

European theology, including Polish. Research on these issues seems to be very important for the further development of liturgical theology, but also for theology as a whole.

Translated by Jan Kobyłcki



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INTERNATIONAL SYMPOSIUM
“LITURGY AND NEW EVANGELIZATION”
Lublin, CUL, June 8–9, 2017

On June 8–9, 2017 at the John Paul II Catholic University of Lublin, an international symposium took place entitled “Liturgy and the New Evangelization” organized by the CUL Institute of Liturgics and Homiletics by the Team of Poland’s Episcopate for the New Evangelization and the Institute for Church Life and the Faculty of Theology of the University of Notre Dame in the USA. The basic assumption of the organizers was to enable a meeting for liturgists and those involved in the work of the New Evangelization in order to reflect on the evangelization dimension of the liturgy and the liturgical dimension of the New Evangelization, then to formulate practical guidelines on the shape and spirit of the liturgical celebrations in the spaces of New Evangelization.

The symposium was opened by Rev. Dr. Hab. Sławomir Nowosad, CUL professor, dean of the Department of Theology, who welcomed the speakers and numerous participants and thanked the organizers of the event for taking up very relevant and important issues for the present and future of the Church. The first session was supervised by the Director of the Liturgics and

Homiletics Institute of the Catholic University of Lublin, Rev. CUL Prof. Dr. Hab. Bogusław Migut, and the first speaker was Bishop Grzegorz Rys from Kraków, the Chairman of the KEP Team for the New Evangelization. In his speech entitled *The Evangelization as the Goal of the Church and its Liturgy*, based on Paul VI's Apostolic Exhortation *Evangelii nuntiandi* (1975), he stated that the Church exists because of the proclamation of the Gospel, and every area of its operation must take the form of evangelization.

This is not a message sharing information or doctrine, but an event opening people up to a personal meeting with Jesus Christ, who first comes to man, because he completely concentrates on man and uses man's categories (he enters sinners' houses in the Gospels). Jesus also transcends many boundaries, including social and cultural (male, female), orthodoxy and orthopraxis (conversing with a Samaritan) and the limits of the law (ritual purity). The speaker stated that the logic of evangelization is to cross borders so that a meeting with the Savior is made possible. In conclusion, the bishop also mentioned, after Pope Paul VI, the places to meet Christ, which successively include: testimony, word, sacraments, popular piety, culture and small communities.

The next speaker was Prof. Timothy P. O'Malley from the University of Notre Dame (USA), who took up the subject of liturgical theology as a "medicine" for the processes of secularization, speaking about the *Liturgical Personality and the New Evangelization*. He stated that in order for Church life to flourish, every post-conciliar pastoral activity should be liturgically oriented. The purpose of this formation is to create a liturgical person, or an entity that participates in the life of the Triune God. This is not an easy task for postmodern man who suffers from many ailments, such as lack of life satisfaction, the erosion of trust in the possibilities of institutions, loneliness and nihilism. The Church must be a source of renewal for mankind, which the Popes of the post-conciliar period have repeatedly said.

The New Evangelization is not only bringing non-practicing Catholics back to the Church, but is the reviving the Church for the renewal of humanity and culture. In this perspective, liturgical prayer is the goal of the new evangelization and a privileged opportunity to learn a way of life in which society can discover man's call as being created to love God and neighbor. This mission is not limited to proper celebrations. The speaker then pointed to three dimensions of human culture which must be renewed for the liturgical person to bloom, and these are: the destruction of the technocratic paradigm, nurturing memories within secularism, and restoring aesthetics.

After a short break, another American guest from Notre Dame, Prof. David W. Fagerberg, made a presentation and spoke about *Consecrating the World as a Liturgical Act*. He defined the new evangelization as perfecting the baptismal consecration and strengthening the new identity received at baptism until one's everyday life unites with a life of faith. In this approach, he described the liturgy as "making the world as it was supposed to be." The life of Christians is a spiritual battle (liturgical asceticism), which consists of constantly growing in God's love, up to and including its fullness. The liturgical worship of God is done by using the material world, because through the incarnation of the Logos, a dialogue was initiated between the visible and the invisible. Consecrating this anew is to establish a relationship between the creature and the Uncreated. Celebrating the liturgy lets us relate every moment to God and overcome worldliness, showing the perspective of eternity.

The culmination of the morning session was the Mass celebrated at the CUL Academic Church presided by Bishop Grzegorz Ryś, and the liturgy (music and singing) were co-created by the Pallottine School of New Evangelization. In his homily, the bishop noted that the liturgy was celebrated with an invitation to be in an exceptional friendship with Christ, to a liturgy of a life based on participating in the cup of his passion.

