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World Youth Days in Cracow as a media event

World Youth Days (WYD) appear to be a particular pastoral – evangelisation initiative inspired by John Paul II in 1995, periodically held in various parts of the world since 1986¹, thus integrating the young with the Church and emphasising the importance and hope they are given for the future of the human race and the world². World Youth Days were held in Poland twice, first in 1991 in Częstochowa and then in 2016 when Cracow became the city hosting pilgrims and Pope Francis between 26 and 31 July, thus relating *explicite* to the venues of memory, spiritual heritage and achievements of Karol Wojtyła, the man identified with freedom and transformation as well as awaking in Poles messianic aspirations and a belief in their historic significance. The organisation of WYD in 2016 also symbolically emphasised the celebration of 1050th. anniversary of the baptism of Poland, which greatly enhanced local role and meaning of Christian tradition and the Catholic Church.

World Youth Days primarily affirm sacredness, yet they also integrate young generations around Christian values and ideas, promoting exchange of the forms of expressing and experiencing contact with transcendence in a multicultural context. They are based on three dimensions: firstly, dissemination of teaching about Christ, secondly, experiencing the Church and significance of Christianity through participation

¹ Jan Paweł II, *List Ojca Świętego do kard. E. F. Pironio z okazji seminarium zorganizowanego w dniach 13-16 maja 1996 r. w Częstochowie*, after: *L'Osservatore Romano*, 1996, no. 7-8, cited after: H. Tomasik, *Ojciec Święty Jan Paweł II o znaczeniu Światowych Dni Młodzieży*, in: *Świętymi bądźcie. Orędzia Ojca Świętego na Światowe Dni Młodzieży*, Częstochowa 2002, p. 5. This cycle of meetings of The Pope with the young may include also the ones held in Rome from 14 to 15 June 1984 – Jan Paweł II, *Ojciec Święty do uczestników Jubileuszu młodych zgromadzonych na Placu Świętego Piotra*, 14 IV 1984, in: Jan Paweł II, *Nauczanie papieskie*, v. VII (1), January-June 1984, Poznań 2001, pp. 476-480; Jan Paweł II, *Jesteśmy świadkami krzyża i zbawienia*, 15 IV 1984 r, in: Jan Paweł II, *Nauczanie papieskie*, v. VII (1), January-June 1984, cit. edit., p. 480-483.

² Cf. Jan Paweł II, 1985, *List Apostolski Ojca Świętego Jana Pawła II do młodych całego świata z okazji międzynarodowego roku młodzieży*, z 31 III 1985, in: Jan Paweł II, *Nauczanie papieskie*, v. VIII (1), January-June 1985, Poznań 2003, pp. 410-435.

in celebrations and thirdly, through mission – mindedness³. Therefore, apart from their *stricte* religious dimension related to methods of deepening spirituality, developing bonds with the Absolute involving participation in liturgy, masses and prayers, the agenda of the meetings of the young includes quasi – entertaining or recreational elements, including both the projects supervised by the WYD organisational committee as well as the initiatives spontaneously undertaken by pilgrims and designed to enrich and make the event more appealing, but above all it presents a meaningful and multi – faceted impact of faith, which inspires and stimulates creativity, lofty actions, social involvement, willingness to help and support others and establishment of responsible relations with other people. The scenario of World Youth Days involves shows and performances depicting the culture and heritage of the host country and the role played in it by the Church and religion. The offer of WYD presents projects completely directed and selected to be coherent with their main message and motto, thus being in line with the formal and institutional dimension as well as with bottom – up initiatives and animations, integrating the participants in ludic and free formulas of manifesting an axiological unity. Consequently, the whole in its external and thus slightly simplified look relates to contemporary pop and commercial festivals and events, treated as a tool of corporate communication and identification of a brand⁴, where the cascade of emotions makes the participants believe that they take part in a unique and unusual celebration, involving, in a multi-dimensional way, the emotions and senses in a spectacular collage of stimulants and impressions, in which illusion penetrates through reality, yet the leitmotiv of WYD remains Jesus Christ and teaching about Him and further the sense of community and joy from experiencing God and faith.

In the above context this enterprise turns into an upgraded model of consolidating and promoting religious messages, a model borrowing the instruments of contemporary culture and commerce, which quite efficiently positions and promotes selected brands and products in a competitive environment, requiring continuous search for customers` attention. The implementation of this model in the sacral dimension enriches a conventional ritual and seems to enhance spirituality, which may be treated dialectically. On the one hand, it reveals the attempts of the Church to enrich measures of proclamation of the Gospel that aim to retard the contemporary forms of secularisation, including the trends of staying away from sacredness and thus its points to permanent search for effective tools and actions in pluralised socio – cultural domain where competition

³ Cf. *W szkole Papieża. Wywiad z biskupem Renato Boccardo, współorganizatorem Światowych Dni Młodzieży*, in: P. Zuchiewicz, *Szukalem Was. Jan Paweł II i Światowe Dni Młodzieży*, Radom 2005, p. 395.

