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Evangelization and Formation of Readers of the *Niedziela*
Catholic Weekly in Its Local Edition: *Niedziela. Kościół*
nad Odrą i Bałtykiem (2016–2020)

ABSTRACT

The text is a result of a research project titled “The significance of parish-distributed press for the evangelization and formation activities of the Szczecin-Kamień Church (2016–2020).” The project was realized by members of the Department of Media Evangelism of the Institute of Journalism as part of the basic statutory activity of the Faculty of Philosophy of the Jesuit University Ignatianum in Cracow. Indicating the need for this research, it is worth noting that already several years ago, the Archdiocesan Archives in Szczecin planned a pastoral study on the topic of “Libraries and parish press in the Szczecin-Kamień Archdiocese,” which was not implemented.

The purpose of this study is to find an answer to the question of whether evangelization and formation of the *Niedziela* Catholic weekly readers is carried out through the message. The presentation of the 2016–2020 editions of the Szczecin-Kamień *Niedziela* delivers a positive answer: yes, by learning the thoughts and facts provided, the faithful of the archdiocese were able to engage more consciously and with greater commitment in the works of evangelization and formation that applied to them. The first part of the study is an explanation of what evangelization and formation activities that are mandatory for Catholics consist of and the necessity of using the means of social communication to carry out these activities. The second part describes content filling the eight pages of the weekly message addressed to the Roman Catholic Church on the Oder and Baltic were filled. The message included the teaching of the diocesan bishop, descriptions of the ways in which the faithful engage liturgically, accounts of archdiocesan and parish activities, in addition to the social teaching of August Cardinal Hlond and Stefan Cardinal Wyszyński. The third part of the article juxtaposes elements that make up evangelization and formation activities with content directed to Catholics in the weekly paper distributed in parishes. In this way, it was shown that each reader could not only witness the process of evangelization

and formation taking place in the Szczecin-Kamień Archdiocese, but also get involved in it.

KEYWORDS: Evangelization, formation of Catholics, Catholic press, weekly *Niedziela. Kościół nad Odrą i Bałtykiem*.

STRESZCZENIE

Ewangelizacja i formacja czytelników tygodnika katolickiego *Niedziela* na łamach edycji *Niedziela. Kościół nad Odrą i Bałtykiem* (2016–2020)

Tekst należy do publikacji będących wynikiem realizacji projektu badawczego zatytułowanego „Znaczenie pism parafialnych dla ewangelizacyjnej i formacyjnej działalności Kościoła szczecińsko-kamińskiego (2016–2020)”. Zrealizowany został przez członków Katedry Ewangelizacji Medialnej Instytutu Dziennikarstwa w ramach podstawowej działalności statutowej Wydziału Filozoficznego Akademii Ignatianum w Krakowie. Wskazując potrzebę realizacji tych badań, warto zaznaczyć, że już kilka lat temu w Archiwum Archidiecezjalnym w Szczecinie zaplanowano duszpasterskie badania na temat: „Biblioteki i prasa parafialna w archidiecezji szczecińsko-kamińskiej”, które nie zostały zrealizowane.

