovare le vie per rendere maggiormente efficace l'annuncio della salvezza, senza del quale l'esistenza personale permane nella sua contraddittorietà e priva dell'essenziale." — BENEDICT XVI: *Discorso del Santo Padre Benedetto XVI ai partecipanti all'assemblea plenaria del Pontificio Consiglio per la Promozione della Nuova Evangelizzazione*. In: PONTIFICIO CONSIGLIO PER LA PROMOZIONE DELLA NUOVA EVANGELIZZAZIONE: *Enchiridion della nuova evangelizzazione. Testi del Magistero pontificio e conciliare 1939—2012*. Città del Vaticano 2012, p. 1250.

The New Evangelization has various dimensions. Benedict XVI indicated that the accent should be put on everyday ministry (with the goal of enlivening the faithful with the fire of the Spirit and by engaging them in the mystery of Jesus Christ³¹), on appealing to the baptised who do not live Christian lives (the goal being a meeting with Jesus Christ, discovering the happiness coming from faith and returning to the life of the Church) and on attempts of reaching those living far from the Church and searching for purpose and happiness outside of it.³²

3. Current expressions of the New Evangelization spirituality and ministry

The New Evangelization changes neither the Word of God nor the Tradition, but accentuates new theological and pastoral aspects. This leads to new understanding of methods to express faith and forms of religious experience. Among its elements, focus on kerygma, witness, communality, biblicality, charisms and mission should be listed.

3.1. Kerygma

The very first marker of the New Evangelization spirituality is kerygma-preaching — basic teachings about God’s love, about Jesus’ redeeming the faithful and the converted for free and about living with the Holy Spirit and with a community. Joseph Ratzinger mentioned conversion,³³

³¹ BENEDICT XVI: Homily *Kościół jest zaczynem odnowy*. OR 31 (2010) no. 8—9 (325), p. 43; IDEM: Angelus Address *Św. Szczepan jest wzorem dla wszystkich, którzy pragną służyć nowej ewangelizacji*. OR 34 (2013) no. 2 (350), p. 12.

³² BENEDICT XVI: Homily *Światłość otwierająca człowiekowi oczy*. OR 33 (2012) no. 12 (348), p. 38.

³³ “Thus, to convert means not to live like everybody, not to act like everybody [...]; but to see one’s life with the God’s eyes; [...]. By diminishing Christianity to the level of morality, we disregard the nature of Christ’s message — the gift of new relationship, of communion with Jesus and at the same time with God.” — J. RATZINGER: *Nowa ewangelizacja*. At: www.opoka.org.pl/biblioteka/W/WR/inne/ratzinger_ewangelizacja.html (access: 2.01.2017).

Heavenly Kingdom,³⁴ Jesus Christ,³⁵ and eternity directing life as indispensable elements of evangelization.³⁶ Thus, kerygma is a basic foundation of faith, addressed at human will that allows one to take specific decisions of following Christ while listening to the Gospel.³⁷ Individual aspect is stressed here. The profession: *God loves me, I am a sinner, I am redeemed by Jesus, I believe and want to convert, I profess Jesus as my Lord and Saviour*. Benedict XVI confessed that “at the beginning of being a Christian there is no ethical dilemma or a great cause, but there is a meeting with an event, with a Person who creates a new point of view on life and gives a new pivotal direction.”³⁸ That is why the person and works of Jesus Christ need to be preached.³⁹ Direct teaching, the power of evangelizers’ witness, focus on the fundamentals are all specific to such ministry. It should be accompanied with charismatic ministry and with an experience of a community.

In this view we need to distinguish kerygma from catechesis which concentrates on the doctrine, leaning slightly to the kerygma. Its goal is development of faith and one’s identification with the Church as a community of faith, worship and salvation. Therefore, it is unacceptable to assume that the catechumens had already been evangelized as many of the baptised have no personal experience of God and faith has no impact on their everyday lives. Hence, teaching dogma and morality without earlier conversion does not cause expected results. So, the claim of *pastoral conversion* demands reconstruction of Church’s whole pastoral activity.

³⁴ “Theocentrism is a foundation of Jesus’ message and thus should be the heart of new evangelization” — *ibidem*.

³⁵ “[...] Only in Christ and through Christ can the notion of God be specific [...]. The temptation to reduce Jesus Christ, the Son of God, to a merely historical person” — *ibidem*.

³⁶ “[...] only when the measure of our life is the eternity, also our life on earth is great and has infinite value. God is not a competition for our life, but the guarantee of our greatness” — *ibidem*.

