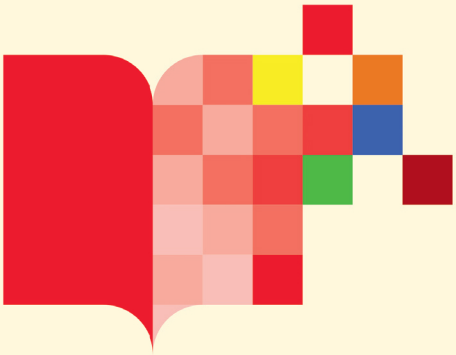


2ND INTERNATIONAL SEMINAR

PAULINE PUBLISHERS

ARICCIA, 16-21 OCTOBER 2017

SOCIETY OF ST PAUL

Acts of the 2nd International Seminar of Pauline Publishers

Ariccia, 16-21 October 2017

2ND INTERNATIONAL SEMINAR
PAULINE PUBLISHERS

ARICCIA, 16-21 OCTOBER 2017

ACTS

Society of Saint Paul – General House
Via Alessandro Severo, 58 - 00145 Roma
General Secretariat: seggen@paulus.net
Tel. +39.06.5978.6617 - Fax +39.06.5978.6602
www.paulus.net - information.service@paulus.net
May 2018 – Pro Manuscripto

PRESENTATION

The 2nd International Seminar of Pauline Publishers (2nd ISPP), whose acts we are pleased to offer in this document, was an important event in the Congregation, which saw the participation of both Paulines from all over the world and representatives of the various sections of the Pauline Family— all, however, directly involved in the editorial sector. The Seminar had the essential objective of studying in depth the challenges that are emerging for the Pauline publishing sector, understood in the broadest sense.

In the wake of the motivations that prompted the 1st ISPP, which was held in 1988 — among which stands out that of publishing in the context of the multimedia reality — this second edition of the Seminar has tried to move forward from the development of digital technologies and languages produced by the complex reality of contemporary communication, with the prospect of taking on new apostolic initiatives of "Pauline colour" that the present times demand of us.

More specifically, the 2nd ISPP sought to offer useful elements to respond to the resolution taken by the 10th General Chapter to

creatively renew the apostolic zeal. Precisely to respond to this, the Chapter had established, among others, the operative guideline n. 1.1.2, which asks to update the document "Editorial policies, contents, recipients of the Pauline apostolate", prepared in 2005.

In this perspective, the 2nd ISPP has been organized taking into account various issues concerning the current culture of communication, including the impact of digital and online communication, the new communication paradigms, the communication "in" and "of" the Church, today's reality of the publishing world and, finally, the Pauline publishing in these different contexts. In addition to the individual papers presented in the Seminar, included in the Acts are also the result of group work, specifically those points concerning the challenges for the present and the future of our apostolate.

We are aware that the material produced by this 2nd ISPP does not exhaust the issues under discussion, but we believe, however, that it offers some important ideas that compel us to continue to reflect, especially "on being" and "on doing" of the Pauline publisher in creative fidelity to the spirit of Father Alberione.

We believe, therefore, that the Acts are not a point of arrival but rather of departure to move forward in our mission, which must always be attentive to the signs of the times in the awareness that, if the context of communication changes, it does not change, but rather renews itself, the challenge of placing at the centre the proclamation of the Word of God, which has as its source and point of arrival Jesus Master, Way, Truth and Life, according to the style and interpretation of the Apostle Paul.

Father Valdir José De Castro

Superior General

PROGRAM

Monday 16 October 2017

1. THE CURRENT SOCIETY

Moderator: *Brother Darlei Zanon*

7:00 Mass (Italian) – Father Jose Pottayil

9:00 Introduction to the works – *Projecting ourselves creatively towards the future, from the 1st to the 2nd ISPP*

Father Valdir José De Castro – Superior General of the Society of St. Paul

9:30 Conference – *The digital age: fundamental characteristics of a society and culture in continuous transformation*

Prof. Massimo di Felice – Professor of communication at the Universidade de São Paulo (ECA-USP), Brazil

Objective: to delineate the characteristics and the new trends in the current society and culture, highly influenced by the advent of the digital world and of the organization on the net.

10:30 Interval

11:00 Round table – *The impact of the digital means in contemporary society*

Analysis of the pedagogical and psychological aspects

Prof. Michela Pensavalli – Psychologist and lecturer at the Ateneo Pontificio Regina Apostolorum of Rome

Analysis of the Ethical and anthropological aspects

Father Paolo Benanti (video) – Associate professor of Moral Theology at the Pontificia Università Gregoriana of Rome

Analysis of the Religious aspects

Father Ivan Maffeis – Director of the *Ufficio Nazionale per le Comunicazioni Sociali della Conferenza Episcopale Italiana*

Objective: what is the impact of language and digital technologies on all generations, analysing them in a concrete way, starting from the different perspectives in their essential points.

12:00 Debate
13:00 Lunch

15:00 Conference – *The new paradigms of communication*

Prof. Massimo di Felice – Professor of communication at the Universidade de São Paulo (ECA-USP), Brazil

Objective: understand the changes in communication and the way of communicating, especially in the light of the enormous possibilities and opportunities brought by the digital revolution.

16:00 Debate
16:30 Interval

17:00 Group work – *The Pauline apostolate in the new socio-communication context*

Objective: to identify the resources, the challenges, the opportunities and the provocations that today's society imposes on our apostolate.

18:30 Visit and Vespers
19:30 Supper

Tuesday 17 October 2017

2. PASTORAL AND ECCLESIAL ASPECTS

Moderator: *Father Stefano Stimamiglio*

7:00 Mass (Spanish) – *Father Enrique Vasquez Bautista*

9:00 Conference – *Communication models for the Church in today's world*

Mons. Dario Edoardo Viganò – Prefect of the Secretariat for Communication of the Holy See

Objective: to illustrate the model of communication that the universal Church is developing in the light of the challenges and concrete needs of pastoral communication in the various continents.

10:30 Interval

11:00 Round table – *Some special recipients of the pastoral action of the Church*

Non-believers and non-Catholics

Father Georg Sporschill SJ – Missionary among street children and Rom in Romania

The poor and the excluded

Card. Luis Antonio Tagle (video) – President of *Caritas Internationalis* and of the Catholic Biblical Federation (FEBIC)

The young

Doctor Paola Bignardi – Educator, former President of the Italian Catholic Action

Objective: to present the characteristics of these specific recipients of the Church's missionary activity, motivated by the indications of *Evangelii Gaudium* and starting from different pastoral perspectives.

12:00 Debate
13:00 Lunch

15:00 Conference – *To evangelize with communication today: the same content, new languages*

Mons. Dario Edoardo Viganò – Prefect of the Secretariat for Communication of the Holy See

Objective: the position that to evangelize is the mission of the Church and that its content is the same person of Jesus Christ, outlining the ways and forms with which to implement today this mandate in the digital culture in which we are immersed, presenting the characteristics of these specific recipients of the missionary action of the Church.

16:00 Debate
16:30 Interval

17:00 Group work – *The recipients of the Pauline apostolate and the collaboration with the local Church*

Objective: according to the *Priority* 1.1 of the X General Chapter and in harmony with the urgencies of the local and universal Church, to deepen the identity and needs of some categories of privileged recipients of our apostolate and to identify new initiatives and projects to achieve them.

18:30 Visit and Vespers
19:30 Supper

Wednesday 18 October 2017

3. THE PUBLISHING WORLD
Moderator: *Father Paulo Bazaglia*

7:00 Mass (English) – *Father Devasia Puthiyaparambil*

9:00 Conference – *New forms of writing and reading require new publishing models*

Prof. Mario Pireddu – Professor in New Media and Network Society at IULM and Rome3

Objective: to look at the history of publishing, with particular attention to the current historical moment, to its transformations and to the challenges and perspectives opened up by the new forms of writing, reading and publishing generated by the digital revolution.

10:00 Debate
10:30 Interval

11:00 Round table – *Zoom on the current publishing world*

Reality and publishing tendencies
Prof. Giuliano Vigini – Essayist and professor of Sociology of Contemporary Publishing at the Catholic University of the Sacred Heart in Milan

The world of "Booktuber"
Doctor Isabella Lubrano (video) – Booktuber, "Ler antes de morrer" Channel

Rethinking the role of the Publisher today
Doctor Federico Badaloni – Journalist, Head of the Information Architecture and Graphic Design Department of the Gedi Group (formerly Gruppo Editoriale L'Espresso)

Objective: to know the data and share the answers of some great publishers to the new challenges of the publishing market.

12:00 Debate
13:00 Lunch

4. THE BIBLICAL FOUNDATION

15:00 Conference – *Saint Paul, model of communicator*

Prof. Giuseppe Mazza – Professor of Philosophy of Communication and Sociology of Religion at the Pontificio Ateneo Sant'Anselmo of Rome

Objective: to recover the ardent, persuasive and efficient communication model of St. Paul with regard to the proclamation of the Gospel of Christ.

16:00 Debate
16:30 Interval

17:00 Group work – *Where are we in the navigation? The local context and our journey from 1988 to today*

Objective: to evaluate the progress made by the Society of St. Paul in the last years, specifically from the 1st to the 2nd International Seminar of Pauline Publishers (1988-2017).

18:30 Visit and Vespers
19:30 Supper

Thursday 19 October 2017

5. THE WORLD OF CATHOLIC PUBLISHING

Moderator: *Father Celso Godilano*

7:00 Mass (Portuguese) – *Father Paulo Bazaglia*

9:00 Round table – *A zoom on the world of Catholic Publishing*

French context

Doctor Georges Sanerot – outgoing President of the Council of Administration of the Bayard Press Group, France

Catholic world publisher

Doctor Pedro Miguel García – Director of the PPC Publishing House, Spain

Anglo-Saxon style

Doctor Lovett – Journalist and Director of Radio Vatican programming in English

Objective: to share the experience of some great world Catholic publishers to discuss their responses to the new challenges of the current society and to changes in the publishing market.

10:00 Debate
10:30 Interval

11:00 Group work – *"Pauline" reading of the shared publishing experiences*

Objective: having listened to the strategies and models adopted by some great representatives of the secular and religious publishing world, we reflect on how to redesign the Pauline publishing: content, policies, etc.

13:00 Lunch

6. THE CHARISMATIC FOUNDATION

15:00 Conference – *Being a publisher in the spirit of Father Alberione*

Father Giacomo Perego – International Coordinator of St Pauls Biblical Centre

Objective: to recover the thought and the figure of being publisher of our Founder, Father James Alberione, with creative fidelity.

16:00 Debate
16:30 Interval

17:00 Group work – *«I do all for the Gospel» (1Cor 9:23): rethinking the Pauline publishing with creative fidelity*

Objective: to rethink the importance and identity of the Pauline publisher according to the thought of Father James Alberione and the communicative model of Saint Paul the Apostle.

