
INFLUENCE OF CATHOLIC MEDIA ON CITIZENSHIP

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Abstract

The aim of the article is an attempt to grasp the ways of engaging the society to participate in shaping proper citizenship attitudes. It focuses on the period between the wars and the Church press. The research process of the activity of the weekly 'Gość Niedzielny' (Sunday Guest), based on the analysis of media content, allowed to create a proposal to implement the model of social influence read from the past to manage the media messages of contemporary Catholic media. This would contribute to an increase in the activity of the lay faithful in the public sphere and taking responsibility for the shape of social life in the face of contemporary challenges. A clear example of this is the necessity for adaptation of the European Union countries in connection with the migration crisis and the accompanying blurring of the concept of European identity, especially in regional communities. It seems that historical experiences can be extremely helpful in this context.

Keywords: digitization, media, content, European identity, migration crisis

1. Introduction

Many researchers, while preserving the methodological distinctiveness of their scientific disciplines, have undertaken economic and historical-economic issues to grasp the mechanisms that govern social life. One of the most important aims of their research was the possibility of applying certain social models and mechanisms in the new, contemporary context. The creation of this theory met with both its acceptance and sceptical assessments. An example of scientific scepticism was the views of F.A. von Hayek, an outstanding economist, who claimed that history never repeats itself. History runs its course and what it leads us to is largely hidden from us. Nevertheless, he was deeply convinced that much can and should be learned from the past. Not only in the negative sense, the repetition of the same course of painful events that led society to disaster, but also in the positive sense of using everything that is useful and effective to avoid them. He expressed this conviction in his book 'The Way to Slavery' ('Droga do zniewolenia') [1].

The eminent French historian Marc Bloch, which, together with other scientific disciplines, tried to capture and explain the phenomena of the past, was convinced that there is a strong interdependence of ages [2]. Not only do they

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explain each other, but they also carry a specific message for future generations. He wanted to look at the history of past generations with more than just a factual approach. To indicate the importance of understanding people at that time, their mentality, problems and ideas that had a significant impact on them. M. Bloch was convinced that the present can be better understood through the knowledge of the past [3]. Recalling his conclusions, J. Kłoczowski states: “Since >>the interdependence of ages is so strong that it explains itself<<<< - it is a great tragedy when the study of the past is left to historians and the present to journalists or, at most, to sociologists. In fact, there is >>>one knowledge about man in time, knowledge that requires a constant combination of studying the world of the dead and observing the living<<”. [4]

The archived content of media messages published in the past provides excellent research material for reading past social problems and trying to overcome them. Capturing the contexts of that time and the ways of activating society that functioned in them can be effectively used to formulate media messages of contemporary media both in their form and content.

As a result of the research process carried out in the selected historical period, it has been established that many social ideas and tendencies in the interwar period seem to be coming back today in various new versions. Hence the assumption that it was worthwhile to find models of communication, persuasion and influence on society that would then be used to mobilise people to take responsibility for the shape of current policies.

An interesting material for comparison seems to be a collection of magazines published in Górny Śląsk (Upper Silesia) from the period between the wars. Among them, the following is particularly noteworthy: the Church magazine ‘Gość Niedzielny’ (Sunday Guest), founded in 1923. Its content is a valuable source of knowledge about the historical period, its main problems and challenges. On the basis of the analysis of the material made available in the digital version (the collection is available in the Silesian Digital Library), we obtain not only a picture of the social and political reality of the time, but we can also identify an interesting model of the functioning of the media space.

