

VYTAUTAS MAGNUS UNIVERSITY

Rasa PALAIMAITĖ

**THE THEORETICAL MODEL OF THE
CHRISTOLOGICAL MESSAGE COMMUNICATION
IN LITHUANIAN YOUTH EVANGELIZATION**

Summary of Doctoral Dissertation
Humanities, Theology (02 H)

Kaunas, 2013

The dissertation was written in the period from 2008 to 2012 at Vytautas Magnus University, Lithuania, Kaunas

Academic Supervisor

Mons. prof. dr. (h. p.) Arvydas Ramonas (Klaipėda University, Humanities, Theology–02 H)

Academic Consultant

Prof. dr. Birutė Obelenienė (Vytautas Magnus University, Social sciences, Educational Sciences – 07 S)

The dissertation is to be defended before the Academic Council of Theology at Vytautas Magnus University:

Chairman

Can. prof. dr. (h. p.) Kęstutis Žemaitis (Vytautas Magnus University, Humanities, Theology – 02 H)

Board Members:

Rev. prof. dr. (h. p.) Andrius Narbekovas (Vytautas Magnus University, Humanities, Theology–02 H)

Rev. prof. dr. Kazys Meilius (Mykolas Romeris University, Social Sciences, Law – 01S)

Rev. prof. habil. dr. Jerzy Pałucki (John Paul II Catholic University of Lublin, Poland, Humanities, Theology–02 H)

Rev. prof. dr. Romualdas Dulskis (Vytautas Magnus University, Humanities, Theology – 02 H).

Opponents:

Rev. prof. habil. dr. Marek Chmielewski (John Paul II Catholic University of Lublin, Poland, Humanities, Theology – 02 H)

Doc. dr. Remigijus Oželis (Klaipėda University, Humanities, Theology – 02 H)

The dissertation will be defended in an open session of the Scientific Council of Theology of Vytautas Magnus University in Didžioji aula (The Great Aula) at Vytautas Magnus University at 12 a.m. on 26th of April 2013. Address: Gimnazijos str. 7, LT – 44260 Kaunas, Lithuania

The summary of the dissertation was disseminated on the 26th of March, 2013. A copy of the dissertation is available at the libraries of Vytautas Magnus University in Kaunas and at the National Library of Martynas Mažvydas in Vilnius.

VYTAUTO DIDŽIOJO UNIVERSITETAS

Rasa PALAIMAITĖ

**KRISTOLOGINĖS ŽINIOS PERTEIKIMO TEORINIS
MODELIS LIETUVOS JAUNIMO EVANGELIZACIJOJE**

Daktaro disertacijos santrauka
Humanitariniai mokslai, teologija (02 H)

Kaunas, 2013

Disertacija rengta 2008–2012 metais Vytauto Didžiojo universitete, Teologijos katedroje

Mokslinis vadovas

Mons. prof. dr. (h. p.) Arvydas Ramonas (Klaipėdos universitetas, humanitariniai mokslai, teologija – 02 H)

Mokslinis konsultantas

Prof. dr. Birutė Obelenienė (Vytauto Didžiojo universitetas, socialiniai mokslai, edukologija – 07 S)

Disertacija ginama Vytauto Didžiojo universiteto Teologijos mokslo krypties taryboje:

Pirmininkas

Kan. prof. dr. (h. p.) Kęstutis Žemaitis (Vytauto Didžiojo universitetas, humanitariniai mokslai, teologija – 02 H)

Nariai:

Kun. prof. dr. (h. p.) Andrius Narbekovas (Vytauto Didžiojo universitetas, humanitariniai mokslai, teologija – 02 H)

Kun. prof. dr. Kazys Meilius (Mykolo Romerio universitetas, socialiniai mokslai, teisė – 01 S)

Kun. prof. habil. dr. Jerzy Pałucki (Liublino Jono Pauliaus II katalikiškasis universitetas, humanitariniai mokslai, teologija – 02 H)

Kun. prof. dr. Romualdas Dulskis (Vytauto Didžiojo universitetas, humanitariniai mokslai, teologija – 02H)

Oponentai:

Kun. prof. habil. dr. Marek Chmielewski (Liublino Jono Pauliaus II katalikiškasis universitetas, humanitariniai mokslai, teologija – 02 H)

Doc. dr. Remigijus Oželis (Klaipėdos universitetas, humanitariniai mokslai, teologija 02H)

Disertacija bus ginama viešame Teologijos mokslo krypties tarybos posėdyje 2013 m. balandžio mėn. 26 d. 12 val. Vytauto Didžiojo universiteto Didžiojoje auloje. Adresas: Gimnazijos g. 7, LT-44260 Kaunas, Lietuva.

Disertacijos santrauka išsiųsta 2013 m. kovo 26 d. Disertaciją galima peržiūrėti Vytauto Didžiojo universiteto ir Lietuvos nacionalinėje M. Mažvydo bibliotekose.

INTRODUCTION

The relevance of the Research. Now that Lithuania has regained its independence, the Church is free to proclaim God's word and to do pastoral work. Youth ministry is one of the most important areas of pastoral activities. During the recent 20 years, this pastoral work has found some ways and means to address young people, so that they are ready to attend large gatherings and to participate in some lasting projects. The young people in this country have gained an opportunity to know and to enrich their faith due to classes of religion at schools, due to sacramental catechesis in parishes, due to centres of youth ministry in each diocese and in some parishes, due to newly opened catholic schools and the faculty of theology in Kaunas Vytautas Magnus University. Practically, it has become obvious, however, that a great number of the young people who used to be active in participants of the Church activities in their adolescence, do not apply their faith and Christian values in their adult everyday lives. It can also be stated that the comparative percentage of the young people who are active Catholics in Lithuania, is rather small in general. The opportunities for Youth ministry in this country have not been properly studied on the theoretical level. We lack sociological investigations into our young people's religious views, into the content of their faith or their practical religious habits. Lithuania does not even have publications on projects of Youth ministry or on pastoral guidance that could meet the contemporary requirements. Thus, pastoral work cannot be evaluated or improved in a proper way. It is common knowledge that the main purpose of Youth ministry is integral education, which means that a person applies his or her faith to his/her personal life. A young person should accept Jesus Christ and choose to become this follower. By making this choice of values, a young person dynamically recognizes his/her vocation in the Church and in the world. This should happen on the personal level, it should not be inherited as a vague tradition only, for in the latter case the young person will surrender to secular socio-cultural background and lose all ability to live his or her faith. Therefore, a crucial problem is how to organize youth ministry in today's Lithuania in an adequate way, in order to help the young people to acquire mature Christian faith. Investigations into the content or the process of such ministry, as well as concrete projects and directories are as yet either absent or very scarce and too narrow. Therefore, the necessity arises for the situation to be properly analysed, so that a concrete model of improving both the theory and the practice of youth ministry on Lithuania could be suggested.

The problem of the research. Lithuania lacks scientific data and theoretical basis for effective youth ministry that could achieve desirable results, namely, lead to mature identity in faith. The Christian identity of faith includes a number of topics and aspects, but this research concentrates on the communication of the person and the event of

Jesus Christ to the young people of Lithuania. The analysis discloses what this message is, to whom it is addressed and in what ways it is delivered. This leads to a systematic pattern that indicates concrete stages and requirements.

The problematic issues:

What is the level of openness to the Christological message among young people in Lithuania, and by what influences is it dedicated?

What aspects and what contents of the Christological message can be adequately presented to the young people today?

What are the possible stages of presenting the Christological message?

What are the main preconditions for proclaiming the Christological message?

The object of the research is creation of the theoretical model of communicating the Christological message to the young people of Lithuania in the process of their evangelization.

The aim of the research is to purify the socio-cultural parameters of the model of communicating the Christological message to Lithuanian young people, to provide its theoretical foundation and to offer the strategy of applying this model while evangelizing Lithuanian youth.

The tasks of the research:

1. Defining the concept of youth ministry in Lithuania in comparison with its developments in some other countries.
2. Purifying the parameters of the model of communicating the Christological message in the socio-cultural context of Lithuanian youth.
3. Defining the contents and the prospects of communicating the Christological message on accord with the socio-cultural situation of Lithuanian youth.
4. Suggesting the premises and stages for the implementation of the model of communicating the Christological message.

The methodology of the research is rooted in:

Ecclesiology. The identity of the Church means proclamation of Jesus Christ's Good News to all people. The mandate of the Lord to proclaim the Gospel to the whole world (Mark 16:15) is supported by this Holy Spirit and renews all cultures and the whole of humanity. Lithuanian youth is one of the addressees of the Good News to be efficiently proclaimed by our Church.

Christology. The person and the message of Jesus Christ has the power to bring salvation to the young people of our times. A Christian finds the meaning, the purpose and the direction of life in Christ, in the mystery of his life, death and resurrection.

The Incarnation as God's method of revealing himself to people by speaking our language and by participating in the human history in very concrete ways. This method requires that the message of Jesus Christ be incorporated into today's

culture and communicated in the young people's language, with regard to those areas of their life where the quality of life is most lacking, but the essence of the Gospel must be preserved.

Christian anthropology, which stresses God's image and likeness in the human person and affirms that the cardinal needs of the human beings can be satisfied in God alone – no matter what the nationality, the age or lifetime of that person may be. The young people should be informed about the fact that a person's life is meaningful, purposeful and orderly. Every young person is called to the universal vocation of selfless and self-giving love, which requires both Christian attitude and social habits to be educated by the pastoral process.

The methods of research:

Analysis of the literary sources, their comparative research, synthesis and generalization, in order to define the concept of youth ministry.

Qualitative research based on half-structured interviews, in order to evaluate the level of young people's openness to the Christological message.

Content analysis applied to the results of the qualitative analysis.

Interdisciplinary method, helped by sources from various fields of science (socio-cultural, historical, educational, theological sources). The methods of those subjects are used in accord with the general aims and concrete tasks of the research.

Pastoral hermeneutic method includes analysis of the situation, analysis of the content of faith and the strategies of communicating the content and creating the necessary model.

Method of contextual biblical Christology that selects the most meaningful Christological aspects from the Bible, best suitable for the concrete situational context.

The novelty and scientific importance of the research. The analysis of the socio-cultural situation of Lithuanian youth and the parameters thus discovered, enabled us to create the theoretical model of presenting and communicating the Christological message in the evangelization of Lithuanian youth, as well as to suggest the possible stages of implementing the model. The absence of similar research works in Lithuania allows us to presume that this research can become a means for further investigations into the socio-cultural situation of the young people, into their sensitivity and readiness for evangelization. Our theoretical model can be applied for deepening and widening of separate stages or fields, especially while investigating into ecclesiology, vocational ministry, spiritual guidance, charity activities of the young people, and the role of all this in their evangelization and in the identity of the Church in general.

The practical meaning of the research. The results of the qualitative research, as well as the model of presenting the Christological message can be of great use for

evaluating, interpreting, modelling and planning the process of youth evangelization under concrete circumstances. This research can be used while teaching youth ministers, while describing the socio-cultural situation and recommending efficient prospects of communicating the Christological message as concrete means for successful evangelization. The model can be useful in parishes, dioceses, youth groups. It can help to define the efficiency of activities and to plan separate evangelizational steps, as well as to create new ways of conveying the Christological message in different situations or means.

Statements under defence:

- Both the practical and theoretical character of youth ministry in Lithuania is of a very special quality in comparison with other countries, where this ministry had its freedom of development in the 20th century. These countries could enjoy community life, cooperation, social solidarity, missionary activities, so that their pastoral work could aim at mature faith. Lithuania, however, has had to stress the main content of faith and the quantitative aspects of pastoral activities.
- The socio-cultural context of Lithuania is different from the Western world due to its historical circumstances and the Soviet regime experience. Most people in Lithuania, including the young, have only very material, consumptive values which are contrary to the Gospel. Therefore, the Christological message must be communicated with the help of very special methodology.
- The openness of Lithuanian youth to the Christological message is of the dynamic character, it is affected by a number of motives, but the deciding factor is the personal decision of an individual.
- The Christological message should be presented in the prospect of the experience of Jesus' disciplines in such a way that it could provoke young people's personal choice in favour of the Christian faith.
- The model of presenting the Christological message can be applied in its integrity only. It must preserve all the necessary precepts: the process should meet the necessary educational principles; special attention should be paid to social development, and the presentation of the Christological message should consider the communicational requirements.

The structure of the research. This thesis includes the introduction, the four parts, the bibliographical list and the appendices.

The first part is devoted to defining the essential elements in the concept of youth ministry in Lithuania and their historic development in comparison with other countries.

The relationship between pastoral work, evangelization and the catechesis, as well as methods of pastoral work are also discussed in this part.

The second part investigates into the readiness of Lithuanian young people for receiving the Christological message, as well as into factors that affect their personal preferences of values. The parameters of the model, e. i. five stages of the young people's readiness for the message are defined.

With the help of the parameters defined in the second part, the third part of the thesis provides the topics from biblical Christology and the prospects of their presentation. It is shown that the growth of maturity in the faith of Jesus' disciplines includes five stages.

The fourth part suggests the concrete possibilities of using the created model in pastoral practice and shows the task and the methodology of each separate stage.

