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The Devaluation of the Celebration of the Lord's Day: Between Theological Norms and Everyday Life

Abstract: This article analyses the phenomenon of the devaluation of Sunday observance within the tension between theological norms and the everyday practices of the faithful. It demonstrates that this process occurs both through a distortion of the original meaning of Sunday and its gradual marginalisation under the influence of secularisation, individualisation and consumer culture. At the same time, it presents contemporary ways of spending Sundays, highlighting their shift from a religious and communal dimension towards recreational activities. The article also reflects on the possibility of restoring the theological significance of Sunday within a changing social context.

Keywords: Lord's Day, Celebration, desacralization, Ways to Spend Sundays, The Issue of Shopping.

Introduction

In today's world, we often hear about many crises: a crisis of faith, a crisis of marriage, a crisis in the Church, and also a crisis in the celebration of Sunday as the Lord's Day. It is increasingly observed that this day is devoted to many different activities, ranging from resting from work to spending time with loved ones, but it is also common for many people to catch up on various tasks they did not have time for during the week. Looking at the attendance figures, year after year fewer and fewer Poles are attending Mass in our homeland. It is worth considering what is causing this decline. Does it stem from a shift in people's values, is it caused by a lack of time, or does the reason lie elsewhere?

We often do not fully understand the origins of establishing Sunday as a day off from work, or as a day on which, as followers of Jesus Christ, we should participate in the liturgical assembly and receive Holy Communion. The day of rest that is Sunday should not close us off from the possibility of attending Holy

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Mass and actively participating in the liturgy. Increasingly, especially since the coronavirus pandemic, we hear that people are opting out of physical attendance at church in favor of participating through broadcasts of Holy Mass on television or the Internet. They often justify this by saying that they feel safer that way and can hear better what is happening during the service.

The problem of the desacralization of the Lord's Day is also linked to the failure to observe the third commandment of the Decalogue and the first commandment of the Church. People no longer feel that they have committed a sin by not attending Mass, often silencing their conscience and employing defense mechanisms. They claim that even though they do not attend the service, they are good people and pray everywhere, because God is everywhere. This is an excuse people use more and more often. Besides, it is often a day when people do not know what to do or how to spend it. Those who cannot rest on this day feel exceptionally tired, because on Sunday, no work should be done. Others, on the contrary, do everything. Still others, instead of going to church, spend their time in shopping malls browsing store windows or shopping. A contentious issue among Catholics is whether one should shop on a day like Sunday or not. Is it permissible to go to a restaurant, movie theater, or theater, or not? Should one rest or not?

It is worth considering how we, as human beings, deepen our relationships – both with those close to us and, perhaps above all, with God. Do we use Sunday to deepen our relationship, or do we take no action in that direction? It would be fitting, especially for Catholics, to reflect on how and where we spend our Sundays. Does this day bring me closer to God or further away? Do I love my fellow human beings more on this day, or quite the opposite?

This article aims to draw our attention to how we observe the Lord's Day, so that it may be in accordance with Christian morality and allow us, as believers, not to lose ourselves in the whirlwind of work, to find time for our passions, to strengthen bonds with our loved ones, and to deepen our relationship with the Creator.

1. The Essence of Celebrating the Lord's Day

The documents of the Catholic Church indicate that the Sunday celebration of the Lord's Day¹ and the Eucharist is at the heart of the Church's life². The faithful are obliged to attend Mass on Sunday and to refrain from work³ and activities that hinder their relationship with God. According to the Code of Canon Law⁴, the faithful should also enjoy the spiritual and physical rest to

¹ *From Sabbath to Lord's Day: A Biblical, Historical and Theological Investigation*, ed. D.A. Carson, Oregon 1982.

² Catechism of the Catholic Church, no. 2177.

³ J. Santos Trigo, *Nakaz niedzielny: Udział w Eucharystii i powstrzymanie się od pracy*, "Communio" 1995, no. 3, pp. 79-80.

⁴ Code of Canon Law, can. 1247.

which they are entitled. In its teaching, the Church presents the best way to observe Sunday. In addition to Holy Mass, one should also remember to spend this day praising God and deepening relationships not only with Him but also with loved ones⁵. As St. John Paul II wrote in the Apostolic Letter 'Dies Domini, On the Celebration of Sunday', Sunday is a day of joy, rest, and solidarity⁶. It is sometimes the only day when families can gather together in full. It is a day when one can also meet with friends, come together, and experience the joy of the gathering itself, while at the same time not having to worry on this day about matters such as work, which in itself is also a cause for joy.