⁴ Cf. M. Bruhn, *Kommunikationspolitik*, Munich 1997, s. 777, cited after: M. Pfadenhauer, *The evangeliation of faith as a marketing strategy: World Youth Day as an innovative response of the Catholic Church to pluralization*, "International Journal of Nonprofit and Voluntary Sector Marketing", 2010, vol. 15, p. 383; B. Rozwadowska, *Public relations. Teoria, praktyka, perspektywy*, Warszawa 2009, p. 230. Na temat społeczno-kulturowych wymiarów eventów, see inter alia D. Getz, *Event studies. Theory, Research and Policy for Planned Events*, Routledge 2007.

occurs not only among religious entities but also concerns secular bidders of various ideas and goods, who frequently promote their products by means of narration attributing to products and services the features of absolute provenance, taking advantage of the symbolism and arsenal of meaning of religious systems frequently excluding their traditional contexts⁵. On the other hand, this formula is incorporated into the expectations and preferences of the youth who are continually motivated and stimulated by entertaining proposals encouraging them to succumb to temptations of temporality and ephemeral experiences where a festival – like form of WYD is supposed to offer a sophisticated alternative to the mainstream, the style of which imitates and reproduces pop productions, yet it still offers a deeper structure of meanings. This measure in a refined way combines tradition and modernity, depicting religion in a truly innovative manner, where the components of faith, the kerygma receive a revitalised décor moistened with pop culture inspirations and borrowings, which is supposed to signal an opening of the Church to innovations, thus corresponding with the needs of young generation, especial Catholic youth, as they are the main recipient of this offer and for whom the prepared festival of faith and interestingly staged glorification of Christ are becoming a chance for an unlimited presentation of integration and identification with a specified meaningful universe, referring not to the past, traditionalism and conservatism but rather to the manifestations of currently trendy experiences. It is them that emphasise a specific character of contemporary culture, accepting eclecticism, incorporating various trends and niches also the ones where elation, delight, excitement and even fun are aroused around the exceptional “idol” as God is.

Thus, this event like character of World Youth Days translates into the Church's adaptation to contemporary requirements that is linked to assimilation of specific cultural – commercial solutions, encouraging dissemination of the sacred among the young ones and offering them an innovative – especially if manifested externally – form of experiences and experiments in the field of religion. Simultaneously, this specific religious offer, attracting numerous young people from all over the world is found interesting by mass media which place sacredness in the context of mediatisation, accentuating the supremacy of this sector which significantly affects individual spheres of social life along with the sphere of religion and thus constitutes a new range of challenges for the Church, whose monopoly and supremacy in distributing and managing the meanings and symbols of sacral provenance are being gradually weakened. Mediatisation may also mean media taking over the function of producing the content, meanings and experiences and also placing them in a pop – culture formula along with influencing the recipients in the domains so far reserved for religious

⁵ Cf. inter alia J. Baudrillard, *Symulakry i symulacja*, Sic!, Warszawa 2005, p. 111-120; A. Draguła, *Bluźnierstwo. Między grzechem a przestępstwem*, Warszawa 2013; E. Stachowska, *Między modą a tradycją. O grze symbolami religijnymi*, in: *Spółczesność, kultura, religia*, J. Kojkoł, B. Guzowska, A. Wójtowicz (edit.), Gdynia 2015, pp. 103-115.

institutions⁶. Consolidating young people enthusiastic about the sacredness and presence of the pope translated – in Polish conditions – into a significant interest, which was additionally exposed and stimulated by media coverage that created a particular form of narration indicating that WYD offer such a unique character and exceptionally elated atmosphere that this event requires a permanent attention and current monitoring from almost everybody irrespective of the level of religious involvement and philosophy of life. That is why media have intentionally prepared the coverage of the stage events to allow viewers to satisfy a potential interest or replace or imitate participation in the festivities or even get immersed in the participants' mood, and also go through exceptional or even spectacular emotions as the coverage resembled a specific spectacle which apart from a "regular" coverage of real events – related to the visit of the pope and the pilgrims – also contains elements of self – promotion and creation. This type of media production is characterised by pragmatism aimed at gathering numerous viewers who should with high esteem get immersed in the magic of presented images whose meanings are rooted in the leitmotif of this global project – that is in a simplified presentation of sacredness, integration, feeling of community and vitality of faith, *eo ipso* of Catholicism, which was permanently emphasised in this media story, yet what this production concurrently promotes and feeds is the "message" of the exceptionality of this media coverage with all the measures enhancing its uniqueness and phenomenality that are supposed to make the viewers celebrate this event in front of their TV screens. This trend of creation and staging turns this event into a show held on a media scene⁷, the celebration centre of which is located away from the broadcasters and beyond their control, still it is them that on the basis of the covered events constitute a proprietary "creation" for their own viewers, encouraged and lured by assurances about their exceptionality, all of which place this production in the model of media events.