2. ‘Gość Niedzielny’ as an example of an engaged

It seems that the situation that took place in Upper Silesia in Poland in the period between the wars may be a model example of initiating civic activity. The change in the social and political situation after the accession of a part of Upper Silesia to Poland has caused both the Church and the country to face many serious challenges. These were the issues: building the national community of the local citizens with the rest of the citizens of the Polish state, economic integration and overcoming ideological and social tendencies which at that time posed a threat to the country and communities of the faithful. These were the ideas of liberalism, Bolshevism and later also fascism. However, a necessary condition for addressing the outlined challenges was both the issue of their awareness among citizens and their response to them. Meeting the challenges required the knowledge and

involvement of society. The process of activating the faithful to participate in social life and take responsibility for its shape was then based mainly on three fundamental elements: Church organizations, church press and conventions and congresses, which are forms of direct influence. The animator of all these activities was, to a large extent in that time, the apostolic administrator of the part of Upper Silesia, incorporated into the Polish state, priest August Hlond [5]. In 1925, an independent Katowice Diocese was established in this area [6]. Priest A. Hlond was strongly determined to create and integrate numerous forms of organization of lay Catholics, which operated under the banner of the so-called Catholic Action [6, p. 167]. He was also the initiator of the magazine 'Gość Niedzielny' [7]. He has given both a new church magazine and church organizations a unique mission, not only in religious matters, but also in a wide range of social issues, sometimes of a state character [7, p. 15]. One of its important priorities was to build a community of believers within the framework of the newly created church administration unit, but also to support the integration of this region with the reborn Polish state [8]. It was recognised that in order to achieve these objectives, it was essential both to reach out to the media and to make best use of their potential [9]. This was confirmed by the establishment of the Church's magazine 'Gość Niedzielny' ('Sunday Guest'), which every believer could buy by attending a congregational mass. As a result, it turned out that this magazine quickly became a very serious tool to stimulate the dynamism of social life in Upper Silesia in a very sensitive period in its history.

3. The challenges of today

In the opinion of the European Committee of the Regions, set out in the document 'Reflection on Europe - The voice of local and regional authorities for restoring confidence in the European Union' [*Opinia Europejskiego Komitetu Regionów-Rozważania nad Europą: głos samorządów lokalnych i regionalnych na rzecz odbudowy zaufania do Unii Europejskiej*, (2018/C 461/02), (Dz.U.UE C z dnia 21 grudnia 2018 r.), <https://sip.lex.pl/akty-prawne/dzienniki-UE/opinia-europejskiego-komitetu-regionow-rozwazania-nad-europa-glos-samorzadow-691-25060>] there is a growing sense of disappointment with the European Union in many areas. The very idea of the European Union and its institutions is often seen as too distant and untrustworthy. This situation creates a significant difference between the expectations of citizens and the ability of the EU to meet those expectations. This is due, in the view of the ECC, among other things, to poor communication, followed by a misleading narrative and vocabulary used in contacts with citizens. However, a key element is the low level of citizen involvement in the decision-making process. The lack of awareness of this possibility is one of the factors that significantly strengthen the potential of EU citizens, their 'European civic identity', which translates into rights and duties and affects their daily lives.

The main reason for this negative assessment is the migration crisis, which is perceived by Europeans as a long-term phenomenon that will have a decisive impact not only on the demographic structure of entire societies, but also on cultural and socioeconomic structures. According to Jérôme Fourquet, the director of the French IFOP's opinion polling centre, migrants are seen today not as people fleeing war and seeking asylum, but mainly as economic migrants. The most negative feelings towards migrants in Europe are recorded among Poles (69 per cent) and the British (65%) [K. Stańko, *Openness of Europe has evaporated: Aversion to migrants is growing*, <https://www.gazetaprawna.pl/artykuly/1078281,postrzeganie-migrantow-w-europie.html>]. It is worth noting that the youngest respondents (as many as 82% of people aged between 18 and 24) express their disapproval of Poland's reception of refugees from outside Europe [I. Żurek, *CBOS: 72% of Poles against accepting refugees from the Middle East and Africa*, <https://www.gazetaprawna.pl/artykuly/1163513,cbos-72-proc-polakow-przeciwko-przyjmowaniu-uchodzcow-z-bliskiego-wschodu-i-afryki.html>].