18:30 Visit and Vespers
19:30 Supper

Friday 20 October 2017

7. THE PAULINE PUBLISHER

Moderator: *Father Jose Pottayil*

7:00 Mass (French) – *Father Patrick Nshole*

9:00 Communication – *The Pauline publishing in the world: results and analysis*

Brother Darlei Zanon – Councillor General

Objective: to present the current statistical framework of the structures and publishing production of the Society of St. Paul worldwide, comparing it with the data of the 1988 (1st ISPP).

9:30 Round table – *The historical development of the Publishing Apostolate from the eighties to today*

GEC Area

Father Gilles Collicelli – Editorial Director of Canada-France Region

CIDEP Area

Father Aderico Dolzani – Editorial Director of Argentina-Chile-Paraguay Province

CAP-ESW Circumscriptions

Father Joseph Eruppakkatt – Editor for Nigeria

Daughters of St. Paul

Sister Anna Caiazza – Councillor General for the area of "Apostolate-Lay Collaborators"

Objective: starting from the long experience of some Pauline Publishers, to critically analyse the historical journey made in the various geographical areas.

10:30 Debate

11:00 Interval

11:30 Round table – *The current challenges of the Single Pauline Publisher*

Europe

Father José Carlos Nunes – Director General of the Apostolate of Portugal-Angola Region

Latin America

Father Alberto Scalenghe – Director General of the Apostolate of Perú-Bolivia Region

African Area

Father Roberto Ponti – Director General of the Apostolate of Congo Region

Asia Pacific-English Speaking World

Father Joby Mathew – Editorial Director of India-Nigeria-GB-Ireland

Objective: faced with the many transformations of the publishing world, the new generation of publishers is invited, in an assertive and consistent way with our charism, to identify the main challenges facing today in the Pauline publishing and the possible answers.

12:00 Debate
13:00 Lunch

15:00 Group work – *Profile of the Pauline Publisher: identity and responsibilities*

Objective: to construct together a universal profile of the Pauline Publisher, taking into consideration both the needs of the different societies in which we operate and the current publishing market and our historical and charismatic experiences.

16:30 Presentation of the synthesis of group works

17:00 Group work – *Editorial guidelines and strategies for the future of the Pauline apostolate*

Objective: having identified the profile of the Pauline Publisher, we now propose to identify some common elements that identify the Pauline mission throughout the world, especially at the level of strategies and editorial guidelines to be adopted.

18:30 Presentation of the synthesis of group works

19:00 Visit and Vespers
19:30 Supper

Saturday 21 October 2017

8. CONCLUSION

Moderator: *Father Antonio Rizzolo*

9:00 Communication – *Presentation of the synthesis of group works*

Methodologist and preparatory commission

Objective: at the end of the work, the Methodologist will present the result, in the form of a final Document, of the reflection of the groups in view of the assumption of a concrete commitment to be assumed by the participants at the respective publishing houses. This document will be sent to the General Government as suggestions and proposals for the elaboration of the Document requested by the operative guideline 1.1.2 of the X General Chapter.

10:00 Conclusion and closing of the works

Father Valdir José De Castro – Superior General of the Society St. Paul

11:00 Mass (Italian) – *Father Valdir José De Castro*

13:00 Lunch

PREPARATORY COMMISSION

Father Paulo Bazaglia
Father Celso Godilano
Father Jose Pottayil
Father Antonio Rizzolo (Methodologist)
Father Stefano Stimamiglio
Brother Darlei Zanon

PARTICIPANTS
2nd INTERNATIONAL SEMINAR OF PAULINE PULISHERS

GENERAL GOVERNMENT	
Father Valdir José De Castro	Superior General
Father Vito Fracchiolla	Vicar General
Father Jose Pottayil	Councillor General
Brother Darlei Zanon	Councillor General
Father Celso Godilano	Councillor General
Father Salud Paredes	Councillor General
Brother Luigi Bofelli	Councillor General
Father Stefano Stimamiglio	Secretary General
REPRESENTATIVES OF CIRCUMSCRIPTIONS	
Father Aderico Dolzani	Edit. Dir. Argentina-Chile-Paraguay Prov.
Father Alberto Scalenghe	Director General Perú-Bolivia Region
Father Claudiano Avelino dos Santos	Editorial Director Brazil Province
Father Daniel Łuka	Director General Poland-Ukraine Region
Father Devasia Puthiyaparambil	Dir. Gen. India-Nigeria-GB-Ireland Prov.
Father Dominador Guzman	Editorial Director Philippine-Macau Prov.
Father Favio Marín Marín	Edit. Dir. Colombia-Ecuador-Panama Prov.
Father Gilles Collicelli	Editorial Director Canada-France Region
Father Gino Levorato	Editor Germany
Father Giuseppe Sciortino	Director General Canada-France Region
Father Guillermo Pachón Gucaneme	Director General Venezuela Region
Brother Hansel B. Mapayo	Director General Philippine-Macau Prov.
Father Joby Mathew	Edit. Dir. India-Nigeria-GB-Ireland Prov.
Father José André dos Santos Ferreira	Edit. Dir. Portugal-Angola Region
Cleric José Angel Torres Maldonado	Editorial Director Venezuela Region
Father José Carlos Nunes	Director General Portugal-Angola Region
Brother Kim Dong Ju Tomas	Director General Korea Region
Father Luis Enrique Vásquez Bautista	Director General Mexico-Cuba Province
Father Luis Neira	Editorial Director Perú-Bolivia Region

Father Marcin Romanowski	Editorial Director Poland-Ukraine Region
Father Martín Alberto Sepúlveda Mora	Dir. Gen. Colombia-Ecuador-Panama Prov.
Father Martín Dolzani	Dir. Gen. Argentina-Chile-Paraguay Prov.
Father Michael Goonan	Dir. General and Editorial Australia Region
Father Octavio Figueredo	Director General Spain Province
Father Paulo Bazaglia	Director General Brazil Province
Father Rafael González Beltrán	Editorial Director Mexico-Cuba Province
Father Roberto Ponti	Dir. Gen. and Editorial Congo Region
Father Rosario Uccellatore	Director General Italy Province
Brother Seiichi Oyama	Editorial Director Japan Province
Father Simone Bruno	Editorial Director. Italy Province
Father Sye Young Phil Angelo	Editorial Director Korea Region
Brother Takahito Tokuda	Director General Japan Province
Brother Zbigniew Gawron	Editorial Director United States Province
INVITED	
Father Abramo Parmeggiani	Director SOBICAIN
Sister Anna Caiazza	Councillor General for Apostolate FSP
Father Antonio Rizzolo	Methodologist
Sister Elena Bosetti	Biblicist SJBP – Col. RAI/Radio Maria
Sister Emmanuela Viviano	"La Vita in Cristo e nella Chiesa" – PDDM
Father Gerardo Emilian	Vice Edit. Dir. and CBSP Mexico
Father Giacomo Perego	Speaker – International Coordinator SPBC
Mister Giuseppe Altamore	Director "BenEssere"
Father Giuseppe Musardo	Vice Director General Italy Province
Father Giusto Truglia	Director "Gazzetta d'Alba" Weekly
Father Iraildo Alves de Brito	Dir. FAPCOM and Dir. "Vida pastoral"
Father Joseph Eruppakkatt Mathew	Speaker – India-Nigeria-GB-Ireland Prov.
Sister Natalia Maccari	Internat. Secretariat for Apostolate FSP
Father Patrick Nshole	Secretary and Editorial Congo
Father Restie De la Peña	Audio-visuals Responsible – Philippines
Mister Rosario Carello	Journalist – Pauline Cooperator
Sister Sabrina D'Abbruzzi	Editor – Apostoline

PROJECTING OURSELVES CREATIVELY TOWARDS THE FUTURE

Opening discourse of the Superior General
Father Valdir José De Castro

Dear brothers and sisters, I offer you my personal greeting and that of the whole General Government, thanking you for your presence in this *2nd International Seminar of the Pauline Editors,* in which representatives of all our Circumscriptions scattered throughout the world, besides some members of the Pauline Family participate. Welcome to all!

We are gathered in this event, first of all, as «*communicating apostles* and as *consecrated people*»[1] who, following the steps of the apostle Paul, serve the Gospel which is the power of God and salvation for all humanity (cfr. Rom 1,16). We too have believed and therefore, want to talk (cfr. 2Cor 4,13) about the Gospel in an ever more globalized and pluralistic world, making use – as Pauline Editors – of all the languages of communication in light of the charism inherited from our Founder, Blessed James Alberione.

As illustrated in the *Letter of Convocation* of last May 8, this *Seminar* is born of the reflection made within the General Government

[1] X General Chapter, *Chapter declaration: Evangelizing today in joy as apostle communicators and as consecrated persons.*

regarding action line 1.1.2, of the X General Chapter, which asked us to update the document *Editorial lines, contents, recipients of the Pauline apostolate*[2]. Reflecting on this request, we have considered it more propitious to discharge this commitment making it to be preceded by a more deepened study about today's editorial reality.

The idea of realizing this *Seminar* – which already had also been thought about by the preceding General Government – has been supported not only in view of the renewal of the editorial lines, but also because we see it as a true urgency for the whole Congregation to understand in what direction the editorial goes, considering the changes that have been produced in the field of communication, especially with the advent of the digital technologies.

These are the reasons which – after having shared the idea of this initiative with the Superiors of Circumscription during the meeting of June 2016 – have pushed us to realize this *2nd International Seminar of the Pauline Editors*, entrusting its organization to the CTIA and calling to it all the General Directors of the Apostolate and the Editorial Directors of our Circumscriptions, together with other Paulines and members of the Pauline Family who also exercise an activity of the editorial type.

By way only of general introduction to this *Seminar*, I want to underline four points which I see as important for the start of our works.

1. A brief historical allusion: from 1988 to today

The *1st International Seminar of the Pauline Editors*, carried out at Ariccia-Milan from 17 September to 2 October 1988, has tried to answer some questions about the Pauline editorship[3]: who is the Pauline editor? What concrete choices does the Pauline editor make in the Church and in the society where he carries out his mission? To whom does he turn to? How can he reach his recipients?

We remember that the event has been celebrated on the vigil of the 75 years starting from the birth of our Congregation. Of the Acts

[2] Cfr. X General Chapter, *Operative guideline 1.1.2.*

[3] Renato Perino, *Introduction to the International Seminar for the Editors of the Society of Saint Paul*, in *Acts of the International Seminar of Pauline Editors,* Ariccia-Milan, 17 September-2 October 1998, pp. 13-14.

produced at that time you have already received the digital version through the reports and the proposals presented in the *Final Document* by the work groups divided into three sectors of the apostolate: Periodicals, Books, Audiovisuals. Regarding the interventions, the speakers have tried to present the historical-charismatic journey of the Pauline editorship and to situate that *1st Seminar* in the social, ecclesial and mass media context of the time. Moreover, they have entered into the thick of the thematics concerning the organization, the business management and the study of the market, always with the objective of giving new impulse and greater clarity to the Pauline editorship, in the qualitative, quantitative and professional sense, and in a perspective of international cooperation.