Celem niniejszego opracowania jest znalezienie odpowiedzi na pytanie, czy przez lekturę katolickiego tygodnika dokonuje się ewangelizacja i formacja odbiorców przekazywanych w nim treści. Prezentacja przykładowych treści edycji szczecińsko-kamińskiej tygodnika „Niedziela” z lat 2016–2020 przekazuje do pozytywnej odpowiedzi: dzięki poznawaniu przekazywanych myśli i faktów wierni wskazanej archidiecezji mogli bardziej świadomie i z większym zaangażowaniem włączać się w obowiązujące ich działa ewangelizacji i formacji. Pierwszą część opracowania stanowi wytłumaczenie, na czym polegają zarówno obowiązujące katolików działania ewangelizacyjne i formacyjne, jak i konieczność wykorzystywania środków społecznego komunikowania do przeprowadzania tych działań. W drugiej części opisane zostały treści, którymi wypełnionych było osiem stron cotygodniowego przekazu kierowanego do Kościoła nad Odrą i Bałtykiem. Przekaz ten zawierał nauczanie biskupa diecezjalnego, opisy sposobów liturgicznego zaangażowania się wiernych, relacje z działalności o zasięgu archidiecezjalnym i parafialnym, społeczne nauczanie kard. Augusta Hłonda i kard. Stefana Wyszyńskiego. W trzeciej części artykułu zestawione zostały elementy tworzące działanie ewangelizacyjne i formacyjne z treściami kierowanymi do katolików na łamach rozprawianego w parafiach tygodników. W ten sposób pokazano, że każdy z czytelników mógł nie tylko dostrzec dokonujący się w archidiecezji szczecińsko-kamińskiej proces ewangelizacji i formacji, lecz także zaangażować się w niego.

SŁOWA KLUCZE: ewangelizacja, formacja katolików, prasa katolicka, tygodnik *Niedziela. Kościół nad Odrą i Bałtykiem*

1. Introduction – the Church teaching on the duty of evangelization and formation of the faithful through media

The presentation of the issue indicated in the title should begin with a description of evangelization and formation carried out in the Church. A proper understanding of these concepts will make it possible to diagnose the importance of the Szczecin-Kamień edition of the *Niedziela* Catholic weekly in the spiritual development of the readers of this periodical. The evangelistic activity of believers in God is explained by the following truths:

- Paul VI defined evangelization as proclaiming Good News to all areas of mankind; it is through the reception of evangelizing message that a new humanity can be made.
- The papal teaching on evangelization also includes an explanation of the process of transforming people to make each of us into a “new man” (cf. Colossians 3, 9–10). This process involves not only proclaiming Christ’s teachings to people – both believers and non-believers – but also influencing them to shape their lives according to the Gospel. The Savior’s teachings should therefore influence people’s criteria of judgment, hierarchy of good, attitudes, thinking, motives of conduct;
- the implementation of arousing faith in one’s neighbors, strengthening it and developing it, is incumbent on all believers in Christ. The Teacher from Nazareth commissioned this task to his disciples in the command: “Go into all the world and preach the gospel to all creation” (Mark 16, 15; cf. Matt. 28, 19).

The formation activities of the Church is described by the following truths:

- The formation activities of the Church are described by the following truths:
- John Paul II defined Christian formation as a continuous process of personal maturation and conformation to Christ, according to the will of the heavenly Father, under the guidance of the Holy Spirit. It is therefore a realization of the call to holiness, which is universal for all Christians. Moderating the toil of formation of the faithful should be among the priority tasks of a diocese; for the pastoral efforts indicated in the pastoral programs of the ecclesial communities should be aimed at it.
- In the papal teaching, it was pointed out that formation is the duty of all people (and not just the privilege of a select few) and is carried

out in the following dimensions: spiritual (experiencing intimacy with Jesus Christ, fidelity to the will of the Father and devotion to one's neighbors in love and justice through the sacred liturgy), doctrinal (deepening faith, strengthening hope), human (developing human values for a truly Christian life – justice, honesty, sincerity, kindness and strength of spirit). The basis for the Christian perfection thus acquired is the Holy Scriptures and the teaching of the Church, the reception of the Holy Sacraments and the use of spiritual direction.

Pope Paul VI made it clear that in carrying out each of these Christian works – both evangelization and formation – it is necessary to use the media. When media are used in the service of the Gospel, then the scope of communicating the Word of God is expanded and the audience for the message of salvation is definitely increased. “The Church would feel guilty before the Lord if she did not utilize these powerful means that human skill is daily rendering more perfect. It is through them that she proclaims ‘from the housetops’ (Matt. 10, 27) the message of which she is the depository. In them she finds a modern and effective version of the pulpit. Thanks to them she succeeds in speaking to the multitudes” (Maciaszek, 2012, pp. 8–17; Maciaszek, 2013, pp. 68–69).