³⁷ Cf. J.H. PRADO FLORES, C. MUCIAS DE CUEVAS: *Paweł. Formacja ewangelizatorów*. Translated by WSPÓLNOTA CHRYSYTA ZMARTWYCHWSTAŁEGO “GALILEA”. Stryszawa 2011, pp. 24—025.

³⁸ BENEDICT XVI: Encyclical *Deus caritas est*, 1. “In fact the proclamation only reaches full development when it is listened to, accepted and assimilated, and when it arouses a genuine adherence in the one who has thus received it.” — PAUL VI: Apostolic adhortation *Evangelii nuntiandi*, 23. Translation after vatican.va.

³⁹ S. HAHN: *Nieście i przyjmujcie Dobra Nowinę. Wyzwania Nowej Ewangelizacji*. Translated by M. BILIKIEWICZ. Poznań 2015, pp. 70, 75—77.

3.2. Witness

An essential part of the New Evangelization spirituality is believers' witness. Primarily the witness of life is meant here. This was reminded by Benedict XVI who wrote: "The renewal of the Church is also achieved through the witness offered by the lives of believers: by their very existence in the world, Christians are called to radiate the word of truth that the Lord Jesus has left us."⁴⁰ Hence, the witness of conduct is not enough — one has to explain the motives for their particular way of life which is relation with Jesus. Only then we can speak about evangelization.⁴¹ Suggestions of having values shared by all are not enough.

This witness also involves being engaged in social and political life. It especially relates to the actions in favour of respect for human dignity, respect for life, religious freedom, defence of traditional families, serving the social order, respect for others' material welfare and evangelization of culture.⁴² Involvement of the laymen is therefore necessary. It empowers the Church to reach further and attract more followers. So, the mission of animators, catechists and other Catholics, who are not only the object but also the subject of ministry, is very important.

3.3. Communality

Existence of small communities is the next trait of modern Church. According to Benedict XVI, "the ecclesial movements and the new communities are a great force for evangelization in our times and an incentive to the development of new ways of proclaiming the Gospel."⁴³ The communities are an ideal space for growth in the religious experience, biblical and theological knowledge. They are a very specific form of experiencing the brotherhood of the baptised and identification with the Church.

⁴⁰ BENEDICT XVI: Apostolic letter *Porta fidei*, 6.

⁴¹ "[...] belief as a private act. Faith is choosing to stand with the Lord so as to live with him. This *standing with him* points towards an understanding of the reasons for believing" — *ibidem*, 10; "There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed" — PAUL VI: Apostolic Letter *Evangelii nuntiandi*, 22. Translations after vatican.va.

⁴² Cf. JOHN PAUL II: Apostolic exhortation *Christi fideles laici*, 32—44.

⁴³ BENEDICT XVI: Apostolic exhortation *Verbum Domini*, 94.

Simultaneously, the believers may follow their calling to be a missionary. However, an always current challenge is connecting the associations and communities with parishes and the universal Church. It is a responsibility of the diocesan bishop who needs to show the way, correct mistakes and support cooperation between multiple subjects. It has to be added that the communities realize the unity of the Church with multiple callings, various forms of spirituality and types of ministry. Consequently, diverse movements and communities cannot be consolidated.

3.4. Biblicality

The word of God, closely linked to evangelization, is a foundation of Christian life. Thus, as was said by Benedict XVI, “Recovering the centrality of the divine word in the Christian life leads us to appreciate anew the deepest meaning of the forceful appeal of Pope John Paul II: to pursue the *missio ad gentes* and vigorously embark upon the *new evangelization*. [...] May the Holy Spirit awaken a hunger and thirst for the word of God, and raise up zealous heralds and witnesses of the Gospel.”⁴⁴ However, it is not just about the intellectual knowledge of the Bible, although it is necessary for official teaching of the Church and is helpful for the lay evangelizers.⁴⁵ Spirituality of the New Evangelization demands the observation of effectiveness of the divine word which needs to be again proclaimed without fear and with confidence.⁴⁶ The New Evangelization communities discover the profoundness of the Word of God through referring it to everyday life situations. Many publications of Catholic and Protestant authors on the relation between the Bible and life are helpful for them.

Formation in the New Evangelization communities is also focused on the Scripture. Examples include deuterocathechumante way of the Light-Life Movement, especially the everyday practice of the Tent of Meeting,⁴⁷ tripod of the Neocatechumenal Way: Scripture-Liturgy-Community,⁴⁸ biblicality of the spirituality and courses organized by St. Andrew Schools

⁴⁴ Ibidem, 122.