The second part of the symposium was led by Rev. Dr. Michał Klementowicz. Rev. Dr. Krzysztof Marcjanowicz, PhD, Secretary of the Pontifical Council for New Evangelization, began by discussing the subject of the *Liturgy in the Times of the New Evangelization*. He noted that the relationship between these two levels of the Church's life is very often placed in the dialectic space between modernism and conservatism, which causes many misunderstandings. One should not place the liturgy and evangelizing activity on opposite poles, as if it intending to attract (proselytize) the faithful, but it is Christ who is in the center who draws people to Himself. The presenter stated that both evangelization and a beautiful liturgy always lead to Christ. He also pointed to the necessity of catechetical and mystagogical formation for a proper understanding of what is happening in the liturgy.

Rev. Krzysztof Porosło described the place for liturgical catechesis in the new evangelization, a doctorate student at the Navarra University in Pamplona and organizer of the *Mysterium fascinans* liturgical retreat. Initially defining the term liturgical catechesis, he pointed out that it is the formation of a liturgical personality connected with a Christian life. Its purpose is the liturgical experience of everyday existence by the baptized. Such a catechesis bears the marks of mystagogy, and is therefore an initiation, not an

intellectual explanation of all elements of worship. Its goal is to inspire the faith in what is really done in the ritual, which is why, he emphasized, it must at the same time be kerygmatic. Next, the presenter, based on the exhortation *Sacramentum Caritatis* with Cardinal Jean Daniélou's instructions, showed the structure of the model liturgical catechesis, which will show that the sacramental rite is salvation history enacted.

The next speaker initiated a slightly different form of presenting prepared contents that consisted of discussing specific issues and was preceded by a mutual hearing of the positions of a liturgist and a person involved in the new evangelization. The first topic was the issue of active participation in the liturgy in the current pastoral context. CUL's Fr. Prof. Dr. Hab. Bogusław Migut said that the liturgy is a gift that should be rediscovered. The Eucharist is a foretaste of the kingdom of God, but it does not give us full fulfillment, but directs us towards the ultimate goal. The Rev. professor also stressed that participation in the Holy Mass is fulfilled in receiving Communion, and this cannot be limit to one moment, but it starts with the opening rites (kissing the altar). Sacramental communion does not cause growth in the man who receives it, but Christ increases. The process of Christ-formation is carried out. The essence of participating in the liturgy is, as he noted, to offer a personal spiritual sacrifice, just as Christ did.

The same topic was undertaken by another speaker, Mr. Piotr Sowa from Gubin, a member of the Team of the Polish Episcopate Commission for New Evangelization and director of the "Przystanek Jezus" publishing house. Referring to two illustrations, the Sunday Holy Mass in the parish and Mass celebrated at school during a retreat, he pointed to the advantages of the latter. Students who heard the kerygma in their ordinary environment experience something new, creating a real community where reconciliation takes place (the sacrament of penance and reconciliation was given on the last day of the retreat), where there are no problems with silence and concentration, and the Eucharist itself is more deeply experienced than in Church. Based on this, the speaker said that new evangelization helps us to discover and understand the meaning of the liturgy and adhere to Christ, also thanks to such emotions that accompanied the disciples on their way to Emmaus, which cannot be experienced in the ordinary conditions of the parish Church.

The last thematic block on the first day of the symposium was devoted to the Homily as a tool of new evangelization. The first speaker was Rev. Dr. Michał Dąbrówka from CUL, who showed the specificity of a homily in the background of other ways of proclaiming the Word of God, which are kerygmatic preaching and catechesis. Its goal is to help the participants of

the liturgy to celebrate their faith. The homily is not so much to explain the Word of God, because this can take place outside the liturgy, but make meeting Christ possible in the celebrated rite. As he noted, the presence of non-believers requires that the homily be the proclamation of the kerygma in a broad sense, that is, presenting man's life as part of salvation history, so that the participant will believe that God really works through sacred signs.

Next, Bishop Grzegorz Ryś shared his reflections and testimony on the topic of the homily, saying that just as the Bread on the altar breaks, it is necessary to first "break," meaning explain, the Word of God, because the purpose of the Eucharist is communion in the word and bread. According to the speaker, the homily is *lectio divina*, through which God allows the participants to see their lives in a new light. Therefore, he emphasized, one should not change or choose other texts than those offered by the lectionary because of the danger of the Bible being instrumentally used to present one's own convictions. At the end of the first day of the deliberations, the participants gathered together for the Evening Prayer of the Church, Vespers.

