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The parish as a place of the development of young people's faith

Initiation to Christian life and the formation of faith-inspired attitudes requires a constant search for new models leading to upbringing in faith, sharing it as well as maintaining, developing and enhancing it in the Church. This task cannot be completed by using the forms of evangelisation, pastoral ministry and catechesis accepted in the past. What is indispensable is to show new ways supporting the development of mature faith. In the new conditions of political, social, cultural and religious life, it is necessary to present a new model of a believer, paying special attention to a young person who has just begun his or her mature life, and is facing new challenges. As opposed to the earlier, traditional understanding of the catechetical and pastoral practice, focused on supporting the adherence to the Church of those Catholics who have belonged to it through their formation by Catholic society, family tradition or national adherence, the new social-political conditions in Europe have created the need to concentrate more on one's personal choice and conscious decision to belong to the ecclesial community, which includes the initiation of faith, the experience of its acceptance, the interiorisation its attitude and

constant formation. Thus it seems right to discuss the issue of the parish community as an environment focussing on faith development of young people. Firstly, we will present a search aiming to show new initiatives undertaken within the parish community. Secondly, we will emphasize the need to strengthen the development of young people's faith. Thirdly, we will highlight the parish community that initiates spiritual growth. Finally, we will highlight the meaning and importance of small Christian communities that contribute to the maturity of the youth's faith.

1. In search for new parish initiatives

Catechists and educators remind us that the direct impulse to form attitudes leading to mature faith is the person's decision and motivation,[1] allowing him/her to participate in the development of their faith in a fully conscious, free and responsible way. Only faith arising from a "freely" taken decision creates the willingness to act and gives him/her an opportunity to change their lives. Faith, oriented to "maturity in the fullness of Christ,"[2] gives meaning to life. In discovering this new meaning of life, young people should be supported by catechesis, which by providing an opportunity of conversion invites them to participate in the plan of salvation. Motivating the catechized, catechesis should not only make it easier for them to receive the grace to follow Jesus Christ, but primarily, make them come closer to Him, get to know Him, love Him, become friends with Him, and then build communion with Him. The decision to follow the Master of Nazareth, to whom catechesis directs its recipient, is not a single act of will but a ceaseless effort. It is shaped throughout the catechetical process, forming a mature faith by making it more and more

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1 Cf. J. Bagrowicz, *Edukacja religijna współczesnej młodzieży. Źródła i cele*, Toruń 2000; *Wychowanie religijne u progu trzeciego tysiąclecia chrześcijaństwa*, red. R. Chałupniak, J. Kostorz, Opole, 2001; J. O'Shea, V. Cosstick, D. Lundy, *Parish Project*, London 1992, pp. 1–4.

2 Sacred Congregation for the Clergy, *General Directory for Catechesis*, 56, http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html (04.07.2016).

conscious and living.[3] Thus youth catechesis can be a place where young people discover, experience and develop their faith.[4] Its essential role is not only to present the rational foundations of faith but rather to make it possible for young people to seek, ask questions, express doubts and gradually show them the perspective of the fullness of Christianity. The aim of catechesis is to build communion with Jesus Christ, in which the dynamism of the faith of the catechised can be discovered, assimilated and formed,[5] and the mystery of Christ studied in all its dimensions.[6]

The formation of the attitudes of the Christian faith requires a specific community in which the faith grows, matures and yields fruit. Especially young people need youth communities to develop their faith. Such communities give them support, help and consolidation. The environment in which the community of the Church manifests in the most concrete and vivid way is the local Church, and first and foremost, the parish. The theological approach assumes that the parish exists if it not only points to the Church, but if in it and through it both the local and universal Church exists, is made present and acts. For this reason, the correct picture and understanding of the Church is at the bottom of all deliberations on the parish as the environment of faith awaking, development and growth. If in a given parish, only the hierarchical and institutional understanding of the Church is emphasised, the concept of a closed, bureaucratic parish, based on legalism appears. In modern society, such an understanding of the parish cannot be accepted while attempts to a rigid maintenance of this approach have led to crises of the parish reality or in many cases, to a rejection of the parish by believers. Young people need the parish as a place where they can grow in faith and share it every day. They need a community where they can feel safe to express themselves, pose

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3 Cf. J. O'Shea, V. Cosstick, D. Lundy, *Parish Project*, London 1992, pp. 2–4.

