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Transmission of Faith and Reality of Modern Media

De-Christianization is a new phenomenon, progressive and accelerated in the progressive mode. It brings a set of challenges which should not be ignored, the essence of which amounts to question the Church that possesses the truth of Christ Himself to teach in this truth. Questions are asked whether the Church teaches really this what Christ taught or lives in a way it teaches. We may observe that pagan reaction to the Church wreaks great havoc. Mass media both strengthen and trigger this reaction. A contemporary man is becoming a witness of a dramatic turn, occurred not only in a social reality but primarily in a reality of values. There is an attempt of creating the world in which there is no place for God. The Church as never before in its history is confronting paganism, which has great media power and huge political influence. Therefore

> the Church as a whole with its shepherds who have to set off and 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[1].

It is therefore worth considering the message of the faith of the Church in the world of media which are understood in a broader perspective. It is worth looking at catechetical documents in the issue, which clarify what transmission of the faith is.

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[1] Benedykt XVI, *Homilia podczas Mszy św. z okazji inauguracji pontyfikatu [Homily for the beginning of the Petrineministry of the Bishhop of Rome]* (24 April 2005): *AAS* 97 (2005), 710; *ORPol* 6 (274)/2005, p. 11.

1. Catechetical documents on the transmission of faith

The Church based on the Gospel and Tradition passes Jesus's teachings to the world to believe. It does this through its systematic lecture which is found in the Catechism. It is a specific form of the transmission of the faith, drafted up by the Magisterium of the Church. The Catechism must facilitate understanding and embracing the faith. What, then, do catechetical documents say about the catechism?

Catechetical documents include the doctrine of the Second Vatican Council and the teaching the popes. Documents drawn up during the pontificate of Pope John Paul II are essential in our considerations. One cannot make the considerations starting from the significant catechetical document, namely *Directorium Catechetisticum Generale*.

1.1. Directorium Catechetisticum Generale

In this document, it is noted that catechisms play an important role in the transmission of the faith. The Catechism in the transmission of the faith is to serve personal faith education and should include the teachings of the Church but interpretation of any theological school[2]. In addition, *Directorium Catechetisticum Generale* states that in editorial revision of the text of the Catechism one should pay attention to the following elements:
- texts should be the product of cooperation of many people who are familiar with both catechetical issues and theology,
- editors should be consulted by experts on other ecclesial and secular fields,
- listen to the local Church,
- assess texts which have been drawn up and then announce them officially
- adopt a necessary reform of the catechism after some time of usage[3].

One can notice that the catechism is to be drawn up to make its understanding easier. Moreover, the authors should take into consideration the voice of the local church.

1.2. Catechesi tradendae

The Apostolic Exhortation of John Paul II *Catechesi tradendae* underlines that those drawn up catechisms should have approval of the Church

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[2] Cf. *Directorium Catechetisticum Generale* (hereinafter DCG), Kielce 1997, no. 119.
[3] Ibid.

authorities. Nobody can develop a catechism without such approval, indeed call it as an official interpretation of the Church[4]. Exhortation underlines the necessity of drawing up good catechisms in cooperation between the conferences of bishops and the Holly See. Catechisms should cover faithfully the essential contents of Revelation adapted methodologically to contemporary times. The content of the catechism should transmit to "bring up generations of the new times in a strong Christian faith" (CT 50).

1.3. The Catechism of the Catholic Church and the Compendium KKK [KKK stands for Catechism of the Catholic Church (Polish: Katechizm Kościoła Katolickiego)]

The Catechism which was created at John Paul II's request constitutes, according to the *Fidei depositium* constitution, a lecture/a presentation of "the whole catholic teaching in the field of faith and morality"[5]. The aim of the catechism is to "present an organic and synthetic lecture of relevant and fundamental arguments of the Catholic teaching, including both faith and morality in the light of the Second Vatican Council and the whole Ecclesial Tradition. Its basic sources are the Sacred Scriptures, the Holy Fathers, liturgy and the Church's Magisterium. It is devoted to serve as a reference point for catechisms and compendia, which will be drawn up in different countries" (KKK 11). Its structure is as following:
  – The first part: *Confession of faith,*
  – The second part: *Sacrament of faith,*
  – The third part: *Life of faith,*
  – The fourth part: *Prayer in the life of faith.*

The Catechism in its structure reminds catechisms which were created after the Council of Trent, however, meet the requirements of a contemporary man. The teaching of the Church in the existential context of needs as well as difficulties which a contemporary man, the world and the Church itself experience[6].