2. The good news of salvation and ways of conforming to Christ in the edition of *Niedziela. Kościół nad Odrą i Bałtykiem* – a case study

The content selected from 2016–2020, arguing for the evangelizing and formative role of the weekly will be presented in four groups: (1) the teaching of Archbishop Andrzej Dzięga; (2) content devoted to the experience of the liturgical year; (3) coverage of current events in the diocese, (4) the teachings of August Cardinal Hlond and Stefan Cardinal Wyszyński, Primate of Poland.

2.1. Teaching of the Shepherd of the Church of Szczecin-Kamień, Archbishop Andrzej Dzięga

Important guidelines were provided in short notes from Archbishop Dzięga, printed at the top of the first page. The column was titled *Mysł na tydzień* [Thought of the week]. Addressed to diocesans, the message would deal with man's relationship with God, Mary, and one's neighbors.

Examples of these pastoral instructions on how to deepen one's relationship with the Holy Trinity and the Blessed Virgin Mary are following:

- God is always close to every person and bestows many gifts that must not be rejected or wasted (Dzięga, 2017c, p. 1);
- the Christian vocation is to speak in the name of the heavenly Father (Dzięga, 2019 b, p. 1).
- a relationship with Christ bears the fruit of seeing the Gospel way of God's hope – the way of humility (Dzięga, 2019a, p. 1);
- it is a great benefit for a person to open up to the charisms of the Holy Spirit and undertake additional work in the name of God (Dzięga, 2018b, p. 1);
- looking into the history of our nation, we gain the conviction that Mary takes care of us and encourages us to entrust our lives to her (Dzięga, 2016b, p. 1; Dzięga, 2016f, p. 1); constant love and trust in the Mother of God allows us to remain faithful to the faith of our forefathers (Dzięga, 2020, p. 1); closeness to her allows you to get closer to Jesus and be a joyful and good person (Dzięga, 2016d, p. 1; Dzięga, 2016a, p. 1);
- prayer provides an opportunity to win in the most important struggles (the head of the local Church emphasizes its value not only for the individual human being, but also for the entire nation; the Poles, like any society, are facing many challenging and decisive struggles, the victory in which is influenced by prayer) (Dzięga, 2017a, p. 1).

An example of the archbishop's instructions to take care of revitalizing relationships with one's neighbors can be seen in the following:

- God's intention is to unite everything that is in the heavens and that which is on earth in Christ (recalling the thought from Ephesians 1,10 reminds us of the fact that Christ ushers in an era of peace with God and between people) (Dzięga, 2016e, p. 1);
- the attitude of persistence in conjugal and parental love is made possible by prayer and in persistent action that flows from it (Dzięga, 2017b, p. 1);
- in a God-based family – grounded in God's law and love – there is no violence (there is love, consent, cooperation, hope, a sense of security – God himself) (Dzięga, 2016c, p. 1).
- there is a need to return to responsibility both for oneself and one's neighbors (it should not be forgotten that it is God who gives parents a child, and they are the first to be responsible for him or her) (Dzięga, 2018a, p. 1);
- A Christian should maintain serenity, fill the world with joy, goodness and love (Dzięga, 2016g, p. 1; Dzięga, 2016h, p. 1);

- in daily life, it is important to act together in the name of God: to join forces, minds and hearts (Dzięga, 2016i, p. 1).

2.2. Content related to the liturgical year and formation

Another aid to the weekly's readers in walking the path of salvation was undoubtedly provided in the content related to the liturgical year, through which liturgical formation was carried out. Examples include descriptions of the times of year as experienced in the Church. These included the Marian year, St. Albert Chmielowski year, the Year of Divine Mercy or World Day of the Sick. Thanks to reading the weekly magazine, the faithful learned not only that the inauguration of the Marian Year in the archdiocese took place on October 13, 2016, but also that it was proclaimed in view of the upcoming 100th anniversary of the Blessed Virgin Mary's revelation at Fatima, and that penance, prayer, and devotion to the Immaculate Heart of Mary was a part of it. All these attitudes are embodied in the Holy Rosary (Wejman, 2016a, p. 1).