We cannot deny that the Congregation during these last years – inspired not only by this *Seminar* but also while answering the directions of the various General Chapters and Interchapters that have followed in time – has made a significant journey through various initiatives and events and the elaboration of orientative documents in the field of formation, apostolate and organization. We enumerate some of the initiatives that are part of our history as Pauline editors, organized in particular in the last three decades.

- **1988 (Ariccia-Milan, 17 September – 2 October) –** *1st International Seminar of the Pauline Editors*.
- **1988 (14 November)** – Constitution of the *International Technical Committee of the Apostolate* (CTIA).
- **1991 (29 November)** – Birth of the *CIDEP* (Ibero-american Center of Pauline Editors).
- **1992 (April)** – Official presentation of *common Trademark* in the VI General Chapter.
- **1992** – Birth of the *CAP-ESW* and of the *Europe Group* (including Canada and the Congo);
- **1992 (Alba, 7–9 October) –** Seminar on *Apostolic Organization and Multimediality*.
- **1994 (Ariccia, 12–23 October)** – *International Seminar on Pauline Formation*.

• **1995 (Intercapitular Assembly of Caracas 2–13 May)** – Approval ad experimentum of the *Manual of Authority in the Society of Saint Paul*.

• **1996 (Ariccia, 14–24 October)** – Seminar on *Jesus, the Master: yesterday, today and always. The spirituality of the Pauline communicator*.

• **2000 (meeting of the General Council, 3-8 April)** – Approval of the *Methodological Guide for the elaboration of Apostolic Projects of the Circumscriptions* (reviewed in the General Council of 10 October 2016).

• **2001 (Ariccia, 29 April-7 May)** – *1st International Meeting of the General Directors of the Apostolate on the theme Single Pauline Multimedia Editor*.

• **2005 (16 November)** – Approval of the *Editorial lines, contents, recipients of the Pauline apostolate*.

• **2007 (26 November)** – Constitution of the *International Secretariat for Vocational Pastoral and Formation* (SIF).

• **2008 (Ariccia, 18 June - 3 July)** – *Seminar on the Actualization of the Pauline charism in the third millennium: spirituality and mission*.

• **2008 (Ariccia, 14-21 September)** – *1st International meeting of the General Coordinators of the Vocational Promotion and Formation*.

• **2009 (Ariccia, 19-29 April)** – *International Seminar on Saint Paul*.

• **2012 (22 November)** – Approval of the following Documents: *Criteria for the San Paolo multimedia developments*; *Policies, procedures* and *administrative control in the Circumscriptions of the Society of Saint Paul; Ethical protocol of the Society of Saint Paul; Guide for the elaboration of the ethical Directory of the Society of Saint Paul*; *Norms regarding the human resources*.

• **2013 (4 April)** – Constitution of the *Saint Paul Biblical Center*.

• **2014 (Ariccia, 23-25 November)** – *Seminar about Fr. Alberione, Founder*.

• **2017 (7 March)** – Approval of the updated version of the *Manual of Application of the Trademark*.

• **2017 (Cinisello Balsamo, 23-28 May)** – *1st International Assemby of the Referents of the Biblical Centers san Paolo/Paulus*.

• **2017 (6 June)** – Approval of the *Lines of Pedagogical Identity and Fundamental Operative Choices for the Pauline Centers of Study in Communication* (CPSC).

• **2017 (Ariccia, 16-21 October)** – *2nd International Seminar of Pauline Editors*.

2. Do all for the Gospel as Pauline Editors

A journey, therefore, has been made. If the orientations that have gradually emerged have been put into practice and if, therefore, we have made some steps forward; or if, instead, we have stopped regarding some aspect; or if, straightaway, we have gone backwards in others, let us leave that a judgment may express it in this our Seminar. However, considering the itinerary described and bearing in mind the world in constant change, we propose even today the essential questions that concern our mission: who is the Pauline Editor in a society that continuously changes, principally with the advent of the digital technologies? How does the Pauline editorship present itself today, put in confrontation with the other editorships, religious and lay, in a culture where all the persons and the institutions are within the universe of communication, in a reality that is ever more complex, plural and dynamic? Who do we want to reach? How do we want to arrive? How do we organize ourselves to carry ahead our mission? How is our rapport with our lay collaborators, and what is their true participation in our apostolate?

Even if there have been changes in the manner of operating in the field of editorship, we cannot say, however, that our identity as Pauline Editors, called to live and to work in the logic of the Gospel, has changed because of this. The world can change, but the challenge for us continues to be that of giving Jesus Master Way, Truth and Life (dogma, morals and cult) to men and women, employing all the languages of communication available along the way: «*Give in the first place the doctrine that saves. Penetrate with the Gospel all of human thought and science. Don't talk only of religion, but of everything talk in a Christian way*»[4].

[4] James Alberione, *AD 87*.

Regarding the identity of the Pauline Editor, of permanent reference for us is the apostle Paul, with his style of evangelization that we are called to assume. Like him, we cannot content ourselves with receiving and transmitting mechanically what we have received from the Christian tradition. It is necessary to reinterpret and reelaborate. Like him, we too are called to use creativity to connect the fundamental datum of the Gospel with the concrete cultural and vital situations of the various human and ecclesial environments[5], aspects that will be deepened in the course of this Seminar.

The X General Chapter has synthesized, in its *General Objective*, towards where the Congregation wants to go in the next years regarding community life, spirituality, formation and its evangelizing mission. All aspects that this Seminar must take into consideration: «*"I do all for the Gospel" (1Cor 9,23). Attentive to the signs of the times, to renew the thrust of our apostolic action converting ourselves, our communities and our apostolic structures so as to arrive to all, especially to the peripheries, even make use of the new languages of communication*»[6].

a) I do all for the Gospel" (1Cor 9,23). The Gospel, first of all, is Jesus himself, who «*is light, newness, energy, rebirth, salvation*»[7]. He is the point of departure of our mission.

b) "**Attentive to the signs of the times**", which are the big events, happenings, attitudes or relations, which characterize our time[8], to act prophetically in history.

c) "**Renew the thrust of our mission**": do not act always in the same way, but adapt yourselves to every reality and historical period.

d) "**Conversion**" of ourselves, of our communities and of our apostolic structures": without "conversion" there is no "renewal".

e) "**Arrive to all, especially to the peripheries**": also bear in mind in our concerns and editions the poor, the marginalized, all those who live in the peripheries of existence, in the same way as they were present in the heart of Christ, of the apostle Paul, of Fr. Alberione. This aspect is an essential component of our mission, which is truly "pastoral".

---

[5] Cfr. Romano Penna, *Being Christians according to Paul,* Marietti, Casale Monferrato, 1979, p. 14-15.
[6] X General Chapter, *Objective 2015-2021.*
[7] Pope Paul VI, *Ecclesiam Suam*, n. 61.
[8] Cfr. Pope Paul VI, *Ecclesiam Suam*, n. 52.

f) "**Also make use of the new languages of communication**": that is, take up evangelization with courage and audacity in the world of the digital networks.

We invite everybody to enter this perspective, to let yourselves be enlightened by the logic of the Gospel, bearing in mind that «*every time we return to the font and recover the original freshness of the Gospel, there arise new roads, creative methods, other forms of expression, more eloquent signs, words loaded with renewed meaning for the present world*»[9].

3. Using the various languages of communication

In the *1st Seminar of the Pauline Editors,* Fr. Renato Perino recalled that «*we came from the printing press; soon we passed into editing printed matter. But notwithstanding the often audacious urgings of the Founder towards the use of all the other means of communication in a perspective of mass and of audiovisual character (dailies, movie production, radio and television broadcasting, discs, etc.), we must admit that, except for countable exceptions, we have not greatly shifted from books and periodic publications*»[10].

Today, where are we? No doubt, editorial work printed on paper, in general, is still the base of our apostolate, a means of communication that makes us arrive with our message to so many persons and which, for almost all of our Circumscriptions, continues to be the principal source of economic support. Evidently, it is an apostolate to which we must continue to give attention and to carry on with creativity and quality, even if it makes us think to ask if, in this field, we are true editors or just simple printers.

In any case, our charism is open, as our Founder pointed out. Enumerating the means during his time, he said: «*By "edition" we do not mean only a book: we mean other things. The word edition has many applications: edition of the periodical, edition of one who prepares the script for the film, of one who prepares the program for television, of one who prepares what to communicate by means of the radio*»[11].

---

[9] Pope Francis, *Evangelii Gaudium*, n. 11.
[10] Fr. Renato Perino. *Introduction to the International Seminar*, op. cit., p. 19.
[11] James Alberione, *Pr 1954*, 137.

Our vocation and our mission are neither exhausted nor are they identified with some particular means, but they are open to any change of the history of communication[12]. In this sense, it is necessary to face with courage the digital reality which already for some time provokes us to review the Pauline editorship and invites us to give some concrete answers, so as to arrive with our message to all those who live in this environment. Just to give an idea, «*it is calculated that in 2016, on a world population of about 7.3 billion, there are 3.4 billion Internet users, 2.3 billion of whom are socially active and almost 2 billion by means of mobile* devices *(growing 17% compared to the preceding year)*»[13].

Besides the reality of editorship, we cannot forget that the Congregation – in the field of its teaching mission and, especially, upon the push of the last two General Chapters – has opened itself to the projects of the Centers of study on the Bible and on Communication. Regarding the first, already there are initiatives going on which offer to our recipients instruments which are useful in the study and deepening of the Word of God. Concerning the issue of pedagogical commitment in communication, which integrates with full title our charism[14], we have today four Centers of Studies in Communication in the Congregation (Brazil, Philippines, India and Mexico), and others still in the phase of planning, which must become for the Pauline Editor not only the place for the development of the academic activities in view of the formation of professionals in communication, but also of true and fitting places for research and for the production of thought.

Other initiatives which open for us new forms of penetration in society are the Cultural Centers, the events surrounding the Word of God (*Biblical Festivals* and *Bible Quizzes*) and also the bookstores, which aim not only to be places of sales of products, but also to be true and rightfully cultural multimedia centers. All these expressions, which must integrate the individual Apostolic Projects, are a great opportunity for an ever profound contact with those who are already our recipients, but also to arrive at other persons and realities where we are not yet present.

---

[12] Cfr. Silvio Sassi, *The single Pauline multimedia editor. World meeting of the General Directors of the apostolic activities,* Ariccia, 30 April-5 May 2001, p. 1.
[13] Vittorio Meloni, *The twilight of the media. Information, technology* and *market*, Laterza, Bari, 2017, p. 83.
[14] Cfr. *Constitutions* and *Directory*, art. 74.

4. The context of an outgoing Church. Who do we want to reach?

The Gospel, our charism and the Church are three realities which must walk together. In fact, «*a clear sign of the authenticity of a charism is its ecclesialness, its capacity to integrate itself harmoniously in the life of the holy People of God for the good of everyone. An authentic novelty aroused by the Spirit does nor need to cast shadows on other spiritualities and gifts to affirm itself. The more a charism will turn its gaze to the heart of the Gospel, the more its exercise will be ecclesial*»[15].