⁴⁵ “In order to achieve the goal set by the Synod, namely, an increased emphasis on the Bible in the Church’s pastoral activity, all Christians, and catechists in particular, need to receive suitable training” — ibidem, 75.

⁴⁶ Ibidem, 96.

⁴⁷ Cf. F. BLACHNICKI: *Namiot Spotkania*. Krościenko 2000.

⁴⁸ *Droga Neokatechumenalna. Statut. Zatwierdzenie definitywne*. Lublin 2008, art. 11–18, pp. 34–43.

of New Evangelization (biblicality of their teachings, Bible always being on display during their meetings), projects of Spiritual Formation Centre organized by the Salvatorians. All the practice cause a visible enlivening of biblicality in Poland.

3.5. Charisms

The New Evangelization leads to discovering the Holy Spirit anew. For most communities, the basic moment in this area is so-called Baptism with the Holy Spirit (renewal in the Holy Spirit) which results in a love of Bible, prayer, sacraments, and evangelization. For Catholics it is a renewal of the graces received during Baptism with water.⁴⁹

Simultaneously, one opens themselves on charisms — graces serving evangelization, building of the Church and responding to world's needs. Second Vatican Council, while describing hierarchical and charismatic graces, underscored that the Holy Spirit “distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church.”⁵⁰ These gifts should be accepted, supported, discerned and, most importantly, used in appropriate ways.⁵¹ This relates especially to the charisms of healing, prophecy, liberation from and discernment of spirits. Likewise, it is important to discern and confirm the natures of particular communities or pastoral projects.⁵² In this way the hierarchy and the charismatic ministry cooperate and the Church preserves its sound doctrine without losing its authentic life and missionary capabilities.

⁴⁹ Many a time can we call the baptism, repeating after Thomas Aquinas, *bound*, since “the effects [of the sacrament] are blocked, its fruits not utilized, because some prerequisites are missing.” — R. CANTALAMESSA: “Chrzest w Duchu — wylanie łaski.” Translated by M. TARNOWSKA. In: “Jak żyć w Duchu Świętym.” *Zeszyty Odnowy w Duchu Świętym* 23/1998. Eds. L. SŁUP et al. Kraków 1998, p. 22.

⁵⁰ SECOND VATICAN COUNCIL: *Lumen gentium*, 12.

⁵¹ “They are in fact a singularly rich source of grace for the vitality of the apostolate and for the holiness of the whole Body of Christ, provided that they be gifts that come truly from the Spirit and are exercised in full conformity with the authentic promptings of the Spirit.” — JOHN PAUL II: Adhortacja apostołska *Christifideles laici*, 24. Translation after vatican.va.

⁵² Cf. CONGREGATION FOR THE DOCTRINE OF FAITH: *List Iuvenescit Ecclesia do Biskupów Kościoła katolickiego na temat relacji między darami hierarchicznymi a charyzmatycznymi dla życia i misji Kościoła*. At: www.episkopat.pl/relacja-miedzy-darami-hierarchicznymi-a-charyzmatycznymi-list-kongregacji-nauci-wiary (access: 20.12.2016).

Obviously, any manifestations of charismania or abuse of service with gifts are morbid, but such local abnormalities should not become a reason to distance oneself from the true gifts of the Spirit. It is necessary to renounce established stereotypes and one's own concepts. This is why Francis said that "God's word is unpredictable in its power. [...] The Church has to accept this unruly freedom of the word, which accomplishes what it wills in ways that surpass our calculations and ways of thinking."⁵³ On that account, the accusation that Catholicism becomes pentecostalized is absurd since⁵⁴ exercising the gifts of the Spirit is the very essence of the Church.

3.6. Missions

Missions are the nature of the Church as it exists for evangelization.⁵⁵ Benedict XVI said during a homily upon his papal inauguration "The Church as a whole and all her Pastors, like Christ, must set out to lead people out of the desert, towards the place of life, towards friendship with the Son of God, towards the One who gives us life, and life in abundance."⁵⁶ It is not possible without the personal experience of meeting God.⁵⁷ That is why a review of all dimensions of Church's activities and redefining them as having an explicit missionary nature, as only the Church as a community of the baptised can proclaim the Gospel and introduce the Gift of Salvation to the people. This obligation belongs not

⁵³ FRANCIS: Apostolic exhortation *Evangelii gaudium*, 22.