1.1. A Look Back at History

The early Christians experienced Sunday first and foremost as a day of joy, and only later as a day off from work, a day of rest, since the civil calendar did not provide for this. As Tertullian wrote, kneeling was forbidden on Sunday because this gesture was considered a penitential one and did not fit a day of joy⁷. John Paul II, in a letter on the celebration of Sunday, wrote that the weekly commemoration of the Lord's Resurrection must be imbued with the joy with which the apostles welcomed Christ⁸. Since it is clear that this day is meant to be a day full of joy, it would now be appropriate to explain what this Christian joy is. As Pope John Paul II wrote, joy should not be confused with pleasure or a sense of satisfaction. Christian joy is more enduring and brings longer-lasting solace⁹. There is, of course, no reason why Christian joy cannot also be true human joy¹⁰. A joy that has its source in the Resurrection of Our Lord Jesus Christ. Viewed from this perspective, Sunday is a day given to us by God so that we may develop our human and spiritual qualities¹¹. As mentioned earlier, in the early days of Christianity, the Lord's Day was a day of joy, not rest. Followers of Christ observed Sunday exclusively as a day of worship¹². It was not until the 4th century that the Roman Empire decreed that the "Day of the Sun" – as they called Sunday – would be a day off from work for city dwellers, judges, and members of various craft guilds. Saint Augustine, however, who lived at the turn of the 4th and 5th centuries, avoids referring to Sunday as the Day of the Sun, but says that on this day we do not worship the sun, but the Lord's Resurrection¹³. This name has remained to this day, and it is now fully referred to as the Day of Christ's Res-

⁵ J. Ratzinger, *Znaczenie dnia Pańskiego*, "Communio" 1995, no. 3, pp. 39-42.

⁶ Jan Paweł II, *The Holy Father's Apostolic Letter 'Dies Domini' on the observance of Sunday*, Vatican, May 31, 1998.

⁷ W. Nowak, *Świętowanie niedzieli w świetle wymogów nowego Katechizmu Kościoła Katolickiego*, Olsztyn 1995, p. 52; H. Pietras, *Dzień święty*, Kraków 1992, p. 113.

⁸ Jan Paweł II, *The Holy Father's Apostolic Letter 'Dies Domini' ...*, op. cit., no. 64.

⁹ Ibidem, no. 57.

¹⁰ Ibidem, no. 58.

¹¹ Ibidem.

¹² S. Bacchiocchi, *From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity*, Rome 1977.

¹³ W. Nowak, *Świętowanie niedzieli...*, op. cit., p. 19.

urrection. This name began to appear as early as the late 3rd century in the writings of the Church Fathers. From the 4th century onward, the Greeks began to call Sunday the Day of Resurrection, a term that is still used today¹⁴. After the fall of the Empire, the Councils issued recommendations regarding festive rest. In countries where Christians do not constitute a majority, however, Sunday is still not a day off from work. There, as it was in the early centuries of Christianity, it is only and “exclusively” the Lord’s Day¹⁵. For these Christians, this poses a significant problem, as it is difficult for them to attend Sunday Mass if they do not have an official day off for that purpose¹⁶.

1.2. The Connection Between the Lord’s Day and the Day of Rest

The connection between the Lord’s Day and the day of rest is very significant. The balance between work and rest is inherent in human nature and is in harmony with God’s will, as well as with the Ten Commandments (Ex 20:8-11) and the account of the creation of the world (Gen 2:2-3). A moment of respite from work in the form of a day off is a good time to break away from the rhythm of work and daily activities, and to realize that everything is God’s creation¹⁷. To realize – and perhaps sometimes to be reminded – that everything depends on God and that everything was created through Him. In today’s world, the work that many people do is very hard and burdensome. This is true both in terms of the time devoted to work and the conditions under which it is performed. Sunday, as a day off from work, would alleviate these difficult situations and conditions and allow for a dignified observance of the Lord’s Day¹⁸. In most cases, the law stipulates that Sunday be a day off from work. Many people, concerned about their livelihood, about meeting the needs of their loved ones, or for other reasons, take on work on Sunday. They do so contrary to the natural order. Contrary to what God has prepared for us, where, by following it, we can bring our daily duties, activities, and concerns into proper balance. By engaging in them, we often seek them more than we seek spiritual values. Driven by a lust for power and possession, people turn against one another and destroy any relationships they might have formed with their neighbors. People, and especially Christians, should fulfill the need to observe the Lord’s Day together in community or individually. It clearly follows that Catholics should strive to ensure that Sunday is a day free from work. Even if it does not become a statutory day off from work, the faithful are still obligated to participate in the Eucharist and to deepen their relationships with their loved ones and with God. They should also refrain from unnecessary work and tasks¹⁹.