An evangelizing Church is an outgoing Church, one in movement. It is the same as talking of a Church characterized by a missionary style, which takes note of the urgency of a "new evangelization", expression which for us Paulines has an entirely special shade of meaning[16]. The Church must think of herself as "outgoing" because she is missionary and because the heart and the end of mission is the announcement of the Gospel.

The *Declaration* of the last General Chapter has affirmed that we are the Church and with the Church we want to be a Congregation which is outgoing[17]. Using other words, our Founder talked precisely about this when he insisted on the necessity of the Pauline Family to have a great opening towards the world, when he referred to the editions that should take into consideration the real needs of the people: «*The Pauline Family has a wide opening towards the whole world. The editions must be addressed to all the categories of persons; all the problems and all the events are to be judged in the light of the Gospel. [...] In the one apostolate to make known Jesus Christ one must shed light on and uphold every apostolate and every good work; one must bring Christ to the heart of all peoples; one must let the presence of the Church be felt in every problem, with the spirit of adaptation and understanding for all needs, public and private*»[18].

---

[15] Pope Francis, *Evangelii Gaudium*, n. 130.

[16] «*Chapter after chapter, the reading of AS makes us taste the "novelty" of the Pauline charism which is described as a "new form of evangelization" since because of the historical changes of the time, the mission of the territorial parish and of the parish priest with his faithful was not anymore sufficient to reach the masses far from the faith. In this apostolic vision, the press is "true" evangelization, complete and of equal dignity as the evangelization of the parish ministry: "written preaching side by side with oral preaching*» (Silvio Sassi, *Letter of the Superior General "Evangelizing in communication using communication"*, Saint Paul Bulletin, n. 446, November 2014, p. 3).

[17] X General Chapter, *Chapter Declaration: Evangelizing today in joy as apostle communicators and as consecrated persons.*

[18] James Alberione, *I am with you*, pp. 17ff, in *Mi protendo in avanti*, pp. 42ff.

Evidently, talking of an "outgoing" Congregation does not mean that everyone must go where he wants. "Going out" must have at its base a clear project of evangelization, which is directed to the concrete persons of our time, using a structure and a method of work inspired by Christian values, with Paulines and lay collaborators aware that without an authentic evangelical spirit whatever new structure becomes corrupted in a short time[19].

Even if we must pay attention to the laws of commerce, industry and administration, the same way as to that of an ever more professional managing of an economy, we cannot however reduce ourselves to simple managers. We are apostles. As our Founder pointed out, «*there was no need of a religious institute to engage in industry! Persons consecrated to God are not needed to work as businessmen!*»[20].

Another important fact is that we Paulines are not in the Church to be transmitters only, even if they are of edifying contents. We are also called "to be Church". In fact, when Pope Francis asks of Christians of all the communities in the world to give a testimony of fraternal communion which becomes «*attractive and shining*»[21], a «*communion in differences*»[22], he evidently asks the same of us, who are Pauline Editors.

For us Paulines it cannot be enough to reach all with the message of the Church. Talking more concretely, there is no sense promoting, through our means, a Church-communion, sensitive to the poor and the marginalized, as the papal magisterium asks of us, if within ourselves we live a style of life and of individualistic and pyramid-like work, without participation and without listening.

We cannot forget that «*for every ecclesiology there corresponds a specific editorial communication*»[23], but also a manner of being and of working. In this sense, an ecclesiology of communion and of participation, intrinsic aspects also in the pastoral work of the apostle Paul, asks of us today an interactive communication, not to be set aside in order to live and work in synergy.

---

[19] Cfr. Pope Francis, *Evangelii Gaudium*, n. 26.
[20] James Alberione, *Haec Meditare II*, 1948, pp. 173-174.
[21] Pope Francis, *Evangelii Gaudium*, n. 99.
[22] Pope Francis, *Evangelii Gaudium*, n. 228.
[23] Silvio Sassi, *Context of media communication and Christian presence*, in *Acts of the International Seminar of the Pauline Editors*, Ariccia-Milan 17 September-2 October 1988, p. 92.

These aspects also induce us to think about our rapport with the Pauline Family and to see until what point there is today effective collaboration in the sphere of the apostolate, in particular with the Daughters of saint Paul, who have the same apostolate as ours, and what we are doing concretely in this regard.

* * *

Dear participants of this *2nd International Seminar of the Pauline Editors,* the methodology of this meeting has been thought about in a way so that your presence may not be limited to that of simple hearers, but in order that you may also be able to give your active collaboration, sharing what you know and your experiences. In truth, we want to do teamwork that may help us to think of editorship today in the key of Paulinity**.** As already you have become aware, this *Seminar* will be more brief than the first, also because some themes, especially about organization and administration, have already been largely discussed and some steps have already been made in this sense, as we have hinted above.

We hope to come to the end of the *Seminar* with some indication to help us review and update the editorial lines of the Congregation. However, I dare say that, even if at the end we might have more questions than answers, at least this *Seminar* will show us where we really are, will give us the right awareness that certainly will help us make some steps ahead. What we cannot do is, instead, to rest with arms crossed, looking like mere spectators in a world that ever more goes ahead.

May Jesus, the Master, shed light with his Spirit on our journey and help us to carry out our works with the same apostolic zeal of the apostle Paul and of Blessed Alberione.

A successful seminar to all!

THE DIGITAL AGE:
FUNDAMENTAL CHARACTERISTICS OF A SOCIETY AND A CULTURE IN CONTINUOUS TRANSFORMATION

Massimo di Felice*

* Lecturer in communication at the Universidade de São Paulo (ECA-USP), Brazil. He graduated in Sociology at the University of La Sapienza in 1993, then followed a doctorate in Communication Sciences at the Universidade de São Paulo in 2001 and a post-doctorate in Sociology at the Sorbonne in Paris in 2012. In recent years, he dealt with the phenomenon of complex networks. We report some of his works: M. di Felice, *Paesaggi post urbani, la fine dell´esperienza urbana e le forme comunicative dell´abitare,* Bevivino editore, Milano, 2009; M. di Felice, *Net attivismo, dall´azione sociale all´atto connettivo,* Ed. Estemporanee, Roma, 2017. www.massimodifelice.net.

In the text American Lessons, six proposals for the next millennium, Italo Calvino describes six categories, six characteristics that would have characterized the literary style in the new millennium that was close at hand. Invited by the University of Harvard to hold some conferences, the Italian writer pointed out six characteristics, six tendencies, which would have, in his opinion, influenced the aesthetic-literary style of the next millennium: accuracy, lightness, speed, multiplicity, visibility and concreteness.

These categories were later used also beyond the scope of literature and considered as a reference in the most diverse contexts, from architecture, to art, to media analysis, to fashion, becoming, over time, a sort of reference point for the analysis of changes and social trends in general.

Our contemporaneity is marked by two major transformations that have triggered changes in every social sphere, from a high point, the advent of digital technologies for data processing and connective interaction and, on the other, the emergence of the ecological crisis,

consequence of the excessive impact of the industrial development model on the environment. Businesses, governments, organizations and relationships have been profoundly altered, in recent years, by these transformations, which have increasingly influenced every area of society, altering the same imaginary and the same established lifestyles. Policies, strategies and realizations will be, in the coming years, more and more consequence of technological alterations, linked to the inevitable increase in the development of information technologies and environmental crises. This context places us before a new type of transformation and intelligence, not just human-centric but techno-informative and ecological.

Taking a cue from the creativity of I. Calvino we can try to identify, with the due differences and distances, six main trends that characterize our contemporaneity and the profound changes in course:

1) The transition from technology to information, 2) change in the living condition and the advent of info-ecologies, 3) the configuration of new social architectures, 4) consciousness of the end of resources and the crisis of action, 5) the transition from subjective ethics to ecological ethics and 6) the change from the visible realities to the data network.

So let's proceed.

1. The transition from technology to information

The first major transformation that affects our contemporaneity is a transformation closely linked to the advent of digital communication. This is seen as the diffusion of a new type of technology that is no longer mechanical and external and, consequently, the bearer of new forms of interaction between human and non-human. Within the tradition of Western thought the technique has always been identified as an artifact external to man and as an instrument meant for a use. From the Aristotelian «tekne» to industrial mechanical technologies, to the forms of techniques in communication media, the technology has always been perceived, by our philosophy, as an object or as an extension of the arts and of the functions of the subject on the world, remaining identified as an entirely external reality and always separate

from the individual and from the human sphere. This perception ended up identifying our relationship with the technology through an instrumental meaning that identified the quality and ecology of this relationship as the extension or amplification of the action of the human subject on the world-object.

Since the last decades of the twentieth century, especially as a result of the development of studies of cybernetics, the evolution of information technology and those of progress in the areas of biotechnology and that of nanotechnology and subatomic physics, the concept of the advent of a new kind of interaction between the human and extra-human realities, was diffused, no longer definable through the notion of technology (tekne). In the first place, because these relationships no longer took place in an external world and within an oppositional ecology (man-technique, subject-object), they could be described as the extension or the mediation of a human action on an object. . I refer, in particular, to that phenomenon, begun with electricity that, rather than extending human action (mechanical technology), has triggered some processes of transformation on the living environment and on our very condition itself. I am thinking in particular of the process of computerization and of the digitization process which, through the translation of the reality into bits and binary codes and through the forms of computer data processing, started to hybridize and modify the materiality and character of the nature of the different substances. More than an action of the subject on the external world and on the object, the new modes of interaction, the digital ones, those of bio-technologies, artificial intelligence, Nano-technologies and those of the new forms of ecology that are established in contexts of Gaia, are based on a process of alteration of substances and the possibility of alteration of the sequence of information architectures that make up the structures. The discovery of the double helix of DNA, as well as that of the relational nature of sub-atomic particles, have brought a qualitative transformation to the very idea of matter, transforming the world and its composition, from material reality to informative sequence.

Faced with this qualitative transformation, Western thought and philosophy do not have, in their tradition, points of reference or appropriate categories. In this unprecedented context, M. Heidegger's statements resonate contemporaneously.

> «What is really worrying is not that the world is turning into a place completely dominated by technology. Much more disturbing is that man is not at all prepared for such a radical transformation of the world. What is more disturbing is that through reasoning we are not yet able to arrive at an adequate analysis of what is really happening in our age»[1].

More than as a consequence of a technical action on the world, the innovations and transformations of our time take on the meaning and the quality of an informational alteration and the sense of a transformation of the very architecture of matter and of the world.

Humanity in the third millennium has begun to interact with the informative sequences of the codes of matter and life, inaugurating a new era of innovation, no longer based on technical interaction but on the creative combination of data, intelligence and information circuits.

2. The alteration of the housing condition and the advent of info-ecologies

The last generations of connection have started to place on the net not just people and technologies (social networks) but also objects (Internet of Things) territories (geographic informative systems GIS), bio-diversity and any type of surfaces (internet of everything), transforming every aspect of reality into data and bits (Big Data).