The catechism has been drawn up according to the Biblical message, the Church's tradition and the teaching of the Church's Magisterium. In

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[4] Cf. *Catechesi tradendae* (hereinafter CT), Kielce 1996, no. 50.

[5] *Konstytucja Apostolska „Fidei depositium",* w: *Katechizm Kościoła Katolickiego [The Apostolic Constitution „Fidei depositium", in: the Catechism of the Catholic Church]*, Poznań 2004, p. 11.

[6] Cf. B. Twardzicki, *U źródeł katechezy. Podstawowe zagadnienia z katechetyki fundamentalnej i materialnej [At the sources of catechesis. Basic issues of fundamental and material catechetics]*, Przemyśl 2011, p. 387.

their statements, it takes into consideration Church post-conciliar theology. Therefore, the contents of the Catechism are seen as salvific Message which is dialogue-oriented. It has a Christocentric character in which a believer meets with God's call as the one in the person Jesus Christ, demanding an answer from a man[7].

The central content of the KKK is a deposit of the faith. The message of this deposit has a character of a personal dialogue between God and a man. God is the one who meets the demands of a human and waits for his/her free response. The content of the catechism is passed not only in an existential context of a human themselves but also in the context of the world and the Church. The Salvific Message is to be light and aid in solving problems of life[8].

The compendium for the Catechism of the Catholic Church has been drawn up. Andrzej Kiciński states that

> Compendium is the synthesis of the Catechism of the Catholic Church released in1992. It contains a synthesis of profession of faith of the Church and according to John Paul II constitutes a certain kind of *Vademecum*, which allows believers and non-believers, to the overall message of faith of the Catholic Church. The Compendium faithfully reflects the structure, content and language of the KKK and through this synthesis wishes to become an aid and as the same time an impulse in a full and profound cognition of the Catholic faith. There is a close relationship between the Compendium and the KKK, however, it possesses different characteristic and is a new form of the Catechism[9].

Although the Compendium is a thorough and certain synthesis of this what the KKK contains in terms of the content, it indeed possesses three essential attributes:

1. It reflects very closely the structure and the content of the KKK but it doesn't replace it. The compendium maintain a close relationship with the Catechism;

2. The Compendium consists of dialogues. A question is not an answer but a "provocation" of a dialogue with a teacher. Its function is to discover the call of God and to answer the God's call;

3. The last element are pictures which help to go into detail with regard to the content conveyed[10].

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[7] Cf. B. Twardzicki, *U źródeł katechezy [At the sources of catechesis]*, p. 387.

[8] Cf. ibid., p. 388.

[9] A. Kiciński, *Kierunki rozwoju katechizmów katolickich [Directions of development of catholiccatechisms]*, RPK 4 (59) 2012, p. 134.

[10] Cf. B. Twardzicki, *U źródeł katechezy [At the sources of catechesis]*, p. 399–400.

The Compendium constitutes the *Vademecum* for believers, thanks to which through the less complicated content they are to have an opportunity to grasp the whole Catholic faith. All believers are the addressees in order to find fresh drive to proclaim the Gospel and educate themselves or others in faith[11].

To sum up, it should be stated that the Catechism of the Catholic Church is a fundamental work for an interpretation and a message of the Catholic faith. It expresses the teachings of the Church in terms of the doctrine and morality. The compendium is a certain supplementation based on the KKK. It constitutes a work addressed to all Christians. Bishops, who are responsible for faithfulness to the Gospel, Tradition and the Church's Magisterium are the main addressees of the Catechism. Both works are an essential element of shaping and educating in faith.

1.4. General Directory for Catechesis

General Directory for Catechesis in the chapter II, points 119 to 136 deals extensively with the problem of catechism.. The document states that the Church has always formulated the truths of the faith, which in a short form have expressed the faith of the Church and what the Church lives[12]. The documents states with respect to *the Catechism of the Catholic Church* that the catechism is "an act of the Pope's magisterium" [General Directory for Catechesis (GDC) 120].

By virtue of the act, the Church synthesizes the essence of Catholic faith. At point 121, the document specifies the goal and the nature of the Catechism of the Catholic Church. The aim of the catechism is to limit and present Catholic faith in a comprehensive way. The catechism is also to serve "ecclesial communion", constitutes „a norm of teaching the faith" as well as a benchmark for catechisms and compendiums drawn up in different countries[13]. *The Catechism of the Catholic Church* depicts the faith professed, celebrated, experienced and meditated during a prayer[14]. John Paul II called continuously to practice faith in such a way.

