A New Evangelization in the life of the family and the church

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ABSTRACT

The Church is at all times guiding the truth and credibility of the Gospel. Reflecting on the role of the New Evangelization in the family, it is worth stopping at the concept and meaning of the family. The family is holy, as St. John Paul II is a place where life is properly protected and can develop. The family is a community of people who aspires to eternal life. In Christian terms, the family is a community of parents and children built on the relationship of man and woman. As the Dogmatic Constitution on the Church of Lumen Gentium emphasizes, the family is referred to as the home church. This is where the functions of the Church are fulfilled: priesthood, royal and prophetic.

Keywords: New evangelization, family, Familiaris consortio, Lumen Gentium, Church, St. John Paul II

1. INTRODUCTION

The Church is at all times guiding the truth and credibility of the Gospel. It is she who is the heart of the whole Church and its activities. The family, which is the basic social unit, plays an important role in the Church's activity. It is in her that the first evangelization begins. An example of parents affects children who are evangelized directly through them. Today, more than ever, the Church must pay attention to the role of the family in self-evangelization. It is thanks to her that man is to experience the presence of the Resurrected Jesus Christ.
2. FAMILY DEFINITION

Reflecting on the role of the New Evangelization in the family, it is worth stopping for a moment on the concept and meaning of the family. St. John Paul II, teaching about the family, showed that "it is a sanctuary of life. It is holy and a place in which life, the gift of God, can be properly received and protected from numerous attacks, and can develop in accordance with the requirements of real human life." [24] In turn, in another place he emphasized that "the family is a divine-human community that is a living reflection of the mystery of the Church." [22] In the theological sense, the family is a community of persons, life and love, aiming together for eternal life. St. As Paul II emphasizes her relationship with the Church in the apostolic dimension. [25] Under the philosophical account, "the family as the basic community of parents and children built on the voluntary act of the contract of two people (man and woman), is oriented towards the realization of the good of the person.

Family relationships consist primarily of giving and receiving life, in an integral whole of all dimensions of life. [26] The family is a widely recognized form of human life realizing. Her task is to give birth and raise children as well as to secure material and spiritual existence. That is why dialogue between the clergy and the laity is so important. [11] An interesting concept in his article on the subject of the family is shown by Dawid H. Olson, whose definition includes three related dimensions: cohesion, flexibility and communication. The more they are connected, the more the family is satisfied. [9] Undoubtedly, religion affects family relationships.

The Church of Jesus Christ, through all the centuries of its history, has made the Holy Family of Nazareth a perfect model for all believers. Her life is an ideal for the life of a Catholic family.

Picture 1. Icon of the Holy Family of Nazareth
He paid particular attention to the need for prayer, frequent looking at the holy model and imitation of the Holy Family. Today we can see that in families, which have even slightly deviated from God, an erroneous hierarchy of validity can be noticed. That is why it is so important to have a personal relationship with Jesus Christ. [7]

Often the first place belongs to the material values that are put before the spiritual goods. Often these spiritual goods are of little importance to the family, although it must be emphasized that this is not always the case. This leads to people losing their self-esteem and losing their dignity. Sorrow and pain appear. They often break down and, in addition, feel helpless. Children without educators and models have difficulties in growing up, respecting human and Christian values and proper functioning in the community. Often they lack faith, which is the driving force of our mundane life. They begin to err, looking for other patterns that are far from the truth, leading you astray. Then it is stated that such a man went down the wrong path. This leads to the growing phenomenon of secularization and agnosticism among people. [4]

3. FAMILY AS A “DOMESTIC CHURCH”.

When we reach for the Dogmatic Constitution on the Church of Lumen Gentium, we see a new concept. She calls the family “the domestic church.” [29] The Constitution Lumen Gentium clearly defines the tasks of the family, as well as strongly emphasizes that the family participates in the mission of Christ. He emphasizes that the family contains not only the human but also the divine element. [10] The expression "Domestic Church" originates from the Acts of the Apostles, we can also come across them in the Letters of Saint. Paul.

The family is a place of value transfer. The early Christian author who spoke a lot about the family as a small church was Saint. Jan Chryzostom († 407). He instructed fathers and mothers about their pedagogical tasks and instructed how to evangelize the youngest.