The second day of the symposium began with Mass in the Academic Church led by the Vice-Rector and CUL's Professor Rev. Dr. Hab. Andrzej Kiciński. After the Eucharistic Liturgy, the participants gathered again at Knowledge Transfer Center Hall, where the proceedings were conducted by Rev. Prof. Dr. Hab. Stanisław Dyk. Rev. Dr. Bartłomiej Matczak from Olsztyn gave the first topic, *Why and How to Celebrate the Mass and the Sacrament of Penance and Reconciliation in Places of New Evangelization?* Based on the documents of the Church, he defined places of new evangelization as those that do not fall within the proper definition of "holy places." He stressed that the ordinary place of celebrating the sacraments is a dedicated or blessed church or chapel.

In exceptional situations, the liturgy can be celebrated outside these holy places, but certain conditions must be met. First of all, such a celebration requires the consent of the bishop, and this is possible when the request is justified and prudent. The speaker also pointed out other important circumstances for such places: they must be adapted to liturgical activities and the active participation of the faithful, and the appearance of things and people must be proper to the worship given to the Most High God. In addition, it cannot be a celebration only for a closed group of people or those outside of the Church.

Rev. Artur Godnarski from Gubin, director of the St. Timothy School of the New Evangelization, the coordinator "Jesus Stop" and the Secretary of

the Polish Episcopate Conference for New Evangelization referred to the same subject. He stated that there is tension between the spirit and the letter of the law. We can obey the rules and at the same time go against the spirit of the liturgy. What distinguishes the Church is a relationship, without which it becomes a soulless, institutionalized ritual. The speaker stated that it is therefore necessary to recognize which places are appropriate for the liturgy. The missionary spirit of the Church suggests that it should be celebrated where young people live, that is, in halls, classrooms, in well-lit, heated places. He concluded that it is easier to sacralize an unholy space than to desacralize a holy place.

The next topic, in which two speakers took the floor, concerned the *Gospel Dimension of Holy Communion and Thanksgiving after Holy Communion*. Rev. Dr. Krystian Kletkiewicz from Gdańsk first spoke on the rites of Holy Communion and drew attention to the reverence and respect for the Eucharistic Christ, which the faithful accept as a “foretaste” of the heavenly reality. Communion is a mystery, therefore, the unity of attitudes which the unity of the community expresses is also important, and this thanksgiving should not be transformed, for example, into intercessory prayers. The second speaker, Rev. Krzysztof Marcjanowicz from Rome, referring to the *Didache*, mentioned three elements of thanksgiving, which make up individual thanksgiving, becoming a community, prayers and adoration. He noted that it should also be kept in mind that receiving Holy Communion is a testimony for the other participants of the liturgy.

The next topic was devoted to liturgical music and its evangelization dimension. The first voice was taken by Mr. Hubert Kowalski from Krakow, a conductor and musician associated with the group *Deus Meus* and a composer who makes contemporary liturgical songs. Referring to his personal experiences, he pointed to the beauty of music and its evangelizing value. Although liturgical music is essentially not evangelizing, he stated that it is part of the liturgy in which converted people participate. The reality, however, is a bit different, because if it is performed by people who are properly prepared believers, then such singing becomes a living prayer that can lead to a meeting with God.

Rev. Dr. Piotr Spyra, director of the School of Evangelization from Zamość and organizer of “Youth Exodus” stated that music is a tool of timeless communication, and in the liturgy it concerns the relationship between God and man. He emphasized that liturgical music is not an accessory, but an integral part of the liturgy and serves it. He also stated that it also serves the

new evangelization because it appeals to young people. Therefore, several conditions should be taken into account, because evangelization only using music does not lead to a meeting with the living Christ in the liturgy and can lead to a constant search for new forms and sensations. Celebrating the Eucharist and praying with music should always lead to the ordinary, everyday Mass in the parish with adults participating. He concluded that contemporary music is played by young people every day, and that is why liturgical music should be a sacred experience, where law and norms serve to protect the sacrum.

After a short break, the last part of the symposium began, and two topics were the subjects of discussions. The first concerned the possibility of the *Evangelizing Renewal of Eucharistic Worship outside the Mass*, and Rev. Dr. Andrzej Megger from CUL called this celebration a mature form of being in relationship with Christ. Although the Holy Mass is the source and center of the entire Christian life, and its cult outside the mass flows from the mass and leads to it, this allows one to participate even more deeply and bear fruit in one's life. Speaking on the exposition of the Blessed Sacrament and adoration, he stressed that it should take place in the space where the altar and pulpit are located in order to show communion with the celebration of the Mass, and not in any other place.