The main literary sources. The research is of interdisciplinary character and it makes use of sources from several fields of science:

1. *The field of youth ministry.* The thesis uses the concepts, the principles and methods of youth ministry, the terminology of which is found in the Dictionary of youth ministry (Midalli M., Tonelli R. (Ed.). Dizionario di pastorale giovanile. Leumann (Torino): LDC. 1992) and the textbook (*Instituto di Teologia Pastorale Università Pontificia Salesiana. Pastorale giovanile. Sfide, prospettive ed esperienze.* Torino: LDC. 2003). While comparing the Lithuanian concept of youth ministry with that of other countries, the decisions of Kaunas archdiocese synod and documents of other countries were included: *United States Catholic Conference. Renewing the Vision: A Framework for Catholic Youth Ministry.* 1996, *Comision Episcopal de Apostolado Seglar. Jóvenes en la Iglesia, cristianos en el mundo en el tercer milenio.* 2007; *Consejo Episcopal Latinoamericano. Civilización del amor: tarea y esperanza: orientaciones para una pastoral juvenil latinoamericana.* Bogotá: CELAM. 2001; *Conferência nacional dos bispos do Brasil. Evangelização da juventude. Desafios e perspectivas pastorais.* São Paulo: Paulinas. 2007. Besides general guiding lines from magazines and concrete projects have been considered (Note di pastorale giovanile; Misión Joven; *Equipo Adsis de Pastoral con Jóvenes. Jóvenes y Dios. Proyecto de Pastoral con Jóvenes.* Madrid. 2007).
2. *Socio-cultural analysis.* For defining the context of youth ministry in Lithuania, sociological data have been used from the investigation done by the Lithuanian youth department and regional authorities (2004). With the help of the comparative investigation into European values by Gečienė I., Juknevičius S., Matulionis A., Mitrikas A., Savickas A., Valionis A., Žiliukaitė R. Vilnius: Gervelė. 2001, the prevailing values of the young people have been specified. The materials about religious views of Lithuanians were taken from the

investigation done by Vilnius university center of Religious Studies, as well as from scientific publications on the topic (articles by Matakaitė, Žiliukaitė, Lukaševičius).

3. *Biblical Christological analysis* is based on the Bible, as well as on the works of Rahner (*Rahner K. Riflessioni teologiche sulla secolarizzazione // Nuovi Saggi III. Roma. Edizioni Paoline. 1973; Rahner K. Confessare la fede nel tempo dell'attesa. Roma: Città Nuova. 1994*) as well as of Schillebeeckx (*Schillebeeckx E. Gesù, la storia di un vivente. Brescia: Queriniana. 1976; Schillebeeckx E. La questione cristologica. Un bilancio. Brescia: Queriniana. 1980*). The message of Jesus Christ which is provoking in spite of a different context, is based on the works of Bravo (*Bravo Gallardo C. Jesús, hombre en conflicto. El relato de Marcos en América Latina. Santander: Sal Terrae. 1989*) and on Nolan's Christology which is more pastoral (*Nolan A. Gesù prima del cristianesimo. Bologna: Dehoniane. 1986*).

Other literary sources from such fields of science as social communication, pedagogy, social self-education and Christian anthropology have also been used.

THE STRUCTURE OF THE DISSERTATION

Introduction

1. Historical development and concept of youth ministry
 - 1.1. Historical development of youth ministry
 - 1.1.1. The Beginning and development of youth ministry in the Church
 - 1.1.2. Historical development of youth ministry in several other countries
 - 1.1.3. Youth ministry in Lithuania after restoring independence
 - 1.2. The concept of youth ministry
 - 1.3. Relationship between pastoral work, evangelization and catechesis
 - 1.3.1. Expansion of the concept of evangelization
 - 1.3.2. Importance of catechesis in New evangelization
 - 1.4. Pastoral research methods
2. Parameters of the socio-cultural context for the model of presenting the christological message
 - 2.1. Young people of Lithuania is a social group
 - 2.2. Some aspects of postmodernity and their influence on youth evangelization
 - 2.2.1. The effect of pluralistic culture on evangelization
 - 2.2.2. The effect of secularization on understanding life
 - 2.2.3. The effect of individualism on faith communities
 - 2.2.4. The relationship between immediate pleasure and eschatological happiness

- 2.3. The change of religious attitudes of the Lithuanian people during the recent 20 years
- 2.4. Qualitative investigation „The readiness of young people for the Christological message in the Catholic Church in Lithuania”
 - 2.4.1. The methodology and organization of the investigation
 - 2.4.2. Analysis of the investigation data
 - 2.4.3. Conclusions of the investigation „The readiness of young people for the Christological message in the Catholic Church in Lithuania”
3. Theoretical foundations of presenting the Christological message
 - 3.1. Criteria for evangelization in the teaching of the Catholic Church
 - 3.2. The concept of presenting the Christological message
 - 3.2.1. Karl Rahner’s contribution into bringing the Catholic doctrine closer to the experience of believers
 - 3.2.2. Schillebeeckx’s human experience and christology
 - 3.2.3. Personal encounter with Christ and becoming his follower
 - 3.3. The biblical dispersion of Jesus Christ’s person and his work
 - 3.3.1. Conflicts and revolts in the story of Jesus Christ
 - 3.3.2. The Kingdom of God as the centre of Jesus’ message
 - 3.3.3. The parable about the logic of the Kingdom
 - 3.4. The personal features of Jesus admired by young people
 - 3.4.1. Jesus’ freedom
 - 3.4.2. Jesus as a devoted friend
 - 3.4.3. Jesus as Teacher and Lord
 - 3.4.4. Jesus who heals and forgives
 - 3.5. The path of Jesus discipleship as a model of youth evangelization
 - 3.5.1. Discipleship in the New Testament
 - 3.5.2. The calling into Jesus’ discipleship
 - 3.5.3. Learning from conflicting situations
 - 3.5.4. Special teaching for the disciples
 - 3.5.5. The trial of the Cross
 - 3.5.6. The disciples’ journey to Galilee
4. The precepts and stages of implementing the model of presenting the Christological message to young people
 - 4.1. The precepts for using the model of presenting the Christological message
 - 4.1.1. The communicational aspect of presenting the Christological message
 - 4.1.2. Elements of self-education in presenting the Christological message to young people
 - 4.1.3. Christological message presented as a project
 - 4.1.4. The aspect of social education in presenting the Christological message

- 4.2. The stages of implementing the model of presenting the Christological message
 - 4.2.1. The first stage: young people are invited to become Jesus' disciples
 - 4.2.2. The second kerigmatic stage – experiencing faith in everyday life
 - 4.2.3. The third stage: the young people following Christ: their special education
 - 4.2.4. The fourth stage: experience of the Cross
 - 4.2.5. The fifth stage: experience of the Risen Jesus
 - 4.2.6. The results of youth evangelization process

Conclusion

Recommendations

Bibliography

Appendice

CONTENT AND CONCISE SURVEY OF THE DISSERTATION

I. THE CONCEPT OF YOUTH MINISTRY AND ITS HISTORICAL DEVELOPMENT

The first part of the paper is written in order to define the concept of youth ministry as well as to identify its relationship to the cognate activities of the Church such as catechesis or evangelization. Therefore, at the beginning the historical development of the youth ministry in the Church is observed.

Youth ministry, in its contemporary apprehension, began to form in the middle of the XX century, alongside with the rise of the youth as a separate social group. The financial situation was constantly improving, which allowed young people to only study (not work). As a consequence, the number of academic youth, as well as the number of years spent studying, increased. The following preconditions gave rise to the social group of the youth, who had their own specific demands, problems, desires, and which were distinctive from the desires, problems and demands of other social groups. After the Second Vatican Council the relation between the youth and the Church strengthened. The young assembled into small discussion groups, which studied Word of God, the number of prayer actions or weeks increased. What is more, a strong liturgical revival was felt. In 1970, in Italy a document about the renewal of catechesis (*Rinascimento della Catechesi*) was released after a long preparation. It gave a general trend for the youth ministry. This document was the first attempt to formulate the model of youth ministry, which was understood as the *integration of faith and life*. After 1970 there was a rise of the second wave of youth ministry which spread through almost all Western Europe and which concentrated its attention on social and political issues. The young started to exercise care for the “third world”, therefore, the interest in the content

of faith decreased. Later, after 1977, the social enthusiasm of the Western Europe turned into irony and criticism. Starting with 1980s the main desire of the majority of young people changed its tendency: the young wanted to feel comfortable, secure and they became indifferent to the problems of the world. The main problem and challenge for the youth ministry were the questions of the identity and sense. After 1980, youth ministry departments were established in every diocese which catered for the preparation of the youth ministry leaders as well as methods of practical work. The National Conference of Bishops pays more attention to youth ministry. Different projects and guidelines for the work are issued on various levels, i.e. on national, diocese, monastic and youth organization levels. The main feature of the youth ministry becomes a designed and organic project activity which embraces all youth groups of different educational levels, incorporating different interest groups into the ministry of the local Church.

Before the collapse of the Soviet Union, even though there were restrictions, the Catholic Church of Lithuania continuously strived to accomplish its mission. The major attention was paid to the administration of the sacraments of Christian initiation, although the catechesis could not have been provided openly. During the first years of the Restored independence there were two major aspects of the youth ministry: the restoration of youth religious organizations and introduction of the subject of religion at schools. Also, the appearance of different youth initiative and discussion groups was significant.

In the second section of the first chapter the review of the active youth groups and organizations operating in Lithuania is presented alongside with the Church structures and events related to youth ministry. Summarizing the positive aspects of the development of youth ministry in Lithuania after the Restoration of Independence, it is important to note that mass youth gatherings and events are the most successful ones and draw considerable crowds of young people. Also, religion lessons at school and catechesis of the preparation for the Sacrament of Confirmation are well attended. Church institutions devote their efforts to prepare suitable curriculum as well as qualified catechists or religion teachers. An important role in youth ministry is played by different communities, organizations and groups which use informal education methods. They are able to address the young, to attract and motivate them to join groups, where they are evangelized and where favourable environment for the maturity of the young is created.

The review of the history and the comparison of the national documents and historical aspects of youth ministry development in Germany, Spain, Latin America and Brazil revealed the following essential elements of the concept of youth ministry:

1) Youth ministry is a focused activity with young people, which aims at the aggregate development of the personality.

2) *It is the activity which is designed for the young and by the young.* Ministry operates only when young people participate actively in the process of creation.

3) *Youth ministry is the activity of the church community.* Youth ministry cannot be delegated for only one person and it cannot happen outside the community. It is the matter of the whole community, the input of which is necessary so that the young people could integrate into the Church as a community.

4) *Investigation of the situation which is the background for the youth ministry.*

5) *The contents of the faith are formed according to the situation of the young (their problems, expectations and the situation of their faith/skepticism).* All national documents in question without an exception have a theological part which concentrates attention on the particular aspects of faith and contents which have to be conveyed by the process of the ministry. Also, pedagogical guidelines as well as the directions for the activity are provided in these documents.

In general it could be stated that youth ministry is a directed activity of the church community aimed at young people, the main purpose of which is the development of a versatile person through the integration of life and faith. In other words, it is the activity of the community which is led by the Holy Spirit, designed by the young people for their peers to achieve openness to the merciful work of God in all particular situations of life.

After the analysis of the activity in Lithuania of the past 20 years it can be stated that the work which is done with the young people is halfway from what can be called youth ministry. The main drawback is weak church communities, which are unable to convey a trustworthy testimony of Christian lifestyle to the young and which cannot make a conscious commitment for the youth ministry. That is the reason why youth ministry in parishes is delegated to the catechist, religion teacher or secretary. The number of parish discussion groups as well as the number of young people who attend them is relatively small. It is difficult for the youth groups to integrate into the community life, what is more, there is obvious lack of both directed youth education and adequate places to ensure the implementation of youth initiative. The activity with the young encompasses exceptionally religious sphere, i.e. catechesis, participation in the liturgy or some other groups, which are also mainly concerned about the sacramental life of the young. On the other hand, the concern about the maturity of a young person, encouragement of the social activeness (things, which are embraced by the social teaching of the Church), as well as development of civil responsibility, are rarely found in the ministry work. Therefore, it is necessary to initiate a qualitative shift in the practice and theory of the youth ministry, so that it could be called youth ministry in the sense it is understood all over the world.

Thus, it can be seen how different the term “youth ministry” is used in the theory of ministry and in Lithuania. This is influenced by the peculiarity of the experience and the

context itself. In this paper the term “youth ministry” will be used in the meaning as it is understood in the countries which have a long history of youth ministry practice and as it is presented in the theoretical studies.

As far as the relationship of the youth ministry to the evangelization and catechesis is concerned, a very close bond among them was emphasized. In the national documents of the youth ministry the terms “youth ministry” and “evangelization” are often used synonymously, and catechesis is always an inextricable part of this process.

In the last chapter of the first part there is a review of the exploratory methods of theology of ministry. As the situation of youth ministry in Lithuania is specific, thus, hermeneutic method of ministry could be applied in order to identify the actual situation of the young as well as to study the ways of communication of the Christological message.

II. THE SOCIOCULTURAL CONTEXT PARAMETERS OF THE CONVEYANCE OF CHRISTOLOGICAL MESSAGE

The model of the conveyance of Christological message is created using certain parameters, which are formed using the socio-cultural analysis of the youth social group. This analysis embraces all the features common for the society, features common for the social group of the youth and the results of the survey in which the religious openness of a certain group of the young people was measured.

The first part of the paper reviews the youth as a separate social group. The distinctiveness of the social group of the youth is regarded in terms of a certain period of life (the period between 14 and 29 years of age) when a person is integrating into the society, becomes mature, independent, attempts to join the labour market, starts a family and establishes social and financial status. During the past decades the period of the young age is becoming longer as in the complex society there are more offers for the life of a young person, therefore, the process of making decisions and right choices becomes more difficult and lasts longer. Ministerial view upon the youth singles out the most vulnerable spheres of the lives of young people, which require support and assistance. The aforementioned part of the paper discusses the insignificance of the young in the society, youth unemployment, some harmful habits, as well as the fact that there are a number of young people who complain about their mental health. Also, the problems of the values were discussed. The young, similarly to the whole society, rely upon the material values rather than upon social or cultural ones. On the one hand, appreciation of such values impede the process of evangelization – a large part of the young, who have chosen material values as their major ones, is incapable of becoming open to the process of evangelization because of their choice. Furthermore, such young people would find it difficult to accept the Good News, the main value of which is

selfless love for the others, which is practised by sharing anything with them, be it personal features or possessions. The initial youth group which should be the first to acquire ministerial care is the one, which consists of the young people who endure different difficulties such as inclination for the harmful habits, inconveniences because of poor mental health, disability to identify what the meaning of their existence and future is; the ones who suffer from feeling lonely and useless, who lack the necessary material supplies or the basic social relationships such as a normal, functioning family, or healthy relationships with peers at school or university. After the specific needs of the youth are identified, it is necessary to provide the essential help for the particular sphere of life which has displayed the greatest vulnerability. It can be done by accepting people in a specific ministerial environment and by providing them with the opportunities for an aggregate development of a personality. The paramount importance has to be attached to the social and spiritual dimensions of a personality.