Partnerships that ruled between husband and wife were important to him. [12] What's more, the husband is supposed to manage his wife, which leads to home harmony. [13] We can find similar content in the Colossians' Letter (Col 4:15). Here, the concepts "Church" and "domestic" are connected with each other, which indicates the awareness that the home is a place worthy of a local meeting for believers with Christ. Credibility and hospitality were the hallmarks of the "domestic church."

In this portrayal of the family as a domestic church, it is important to remember that this term should not be reduced; that he should not be understood merely to multiply religious practices, bypassing all the riches of internal values given by Christ to the family in his sacramental dimension and not presenting her spiritual dynamism, resulting from union and participation in the covenant of the Son of God with the Church community. Had the unfortunate fortune succeeded, the family would be deprived of a sense of inclusion in the reviving current of the mystery of life and resurrection, as well as unaware that the Spirit of God is the first to take the initiative of Christ's saving action by introducing family life into the orbit of the paschal powers.

We can confidently say that "domestic church is the smallest human community in relation to God through Jesus Christ in the Holy Spirit. At the same time, it is a unique place for realizing the basic functions of the Church, thanks to which he himself realizes himself, thus becoming the sign of the resurrected Jesus in the world. In the Dom Church, the spouses
perform a unique function. They are involved in the love of Jesus Christ. Which does not mean that the family is not at risk and vulnerable. Looking at American society, it is often seen that high levels of marital disruption remain the main factor in the American family experience. [5] Therefore, it is worth emphasizing the power of the marriage sacrament, which joins the spouses with Christ, thanks to which the spouses, included as the unity of the two into the spousal bond of Christ and the Church, are specifically gifted and obliged to perform functions appropriate to the Church, that is, the prophetic, priestly and royal functions. [2] All these premises indicate that the family is a small church that has a moral obligation to become part of the universal work of the New Evangelization.

![Picture 2. The sign of the “Domestic church”](image)

The future of the home Church largely depends on the Church's housework. St. John Paul II emphasized the new evangelization in the Church by referring to the teaching of the Second Vatican Council. [3] As Familiaris consortio emphasizes: "to what extent the family receives the Gospel, lives it and grows in faith, so it becomes a community proclaiming the Good News." It follows that the family is to be a teacher of faith for their children. It is parents who are to be the masters of spiritual life for their children. Parents not only have a moral obligation to raise children in faith, but also they are the most important formators of faith for their children. The correct process of evangelizing children leads to the future and they will be the carriers of the Gospel.

The family is called to carry out the Church's tasks. Without a family, one can not speak about the existence of the Church. It fulfills its vocation as a place of apostolate and evangelization. The Christian family of the 21st century, as a domestic church, is to overcome
not only external but also internal problems, such as religious indifference among family members.

4. FAMILY IN THE SCIENCE OF SAINT. JOHN PAUL II.

Showing the image of the family in the vision of Saint. John Paul II, it's worth visiting Familiaris consortio. Every day the family is exposed to various dangers resulting from the changing world. The Church's task is to help find the right path to God. Evangelization is to serve this purpose. St. John Paul II calls us to love another human being through God. We love sharing with others. According to him, the more you love, the more you do. We often forget to love because we are "sad." We feel lonely all the time, we are deprived of joy and hope. We are waiting for a miracle, and yet God helps us through people. It must be added that we do not notice this love many times. We should not look at the world so snobbishly. Unfortunately, many people isolate themselves from society and suffer. [2]

We can not remain indifferent. Just as in the family everyone helps each other, we should do so to our brothers and sisters, because the family starts in love. In this way, we love in the family of an invisible God through visible people. John Paul II wants us not only to love with thought, but also with deed. We must proclaim love, and I do not have to mention that what is so beautiful leads to the Creator. We are so often afraid to sacrifice for loved ones, and yet "Love that is ready to give a life will not die". This sentence can be interpreted not only literally, but also figuratively. Simply: just love, just want. [24]

Family for Saint John Paul II is a community of people "for whom the proper way of being is communion: communio personarum. The family as a community of people is also the first human "community". [27] The gift of self, which is the essence of conjugal and family love, is "the model and principle of giving the gift of self" to all other communities. "Communion and participation every day lived at home - write Saint. John Paul II - in times of joy and in difficulties is the most concrete and effective pedagogy for the active, responsible and fruitful inclusion of children in a wider society.” [19]