> «Today the Internet is no longer a computer network and has taken on planetary dimensions by digitizing part of the biosphere and creating an incalculable amount of data and connecting, through them, the different dimensions of the globe.
>
> Internet is no longer a technical network and is no longer just a network of people and citizens: we are faced with the advent of a new planetary connection but different from that which brought together the knowledge of human intelligence on the world, as elaborated by the work of P. Levy.
>
> The connection that today extends beyond the borders of the city and of technology and reaches the forests, the seabed, the other planets and the stars, expresses the forms of another type of ecology and a living condition that is no more limited to a network of information transmitted by computers.

[1] Heidegger M. *Saggi e discorsi*, ed. Mursia, Milano, 1982.

> The infinite numbers of networks that today connect, through the various forms of digitization, are no longer quantifiable.
>
> The new forms of connection that are established after the Internet and that are digitizing the biosphere, are transforming us from citizens and inhabitants of cities, countries and nations into inhabitants of bits galaxies»[2].

This process has altered our housing condition, spreading a new type of connective ecology that is characterized as a reticular architecture, within which each member is, at the same time, composed of a complex of architectures of informative net and producer of the same, according to the principle of "repetitive complexity"[3].

In the seventies, the Englishman James Lovelock formulates a theory according to which the earth, more than a terrestrial globe, would function as a living self-regulating organism. According to this theory, the flora, fauna and geo-chemical components of a given region and of the atmosphere interact in a symbiotic relationship and are connected to each other, contributing to the maintenance of the earth's climate at a stable and life-friendly level. The spread of Lovelock's toe, which became famous as Gaia's theory, contributed to change the conception of the relationship between man and the environment, providing the same with an unprecedented interpretation that considered non-human elements (flora, fauna, geo-chemical components etc.) active parts, no longer objects but actors interacting and reacting to human activities.

In addition to the architecture of digital networks, therefore, even the culture of interdependence and the awareness of the environmental crisis, widespread in recent decades, have contributed to the alteration of our ecological culture.

The contemporary ecological movements, the diffusion of the consumption and the organic culture, the research and the diffusion of energy alternatives from renewable sources, are the expression of a profound alteration of our housing condition, which has passed from a national and geographical political dimension, to an ecological-lively and interactive form. Thus, also through the connective ecologies established by the internet of things and by interactions

[2] Di Felice M. *Net attivismo, dall´azione sociale all´atto connettivo, Ed. Estemporanee, Roma 2017.*
[3] Morin E., LA natura della natura, Ed. Raffaello, Milano, 2011.

with data networks, the constitution of a reticular and connective logic that naturally associates our actions and the way we move in the city, with the climate change, deforestation of the rainforests, the amount of toxic substances present in the air, drought, etc., evidence of a particular type of ecology no longer relational but connective that sees us connected to the whole biosphere. We no longer inhabit a terrestrial globe but are parts of a living and interacting organism that extends from the stratosphere to the subsoil, in a range between 40 and 60 km, within which there is life.

The relationship between the ecological cultures linked to the Gaia theory and the connection processes produced by digital networks is narrower than what is commonly thought and does not just concern the informative diffusion of ecological consciousness and the spread of the culture of sustainability.

Digitization is configured, in its last forms, as a process of transfiguration of all that exists in a sequence of binary codes 01010101. Initially developed as a process of digitizing data (texts, images, videos, sounds, etc.), the process of computerization subsequently has progressively transformed into a total process that has changed each entity into a sequence of code called bits capable of traveling at the speed of light and which constitute the least atomic elements of DNA of information[4]. This process leads to qualitative transformations that present themselves as a paradigmatic break with analogical communication processes[5]. Thinking about the process of digitization, therefore, means starting from the observation of an alteration of the state of nature of the bio-sphere, of the terrestrial globe and of the universe hitherto known to us, means considering the passage from a matter as thing or object to another kind of communicating and computerized materiality.

[4] Santaella L. *Linguagens liquidas na era da mobilidade*, 2007, S.Paulo, Ed Paulus.

[5] Firstly, the universalization of the language that allows the informative interaction of everything (text, image, video, audio), secondly, the transmission of data is «additional phenomenon that allows for an increasingly less expensive way, to store a huge amount of information, on the other hand the independence of digital information with regard to means of transport» (Santaella L. op.cit.) the latter element that allows the quality of information to remain perfect regardless of whether it is transmitted by telephone cables , satellite or radio waves.

The process of digitalization does not, therefore, just concern the set of social relations and only the infinite amount of information flows (big data) but a process of transformation of the «environment», of the surfaces and ecosystems in circulating information, available and manipulable. From this point of view the process of digitalization cannot be understood as just a social phenomenon. It cannot therefore be understood as a whole, in its quality, through the language of the social sciences that observe and describe the phenomena that take place in society. The process of digitalization is the advent of a new status of nature, an ecological transformation that happens to the one already happened with the alphabet that allowed naming and identifying the reality surrounding man, making nature, landscape and the different entities in its surroundings. On the contrary, the process of digitization, at least in its last phase, has allowed, through the alterations described above, not only the connection but the possibility of interaction of everything within digital ecologies[6]. The information flows, in fact, have started to allow a new type of communication that offers, through the bits and the forms of connection, the possibility, to every entity and substance of data emission. If writing names and identifies creating a subject-centric ecology that opposes the human to the world, the process of digitization seems to propose the advent of an interaction that takes place, not at the level of human language, but through the synergy of data and information issued in interactive ecological networks. The temperature of the ocean water, the level of the glaciers' thickness, the climate changes or the melting of the glaciers are phenomena that we can perceive and accompany only through the digital monitoring of media tools and technologies that continuously transmit such information, giving voice to non-human entities through the elaboration of a proper language, which can obviously be as underlined by B. Latour, amplified or translated by human spokespersons[7], but which can express themselves and become visible only after the digitalization process. This information becomes images and data, which do not express an alphabetic but algorithmic, alpha numeric, visual etc., language. In this way the

[6] Di Felice M. *Paesaggi Post urbani, la fine dell´esperienza urbana e le forme comunicative dell´abitare*, Roma 2012, Ed. Bevivino.

[7] Reference is made here to the meaning attributed to the spokespersons by Latour in the text *Policies of Nature.*

emergence of a new ecology that connects and allows the interaction of different entities (human, minerals, animals, plants etc.) is related to the occurrence of a new type of language that brings together different "alphabets", data alpha-numeric codes, algorithms, images, animations, etc. that displace living beyond the anthropomorphic dimension of nature and alphabetic ecology.

3. The new social architectures

The transition from an anthropomorphic and human-centric conception of the social to architecture of Tran-specific and info-material networks of connected substances constitutes, within the structure of our discourse, the third tendency that characterizes the changes taking place in the context of the new millennium.

The transition from technology to information and the advent of connected info-ecologies have altered the social architecture as well as our living conditions.

Within Western thought the social has always been thought of as composed exclusively of humans, as a single body and an aggregate of «partners» (from the Latin socius). The reduction of social architecture to human individuals has influenced not only our conception of relationships, but has also affected the relationship between us humans and the surrounding environment, considered, as something else other than the social, as inanimate, «external» object and landscape. Even as a result of the development of the social sciences, its meaning and the architecture of society have maintained their anthropomorphic form, albeit by making it complex. Within these disciplines the architecture and the structure of society have been conceived and described, in their different interpretations, as the set of relationships and organizations founded by humans, emanations of their interests, obedient to their symbolic ideas and their cultural meanings, consequences of the set of rules developed by them or expression of their forms of power. But even within this paradigm, which identified the architectures of the social system with human relationships, shared by the main authors of these disciplines, there was no lack of criticism and alternative interpretations. Among these, one of the most famous is certainly the one elaborated by

M. Serres, who, in several works, rejects the founding idea of an anthropomorphic social system based on the distinction between man and the environment. The critique of the French philosopher is not just addressed to the idea of the social system but to the idea of ecology within which, in the Western tradition, it is inserted:

> «Let us forget the word environment (...). This presupposes that we humans are at the center of the system of things that gravitate around us, navel of the universe, owners and possessor of nature. This reminds us of the past epoch in which the earth placed at the center of the world reflected our narcissism, this humanism that promotes us among diversities and things (...) It is therefore necessary, to change direction, abandon the destiny imposed by the philosophy of Descartes (...) Or death or symbiosis»[8].

Continuing on the same theoretical line, one of his students, B. Latour, develops a precise critique of the idea of society developed by sociology through the formulation of two main questions:

> «Instead of the social system, conceptual prison inherited from sociology, without ever deepening it in its original meaning, there appears another meaning of the social, closer to its etymological meaning, which refers to association and binding. (...) The social is no longer composed of subjects as nature is no longer composed of objects (...) When we speak of the social how many we are? Who we are ?»[9].

In the context of the trans-organic digital networks and within the hyper connected ecologies, the questions posed by B. Latour to sociology echo with force, assuming the sense of a conceptual urgency. In our contemporaneity it is necessary to rethink the idea of social inclusion in this, in addition to humans, the data, the devices that connect us to the networks, the different entities that make up the biosphere and every connected surface through digital information circuits.

> «Restricting the discussion to humans and their interests, their subjectivity, their rights, will seem, in a few years, as strange as it seems today to have limited, in the past and for long, the right to vote to slaves, the poor and to women»[10].

[8] Serres M. Le contrat naturel, Ed. Flammarion, Parigi, 1992.
[9] Latour B. Reassembling the social, Oxford University Press, 2014.
[10] Latour B. Reassembling the social, Oxford University Press, 2014.

4. The awareness of the end of resources and the crisis of the idea of action

The contemporary ecological crisis that has generated summits and debates, culminating in the last COP 21, held in Paris last November and which has begun to inspire global policies, both by governments and at the level of business management, are probably one of the greatest expressions of the crisis of the modern political imaginary, based on the centrality of human action and on the supposed separation between the subject and nature. The same idea of democracy, imagined as the free debate between individuals and rational subjects within the polis, as well as the sociological idea of the social that conceived it by limiting it to human members only and organized it starting from a contractual relationship between "partners" which was opposing groups and social classes for interests and visions of the world, can no longer describe the complexity of the interactions that are activated within Gaea. The definitive crisis of this anthropocentric conception, which has marked the philosophical, political and social tradition of the West, finds its origins in the new forms of connection, which became possible following the diffusion of digital ecological networks, that is, in the various forms of connection of various types of surfaces (internet of things) that have allowed the emission of information, in real time, on the web of an infinity of information, coming from every type of substance, vegetable, animal or geological. This innovation has triggered, within the entire biosphere, a generalized communication that has made it possible to continuously monitor the state of health and the impact of human activities (Anthropocene) on the Earth's surface, in the air, in the oceans, in the forests etc. The result was a clear awareness of the limits of anthropic action and its strict dependence on non-human elements and structures and, consequently, the emergence of a new type of protagonism and a new idea of interaction realized in collaboration with the different non-human actors (water, air, forests, oceans, bio-diversity) excluded from the polis and, until recently, within the political, philosophical and social tradition of the West, not participating, nor active, as members of the public spheres of discussion and decision[11]. The environment considered till then as