⁵⁴ "[...] summons not to put out the Spirit of Mercy and not to artificially oppose Him against the reason; not to suspect evangelisation, adoration and exorcisms to be overly pentecostalized; [...] not to attack the pastors of other dioceses for inviting charismatic priests to serve the part of their community [...]" — P. LIBERA: *Homily for Inauguration of the Year of Mercy in the Diocese of Płock — Cathedral of Płock*, www.diecezjaplocka.pl/biskup/homilie/homilia-inauguracja-roku-milosierdzia-w-diecezji-plockiej-katedra-plocka (access: 3.02.2016).

⁵⁵ "This is why the Church is missionary by her very nature. We cannot keep to ourselves the words of eternal life given to us in our encounter with Jesus Christ [...]. Everyone today, whether he or she knows it or not, needs this message." — BENEDICT XVI: Apostolic exhortation *Verbum Domini*, 91. Translation after vatican.va.

⁵⁶ BENEDICT XVI: Homily *Wstuchiwać się z całym Kościołem w słowo i wolę Chrystusa*. OR 36 (2005) no. 6 (274), p. 11.

⁵⁷ "Before our action of leading people back to God and His Church will be fruitful, we have to come closer to the Lord ourselves." — T. PETERSON: *Katolicy, powróćcie do Domu. Niezwykły Boży plan na Twoje życie*. Translated by M. BILIKIEWICZ. Poznań 2014, pp. 23—24.

only to the clergy, but to all faithful. The role of the laity is also significant as they “are called to exercise their own prophetic role, which derives directly from their Baptism, and to bear witness to the Gospel in daily life, wherever they find themselves.”⁵⁸ This mission cannot be limited to the individual witness of life and words. The New Evangelization brings about a new subject of evangelization — the clergy together with the laity. Their common service is a sign of the whole Church being sent out to the world. Therefore, there are more and more evangelization groups and the shape of retreats and missions in many a parish changes. Fr. Franciszek Blachnicki was an initiator of such activities. He organized evangelization retreats,⁵⁹ which are now taken up by multiple communities and Church movements.

Hence, a serious engagement in missions is a trait of spirituality of the New Evangelization. Thus, organizations and communities take up evangelization and formation. This is a natural logic of the Gospel: experiencing God’s love leads to sharing this personal experience which in turn fosters the growth of one’s own faith.⁶⁰ It contains dimensions of preaching the Gospel, martyrdom, living the Evangelical Gospels,⁶¹ family life and work ethics. Mercy shown to one’s neighbours is an indispensable part of the mission, as active love strengthens faith and leads to certainty.⁶² It is not only about human activities, even the most professional. The experience of the Holy Spirit is necessary.⁶³

4. Selected prayer and evangelization activities

The above-mentioned components of the New Evangelization are fulfilled in many pastoral activities which are popular among the faithful. It is necessary to point out primarily the prayers for healing, prayers of worship and the services of prayer for freeing from the influence of bad spirits.

⁵⁸ BENEDICT XVI: Apostolic exhortation *Verbum Domini*, 94.

⁵⁹ Cf. F. BLACHNICKI: *Rekolekcje ewangelizacyjne. Podręcznik*. Kraków 2013.

⁶⁰ Cf. BENEDYKT XVI: List apostolski *Porta fidei*, 7.

⁶¹ *Ibidem*, 13.

⁶² “Faith without charity bears no fruit, while charity without faith would be a sentiment constantly at the mercy of doubt.” — *Ibidem*, 14.

⁶³ “The Church on the day of Pentecost demonstrates [...] this public dimension of believing and proclaiming one’s faith fearlessly to every person. It is the gift of the Holy Spirit that makes us fit for mission and strengthens our witness, making it frank and courageous.” — *Ibidem*, 10.

4.1. Meetings with the prayers for healing

Particular sign of today's awakening in Poland are various prayers for healing, usually animated by charismatic communities. The commission of the Twelve is the biblical foundation here: *Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness* (Matt 10:1). Prayers over the sick were also an element of the early missions of Jesus' Disciples (cf. Mrk 6:12—13) which was then given as a task to the whole Church and is a part of the nature of evangelization, in line with the promise of signs that would accompany preaching of the Gospel (cf. Mrk 16:17—18).