In the second chapter the manifestations of the postmodernism are observed with regard to what influence on the evangelization they have. There are 4 main characteristics:

1) The influence of pluralistic culture on the evangelization. This characteristic is marked by seeing different ideas, values and worldviews as equally valuable and tolerable. In this case the concept of the truth becomes subjective and relative. According to G.Vattimo, one of the initiators of *pensiero debole* (weak thought), it is possible to speak only about a “relative” God. On the contrary, the purpose of evangelization is to proclaim Jesus Christ, who reveals himself as the Truth. Therefore, in the process of evangelization it becomes crucial for people to make personal choices to believe and to act according to their beliefs. In this way, a young person is led from a subjective truth to the encounter with the Truth. On the other hand, young people are tired from the constant relativism and uncertainty. In the process of a dialogue, however, when a certain openness for the evangelical message appears, some young people are willing to accept something, which can be regarded as (and in fact is) the Truth, or at least the Way to perceive that truth (Jn 14,6).

2) The influence of secularization on the concept of life. The main features of it is the fact that in the public the Christian perception of the world and a person is given less significance, and faith is transferred purely to the sphere of private life. Young people who have grown in such environment understand and interpret their existence without taking into account the transcendental reality, without which the lives of individuals or even societies lose not only their inborn nature, but also their sense. In the process of evangelization one can meet young people who do not possess any concept of God in their worldview. They believe that it is sufficient to apply the principles of experimental sciences to define the world. In addition, they justify the vision of their personal life with particularly calculated ambitions, for the fulfillment of which God is not necessary.

3) The influence of individualism on religious communities. First of all, the development of the Christian values is impeded with the values which prevail in the individualistic society which regard a human being only as an individual, who is self-contained and who detaches himself/herself from God and from other people. The practical outcome of the individualism is the disability and unwillingness to be in a community, which is the main form and place of evangelization. In terms of youth ministry it is necessary to pay special attention to teaching the young to be with other people, to develop the impression of *belonging* to the group, which is manifested by loyalty, sharing, and the abilities to sacrifice and take responsibility.

4) The relationship between immediate pleasure and eschatological happiness. Cultural feature which rates things according to the immediate benefit and pleasure they give often outrivals idealistic, ethical or other motifs which define the purpose of life. The pursuit of pleasures leads to consumerism, which is deeply rooted in the Western world and is known as *Consumer Culture*. Youth religious search is often oriented towards the pursuit of a *pleasant* religious experience, the purpose of which is to ensure a perfect psychological condition and full self-realization. Such cultural worldview makes it difficult to perceive the centre of Christological message: the death and resurrection of Jesus Christ; the personal perception of suffering, sin, pain and sacrifice; and the eternal life as the ultimate aim. The postmodern socio-cultural trends of the society require to formulate and render the Christological message in a way, which would ensure the understanding of it in present worldview, also it should provide gradual conveyance of Christian worldview and anthropology.

The third chapter presents the review of the changes of religious practices of Lithuanian people in the last 20 years. After the restoration of Independence the number of people who accredited themselves to the Catholic Church was rapidly increasing. During the first years of Independence there were an increasing number of those who wanted to embrace sacraments. However, later the number of churchgoers gradually decreased, although in the results of Census of 2011 there were 77.3 per cent of people who attributed themselves to Roman Catholic Church. The elements which define religious identity are declared denominational belonging, attendance of the church, the importance or religious rituals, the recognition of traditional truths of faith, subjective religious attitudes, moral attitudes and the view upon the importance of the Church in the society. It is believed that there are only about 4 per cent of people who clearly manifest their religious identity. Although others declare themselves as belonging to the Catholic Church, they mostly rely on national traditions, customs. Furthermore, they feature a strong tendency of syncretism, when people, who call themselves Catholics, still have doubts concerning the personality of God, believe in energy, karma, reincarnation or horoscopes. As the influence of secularization in Lithuania grows, it is thought that the number of people clearly belonging to a certain denomination will

decrease. Young people who grow in such environment adopt the concept of Catholicism as a custom, which is often intermingled with different superstitions. If a young person grew in a family which practiced faith, then such person adopts some traditional forms of faith practice. As far as youth ministry is concerned, in the centre of Catholic faith it is important to retain the Christological message, the conveyance of which means conscious personal choice of the faith and decision to live by the faith in everyday life. If one wants to surpass the Catholicism as a custom, it is essential to apply kerygmatic catechesis, the centre of which is the preaching of Jesus Christ. Also, it is important to combine a systematic catechesis with other practices and experiences of evangelization.

In the fourth chapter a qualitative survey “The Openness of Lithuanian Youth to the Christological Message of Lithuanian Catholic Church” is presented. The method of the survey was a partially structured interview about one’s life story, in which the young were asked about their experience of faith, about the recognition of Jesus Christ as a person, and about their view upon the Church. The survey examined 18 young people, who were selected using the methods of convenience and snowball sampling. The respondents were selected according to their age, sex and according to their answers to the question “Are you a Catholic?” 10 respondents regarded themselves as religious Catholics, 8 of them were either non-religious or had “their own” faith. The interviews were fully rewritten and content analysis was conducted. After the results were generalized, it was noticed that all respondents had embraced the Christian Initiation sacraments, they viewed the Catholic faith as a positive thing even if they had doubts regarding their faith or even if they declared themselves as being non-religious. An assumption is made that there are young people who are hostile towards religion; however, it is possible that they refused to participate in the survey. The analysis of the interviews of the young people has shown the following feasible factors which are crucial while choosing faith:

- religious people: family members and close acquaintances, friends and peers who have faith, priests, monks and nuns, people belonging to communities of believers who accepted the respondents.
- the experience of amity and community through participation in Christian mass events such as youth days, hikes, camps, pilgrimages (e.g. to Taize), participation in the church youth group.
- Alpha courses during which some young people personally experienced faith.
- personal search the cause of which were different individual of family problems.

All young people who have participated in the survey possess some knowledge about Jesus and identified him as Friend, Brother, Teacher, Liberator (Saviour). Young people described Jesus as the one who loves everything and everybody, who is merciful, forgiving, strong, courageous, free, and selfless, and who is devoted to the Father. Some

of the respondents stated that they can meet Jesus in everyday life through attending to the needs of others. One young man explicitly described the experience of him meeting Jesus in the person of convicts and the homeless. Young people identified the essence of the Gospel of Jesus as the message of salvation, courage and joy, whereas for some of them the message of Jesus was more of a social nature.

While analyzing the obstacles impeding the acceptance of the Christological message, a part of the respondents pointed to the influence of the non-religious friends and relatives. Some young people had been influenced by the information of anti-Christian propaganda such as films, escalation of the seeming contradictions between nature sciences and religion; different interpretations of the world and life order, as well as the influence of socio-cultural environment which is characterized by hedonism and devaluation of religion (secularization).

Other obstacles to accept the Christological message are of the inner character. Young people either do not search for the answers to the questions of religion or do not even raise such kind of questions. The message of the Gospel is very demanding and this is the reason why some young people are reluctant to accept it and change their lives according to it. A part of the youth has never heard any preaching of the faith which would be relative to them (in existential meaning); for others faith seems unattractive because of the image of Catholic Church which they relate to the historical mistakes (inquisition, crusades), incomprehensible liturgy, gloomy surroundings of the church, and pedophilic scandals which involved people serving in the Church.

The openness of the young people to the Christological message is gradual and related to certain inner resolutions. According to the signs of resolution to accept faith, several stages of openness to the Christological message could be *relatively* pointed out (see Table No.1, p. 32).

Stage one is characteristic for absolutely all participants of the survey as without any exception, as all of them were overt while talking about their beliefs, and were respectful while talking about their own understanding of religion. Such degree of openness would not be achieved if the respondents were disposed against Christianity, denied religion and transcendental reality, or were disrespectful towards the people who practice their faith.

Stage two is defined by the young people who are searching for the truth, who try hard and expect to find it and who are disposed to change their opinion, behavior or attitude. The signs of resolution are the following: certain questions are raised; a much wider interpretation of personal experience is allowed; primary attention is concentrated on the social and existential values; relations between faith and life are explored; the reliability and importance of religion for a person's life is examined and discussed. In the discussions about the participation of the young in church groups and events, the

respondents emphasized what is important for them, i.e. they state what is new for them, verbalize and memorize the most significant issues.

Stage three is personal experience of God. It can be called as a “meeting with Jesus Christ”. A young person may not call it as such, but some of the respondents said that they “Communicate with God”. The main sign of this stage is the appearance of everyday consistent personal prayer, which is defined not only as repetition of well-memorized traditional prayers, but also as the ability to address God inwardly and listen to the word of God, which is recognized in the Bible and in a person’s everyday life. This stage features some other signs, i.e. prioritized participation in the church events for the young such as camps, retreats, Alpha courses, pilgrimages. The purpose of such choice is to grow and develop in faith as it is understood as being a valuable thing in one’s personal life. This stage is marked by constant conscious celebration of Sunday Eucharist. A young person at this stage consciously chooses whether to relate to the Catholic Church: to live according to the faith, to share one’s faith with the others, to raise a question why others do not believe in God and what relationship with them there could be.

Stage four is marked by the conscious adoption of faith – self-determination. A young person goes through a conflict between the manifestations of faith and disbelief in the closest and best known surroundings such as family, school, friends, as well as while choosing profession or different leisure activities. This stage is characterized by engagement to participate in long-term events or work of Caritas; sometimes a change of friends, communication style or choice of leisure activities is observed. Young people make attempts to decline the things which impede with the faith. They may reject certain friendships or try to combat some flaws or habits. More importance is given to a community of certain people where young people feel safe, where they can raise different questions about the faith and discuss with the peers.

Stage five is related to the long-term choice which can be defined as the choice of calling. It is the attitude of a young person when he/she chooses faith every day and in any circumstances of life. Although conflicts and difficulties have not terminated, a young person lives through them with greater calmness and is ready to accept such challenges as belonging to a community or long-term liable engagement in different faith testimonies (projects of evangelization and Caritas) which correspond the abilities of the young people. Here a young person is driven by the fundamental attitude that God and the Kingdom of God is in the first place leaving everything else behind.

The overview of the chapter has revealed that although Lithuanians are socioculturally inclined to identify themselves as Catholics, the conditions for the evangelization are unfavourable. Lithuania, similarly to the whole Europe, is affected by the process of secularization which gradually pushes religion into the private life and

opens the way to syncretism and ethic relativism. Unlike in Western Europe, material values prevail in Lithuania, which aggravate the process of evangelization even more.

Therefore, due to such situation the transmission of Christological message must follow two requirements, which have to be wisely combined in the ministerial process:

- Jesus Christ, who accepts a young person as he/she is, can be viewed as a loyal friend, patient Teacher who addresses a young person and leads him/her along the path of development in faith.

- Conflicting actions of historic Jesus Christ, who instigates personal self-determination to convert, to choose evangelical values in one's life, to live according to the perceived truth; to respond to the radical calling of Jesus Christ – to become his disciple.

In the process of creation of a model of Christological message conveyance these stages raise the following questions for the Christological contents part: What aspect should be taken into consideration and how the Christological message should be conveyed in order to be accepted by the youth going through different stages of openness? How could the conveyance of the message be differentiated according to the different stage of the openness?

III. THEORETICAL SUBSTANTIATION OF THE CHRISTOLOGICAL MESSAGE CONVEYANCE MODEL

In the third part of the paper Christological message is formulated using the biblical Christological analysis, which corresponds with the parameters presented in the second part.

The first chapter presents and substantiates the criteria of the Catholic Church for the formulation of the content of Christological message: *the content must correspond with the worldview of the youth; the content has to correspond with the entirety of faith.*

In the second chapter the concept of Christological message conveyance is analyzed. In the existentialistic worldview the central place is occupied by a person, who experiences and perceives subjectively his/her own "here and now" (the present existential moment) from the first person perspective. The transmission of faith by blocks of objective content is rarely understood, as one does not recognize the subjective meaning of existential information. K.Rahner, who attempted to draw the doctrine of the Catholic Church closer to the experiences of the believers, stated that each Christian should first of all personally experience God and only then the doctrine of the Church could have some significance for the person. E.Schillebeeckx in his Christological studies raised a question about how a contemporary person can experience Christ and be affected in the same way as people were in the times of the apostles (Acts 3, 1-10). A person cannot perceive God. The revelation of God happens only through the historical events. The climax of this revelation is Jesus Christ. His disciples lived through a certain period of

history with Jesus, interpreted it until they recognized God in the person of Jesus. The author divides the interpretation of the experience into *the first* and *the second order*. First order interpretation takes place during the experience itself. It is defined as a reflective view upon the situation, which describes and identifies everything what is happening. Second order interpretation attributes the meaning to what has happened. All New Testament experiences were written down as the experiences of identification – in the person of Jesus Christ one could recognize the salvation from God, which was described using the context of that epoch, i.e. within the boundaries of their worldview. Therefore, in order to recognize Jesus and believe in him, a person living in a secular world has to compare his/her experience with other experiences (the ones of Jesus' disciples, faith testifiers) and only then admit: "It is so!". This interpretation of personal experience is offered in the youth ministry and can be referred to as a personal meeting with Christ.

The third chapter analyses what personality of Jesus Christ could be presented to correspond the sociocultural parameters.