4 Cf. John Paul II, Apostolic exhortation *Catechesi Tradendae* [CT], 20, http://w2.vatican. va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_16101979_ catechesi-tradendae.html (04.07.2016).

5 Cf. *Catechism of the Catholic Church*, 170, http://www.vatican.va/archive/ENG0015/__ P10.HTM (04.07.2016).

6 Cf. John Paul II, Apostolic exhortation *Familiaris Consortio* [FC], 9, http://w2.vatican. va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_19811122_ familiaris-consortio.html (04.07.2016); CT 5.

questions, seek and form their faith together with other young people.[7] That is why it is necessary to take up bold pastoral ministry and parish catechesis as well as to create in every parish space for the young.

2. Supporting the development of young people's faith

Man's faith has both a personal character, i.e. embracing all human powers, and a responsorial character since it is a response to God's call, a way to take real requirements of Jesus Christ, adopting life attitudes in accordance with God's word and their consistent implementation in life.[8] An act of Christian faith is something more than a simple affirmation of God's presence or an intellectual reception of the revealed truths. It is necessary that man accepts the personal God in His Son Jesus Christ, loves Him and is in daily contact with Him. If this were to happen, a young person needs to experience an encounter with God, to get to know Him, to accept testimonies of those who followed the path of faith before him/her. It often happens that the initiation to faith in a young person's life, which began in their family and continued through catechesis, sacramental life and liturgy, becomes insufficient. The transition from childhood to youth and then to adulthood poses a tremendous challenge.[9] A young

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7 Cf. A. Potocki, *Wychowanie religijne w polskich przemianach*, Warszawa 2007; J. Stala, *Punina postojanja osobe – civilizacija ljubavi u kontekstu postmoderne*, "Crkva u svijetu" 2015 No. 3, pp. 469–477; J. Stala, *Die Polen angesichts der Umbrüche im politischen und gesellschaftlichen Bereich. Ein Vierteljahrhundert nach der Unabhängigkeit Polens*, "The Person and the Challenges" 5 (2015) No. 1, pp. 191–199; J. Stala, *Den Jungen Menschen auf den Etappen Seines Lebenswegs Begleiten. Wesentliche Elemente der Jugendkatechese Johannes Pauls II*, "Angelicum" 90 (2013), pp. 945–960; J. Stala, *Die Freiheit – das besondere Kennzeichen einer modernen Jugende rziehung*, "The Person and the Challenges" 3 (2013) No. 2, pp. 193–207.

8 Cf. *Troska Kościoła o współczesną polską młodzież. Zarys problematyki*, red. A. Offmański, Szczecin 2008; A. Cybal-Michalska, *Tożsamość młodzieży w perspektywie globalnego świata. Studium socjopedagogiczne*, Poznań 2006; R. Czekalski, *Katecheza komunikacją wiary. Studium z katechetyki fundamentalnej*, Płock 2006; R. Łukaszyk, *Eklezjalny i osobowy wymiar aktu wiary*, "Roczniki Teologiczno-Kanoniczne" 41 (1994), pp. 11.

9 Cf. S. Kulpaczyński, *Psychologia rozwojowo-wychowawcza nie tylko dla katechetów*, Lublin 2009; J. Mariański, *Młodzież między tradycją i ponowoczesnością*, Lublin 1995; J. Mariański, *Sekularyzacja i desekularyzacja w nowoczesnym świecie*, Lublin 2006; M. Rusecki, *Fenomen chrześcijaństwa. Wkład w kulturę*, Lublin 2001.

person seeks answers to the question "who I am?" He/she tries to find their place in a group, family, society, as well as their identity. It may happen that in the period of teenage angst and rebelliousness against authorities that so far have been accepted, a young person gives up their faith, claiming that only children can have confidence in God and accept His existence. In this context, very important questions appear: How to make a young person who is experiencing a crisis of his/her identity be sensitive to God's existence? How to incline a young man or woman to trust in Jesus Christ? How to show God's love that complies with his/her ideals and desire for love?

Faith is a decision that involves the whole person: their body, perception, emotions, intellect, the development of will and morality as well as a spiritual growth. Faith is to be an encounter, dialogue, communion of love and life between a young man or woman and Jesus Christ. Only personal faith can lead to confidence, trust and dedication of oneself to Jesus Christ.