¹⁴ E. Wiszowaty, *Dzień Pański jako determinanta przepowiadania homilijnego*, “Studia Elckie” 18(2016), no. 4, pp. 407-417.

¹⁵ K. Barth, *The Christian Sunday: Its History and Meaning*, London 1965.

¹⁶ Jan Paweł II, *The Holy Father’s Apostolic Letter ‘Dies Domini’...*, no. 64.

¹⁷ Ibidem, no. 65.

¹⁸ Ibidem, no. 66.

¹⁹ Ibidem, no. 67.

2. Distortions in the Observance of Sunday

This section describes the current state of affairs regarding the observance of the Lord's Day in Poland and where the situation is headed in the future. This part of the article presents the findings on how Poles observe Sunday. It is worth looking at these statistics and familiarizing yourself with them so that they provide a concrete answer rather than being detached from reality²⁰. The research was conducted to identify the causes of the declining rate of Sunday observance, as well as to better understand the behavior of the inhabitants of our homeland. It is also worth examining the growing problem of shopping and visiting shopping malls on the Lord's Day. Poles frequent these places and feel, in a way, as if they were attending a place of worship.

2.1. The Desacralization of the Lord's Day

When discussing celebrations, we should first consider whether Poles are aware of what they are supposed to do on Sundays or other holidays when they do not have to go to work. Based on a survey²¹ in which respondents were asked, "What is Sunday?"²² The most common response to this question was that it is a day of rest (41.9%); the second most popular answer among respondents (34.9%) was that it is a day for family gatherings, followed by a holy day (22.6%) and a day for attending Mass (19.8%), followed by a day dedicated to God (11.3%), a day off from work (9.1%), and a day to meet with God (8.7%). Other responses that were not as popular included that Sunday is²³: the center of the week, but not the middle day, a day for reading both Catholic press and the Bible, a day no different from others, a day for offering prayers to God, a day for catching up on schoolwork, a day of boredom, a day without school, a day for doing good deeds, a day for deepening one's relationship with God through faith, a day of work, a day of happiness and joy, a day for reflection, a day for talking with God, a day of entertainment and fun, a day of relaxation, the last day of the weekend, a commemoration of the resurrection of Jesus Christ, the first day of the week, the last day of the week, relaxation. The survey results show that the more popular response – and thus the one that stood out – was typically secular in nature, rather than religious²⁴. Only the third most common response was of a religious nature. Some answers suggest that Sunday does not particularly stand

²⁰ T. Wielebski, *Horyzontalny wymiar świętowania niedzieli w Polsce. Od nauczania magisterium do działań duszpasterskich*, "Teologia Praktyczna" 15(2014), pp. 41-70.

²¹ Between May and August 2009, Fr. T. Wielebski conducted a survey among Catholics in Poland, drawing on 100 randomly selected parishes across four dioceses. The study included the diocese with the highest (Tarnów) and one of the lowest dominicantes rates (Szczecin-Kamień) as well as the Archdiocese of Warsaw and the Diocese of Warsaw-Prague, where the dominicantes rate is at an average level. A total of 2,000 questionnaires were distributed to the faithful in the selected parishes, of which 819 were returned, and 797 were deemed suitable for further analysis.

²² T. Wielebski, *Horyzontalny wymiar...*, op. cit.

²³ Ibidem.

²⁴ W. Brueggemann, *Sabbath as Resistance: Saying No to the Culture of Now*, Louisville 2014.

out from the other days of the week, while others indicate that some people do not know how to observe the Lord's Day²⁵. This is particularly evident in the response "a day of boredom." Such people likely lack ideas on how to spend Sunday, which is why they get bored. Unaware of this themselves, they also do not promote how to properly celebrate Sunday among their friends or loved ones.

Sunday, therefore, should be a day of rest from work, so working people have other opportunities to make use of this time. We will now look at how Poles spend this time. The survey results show that²⁶: respondents quite often visit acquaintances, friends, and family during this time or host them at home – 48.8%, read books and newspapers – 45.6%, watch TV shows – 42.9%, go for walks to enjoy nature – 39.2%, go on sightseeing trips – 24.1%, pursue their interests – 14.3%, relax after a week of work – 12.4%, visit shopping malls – 3.3%, go to cultural venues such as theaters or movie theaters – 3.2%, organize social gatherings – 1.9%. 11.0% of survey respondents state that they do other things during this time. Taking into account the "sometimes" response, the response rate for going to the theater, movies, or a sporting event ranges from 34.4% to 50.1%. Here, the responses include going on sightseeing trips and enjoying nature. In summary, it can be concluded that the most common activities among respondents are visiting loved ones, reading the newspaper, and watching television. Shopping and going to the movies or theater are the least popular activities among respondents.