[11] A further step towards overcoming the centrality of the human subject and the western idea of politics was accomplished by the advent of big data that made it possible to overcome urban ecology and the advent of global information complexity. The connection via sensors and the transmission in RFID waves, of different

external and surrounding, transformed into information and data flow, has become communicating, distributing data on the network, able to inform us in real time about the alterations that the human productive action causes to the territory. The temperature level of the oceans' waters, the level of the surface thickness of the Arctic glaciers, the level of CO2 emissions in the air, have become subjects that act within the social convivium and are able to influence the choices and policies of governments, businesses and citizens. The result is an upheaval in social ecology that has become much wider than urban forms, typical of national states and of the respective national public spheres. From the point of view of M. Serres and B. Latour, human and non-human "actors would have opened up a "parliament of things" to discuss mediation strategies and establish new forms of contracting with the aim of averting threats of rupture of sustainable levels of balance. The contemporary cohabitations, like the cupula organized by the UN - Cop 21, would be then the expression of the appearance of a new type of natural contract, (M. Serres), no longer social or anthropocentric but cosmopolitan (I. Stengher) . What this interesting set of analyses and reflections completely omit is that the interactions between human and non-human have begun to assume qualitatively interactive forms and dynamics only after the connection made by the Internet of things and, subsequently, following the processing capacity of the data management software that have allowed us to analyze and correlate the infinity of information produced by non-human, unreachable and unmanageable, for their quantity, by our intelligences. The same idea of bio-sphere thus becomes a living condition that cannot be translated just in its political dimensions, if by politics we mean what has been understood by this term in the Western tradition which has limited its scope to actions and to what is convenient for the human species. It is more possible to think of it as an objective, "natural" and external reality, inasmuch as, our contemporary ecological dimension, as briefly mentioned, it is the result of technical interactions and connections, hybrid and atopic, between different entities and natures. If this context means the end of the meaning of political doing, proper to the Western tradition or, on the contrary, its expansion to extra-

types of surfaces (Internet of Things) have contributed to generate an incalculable amount of data whose management and organization is entrusted to robots and data management software capable of gathering, manipulating and analyzing an incalculable amount of data (Big Data).

human dimensions (M. Serres, B. Latour, I. Stengher) is something that is worth reflecting seriously. And it is in this direction that the experimental contributions that form the area of interest of net-activism are directed[12]. This last one proposes to think and describe the particular type of interactions and the quality of acting that are presented as possible, within Gaia, and in the interactive ecologies of the computerized bio-sphere. An action that takes place because it is connected to different types of networks and therefore appears not as a subjective action but as a non-transitive, anthropomorphic, or centric but trans-specific and connective act. An action whose non-nature and whose atopic dimension (from the Greek ατοπος atypical locality, place outside place and an unspeakable location) make it difficult to narrate. The communicative specificities that net-activism develops require the creation of a new communication idea that allows the narration of the ecological contexts of the interaction networks where the information processes produce communicative forms of living and the alterations of the same states of nature and not, therefore, just processes of distribution of messages and information. The need to think of a new idea of communication arises from the process of digitalization that following the spread of broadband, the internet of things, big data and the different forms of connection of each type of surface, has contributed to the creation of environments reticular and interactive communication, similar to ecosystems within which, more than the simple transmission of information, are created specific inhabiting conditions capable of altering the initial status of nature of members, human and otherwise, and foment processes of hybridization and Tran-specificity. In this sense, the process of digitization can be assimilated to a total dimension and not just social or communicative, capable of connecting the different types of

[12] Rather than a coherent and linear concept or a field of study, with its delimited areas of interest, net-activism comes to express a "field of forces" that bring together the interests and results of research in different disciplinary fields, from the social sciences, to aesthetics, to physics, to biology, to political science, to philosophy and communication. Inspired by the concept developed in physics in the context of JC Maxwell's studies, the idea of the field of forces allows us to overcome the boundaries, often more politico-academic than conceptual, of disciplinary domains, thus opening, at the same time, the way to a conceptual anarchism that allows us to associate historically distant disciplinary areas, united by the common interest of advancing in the understanding of the a-directional and non-aggregative dynamics of acting on the web. The term net-activism was developed by me within the homonymous research line developed in the international research center of São Paulo in Brazil. In addition to the development of an international research carried out in four countries between 2013 and 2015, the research line has already carried out two international congresses, the first in 2013 in São Paulo and the second in four different countries: Portugal, Italy, France and Brazil.

surface and transforming the information sequences of the substances. Examples are nano-technologies, bio-technologies, the practices of bio-mimetic technologies and all the different forms of digitization of the territories that express, together with the other forms listed, a new ecological dimension no longer external, internal, but result of multiple connections and atopic spatiality. Net activism, therefore, arises as an attempt to interpret such reticular ecologies starting from the connective specificity that emerged in the process of digitization understood as the process of alteration of all substances.

In summary, net-activism aims to describe this particular type of interactivity that represents the advent of connective forms and organic transitions of living that express a particular type of interaction, no longer expressible through the theoretical language of the social developed by the positivist disciplines of Europe, which can be delimited by the traditional anthropomorphic dimension of politics.

5. From subjective ethics to ecological ethics

> «If the increase in temperature which I expect to reach around 6 to 8 degrees centigrade, will happen, human civilization will be threatened: we will have a mass extinction of species and agriculture will become impracticable in most of the planet. The foodstuffs will be insufficient, there will be migrations of entire populations, conflicts, and humanity will concentrate around the polar regions...»[13].

In all the phases of our short history our species has never ceased, like all the others, to cause an impact on the territory and the environment, but only with the advent of the industrial revolution we have started to extend our action to the geological sphere contributing to alter the climatic conditions of the planet.

> «There has been no time in the history of mankind in which human beings have not been biological agents. But we have managed to become geological agents, historically and collectively, only since we began to have numbers and technology in sufficient size to generate an impact on our planet (...). Our interference has never been so great (...) Human beings have begun to acquire this potentiality only after the industrial revolution, but the process has really increased

[13] J. Lovelock The revenge of Gaia 2006, Basic book New York.

> in the second half of the twentieth century. Humans have become geological agents very recently. In this sense, we can say that the distinction between human history and natural history—which had also been kept within the environmental history that conceived the two entities in interaction—began to collapse»[14].

Climate change, the awareness of our devastating impact on the biosphere and changes in the architecture of the social, following the advent of the Internet of things and forms of artificial intelligence, impose a qualitative change not only in theoretical interpretation but also from the ethical point of view.

The super consideration of the human has produced an ethical system that is also anthropocentric, built and limited to the sphere of the individual and his private or public actions. The objective of ethics and the index that measured actions and acts did not surpass the human and social sphere, almost completely excluding the extra-human and extra-social dimension:

> «Nature cannot be considered as something separate from us or as a mere frame of our life. We are included in it, we are part of it and we are interpenetrated (...) Conceive the planet as a homeland and humanity as a people that lives in a common home (...). The correct interpretation of the concept of the human being as lord of the universe is to understand it as a responsible steward»[15].

It is necessary to found a new ethic of the municipality that, although not excluding the human dimension, inserts it into a greater context, consisting of a mimetic environment and relationships among diverse and dependent entities. Recalling Edgar Morin's warning, it is necessary to move on to the development of an ethic of complexity, open to non-humans, the biosphere, the climate, the forests and no longer centered just on the subject.

6. From the visible reality to the relationship with the data

The world that faces the threshold of the third millennium is no longer a visible reality. The process of computerization is triggering, as we have seen, a transformation in the same structure of matter,

[14] Chakrabarty 2009.. D., *The climate of history four theses,* in Critical Inquiry, 2009, Chicago Journal, University of Chicago.
[15] J. M Bergoglio, *Laudato si'*, San Paolo Edizioni, Roma 2015.

digitizing every type of surface and creating, at the same time, an undefined and incalculable quantity of data (Big Data). Today, these data constitute our world and our ecology. The transition of nature, from material to informative sequence marks our era and the meanings of its changes. The dimension of the interaction with the data invents a new kinetics, not visible and external but connective, Tran-specific and accessible with codes and interfaces. If the vision amplification technologies had produced a new mechanical nature, accessible through telescopes, microscopes and technologies, I believe what M. Heidegger had defined the scientific vision of the world, Big Data and information technology in general, are creating a new emerging world-form, made of data and mutating information sequences. This informative materiality, in addition to producing info-ecologies, habitable only through applications and connectivity devices, projects us into a type of natural habitat, composed of data, not accessible through vision, and can be experienced through touch.

A new world and a dwelling, no longer data and objectives but connectives, is to be built and created together with data and architectures of networks and intelligences, neither human nor technical.

BEYOND THE ANTHROPOCENE:
THE NET-ACTIVISM AND THE TRANS-ORGANIC ECOLOGIES OF GAIA

Massimo di Felice

Introduction

The forms of connections generated following the advent of broadband that have led to the extension of digital networks to things (Internet of things) and artificial forms of intelligence (Big data), have, for some years now, begun to place in the network the biodiversity, the territories and the different types of ecosystems, inaugurating an unprecedented connective living condition, neither technological, nor human, nor socio-technical. From this transformation a new type of ecology has arisen, accessible and habitable, only through a singular type of interaction that occurs between different substances, organic, inorganic and hybrid, digitally connected and, therefore, capable of a particular type of interaction dynamic that stimulates the alteration of the forms and the original state of each of these.

In the atopic contexts of the latest generation networks the connective characteristics can no longer be described as the practices of social, collective, aggregative or socio-technical dynamisms. The different types of substances connected in the network, close and distant at the same time, do not seem to develop social forms

of interactions but the alteration of their own composition. More than the associative forms of collectives created by the aggregative action of actants, human and not (B. Latour), intricate ecologies seem to form changing living conditions which, through a process of transmutation of each substance into information and binary code, allow the connection and continuous alteration of their original natural state. A habitational condition and a singular type of reticular ecology without subjects or objects, but also without action, i.e., without any kind of aggregative and social displacement in the direction of a point. Inhabiting the reticular ecological complexity means, therefore, not only being immersed and invaded by an infinite tangle of data, but also, at the same time, being transformed into data. The last generations of connection, in addition to having exponentially increased the flow of data (internet of things and big data), have begun to connect different entities and substances in a network of interaction that exceeds the communicative and social dimension. The nature of this unlimited form of interaction, which connects everything that exists, deserves an in-depth analysis that cannot be limited to the associative and emerging dimension of social networks, but presupposes the rethinking of the idea of action and communication in an ecological perspective across substances, able to interpret the trans-organic habitational dimensions. In these we develop forms of interactions without action, as they are not based on the active ability of the subject or on the performance of the technique. The reticular connective ecologies seem to promote particular forms of "aoristic" (unlimited) interactions difficult to describe, which, rather than extending the parts and the connected members, allow the creation of a connective habitational condition, establishing the transformation of each substance and matter into a new substance, informative, connective and material at the same time. This alteration of habitation that marks our contemporaneity is not therefore the result of socio-technical association dynamism, nor the effect of a perceptive or cultural alteration, but the establishment of a new type of informative ecology, multiform, reticular and more complex than its material and biological dimension and, therefore, different from this, which is articulated in the connection and in the continuous alteration of different types of info-substances. Beyond the supposedly «natural» essence and beyond the techno-determinist,

the reticular and connective dimension of contemporary ecologies invites us to overcome the traditional dichotomous categories of interpretations (man-nature, man-technique, technique-nature), opening our reflection on new meanings and concepts.