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[11] Cf. Benedykt XVI, *Motu proprio w celu zatwierdzenia i opublikowania Kompendium Katechizmu Kościoła Katolickiego*, w: *Kompendium Katechizmu Kościoła Katolickiego [Motu proprio with a viewtoapproval and publication of the Compendium of the Catechism of the Catholic Church*, in: *the Compendium of the Catechism of the Catholic Church]*, Kielce 2005, p. 2.

[12] Cf. *Dyrektorium Ogólne o Katechizacji [General Directory for Catechesis]*, (hereinafter GDC), Poznań 1998, no. 119.

[13] Cf. GDC 121.

[14] Cf. GDC 122.

The important thing concerning the Catechism of the Catholic Church is its literary genre. Having said this, GDC underlines that:

– the catechism is an official text of the Church's Magisterium, which authoritatively collects fundamental events and salvific truths,
– the catechism collects this what is basic and common in the life of the People of God,
– the catechism is a universal one, offered to the Church as a whole, adaptations may refer to the fundamental texts included in the KKK[15].

The deposit of the faith and the content of the KKK is, as the Directory underlines, God's Ward protected in the Church. "Therefore the Church wants the Sacred Scriptures to take the most important place in the preaching ministry as a whole" (GDC 127). Furthermore, the Sacred Scriptures and the Catechism of the Catholic Church constitute the reference points for catechetical activity of the Church. The catechumens and all who have been catechized should rely on the Sacred Scriptures and the local catechism[16]. The teaching of Church Fathers also plays an important role in the deposit of faith. The teaching of Church Fathers as riches of the Church influences "the present catechumenal catechesis, enriching it both in its concept and its contents" (GDC 130).

At points 131–136 General Directory for Catechesis concerns local catechisms. This kind of a catechism should have a diocesan, regional or national character. It spracticality and positive convincing motivation is significant[17].

The local catechism is characterized by three things:

– has an official character,
– includes a limited and fundamental synthesis of faith
– constitutes a reference point for the catechesis[18].

All the above mentioned points are important because the catechism, together with the Sacred Scriptures is a doctrinal document which constitutes a lecture of the faith of the Church and serves its message. Social issues and a specific ecclesial situation which the particular Church experiences, are important in a local catechism. When drawing up local catechisms one should remember about enculturation and adaptation to mentality and needs of the local community. Moreover, catechisms should be of different articulations and structures, creative in a way of expressing the message of the Gospel[19].

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[15] Cf. GDC 124.
[16] Cf. GDC 128.
[17] Cf. A. Kiciński, *Kierunki rozwoju katechizmów katolickich,* „Roczniki Pastoralno-Katechetyczne", t. 4 (59) [*Directions of development of catholiccatechisms*, "Pastoral and Catechetical Yearbooks", vol. 4 (59)], 2012, p. 122.
[18] Cf. GDC 132.
[19] Cf. GDC 135.

Both the catechism of the Church as a whole and the local Church should create a unified whole in order to express the ecclesial communion and the faith of the one Church[20].

The Spirit of Renewal and the need of the Church to make the catechisms be created is clearly seen in documents of the Church after the Second Vatican Council. They are a synthesis and interpretation of the faith of the whole Church. The Catechism also constitutes a basis for sacramental teaching of the people who want to be baptized, as well as those shaped by their faith who want further studies. The Catechesis of the Church derives theological statements from catechisms and develops them. It acquaints the faithful with the faith by developing faith in all the aspects. Catechisms constitute an important element in teaching of the Church and play an important role in transmission of the faith, and also the media one.

2. Iconic media

Since 2007, that is the moment when the new iPhone was launched , we have had to deal with a new phenomenon which is depicted as „Web 2.0" or „Web 3.0" reality in a social community. Analysts, in a new informatics and terminological tangle, depicts a common phenomenon of community portals and the Internet as "new media". In order to clarify this chaos of terminology, one should focus on services which are offered by media. There are the following among various forms of providing information:

– a letter: it plays a significant role in „all new 'new' media", although it appears in a form of an inscription or a caption in many of them (blogs, Wikipedia, Digg, MySpace, facebook, Twitter);
– information: constitutes a goal but not a form of the message. Although information is fundamental content, informing is a goal (Youtube)
– social media networking: all the contemporary media have a social character through commenting on the films and photos which are placed and the entries which have been already placed (Facebook, Youtube, Twitter);
– politics and entertainment: each customer may become a manufacturer because of the large number of the subject and problems raised (blogs, YouTube, Digg, Facebook)[21].