2.2. The Issue of Shopping

One of the responses was shopping; while this answer wasn't particularly popular among the respondents, we will now discuss this specific way some people choose to spend their free time²⁷. It is an activity that suggests an inability to celebrate and make the most of one's free time. The results are presented below²⁸: The survey shows that 5.9% of respondents shop on Sundays almost always or quite often, 21.1% do so occasionally, 53.6% have done so a few times, and 18.7% never shop on Sundays. The results show that a significant group of people shop on Sundays regularly. To shop, they must go to a store. When they go there, someone must sell those items to them. It follows that stores must be open on Sundays, and commerce thrives. When asked about their attitude toward a ban on Sunday and holiday sales²⁹, respondents reacted as follows: 60.9% of respondents mentioned the necessity of such a ban, 21.3% of respondents oppose such measures, and 16.8% of the population has no opinion. 1.0% of respondents did not answer. It is puzzling why exactly one in four respondents is opposed to

²⁵ G. Wainwright, *Doxology: The Praise of God in Worship, Doctrine and Life*, New York 1980.

²⁶ Ibidem; K. Wądołowska, *Mania kupowania, czyli o postawach konsumenckich Polaków. Komunikat z badań*, Warszawa 2011, p. 12.

²⁷ J.T. Dennison Jr., *The Market Day of the Soul: The Puritan Doctrine of the Sabbath in England 1532-1700*, Lanham 1983.

²⁸ T. Wielebski, *Horyzontalny wymiar...*, op. cit.

²⁹ Ibidem.

the introduction of a ban on Sunday trading, and one in six has no opinion on the matter. What should we make of this? Is it appropriate for Catholics to shop and buy things on holy days? Not only do they fail to observe the holiday themselves, but their attitude also sets a bad example for others³⁰. Their behavior is a counter-witness and shows that they have no respect for the Lord's Day³¹ – something required by the third commandment of the Decalogue and the first commandment of the Church. A Catholic, even if civil law permits him to shop on Sundays, should not do so, because it is a violation of God's law. The matter is clear: since the majority of citizens in our country are Catholic, it follows that stores should be closed on Sundays and holidays.

Looking at the respondents' answers regarding how the Lord's Day is spent, it does not inspire optimism for the future. More and more young people are losing their way in finding the path to the Church and to God. It is also concerning that more and more children and young people are not attending religion classes, where they could gain knowledge and deepen their relationship with God. Parents are not setting an example of religious devotion, as is often seen when, after receiving First Holy Communion, they no longer attend services with their children. Another phenomenon is the presence of stores and shopping on this day. Some people are already calling shopping malls, hypermarkets, and supermarkets "temples."³² This points to the increasing secularization of society and, consequently, various distortions in the celebration of Sunday. It is important to remember that a Catholic does not simply "spend" Sunday, but celebrates it³³.

3. Ways to Spend Sundays

We will now discuss how Sundays should be spent. In addition to attending Mass, this time should be used meaningfully³⁴. It should not only allow for physical relaxation but also foster spiritual growth.

3.1. Deepening one's Relationship with God

One such opportunity is to rest in nature, for example in the forest, by a lake, or in the mountains³⁵. Walking, sitting by a campfire, or praying in a place where we can experience the Creator's work is an excellent way to gather strength for the work ahead. By spending time in these natural settings, we can rediscover and marvel at the beauty of nature, and thereby praise God for the beauty of

³⁰ C. Ryszka, *Supermarkety jak kościoły*, <https://www.niedziela.pl/arttykul/74953/nd/Supermarkety-jak-kościoły> (accessed: 3.04.2026).

³¹ C. Gunawan, *Sabbath, The Lord's Day, and the Christian Worship*, "The New Perspective in Theology and Religious Studies" 2(2021), no. 1, pp. 1-15.

³² W. Ślęzak-Tazbir, *Kupując sens życia. Konsumpcja jako nowa „religia” w zsekularyzowanym świecie*, "Socjologia Religii" 4(2006), pp. 249-261.