In *Niedziela. Kościół nad Odrą i Baltykiem*, the inauguration of the Year of St. Albert Chmielowski was presented, as the Marian Year had been. It took place on the solemnity of the Nativity of Our Lord 2017, and was held – by decision of the Parliament of the Republic of Poland and the Polish Episcopate – on the occasion of the 100th anniversary of the saint's birth.

Therefore, it is worthwhile for us to familiarize ourselves with one of the most important figures of modern times, trying to relate him also to the contexts of our archdiocese, where we see the manifestations of the veneration of this saint and the works of mercy carried out under his protection in a small but undoubtedly important dimension (Gołębowski, 2017b, p. 7).

The coverage of the ceremony explained the rationale behind the decision to announce a year of St. Albert, which was a need for the continuous development of the spiritual life of Christians. This saint could and should have an impact on the modern world, the life of the archdiocese and the pastoral activities implemented.

A similar question about the desirability of indicating the nature of a particular year was answered regarding the Year of Mercy. It was a time (started on December 13, 2015 in the archdiocese) when – in selected churches – one could obtain a plenary indulgence (Rynkiewicz, 2016, p. 1). The reminder of this gift, God's absolution from temporal punishment for

sins that have been forgiven as to guilt, was an important signpost for readers on the road to heaven. The content in that year hinted at the proper way of life for Christians, which becomes an impetus for imitation; these involve the consideration of God's mercy and the practice of active love toward one's neighbor, that is, works of mercy toward the soul and toward the body (Gołębiowski, 2016b, p. 6).

Regarding the church year, readers of *Niedziela* were informed about the World Day of the Sick, which falls each year on February 11, its origins and the Good News for the suffering that is recalled at the time. To discover the meaning of suffering is to carry the cross with Christ, to offer our painful experiences for our neighbors, to revive the desire to help those in need – both spiritually and externally – to stimulate love and to perform works of mercy. The reception of the Holy Sacraments by the sick (Penance and Reconciliation, the Eucharist, Anointing of the Sick) and the Church's prayer for their intentions is included in the proper experience of this day. For they are His treasure (Orzech, 2017, p. 1; Orzech, 2016, p. 5).

Additionally, a discussion on the nature of special days in a given week or the services being celebrated during the given period of the liturgical year was contributing to the liturgical formation of the weekly's readers. Examples include Ash Wednesday and Bitter Lamentations. Ash Wednesday, it is written, begins the Lenten journey, and the signpost placed on this itinerary is constant conversion, turning to the Lord God. The way is through prayer, fasting and almsgiving (Suszyński, 2016, p. 2). Bitter Lamentations, on the other hand, have been written about not only regarding how this devotion came about and developed (Skrobańska, 2016b, p. 1), but also in relation to the need to meditate on the Passion of Christ: "Christianity in its noblest form does not so much try to intellectually explain the mystery of pain and suffering as to transform the bitterness of grief into ardor of the heart and specific help to one's neighbor" (Skrobańska, 2017, p. 1).

The liturgical formation of the local faithful was permeated by content discussing acolytes and extraordinary ministers of the Holy Communion. Each of them performs special tasks in the parish-level community of the Church, through the implementation of which the faithful perfect themselves in sanctity. Thanks to the articles, readers were able to find answers to what the service of the acolyte at the altar and outside the altar is; how he helps the sick and suffering; what the rite of the acolytes consists of and what the content of the prayers said during it is; what the service of the extraordinary minister of Holy Communion consists in and how it differs from the tasks assigned to the acolyte (Szewczyk, 2017a, pp. 3–4; Szewczyk, 2016, p. 2). The need to know the answers to the above questions is justified, for example, by Adam Szewczyk (2016, p. 2), the author of these

texts: “The ministry of Communion Auxiliaries ... has become a fairly permanent part of the life of our Church and no longer causes the faithful to be surprised, which stemmed from their previous absence from parish communities, or by their ignorance of who they are and what they are called to do.”