One should notice that analysts of this reality adopt „new, new media" and such terminology, because of their availability and the diverse type of entertainment and the subjects discussed they also become control tools

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[20] Cf. GDC 136.
[21] Cf. P. Levison, *Nowe nowe media [New new media]*, Kraków 2010, p. 17–18.

on the part of the state or companies wishing to charge consumers or have a real impact on "image" of the political or moral world[22].

One of the basic possibilities of „new, 'new' media" is their dynamic character which allows to use different networking services and applications almost at the same time. Thanks to this, making use of them, one may join different forms of activities without any difficulties"[23]. New kinds of media in which a contemporary man may pursue multidirectional activities mainly include: blogs and blogging[24], Youtube[25], Wikipedia[26], Digg[27], Myspace[28], Facebook[29], Twitter[30] and Second Life[31]. It is impossible to discuss all the principles, and therefore they are only outlined.

Understanding „new new media" in the sense: „the Medium is the Message" goes beyond the process of communication. Many experts of the problem notices that media may influence on not only the information itself or its reception but simply it changes the world. They create completely a new culture, new reality in which a human lives. Saint John Paul II expressed this in his Encyclical *Redemptoris missio* in a perfect way where referring to cultural changes caused by media, stated that: " This is a complex problem because this culture originates not just from whatever content is eventually expressed, but from the very fact that there exist new ways of communicating with new languages, new techniques, a new psychology" (RM 37). In fact, media first transform social relationship and human mind, and only after there are means for the transmission of information.

It should be noted, that mass media are also a "window to the world" through which a human without leaving home, may watch what is happening outside. However, what he/she sees is not the reality itself but only its reflection, therefore mass media are called a mirror of reality. It causes the sense of authenticity in a recipient, that is, the conviction that what the message shows, actually happened. Sometimes, the conviction is so strong and suggestive that it is said there is an impression of being an eye witness, that is an impression of direct contact with reality to which the message relates[32].

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[22] See. E. M. Jones, *Libido dominandi. Seks jako narzędzie kontroli społecznej [Libido dominandi. Sex as a tool of socialcontrol]*, Wrocław 2013.

[23] P. Levison, *Nowe nowe media [New new media]*, p. 24.

[24] Cf. ibid., p. 38–45.

[25] Cf. ibid., p. 105–110.

[26] Cf. ibid., p. 136–150.

[27] Cf. ibid., p. 161–162.

[28] Cf. ibid., p. 174–177.

[29] Cf. ibid., p. 192–197.

[30] Cf. ibid., p. 207–213.

[31] Cf. ibid., p. 224–226.

[32] Cf. M. Mrozowski, *Media masowe. Władza, rozrywka i biznes [Mass media. Authority, entertainment and business]*, Warszawa 2001, p. 117–118.

Based on discussion about the role of media in the contemporary world and their influence on a human, it is worth mentioning Denis McQuail's a British author suggestion, of the theory in the field of mass communication. He created so called metaphors of the mediation of the mass media which explain by means of six pictures what media are, as an intermediary in contact with reality. According to this theory, media may thus be associated with: a window, a mirror, a signpost, a filter, a forum, a screen[33].

The media world undoubtedly constitutes an incredible attraction for contemporary man, for whom life is presented in a simplified way and at the same time intriguingly and in an extremely interesting way. Media open a world before them, often completely unknown, forwarding information about the world itself and enriching their knowledge (a window). One should remember that what a man sees in media is a reflection of the reality but not the reality itself (a mirror). Such image is distorted and these distortions simply result from the nature of media or are effects of manipulation. Media make interpretations of reality which is provided by them and influences what a human should think about the world (a signpost). One should realize that media do not show everything and they provide only selected subjects or images. A recipient receives image of reality which is somehow selected (a filter). Media do not influence what a human is to think but also what he/she is to think about in general. This makes a certain subject of manipulation[34].