For adequate proclamation of the Good News of Jesus to young people, therefore, an approach of using the stumbling block and the conflict is suggested. If one looked at Jesus of the Gospels, one would see that the people used to have only two choices whenever they encountered Jesus: either to be converted or to become indignant. A supposition is made that, while evangelizing the young people, it is necessary to let them experience the radicalism of Jesus' message, so that they are challenged to make their choice. Their positive choice in this case would mean much more than just an oral profession of faith: it would mean following Jesus 24 hours a day. There are various groups of people who were indignant with what Jesus did, said or thought under various circumstances. In the Scripture, those people are Jesus' relatives who are trying to stop him, Jesus' disciples who are constantly being provoked, the crowd who used to follow and to listen but then abandoned him, the Pharisees and the scribes who initiated Jesus' arrest. The very fact that Jesus, who was just, kind and innocent, had to die as a criminal is a stumbling block for the people of every epoch.

The situations from the Bible where people reject Jesus will not make the whole contents of youth evangelization. It is also important to stress the essence of the conflict, e. i. decision making. The key phrase here is Mark 1:1 5: "The kingdom of God is at hand; repent and believe in the Gospel!"

Therefore, some of the features of the Kingdom are discussed in the article. Firstly, the God of the Kingdom is the people's Father. Jesus laid down his life to proclaim the Kingdom of the living and liberating God who is entirely taking sides with man and who opposes all evil that can destroy life. Jesus discloses the true face of loving God whose main paternal property is kindness and whose greatest power is his boundless ability to forgive. On the other hand, this loving Father of Jesus always remains

Almighty and transcendental, so Jesus is always seeking and doing His holy will. The first people in the Kingdom of God are the poor and the little ones. The biblical notions of poverty and childhood are also analyzed in the article with more detail: they show the necessity of trusting God alone and the ability to accept everything with gratitude. This also includes brotherly attitude towards everyone else. Further, it should be remembered that the Kingdom is like a small grain that has to grow constantly, so nobody can say whether it is here or there – there must always be room for dynamic change in every situation of choice.

The analysis makes it obvious that today's young people should not be offered ready answers, meanings or aims of life from the Church. Instead, they should be challenged to ask deep questions and to go searching along life's way, so that they can find the logics of Jesus and choose to follow him.

In the fourth chapter the personal features of Jesus Christ are discussed in terms of being attractive to the young: Jesus' freedom, Jesus as a loyal friend, Teacher and Lord, who heals and forgives sins. A special attention is laid upon the aspects which are essential for the young, and upon the way these aspects should be revealed, so that the Jesus they know corresponded with the entirety of faith.

In the fifth chapter five stages of the process of Jesus disciples' faith maturity are presented and the process is recommended as the model of the conveyance of Christological message (see Table No.1, p. 32).

The way of the disciples of Jesus is analyzed in response to the challenges of the modern epoch and in an attempt to find a normative Christocentric model for the youth evangelization. Mainly the Gospel of Mark is addressed as here we can clearly see certain stages, i.e. calling, education in conflict situations, specific formation of the disciples, challenge of the cross, and the way to Galilee after the resurrection.

1. The stage of the calling is characterized by two main verbs, i.e. "leave" and "follow". The life of the followers of Jesus, as well as his own life, will always be focused on the only aim, i.e. the Kingdom of God. The disciples respond to the calling of the teacher. In order to follow him they have to leave behind everything what is important for them. Since the moment of calling nothing can be as important as the Kingdom.

2. After they chose to follow the teacher, they stayed with him all the time and through their routine, conflicts and frequent conversations day after day they were approaching the crucial event in Jerusalem. The disciples followed Jesus, fulfilled his assignments, however, they were driven by different motives than Jesus. They did not understand Jesus' aims and motives.

3. The Gospel of Mark also provides with a specific period of the formation of the disciples (Mk 8:22-10:52). Here the teacher's aim is to make his disciples not only take over the way, but also the motive, which would make them follow this way. This stage is marked by the prophesy about the suffering of Jesus. Also, the calling gains a new

shade, as Jesus calls not only to follow him, but also to accept the cross: “If any man would come after me, let him deny himself and take up his cross and follow me” (Mk 8:34b).

4. The story of the suffering of Jesus becomes a new challenge for the disciples. The contrast between Jesus’ triumphant entry to Jerusalem and his arrest and murder made the disciples first nurture false illusions about the restoration of the kingdom of Jerusalem and later ruined all their hopes. The disciples are again being instigated to convert: they can either back out in despair, or convert and find the real meaning and significance of the events. The texts of the New Testament already provide us with a dual interpretation of the death of Jesus on the cross. From the point of view of faith, the cross is equalled to salvation. On the other hand, the theological aspect provides with various interpretations of *how* the salvation comes through the cross. In this way certain models of how to explain the phenomenon of the cross appear. From the point of view of ministry, such explanations are very limited, as they have an objectivistic perspective, i.e. look into the fact of death and try to explain its consequences. To explain the death of Jesus Christ, without diminishing the horror of the crime, is only possible in the perspective of love. The whole life of Jesus was given away to make people have life abundantly (Jn 10,10). God identified himself with the sufferings of people in the person of Christ. However, His purpose was not to perpetuate the suffering, but to overcome it with the power of peaceful love.

5. The last phase of the story of the teacher and his disciples is the resurrection of Jesus. The tomb of the teacher is empty. The disciples are sent to Galilee to meet the teacher. A return to Galilee means that the mission, which was started by Jesus, has to be continued. After the resurrection of Jesus, the disciples do not preach the Kingdom of God but they preach Jesus, the one who was killed and who resurrected. The resurrection is the sign of the fulfillment of the Kingdom. After it the life and death of Jesus gain a new, unexpected meaning, i.e. the disciples are ascertained that he really is the Son of God and Messiah.

The review of the history of Jesus and the disciples is meant to help find a normative christocentric model of the youth evangelization. The way of the disciples of Jesus, the apostles, can be viewed as a gradual conversion which involved feelings, intellectual cognition and a gradual transformation of virtues, and which was linked to particular empiric situations and wise explanations of the Teacher. By analogy, the youth ministry requires a wise way of planning and organizing the process of education, giving the major role to the empiric education. The participation of the disciples in the conflict situations reveals how difficult it was for them to differentiate between the logics of the world and the Kingdom. Another vital aim of the evangelization is to develop critical thinking of the youth, so as they could automatically apply the criteria of the Kingdom while making everyday choices and lifelong decisions.

IV. THE ASSUMPTION OF IMPLEMENTATION AND STAGES OF THE MODEL OF CHRISTOLOGICAL MESSAGE CONVEYANCE FOR THE YOUTH

The first chapter presents some of the assumptions significant for the *situation in Lithuania*. Firstly, the requirements of communication process for the conveyance of Christological message are presented:

1) *The importance of interpersonal relationship*. The object of communication is the contents and communicational relationship allows both accepting and transmitting the contents. The relationship defines the way how the content is going to be accepted. In the process of evangelization not only the message has to be relevant for the youth, but also it is primarily important to establish an authentic relationship, so that young people could accept the content offered.

2) *The conveyance of Christological message on the verbal level*. Linear communication model defines an addresser's message as something what he thinks, feels, imagines or remembers he has encoded in symbols and transmitted to the recipient. For the recipient, on the other hand, a message is something what he is capable of decoding and accepting. The transmission of a message is only possible when both communicators at least partially share the same semantic fields, i.e. they both understand the same codes in the contexts of their lives. If the sender's and the recipient's semantic fields of meaning differ considerably, then the transmission of a message fails. The Christological message can be communicated for the young only if it is transmitted using linguistic expressions which are meaningful in everyday lives of the young.

3) *The aspect of expectation in the process of communication*. For a message to be accepted and interpreted, it has to engage the listener. If the focus is laid on a simple transmission of information, which is irrelevant to the life of a young person, it will not be accepted. This aspect of communication is directly related to the deep cognition of the expectations, problems and certain situations of life of the young.

4) *The communicational expression of transcendental reality*. A received message is always compared with a possible one. What is possible is always determined by a person's experience – code, context or character of the message, i.e. it depends on the use and agreement (or customs). Evangelization incorporates not only principles characteristic for any type of communication, but is also distinguished by its object, which is unreachable and empirically immeasurable; it is desired to communicate about the love of God, which approached a person, and to invoke a wish and self-determination to harness one's freedom to be able to accept this love. The communication is impeded if the signs which are used are too faint in comparison to the object which one wants to express. To illustrate the mystery of God symbols, allegories

and accounts of experiences are used. H. U. von Balthasar states that the probability is created not by the content of the expression, but the manner of it. And this manner is love. Revelation, which is the Word, is at the same time absolute love that is why it can be credible.

5) *The community of believers as a context of communication.* All aforementioned obstacles become more impeding if there is no context in which the conveyed message would acquire a more complete meaning. In the process of communication every act of communication develops in a certain general context which gives additional information for the interpretation of the message. The context in this case is understood as a community of a parish which is open to the youth and where people of different age live for a long time led by the truths which they proclaim. They are guided by the Gospel in their everyday life and are able to testify the experience of faith through the creation of community, engagement and open relationship with the young. In this case the communicated message of Jesus Christ becomes credible.

Three other assumptions were reviewed:

1) The importance of elements characteristic for education process. The message conveyed by the faith is accepted and examined by a young person only using the experience he/she possesses. The evaluation, examination, discovery and determination of the meaning of God, Jesus and calling (in terms of daily routine) are made only by the young people personally. Young people themselves decide whether to believe or not. The process of the choice of faith is developing in a person's inner world. It is dynamic and gradual, and it is related to the person's understanding of identity and values. After the person chooses to believe, the Gospel of Jesus Christ gradually becomes the central value. The education process helps to identify the in-depth desire of the truth, which is laid and always remains in the core of person's existence, and which is often smothered by the fear to live one's life to the full. When a young person chooses human values, he/she becomes open to the meeting with Jesus Christ, in the person of whom he/she is able to identify the genuine humanness which is directed towards the transcendent relationship with the Father. During recent decades the education of religion at schools and at the first stages of evangelization hermeneutic experience has been used.

2) The project aspect of the conveyance of Christological message. As the gradual conveyance of Christological message is taken into consideration, the process itself has to be planned and evaluated. Three major steps are suggested: the analysis of the situation, the planning and evaluation of the process after which the reviewed planning has to take place.

3) The social aspect of the education takes into account that faith is embodied in a relationship, i.e. in a serving love for a neighbour. This requires certain skills to combat one's egotism and to approach other person. Such education is mainly delivered through

joint activities in a group of peers. However, it is important to apply the principles of pedagogy of experience with regard to the development stages of a group. A special attention is given to the Social Learning Theory offered by A. Bandūra, in which he states that in order to adopt a certain model of social behavior it is necessary to ensure physical closeness, continuity of the relationship with a person and optimal distance (so that one would be made to put some effort in learning the elements of the model, but it would not be too difficult).

It is also vital to take into consideration Social Development Theory of L. Vygotsky and apply it in the ministerial process which focuses on the following:

- a) acquisition is made on two levels: first, on the social level, and later, on the individual level. That is why the role of testifiers on the way of faith becomes crucial, as they point to and explain the significance of faith.
- b) abstract notions are perceived through symbolism, using certain objects. Therefore, it is necessary to find adequate symbols to express Christological message.
- c) the objectives of social development have to be dependent upon the “zone of proximal development (ZPD): a level of development attained when children engage in social behavior“. The programmes of the content of faith have to be designed according to the ability of the group to develop.

The second chapter presents the stages of the implementation of the Christological message conveyance model. According to the formulated signs of youth openness to the Christological message and to the stages stated in the analysis of the Christological content, each level is offered the objectives and main ministerial methods, which are generalized and presented in Table 1 (p. 32).

The result of a successful process of the Christological message conveyance is a mature Christian, who bases his/her life and a responsible choice of profession or calling upon the theological values of faith, hope and love. Consequently, the whole life becomes a service in the creation of Kingdom of God in accordance with the nature of one’s calling.

CONCLUSIONS

The focus of this dissertation on youth evangelization problem through Christological viewpoint, in order to create a concrete model for Christological message communication to Lithuanian youth, allowed to recognize and name factors that influence evangelization process, and to show ways in which this process could be exercised. To that end, a five-step model is used, based on analysis and synthesis of the situation as well as content, and the usage of ministry actions and tasks (see Table No.1, p. 32):

1. Comparing historical development of youth ministry in Lithuania with that of other countries that did not have a Soviet regime, becomes clear that practical and theoretical conception of youth ministry in Lithuania differ from other conceptions of ministry in Churches that were freely developing during twentieth-century. Youth ministry in Lithuania is being evaluated by quantitative criterion (how many people attended, how many events took place, etc.), while in other countries since around 1970 the criterion for evaluating youth ministry is qualitative: how do young people attending youth ministry events are able to change their view and values, or how do they become a part of ministry and creators of Christian culture. The other important difference is that Churches that were freely growing since the mid twentieth-century also experienced qualitative growth: communal, social, missionary and political activity of local communities became an integral part of Christian consciousness; while in Lithuania ministry is mainly focused on delivering the content of faith and moral teaching, that is often left disembodied from personal and public life, and for that reason doesn't reach people of faith. From the perspective of the aim of youth ministry becomes clear that youth ministry in Lithuania focuses first and foremost on delivering basics of the faith to young people, while in other countries is it understood that the aim of youth ministry is integral development of young personality and faith is the part of it. For this reason practice and theory of youth ministry in Lithuania needs a qualitative impulse, for youth evangelization process to be adequate. In general, youth ministry can be described as purposeful work of the Church communities with and for young people, in helping them fully develop while integrating faith into their lives.

2. The parameters of socio-cultural context of Christological message communication model are connected with youth as social group and its' socio-cultural manifestations that impact young people as well as with the establishment of youth attitude towards religious believes. The openness of the youth to the Christological message is represented in qualitative research „The openness of the youth to the Christological message in Lithuanian Catholic Church“. The research showed that the youth openness is dynamic, influenced by living environment, people, life situations and experiences.