One of the risks to the faith of a young person is an excessive reference to emotions, which more often than none makes him/her focus on emotions and forget about other spheres, e.g. will and reason. Faith is a free response of someone who enters into a personal relationship with God. God respects human dignity and freedom,[10] and consequently, a young person can choose to follow faith or reject it. Choosing God means giving Him place in life, including both important and small daily matters. Faith in God is contradictory to any form of tyranny, any attempt to deprive man of their freedom and autonomy.[11] Because of that, directing a young person towards faith requires that their parents, guardians, catechists, priests and educators allow him/her to feel free but at the same time, let

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10 Cf. J. Bajda, *Konsekracja ciała w aspekcie powołania osoby*, in: Jan Paweł II, *Mężczyzną i niewiastą stworzył ich. O Jana Pawła II teologii ciała*, red. T. Styczeń, Lublin 1981, pp. 187–189; A. Nossol, *Teologia na usługach wiary*, Opole 1978, pp. 255–258.

11 Cf. L. Giussani, *Wychowanie do wolności*, in: *Pedagogika katolicka. Zagadnienia wybrane*, red. A. Rynio, Stalowa Wola 1999, pp. 184–189; A. Szostek, *Wokół godności prawdy i miłości*, Lublin 1998, pp. 160–178; S. Rosik, *Czy Kościół lęka się wolności?*, in: *Problemy współczesnego Kościoła*, red. M. Rusecki, Lublin 1997, pp. 423–433; T. Ożóg, *Kulturowe zagrożenie wychowania*, in: *Wychowanie chrześcijańskie a kultura*, red. M. Nowak, T. Ożóg, Lublin 2000, pp. 167–188.

him/her know that he/she can count on their support. Although a young person can sometimes misuse their freedom, wise educators allow him/her to have an area of freedom, trusting that some day he/she will discover their mistake and choose the right way. This is what puts freedom and the process of education at risk.[12]

However, one should remember that the relationship between a young person and God is also realised through the will that desires the good, and the reason that performs an act of faith. Faith needs understanding, rooting in reality and submission to grace, expressed in the performance of religious acts. Faith always assumes the believer's higher state of consciousness and responsibility for their religious life. Faith is justified by intellectual searches, existential questions posed, and doubts expressed. Then an objective faith is transformed into a fully personal faith. Such a response requires the supernatural support of grace, although it is only possible within the framework of personal order in which man transforms their whole nature to God.[13]

It seems that especially in our times, in the 21st century, young people find it difficult to accept the truth about the need to collaborate with grace. The propaganda of the media presents man as free, independent, self-confident, using more and more extensively technological achievements and having no need to refer to anyone else. On the other hand, the Christian faith is not and cannot be a purely human act; it is a divine-human act involving not only man, but above all, God. It is God Himself who calls man to respond to the appeal of love, to accept it and to serve God.[14]

Since God revealed Himself and unveiled to man the mystery of His Being and the inner life of the Triune God, the fundamental act of faith is confession of the truth about God the Father, the Son and the Holy Spirit. God who saves is the Father who wants man's salvation, and the

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12 Cf. J. Stala, *Wychowanie do rezygnacji wychowaniem do wolności*, in: *Dzisiejszy katechizowany. Stan aktualny i wyzwania*, red. J. Stala, Kraków 2002, pp. 308–323; A. Rynio, *Integralne wychowanie w myśli Jana Pawła II*, Lublin 2004; E. Tkocz, *Chrześcijańska formacja młodzieży w świetle orędzi Jana Pawła II na Światowe Dni Młodzieży*, Katowice 2005.

13 Cf. A. Rynio, *Integralne wychowanie w myśli Jana Pawła II*; S. Chrobak, *Koncepcja wychowania personalistycznego w nauczaniu Karola Wojtyły – Jana Pawła II*, Warszawa 1999.