One can see that media influence greatly a human, his/her way of thinking and also how he/she perceives his world. Undoubtedly, they also influence the fact how the faith of the Church is transmitted. One of the most dangerous things resulting from the presence of media in the public space, is the acceptance of explanation of people's attitudes based on films or TV programmes. Accepting such attitudes in an indiscriminate way leads to degradation of human life[35]. In this particularly difficult reality, the Church must find an appropriate place for evangelization and catechesis. Making use of media and restoring to a human an appropriate view of the world and the Church itself, is to fulfill an important mission.

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[33] See D. McQuail, *Teoria komunikowania masowego [Theory of mass communication]*, Warszawa 2007.

[34] Cf. W. Parfianowicz, *Media, czyli co: środki masowego przekazu? [Media, that is what: mass media?]*, Oaza no. 105, July-September 2012, p. 129.

[35] Cf. G. Łęcicki, *Media wizualne a katecheza: zagrożenia, wyzwania, zastosowania,* w: „Kultura – Media – Teologia" [*Visual media and catechesis: threats, challenges, applications*, in: „Culture – Media – Theology"], Warszawa 2011, no. 5, p. 76.

3. Church Catechesis in media

To understand what media are and how they function are important for evangelization and the transmission of the faith. One should not assess in a moral sense either positively or negatively. They simply exists and its efficiency depends on the way how they will be used. The Church sees the Lord's gifts in them and very clearly states that it would be guilty before God if it didn't use this powerful aid which human mind more and more improves and develops (EN 45). However, the instruction *Aetatis novae* states that apart from all good which mass media do and are able to do, «and may be efficient tools of unity and agreement but they may sometimes become an instrument of spreading a distorted vision of life, family, religion and morality – a vision which do not respect the true dignity and destiny of the human being»" Speaking about media, it is important to bear in mind that they bring about good as well as they pose all threats which are connected with them.

The means of mass communications play an important role in the service on behalf of dialogue with the contemporary world, in the field of culture and preaching the truth. They offer help in building people to people community. They also serve the work of evangelization and catechesis, convey the truths of the faith. In order to serve well it is necessary to take into account holistic personal development in conveying information which expresses itself in culture and has a transcendent and religious dimension. Speaking the truth should be the most basic activity of media. The principle of speaking the truth by the means of social communication also resulted in the Catechism of the Catholic Church. This is of an utmost significance and shows that the Church considers media as an important tool for evangelization and catechesis[36]. *The Catechism of the Catholic Church* states that "information conveyed by the means of social communication has remained in the service of common good. A society has the right to information and based on truth, freedom, justice, solidarity" (KKK 2494). The Church appreciating new technologies calls upon the editors, publishers to respect ethical principles in media coverage to make information serve the good of a human. It is also intended to serve the Gospel, which people working in mass media are obliged to proclaim.

New technology creates new possibilities of communicating understood as a tool of evangelization and work in the pastoral care. The Internet

> not only provides materials aimed at better information but familiarize people with interactive communication. Many Christians have already used this tool in a creative way exploiting its possibilities of evangelization, upbringing, internal communication, management and governance[37].

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[36] Cf. KKK 2494; 2497.

[37] John Paul II, List apostolski do dziennikarzy *Il rapido sviluppo* [The Apostolic Letter to journalists *Il rapido sviluppo*], 24 I 2005 r., n. 8.

Further St John Paul states in the aforementioned document that "apart from the Internet, it is necessary to use other new media and try all the possibilities of the traditional tools. Newspapers and magazines, different types of publishers, Catholic televisions and radios remain very useful in the whole panorama of ecclesial communication"[38].

In its catechetical ministry, the Church should notice the existing confrontation of the Christian message with the ideology of liberal media communication. Suggestive images, constantly repeated series, primitive models of behavior, brutal ideological message reinforce in human imagination a vision of life differing from the Gospel[39]. Therefore, it is necessary to remember that

> in the contemporary world there are a forest of antennas and repeaters growing on almost all roofs, sending to the four corners of the world and receiving all kind of information from everywhere. It is appropriate to ensure that the Word of the God will be heard among multiple messages. To proclaim the faith from roofs means nowadays to spread the Word of Jesus Christ in the dynamic world of media and by means of them[40].

It is necessary to underline that the Internet plays an important role in educating based on catechesis to receive the content coming from the communication media in everyday life. The Internet should become a new "forum of proclaiming the Gospel"[41].