The European Committee of the Regions points out that the European identity should be based on Europe's rich historical and cultural heritage. Identity itself should be a determining factor in increasing individual citizens' sense of belonging to the 'European project', which in turn must translate into an enrichment of national, regional and local identities. The aforementioned views of Poles on migration problems and the resulting attitudes seem to differ quite significantly from the postulated attitude of a European towards migration. It is characterized by aversion, fear and distrust towards the migrant category. This applies especially to migrants from Middle Eastern or African countries. In addition, there is the question of interpreting such an attitude towards the phenomenon of migrants among Poles in a religious and moral context. The declared faith does not correspond at this point to the postulated attitudes that Pope Francis asks for from the beginning of his pontificate [10]. His teaching, deeply rooted in the gospel and the doctrine of faith that stems from it, demands openness and courage towards the help of others [11]. Citing and apotheosis of threats in this connection calls into question the trust not only in the Pope, but in Jesus himself ('I was a stranger and you welcomed me'). The question arises, therefore, whether such an attitude can be broken and what path leads to a change in social attitudes towards this burning problem? It seems to be necessary to take care of several interlinked aspects: increased awareness, proper communication and increased activity.

The European Committee of the Regions explicitly calls for EU policies to include a place for citizens' participation in resolving the problems that are important to them. Just as activating the population of Upper Silesia by encouraging them to be active at the regional level for the common good of the entire Polish state, it is also in the interest of the whole EU today to initiate increased involvement of citizens in identifying problems and helping to solve them. However, there is a need for causal factors and models of action leading to a change of views and, most importantly, attitudes. Challenging energy leading to political participation. Thanks to a people-centred approach in which active

participation is based, many local problems can be solved and, most importantly, the EU should be important to them. This will require a constantly reinforced awareness on the part of political decision-makers that the citizen, who is not sufficiently involved in the decision-making process, will be distrustful and thus less and less active. [Opinion of the European Committee of the Regions on 'European reflection: the voice of local and regional authorities in favour of rebuilding confidence in the European Union', 2018/C 461/02, The EU Official Journal of 21 December 2018, <https://sip.lex.pl/akty-prawne/dzienniki-UE/opinia-europejskiego-komitetu-regionow-rozwazania-nad-europa-glos-samorzadow-69125060>].

Can the activity of the 'Sunday Guest' in the 20 years between the wars in Poland indicate methods of initiating civic activity in the face of emerging social problems?

4. Area one - social significance of the Sunday Guest - scope of publication

The 'Sunday Guest' was called to perform a special social mission [12]. It was not only about promoting and strengthening the faith, although it was a priority, but about building a responsible and active society with a clearly defined common good. This good was first and foremost the homeland of Poland, reborn after the years of the partition. In the journalism of the 'Sunday Guest', concern for the reconstruction, safety and development of the homeland was the leading theme throughout the interwar period. Relations between religion and nationality were defined on the basis of family relations. It was written about them as two sisters born [13]. For the concept of nation and country, the family was crucial. Both the family and nationality were presented as gifts of God's Providence for the common good. Appreciation of one's own nation had no chauvinistic features. Shunned from any antagonism between different nations. The existence of different nationalities was presented as the existence of many different branches of the same tree, which is the whole humanity [13]. This issue and influence in this area is particularly topical. Shaping the European identity in the spirit of the best models of civic attitudes seems to be an indispensable process for the sustainable development of the European Union.

Defining the civic duties of Catholics towards the nation, homeland, country and society was served by the Catholic Conventions organized from time to time [6, p. 137], the topics of which were reflected in the 'Sunday Guest'. They gathered numerous crowds of representatives of various Catholic organizations of social and political profile. The conventions were a forum for the exchange of ideas, a tool for education and integration of Catholic communities. The conventions resulted in resolutions, which constituted an action programme and set goals to be implemented in the social field. First of all, they were to serve to activate lay people in the implementation of their mission in the state. A reprint of an extensive paper by Professor Apolonia Koperska entitled: 'Obowiązek społeczny katolików w dobie współczesnej' ('The social obligation of Catholics in the modern era') was particularly devoted to this issue. It was delivered as part