Rev. Eugeniusz Ploch from Opole, initiator and co-organizer of the "Praise Concert," coordinator for the Renewal in the Holy Spirit, and member of the Polish Bishops' Conference Team for New Evangelization, shared his experiences, saying that very often, the liturgical texts prepared for adoration do not match the essence of this form of encounter with Christ, because they are stripped of feelings and a relationship. He also pointed to other contradictions, such as their moralizing character, which does not lead to a deeper relationship. Therefore, the faith of the adoration leader is necessary, and the place, if it not a Church, helps the participants feel at home and experience a personal encounter with God.

The last subject, which concerned the *Liturgical Formation of the Evangelizer*, was first presented by CUL's Professor Rev. Dr. Hab. Piotr Kulbacki, and then Krzysztof Kralka SAC, the founder and director of the Pallottine School of New Evangelization, the Together for Jesus Team and the General Moderator of the Friends of the Bridegroom Community. The first speaker started by stating that an evangelizer is a witness to their meeting with Christ. He is not only someone who leads to conversion, but accompanies and forms the faithful. To this end, the most appropriate and effective tool is the liturgy itself, which through its mystagogical dimension

is the place of permanent Christian formation. The evangelizer forms himself and prepares himself to prepare others, participating in the liturgy of the Church, and in this way he can more and more readily discover new directions of action consistent with the teachings of the Church.

The last of the invited guests first pointed to the three spaces in which an evangelizer's formation takes place. First, it is the evangelizer himself who is grafted in Christ, develops and sees the need for silence and matures. Next, he is the one who forms evangelizers, who knows the path of spiritual life development, but unfortunately, as the speaker stated, there are few such people or they only lead to a partial formation, and do not lead others to mystagogy. Finally, the community environment is where the evangelizer does not celebrate himself, but grows and learns to form the Church. The Lublin Pallottine also recognized the important role and need to create a formation program that is necessary for good growth and includes all types of communities and evangelization environments. Such formation environments should be created among communities that lead to the liturgy as a goal, not a tool, for the new evangelization.

Rev. Prof. Dr. Hab. Stanisław Dyk summarized of the two-day meeting. He began by noticing that Jesus did not break the law, but came to fulfill it, to show what fulfilling it means. Between the liturgical norms and the new evangelization, we should always see man whom God created and wants to make a participant of his eternal life. The Lublin homiletician emphasized several times that man is the way of the Church. Referring to liturgical theology, interpreting the liturgy as the life of God that flows onto the faithful, he said that this broad vision of the liturgy, and not just the celebration itself, can be part of new evangelization. Father Professor also referred to the current situation, where the liturgy sometimes involves baptized unbelievers who can be discouraged by being fully faithful to the provisions of liturgical law. He added that there is no need to break these rules to evangelize them, because the liturgy is a huge treasury from which one can extract many valuable treasures, and above all the living God who remains present there.

The homiletician also pointed to the problem of self-secularization in the Church, which often does not deeply enter into the mystery of Christ. Meanwhile, the core of the liturgical celebration is the death and resurrection of Christ, and therefore, the Eucharist is especially the core of the kerygma and pre-kerygma. Therefore, he continued, what sets the necessity of evangelization cannot simply be the secularized world, but new evangelization draws its meaning from the Gospel, which is always new. In this work, anthropol-

ogy must not be lost, and it must be combined with the Christological and paschal concepts. At the end of his speech, he paraphrased the words of Pope Francis, who stated that if we celebrate the faith in a way that does not affect a person's life, then faith or disbelief is really indifferent to us. The Rev. professor then thanked the organizers, speakers and all participants, and the symposium ended with the liturgical prayer at noon.

Translated by Jan Kobyłecki



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“THE EUCHARIST. THE CELEBRATED MYSTERY”
53TH SYMPOSIUM OF LITURGICAL LECTURERS
AT THEOLOGICAL FACULTIES
AND HIGHER SEMINARIES
Łódź, Higher Theological Seminary,
September 12–14, 2017

On September 12–14, 2017, the Łódź Higher Theological Seminary hosted lecturers of liturgics working in theological faculties and in higher seminaries, who gathered for the fifty-third time to undertake scholarly reflection on the liturgy. About 80 liturgists took part in the event, along with bishops and members of the Commission for Divine Worship and Discipline of the Sacraments. The theme of this year's congress was taken from the post-synodal apostolic exhortation by Benedict XVI, *Sacramentum Caritatis*, which a continuation of last year's reflections on the liturgy as the privileged place for proclaiming the Word of God.

As indicated in the introduction, the chairman of the Polish Association of Liturgists, Dr. Hab. Waldemar Pałęcki MSF, CUL's professor, the Most Holy