Nevertheless, media events may be understood – pursuant to the concepts of D. Dayan and E. Katz – as "a festival constituting a break from daily life (syntax) with its sacred content treated with reverence (semantics) and its actively participating viewers (pragmatics)"⁸. They are forecasted live broadcasts from specific events or celebrations, which were initiated out of media, as media are supposed to broadcast the events

⁶ Cf. S. Hjarvard, *The mediatization of religion: Theorising religion, media and social change*, "Culture and Religion: An Interdisciplinary Journal", 2011, vol. 12, no 2, p. 124. On mediatization see also inter alia W. Schultz, *Reconstructing Mediatization as an Analytical Concept*, "European Journal of Communication", 2004, vol. 19, no. 1, pp. 87-101; D. Morgan, *Mediation or mediatization: The history of media in the study of religion*, "Culture and Religion", 2011, vol. 12, No. 2, pp. 137-152; S. Hjarvard, *The mediatization of society. A theory of the Media as Agents of Social and Cultural Change*, "Nordicom Review", 2008, vol. 29, no. 2, pp. 105-134; M. Lövhelm, *Mediatization of religion: A critical appraisal*, "Culture and Religion. Interdisciplinary Journal", 2011, vol. 12, no. 2, pp. 153-166; A. Hepp, *Cultures of Mediatization*, Polity Press 2013; *Mediatized Worlds. Culture and Society in a Media Age*, A. Hepp, F. Krotz (ed.), Palgrave Macmillan 2014.

⁷ A. Hepp, V. Krönert, *Religious Media Events. The Catholic "World Youth Day" as an example of the mediatization and individualization of religion*, in: *Media Events in a Global Age*, Routledge 2010, p. 265.

⁸ D. Dayan, E. Katz, *Wydarzenia medialne. Historia transmitowania na żywo*, Warszawa 2008, p. 54.

organised by public institutions⁹, yet at the same time they slightly enrich and create them, stylising and theatricalising the coverage, and by doing so they make it unique resorting to an arsenal of tools of influence and giving the recipients a belief in the exceptionality of not only the course of broadcasted events but also in a specially designed TV show. Thus, media events transform the routine of media affected by programme guides as well as the forms of spending free time for viewers for whom watching broadcasts is supposed to be an exceptional experience and celebration and simultaneously the surrogate of participation. Nonetheless, a festive character of such events is not restricted only to transformations of media's functioning and interference in routinised everyday life of their recipients as it also translates into a semantic dimension whose specific meaning, rank and symbolism are – as signalled before – proposed by the initiators of this event, yet this dimension is borrowed and even exposed by the broadcasters, thereby contributing to the creation of an exceptional "theme" show on TV screens, which through its exceptionality attracts numerous viewers, continuously assured that they can participate in a must – see. Besides, this semantic dimension enhances stimulating and awaking viewers' integration around the values, meanings and contexts depicted and promoted by media broadcasting the event that are bound to constitute – according to D. Dayan and E. Katz – reconciliation, order and bonds that forecast potential transformation or renewal¹⁰.

Thus, media events appear as a specific form of media proposal or a TV show, whose exceptionality is highlighted not only by the transformation of the current programme scheme, but also by a multi-dimensional emanation of uniqueness placed on the creation of a festivity heralded by media so that viewers could prepare for them in advance and further adopted by journalists and commentators of narration emphasising the reverence of broadcasted events and images but also unique film shots combining the convention of objectivity and dependability with socio-technical measures enhancing the power of transmission, like framed images and close-ups of focused or enthusiastically moved faces of both the leading and supporting actors of WYD. The exemplification of the uncommonness of the broadcasted images and highlighting such measures by the broadcasters may be found in the comment of W. Cholewiński – one of the journalists reporting on Pope's tram trip from Franciszkańska St. to Błonia of 28 July 2016, who while commenting on such footage, depicting people gathered along Cracow Streets and awaiting the Pope said the following: "it is an uncommon picture. It is the right picture, never seen before by anybody else, the viewers of TVP have an opportunity to see the two perspectives, actually three perspectives, yet two symbolic perspectives. All those waiting for hours in a heavy rain in order to see the Pope in a tram window" and further: "Have you ever seen such pictures? To be so close to the Holy Father and to these loads of people standing

⁹ Cf. *ibid.*, p. 45.

¹⁰ Cf. *ibid.*, pp. 52-53, 139-222.

nearby, from such a perspective?"¹¹. All actions undertaken by the sector of media intend to consolidate the viewers in front of TV sets for whom the time of transmission takes the form of a peculiar – staged – celebration encouraging to give up and abandon the mundane nature of everyday life, *eo ipso* devote solely to this peculiar watching – with festive implications.