of the II Catholic Congress in the Royal Steelworks in 1923. Its author tried to set the main social tasks and define the difficulties in their realization. She explained the causes of negligence and anticipated their possible negative consequences. She emphasized the fact that, although Poland is in the vast majority a catholic country, the lack of social manifestations of faith was visible in everyday life. The main reason, and at the same time a serious threat, was the reduction of faith to the sphere of private life only "...that we were concerned about the view that it was necessary to be a Catholic in a tight family circle and in the church, and that in public life, whether it be economic or professional, social or political, everyone is to be governed only by his or her own interests" [12, p. 3]. Such an attitude was called a regression and a manifestation of pagan mentality, whose organizing principle was the slogan: "strength before the law" [12, p. 3]. Thus, it lied about the common stereotype of the separation of religious life from social life.

The great power of persuasion was to refer to the drama of the recent past war and to recall its inhuman face. Among the causes of the conflict, social apathy and passivity of citizens to the current dilemmas of political life were also listed. "We have looked and seen with our own eyes how pride, selfishness, hatred, jealousy between states, classes, nations and states leads to struggle, savagery and destruction." [12, p. 4] Indifference or ignorance has measurable consequences. One of the most important reasons, first of all, indifference and, consequently, passivity among the faithful was seen in progressive religious indifference or in shallow and purely formal piety.

Past historical experiences were a kind of laboratory that verified certain social and political ideas. The time has come to revise, account for and try to correct the mistakes of the past. "It is high time to give up the principles which have proved disastrous, it is high time to go from the way of losing to another way, it is high time to return again from the pagan principles to the Christian principles." [12, p. 4] This was the unique role of the Church, whose main task was to raise awareness and stimulate the active creation of social life by secular people. It was made clear that one should start first with one's own family. In her lies the main strength and social potential.

5. Area two - initiating social associations

Another factor of influence was the creation and activity of social associations in the Catholic spirit [14]. Great support in this task was provided by the weekly magazine 'Gość Niedzielny' (Sunday Guest), in which there was constant education in the social teaching of the Church, popularization of the papal teaching, especially social encyclicals, promotion of the culture of cooperation, both among people and among nations, contributing to building unity across political divisions for the good of the state. Therefore, conscious catholics have as one of their urgent tasks to implement the catholic principles in social life, becoming the leaven of moral rebirth. The first condition was an awareness of responsibility, and the second was an appropriate commitment. The

social demands formulated by catholic social organizations were very concrete and practical [6, p. 138-139].

In the first place, apathy, privacy and individualism had to be overcome, because, as has been emphasized, “the Christian social spirit requires that we should willingly give part of our work, time and property to the general good, whether it be for the benefit of the community or the country, such as taxes, or when we should take office in one organisation or another, or when we come to limit ourselves in our personal right of possession for the common good” [12, p. 4]. Accepting such a vision of the development of society and the country required time, perseverance and patience, awareness and courage. It was realized that various factors would be in the way, the main one being the weakness of human nature. Changes of mentality are the most difficult and require constant work on themselves. Therefore, the main focus was on children and youth. The most important thing is to instil healthy principles in the young generation from the beginning, to educate them from the beginning in the spirit of socially engaged Catholicism. “All the more attentive, therefore, should we pay attention to the upbringing of the young generation, so that they may grow in the Christian spirit of society.” [12, p. 4] Consciously lived Catholicism and the knowledge of its principles imposed a greater obligation on the faithful than on other citizens to take responsibility for the fate of their homeland. “Let us remember that we Catholics, in justice and social love, should be a model for others, that as Catholics we should go in the front line of the fighters for the high morality of social life.” [12, p. 6] The Catholic idea was inseparable from the national one. These two values were always combined and mutually conditioned. The axis of action was a symbiosis of catholicity and polishness. Therefore, it was constantly pointed out that Catholicism serves Poland, determines the concept of polishness and protects it. This approach was a spiritual and material heritage. “Let us also remember that we are Poles, i.e. the descendants of those who, during the centuries of Poland’s existence, have stated that social and state life should be based on love, and who have done the most beautiful works by building them on love. (...) Let us, therefore, Polish Catholics, let’s fulfil our social duty, let us introduce Christ’s justice and love into social life, and let the love of God and Homeland be a wake-up call in this noble work.” [12, p. 6] The servant role of the Church towards the state was based on the claim that the social order can never be achieved only by legal and administrative means. It cannot be guaranteed even by the fairest and best laws and paragraphs. In fact, it is the result of the moral condition of individual citizens. Their civic awareness, lived out in the spirit of Christian values, can only be translated into the right attitudes and choices.