The family is the first environment where children are brought up. This marriage and family communion is a model for building interpersonal relationships, people and the community. St. John Paul II in the exhortation Familiaris consortio shows God's plan for marriage and family, in order to save and realize the whole truth and full readiness of these communities. [14] He teaches about the "mission and educational service" of the family. [20]
The Pope emphasizes that it is the parents' duty to raise their offspring. This is the most important reality, primary in relation to other educating entities, which excludes substitution. [15] Father of Saint, he teaches that the essence and task of the family is ultimately determined by love. This family is supposed to protect love, reveal it and pass it on. [16] Parental charity is the soul and norm in parenting in the family. The fruits of this love are tenderness, permanence, goodness, servitude, selflessness and the spirit of sacrifice.

St. John Paul II shows the family as the basic educational and upbringing environment. Indicates the following family functions, which is:

a) "the school of richer humanity";
b) a community that serves life;
c) "the first and primary school of socialization";
d) "cradle and the most effective tool for humanization and personalization of society".

[17]

According to the Pope, education should be based on the family. As he emphasizes, the future of people is included in the family, which is a common way to human development. It is a special, unique and unique way, just like every man is unique. We owe the family to the very fact of being a human being, and the life of nations, states and international organizations runs through the family. [27]

The family being the first and natural model society by giving daily witness to life and words is able to show the integral upbringing of children and young people. The family as a community of persons where love is the norm and the principle of life should educate for dialogue, meeting, participation in social life, respect for the law, solidarity and peace by cultivating the fundamental virtues of justice and love. [21] St. John Paul II, addressing the issue of the family in the life of the modern world, its role and function, appears to be, as it were, its Reliable Guardian and Guardian.

**Picture 4.** Catholic family with children
5. POPE BENEDICT XVI AND THE NEW EVANGELIZATION.

On February 2, 2011, a document was prepared for the next Synod of Bishops, XIII Ordinary General Assembly, entitled: The New Evangelization for the Transmission of the Christian Faith - Lineamenta. The document contains proposals for matters and problems to be analyzed for the duration of the Synod on the subject of the new evangelization. Archbishop Nikola Eterović, secretary general of the Synod of Bishops, pointed out that the synodal assembly will aim to determine what the current situation in particular Churches is in order to lay out new methods and forms of expression of the Good News in communion with Benedict XVI with a view to communicating it to the contemporary a man with new enthusiasm.

We live in a new evangelization. Lineamenta calls all believers to readiness. They must be able to react to these signs of the times in a new way - in the spirit and action, in other words in the spirit of a new evangelization. All believers must learn how to master and implement a long-term change, keeping as a reference the requirement for evangelization. The process of proclaiming faith in Jesus Christ is inextricably linked to the testimony and personal development of the faith of the evangelizing person. It is done most fully in full and healthy families. The family, by passing on the faith which lives, gives testimony of it. The subject of preaching the Gospel is the whole Church, which manifests itself in the local Churches, which are both fruits of this proclamation.

The Christian experience is important, which consists in the need to stop the problem of the process of initiation into the Church community. He notes that new methods should be developed to involve parents of young children who will be baptized and, in addition, sensitize priests to the issue of the formation of adult catechumens. Speaking of other sacraments of Christian initiation: First Holy Communion and Confirmation. Benedict XVI notes that such proclamation of the kerygma tends to convert them, prepare them for introduction, deepen their faith and incorporate them into the Christian community. In the Lineamenta document, we read that evangelization and the introduction of faith are accompanied by the Church's educational activity towards the world. Benedict XVI notes that "thanks to the involvement in education, it helps to understand the deep content of basic human experiences, such as: natural conception, the right to life and natural death, etc.

What is extremely important is the concern of the evangelizers for their formation. The need for spiritual formation, a school of faith in the light of the Gospel of Jesus Christ, under the direction of the Spirit, to experience the fatherhood of God. Only those who submit themselves and submit to evangelization, who is willing to be renewed spiritually through encounter and life union with Jesus Christ, can evangelize. [6]

Lineamenta is a document of great importance and importance for the contemporary Church. He emphasizes the importance of proclaiming the kerygma in the work of the new evangelization, defining and defining the scope, the place of its service.