The research also showed that the openness of the youth to the Christological message mostly depends on their decision to believe and to live every day life according to faith. The main elements showing such openness to the Christological message, can be put into stages, that are formulated as parameters of model for communicating Christological message.

- Stage one: young people recognize spiritual part of their being, the importance of morality, they raise existential questions, being tolerant to religions etc.
- Stage two: young people raise religious questions, gives preference to social and existential values, participates in religious events, acknowledge Gods' existence etc.
- Stage three: young people experience God personally and intimately („meeting Christ“), practice daily prayer, give preference to religious events, recognize the importance of faith for their lives, wish to bring faith into every day life, make conscious decision to be a part of the Catholic Church (choosing confession), witness and show their religious resolve etc.
- Stage four: it's strongly related to determination and willingness to make unpopular and sometimes uncomfortable decisions based on values of faith. It is conscious choice of faith in various areas of life (for example, choosing profession, life style, vocation) as well as commitment for sometime to be involved in the life of community (to be a volunteer, a head of the group etc.); it is serious inner battle for Gospel-based values in life and a need to have a community where faith is shared, etc.
- Stage five: fundamental choice to follow Christ always, under all circumstances; long-term involvement in evangelization and charitable projects; practical attitude to put faith first and to refuse all things that oppose it; to represent Christianity in lay social life field, etc.

It was noted that the openness of young people is being impacted by socio-cultural situation in Lithuania: the situation of youth as a social group, cultural expression and vicissitude of the Catholic faith as well as post-modern features common to the whole Western world.

Analyzing socio-cultural situation these requirements for analysis of Christological content were established:

- The main criterion for openness is personal decision, that is why Christological message should be communicated so, that it would instigate such decision.
- Gradual openness of young people to Christological message requires gradual revelation of the content.
- Christological message in young peoples' minds is the message that carries joy – the Good News. It is important to include aspects of the Joyous News into the Christological contents, so well known and accepted by young people.

-Young people accept faith firstly through their personal experience based on their every day life (in solitude Jesus is a friend, in the experience of sin He is the one who forgives) and only later do they accept objective, more deep truths of faith.

3. In search for the perspective for Christological message content communication it was discovered that, according to its parameters Christological analysis is essentially existential. For this reason in communicating content it is important to see how young people could take in matters of faith through their personal life experience.

The Good News of Jesus Christ is formulated two ways:

- regarding to the fact that young peoples' growth in faith is connected to the personal decision, the message of Jesus Christ is presented as *provocative message*, the kind that encourages the recipient to make a decision – to resent or to convert;

- regarding the fact that young people become open to the Christological message gradually, Christological message is communicated from the perspective of *Jesus' disciples*, accentuating the steps of their maturity in faith .

The five steps of discipleship that were established through the analysis of the situation, are most clear in the gospel according to Mark, where Jesus reveals the Good News to his disciples gradually, so that they are enabled to carry on His mission. In the gradual communication of the Christological message there must be communication of wholeness of the faith as well. For this reason it is important to turn young peoples' attention to those features of Jesus that are the most fascinating (eg. a Friend, Savior, Healer). Those features can be complemented in the process of ministry until young person reaches the fullness of faith.

4. Proposing the possibilities for model implementation in communication of Christological message it was defined that five-stage model for communication of Christological message could be put into practice integrally sustaining these four postulates:

1) The communicative requirements for communication of Christological message: in order to communicate the message it is necessary to establish authentic interpersonal relationships between communicative parts, it would ensure personal acceptance of the content that is being communicated: the message must be formulated clear in a linguistic and existential sense (eg. responding to the deepest expectations of young people); the possibility of communicating Christological message as transcendental reality is closely connected with the witnessing coming from ecclesiastical community that shows young people the way to base their lives on faith.

2) Christological message can be communicated if principles characteristic to education process are being invoked here, when the message received evokes comparison between inner experience and values as well as personal choice (hermeneutics of experience).

3) In order to ensure that the Christological message expresses the fullness of faith through its' content the process of ministry needs to be projective in nature: the

situation needs to be analyzed periodically, aims for a specific youth groups need to be set and based on it activities have to be planned and organized, results ought to be evaluated periodically. This way, people in charge of youth ministry could offer young people activities and tools to stimulate personal resolve, accordingly to the depth of the openness to the Christological message.

4) Because Christological message is not just theoretical knowledge but also practical attitude and behavior based on the teaching of the Gospel (eg. Loving your neighbor); practice of social upbringing could help young people to gain provision and behavioral skills. It is noted that if young people don't have successful socialization experience in their families and living environment Christological message could remain just an idea that has nothing to do with life.

Implementation of this model does not require that all the postulates and elements explained here would be gained before organizing ministry. It is quite enough to organize available resource according to the suggestions presented here; during the process necessary skills will be gained and developed, and essential resources created. The model that is presented here needs to be adjusted to the specific environment it's used in and each step needs to be complemented and elaborated.

Table No 1. Christological message conveyance model in the youth ministry in Lithuania

Qualitative study “Youth openness to the Christological message in the Catholic Church of Lithuania”		Christological analysis		Practical implementation of the model	
Stages of the openness	Criteria: signs of self-determination	Stages of discipleship	Main features of the stage	Stages of model implementation	Ministerial actions
Stage one	<ul style="list-style-type: none"> acknowledges the spiritual sphere of existence; appreciates moral; tolerates religions; Raises existential questions. 	The calling of disciples	<ul style="list-style-type: none"> Jesus finds the disciples where they are; Disciples respond to the calling by leaving everything and following him. 	<p>First stage: the young are called to become the disciples of Jesus</p>	<ul style="list-style-type: none"> Study of the situation: where and what young people are; Creation of the strategy how to approach the youth in their environment physically and existentially; Initiation of the dialogue in the existentially significant dimension; The offered activities aim to reach the objectives socializing and pedagogy of experience.
Stage two	<ul style="list-style-type: none"> raises religious questions; the priority is given to social and existential values; participates in the religious events; Acknowledges the existence of God. 	Learning through the conflicts	<ul style="list-style-type: none"> Disciples spend time with each other and with Jesus; The actions of Jesus provoke to raise questions; Disciples participate in the mission of Jesus; Disciples interpret conflict situations and Jesus explains them. 	<p>Second stage: kerygmatic process: faith experience in everyday life</p>	<ul style="list-style-type: none"> Places are designed for the young to look for the answers to the questions of religion; Occasional and kerygmatic catechesis; The main place of development – peer group; Personal educational guidance; Mass events, different services; Meetings with faith testifiers while organizing different activities; Volunteering for the educational purposes;
Stage three	<ul style="list-style-type: none"> Personal experience of God; Everyday prayer; Priority is given to religious events; Identifies the importance of faith in one’s life; 	Exclusive education of the disciples	<ul style="list-style-type: none"> Jesus’ withdrawal with the disciples in order to give them a special attention; Disciples look for the answer who Jesus is for them; 	<p>Third stage: youth following the path of Jesus (education of inner life)</p>	<ul style="list-style-type: none"> Active participation in the youth group; Initiation of the activities, creation of projects with the youth teams;

Qualitative study “Youth openness to the Christological message in the Catholic Church of Lithuania”		Christological analysis		Practical implementation of the model	
Stages of the openness	Criteria: signs of self-determination	Stages of discipleship	Main features of the stage	Stages of model implementation	Ministerial actions
	<ul style="list-style-type: none"> • A wish to apply faith in everyday life; • Conscious decision to belong to the Catholic Church (the choice of denomination); • Outward demonstration of the religious choice. 		<ul style="list-style-type: none"> • Jesus tries to make the disciples understand the motive of Jesus’ activity. 		<ul style="list-style-type: none"> • Volunteering (the aim – selfless service); • Systematic catechesis about the sacraments, life of prayer and Christian morality; • Closely related community.
Stage four	<ul style="list-style-type: none"> • Conscious choice of the faith in any situation of life; • Managing the faith and life conflicts; • Engagement to play active role in the faith community for a limited time; • Inner fight with personal flaws; • Demand to have a community where one can share his/her own faith experience. 	The trial of the Cross	<ul style="list-style-type: none"> • Experience of Jesus’ death – the disciples disperse; • Primary interpretation of Jesus’ death; • Secondary interpretation of Jesus’ death – the meaning of suffering; • The disciples gather into a community. 	The experience of the Cross	<ul style="list-style-type: none"> • Conscious decision to belong to a community, desire to create it through combating inner and outer tension; • The use of the situations of conflict and suffering to deepen and purify the motive of the faith; • Sharing one’s difficulties and way of faith with the community; • Spiritual guidance.
Stage five	<ul style="list-style-type: none"> • Fundamental life self-determination to follow Christ all the time in any situation; • Long-term involvement in evangelization and Caritas projects; 	Way of the disciples to Galilee	<ul style="list-style-type: none"> • Experience of resurrection brings changes to the faith of the disciples; • The disciples are sent to continue Jesus’ activity through which they encounter the Teacher 	Fifth stage: the experience of Jesus resurrected	<ul style="list-style-type: none"> • Decision to seek for the evangelic values in the whole life and in the choice of a profession or calling; • Retreats to identify the calling; • Responsibility is taken to organize the activities of service or solidarity;

Qualitative study “Youth openness to the Christological message in the Catholic Church of Lithuania”		Christological analysis		Practical implementation of the model	
Stages of the openness	Criteria: signs of self-determination	Stages of discipleship	Main features of the stage	Stages of model implementation	Ministerial actions
	<ul style="list-style-type: none"> • Practical attitude – to give priority to faith and reject the things which contradict it; • To represent Christianity in secular spheres of social life. 		<ul style="list-style-type: none"> • through all the days, until the completion of the age. 		<ul style="list-style-type: none"> • Representation of Christian faith values in the social life.

RECOMMENDATIONS

Faculty of Catholic Theology at Vytautas Magnus university should start an Institute of pastoral theology with a section of youth ministry. This institute would do research in the socio-cultural background, in pastoral possibilities and prospects of evangelization, so that projects, programs and methodology could be worked out and the adequate content of faith could be chosen in accord with the situational peculiarities of Lithuania.

Lithuanian centres of youth ministry and their volunteers should consider the following points:

- The openness and readiness of our young people for the Christological message is a gradual process. Meanwhile, however, most of the activities are addresses to the second stage only. A considerable number of the young people remain ignorant of Jesus Christ's Good News, and this situation requires special activities. We need social educational groups that would invite non-believers, so that they could be personally involved and encouraged to discuss existential and religious issues.
- To stimulate a greater openness to the Christological message through making decisions, evangelization should give the young people a chance to hear Jesus Christ's authentic call to be converted; in other words, the message should be provocative.
- Starting with the second stage, the young people should be encouraged to become active participants in the process of evangelization. For this, the areas of youth ministry should be expanded, so that the activities could become one whole project aiming at integral development of a wholesome personality.
- Young people must be offered constant areas of service in which their love of neighbour could become mature due to spiritual help from other Christians. Religious, ethical and social issues should be discussed here, and the answers should be found in the contemporary social teaching of the Church.
- Young people should be gradually encouraged to come into personal experience of Jesus Christ and to choose to become his followers in their everyday life. For this, both communal and individual introduction into various forms of prayer is necessary. This includes reading of God's word, meditating, self-observation, motivation, discernment of spirits, inner concentration.

Priests, spiritual advisors, monks and nuns should pay special attention to the young people who have reached the upper stages of the evangelizational process, and to offer them adequate spiritual guidance.

Parish priests and pastoral ministers in parishes should encourage dialogue and cooperation between youth and adults in parish communities with the help of common activities and projects. Young people should be given a chance to become involved in social service or parochial evangelization.

SANTRAUKA

Tyrimo problemos pagrindimas. Atgavus Lietuvos Nepriklausomybę Bažnyčia turi galimybę nevaržomai skelbti Dievo žodį ir visose srityse vykdyti savo pastoracinę veiklą. Jaunimo pastoracija yra viena iš tų sričių, kurioms skiriama daug dėmesio. Per daugiau kaip 20 metų pastoracinė praktika atrado jaunimui priimtinas formas ir metodus, kuriuos naudodama geba kreiptis į jaunimą, sukviesti į masinius renginius bei koordinuoti tęstinius projektus. Įvedus tikybės mokymą mokyklose, sakramentų rengimo katechezėms parapijose, jaunimo centrams vyskupijose, dekanatuose ir kai kuriose parapijose, įsikūrus katalikiškoms mokykloms, atkūrus Katalikų Teologijos fakultetą Vytauto Didžiojo universitete, kai kuriuose universitetuose ir kolegijose sukūrus studijų programas, rengiančias tikybės mokytojus, jaunimui atsirado daugiau galimybių pažinti ir gilinti tikėjimą. Praktiniame lygmenyje matoma, kad daugelis jaunuolių, paauglystėje dalyvavusių vienokioje ar kitokioje bažnytinėje veikloje, vėliau nebesirenka savo kasdienybėje gyventi tikėjimo vertybėmis ir labai nedaug yra jaunų žmonių, kurie aktyviai dalyvauja Bažnyčios gyvenime, lyginant su visais Lietuvos jaunuoliais. Teoriniame lygmenyje jaunimo pastoracijos galimybės yra menkai iširtos, trūksta sociologinių tyrimų, kurie parodytų jaunimo religines nuostatas, tikėjimo turinio suvokimą ir tikėjimo praktiką kasdienybėje. Be to, Lietuvoje nėra parengta ir publikuota jaunimo sielovados projektų ar pastoracinių gairių, atitinkančių šiandieninius jaunimo pastoracijos reikalavimus, kurių pagalba būtų galima įvertinti vykdomą pastoraciją ir ją gerinti. Siekiant jaunimo pastoracijos pagrindinio tikslo – integralaus asmens ugdymo, kai asmuo tikėjimą palaipsniui sieja su kasdieniu gyvenimu – svarbus tikėjimo turinio perteikimo procesas, per kurį jaunuolis priima tikėjimu Jėzaus Kristaus asmenį ir apsisprendžia Juo sekti. Dinamiškame tikėjimo vertybių pasirinkime jaunuolis laipsniškai atpažįsta savo pašaukimą Bažnyčioje ir pasaulyje. Jei šis procesas nevyksta asmeniniame lygmenyje, o yra perimamas vien kaip tradicija, tuomet jaunuolis, kasdieniame gyvenime veikiamas sociokultūrinės aplinkos, nepasirenka savo gyvenimą grįsti tikėjimo vertybėmis ir palaipsniui apleidžia tikėjimo praktiką. Paminėtis klausimas yra šis: kaip, atsižvelgiant į konkrečią Lietuvos situaciją, organizuoti adekvatų jaunimo pastoracijos procesą, kad jaunimas pasiektų tikėjimo brandą? Kadangi konkrečių turinio, proceso organizavimo tyrimų, projektų ir gairių, pritaikytų Lietuvos jaunimo situacijai, negalima rasti, arba yra tik labai siauro pobūdžio, atsiranda būtinybė šią situaciją iširti ir pasiūlyti konkretų modelį, kuris galėtų pasitarnauti teorinei ir praktinei jaunimo pastoracijos plėtrai.