Recipients of the press coverage received similar knowledge of the person and ministry of the lector. Based on the introductions to liturgical books – the Roman Missal and the Lectionary for Mass – and the instructions of the Episcopate of Poland, the following questions are answered: what the preparation for the ministry of a lector is, how should the spiritual and technical preparation for the exercise of this ministry be understood, how the liturgy of the word of God should be celebrated, what the purpose of the practice of keeping a short silence between the readings of the divine revelation be, why deliverers of biblical readings should always use the Lectionary, why the task of a lector should be fulfilled by adults, where physically in the church the Scripture should be read during the liturgy, who should perform a psalm between the readings and where should he be standing, whether performing the acclamation before the Gospel is the duty of a lector, what the liturgical dress of the lector is like, what tasks he can perform on behalf of the Church outside Mass, on top of what the difference between the grace received by young boys to read the word of God and the ministry of lector is (Szewczyk, 2017b, pp. 4–5; Szewczyk, 2017c, p. 7). “How to practically carry out the ministry so that, as a result of the preparatory process of performing the readings, the lector be perceived as a person who identifies with their content?” (Szewczyk, 2017d, p. 7).

Describing the path of liturgical formation in the content in the edition under review, one cannot miss the texts on the holy sacraments and liturgical gestures. A good example is an article on baptism and the sign of the cross. The reader could recollect (or learn about) what is accomplished during the first of the sacraments and what the consequences are. The text points to the release from sin that takes place, reconciliation with the Father, the bestowal of new life, deep union with Jesus through immersion in His death, incorporation into the community of the Church, and the ability to walk the path leading to holiness (Skrobańska, 2016a, p. 1). The explanation of the sign of the cross often made by Christians in the weekly magazine consist of the following: a description of this sign in the Church of the first centuries (it accompanied the faithful throughout the day – from the morning until going to bed), its strength in defense against demons, forces of nature and disease, changes in making of it over the centuries (at first it was made with a very small motion on the forehead, from the ninth century on, a large sign was made using three fingers touching the forehead, chest and shoulders, then from the eleventh

century, the whole hand's five fingers alluding to the five wounds of Christ have been used, while the formula of the words spoken at this also changed) (Wołoszka, 2016a, pp. 1, 7). What is more, situations in which believers avoided using the sign of the cross because of the threat of persecution in the first centuries of Christianity are described. The sign was replaced by crosses hidden in other images, such as a ship (a boat with a mast): "The mast, together with the yard cutting across it, on which a sail was hung in ancient times, actually resembled the cross of Christ" (Wołoszka, 2016a, pp. 1, 3).

2.3. Reports from the life of the archdiocese

In the coverage provided in the edition under review, much space was taken up by accounts of parish and archdiocesan events, which are described on pages marked with such headings as: "archdiocese," "reports," "our affairs," "reports, from the archdiocese," "events," "Church on the Oder and Baltic Sea," or "from parish life." To provide an idea of the content conveyed, the most commonly described matters should be mentioned. Diocesan events included:

- reports on the life of the Archbishop's Major Seminary in Szczecin (inaugurations of the academic year, ordinations of deacons and presbyters) (Paluch, 2016, p. 4; Neoprezbiterzy Anno Domini 2016, p. 2; Suszyński, 2017, p. 2);
- coverage of Catholic Theology Olympiads (Piątkowska, 2016, pp. 1, 3; Płaczek, 2017, pp. 1, 3)¹;
- accounts of priests' and lay people's funerals (these pages are titled "Departed to the Lord") (Gołębiowski, 2016a, p. 3; Tylus, 2016, p. 7; Gołębiowski, 2017a, pp. 2, 3).