³³ D. Brzeziński, *Dziękczynienie w celebracji Eucharystii*, "Studia Elckie" 27(2025), no. 3, pp. 353-362.

³⁴ M.M. Dias, *Niedziela dniem żywotności Kościoła i miłości*, "Communio" 1995, no. 3, p. 112.

³⁵ B. Wolański, B. Drożdż, *Niedziela jest święta*, Legnica 2015, p. 31.

creation. One opportunity – and indeed a duty – for the faithful should be reading the Holy Scriptures, spiritual writings, or religious literature. Sunday is a wonderful opportunity to pick up the Bible. When people ensure that God's Word is read and meditated upon in their homes, they will surely draw closer to the Lord³⁶. Such reading is certainly a very good opportunity to encounter God³⁷. We should take note of how often a family watches a movie, a sports game, or an entertainment program together, and how rarely they read God's Word together. Shared entertainment is normal, as it is necessary for relaxation and serves an educational purpose. Reading Scripture together as a community is a good opportunity to deepen one's faith and relationship with God within the family. A good opportunity for this is certainly the formation of Bible study groups, whether at the parish or even at home, where family members and loved ones can reflect on the Word of God³⁸. When gathering as a family after reading the Scriptures, you can turn to religious literature. If the faithful do not have any such books, they can easily purchase them these days, whether at parish kiosks, bookstores, or – perhaps most of all nowadays – online. In various types of spiritual reading, one can find solutions to our problems and afflictions, as well as suggestions for deepening one's faith and establishing a relationship with God. Instead of books, one can turn to the Catholic press or various religious magazines. These publications often explain and interpret biblical texts, which can also contribute to spiritual growth and provide answers to the often difficult and troubling questions we face³⁹.

3.2. Deepening Relationships with Others

In secluded places, where there is usually no bustle, shouting, or the roar of car engines, you can have a peaceful conversation with loved ones and discover the true nature and value of relationships with others. Resting in the silence of nature also allows you to reflect on yourself, discover what is important, and savor the absence of commotion and noise⁴⁰. The examples given here show how necessary, important, and indeed essential it is to rest in nature. In a world where the fast pace of life is killing human connections, and noise prevents us from focusing on what matters, people need places where they can find peace and pause⁴¹. Places where you can swap the computer for the forest or another natural setting, and where the people you see on messaging apps or talk to on the phone can be met in person, allowing you to truly enjoy their company⁴². When looking for such places, we may come to the conclusion that there are quite a few of them. Mountain trails, bike paths, ski slopes, roadside chapels, as well as those

³⁶ D.A. Augsburg, *The Lord's Day*, Nashville 1980.

³⁷ W. Nowak, *Świętowanie niedzieli...*, op. cit., p. 66.

³⁸ B. Wolański, B. Drożdż, *Niedziela...*, op. cit., p. 33.

³⁹ Ibidem, p. 34.

⁴⁰ Ibidem, p. 30.

⁴¹ A. Stasik, *Czas wolny Polaków. Komunikat z badań*, Warszawa 2010, pp. 1-8.

⁴² B. Wolański, B. Drożdż, *Niedziela...*, op. cit., p. 31.

in the woods. There's no need to list them all now, but these are just suggestions for places where you can go with family or friends to relax and recharge your batteries for work⁴³.

Let us also not forget our parishes, whose primary purpose is the Sunday celebration of the Eucharist, which serves to build community⁴⁴. It is worth taking a closer look to see whether the parish fulfills the desire to foster unity among people. In the face of processes that break down human relationships and hinder the building of unity, parishes should become a family home – a place of unity and brotherhood. Despite various crises, the parish is the primary community within the Church where both pastoral and social activities are carried out. The various forms of leisure activities it offers on Sundays can successfully serve this purpose⁴⁵. Some parishes make their parish halls available so that after Sunday Mass, parishioners can stay and spend time together, but above all, deepen their interpersonal relationships with their loved ones, with whom they attend the liturgy.

Another, and at the same time beautiful, way for the faithful to spend the Lord's Day is to visit the sick and the lonely. It is worth remembering the elderly and infirm whom no one visits, and whom perhaps no one remembers. Visit them and simply have a conversation. You might bring a good book, or find out what the person needs⁴⁶. Such visits will certainly help these people bear their suffering and loneliness more easily⁴⁷. They will lift their spirits and help them look to the future with greater optimism, knowing that in their illness they are not alone, but that there is someone who cares about their health and life and for whom they are important.