Tyrimo problema. Lietuvoje jaunimo pastoracijos srityje stinga tyrimų apie jaunimo sielovadą ir teorinio jos pagrindimo, kaip praktikoje galėtų būti organizuojamas pastoracinis procesas, kad būtų pasiekiamas norimas rezultatas – padėti jaunuoliams bręsti krikščioniškame tapatume, kuriuo jie remtųsi kasdienybėje. Krikščioniškasis

tapatumas apima daug temų ir aspektų, todėl čia problema sutelkiama į Jėzaus Kristaus asmens ir įvykio veiksmingą skelbimą Lietuvos jaunimui, formuluojant šį skelbimą, kaip kristologinės žinios perteikimą.

Siekiant išspręsti problemą keliami šie **probleminiai klausimai**:

Koks Lietuvos jaunimo atvirumas kristologinei žinia ir kas daro jam įtaką?

Kokie kristologinės žinios aspektai ir koks turinys šiandien gali būti pateikiamas jaunimui suprantamu būdu?

Kokie galimi konkretūs kristologinės žinios perteikimo etapai?

Kokios yra pagrindinės kristologinės žinios perteikimo prielaidos?

Tyrimo objektas: Kristologinės žinios perteikimo Lietuvos jaunimo evangelizacijoje teorinis modelis.

Tyrimo tikslas: Išgryninti kristologinės žinios perteikimo modelio sociokultūrinės aplinkos parametrus ir teoriškai pagrįsti modelio taikymo strategiją Lietuvos jaunimo evangelizacijoje.

Tyrimo uždaviniai:

1. Apibrėžti jaunimo pastoracijos sampratą ir nustatyti Lietuvos ir pasirinktų šalių jaunimo pastoracijos sampratos skirtumus.
2. Išgryninti kristologinės žinios perteikimo Lietuvos jaunimui sociokultūrinius ypatumus.
3. Aprašyti kristologinės žinios pateikimo turinį Lietuvos jaunimo sociokultūriniu aspektu.
4. Pateikti kristologinės žinios perteikimo modelio įgyvendinimui prielaidas ir pakopas.

Tyrimo metodologinį pagrindą sudaro:

Ekleziologija. Bažnyčios tapatumas pasireiškia Jėzaus Kristaus Gerosios Naujienos skelbimu visiems žmonėms. Viešpaties priesakas skelbti Evangeliją visam pasauliui (Mk 16, 15), lydymas Jo Šventosios Dvasios veikimo, toliau yra vykdomas ir tampa regimas Dievo Karalystės ženklas pasaulyje, atnaujinantis kultūras ir žmoniją. Lietuvos jaunimas yra viena iš grupių, kurioms Bažnyčia siunčiama veiksmingai paskelbti Gerąją Naujieną.

Kristologija. Jėzaus Kristaus asmuo ir jo žinia turi galią šiame laikmetyje nešti išgelbėjimą jauniems žmonėms. Kristuje, jo gyvenimo, mirties ir prisikėlimo slėpinyje, krikščionis atranda savo gyvenimo prasmę, kryptį ir tikslą.

Įsikūnijimo metodas – tai Dievo būdas apsireikšti žmonėms: prabilti jų kalba, per konkrečius istorinius įvykius, reikšmingais konkrečių žmonių egzistencijai būdais. Šis metodas reikalauja Jėzaus Kristaus žinią įkūnyti šiandieninės kultūros formose, pateikti ją jaunimui suprantama kalba, orientuoti į tas gyvenimo sritis, kuriose labiausiai stinga gyvenimo kokybės, liekant ištikimiems Evangelijos žinios esmei.

Krikščioniškoji antropologija, teigianti, kad žmogus sukurtas pagal Dievo panašumą ir jo giluminiai poreikiai gali būti patenkinami tik Dieve – nesvarbu, kokios tautos, laikmečio, amžiaus asmenybė būtų. Jaunimui perteiktina pasaulėjauta, kad žmogaus egzistencija turi prasmę, kryptį ir tvarką. Jaunuolis yra kviečiamas visuotiniam pašaukimui – mylėti save dovanojančia meile, o tam reikalinga ne tik krikščioniška nuostata, bet ir socialiniai įgūdžiai, kurių įgijimu rūpinasi pastoracinis procesas.

Tyrimo metodai:

Literatūros teorinė analizė, lyginamoji analizė, sintezė ir apibendrinimas naudojami pirmos dalies jaunimo sielovados sampratos pagrindimui.

Kokybinis tyrimas su pusiau struktūruotu interviu taikytas norint nustatyti Lietuvos jaunimo atvirumą kristologinei žinia.

Turinio (content) analizė taikyta kokybinio tyrimo rezultatų analizei.

Tarpdalykinis metodas – naudojant skirtingų mokslinių sričių šaltinius (sociokultūrinius, istorinius, pedagoginius, teologinius), taikant tų dalykų tyrimo metodus pagal bendrą viso tyrimo tikslą ir konkrečius uždavinius.

Pastoracinis hermeneutinis metodas, taikomas antrame–ketvirtame skyriuje, apima situacijos tyrimą, tikėjimo turinio analizę ir strateginę dalį, kuri numato konkretų turinio perteikimą praktikoje, kaip modelio sukūrimą.

Kontekstinės biblinės kristologijos analizės metodas, įvertinęs konkretų kontekstą, išskiria reikšmingus Biblijoje randamus kristologijos aspektus.

Darbo naujumas ir mokslinis reikšmingumas. Teoriškai pagrįsti kristologinės žinios perteikimo parametrai, kuriuos sudaro jaunimo atvirumas kristologinei žinia (nustatytos 5 atvirumo pakopos) ir sociokultūrinės aplinkos aspektai, sukurtas teorinis kristologinės žinios perteikimo modelis Lietuvos jaunimo evangelizacijoje. Pateiktos modelio pakopų įgyvendinimo prielaidos. Tai pirmas tokio pobūdžio tyrimas Lietuvoje. Sukurtas teorinis modelis gali būti naudojamas kituose jaunimo pastoracijos tyrimuose. Artimiausios darbe paliestos probleminės jaunimo pastoracijos sritys, kurias būtina išplėtoti tolimesnėmis studijomis yra ekleziologija, pašaukimų pastoracija, atskiros jaunimo evangelizacijos proceso pakopos, dvasinis jaunimo palydėjimas, karitatyvinės veiklos reikšmė jaunimo evangelizacijoje bei Bažnyčios tapatumė ir kitos.

Darbo praktinis reikšmingumas. Pagal atliktą kokybinį tyrimą ir sukurtą kristologinės žinios perteikimo modelį galima vertinti, interpretuoti, modeliuoti ir planuoti jaunimo evangelizacijos procesą konkrečiose aplinkose. Šiuo tyrimu galima naudotis rengiant jaunimo sielovadininkų mokymus, apžvelgiant sociokultūrinę Lietuvos jaunimo situaciją ir pateikiant pagrindinius jaunimo sielovados sampratos elementus, kristologinės žinios pateikimo jaunimui perspektyvas, konkrečias pastoracijos vykdymo priemones ir parametrus sėkmingai jaunimo evangelizacijai. Sukurtas modelis gali būti taikomas parapijose, vyskupijose, jaunimo bendruomenėse,

jo pagalba gali būti nustatomas vykdomos veiklos veiksmingumas, planuojami atskiri evangelizaciniai žingsniai, kuriamos reikalingos veiklos, kad būtų sudarytos galimybės kristologinei žiniai pasiekti jaunimą, esantį skirtingose aplinkose ir situacijose.

Ginamieji disertacijos teiginiai:

- Lietuvos jaunimo pastoracijos praktinė ir teorinė samprata kokybiškai skiriasi nuo kitų šalių, kuriose jaunimo pastoracija XX a. galėjo vystytis laisvai, sampratos, nes kitose šalyse vystėsi bendruomeniškumo, socialinio solidarumo, misionieriškumo aspektai, pastoracija orientuota į tikinčiojo brandą, o Lietuvoje – į tikėjimo turinio perteikimą ir kiekybiškai matuojamas veiklas.
- Lietuvos sociokultūrinis kontekstas skiriasi nuo kitų Vakarų šalių dėl savo istorinės raidos ir sovietinio režimo Lietuvoje: daugelio žmonių (taip pat ir jaunimo) vertybinės nuostatos yra materialinio–socialinio pobūdžio, nederančios su evangelinėms vertybėms, todėl norint Lietuvos jaunimui perteikti kristologinę žinią reikalinga sukurti savitus metodus.
- Lietuvos jaunimo atvirumas kristologinei žiniai yra dinamiškas, veikiamas daugelio motyvų, tačiau lemiamas veiksnys yra paties jaunuolio asmeninis apsisprendimas ir jo įgyvendinimas praktikoje.
- Kristologinė žinia Lietuvos jaunimui turėtų būti pateikiama Jėzaus mokinių patirties perspektyvoje taip, kad provokuotų jauno žmogaus asmeninį apsisprendimą tikėti.
- Kristologinės žinios perteikimo modelis gali būti pritaikomas praktikoje tik integraliai laikantis visų nustatytų įgyvendinimo prielaidų: pats procesas turi būti organizuojamas laikantis bendrai ugdomajam procesui būdingų principų, ypatingą dėmesį kreipiant į socializaciją, o kristologinės žinios formulavime ir perteikime būtina atsižvelgti į komunikacinio proceso reikalavimus.

Darbo struktūra: Darbą sudaro įvadas, keturios dalys, išvados, literatūros sąrašas ir priedai. Pirmoje darbo dalyje, lyginant Lietuvos jaunimo pastoracijos istorinę raidą su kitų šalių jaunimo pastoracijos raida, išskiriami jaunimo pastoracijos sampratos esminiai elementai, aptariamas pastoracijos, evangelizacijos ir katechizacijos santykis, tiriamieji pastoracijos metodai. Antroje dalyje nustatomas Lietuvos jaunimo atvirumas kristologinei žiniai, jaunimo pasirinkimus lemiantys veiksniai ir suformuluojami modelio parametrai – jaunimo atvirumo kristologinei žiniai penkios pakopos. Trečioje dalyje, naudojant antroje dalyje nustatytus parametrus, pateikiamos biblinės kristologijos temos bei jų pateikimo aspektai, išskiriami Jėzaus mokinių tikėjimo brandimo penki etapai. Ketvirtoje dalyje pateikiamos prielaidos, kaip praktikoje gali būti taikomas sukurtas modelis, bei pasiūlomi atskirų pakopų uždaviniai ir metodai.

Pagrindinių šaltinių ir literatūros apžvalga: Šis tyrimas yra tarpdalykinis, todėl literatūra ir šaltiniai naudojami iš skirtingų mokslo krypčių:

1) *Jaunimo pastoracijos sritis*. Tyrime naudojamos sąvokos, jaunimo pastoracijos principai ir metodai naudojami pagal jaunimo pastoracijos žodyną (*Midali M., Tonelli R.* (Ed.). *Dizionario di pastorale giovanile*. Leumann (Torino): LDC. 1992) ir vadovėlių (*Instituto di Teologia Pastorale Università Pontificia Salesiana*. *Pastorale giovanile*. *Sfide, prospettive ed esperienze*. Torino: LDC. 2003). Lyginant Lietuvoje esamą jaunimo pastoracijos sampratą, suformuluotą Kauno arkivyskupijos antrojo sinodo (2007 m.) nutarimuose, su kitų šalių jaunimo pastoracijos strategijomis buvo naudoti nacionaliniai jaunimo pastoracijos dokumentai: Jungtinių Amerikos Valstijų (*United States Catholic Conference*. *Renewing the Vision: A Framework for Catholic Youth Ministry*. 1996), Ispanijos (*Comision Episcopal de Apostolado Seglar*. *Jóvenes en la Iglesia, cristianos en el mundo en el tercer milenio*. 2007), Lotynų Amerikos (*Consejo Episcopal Latinoamericano*. *Civilización del amor: tarea y esperanza: orientaciones para una pastoral juvenil latinoamericana*. Bogotá: CELAM. 2001) ir Brazilijos (*Conferência nacional dos bispos do Brasil*. *Evangelização da juventude. Desafios e perspectivas pastorais*. São Paulo: Paulinas. 2007). Jaunimo pastoracijos praktikams skirtuose žurnaluose (Note di pastorale giovanile; Misión Joven) bei atskiruose projektuose (*Equipo Adsis de Pastoral con Jóvenes*. *Jóvenes y Dios. Proyecto de Pastoral con Jóvenes*. Madrid. 2007) ieškota bendrų gairių, kaip galima konkrečiai taikyti kristologinės žinios perteikimo modelį.