> The Church approaches this new means of interpersonal communication with realism and trust. The Internet like other tools of communication, is a mean but not a goal itself. It may create perfect conditions for evangelizing under the condition that we will use it in a competent way, in full knowledge of its virtues and vices. But, above all, the Internet, as a tool, which provides information and arouses our interests may become an opportunity to meet the Christian message for the first time, particularly for the young who make use of cyberspace more and more, considering it to be their window to the world. For this reason,

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[38] John Paul II, List apostolski do dziennikarzy *Il rapido sviluppo* [The Apostolic Letter to journalists *Il rapido sviluppo*], n. 8.

[39] Cf. G. Łęcicki, *Media wizualne a katecheza [Visual media and catechesis]*, p. 77.

[40] John Paul II, *Orędzie na Dzień Środków Społecznego Przekazu 2001 r*., w: [*The Message for the World Communications Day* 2001, in:] http://www.opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/przemowienia/35_sdssp_24012001.html, access on 3 July 2017.

[41] John Paul II, *Orędzie na Dzień Środków Społecznego Przekazu 2002 r*., w: [*The Message for the World Communications Day* 2002, in:] http://www.opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/przemowienia/internet_12052002.html, access on 3 July 2017.

the Christian community should think how one can help specifically those who come into contact with Christianity by means of the Internet, to enable them to transit from the virtual world of cyberspace to the real world of the Christian community[42].

„Means of mass communication play an extremely important role in informing, development of culture and education in the contemporary society. This role is increasing due to technological progress, wealth and variety of information conveyed, influence on public opinion" (KKK 2493). It is necessary to remember in catechetical teaching that iconic media connect cognitive and emotional function together, which intensifies transmission and in this way medial message which influences public opinion is strengthened. As a result, the Church should use media in catechizing in order to strengthen faith formation and Catholic morality[43].

Since media engages a cognitive sphere as well as emotional one by means of the whole technical instrument, it is necessary to think how to discover non-verbal language? This will mainly concern image and visuality. Image has been present in the Church since its origin. Today it is necessary to interpret visual message and how to understand image in this digital world which serves the catechesis. This openness of theology to the visual world and acknowledgement of the phenomenon of modern media may show an interest of the Church in human culture modified in the media. Image is the main source of message in the media, and therefore the catechesis, but especially theology should deepen and develop this aspect of theology[44].

The catechesis, which passes on the faith and organizes it, is one of the most important tasks of the Church. It becomes a place for familiarizing those who are catechized with media. A classroom or a parish smaller room may become in the catechesis a place of an in-depth analysis connected with the truths of the faith and referring to modern media. An individual who is catechized may be taught not only how to use media but also how to both look critically at message content and evaluate them from the moral point of view.

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[42] John Paul II, *Orędzie na Dzień Środków Społecznego Przekazu 2002 r.*, w: [*The Message for the World Communications Day* 2002, in:] http://www.opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/przemowienia/internet_12052002.html, access on 3 July 2017.

[43] Cf. G. Łęcicki, *Media wizualne a katecheza [Visual media and catechesis]*, p. 82.

[44] Cf. W. Kawecki, *Nowa ewangelizacja w sferze kultury wizualnej*, w: K. Święs, D. Lipiec, *Polskie drogi nowej ewangelizacji [New evangelization in the sphere of visualculture*, in: K. Święs, D. Lipiec, *Polish ways of the New Evangelization*], Lublin 2014, p. 123–148.

If, in the catechesis and the process of evangelization, we want to make use of media in a good way and use them properly, one should speak about important things in the mass media. In addition, it is necessary to be able to consume media and receive them. It is easier to speak about faith in the Catholic media than in the secular ones. Thus secular media are the subject of evangelization. The catechesis should emphasize that it is necessary to discuss about important things and faith, because, based on it, a catechized person develops an attitude of faith. The catechesis organized in this way will be an opportunity to show one relation that the state of "speaking about God" reflects public awareness concerning religion[45]. At the same time, it is necessary to avoid confession of faith itself understood as a message of only strictly religious content. Christian values should be shown in a message which is not religious. Evangelization and a catechesis carried on in such a way may be also a place to evaluate critically content disseminated by the media from the moral point of view[46].

4. The catechesis in the electronic world

The contemporary world needs Jesus Christ as never before. Disappearance of interpersonal relations through technicization is highly visible. Therefore, the Church should be particularly alert to the problem of a catechization in the society overwhelmed with the virtual reality. Pius XII in the encyclical *Miranda prorsus* notes that „positive and supportive interest in new technical measures (…) by the Church" will contribute to "spiritual development for those who use them" (MP 45). On the other hand, St John Paul II emphasized that the communication media were "the main information and formative tool, the guide and the inspiration" (RH37) for contemporary generations. Youth and children rapidly learn the world of cyberspace which should serve to promote justice and interpersonal solidarity[47].