14 Cf. C. Bissoli, *Jan Paweł II o systemie wychowania księdza Bosko*, Warszawa 2001, p. 81.

Son sent from the Father so that the renewal of all things be completed in Him through His Incarnation and humanity, and the Holy Spirit sent when the Son completed the work entrusted to Him by the Father. Faith in God who saves man through Jesus Christ must include trust. The mystery of God's love, who goes as far as to giving His own Son for man and who through his Son calls man to participate in His life – surpasses the abilities of man's reason. Thus, the acceptance of God's love in faith demands that man boldly and with all confidence entrust their existence to God as the One who is absolute Love and absolute Mystery, the One who wants his/her salvation. In his speeches, especially those directed to young people, John Paul II stressed that Christian life is not a consequence of faith but is its authentic realisation in man. Since salvation means God's love, revealed in Christ and through Christ, salvific faith must be faith through which love manifests in accordance with the principle: faith bears love and love bears action.[15]

In a faith-oriented relationship, God as the Teacher and man as a student enter into a dialogue of a deep, individual and personalist character. The grace of faith has a personal character not only because of its coming from God but also because it is directed to the person and given to every man in a personal way. Additionally, it helps people, as rational beings, to fulfil their vocations, fulfilling themselves on their paths towards perfection and holiness.

3. The parish inspires spiritual growth

When presenting the parish, we should remember about two aspects that are interlinked, creating one parish reality. The first aspect is its

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15 Cf. *Stworzeni do miłości. Jana Pawła II rozmowy z młodymi*, oprac. A. Sieradzki, Łomianki 1991; *Papież pielgrzym. Jana Pawła II przesłanie do świata*, red. A. Silvestrini, Warszawa 2001; *Przemiany religijności społeczeństwa polskiego*, red. W. Piwowarski, J. Styk, Warszawa 1993; *Religia i religijność w warunkach globalizacji*, red. M. Libiszowska--Żółtkowska, Kraków 2007; A. Ryk, *Pokolenie zmiany. Studium porównawcze wartości i perspektyw życiowych młodzieży włoskiej i polskiej*, Kraków 2004; *Religia w świecie współczesnym. Zarys problematyki religiologicznej*, red. H. Zimoń, Lublin 2000; *Problemy współczesnego Kościoła*, red. M. Rusecki, Lublin 1996.

institutional and organisational (also described as visible) reality thanks to which the parish is a perceivable, concrete and historical fact. The second aspect is an invisible, spiritual reality that makes the parish a community of faith, love, hope, praise, sanctification and service. This point of view on the parish highlights the fact that a given parish, as a living part of the particular and universal Church, living and reminding in Christ, in a supernatural way constitutes a community of the development of faith, love, hope, cult, which is called to participate in the mission of the universal Church and to build a new reality according to its Master's call. In this sense, the core and meaning of the parish, its vitality and development, depends on its unity with Jesus and on the formation of the whole community. Both realities: external and internal, institutional and communal, remain inseparable.[16]

Parishes often struggle with the problem of diversity of their parishioners, considering their sex, age, social background, education, profession, level of religiosity, needs and expectations, which makes it difficult to organise and conduct adequate pastoral activities. Some parishes focus on the general pastoral ministry, while others seek solutions concerning particular parish groups. Children's groups in the parish are quite common but youth ministry, realised responsibly, is frequently missing.

The diversity of religiosity among youth challenges the parish to organise many forms of youth ministry, depending on the recognized needs. A correct diagnosis of the situation of young adults in the parish, their needs, expectations and time possibilities allows us to seek adequate forms of pastoral ministry for them.[17] Considering the fact that the 21st century witnesses a serious weakening or even destruction of many milieus able to transmit the Christian faith while the religious knowledge, Christian values, rituals, traditions and norms are not transmitted through culture as it was in the past, we need to look for new circles supporting the development of faith of young people.

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16 Cf. J. O'Shea, V. Cosstick, D. Lundy, *Parish Project*, London 1992, pp. 11–13, 84–87; K. Jeżyna, *Moralne przesłanie nowej ewangelizacji. Wezwanie do odnowy Kościoła i świata*, Lublin 2002; J. Michalski, *Katecheza parafialna po Soborze Watykańskim II*, Olsztyn 1997.

17 Cf. J. O'Shea, V. Cosstick, D. Lundy, *Parish Project*, pp. 16–29.

Catechesis carried out with and for young people in the parish can be sometimes limited to catechesis taught before the sacrament of confirmation. However, this sacrament is more and more often called "youth's farewell to the Church." If catechesis related to the sacrament of confirmation is carried out in a formal, schematic way, focused on a set of questions and answers, rather than faith formation of the young people, it causes them not only stop going to church but also seeking their growth in the parish community. Many young people do not understand the purpose of receiving the sacrament of confirmation and its meaning in their formation towards Christian maturity. More often than none they look for a vibrant peer community where they could share their problems and doubts, or talk to a wise and oprudent priest. Therefore, if they do not find such a community, they simple leave the parish.