1. From planet to living organism: Gaia and the crisis of western ecology

Of the approximately two billion years since the existence of the earliest forms of proto-life on our planet, archaebacteria and subsequent bacteria, up to the earliest forms of living organisms, that appeared around 500 million years ago, the birth of the first primates must be traced back only to about 70 million years ago and that of our first predecessors, just 17 million years ago. The history of life on our planet was not formed, as we learned at school, through the separate evolution of a group of different and isolated species. On the contrary, within the biosphere every animal, every plant and every geological element has been able to survive and evolve, only as open entities, communicating and alterable through the same interactions developed between them. This observation has led, in recent decades, to an important change regarding our conception of life formation and our idea of the planet. The Earth, the terrestrial globe, our planet, pacha mama and, finally, Gaia, has thus assumed, as a result of these new interpretations, the forms of another ecology, no longer just geographical or material, as required by its territorial and external version, but alive and interacting. The process of transformation of the ecological perception of our planet has developed in several stages throughout history and has had several alterations that have changed the configuration and the form attributed to it[1]. Through an extreme process of synthesis it is possible to identify a path composed of five main phases, five historical moments that, today, in hindsight, we can recognize as important paradigmatic changes of the ecological form attributed to our planet that indicate a path, not necessarily evolutionary, which marked the passage from the terrestrial hemisphere, composed of land and water surface, to the current latest conception that describes its forms and interactions as

[1] See E. Morin e Kern A., *Terre Patrie*, 1993, Paris Ed. du Seuil.

those of a living organism. A first important phase that marks the first paradigm shift of the ecological idea-shape of our planet was obviously that which saw the birth of the planet in its entirety, which occurred after a series of transatlantic travel and shipping. From the navigation that allowed the arrival of Christopher Columbus in the Americas, in 1492, to the next voyage of Americo Vespucci (1497) to the circumnavigation of Africa and the consequent discovery of the golden path, realized by Vasco de Gama (1498), to arrive, thus, at the end of this first phase, with the definitive circumnavigation of the globe made by Magellano in 1521 that manages to travel and definitively demonstrate the sphere shape of the planet. A second important step in the history of the change in the ecological idea of our planet is that made by the studies of Galileo and Copernicus, in the sixteenth century, a few years after the various circumnavigations, transform the Earth's surface, from flat, static and stable expanse to a rotating globe, perennially moving inside a galaxy full of planets that make circular evolutions around the sun. A further third phase of the transformation of planetary ecology, within the history of the West, has been inaugurated since the beginning of the study of the subsoil (geology) and fossils (paleontology) which, in addition to giving the ecological idea of our planet a new dimension, turning the attention from the surface to the subsoil, makes it possible to reconstruct the phase and evolutionary periods, giving it a history based on a mining route and on the accumulation of distinct historical-geological phases. Responsible for this important change will be the studies on the drift of the continents realized at the beginning of the last century by the German scientist Alfred Wegener.

> «It is in the Sixties that a new cosmos arises, and together a new earth. The theory of plate tectonics then allows one to connect the sciences of the earth to one another in a conception of the whole, and the planet, ceasing to be a ball, a support, a hoof, becomes a complex being that has its own life, its own transformations, its own history: this being is at the same time a thermal machine that without self-regrouping re-organizes itself. The earth's crust covers the mantle, a sort of soft boiled egg, which envelops a nucleus where intense heat reigns»[2].

The fourth ecological form, historically attributed to our planet, coincides with another important landing, the one made on the

[2] Morin E. *Terre-Patrie,* 1993, Paris Ed. du Seuil.

moon by the Apollo 11 probe, which took place on July 20, 1969 and preceded by the first flight around the globe, carried out in 1957 by Sputnik. Following this landing, the images of the terrestrial globe seen from the moon were published, that is, from an exotropic perspective. From this unprecedented vision, the earth appeared to us, for the first time in human history, as a small planet, lost in the cosmos, one among an infinite number of others, something like a small spaceship, with its crew, traveling to infinity. Once again the perception of our terrestrial habitat was altered and began to take on a new configuration that expressed the forms of a new cosmic planetary ecology. The last and most recent change, which forms in our imaginary line of the transformations of the ecological idea of our planet, the fifth paradigm shift, arises from the recent diffusion of the conception that describes the earth and our planet as a living organism, which has become known as the Gaia theory. The first scientist to think of the earth as a living organism was the Russian Vladimir Vernadsky, who refers to it in his book Biosphere of 1926. In this work the biosphere is described as a thin membrane whose thickness is considered as an extension included between 45 and 60 kilometers, which measure the length from the seabed to the stratosphere and within which all forms of life are included. On this surface, which envelops like a membrane, our planet is given the name of Gaia, giving it the identity of a living organism. We owe to James Lovelock the refinement of this concept, whose studies, since the seventies, have described Gaia as a living organism, formed by a unitary body composed of flora, fauna and the different geo-chemical components that, interacting among themselves would contribute to the formation of the planet's climate and the perpetuation of living conditions by maintaining a level of equilibrium. According to the theory developed by Lovelock in Gaia there is a close connection between the animal, vegetable and mineral worlds. The oxygen and nitrogen that exist in the air come, in fact, from animals and plants and, in a similar way, the limestone deposits present in the soil and rocks are nothing but the result of sedimentation of different micro-organisms and of bone decomposition of animal carcasses. From this observation it follows that the evolution of the atmosphere and that of rocks and biodiversity, not only are inseparable from each other, but belong to a single organism, intervening on its temperature and

on its general level of equilibrium. This would further test the delicate and rigid balance of the oxygen level parameters, of which a simple increase of 1% would entail a great upheaval that would lead to the possibility of a 60% increase in fires and an increase of just 4% would be sufficient to transform the whole planet in a fireball. This delicate balance would demonstrate the close interdependence between the level of oxygen, the flora, the fauna and the minerals, all members of the same habitat and connected in a relation of interdependence[3].

Lovelock's studies have produced a set of disturbing perspectives, in addition to a qualitative alteration of the ecological perspective, based on the shifting from an anthropocentric living condition to another geo-centric one, in which the human species no longer occupies the center, nor the apex of the pyramid. One of the well-known disturbing prospective is, without doubt, the one about the awareness of the advent of a climatic alteration and the consequent probable near extinction of our species. The causes of this threat should be sought in the impact of human-industrial action in the geosphere. From this observation it follows, as we shall see later, the need to highlight the limits of the subject-centric conception of action, and the evident justification for the construction of a new theory or idea of action. The latter can no longer be narrated as the movement of the subject in the direction of a point, let alone as the vision of the collaborative aggregation of different "actants" (B. Latour) but, more like the invisible connection of different substances.

2. The Internet of Things and the advent of info-ecology

Among the forms of connection produced by broadband there is the one that allows the transmission and reception of information on the web through the placement, on an object or any surface, of sensors, actuators, and Smart codes, capable of transmitting radio waves (RFID)). This type of connection has suggested the coining of the term Internet of things, "a global network infrastructure based on communication protocols in which physical and virtual things were considered to have identities, physical attributes and virtual personalities, using intelligent interfaces and integrated into telematic

[3] See J. Lovelock *The Vanishing face of Gaia: A final warning.*

networks"[4]. By reviewing some definitions[5], an interpretation that emerges is that innovation and the power of transformation result from it. In the paper *Internet of things: A survey*, Atzori I., Iera A. Morabito G. (2010) define this type of connection as a new paradigm:

> «A novel paradigm that is rapidly gaining ground in the scenario of modern wireless telecommunications. Radio-Frequency IDentification (RFID) tags, sensors, actuators, mobile phones, etc. The basic idea of this concept is the pervasive presence of a variety of things or objects − which, through unique addressing schemes, are able to interact with each other and cooperate with their neighbors to reach common goals»[6].

What unites the different definitions of the Internet of things is a conceptual error that originates in an idea of analogic communication that ignores the connective properties and the ecological dimension of online communication. The expression *Internet of things*, first coined by Kevin Ashton, MIT researcher in 1999, leads us to think that the connection occurs between objects and things, of various kinds, inanimate that, thanks to the installation of sensors, start to receive and to transmit information on the network thus creating forms of interaction, capable of establishing relationships and thus developing a social participation of objects. The traffic lights at the intersections of the roads, connected to the web, can transmit traffic information that, together with a series of other sensors, specially installed in other places, can provide useful information in real time to improve traffic circulation, thus influencing the decisions of citizens who connected to the networks, can choose how to go to work, which streets to take or which means to prefer to get to their destination faster. Similarly, the real-time disclosure of sales of a given product in the world can indicate changes in tastes and preferences of consumers, directing production and optimizing costs and impacts and contributing, at the same time, to the reduction of risks and, ultimately, to the welfare of the economy.

[4] Definition of CERP (Cluster of european reserch project on the internet of things n- 2009) in Lemos A. *A comunicaçao das coisas*, 2014, S. Paulo, Annablume.

[5] See study by Julliana Cutolo (Atopos USP), nel 2014 doctoral thesis entitled: *Ecopoiese, as formas comunicativas do habitar atopico.*

[6] Atzori I., Iera A. Morabito G Internet of things: a survey, in Computer Networks: The International Journal of Computer and Telecommunications Networking (2010).

In fact, even if the connection allows objects to have intelligent interactions, that is, to receive and process information and be able to respond by processing content and even being able to exchange data independently, regardless of human intervention, it is always good to bear in mind the complex character of info-ecology, built from the different forms of connection and the different circuits that place on the net objects, sensors, devices, data and humans. In other words, it is proper to an analogical logic (from the Greek $\alpha\nu\alpha\ \lambda\acute{\upsilon}\omega$ to proceed by dissolving and separating) to think of separate networks, that of things, that of humans, that of data etc. On the contrary, according to the connective logic, each substance is connected to a complex network which, as we have seen, alters its original condition and inserts it into an informatics ecology. The same applies to things and surfaces connected through RFID codes, once the connection and the communicative capacity are acquired, they assume a new identity, becoming something different from an inanimate object, even if they continue to have the original shape and dimensions. Our smartphones, objects and surfaces connected to the networks express a new type of extended and unlimited materiality, an info-matter which, although not losing its appearance and its own forms, takes on new dimensions and properties, going to inhabit another space, that of ecological networks connected via the web. From this point of view we can consider the digitalization a qualitative process that opens a new phase, not only in the communicative process, but in its ecological status, since, as we have seen, it also concerns the bio-sphere and the territories[7]. Digitization is configured, in its latest forms, as a process of transfiguration of all that exists in a sequence of binary codes 01010101. Initially developed as a process of digitizing data (texts, images, videos, sounds, etc.), the process of computerization was later progressively transformed into a total process that has changed each entity into a sequence of code called bits capable of traveling at the speed of light and which constitute the least atomic elements of DNA of information[8]. This process leads to qualitative transformations that present themselves as a paradigmatic break with

[7] The reader is referred to the description of atopy, elaborated in the book Post-urban landscapes, the end of urban experience and the communicative forms of living.
[8] Santaella L. *Linguagens liquidas na era da mobilidade,* 2007, S.Paulo, Ed Paulus.

analogical communication processes[9]. Thinking about the process of digitization, therefore, means starting from the observation of an alteration of the state of nature of the bio-sphere, of the terrestrial globe and of the universe hitherto known to us, means considering the passage from a material as a thing or object to communicating and computerized materiality.