In this context, the media event highlights the contemporary interference between the sacred and the profane, which when referred to WYD adopts a peculiar form, as they broadcast a course of events and religious ceremonies with their significance and meaning presented by media, the media which highlight and artificially emphasize them, introducing arrangement, props, experts and interlocutors, precisely defining and explicating the essence of the presented images and events. At the same time, the convention and the purpose of this media show leads to staging a festivity, by implementing the symbolism, elements and the structure related *explicite* to a ritual¹², in which the broadcasted spectacle becomes the object of attention and almost adoration, which gives this TV production a quasi – religious character¹³, related primarily to presented theme and content, sacred *in extenso*, but also having an allegoric character, when they present secular events and performances; and secondly referred to the mimesis of the form, based on rituals, replicating their attributes and emphatic character, which “interfere” and affect the daily reality of the viewers, jointly watching – as suggested by Dayan and Katz – a spectacle¹⁴. For media the theme of the broadcast events is a leading motive of the current TV production, translating into a formula of an adopted and propagated TV narrative, yet an analogous engagement and pathos is seen in media animators approaching to such religious enterprises as World Youth Days, papal visits or pilgrimages, sports or political events¹⁵. *The sacred* is in this perspective slightly instrumentalised by the media industry, for which the celebrative meaning and the role attributed to a model of media events, regardless of their thematic connotations, seem to serve mainly for improving the attractiveness of its own offer, emphasising the openness and mainly a declarative sensitivity of this sector to culturally and sociologically significant issues, distinguishing themselves from the currently dominating mainstream based on amusement and sensation. Regardless of the motives leading the animators of the media industry, their participation in promoting the image of religious events like WYD contributes and supports the presence of the sacral content and ideas in a public discourse. This corresponds with evangelisation

¹¹ Comment by journalist Witold Cholewiński during a special edition of TVP Info based on audio visual materials from TVP Info archives provided by Television Information Agency, TVP S.A. on 7 February 2017.

¹² E. W. Rothenbuhler, *Komunikacja rytualna. Od rozmowy codziennej do ceremonii medialnej*, Kraków 2003, p. 100-103.

¹³ Cf. A. Hepp, V. Krönert, *Religious Media Events. The Catholic “World Youth Day” as an example of the mediatization and individualization of religion*, in: *Media Events in a Global Age*, cit. edit., p. 265-266; D. Dayan, E. Katz, *Wydarzenia medialne. Historia transmitowania na żywo*, cit. edit., p. 57.

¹⁴ Cf. *ibid.*, p. 48, 64; and *ibid.* E.W. Rothenbuhler, *Komunikacja rytualna...*, cit. edit., pp. 102-103.

¹⁵ D. Dayan, E. Katz, *Wydarzenia medialne. Historia transmitowania na żywo*, cit. edit., pp. 67-102.

strategies of the Church, within the framework of which occurs a search for contemporary and efficient methods of communicating the gospel and it is in such a perspective that WYD get incorporated, as both secular media and others devote a lot of broadcasting time to covering the meeting of the youth and the Pope's visit, and also explain appearing religious contexts and symbols. Yet, it is an open question how much these hours of TV viewing affect the revitalisation of faith and stimulation of spirituality. And further, is it a sufficiently stimulating factor that constitutes specific religious stands, contemporary tendencies of isolation from the sacred rather than just a break from a mundane daily routine, which is occasionally made more attractive in a festive manner?

Emanating festiveness, marked with ritualism in the WYD broadcast may be presented in a dichotomous way – in its simplified recognition, taking into consideration the emblematic criteria of D. Dayan and E. Katz attributed to this phenomenon. Firstly, the ones from mass media and undertaken preparations as well as technical and organisational efforts concerning handling the event and its world – wide broadcast along with signalling changes in broadcast schedules of TV stations in Poland. Secondly, the capabilities and efficiency to consolidate viewers during the coverage of the youth meetings and the visit of the Pope on the grounds of viewing ratings. The first dimension related to WYD in Cracow referred to obtaining the status of an official broadcaster by Polish Television and Polish Radio, which entitled these institutions to media coverage and contractual extension of the broadcasting signal to other interested stations or entities. Upon signing the agreement with the Conference of Polish Episcopate, the president of TV Jacek Kurski emphasised the role of WYD for state television stating the following: "It is a great moment for us to be here now with Polish Church. World Youth Days, established by saint John Paul II are being held in his former archdiocese", adding that "It is an event that I believe will go down in history of the Church and the world. I am glad that Polish Television will be granted the status of an official broadcaster today"¹⁶. To implement this challenge TVP used – as TVP Information Centre informs – 24 broadcasting vehicles, including 11 HD vehicles and 23 satellite stations¹⁷, which allowed it to broadcast the signal worldwide. Consequently, the transmission from WYD in Cracow was presented by "350 – 500 TV stations on all continents"¹⁸. The most significant recipients included among the others: TV stations associated with European Broadcasting Union, Vatican TV (VACTV), information agencies like: "Reuters, Associated Press, Agence France Presse (AFP), Ruptly TV (Rus-

¹⁶ TVP nada relacje ze Światowych Dni Młodzieży. „To jest dla nas wielka chwila”, 29 II 2016 r., source: <http://www.tvp.info/24231376/tvp-nada-relacje-ze-swiatowych-dni-mlodziezy-to-jest-dla-nas-wielka-chwila> [access: 29 I 2017].