Obviously, prayer for health of the sick is an experience of the 2000 years' history of the Church. However, this service was quickly limited to liturgical prayers, especially to the sacrament of Anointing of the Sick and expecting spiritual strengthening (since 9th century). The sacrament became popularly associated with a service for the dying.⁶⁴ Only after the Second Vatican Council did the awakening cause a return to the charismatic prayer practices, first in the communities of Catholic Charismatic Renewal and then in other similar groups. A notable example was a service by Fr. Émilien Tardif.⁶⁵ Along with this experience, prayers over the sick began to be taken up spontaneously, extra-liturgically, often along with prophetic services (word of knowledge). Such prayers became an important expression of today's spirituality and are popular among the faithful. Therefore, they cannot be marginalized or rejected. However, they need to be appropriately animated. Separating them from the environment of evangelization and the wholeness of Christian life, or focusing on the health itself, would not be correct. Taking into account needs of the people, the prayer for healing, connected with evangelization and formation of faith, becomes a valuable form of pastorship.

To preserve a Catholic nature of such meetings, the Congregation for the Doctrine of the Faith, issued an instruction on praying for healing by God. Among the rules listed, there were the following: not merging litur-

⁶⁴ P. SAWA: "Biblijne i eklezjalne uzasadnienie modlitwy o uzdrowienie." In: *Cierpienie — tajemnica i wyzwanie*. Ed. A. BARTOSZEK. Katowice 2014, pp. 195—199.

⁶⁵ M. PARODI, É. TARDIF: *Dary Ducha Świętego i Nowa Pięćdziesiątnica. Znaki, charyzmat uzdrawiania i cuda*. Translated by J. GREDECKA. Warszawa 1998, pp. 25—27, 31—37. Cf. É. TARDIF, J.H. PRADO FLORES: *Jezus żyje*. Translated by M. BIGIEL. Łódź 1996; É. TARDIF, J.H. PRADO FLORES: *W ogniu miłości: dookoła świata bez walizki*. Translated by M. BIGIEL. Kraków 2009; É. TARDIF, J.H. PRADO FLORES: *Jezus jest Mesjaszem*. Translated by M. BIGIEL. Łódź 1992.

gical prayers with non-liturgical ones⁶⁶; presenting the proper theology of sickness and suffering and expecting the healing as a messianic sign⁶⁷; preserving the truth about participation of the faithful in Christ's suffering⁶⁸; appropriate approach to sickness and not skipping the natural methods of healing.⁶⁹ Moreover, the Congregation distinguished the meetings where people with a possible charism of healing (although such a gift cannot be defined arbitrarily) from events without charismatic service, for instance, employing the liturgical celebrations, Eucharistic adoration or rosary.⁷⁰ Apart from that, there were particular disciplinary norms issued⁷¹: If the prayers take place in sacred sites, it is appropriate that they should be conducted by ministers of the Holy Communion (Art. 1); prayers are qualified as liturgical as long as they have been included in approved books (Art. 2), rites adapted by the Conference of the Bishops and approved by the Holy See (Art. 3); norms issued by a diocesan Bishop (Arts. 4 § 1 and 2) who is to give a clear permission even if other bishops or cardinals are organisers or participants of an event (Art. 4 § 3); obligation of the Bishop to intervene in case of any abuses, scandals or not adhering to liturgical and disciplinary norms (Art. 10); interdiction of mixed liturgical and non-liturgical prayers for healing, although the latter may be included in the moments accordingly provided in the liturgy (Art. 7), even during exorcisms (Art. 8 § 3); registering of such events should take place under the supervision of the diocesan Bishop and of the *Instructions on the use of Mass Media* from 30 March 1992 (Art. 6). Pastorally, the prayers for healing take place during prayer or biblical meeting (art. 5 § 1 and 2). Pastoral wisdom dictates avoiding outbreaks of hysteria, artificiality, theatricality, and sensation (Art. 5 § 3), sustaining the climate of true piety, prudence and collecting objective witnesses of healing and passing them on to competent ecclesial authorities (Art. 9). Exorcisms also cannot be merged into the prayers for healing (Art. 8 § 2). These important instructions demand being applied, along with the care for sacral nature of the meetings with prayer for healing. Thus, an appropriate formation of the faithful by preaching the kerygma and guarding the standards of prayer is a challenge, but builds faith and encourages evangelization with power.

⁶⁶ CONGREGATION FOR THE DOCTRINE OF THE FAITH: Instruction *Ardens felicitatis desiderium*. Wrocław 2003, 1–3.

⁶⁷ *Ibidem*, 5–9.

⁶⁸ *Ibidem*, 11–12.

⁶⁹ *Ibidem*, 13–17.

⁷⁰ *Ibidem*, 25–30.