Parish events covered included:

- peregrinations of relics and related retreats and missions (in 2016, parishes hosted the peregrination of the Relics of the Holy Cross and the Cross of Faith of St. Otto) (Gołębiowski, 2016d, p. 4; Gołębiowski, 2016c, p. 4);
- consecrations of churches (in-depth accounts of these ceremonies zoom in on thoughts from homilies of the Metropolitan of Szczecin-Kamień) (Gonska, 2016, pp. 6, 7; Prusik, 2017, p. 3; Masalski, 2016, pp. 1, 3);

1 The slogan of the Olympiad in the 2015/2016 school year was: "Saint John Paul II – educator of young generations," and in 2016/2017: "The Message of Fatima as a Sign of Hope Given by the Merciful Father."

- pilgrimages to shrines and along the trails of saints (Kalinowska, 2016, p. 5; Pielgrzymujemy w roku jubileuszu chrztu Polski, 2016, p. 4; Szczucka, 2019, p. 5).

During the Christmas season, the weekly's editions included coverage of events characteristic of this liturgical time, held each year. These include: the Provincial Review of Christmas Mystery Plays (Czerwiński & Salij, 2017, pp. 4, 5), nativity plays (Tylutki, 2017, p. 8), Christmas carol concerts (Ślodzińska, 2017, p. 5; XZB, 2019, p. 5), Christmas meetings (Piotrowska-Szymala, 2017, p. 6; Kołodziejcki, 2019, p. 2; Mazanek-Wilczyńska, 2019, p. 2) and Epiphany processions (Palica, 2019, p. 2; Miczkuła, 2019, p. 3; Wejman, 2016b, p. 1)². The content of these events always restates the following truths: about God who became man; the ongoing struggle in today's secularized and materialistic world, the struggle of good that ultimately triumphs over evil and man's joy of Christ's coming into the world.

2.4. The pastoral teachings of the Primates of Poland, August Cardinal Hlond and Stefan Cardinal Wyszyński

In the presentation of the evangelization and formation of readers in the Szczecin-Kamień edition of *Niedziela*, one should mention a regular column invariably placed at the bottom of the 8th page, in which the teachings of August Cardinal Hlond and Stefan Cardinal Wyszyński were cited. Addressed to the Polish nation, the words of the two Primates were considered timely and important. Between 2016 and 2020, 61 studies were published on the teaching of Cardinal Hlond (101 in total) and 188 ones on the teaching of Cardinal Wyszyński. They were presented not only accurately, but also with a necessary commentary. In the cited teaching of August Cardinal Hlond, love for the fatherland was explained. Remembering Aleksander Cardinal Kakowski, the Primate provided examples of attitudes that express it: unambiguity, helping those in power, deploring mistakes and correcting them (Skrobańska, 2017a, p. 8). Other topics included:

- a call for the revival of faith and the spirit of Christ, which involves the revival of the heart (which can then radiate goodness into all areas of human life) (Skrobańska, 2016a, 8);
- an appeal for a break from secularism (the Primate recalled 1926, which was characterized, among other things, by the activities of

2 Szczecin's royal processions are organized under different slogans; as noted in the press, in 2016 it was "He will renew the face of the earth," and in 2019 it was "Above all Mercy."

Freemasonry, whose members worked systematically to remove the spirit of Christ from the life of nations) (Skrobańska, 2016b, 8);

- a call to reject the alluring prospects of career and success, the acquisition of which is paid for by surrendering freedom received from Christ. In such a case there is a “crisis of the Polish soul” (Skrobańska, 2016b, 8);
- the problem of the ineffective cry for healing state life, which occurs when individual souls are not healed in Christ (Skrobańska, 2016c, 8).