¹⁷ Światowe Dni Młodzieży na antenach TVP, Press release of The Information Centre, 19 VII 2016, source: <http://www.tvp.pl/centrum-informacji/informacje-dla-mediow/komunikaty-centrum-informacji/swiatowe-dni-mlodziezy-na-antenach-tvp/26210001> [access: 30 I 2017].

¹⁸ Materials from Television Information Agency (TAI) TVP S.A. [further TAI TVP S.A.] obtained by the author from TAI TVP S.A. on 7.02.2017.

sian information agency), EFE (Spanish information agency)", Catholic televisions like: SAT-2000 (Italy); EWTN (USA), Catholic TV.org (USA), J19 (Peru), Laudato TV (Croatia), Saltandlight (Canada), TV 21 Century (Brasil) as well foreign private stations like: "CNN, Al Jazeera (London), Mediaset (Italy), Antena 3 (Spain), TV Lux (Slovakia)" and Polish stations like: Polsat, TVN, TV Trwam, TV Republika, Onet, Wirtualna Polska¹⁹. For the duration of World Youth Days a web page was launched by Polish Television – www.sdmnazywotvp.pl, which permitted watching the broadcast online. To provide media service of WYD, 2017 almost 1000 employees were engaged by Polish TV, while TAI (Television Information Agency) accredited 282 journalists on 19 July 2016²⁰. At the same time a special studio was prepared and used by TVP1 and TV Polonia, where the particular components of the event were announced and covered. The on-air hosts included "Krzysztof Ziemięć and Paulina Guzik (...) as well as Anna Popek, Joanna Ładzińska – Molak and Marek Zajęc"²¹. Furthermore, 5 specific issues of the News were prepared and then broadcasted from the Wawel Castle, Błonie and Brzegi and a TVP Info studio was relocated to Kraków for the duration of WYD²². Apart from live broadcasts, TVP stations broadcasted programmes, materials and thematic documentaries related to religious issues. A similar effort was also taken by Polsat TV which engaged almost 50 employees, using 5 broadcasting vehicles, 18 cameras and a mobile news crew all of which resulted in 90 hours of live broadcast²³. For the duration of World Youth Days the Poleski Hotel's terrace in Cracow hosted an open air studio with an interchangeable stage design wherefrom the main issue of Wiadomości (the News) conducted by D. Gawryluk was broadcasted²⁴.

The figures from KAI and PAP complete the image of media involvement as these agencies were responsible for accreditations and accredited 5,610 journalists from 82 countries including 3,794 from Poland²⁵. The element supporting this process was a specially prepared bilingual news service www.popoe2012.com, which additionally took the form of an electronic press centre providing both documents and speeches of the Pope as well as materials about Poland's history, economy, scientific achievements, culture and religion including the Catholic Church and its role in our country, all of

¹⁹ Ibid.

²⁰ Światowe Dni Młodzięć na antenach TVP, cit. edit.

²¹ Ibid.

²² Ibid.

²³ Information from inquiries to PR Department of Polsat TV in mail correspondence on 7.02.2017

²⁴ Cf. *ibid.*, also: Rekordowe udziały Polsat News podczas pierwszego dnia wizyty Papieźa Franciszka w Polsce, Press release by Polsat, 28.07.2016, source: <http://www.grupapolsat.pl/pl/archive/rekordowe-udzialy-polsat-news-podczas-pierwszego-dnia-wizyty-papieza-franciszka-w-polsce> [access: 4 XI 2016]. Rekordowy tydzień Polsat News – kanał z najlepszymi udziałami w historii stacji, Press release by Polsat, 2.08.2016, source: <http://www.grupapolsat.pl/pl/archive/rekordowy-tydzien-polsat-news-kanal-z-najlepszymi-udzialami-w-historii-stacji> [access: 4 XI 2016].

²⁵ Rada KEP ds. Środków Społecznego Przekazu podsumowała obsługę medialną ŚDM, KAI, 7.10.2016, source: <https://ekai.pl/rada-kep-ds-srodkow-spolecznego-przekazu-podsumowala-obsluge-medialna-sdm/> [access: 28 I 2017].

which was supposed to aid journalists in describing and broadcasting the events²⁶. This portal launched in February 2016 was visited by 180.543 users by December 2016, with the highest interest in July involving as many as 75.992 users²⁷.