⁷¹ *Ibidem*, chapter II.

4.2. Worship and music

An important point in the New Evangelization is music and worship. Recent decades have brought significant changes in this sphere. With the establishment of the Light-Life Movement and Catholic Charismatic Renewal, in the Polish Church, a new form of spontaneous, even charismatic, prayer appeared. It is developed further by other communities. Post-conciliar awakening and biblical and communal revival have born fruits to a big group of lay active in the Church's life. Ecumenical contacts, for example with Campus Crusade for Christ, were also significant. Obviously, the doctrine, sacraments, adoration and tradition still do matter for Catholic communities. However, new forms activate the faithful and are becoming popular even among people outside of communities and religious groups.⁷²

It is worth noting that the understanding of the worship music is currently changing both among Catholic and Protestant communities which encourages spiritual ecumenism. This relates primarily to hymns slowly being replaced by short biblical chants which are easier to be sung by the whole congregation. Moreover, the chants do not describe any theological dogmas, but express, usually in the present tense, the spiritual state of those praying. The remark by Andrzej Migda is very accurate in this respect: “[...] evangelical Pentecostal songs, with their persuasive influence on the audience, stimulate strong performative inclinations. Their language and distinct present tense stress the relevance of what is being sung about.”⁷³ Thus, a new way of God's presence adoration is created. Worship music becomes a medium of personal experience of Father's love and salvation. Hence, it is necessary to see such prayers as a method of uniting the faithful, mystagogy, contemplation, opening for healing and freedom.⁷⁴ Numerous instruments and various multimedia are employed, which encourages undertaking of the worship prayer. This in turn gains relevance in the context of the new forms of delivering messages to a modern man. The process is global. This is assisted by the popularity of songs by Michael W. Smith, Matt Redman, Chris Tomlin, Kari Brooke Jobe and Hillsong United band belonging to the international Hillsong

⁷² Cf. M. R. CAROTHERS: *Moc uwielbienia. Jak duchowa dynamika uwielbienia przemienia życie*. Translated by J. KISIEL, P. TROJANEK. Częstochowa 2015; J. CAVINS: *Uwielbienie i dziękczynienie. Biblijne klucze do radosnego życia*. Translated by A. BOROWSKA. Kraków 2016.

⁷³ A. MIGDA: *Mistycyzm pentekostalny*. Kraków 2013, p. 305.

⁷⁴ P. SAWA: “Muzyka nowej ewangelizacji a doświadczenie duchowe.” *Studia Pastoralne* 12 (2016), pp. 96—103.

megachurch. A particular impulse in the direction of worship prayer is the environment of prophetic worship in the International House of Prayer in Kansas City⁷⁵ with its round-the-clock prayer of songs, prophecies, worship and intercession. This is called a harp and bowl prayer as described in Revelation 5:8—10 and constitutes a spiritual restoration of tabernacle of David.

The meditative prayer and singing, especially the *ostinati* and canons of the Taizé ecumenical community also have a significant influence on today's spirituality. Songs performed, written by Jacques Berthier and Joseph Gelineau, with their short lyrics support meditation of God's word. Simultaneously, they have their place in Catholic, Evangelical and other congregations.

4.3. Practicing prayers for freedom

Prayer for freedom and an interest in the issues of demonic influences on the believers are also popular in Poland, which is proven by the number of editions about spiritual dangers, exorcisms, and spiritual freedom. Apart from the official service of the exorcists, spontaneous prayers for freedom of the troubled and the tormented, undertaken both by the priests and the laity based on their baptism, are popular. Although there are some abuses taking place, the communities offering such a service are accurately emphasizing the reality of evil. This was noticed by Joseph Ratzinger who said that “while the reductionist and rationalist theology diminishes the devil and the world of bad spirits into a label involving any subjective danger, in the Charismatic Renewal we declare the new awareness of the reality of Power of the Evil and its dangerous deviousness.”⁷⁶

Among the practices undertaken today, there are: prayer of renunciation, so-called private exorcisms, intercessory prayer for freedom, prayer for freedom with the method of Five Keys.⁷⁷ However, the incidental

⁷⁵ See www.ihopkc.org (access: 30.06.2016).

⁷⁶ L. J. SUENENS: “Odnowa w Duchu Świętym i moce ciemności.” Translated by T. MILEWICZ. In: *Przyjdź Duchu Święty. Podstawowe dokumenty dotyczące Odnowy w Duchu Świętym w Kościele katolickim*. Ed. L. J. SUENENS. Kraków 1998, p. 299.