The key figure in this period was priest A. Hlond [6, p. 227-228]. The current decline of authorities stands at the other pole of the importance that public persons guided by the social good have in shaping civic attitudes. Priest A. Hlond set a program for both the ‘Sunday Guest’ and Catholic organizations and defined their mission. Not only did he clearly define the threats, but he was also able to make accurate diagnoses of social and political life. By pointing out the goals, he always showed the ways and methods leading to them, he specified the conditions

for healing the situation. In his opinion, one of the most important reasons for the crises of the young state was the fact of moral decentralization of society. A society on the path of liberalism and relativism not only denies its identity and heritage but also undermines the foundations of social life. This was particularly exemplified by the way it practiced politics and the goals it set itself. In his opinion, politics has completely lost its fundamental purpose and justification. He believed that it makes sense to work for the good of the homeland, forging its prosperous future. When setting out tasks, he also indicated the way they were to be carried out. The basic condition for success in social work was to integrate and unite the forces of individual Catholics, dispersed in parishes and the entire apostolic administration. This objective was to stimulate and support the activities of numerous organisations and associations. The widespread involvement of secular people was necessary, thus mobilising the enormous social potential.

The Catholic League was a formula uniting numerous organizations that had been operating or created in Upper Silesia. "Any such general sanitation is only successful if the general public understands it and takes it into their own hands and carries it out as their own work." [15] An important criterion was the close relationship with the Church and its shepherds. The Catholic League was not to be a political force, but a form of social influence of the Church, embedded in her teaching and derived from the deep religious life of its members [6, p. 161]. Priest Hlond was precise: "The Catholic League will not embarrass anyone politically. Although the League, as an executive organization of Catholic action, is not involved in politics, its members do not lose their civil rights and therefore, as individuals on an equal footing with other citizens, they can enter into political life, of course, according to their catholic conscience and conviction." [15] It should be emphasized that priest A. Hlond has always strongly emphasized the supranational and supra-party mission of the Church and opposed the instrumental involvement of the Church in current political and party disputes [6, p. 138]. By preaching social doctrine faithfully, he always strived to build unity and social dialogue.

6. Third area - initiating direct meetings - conferences, rallies and congresses

The task of the Catholic Action was therefore to heal social relations, not by ordinances and legal acts, not by coercion and prevention, but above all by internal conversion and the creation of broad interpersonal relationships embedded in Jesus Christ. The most urgent social tasks read in the context of the then conditions were to be dealt with by the III Silesian Catholic Congress in Katowice. Appealing to the universal involvement in this conciliar work of the young Church, his pastor stated: "In the proper understanding of love of neighbour, as an essential requirement of faith in Christ, we will declare war on modern selfishness and greed, and by arousing noble feelings of charity, we will bring together the charitable forces and catholic initiatives around the Diocesan Secretariat for beneficial causes, which I have called to life, confessing to it as the first task of helping the victims of the current economic solstice. We will discuss