These figures only signal the scale of technological and organisational involvement undertaken by media sector which was preparing for broadcasting WYD in a multi-dimensional manner in order to provide a reliable yet attractive coverage from the event and the papal visit to Poland, as the effect of the implemented actions and initiated efforts was to be a huge number of viewers moved by the exceptionality of the coverage. Hence, viewing ratings of the main broadcasters covering the event may be the other dimension revealing and confirming the power of media, especially of television ability to attract, *eo ipso* its skill to consolidate viewers, which reflects at least a partial interest of recipients in World Youth Days and the Pope's visit. In the period 26-31 July 2016 the highest viewing rating was recorded by TVP1 with the 733.781 viewers and 12.25% TV market share. Polsat came second with 539.839 viewers and a 9.01% share, TVN was third with 488,540 viewers and 8.15% share. The figures for other stations were as follows: TVP Info with 443.392 viewers and 7.4% share, TVN 24 – 341.878 viewers and 5.71% share, TVP2 – 288.756 viewers and 4.82% share and Polsat News – 133.220 (0.69% share)²⁸.

The elements of the programming offer related to broadcasting the course of WYD with highest viewing rating between 27-31 July 2017 included TVP1 coverage of the welcoming ceremony of the Pope at Balice Airport watched by 2.724.000 viewers (27.81% share) and Papal meeting with the young held at the same time and watched by 2.474.000 viewers (17.61% SHR). The coverage of papal speech in Błonie attracted as many as 2.317.000 viewers (22.61% SHR) and his speech from the "papal window" on Franciszkańska Street attracted 2.3 million viewers (18.4% – SHR). The valedictory ceremony of the Pope gathered 2.1 million viewers (17.28% SHR). The programmes with highest viewing ratings in that period were Wiadomości (The News) with over 3.2 million viewers (25.01% SHR), the welcoming ceremony of the Pope, then sports news programme broadcasted on TVP1 with 2.5 million viewers (20.28% SHR) and the coverage of papal meeting with the youth of 27 July followed by Fakty news programme watched by 2.365.454 viewers (21.71% SHR)²⁹.

²⁶ Ibid., also: *O portalu*, source: www.popoe2012.com [access 31 I 2017]. Service was updated till 16.09.2016 r. Ibid. On the role of this portal cf. *ibid.*: Rada KEP ds. Środków Społecznego Przekazu o obsłudze medialnej ŚDM, <https://ekai.pl/rada-kep-ds-srodkow-spolecznego-przekazu-o-obsłudze-medialnej-sdm/>

²⁷ Figures concerning the number of users of the service were obtained in mail correspondence from Mr Ryszard Niżewski Deputy Director of the Development Centre of Polish Press Agency of 31.01.2017.

²⁸ Figures from Nielsen Audience Measurement, cited after: Kurdupski M., TVP1 wygrała walkę o widza podczas Światowych Dni Młodzieży. TVP Info i TVN24 przed TVP2 (raport), 3.08.2016, source: <http://www.wirtualnemedialna.pl/artykul/tvp1-wygrala-walke-o-widza-podczas-swiatowych-dni-mlodziezy-tvp-info-i-tvn24-przed-tvp2-raport> [access: 5 II 2017].

²⁹ Figures from Nielsen Audience Measurement obtained by the author on 19.10.2016, courtesy of Ms Aleksandra Boczkowska from Nielsen Audience Measurement

These figures indicate a significant potential of recipients gathered in front of their TV sets who monitored the meetings of the youth and the celebrations of papal visit to Poland, thus demonstrating a specific level of Poles' interest in these events and indirectly in religious programmes where the unquestionable leader proved to be Polish Television TVP and its stations, mainly TVP1, yet other stations, especially information stations registered some success as well. In one of its announcements TVP informed of record viewing figures achieved by TVP Info at following levels: 27 July – 392.000 viewers and 6.89% share, 28 July – 477.000 viewers (8.05% share), 29 July – 425.000 (7.3%), 30 July – 468.000 viewers and 8.02% share and 31 July – 666.000 viewers and 9.06% share. Polsat News registered success too, as reflected by its statement of 28 July 2016 emphasising that "Polsat News, while reporting the first day of the Pope's visit to Cracow gained 2.72 share in group 4+. It is the best figure since the station launched its broadcast. Its coverage of WYD of 27 July was chosen by 3.5 million viewers, which also translated into very good results of the station in the 16 – 49 age group (2.32% SHR). In total "around 3.5 million viewers" watched this station on that day³⁰. Its statement of 1 August 2016 reads: "Providing coverage from Sunday events of WYD, Polsat News obtained 2.8% share in group 4+. It is the best result recorded since the onset of our broadcasting activities. Also averaged weekly shares of Polsat News achieved record figures – on average 2.12% in the group of all 4+ and 1.72% in the 16-49 age group. During WYD Polsat News was watched by almost 7 million viewers. The station obtained best average weekly shares since the beginning of its broadcasting activities – 2.12% in group 4+ and 1.72% in the 16-49 age group"³¹.