⁷⁷ N. LOZANO: *Modlitwa uwolnienia. Część 1*. Translated by M. WÓJCIK. Łódź 2009; N. LOZANO: *Modlitwa uwolnienia. Część 2*. Translated by M. WÓJCIK. Łódź 2009; N. LOZANO, M. LOZANO: *Modlitwa uwolnienia. Część 4. Podręcznik dla posługujących. Jak pomagać innym w odnalezieniu wolności w Jezusie Chrystusie*. Translated by M. WÓJCIK. Łódź 2014.

abuses of overstressing the demonic dimension should not prevent anybody from the appropriate prayers for freedom in their new forms and from maintaining of the incontestable role of the sacraments and Mary's, angels' and saints' intercession in the spiritual combat of the faithful.⁷⁸

5. Conclusions

1. Contemporary times call for revision of current religious and pastoral practices because some of them may limit evangelical dynamism. What is more, the ministry in the context of mission forced us to lose the mentality of "having always done things that way."⁷⁹ Otherwise, the Church will be closed to introducing the Gospel to people's lives, and will categorize herself as an organizational committee, not as the people of God.

2. Changes of outside form or pastoral priorities cannot be identified with the departure from the truth or from the deposit of faith. The Church must follow Jesus who preached the same message about God's love and eternal life using different methods and forms depending on the audience. The most important is to listen to people, feel their spiritual needs, expectations and what matters most to them. It does not mean to simply fulfil their expectations. That is why it is necessary to reflect over the condition of contemporary priesthood and spirituality. Pastoral goals for specific groups of faithful must be redefined and there is a need to find the best methods of passing faith and mystagogy, and further on of sustaining, shaping and developing of the faith.

3. The New Evangelization brings strong biblical, charismatic, communal, and missionary rejuvenation. This is expressed mostly in the development of spirituality based on a person's choice of faith and more spontaneous prayer. In the area of community's activities, a sign of renewal spirituality is reaching for activities from the Apostolic Church, living an observant life, for example taking part in the prayers for healing and freedom and cheerful worship of God. It influences the relationship with the Lord, according to the rule *lex orandi lex credendi*.

⁷⁸ CONGREGATION FOR THE DOCTRINE OF THE FAITH: "List do ordynariuszy miejsca przypominający niektóre normy dotyczące egzorcyzmów." In: *W trosce o pełnię wiary. Dokumenty Kongregacji Nauki Wiary 1966—1994*. Translated and edited by Z. ZIMOWSKI, J. KRÓLIKOWSKI. Tarnów 1995, p. 243.

⁷⁹ *Ibidem*, 26.

4. The spirituality of the New Evangelization is linked with the evangelization mission of the Church. Hence, Christians cannot limit themselves to their own experiences, but they should proceed from the meeting with God to their missionary calling.

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PRZEMYSŁAW SAWA

Is That a Really New Spirituality? Basics and Signs of the Spirituality of the New Evangelization — the Case of Poland

Summary

The New Evangelization is Church's answer to the changes in the modern world and simultaneously a natural response to the needs of a man. Biblically, theologically and sociologically justified, it encourages to carry out Jesus' Great Commission. This is not only about pragmatism. New understanding of the doctrine and the Tradition, new theological accents and new forms of spirituality change the appearance of the Church, making it more and more evangelical. For this novelty to exist, the New Pentecost and the opening of every baptised (also the clergy) for the new inspirations of the Holy Spirit are necessary.

Hence, there is a biblical, charismatic, and spiritual awakening visible in the Catholic Church after the Second Vatican Council. New communities and movements have been born and undertake the evangelization, prayer, and formation service. New methods of honouring God (through worship) and new ways of service for the suffering (charismatic prayers for healing and for freedom) create an atmosphere of living faith and constitute a space for the evangelization of all the non-believers, the lapsed, and the practicing. These are ways to grow in the grace of God's childhood for the people living sacramental life. In that sense, a new form of Catholic spirituality that encourages transmission of faith, mystagogy and growth, can be described.

New and renewed forms of spirituality bring freshness to the lives of the faithful, encourage intimacy with God and missionary dynamism. This is a way to experience the Apostolic Church but not to imitate it. However, it leads the faithful to the active participation in their vocation.