Small groups, associations, movements and religious communities can play an important role in the organisation of various forms of youth catechesis. Yet, such groups should be given more opportunities to act. Their importance ought to be recognised and they should be included in apostolic, evangelisation and catechetical activities.[18] It is important to add the evangelisation dimension to various forms of youth ministry, to initiate and propose meetings, groups or clubs that will meet young people's needs. At the same time, we should remember how important personal relationships are, how vital it is to establish contacts with young people, listen not only to their joys, desires and quests but also to fears, doubts, uncertainty and anxieties. This requires adequate training of catechists and priests so that they are more open to young people's needs. Of special importance are the sacrament of reconciliation and responsible spiritual guidance. A sacramental encounter is an opportunity to experience God's merciful love, to meet God who constantly offers Himself to people. The difficult time of passing from childhood to youth and then to adulthood is a Christian educational challenge, a call to return to the sources of complete and integral upbringing of young people.

Various forms of youth ministry conducted in the parish cannot be limited mainly to catechesis before the sacrament of confirmation.

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18 Cf. J. O'Shea, V. Cosstick, D. Lundy, *Parish Project*, pp. 2–4.

The important thing is to focus on the sacrament of the Eucharist, in which the ecclesial community manifests to the highest degree. The unity with Jesus Christ in the Eucharist leads to the unity of the whole parish community, opposing excessively individualistic Eucharistic piety. The ecclesial community, giving itself on the altar and participating in the spiritual feast, believes and witnesses – also to young people – that during Mass the offering of the Cross is made present and the mystery of the Word is fulfilled. The Eucharist is a reminder and commemoration of the past as well an actualization and announcement of the eschatological future.

4. The value of small Christian communities that contribute to the maturity of young people's faith

Young people's personal and faith development requires communities in which their faith is strengthened, matured and yields fruit. Moreover, communities give young people opportunities to satisfy their fundamental needs of bonds and relationships that can be found in ecclesial communities.[19] We should remember that one of the conditions of establishing a community is a conscious and voluntary consent to belonging to it. Membership in a small community, embedded in the parish, plays a vital role in the process of building communion with Jesus Christ alive in this community. Communion with God, as well as the unity of the members of the Church, constitutes the main pillar of Christian communities.[20] This pillar is built by love, as it is only because of love, true relations and the desire of sharing and being a gift to others are born.[21] The craving for love and communion, which give the sense

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19 Cf. H. Wrońska, *Katecheza a małe grupy szkolne i parafialne*, Lublin 2007.

20 Cf. John Paul II, Aostolic exhortation *Christifideles Laici* [ChL], 18–25; Apostolic Letter *Novo Millennio Ineunte* of His Holiness Pope John Paul II to the Bishops, Clergy and Lay Faithful at the Close of the Great Jubilee of the Year 2000, 42, https://w2.vatican. va/content/john-paul-ii/en/apost_letters/2001/documents/hf_jp-ii_apl_20010106_ novo-millennio-ineunte.html (08.07.20126).

21 Cf. FC 18; John Paul II, Encyclical *Ut Unum Sint*, 21, http://w2.vatican.va/content/ john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint.html (08.07.2016); *Gaudium et Spes*, 24, http://www.vatican.va/archive/hist_councils/

of fullness of life and happiness, is inscribed in the hearts of all people. That is why building a community contributes to the personal growth of its members and to the renewal of the whole Church.[22]

Pope John Paul II reminded us that one of the most significant aspects of the current condition of contemporary people is "the crisis of meaning" since many different cognitive perspectives are so proliferated that people do not know which one to choose. Being surrounded by a variety of information, facts and proposals, some doubt whether it still makes sense to ask about the meaning.[23] Young people are very sensitive in finding their place in society. Thus if they do not stop at the stage of "here and now," they pose questions about the sense of existence, their future and the value of life. They are often afraid of making a mistake and accepting something, trusting somebody who does not deserve it. "There are in the life of a human being many more truths which are simply believed than truths which are acquired by way of personal verification. Who, for instance, could assess critically the countless scientific findings upon which modern life is based? Who could personally examine the flow of information which comes day after day from all parts of the world and which is generally accepted as true?"[24] In this context, a small community, deeply rooted in the parish, creates an area of posing questions in a safe way, those questions that are fundamental and those that concern matters of daily life, ordinary events influencing young people's lives.[25]

The process of maturing in the faith is to be "realized *in communion* and *for the increase of communion itself.*"[26] The creation of a youth community

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ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html (08.07.20126); K. Wojtyła, *Miłość i odpowiedzialność*, Lublin 1986, p. 42.