Another way to visit loved ones is to go to the cemetery. On Sunday, after Mass, a family walk to the cemetery is a good opportunity to honor and remember deceased loved ones, but not only that. Parents then have a good opportunity to teach their children good customs and traditions⁴⁸. This is a very important practice; if parents do not teach their children to pray for the deceased, nor explain this need, who will pray for them in the future if they die? As we read in the Catechism of the Catholic Church, the Church has honored and remembered the deceased from the very beginning. It offers them spiritual assistance, and in particular the Sacrifice of the Mass, so that, after being cleansed of their sins, they may attain eternal happiness with God. The Church also recommends plenary and partial indulgences, as well as almsgiving and works of penance for the

⁴³ Ibidem, p. 32.

⁴⁴ M.K. Hellwig, *The Eucharist and the Hunger of the World*, New York 1976.

⁴⁵ Jan Paweł II, *The Parish – An Open Community. Address to the participants of the Plenary Session of the Congregation for the Clergy*, "L'Osservatore Romano" 5(1984), nos. 11-12, p. 24.

⁴⁶ M. McKenna, *Sunday after Sunday: Reflections for the Liturgical Year*, New York 1991.

⁴⁷ B. Wolański, B. Drożdż, *Niedziela...*, op. cit., p. 39.

⁴⁸ Ibidem, p. 41.

deceased⁴⁹. A family visit to the cemetery combined with prayer is an excellent opportunity to help the deceased enter the Kingdom of God⁵⁰ and to perform one of the works of mercy for the soul.

In their letter 'Keep Sunday, and Sunday Will Keep Your Family', the bishops emphasize that Sunday allows families to experience the wonder of creation and gives busy families an opportunity for a meaningful encounter with God and with one another⁵¹. A festive meal, appropriate attire, and a lack of haste are meant to help one experience a sense of another world, which is the goal of life's pilgrimage. The bishops urge the entire family to gather at the table, praying before and after the meal and sharing their experiences together, to discover the world, talk about their successes and failures, and in this way build true unity within the family⁵².

Conclusion

The aim of this study was to analyze the observance of Sunday from a historical perspective, beginning with the early centuries of the Church and extending to the present day. An analysis of the decline in the observance of the Lord's Day shows that this is indeed a significant problem, and if nothing changes, it will continue to worsen. Nowadays, the way Sunday is understood has changed. This suggests that in the future, the first day of the week may be experienced in a completely different way, which would not be desirable for followers of Jesus Christ. People must be constantly reminded to care for the observance of the important commandment of the Decalogue, which is the remembrance of keeping the Lord's Day holy. As the second chapter of this work shows, many people are unable to properly observe Sunday. This stems from a lack of deepening religious knowledge, as well as often strange traditions of observing this day in families across generations. Hence, abuses and distortions may arise that prevent this day from being observed in accordance with God's teaching. By following the teachings proclaimed by the Church, we will be able to observe this day as it should be, and thereby improve our relationships not only with our loved ones, but above all with God. This often sole day off from work can allow families to strengthen their bonds, and thereby foster good and healthy relationships within this smallest social unit. Such an attitude will certainly have a positive impact on our mental well-being, which will make it easier for us to function in everyday life and will also help us weather the various crises and challenges that are increasingly affecting families in our country.

⁴⁹ Catechism of the Catholic Church, no. 1032.

⁵⁰ B. Wolański, B. Drożdż, *Niedziela...*, op. cit., p. 41.

⁵¹ National Conference of Catholic Bishops, *Celebrating the Sunday Assembly*, Washington 1987.

⁵² *Pastoral Letter from the Polish Bishops' Conference for Holy Family Sunday: 'Keep Sunday, and Sunday will keep your family'*, https://episkopat.pl/doc_pr/167822.zachowujcie-niedziela-a-niedziela-zachowa-wasza-rodzine (accessed: 3.04.2026).

This work presents a certain scope of knowledge regarding the celebration of Sunday. I was not able to analyze everything, and it seems to me that further analysis in this area would be warranted. We should rediscover the full value that comes from properly celebrating the day commemorating the Lord's Resurrection. As we expand our knowledge of the Lord's Day, it is necessary to continually promote content regarding the celebration of Sunday. We should also highlight what an important gift from God it is that we can experience and celebrate it as a day off from work. To disseminate content about properly observing Sunday, we should utilize all forms of mass media, such as the Internet, social media, television, radio, and the press. This is especially true in an increasingly secularized society. Among children and young people, whose only sources of knowledge are often smartphone apps and social media. This also increasingly applies to older people.

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