PRZEMYSŁAW SAWA

Vraiment une nouvelle spiritualité ? Les fondements et les manifestations de la spiritualité de la nouvelle évangélisation à l'exemple de la Pologne

Résumé

La nouvelle évangélisation est la réponse de l'Église aux changements dans le monde contemporain, et en même temps elle constitue une réponse naturelle aux besoins de l'homme. Justifiée bibliquement, théologiquement et socialement, elle est favorable à la réalisation d'un grand ordre missionnaire du Christ. Il ne s'agit pas ici seulement des questions pragmatiques. La nouvelle interprétation de la doctrine et de la Tradition, les nouveaux accents théologiques et les nouvelles formes de spiritualité changent l'image extérieure de l'Église, en la faisant de plus en plus évangélique. Pour que cette nouveauté puisse se réaliser, il faut la Nouvelle Pentecôte et l'ouverture des baptisés particuliers (y compris les ecclésiastiques) à un nouveau souffle de l'Esprit-Saint.

À l'Église catholique, après le concile Vatican II, on aperçoit alors un ravivement biblique, charismatique et spirituel. Or, sont apparus de nouvelles communautés et des mouvements entreprenant le service évangélisateur, ainsi que celui de prières et d'éducation. Les nouveaux moyens d'exprimer la révérence à l'égard de Dieu (vénération) et de nouvelles formes de servir les personnes souffrantes (prières charismatiques pour la guérison, prières pour la libération) créent le climat de la foi vivante et constituent un espace important pour l'évangélisation des personnes non croyantes, celles qui pratiquent et celles qui ne pratiquent pas. Ils sont, pour ceux qui entreprennent la vie sacramentelle, une façon de grandir dans la grâce de Jésus-Christ. En ce sens, on peut parler d'une nouvelle forme de la spiritualité catholique qui est favorable à la propagation de la foi, à la mystagogie et à la croissance dans le patrimoine de l'Église.

Les nouvelles formes de spiritualité ou celles renouvelées introduisent dans la vie des croyants beaucoup de fraîcheur, d'intimité avec Dieu et de dynamisme missionnaire. C'est une entrée dans l'expérience de l'Église apostolique, bien qu'elle ne soit pas son imitation. Pourtant, elles conduisent les fidèles à expérimenter consciemment leur propre vocation.

Mots clés : nouvelle évangélisation, spiritualité catholique, charismes, prière pour la guérison et pour la libération, renouvellement de l'Église

PRZEMYSŁAW SAWA

Una nuova spiritualità veramente? Fondamenti e manifestazioni della spiritualità della nuova evangelizzazione sull'esempio della Polonia

Sommario

La nuova evangelizzazione è la risposta della Chiesa alle trasformazioni nel mondo contemporaneo e al tempo stesso costituisce la risposta naturale alle necessità dell'uomo.

Giustificata dal punto di vista biblico, teologico e sociologico favorisce il compimento del grande precetto missionario di Cristo. Non si tratta solamente di questioni prammatiche. La nuova lettura della dottrina e della Tradizione, i nuovi accenti teologici e le nuove forme di spiritualità cambiano internamente il volto della Chiesa rendendolo sempre più evangelico. Affinché tale novità si verifichi sono necessarie una Nuova Pentecoste e l'apertura dei diversi battezzati (anche ecclesiastici) al nuovo soffio dello Spirito Santo.

Nella Chiesa cattolica dopo il Concilio Vaticano II si nota quindi un ravvivamento biblico, carismatico, spirituale. Sono nati nuove comunità e movimenti che intraprendono il ministero dell'evangelizzazione, della preghiera e della formazione. I nuovi metodi di espressione della venerazione (adorazione) dovuta a Dio e le nuove forme di ministero verso i sofferenti (preghiere carismatiche per la guarigione, preghiere per la liberazione) creano un clima di fede viva e costituiscono uno spazio importante per l'evangelizzazione dei non credenti, non praticanti e praticanti. Per coloro che intraprendono la vita sacramentale sono un modo per crescere nella grazia dell'essere figli di Dio. Con tale significato si può parlare di una nuova forma di spiritualità cattolica che favorisce la tradizione della fede, della mistagogia e la crescita nell'eredità della Chiesa.

Forme di spiritualità nuove o rinnovate introducono nella vita dei credenti molta freschezza, vicinanza con Dio e dinamismo missionario. È un'entrata nell'esperienza della Chiesa apostolica anche se non è una sua riproduzione. Portano tuttavia i fedeli a vivere consapevolmente la propria vocazione.

Parole chiave: nuova evangelizzazione, spiritualità cattolica, carismi, preghiera per la guarigione e la liberazione, rinnovamento della Chiesa