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[45] Cf. W. Kawecki, *Świat mediów areopagiem nowej ewangelizacji*, w: K. Święs, D. Lipiec, *Polskie drogi nowej ewangelizacji [The World of media as the Aeropagus of the New Evangelization*, in: K. Święs, D. Lipiec, *Polish ways of the New Evangelization]*, Lublin 2014, p. 123–148.

[46] Cf. G. Łęcicki, *Media wizualne a katecheza [Visual media and catechesis]*, p. 83.

[47] Cf. John Paul II, *Misja Kościoła w erze komputerów. Orędzie na XXIV Światowy Dzień Środków Społecznego Przekazu*, w: [*Mission of the Church in the computer era. The Message for the XXIV World Communications Day*, in:] http://www.opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/przemowienia/oredzie_ssp_1990.html, access on 9 June2015.

Nowadays the Internet should be considered as the most powerful media form. The world created by cyberspace constitutes a big challenge for the Church as well as a field of "seed bed preparation" of the Gospel. St John Paul II emphasized:

> For the Church, the new world of cyberspace is the call for a great adventure of using its potential for proclaiming the gospel message. This call is in the very heart of what means following the Lord's call an the beginning g of the new millennium in order to "go out into the deep": *Duc In altum* (Lk 5,4)[48].

Taking into consideration three matters resulting from using media, that is: distortion of the truth, addiction to media, questioning the Christian hierarchy of values[49], it is necessary to think what catechesis for a "techno-liquid" human should be like? Experts suggest that modern media, including the Internet should serve catechesis in carrying out the following tasks:

1. Transmission of a deposit of the faith;
2. Liturgical education;
3. Moral education;
4. Teachinghow to pray;
5. Education for life in a community;
6. Education for evangelising mission[50].

Upbringing preparing for life in a community seems to be the most difficult which should be done in work of transmission of the faith and catechesis in the era of electronic media. The Internet is an enormous sphere for attitude and behaviour individualization. Therefore teaching a young person that life in a community gives a lot of satisfaction is certainly difficult. To make a person who is catechized aware of the world of "relationship between closeness and trust and a deep faith"[51] is undoubtedly the most important task.

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[48] John Paul II, *Internet: nowe forum głoszenia Ewangelii*, w: [*The Internet: a new forum of proclaiming the Gospel*, in:] http://www.opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/przemowienia/internet_aut_12052002.html, access on 9 June 2015.

[49] See A. Lepa, *Media jako problem współczesnej katechezy*, w: [*Media as a problem of the contemporary catechesis*, in:] www.katecheza.episkopat.pl/download/Media_w_kat_i_ewangel.doc, access on 9 June 2015.

[50] Cf. P. Mąkosa, *Miejsce i rola współczesnych mediów w katechezie [Place and role of the contemporary media in the catechesis]*, RTK 5 (60) 2013, p. 120–121.

[51] P. Białek, *Jak młody człowiek staje się dziś uczniem Jezusa,* w: *Chrześcijaństwo w dobie smartfonów*, [*How a young person isbecoming a disciple of Jesus today*, in: *Christianity in the era of smartphones*], ed. P. Rączka, P. Gruszczyński, Lublin 2015, p. 69.

The Internet world enjoyed by young people distorts the sphere of interpersonal feelings in them[52]. It is worth paying attention to create personal bonds among people belonging to the Church community. The cybernetic world do not favour, contrary to what one might expect, a sense of communion. A human feels lonely, not integrated personally and thrown into a sea of constantly changing digital structures[53]. Faith and catechesis connected with the former should discover a world of interpersonal feelings in them. After all, the Church is a community and practices faith in a community, and a believer matures in this community to regard all the demands of the Gospel as his/hers. The Second Vatican Council in the Dogmatic Constitution on the Church *Lumen gentium* states that " what was pleasing to God was to sanctify and save people not individually, excluding all the mutual connections, but to adopt as his people.