and deal with a number of such matters, among others, the issue of the emerging Silesian Diocese, the Catholic League, etc.” [16] This initiative met with a huge positive response from the faithful and the clergy. This is confirmed by the words of priest J. Kapica from the sermon given during the inauguration of the Congress: “such a procession as today’s, Katowice hasn’t seen, - Silesia hasn’t seen, - Poland hasn’t seen” [16]. The intensive development of the Catholic League and then the Catholic Action in Upper Silesia was the result of a long process of empowering the faithful within the broadly understood priesthood [6, p. 161]. Social processes resulting from industrialization and dynamic industrialization caused the need for the priesthood through clergy of labourers and their families. An important motive for this activity was to protect them from the influence of socialist ideas, which in other parts of Europe captivated crowds of proletarians. In Upper Silesia, at that time, the headquarters of Catholic trade unions were established under the guardianship of the Catholic Church. They have prepared the ground for the Catholic Action and the Catholic League, which is already being formed in a broader programme formula. They were initiated at the turn of 1923/1924 by the then Apostolic Administrator priest A. Hlond. It was he who formulated the basic principles of the functioning of these organizations in his pastoral letter of March 1, 1924. They were to associate various old and new associations of workers, farmers, male and female youth in order to activate them even more effectively in the space of social and political life. It was already realized at this stage that in these areas the spirituality should not take on any tasks, because they are the domain of the secular people. It was clear that the involvement of the laity in the social and political life of the secular for the common good had to be firmly rooted in faith and knowledge of its contents. Therefore, one of the important tasks of these organizations was to get deeper into the faith, Christian morals, social teaching of the church contained in numerous papal encyclicals in order to recover social life. In this context, the Church’s servant role towards the state in building a social order based on Christian principles resounded in a very concrete way.

In order to spread the idea of the Catholic League and the Catholic Action, three Catholic reunions were held in Upper Silesia between 1922 and 1924. They referred in their tradition to German Catholic congresses [6, p. 161]. Thanks to the congresses, it was constantly developing not only in terms of ideas, but also in terms of organization, gradually covering an increasing number of parishes where the Christian-social program was implemented. Subsequent bishops from Katowice, and especially bishop Stanisław Adamski, were convinced that the Catholic Action should serve, on the one hand, to strengthen the Church internally and, on the other hand, to educate and educate secular people to undertake social tasks in the political sphere [6, p. 164-165]. Since 1934, the Catholic Action has structurally included four social groups: Catholic Association of Husbands, Catholic Women’s Association, Catholic Association of Men’s Youth and Catholic Association of Women’s Youth. As you can see, they were not yet coeducational at the time, but with a clear emphasis on the role of women. In fact, it was all about the constant gradual expansion of the base of influence of

Catholic Action in society. Ultimately, every parish was to have a Catholic Action branch. The dissemination of its program tasks, current challenges and areas of activity was to be served by the church press, especially the 'Sunday Guest' with special additions 'Home and School', 'Catholic Youth', 'Catholic Front'. Referring to the research of Professor J. Myszor in 1936, the state of Catholic Action presented itself as following: 182 branches of the Catholic Association of Men - 22000 members, 117 branches of the Catholic Association of Women - 7500 members, 244 branches of the Catholic Association of Men's Youth - 122000 members, 121 branches of the Catholic Association of Women's Youth - 5000 members. In total, the initiative included 664 branches and had about 156 500 members [6, p. 168]. The organization of such an impressive size became a platform for cooperation with other numerous social groups, such as the Catholic Association of Abstinentes, Society of Folk Reading Rooms, trade unions of a Catholic profile, Catholic Engineers' Circle, Chamber of Agriculture and organizations of merchants, craftsmen, or representatives of the press, radio and theatre [6, p. 170].

It is extremely inspiring to understand that the process, initiated by the creation of a catholic magazine, integrated with other activities, of widely strengthening the willingness to be socially active, has resulted in the association of citizens on such a scale. It seems that the new challenges of the present day, especially building multicultural societies, require thoughtful, long-term action using the experience of the past, which history has verified positively.