22 Cf. K. Pawlina, *Nowa ewangelizacja i jej realizacja w Polsce po 1989 roku*, Warszawa 1995; K. Pawlina, *Młodzi z Janem Pawłem II u progu trzeciego tysiąclecia*, Warszawa 1997; *Młodzież a ewangelizacja w perspektywie wyzwań XXI wieku*, red. W. Nowak, Olsztyn 2000.

23 Cf. John Paul II, Encyclical *Fides et Ratio* [FeR], 81, http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091998_fides-et-ratio.html (08.07.2016).

24 FeR 31.

25 Cf. S. H. Zaręba, *Dynamika świadomości religijno-moralnej w warunkach przemian ustrojowych w Polsce (1988–1998)*, Warszawa 2003; *Religia – Kościół – społeczeństwo. Wyniki badań socjologicznych w 12 diecezjach 1996–2006*, red. W. Zdaniewicz, S. H. Zaręba, Warszawa 2006; Z. Bauman, *Moralność w niestabilnym świecie*, Poznań 2006.

26 Cf. ChL 14.

requires from its members their involvement motivation and time. An important thing for a young boy or girl who wants to build his or her sense of safety is to contribute to the operation of the community, to feel being its legitimate member through seeking answers to existential questions together, explanation of doubts, wise communication, presenting arguments as well as through prayers, reading the Holy Scriptures and taking up various forms of ministry to others.

Charisms given by the Holy Spirit, which encourage community members to assume different ministries and forms of service, are also a valuable gift.[27] However, it is indispensable to prepare young people to receive different gifts of the Holy Spirit and to develop them in and for the community. Both the activities of young Catholics and the charisms they have in a different degree support development of their Christian maturity. Young men and women, drawn by God's call and receiving the gifts of the Holy Spirit, need to create small communities, formation groups as well as prayer, liturgical, Bible, charity and other fellowships. It is important that they should receive there deep formation. If together with other young people, they are strengthened in the community, they – as "living" Christians – will give testimonies and encourage others to follow them. The witness of living faith experienced every day, the support received from other members of the community and permanent formation will make young people become increasingly responsible and mature members of the Church.[28]

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In many European countries, the parish community has been weakened or even abandoned by its members. In some cases only old people remain

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27 Cf. ChL 20.

28 Cf. *Dzisiejsza młodzież. Stan aktualny i wyzwania*, red. J. Stala, Kraków 2001; *Wychowanie młodzieży w średnim wieku szkolnym*, cz. I: *Wychowanie ogólne*, red. J. Stala, Tarnów 2007; *Wychowanie młodzieży w średnim wieku szkolnym*, cz. II: *Wychowanie religijne i katecheza*, red. J. Stala, Tarnów 2007; *Wychowanie młodzieży na poziomie szkół ponadgimnazjalnych*, cz. I: *Wychowanie ogólne*, red. J. Stala, Tarnów 2007; *Wychowanie młodzieży na poziomie szkół ponadgimnazjalnych*, cz. II: *Wychowanie religijne i katecheza*, red. J. Stala, Tarnów 2007; J. Stala, E. Osewska, *Anders erziehen in Polen. Der Erziehungs- und Bildungsbegriff im Kontext eines sich ständig verändernden Europas des XXI. Jahrhunderts*, Tarnów 2009.

in the parish. If it is to become an environment where young people can grow in faith, it needs to create proper structures so that the young can discover in it their own places where they can express their views, be catechised and active. The participation of young boys and girls in the ecclesial community should, at the same time, include elements of interpersonal communication, contact with God and undertaking various activities. The parish must be both a community of being and a community of acting. Based on their dignity and freedom, the youth ought to not only transform their ecclesial communities but also extend their involvement to all social structures, thereby thanks to their mature faith, build the objective good of every social group, nation and the whole Church.

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