Weekly summary of viewing ratings concerning WYD, papal visit and the week prior to these events exemplify the signalled tendency related to a clear popularity of information programmes covering these events, as in the period 25-31 July 2016, an average audience share of TVP Info was 412.000 viewers with the market share of 7.02%, TVN24 boasted about 330.000 viewers (5.5% SHR), Polsat News – almost 125.000 (2.12% SHR)³². A week before these figures amounted to: TVP Info – slightly above 212.000 (3.91% SHR), TVN24 – above 256.000 (4.72% SHR) and Polsat News – almost 82.000 (1.51% SHR). Therefore, an increase in the market share is recorded for individual stations, 3.43pp for TVP Info, 1.08pp for TVN24 and 0.69pp for Polsat News³³. Compared

³⁰ Rekordowe udziały Polsat News podczas pierwszego dnia wizyty Papieża Franciszka w Polsce, Press release by Polsat, 28.07.2016, source: <http://www.grupapolsat.pl/pl/archive/rekordowe-udzialy-polsat-news-podczas-pierwszego-dnia-wizyty-papieza-franciszka-w-polsce> [access: 4 XI 2016].

³¹ Rekordowy tydzień Polsat News – kanał z najlepszymi udziałami w historii stacji, Press release by Polsat, 2.08.2016, source: <http://www.grupapolsat.pl/pl/archive/rekordowy-tydzien-polsat-news-kanal-z-najlepszymi-udzialami-w-historii-stacji> [access: 4 XI 2016].

³² Figures from Nielsen Audience Measurement, cited after: M. Kurdupski, TVP Info i TVN24 z rekordowymi wynikami wyprzedziły TVP2, hitami programy TVP1 o ŚDM (podsumowanie tygodnia), 2.08.2016, source: <http://www.wirtualnemedi.pl/arttykul/tvp-info-i-tvn24-z-rekordowymi-wynikami-wyprzedzily-tvp2-hitami-programy-tvp1-o-sdm-podsumowanie-tygodnia> [access: 6 II 2016].

³³ Ibid.

to the last week of July 2015 (27 July-2 August 2015), the viewing ratings amounted to: TVP Info – over 207.000 (3.66% SHR), TVN24 – above 191.000 (SHR% – 3.37%), Polsat News – above 62.000 (SHR – 1.09%)³⁴.

The above figures show a large audience of the coverage of the show prepared by TV which turned WYD into a television festivity attracting the attention of viewers. Nevertheless, the summary of viewing ratings of the pilgrims' and Pope's visit with other programmes broadcasted in July indicates illusionary popularity of WYD announced by the broadcasters since TV viewers found Euro Cup 2016 football games more interesting than the intricately planned coverage of WYD. The final match Portugal versus France attracted more than 9.633.000 viewers to TVP1 and Polsat jointly, with 5.183.000 viewers of TVP1 coverage and over 4.450.000 viewers of Polsat. The semi-final match Germany vs. France broadcasted on TVP1 attracted 4.340.000 viewers and almost 3.7 million viewers to Polsat while the quarter – final France vs. Island broadcasted on Polsat gathered almost 4.580.000 viewers³⁵. These figures reveal that although meetings of the youth with the Pope consolidated a significant number of recipients and some mainly information stations, *de facto* achieved record viewing ratings, still the preferences and tastes of viewers are more focused on unsophisticated entertainment rather than any serious content where organisational and logistic effort was disproportionate from Polish perspective. The broadcast of Euro 2012 sporting events was based on retransmission while WYD events were based on a multi-dimensional involvement of media in preparing a spectacular festival. Besides, football competitions clearly follow the contemporary commercialisation trend, as the transmissions are "completed" by advertising breaks, the absence of which is frequently characteristic of media events³⁶. Any potential commercial breaks while broadcasting WYD would have ruined the pre-arranged aura of festivity.

In conclusion, the TV coverage of WYD fulfils the criteria of media events both in the syntactic, semantic and pragmatic dimension, which – as noticed by D. Dayan and E. Katz changes the forms and ways of watching TV into an activity marked with festiveness and rituality³⁷. Currently dominating influence of media permanently creates situations structuring every-day reality through deconstruction and re-contextualisation of contemporary patterns of life, thus underlining the efficiency and the power of ingredients of this sector affecting the sphere of emotions and experiences of viewers. Media gradually take over the functions attributed to traditional institutions such as

³⁴ Figures from Nielsen Audience Measurement, cited after: Kurdupski M., TVN nowym liderem w grupie komercyjnej. „Teleexpress” hitem tygodnia, 4.08.2015 r., source: <http://www.wirtualnemedial.pl/artykul/tvn-nowym-liderem-w-grupie-komercyjnej-teleexpress-hitem-tygodnia> [access: 5 II 2017].

³⁵ Figures from Nielsen Audience Measurement, cited after: Ł. Szewczyk, Lipiec TV: Liderem Polsat. Hitami mecze Euro 2016, source: <https://media2.pl/badania/134849-Lipiec-TV-Liderem-Polsat-Hitami-mecze-Euro-2016.html> [access: 10 X 2016].

³⁶ Cf. D. Dayan, E. Katz, *Wydarzenia medialne. Historia transmitowania na żywo*, cited after, p. 47.