The second document, which speaks of the new evangelization, is the apostolic letter of Benedict XVI, who wrote on October 11, 2011, in the form of the motu proprio, Porta fidei - The Door of Faith, in which he proclaimed the Year of Faith.

The Pope recalls the threefold rule of virtue, clearly indicated by Saint Paul: faith, hope and love, and the superior role of the latter. It shows the necessity of deeds of mercy flowing from faith.
The Pope places a strong emphasis on the testimony of believers. The renewal of the Church will come through daily living in accordance with the Gospel of Christ. Such a testimony, thanks to the fact that in Jesus Christ there is full sense of all anguish and longing of the human heart. It helps contemporary people discover joy in faith and find enthusiasm in experiencing faith. This experience of relationship with God can only take place when it is experienced as the experience of love received, and faith becomes a new criterion of thinking and action that transforms all life.

Pope Benedict XVI and his darkened pages. In this way, he supports Him. Therefore, lead all the poems to the goralish direction of Christ, "who leads in the faith and perfects it" (Heb 12: 2).

The Pope puts a strong emphasis on the need for systematic and frequent familiarization with the speeches, homilies and other speeches of the Holy Father, in order to deepen his faith. In addition, the National Bishops' Conferences are encouraged by the Congregation to organize study days dedicated to faith, personal testimony about it and passing it on to new generations. At the same time, the bishops must evoke in themselves a new awareness of the teachers' ministry that bears upon them and heralds of faith.

The Instrumentum laboris document shows that the main purpose of evangelization is the transmission of faith, and evangelization itself is the normal activity of the Church. In the Introduction, the authors of this document outline the general state of the Church before the assembly of the XIII Synod of Bishops, set reference points for the convening of the synod, the expectations that appear in relation to the synod, and the themes of the synodal assembly. Then follows a brief historical outline of the new evangelization from the Second Vatican Council. [23]

Already in point 18, the document clearly states that Christian faith is not a set and moral principles, but "a real encounter, a relationship with Jesus Christ".

The Church can not ignore the fact that every human being expects to know the true face of God and wants to live in a friendly relationship with Jesus Christ today. " That is why it is so important to appreciate shaping a new generation and educating it in family values. This work of the new evangelization undertaken in families gives birth to new members of the Church. This testimony is the foundation of the new evangelization. The proclamation of the kerygma, which is based on the witness of life, is the proclamation of the word of God.

The Gospel gives hope and joy to every person who preaches and listens to her. An important statement is also that the new evangelization does not mean the proclamation of the "new Gospel", but it is an adequate response to the signs of the times, for the needs of modern people and nations."

We see how a very important problem, the mission is a new evangelization, not only in the life of the family or the parish community. It is also important for the Holy Father to revive his faith in the life of the whole Universal Church. In the first place, the new evangelization is to lead a live encounter with Jesus Christ, the only Savior of man. He puts great emphasis on personal commitment and authentic testimony of life according to the words of the Gospel.

Through this ministry, evangelisers are to share what they have the most precious, a relationship with a living God. [18]
6. CONCLUSIONS

Summing up, in this article I wanted to show the importance of evangelization in the life of a family. One can not speak about the existence of the Church in isolation from family life. The documents of the Church Familiaris consortio or Centesimus annus indicate this very strongly. Over the years, we have seen a strong fight for the definition of a Christian family. The family as a basic unit of human functioning and development gives man the opportunity to grow. It is in her that man can grow spiritually and intellectually.

The family is attacked at every step in the life of a modern man. It is important to defend it from the very beginning - building the correct definition of the family. The family is a community of parents (a man and a woman) who pursue a common goal - the birth and education of their offspring.

The holy family of Nazareth is a model for Christian families. In Christian terms, the family is to be a kind of home church. It is to convey spiritual values to new members of the Church. The family itself is a teacher of faith for their children. The love that connects the family is love. It results in a sense of closeness, trust, goodness, selflessness.

![Intergenerational Family](image)

**Picture 5. Intergenerational Family**

**References**