2) *Sociokultūrinė analizė*. Nustatant jaunimo pastoracijos kontekstą, naudoti Lietuvoje atliktais sociologiniais tyrimais, jų analizės bei interpretacijos. Aptariant jaunimą kaip socialinę grupę Lietuvoje naudoti Jaunimo reikalų departamento ir savivaldybių tyrimais (*Jaunimo reikalų departamentas*. Jaunimo situacijos sociologinis tyrimas. 2004; Kauno miesto savivaldybės jaunimo problematikos tyrimas; Vilniaus miesto savivaldybės jaunimo problematikos tyrimas. 2012). Remiantis Europos vertybių palyginamuoju tyrimu (Europa ir mes: kolektyvinė monografija). Vilnius: Gervelė. 2001) buvo parodytos kokios vertybinės nuostatos vyravo augant dabartinei jaunimo kartai. Aprašant Lietuvos gyventojų religingumą, kuris plačiau tirtas Vilniaus universiteto Religijos studijų ir tyrimų centro (Vilniaus universiteto Religijos studijų ir tyrimų centras. Europos vertybių tyrimas. 1990. Vilniaus universiteto Religijos studijų ir tyrimų centras. Tarptautinio projekto „Aufbruch“ tyrimas. 1997. Tyrimu rankraščiai saugomi Vilniaus universiteto Religijos studijų ir tyrimų centre (Universiteto g. 9–1, Vilnius)), remiamasi keliais moksliniais straipsniais, kurie pateikia reikšmingas šiam darbui šių ir kitų tyrimų interpretacijas (*Matakaitė S*. Individualaus religingumo bruožai šiuolaikinėje Lietuvos visuomenėje // *Istorija. Lietuvos aukštųjų mokyklų mokslo darbai*. Vilnius: Vilniaus pedagoginis universitetas. 2004. T. 59–60. P. 131–137; *Žiliukaitė R*. Religinė vertybių kaita Lietuvoje 1990–1999 metais // *Kultūrologija*. T. 6. Vilnius: Gervelė. 2000 P. 213–251; *Lukaševičius A*. Katechetinė situacija Lietuvoje:

šiandieninės problemos ir perspektyvos // SOTER. Kaunas: Vytauto Didžiojo universiteto leidykla. 2007. N. 23(51). P. 167–177).

3) *Biblinei kristologinei analizei* naudojamas Šventasis Raštas (Šventasis Raštas. Senasis ir Naujasis Testamentas. Vilnius: Katalikų pasaulis. 1999). Kadangi analizei pasirinktas egzistencinis požiūris, kuris grindžiamas K. Ranherio studijomis (*Rahner K. Riflessioni teologiche sulla secolarizzazione // Nuovi Saggi III. Roma. Edizioni Paoline. 1973; Rahner K. Confessare la fede nel tempo dell'attesa. Roma: Città Nuova. 1994*), taip pat svarbios yra E. Schillebeeckxo pateiktos interpretacijos (*Schillebeeckx E. Gesù, la storia di un vivente. Brescia: Queriniana. 1976; Schillebeeckx E. La questione cristologica. Un bilancio. Brescia: Queriniana. 1980*). Provokuojanti Jėzaus Kristaus žinia, nors ir pritaikyta visai kitam kontekstui, grindžiama C. Bravo Gallardo studija, (*Bravo Gallardo C. Jesús, hombre en conflicto. El relato de Marcos en América Latina. Santander: Sal Terrae. 1989*) bei A. Nolano pateikta labiau pastoracinio pobūdžio kristologija (*Nolan A. Gesù prima del cristianesimo. Bologna: Dehoniane. 1986*).

Pagal šio tyrimo pobūdį, dar yra naudojamos ir kitų disciplinų literatūra: socialinės komunikacijos, pedagogikos, socialinio ugdymosi ir krikščioniškos antropologijos.

IŠVADOS

Disertacijoje išnagrinėta jaunimo evangelizacijos problema kristologiniu požiūriu, leido atpažinti ir įvardinti veiksnius, darančius įtaką evangelizacijos procesui, ir būdus, kuriuos naudojant, procesas gali būti valdomas. Tam naudotinas penkių etapų modelis, kuris pagrindžiamas situacijos analize ir sinteze, turinio analize ir sinteze bei konkrečių pastoracinių veiksmų ir uždavinių pritaikymu (žr. 1 lentelė, p. 48).

1. Palyginus Lietuvos ir kitų valstybių (Italijos, Ispanijos, JAV, Vokietijos, Brazilijos), kuriose nebuvo sovietinio režimo, istorinę jaunimo pastoracijos raidą, nustatyta, kad jaunimo pastoracijos praktinė ir teorinė samprata Lietuvoje skiriasi nuo kitų, XX a. laisvai galėjusių vystytis, dalinių Bažnyčių pastoracijos sampratų. Lietuvoje vykdoma jaunimo pastoracija vertinama pagal kiekybinius kriterijus (kiek žmonių dalyvavo, kiek buvo suorganizuota renginių), tuo tarpu kitose valstybėse maždaug nuo 1970 m. jaunimo sielovados vertinimo kriterijai yra kokybiniai: kaip keičiasi jaunimo, dalyvaujančio pastoracinėje veikloje, vertybinės nuostatos, kaip jie įsijungia į pastoracinio proceso ir krikščioniškos kultūros kūrimą. Kitas svarbus skirtumas yra tas, kad nuo XX a. vidurio laisvai galėjusios augti dalinės Bažnyčios patyrė ir kokybinį augimą: bendruomeniškumas, socialinis, misionieriškas, politinis vietinių bendruomenių aktyvumas tapo neatskiriamą krikščioniškos savimonės dalimi, tuo tarpu Lietuvoje didžiausias dėmesys teikiamas tikėjimo turinio, moralės mokymo perdavimui, tai dažnai lieka atsietą nuo asmeninio ir visuomeninio gyvenimo ir dėl to nepasiekia tikinčiųjų. Jaunimo pastoracijos tikslo požiūriu – Lietuvoje formuluojamas jaunimo tikėjimo pagrindų mokymo pirmumas, o kitose šalyse suprantama, kad pastoracijos tikslas yra integralus jauno asmens ugdymasis, kai tikėjimas yra integrali ugdymosi dalis. Todėl jaunimo sielovados praktikai ir teorijai Lietuvoje reikalingas kokybinis postūmis, kad būtų adekvačiai atliekamas jaunimo evangelizacijos procesas. Jaunimo sielovada apibendrintai gali būti apibrėžiama kaip bažnytinės bendruomenės kryptinga veikla jaunimui ir su jaunimu, siekianti visuminio jauno žmogaus ugdymosi integruojant tikėjimą ir gyvenimą.

2. Kristologinės žinios perteikimo modelio sociokultūrinio konteksto parametrai susiję su paties jaunimo, kaip socialinės grupės, sociokultūrinėmis apraiškomis, darančiomis įtaką jaunimui, ir su jaunimo religinių nuostatų nustatymu. Jaunimo atvirumas kristologinei žiniai ištirtas kokybiniame tyrime „Jaunimo atvirumas kristologinei žiniai Katalikų Bažnyčioje Lietuvoje“ ir nustatytas kaip dinamiškas, veikiamas aplinkos, žmonių, gyvenimo situacijų ir patirčių. Tyrime buvo atskleista, kad jaunimo atvirumas kristologinei žiniai labiausiai priklauso nuo konkretaus apsisprendimo tikėti ir gyventi kasdienybėje pagal tikėjimą. Esminiai elementai, nurodantys atvirumą kristologinei žiniai, gali būti suskirstyti į tam tikras pakopas, kurios formuluojamos kaip kristologinės žinios perteikimo modelio parametrai.

- Pirmoji pakopa: jaunuoliai pripažįsta dvasinę būties sritį, moralės svarbą, toleruoja religijas, svarsto egzistencinius klausimus ir pan.
- Antroji pakopa: jaunuoliai kelia religinius klausimus, pirmenybę teikia socialinėms ir egzistencinėms vertybėms, dalyvauja religiniuose renginiuose, pripažįsta Dievo buvimą ir pan.
- Trečioji pakopa: asmeninė Dievo patirtis („susitikimas su Kristumi“), kasdienė malda, prioritetas religiniams renginiams, tikėjimo svarbos gyvenime įvardijimas, noras tikėjimą taikyti kasdienybėje, sąmoningas apsisprendimas priklausyti Katalikų Bažnyčiai (konfesijos pasirinkimas), išoriškai rodomas ir liudijamas religinis apsisprendimas ir pan.
- Ketvirtoji pakopa: susijusi su valia ir nemalonių, nepatogių sprendimų priėmimu remiantis tikėjimo vertybėmis. Tai sąmoningas tikėjimo pasirinkimas visose gyvenimo srityse (renkantis profesiją, gyvenimo būdą, atsiliepiant pašaukimui), išsipareigojimas konkrečiam laikui aktyviam vaidmeniui tikėjimo bendruomenėje (savanoriavimas, vadovavimas grupei ir pan.), rimta vidinė kova už Evangelijos vertybes gyvenime, poreikis turėti bendruomenę, kurioje dalijamasi tikėjimo patirtimi ir pan.
- Penktoji pakopa: pamatinis gyvenimo pasirinkimas sekti Kristumi visą laiką visomis aplinkybėmis, ilgalaikis išitraukimas į evangelizacinius ir karitatyvinius projektus, kaip konkreti tikėjimo išraiška, praktinė nuostata teikti tikėjimui pirmumą ir atsakyti tų dalykų, kurie tam prieštarauja, atstovauti krikščionybei pasaulietinėse visuomeninio gyvenimo sferose ir pan.

Be to, buvo pastebėta, kad jaunimo atvirumą veikia esama Lietuvos sociokultūrinė situacija: jaunimo kaip socialinės grupės situacija, esanti katalikų tikėjimo kultūrinė raiška ir vykstanti jos kaita, taip pat visam Vakarų pasauliui būdingi postmodernios visuomenės bruožai.

Sociokultūrinės situacijos analizėje buvo nustatyti reikalavimai kristologinės žinios perteikimo turiniui:

- kadangi pagrindinis atvirumo kriterijus yra asmens apsisprendimas, kristologinė žinia turėtų būti pateikiama taip, kad provokuotų tokį apsisprendimą;
- laipsniškas jaunimo atvirumas kristologinei žiniai reikalauja ir laipsniško turinio išdėstymo būdų;
- jaunimui kristologinė žinia yra priimtina kaip džiaugsmą nešanti žinia – Geroji Naujiena. Todėl būtina gražinti kristologiniams turiniams jaunimui suvokiamus Džiugiosios Naujienos aspektus;
- jaunimui tikėjimas pirmiausia yra priimamas per patirtį, kuri siejasi su jų kasdienybe (vienatvėje – Jėzus kaip draugas, kaltės patirtyje – atleidžiantis nuodėmes), o objektyvios, gilesnės tikėjimo tiesos yra priimamos vėliau.

3. Ieškant kristologinės žinios turinio pateikimo aspektų, buvo atskleista, kad atitinkanti nustatytus parametrus kristologinė analizė yra egzistencinio pobūdžio, todėl turinio perteikime pagrindinį dėmesį svarbu kreipti į tai, kaip jaunimas asmeniškai ir per patirtį galėtų perimti tikėjimo dalykus.

Jėzaus Kristaus Geroji Naujiena formuluojama dviem aspektais:

- atsižvelgiant į tai, kad jaunimo augimas tikėjime yra susijęs su apsisprendimu, Jėzaus Kristaus žinia pateikiama kaip *provokuojanti žinia*, kurią suvokęs klausytojas yra priverstas apsispręsti: pasipiktinti arba atsiversti;
- atsižvelgiant į jaunimo atvirumo kristologinei žiniai laipsniškumą, kristologinė žinia pateikiama iš *Jėzaus mokinių perspektyvos*, išskiriant atskirus mokinių tikėjimo brandos etapus.

Situacijos analizės nustatytiems modelio parametrams išskiriami penki mokinytės etapai, labiausiai išryškinti Evangelijoje pagal Morkų, kurioje Jėzus palaipsniui perteikia savo mokiniams Gerąją Naujieną taip, kad jie pabaigoje tampa jo misijos tęsėjai. Kristologinės žinios perteikime šiame laipsniškume turi išlikti tikėjimo visumos perteikimo kriterijus. Tuo tikslu svarbu atkreipti dėmesį į jaunimui patrauklius Jėzaus bruožus (pvz., draugo, išlaisvintojo, gydytojo), kad jie pastoracijos procese nuolat būtų papildomi, kol jaunuolis pasiekia tikėjimo visumą.

4. Pasiūlant kristologinės žinios perteikimo teorinis modelis turėtų būti įgyvendinimas laikantis keturių prielaidų:

a) komunikacinių kristologinės žinios perteikimų reikalavimų – norint perteikti žinią yra būtina tarp komunikuojančių pusių užmegzti autentiškus tarpasmeninius santykius, kurie sąlygoja asmeninę perteikiamo turinio priėmimą: žinia turi būti formuluojama jaunimui suprantamai tiek kalbine, tiek egzistencine (atliepti į jaunimo giliausius lūkesčius) prasme; kristologinės žinios, kaip transcendentinės tikrovės, perteikimo galimumas yra glaudžiai susijęs su bažnytinės bendruomenės pateikiamu liudijimu, leidžiančiu jaunimui pamatyti, kaip realiai įmanoma gyvenimą grįsti tikėjimu.

b) kristologinė žinia gali būti perteikiama, jei yra naudojamosi ugdymosi procesui būdingais principais, kai gaunama žinia jaunuoliui žadina vidinį patirties ir turimų vertybių lyginimo ir asmeninio pasirinkimo veiksmą (patirties hermeneutika).

c) siekiant užtikrinti, kad kristologinė žinia turinio atžvilgiu išreikštų tikėjimo visumą, pats pastoracijos procesas turi būti projekcinio pobūdžio: periodiškai tiriama esama situacija, keliami uždaviniai konkrečiai jaunimo tikslo grupei, pagal tai numatoma ir vykdoma veikla bei periodiškai vertinami rezultatai. Todėl pastoracijos vykdytojai, atsižvelgdami į atvirumo kristologinei žiniai pakopą, jaunuoliams, siūlys veiklą ir priemones, skatinančias asmeninius apsisprendimus.

d) kadangi kristologinė žinia nėra vien tik teorinės žinios, bet praktinės nuostatos bei elgesys pagal Evangelijos mokymą (konkreti kasdienė meilė artimui), todėl jaunuoliams įgyti šias nuostatas ir elgesio įgūdžius gali padėti socialinio ugdymosi

praktika. Pastebėta, kad jei jaunuoliai neturi sėkmingos socializacijos patirties šeimoje ir savo įprastinėje aplinkoje, kristologinė žinia gali likti tik idėja, atskirta nuo gyvenimo.