³⁷ Cf. *ibid.*, pp. 39-40.

Churches and other religious entities, developing meaning structures and further suggesting or imposing the platforms of interpretation, where the whole, though meant to be characterised by reliability and objectivity, still contains ideological interpretations. Media events in a specific way incorporate themselves into this perspective, as they borrow a traditional imaginary and symbolic arsenal and by using more or less significant components they create some proprietary quasi – festivals, imitating the esteem of conventional celebrations. In the case of WYD, these measures may still be treated as a contemporary form of emphasising the role and the meaning of sacredness which gradually undergoes marginalising due to secularisation tendencies while a media presentation may be the encouragement and invitation to reconstitute a traditional position of religion in public space and awake particular spiritual needs, yet despite media's skill and preference for integration, breaking spatial barriers, in particular territorial ones³⁸, which are supposed to enable the dissemination of evangelical ideas and content in a global scale, it appears that celebrating in front of TV sets and TV participation in WYD 2016 tend to preserve contemporary streams of the individualisation of religion rather than diminish them and thus make experiencing the sacred be clearly based on the private sphere and only dependent upon the choice of a TV channel. Furthermore, the takeover or rather media's imitation of the celebration formula reserved both for specific institutions and loft moments and events in individual and collective dimension if does not depreciate, certainly transforms the essence of celebrating³⁹, and thus deeply modifies its depth and meaning in reference to sacredness that requires reflection, attention and involvement, and moreover it demands some community affirmation. This affirmation, though quite numerous, appears to be potentially interested and integrated rather on a staged media presentation than a message of the Gospel and expression of piety towards God and the Absolute.

Owing to media, religious content and ideas are at present seen and available almost without any limitations, which corresponds with evangelistic strategies of the Church that continues to seek effective forms of presence and communicating its messages. However, how much does this multidimensional media support halt the influence of secularisation and constituting self – control or even an unwillingness towards the sacred, and further how much does it comply with the contemporary preferences of people permanently stimulated by entertainment productions? Media events including WYD primarily emphasise the paramount potential of media, which carries out multidimensional transformations in individual and community life. However, apart from pragmatism and self-promotion does it include focus on weakening or reduction of secularising and by doing so does it focus more on eschatology? WYD did dominate transmissions of broadcasters turning their programmes into a religious

³⁸ Cf. A. Hepp, V. Krönert, *Religious Media Events. The Catholic "World Youth Day" as an example of the mediatization and individualization of religion*, in: *Media Events in a Global Age*, cit. edit., p. 266.

³⁹ Cf. D. Dayan, E. Katz, *Wydarzenia medialne. Historia transmitowania na żywo*, cit. edit., pp. 222-223.

epic, indicating the opportunities and possibilities for establishing alliance between media and the Church, which may be ascertained by referring to the opinion of Father M. Makuła the head of TVP religious editorial team of religious programmes: "The coverage from WYD was absolutely a masterpiece of what could be done by TV" and the journalists "underwent an internal transformation"⁴⁰. At the same time the signalled co-operation between the sacred and the profane poses challenges, since the same broadcasters got comparably involved in broadcasting "Black Protests" in Polish cities⁴¹, which only emphasises a specificity of this sector oriented towards any events that may attract viewers and *eo ipso* reveals that the pragmatics of contemporary media significantly differs from the pragmatics of religious institutions.

Ewa Stachowska – THE WORLD YOUTH DAY IN KRAKOW AS A MEDIA EVENT

The World Youth Day is a special initiative taken by the Catholic Church, consolidating young people around faith and the study of Christ. This undertaking combines tradition with modernity through the implementation of elements enhancing the programme of meetings of the young, which are held both by the organizers as well as spontaneously by the pilgrims, where the whole fundamentally emphasizes the multidimensional influence and significance of the sacred, although at the same time it refers on the outside to contemporary events organized in the sphere of pop culture. The event nature of the WYD can be treated as a form of adaptation of the Church to present-day requirements, connected with the assimilation of specific cultural and commercial solutions, favouring the popularization of the sacred among the young and offering them an innovative formula of experiences in the religious sphere. This religious proposition also arouses media interest. Hence the main aim of this article is to present a special aspect of the contemporary interference and cooperation of religious institutions as well as the media on the example of broadcasting the course of the visit of Pope Francis in Poland and the WYD in Krakow. The coverage of the progress of the WYD becomes part of the viewpoint concerning media events, which will be demonstrated *inter alia* by referring to the viewing figures.

⁴⁰ Remark of Father Maciej Makuła cited after: Rada KEP ds. Środków Społecznego Przekazu podsumowała obsługę medialną ŚDM, KAI, 7.10.2016, source: <https://ekai.pl/rada-kep-ds-srodkow-spolecznego-przekazu-podsumowala-obsluge-medialna-sdm/> [access: 28 I 2017].

⁴¹ Cf. remark of Father Henryk Zieliński, cited after: *ibid.*