This statement gives to the Church a catechetical direction in the world of the Internet. Catechesis is obliged to bring up young people in the community and for the community, benefiting from the virtual world, too. Community evangelization has also a virtual dimension, transferring to the reality of human life. In the world taken up by virtual reality, this task constitutes a certain difficulty but it seems to be one of the most important in the work of catechesis. Since instability of social structures has its source in modernity and technicization of life, the Church in catechesis is obliged to teach that the eternal truths of the faith and their development in the community constitute an antidote to the problem of individualization and loneliness in the net.

A community as a place where faith is transmitted constitutes an important element of the formation of a human. It is worth pointing out that a human as a social being develops their human qualities in the community. A need of being a part of a community lies in human nature. A human as an individual follows their vocation and reaches spiritual perfection in interpersonal relations[54].The Church teaches that a community becomes a school of Gospel lifestyle. It unites believers in the truth and faith. The truth which the faithful hear in a community should serve to widen borders of love and improve social life in love. To achieve this, a human needs a circle of people who through an exchange of attitudes and ideas adopt an attitude of Christian

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[52] Cf. P. A. Gruszczyński, *Być chrześcijaninem w epoce smartfonów*, w: *Chrześcijaństwo w dobie smartfonów*, [*Being a Christian in the age of smartphones*, in: *Christianity in the era of smartphones*], ed. P. Rączka, P. Gruszczyński, Lublin 2015, p. 25. See. T. Cantelmi, *Technopłynność, [Techno-liquidity],* p. 26–27.

[53] See J. Wiśniewski, *Samotność w sieci [Loneliness in the net]*, Warszawa 2003.

[54] Cf. B. Twardzicki, *U źródeł katechezy [At the sources of catechesis]*, p. 165.

Awareness[55]. Therefore, creating community mechanisms in the media sector to make the transmission of the faith, establish within the community. Media are and should be included in the transmission of the faith. They will play a significant role in building the faith in Jesus Christ in the world.

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[55] Cf. R. Kamiński, *Parafia wspólnotą wspólnot, w: Kościół w służbie człowieka,* red. W. Turek, J. Mariański, *[The parish as a community of communities, in: ed. W. Turek, J. Mariański, Church in the service of a humanbeing],* Olsztyn 1990, p. 207.

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Summary

TRANSMISSION OF FAITH AND REALITY OF MODERN MEDIA

Dechristianization is a new, yet fast progressing, phenomenon. It brings a set of challenges which should not be ignored, which essentially amount to questioning the right of the Church, which possesses the truth of Christ Himself, to teach in this truth. It is questioned whether the Church teaches really what Christ taught or whether it lives according to what it teaches. We can observe that pagan reaction to the Church wreaks great havoc. Mass media both strengthen and trigger this reaction. A contemporary man is becoming a witness of a dramatic turn, occurring not only in the society, but primarily in the realm of values. A community as a place where faith is transmitted constitutes an important element of the human formation.

It is worth pointing out that a person as a social being develops their human qualities living in a community. Therefore it is recommendable to create community mechanisms in the media sector so as to enable the transmission of the faith within the community. The media are and should be included in the transmission of the faith. They will play a significant role in building the faith in Jesus Christ in the world.

PRZEKAZ WIARY KOŚCIOŁA
A WSPÓŁCZESNE MEDIA

Dechrystianizacja stanowi nowe, a jednocześnie coraz szybciej postępujące zjawisko. Nie można ignorować wyzwań, które za sobą pociąga, a które można sprowadzić do kwestionowania prawa Kościoła, który posiada prawdę o samym Chrystusie, do nauczania w tejże prawdzie. Podaje się w wątpliwość, czy Kościół naucza naprawdę tego, czego nauczał Chrystus albo czy żyje zgodnie z tym, czego naucza. Można zaobserwować, że pogańska reakcja na Kościół sieje wielkie spustoszenie. Mass media zarówno wzmacniają, jak i wywołują tę reakcję. Człowiek współczesny staje się świadkiem dramatycznego zwrotu, nie tylko w rzeczywistości społecznej, ale przede wszystkim w świecie wartości. Wspólnota jako miejsce, w którym następuje przekaz wiary, stanowi ważny element ludzkiej formacji. Warto wskazać, że człowiek jako istota społeczna rozwija swoje ludzkie cechy w ramach wspólnoty. Z tego względu warto tworzyć mechanizmy wspólnotowe w sektorze mediów, by umożliwić przekaz wiary wewnątrz społeczności. Media są i powinny być włączone w przekaz wiary. Odgrywają one istotną rolę w budowaniu wiary w Jezusa Chrystusa w świecie.

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