From among the many words of the Primate of the Millennium conveyed in the weekly, one can point out at least a few truths that show the socio-religious nature of his teaching:

- the Lord God can always lead a person along a path where he opens his eyes to the needs of his fellow man (Skrobańska, 2019, p. 8)³;
- in the history of the Polish nation, there have been many attempts to tear it away from the almighty Father who is in heaven, from Jesus Christ, the Blessed Mother and the Church. This was wanted by “powerful political, economic and worldview forces... by all possible means” (Skrobańska, 2017b, p. 8);
- human sinfulness and misery do not weaken the power of almighty God (including His mercy). With this power, He can overcome the greatest evil with love (Skrobańska, 2019c, p. 8);
- people who do not know love are quicker to become worse servants of Love. The Primate confessed that he prayed constantly for this grace for these souls, so that they would desire to understand that only God Himself possesses perfect love and that He is Love (Skrobańska, 2019b, p. 8).

3. The Szczecin-Kamień edition of the weekly *Niedziela* as a space of evangelization and formation tasks of the Church – A summary

Niedziela. Kościół nad Odrą i Bałtykiem is a supplement to the Catholic weekly *Niedziela*. Its first issue was received by the faithful of the Szczecin-Kamień Archdiocese on September 6, 1998 (Wejman, 2001, p. 290). Being the shepherd of the local Church at that time, Archbishop Marian Przykucki, while choosing a weekly to be distributed among the diocesan,

3 The Blessed Primate of the Millennium explained this truth by making reflections on the life of St. John of God.

justified the need for its selection (*Niedziela* 36/98) in the following way (Skubiś, Banaszekiewicz et al., 2001, p. 291)⁴:

- it was edited very matter-of-factly;
- it conveyed the current content concerning Church life;
- it quickly illuminated emerging issues affecting the life of our nation;
- it formed readers accordingly;
- it expressed a desire for even greater connection with Częstochowa and the Shrine of Our Lady of Częstochowa at Jasna Góra.

After years of printing the *Kościół nad Odrą i Bałtykiem* edition, the board declared that it was distributed in the territory of the Archdiocese of Szczecin-Kamień and its subject matter concerned pastoral issues in the broadest sense. Each issue also included social and religious columns, presentations of historical events, news on parish communities and current affairs of the local Church (Wejman, 2001, p. 291).

At this point, it is worth recalling the wishes of John Paul II addressed to the editor-in-chief of the weekly *Niedziela* on the occasion of the 75th anniversary of the weekly's founding: "may it effectively transmit timeless spiritual values to the next generation of the new millennium" (Skubiś, Banaszekiewicz et al., 2001, p. 11). The Pope also recalled the thought of Bishop Teodor Kubina, the magazine's founder, who believed that its content would be a tool for evangelization. Hence, he wished that reaching out to families would be a source of information for them, a place to remind them of catechism truths, a practical prayer book and an aid in forming consciences. The first issue of the weekly (in April 1926) specified its tasks: to speak of "our beautiful Catholic customs and habits, the fundamentals and principles of our faith ... its task is to extend the Kingdom of God and the peace of Christ, to elevate the spirit and souls, to deepen the faith and the principles of Christian life, to cherish all that unites society and awakens the joy and energies of life in it" (Maciaszek, 2013a, pp. 45–46).

On the occasion of the weekly's jubilee, Archbishop Zygmunt Kamiński, the Metropolitan of Szczecin-Kamień, spoke about the diocesan edition; he expressed his conviction that through the use of modern media, an ever-widening impact is being made on the community by means of the Gospel being preached. The magazine's content spoke of love, goodness, justice and truth revealing God's life-giving truth (Skubiś, Banaszekiewicz et al., 2001, p. 289).