7. Conclusions

The 'Sunday Guest' magazine was a fundamental factor of an efficient system of managing the process of proper shaping of civic attitudes. It initiated the process of positive changes in the mentality of the society of that time, using the enormous potential of various associations and social organizations. The whole structure was ideally based on the social teaching of the Church, which, taking into account the conditions of the time, implemented in the process of integration and activation of society in the face of clearly defined social and political challenges. Some of the key denominations were: mobilisation for pro-social attitudes, involvement in political and economic life, mitigation of social tensions and political antagonisms. Today's media do not always sufficiently fulfil one of their most important functions, which is the social mission. More and more often they also seem to be subject to particular and economic interests. This includes the biased expression of views that question the sense of building a European identity. This is done by presenting one-sided threats or by publicising extremely nationalist political views. One can get the impression that this is done not so much to notice them, but to arouse reluctance and easily attract audiences, spectators or readers. A necessary counterbalance is to show balanced evaluations of important social phenomena [World Economic Forum, *Is migration a threat or an opportunity for Europe*, <https://www.weforum.org/agenda/2016/02/is-migration-a-threat-or-an-opportunity-for-Europe/>, 19.02.2020.] Considering the

ecclesiastical, catholic media, one can expect that they will try to present reality in all its complexity. However, it is essential that they explain to the faithful the teaching of Pope Francis regarding the challenges facing contemporary European society. The regional media are of great importance here, which take account of particular circumstances. The example of the 'Sunday Guest' shows that despite the fact that the internal political situation of Poland in the interwar period was very turbulent and full of tensions, no aversion to the Polish state and inhabitants of other regions has ever been aroused in the readers, inhabitants of Upper Silesia [17]. On the contrary, all adversities and difficulties were to become a catalyst for greater involvement and responsibility for shaping social life in a spirit of Christian openness and dialogue.

The analysis undertaken proves that the view is correct that nowadays the basis for the renewal of European identity should be the deepening of awareness of Europe's rich historical and cultural heritage [18]. In the area of this heritage, there are achievements of many institutions, including the most significant is the contribution of the Catholic Church [18-20]. In the past, it has been able to encourage the communities of believers to become more involved and responsible for the shape of social life. It confirmed in many cases that the deepest sense of Christianity is to set an example of how to 'be for' and not how to 'stand by'. The renewal of a European identity built on the foundations of Christian values is therefore confirmed by openness, not a defensive attitude. This is especially true of openness to the poorest regions of the world and to the phenomenon of migration. This gains a new current value especially in the context of Pope Francis' teaching on helping immigrants. „In his homily at the end of the Marian Jubilee, Pope Francis, remembering Naaman's story, stressed the question of contemporary foreigners. After all, Naaman and Samaritan were two foreigners and we sometimes forget or even ignore such people. However, as Pope Francis said, it is they who, despised and marginalized people of other cultures, can teach us how to follow the path that the Lord wants us to follow.” [21, p. 40] The example of the 'Sunday Guest' from the interwar period shows that media are an indispensable element for the Church to build social relations. Thoughtful and skilful management of the content of media messages can foster the processes of integration and activation of citizens to take responsibility for the shape of social and political life.

The key to addressing contemporary challenges by the Church community is an appropriately prepared program of activating secular people and increasing their civic activity, articulating their views and making changes, especially in view of serious civilization problems. Their spectacular and urgent problem is the migration crisis. As in the past, it is therefore necessary for the Church to have a multidimensional impact on the faithful using the media, community organizations and direct communication forums to raise awareness and support activities that flow from the spirit of the Gospel and the teaching of the Church. Only on such a path can one expect a change of unfavourable trends and a move towards greater openness. Looking at the attitude of the church expressed, among other things, by the insistent thought “The local people, moreover, especially

public authorities, should all treat [immigrants] not as mere tools of production but as persons, and must help them to arrange for their families to live with them and to provide themselves with decent living quarters” [21, p. 38], there should be no doubt that such activity is not only desirable, but should also be very soon implemented in life.

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