Modelio įgyvendinimas nereikalauja, kad visos prielaidos ir nurodyti elementai jau būtų įgyti prieš pradėdant pastoracinio proceso organizavimą. Pakanta turimus resursus organizuoti pagal modelio pateiktus pasiūlymus, o palaipsniui kuriant procesą bus įgyjami ir išsiugdomi reikalingi įgūdžiai, sukuriama trūkstami resursai. Pateiktą modelį būtina pritaikyti konkrečiai aplinkai, kurioje jis naudojamas, papildant ir detalizuojant kiekvieną pakopą.

REKOMENDACIJOS

Vytauto Didžiojo universiteto Katalikų teologijos fakultetui: įsteigti pastoracinės teologijos institutą (su jaunimo pastoracijos sekcija), kuriame būtų vystomas sociokultūrinės aplinkos, pastoracinių galimybių, evangelizacijos prielaidų tyrimas, konkrečių turinių, formų, metodų, programų, projektų, atitinkančių Lietuvos situaciją, kūrimas.

Lietuvos jaunimo centrų, jaunimo pastoracijos darbuotojams ir savanoriams organizuojant pastoracijos procesą atkreipti dėmesį:

- Kad jaunimo atvirumas kristologinei žiniai yra laipsniškas, o daugelis veiklų orientuotos į antroje modelio pakopoje esantį jaunimą. Didelės dalies jaunimo visiškai nepasiekia Jėzaus Kristaus Geroji Naujiena, todėl reikalingos kitokios veiklos, socialinio ugdymosi grupės, kuriuose galėtų dalyvauti ir netikintys jauni žmonės, kur su jais būtų užmezgami reikšmingi tarpasmeniniai santykiai ir jiems palapsniui būtų padedama kelti egzistencinius ir religinius klausimus.
- Kad atvirumas kristologinei žiniai didėja per konkrečius apsisprendimus, todėl svarbu evangelizacijos procesą organizuoti taip, kad jaunuoliai turėtų galimybę išgirsti autentišką Jėzaus Kristaus kvietimą atsiversti, t. y. rekomenduojama pateikti provokuojančio pobūdžio žinią.
- Kad jaunuoliai nuo antro etapo galėtų įsijungti ir būti aktyviais evangelizacinio proceso kūrėjais, kur jiems patikimos reikšmingos užduotys.
- Kad atsirastų nuolatinės tarnystės vietos jaunimui, kuriose jie galėtų bręsti artimo meilėje, būti palydimi kitų krikščionių, kelti ne tik religinius, etinius, bet ir socialinius, pilietinius klausimus ir ieškoti kartu su kitais tikinčiais atsakymų, atitinkančių šiandieninį socialinį Bažnyčios mokymą.
- Kad jaunuoliai būtų laipsniškai vedami į asmeninę Jėzaus Kristaus patirtį ir apsispręstų Juo sekti kiekvieną dieną, reikalingas tiek grupinis, tiek asmeninis įvedimas į įvairias maldos formas, Dievo žodžio skaitymą ir meditavimą, savistabą, motyvų atpažinimą, dvasių skyrimą, vidujiškumo lavinimą.

Kunigams, dvasios vadovams, vienuoliams, vienuolėms rekomenduojama atkreipti dėmesį į jaunimą, kuris yra trečioje ir tolimesnėse evangelizacinio proceso modelio pakopose, ir suteikti jiems dvasinio vadovavimo patarnavimą.

Parapijų klebonams už atsakingiems už pastoraciją parapijose: stiprinti dialogą tarp jaunimo ir suaugusiųjų parapijinėse bendruomenėse per bendras veiklas ir projektus. Sukurti jaunimui vietą, kur jie galėtų prisiimti atsakomybę socialinėse tarnystėse, parapijos evangelizacinėje veikloje.

1 lentelė. Kristologinės žinios perteikimo modelis Lietuvos jaunimo evangelizacijoje

Kokybinis tyrimas „Jaunimo atvirumas kristologinei žinai Katalikų Bažnyčioje Lietuvoje“		Kristologinė analizė		Modelio taikymas praktikoje	
Atvirumo skirstymas	Kriterijai: apsisprendimo ženklai	Mokymystės etapai	Etapo pagrindiniai bruožai	Modelio taikymo pakopos	Pastoraciniai veiksmai
Pirmoji pakopa	<ul style="list-style-type: none"> • Pripažįsta dvasinė būties sritį; • vertina moralę; • toleruoja religijas; • kelia egzistenciniu klausimus. 	Mokinių pašaukimas	<ul style="list-style-type: none"> • Jėzus suranda mokinius ten, kur jie yra; • mokiniai atsiliepia viską palikdami ir sekdami Mokytoją. 	Pirmoji pakopa: jaunimas kviečiamas tapti Jėzaus mokiniais	<ul style="list-style-type: none"> • Situacijos tyrimas, kur ir koks yra jaunimas; • strategijos kūrimas, kaip prisirišinti prie jaunimo ten, kur jis yra fiziškai ir egzistencialiai; • dialogo užmezgimas egzistencialiai reikšmingoje plotmėje; • siūlomose veiklose siekiama socializacijos ir patirtinės pedagogikos tikslų.
Antroji pakopa	<ul style="list-style-type: none"> • Kelia religinius klausimus; • pirmenybę teikia socialinėms ir egzistencinėms vertybėms; • dalyvauja religiniuose renginiuose; • pripažįsta Dievo buvimą. 	Mokymasis iš konfliktų	<ul style="list-style-type: none"> • Mokiniai būna kartu vieni su kitais ir su Jėzumi; • Jėzaus veikla provokuoja keli klausimus; • mokiniai dalyvauja Jėzaus misijoje; • mokiniai interpretuoja konfliktines situacijas, Jėzus jas paaiškina. 	Antroji pakopa: keriginė proceso pakopa – tikėjimo patirtis kasdienybėje	<ul style="list-style-type: none"> • Sukuriamos vietos, kur jaunimas gali iekskoti atsakymų į keliamus religinius klausimus; • proginė ir keriginė katechezė; • pagrindinė ugdymosi vieta – bendraamžių grupė; • asmeninis ugdomasis palydėjimas; • masiniai renginiai, įvairios pamaldos; • susitikimai su tikėjimo liudytojais; • savanorystės patirtys, kurių tikslas ugdytinas.
Trečioji pakopa	<ul style="list-style-type: none"> • Išreiškia asmeninę Dievo patirtį; • kasdien maldziasi; • teikia pirmumą religiniams renginiams; • įvardina tikėjimo svarbą gyvenimui; 	Išskirtinis mokinių mokymas	<ul style="list-style-type: none"> • Jėzus pasitraukia su mokiniais, kad jiems galėtų skirti ypatingą dėmesį; • mokiniai ieško atsakymo, kas 	Trečioji pakopa: jaunimo sekimas Kristaus keliu – dėmesys ugdymuisi	<ul style="list-style-type: none"> • Aktyvus dalyvavimas jaunimo grupėje; • veiklų inicijavimas, projektų kūrimas jaunimo komandose;

Kokybinis tyrimas „Jaunimo atvirumas kristologinei žiniui Katalikų Bažnyčioje Lietuvoje“	Kristologinė analizė		Modelio taikymas praktikoje	
	Mokymų etapas	Etapo pagrindiniai bruožai	Modelio taikymo pakopos	Pastoraciniai veiksmai
Atvirumo skirstymas ženklai	<ul style="list-style-type: none"> • taiko tikėjimo principus kasdieniame gyvenime; • sąmoningai apsisprendžia priklausyti Katalikų Bažnyčiai (konfesijos pasirinkimas); • išoriškai parodo savo religinį apsisprendimą. 	<p>Jėzus jiems yra:</p> <ul style="list-style-type: none"> • Jėzus siekia, kad mokiniai suvoktų Jo veiklos motyvą. 		<ul style="list-style-type: none"> • savanorišė (tikslas – nesavanaudiškas tarnavimas); • sisteminė katechezė apie sakramentus, maldos gyvenimą ir krikščionišką moralę; • glaudri bendruomenė.
Ketvirtoji pakopa	<ul style="list-style-type: none"> • Sąmoningai renkasi tikėjimą visose gyvenimo srityse; • sprendžia tikėjimo – gyvenimo konfliktus; • prisima atsakomybes tikėjimo bendruomenėje; • kovoja su savo ydomis; • nori priklausyti bendruomenei, kurioje dalinamasi tikėjimo patirtimi. 	<p>Kryžiaus</p> <p>išbandymas</p> <ul style="list-style-type: none"> • Jėzaus mirties patirtis – mokiniai išsiskirsto; • Jėzaus mirties pirminė interpretacija; • antrinė Jėzaus mirties interpretacija – kančios prasmė; • mokiniai susiburia į bendruomenę. 	Kryžiaus patirtis	<ul style="list-style-type: none"> • Sąmoningas apsisprendimas priklausyti bendruomenei, ją kurti įveikiant vidines ir išorines įtampas; • konfliktinių, kančios situacijų panaudojimas tikėjimo motyvo gilinimui ir gryninimui; • dalinimasis savo sunkumais ir tikėjimo kelione bendruomenėje; • dvasinis palydėjimas.
Penktoji pakopa	<ul style="list-style-type: none"> • Pamatinis gyvenimo pasirinkimas – sekti Kristumi visą laiką visose aplinkybėse; • prisima ilgalaikias atsakomybes evangelizaciniuose ir karitatyviniuose projektuose; • teikia tikėjimui pirmumą ir atsako tų dalykų, kurie prieštarauja tikėjimui; • atstovauja krikščionių pasaulietinėse visuomeninio gyvenimo sferose. 	<p>Mokinių kelias</p> <p>i Galilėją</p> <ul style="list-style-type: none"> • Priskėlimo patirtis atešą permainingą mokinių tikėjime; • mokiniai stūdimi tęsti Jėzaus veiklą, kur sustinka Mokytoją, per visas pasaulio dienas. 	Penktoji pakopa: prisikėlusio Jėzaus patirtis	<ul style="list-style-type: none"> • Apsisprendimas savo gyvenime siekti evangelinių vertybių konkrečioje profesijoje, luomo pasirinkime; • rekolekcijos, skirtos pašaukimo apvažinimui; • prisimama atsakomybė solidarumo ir tarnavimo veiklų organizavime; • krikščioniško tikėjimo vertybių atstovavimas visuomenės gyvenime.

MOKSLINĖS PUBLIKACIJOS DISERTACIJOS TEMA
SCIENTIFIC PUBLICATIONS ON THE SUBJECT OF THE DISSERTATION

1. Palaimaitė, Rasa. Jaunimo sielovados samprata ir metodai: pastoracinės perspektyvos Lietuvoje // Soter: religijos mokslo žurnalas. Kaunas: Vytauto Didžiojo universiteto leidykla. ISSN 1392-7450. 34 (2010). P. 55–69.
2. Palaimaitė, Rasa. Jėzaus mokinių kelias kaip kristocentrisis jaunimo evangelizacijos modelis // Soter: religijos mokslo žurnalas. Kaunas: Vytauto Didžiojo universiteto leidykla. ISSN 1392-7450. 37 (2011). P. 43–57.

Rasa PALAIMAITĖ, teologė. 1999 m. įgijo teologijos bakalauro laipsnį Vytauto Didžiojo universitete (Kaunas, Lietuva), 2006 m. teologijos licenciatą laipsnį, specializuotą jaunimo pastoracijos srityje, papiežiškame Saleziečių universitete (Roma, Italija). 2006-2008 m. dirbo Lietuvos Edukologijos universitete asistente, dėstė socialinį Bažnyčios mokymą, vadovavo studentų praktikoms. Tyrimų sritys: jaunimo pastoracija, katechezė, evangelizacija, psichodvasinis palydėjimas, krikščioniškas dvasingumas, komunikacijos teologija, krikščioniškoji socialinė antropologija. El. paštas: rfpje@yahoo.com.

Rasa PALAIMAITĖ, theologian, received a Bachelor's degree in Catholic Theology in 1999 at Vytautas Magnus University (Kaunas, Lithuania), and a Licentiate in Youth Ministry 2006 at Salesian Pontifical University (Rome, Italy). In 2006-2008 Rasa Palaimaitė worked as an assistant at Lithuanian University of Educology, taught Social teaching of the Church, was the supervisor of the students' practice. The field of research: youth ministry, catechesis, evangelization, psychospiritual guidance, Christian spirituality, theology of communication , Christian social anthropology. E-mail: rfpje@yahoo.com

Rasa PALAIMAITĖ

**THE THEORETICAL MODEL OF THE CHRISTOLOGICAL
MESSAGE COMMUNICATION
IN LITHUANIAN YOUTH EVANGELIZATION**

Summary of Doctoral Dissertation

Išleido ir spausdino – Vytauto Didžiojo universiteto leidykla
(S. Daukanto g. 27, LT-44249 Kaunas)

Užsakymo Nr. K13-023. Tiražas 28 egz. 2013 03 20.

Nemokamai.