The purpose of this study was to find an answer to the question of whether evangelization and formation of the Catholic weekly's recipients was carried

4 The head of the Szczecin-Kamień Church explained his decision as follows: "I conducted a poll among the clergy on whether we should invite the Częstochowa-based *Niedziela* or the Katowice-based *Gość Niedzielny* to the archdiocese."

out. This presentation of the 2016–2020 editions of the Szczecin-Kamień *Niedziela* delivers a positive answer: yes, by learning the thoughts and facts provided, the faithful of the archdiocese were able to engage more consciously and with greater commitment in the works of evangelization and formation that applied to them. This conclusion is justified by the table below:

A compilation of some evangelizing elements (column 1) with the message of *Niedziela* (column 2)

<i>Elements of evangelization</i>	<i>Niedziela. Kościół nad Odrą i Bałtykiem</i>
Bringing the Good News to all people.	<ul style="list-style-type: none"> • God is close to every person and bestows the necessary gifts. • God's word calls everyone to conversion. • Everyone should be characterized by an attitude of love – for God loves everyone – which manifests itself in repentance for sins and improvement in the way of life.
The ongoing process of creating a “new humanity.”	<ul style="list-style-type: none"> • The transformation of a person is accomplished by God's accepted grace, which makes it possible to live “in a new way” – to be guided in life by love, goodness, truth and justice. • “New people” live with an awareness of responsibility for themselves and their neighbors. • Achieving victory in one's struggles, both personal and of the whole nation, is made possible through prayer.
The impact of Christ's teachings on a person's life – his or her judgments, hierarchy of goods, attitudes, thinking, motives of conduct.	<ul style="list-style-type: none"> • Family life built on divine law and love remains not only free from violence, but also filled with harmony, cooperation, hope and a sense of security – God who is love. • The time of the nation's rejection of the Savior's teachings, as Cardinal Hlond described, is a “crisis of the Polish soul.” • To achieve the right attitudes and actions one must, among other things, learn about theology, retreats, pilgrimages, peregrinations of relics, funerals, the content of nativity plays, Christmas carols and Christmas meetings.
The effort to evangelize should be undertaken by every Christian.	<ul style="list-style-type: none"> • The Christian vocation is to speak in the name of the heavenly Father. • One form of evangelization, as Cardinal Wyszyński pointed out, is – following the example of Christ – to see the needs of one's neighbors and respond to them. • An example of giving witness to the faith is to take up the ministries of the acolyte, the extraordinary minister of Holy Communion and the lector.

A compilation of some Christian formation elements (column 1) with the message of *Niedziela* (column 2)

<i>Elements of formation</i>	<i>Niedziela. Kościół nad Odrą i Bałtykiem</i>
An ongoing personal maturation, becoming more like Christ by doing the will of the Heavenly Father and submitting to the work of the Holy Spirit. Following the Blessed Virgin Mary.	<ul style="list-style-type: none"> • Acting in the name of God means acting in community (love urges one to engage and combine efforts, which pleases Him). • The need for constant conversion is reminded in Ash Wednesday. • It is necessary to entrust one's life to Mary; then a person comes closer to Jesus, is joyful and good.
It is the responsibility of the Church to give indications in pastoral programs.	<ul style="list-style-type: none"> • The proclaimed Marian year called for penance and praying the rosary. • Celebrating the year of St. Albert Chmielowski led to the fact that getting to know him encouraged the continuous development of spiritual life and works of mercy. • The Year of Mercy offered an opportunity to obtain a plenary indulgence and provided an impulse to ponder God's mercy and practice active love toward one's neighbors (toward the soul and body).
It is the obligation of all people (in spiritual, doctrinal, human dimensions) to make an effort to form themselves and others.	<ul style="list-style-type: none"> • An enlivened relationship with Christ allows one to see God's will and to carry it out in humility. • Opening up to the Holy Spirit allows for continuous action in the name of God. • Prayer bears fruit in the form of both abiding love and the lasting action that flows from it.
Reflecting on the content of Scripture, learning about the Church's teaching, receiving the Holy Sacraments regularly, and using spiritual direction.	<ul style="list-style-type: none"> • The World Day of the Sick, established by the Church, facilitates the discovery of the meaning of suffering, linking it to Christ. • This is the day for the sick to receive the holy sacraments. • The content of the services guides the development of spiritual life (Bitter Lamentations – to revive sensitivity of heart and help one's neighbor).

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