Therefore, the process of digitalization does not just concern the totality of social relations or only the infinite quantity of information flows (big data) but a process of transformation of the "matter", of surfaces and ecosystems into circulating information, available and manipulable. From this point of view the process of digitalization cannot be understood just as a social phenomenon. And it cannot therefore be understood, in its quality, through the language of the social sciences that observe and describe the phenomena that take place in society. The process of digitalization is the advent of a new status of nature, an ecological transformation that follows the one already happened with the alphabet which allowed to name and identify the reality surrounding man, making nature, landscape and the different entities in its surroundings. On the contrary, the process of digitization, at least in its latest phase, has allowed, through the alterations described above, not only the connection but the possibility of interaction of everything within digital ecologies. The information flows, in fact, have started to allow a new type of communication that offers, through the bits and the forms of connection, the possibility of data transmission to each entity. If writing names and identifies, creating a subject-centric ecology that opposes the human to the world, the process of digitization seems to propose the advent of an interaction that takes place, not at the level of human language, but through the synergy of data and information issued in interactive ecological networks. The temperature of the ocean water, the thickness of glaciers, the climate changes or the melting of the glaciers are phenomena that not only accompany the digital monitoring of instruments and media technologies that continuously transmit this

[9] Firstly, the universalization of the language that allows the informative interaction of everything, (text, image, video, audio), secondly the transmission of data, *«additional phenomenon that allows for an increasingly less expensive way, to store a huge amount of information, on the other hand the independence of digital information with regard to means of transport»* (Santaella L. op.cit.) this last element that allows the quality of information to remain perfect regardless of whether it is transmitted by telephone cables , satellite or radio waves.

information, but which express information of non-human entities in their own language, which, as underlined by B. Latour, can obviously be amplified or translated by some human spokesperson,[10] but which can express itself and become visible only after the digitalization process. This information becomes images and data, which do not express an alphabetic but algorithmic language, alpha numeric, visual etc. In this way the emergence of a new ecology that connects and allows the interaction of different entities (human, minerals, animals, plants etc.) is related to the occurrence of a new type of language that brings together different "alphabets", alpha-numeric data, codes, algorithms, images, animations etc., that displace habitation beyond the anthropomorphic dimension of nature and alphabetic ecology.

3. From the Anthropocene to the ecological operating systems

Digital ecological networks produce the transition from alphabetic ecologies to the trans-organic information dimensions of ecological operating systems. The idea of the network as an operating system has been deepened by B. Wellman and Rainie who, in their text, Network the new social operating system, show the connective dimensions of the new social sphere created by digital networks.

> «The evidence shows that none of these technologies is a closed system, capable of isolating people. Technologies today are more integrated into social life than previous technologies were. People are not tied to gadgets, but they are tied to each other. (...) When people incorporate technologies, they change the way they communicate with each other. They become more and more connected (networked) as individuals rather than as integral parts of groups»[11].

In the perspective of the two American authors digital networks would be the architects of realizing a social operating system, responsible for the establishment of an active social network of individuals. To this conception which is still very social and therefore still limited to an anthropomorphic and subject-centric dimension, it is necessary to prefer a more complex ecological perspective. The new forms of connection that produce ecological networks by connecting

[10] Reference is made here to the meaning attributed to spokesperson by Latourin his work *Politics of Nature.*
[11] Welmann B, Rainie H., *Networked: the new social operating system,* 2012, Cambridge, Mit Press.

bio-diversity, things and surfaces of all kinds, produce a new type of communicative and integral ecology that overcomes the social and urban dimension, expanding our "household" at the level of the bio-sphere . We must therefore replace the conception of the social operating systems with that of the ecological operating systems. The digital ecologies created by the indigenous Surui people, who defend and control their territory through geo-reference technologies, as well as those established by the digital architectures of organic consumers, [12] are atopic ecologies that are formed as a result of connections in digital networks and which, it is possible to inhabit only through the interaction with devices to digital architectures such as geographical information systems.

The emergence of this new form of interactive ecology leads us to question the theory of the Anthropocene, an expression of human-centric culture which attributes to human action a decisive power both in its destructive and dissolving potential.

The term Anthropocene was coined by the Dutch chemist, an atmosphere scholar, Paul Crutzen, in a congress on the biosphere held in 2000 in Mexico City, referring to the impact of human activities on the climatic and geophysical level. With this expression Crutzen wanted to indicate the passage, which took place from the industrial age, of the sphere of action of man on the environment that altered the quality of his condition as a biological agent to a geological agent:

> «There was no moment in the history of humanity in which human beings have not been biological agents. But we have become geological agents, historically and collectively, that is, to the extent we have had technology in quantity and in scale sufficient to generate an impact on our planet (...) Our interference has not always been so great (...) Human beings have started to have such influence only starting from the industrial revolution, but the process had a real increase starting from the second half of the twentieth century. Human beings have become geological agents very recently in human history. In this sense we can say that only very recently the distinction between history and human and natural has begun to collapse»[13].

[12] See the site: www.zolle.it.

[13] Chakrabarty D., *The climate of history: four theses*, in Critical Inquiry, 2009, Chicago Journal, University of Chicago.

This vision, still linked to a tradition of anthropocentric thought that contemplates the human as the main architect of the processes of planetary change and of the dynamics of transformation of the planet, is opposed by D. Haraway who proposes to rethink the dimension of the action of the human thinking of it no longer as unique and solitary and attributing the causes of climate change to more complex dynamics:

> «There is no question that anthropogenic processes have had planetary effects, in inter/intra action with other processes and species, for as long as our species can be identified (a few tens of thousands years); and agriculture has been huge (a few thousand years). (...) the propagation of plants by seed dispersal, millions of years before human agriculture. (...) The spread of seed-dispersing plants millions of years before human agriculture was a planet-changing development, and so were many other revolutionary evolutionary ecological developmental historical events. (...)But I think the issues about naming relevant to the Anthropocene, Plantationocene, or Capitalocene have to do with scale, rate/speed, synchronicity, and complexity. (...)No species, not even our own arrogant one pretending to be good individuals in so-called modern Western scripts, acts alone; assemblages of organic species and of abiotic actors make history, the evolutionary kind and the other kinds too»[14].

The perception of the multiple and reticular conditions pushes the American philosopher to disagree, albeit cordially, with the use of the Anthropocene concept proposing the search for another term capable of taking into account the complexity of the phenomena involved in the wide and different alterations concerning the biosphere:

> «It's more than climate change; it's also extraordinary burdens of toxic chemistry, mining, depletion of lakes and rivers under and above ground, ecosystem simplification, vast genocides of people and other critters, etc. (...) Recursion can be a drag»[15].

Starting from these considerations Donna Haraway proposes a term that is able to describe the dynamics of forces of the sym-chthonic powers which she named as *Chthulucene.*

---

[14] Haraway Donna, "Antropoceno, capitaloceno, plantationoceno, Chthuloceno, fazendo parentes" em www.clima.com, ano 3 N.5, 2016.

[15] Haraway Donna, "Antropoceno, capitaloceno, plantationoceno, Chthuloceno, fazendo parentes" em www.clima.com, ano 3 N.5, 2016.

> «I am calling all this the Chthulucene — past, present, and to come. Such real and possible times-spaces (...) represent the various tentacular powers of the whole earth and of all things»[16].

The critique of the idea of the Anthropocene is the conception of ecological operating systems that require us to reflect on the quality of human action, not only for their ability to transform and alter biological and geological spheres, but on the very notion of action. How should the action be described in digital contexts of ecological information architectures? In the trans-organic echoes of computerized Gaia, in which we interactively inform the entire biosphere interacting from our metropolises with rain forests, polar bears, the climate and seaweed, does it still make sense to talk about action? And is it possible to think again of an action taken by the human agent?

4. Net activism from social networks to digital ecological networks

The contemporary ecological crisis that generated summits and debates, culminating in the last COP21 in Paris last November and which began to inspire global policies, both by governments and business management, is probably one of the maximum expressions of the crisis of the modern political imagination, based on the centrality of human action and on the presumed separation between the subject and nature. The very idea of democracy, imagined as the free debate between individuals and rational subjects within the polis, as well as the sociological idea of the social, which conceived it by limiting it to human members only and organized on the basis of a contract between "partners " who were opposing groups and social classes for interests and world visions, can no longer describe the complexity of the interactions that take place within Gaia. The definitive crisis of this anthropocentric conception, which has marked the philosophical, political and social tradition of the West, finds its origins in the new forms of connection possible following the diffusion of digital ecological networks, that is, in the various forms of connection of various types of surfaces (Internet of things)

[16] Haraway Donna, "Antropoceno, capitaloceno, plantationoceno, Chthuloceno, fazendo parentes" em www.clima.com, ano 3 N.5, 2016.

that have allowed the emission of information in real time on the web of an infinity of information, coming from every type of substance, vegetable, animal and geological. This innovation has triggered, within the entire biosphere, a generalized communication that has made it possible to continuously monitor the state of health and the impact of human activities (Anthropocene) on the Earth's surface, in the air, in the oceans, in the forests etc. The result was a clear awareness of the limitations of human action and its close dependence on non-human elements and structures, and consequently, the emergence of a new type of protagonism and a new idea of interaction realized in collaboration with the different non-human actors (water, air, forests, oceans, bio-diversity) excluded from the polis and, until recently, within the political, philosophical and social tradition of the West, not participating, nor active as members of the public spheres of discussion and decision[17]. The environment considered so far, as external and surrounding, transformed into information and data flow, has thus become communicating, distributing data on the network, able to inform us in real time about the alterations that the human productive action provokes in the territory. The temperature level of the oceans' waters, the level of thickness of the Arctic glaciers, the level of CO2 emissions in the air, have become subjects that act within the social conviviality and are able to influence the choices and policies of governments, businesses and citizens. The result is an upheaval in social ecology that has become much wider than urban forms, typical of national states and of the respective national public spheres. From the point of view of M. Serres and B. Latour, "human and non-human attentions" would have opened up a "parliament of things" to discuss mediation strategies and establish new forms of contract with the aim of averting threats of rupture of the sustainable levels of balance. Contemporary cohabitations, like Cop 21, would be the expression, then, of the appearance of a new type of natural contract, (M. Serres), no longer socially anthropocentric but cosmopolitan (I. Stengher). What this interesting set of analyzes and reflections completely omit

[17] A further step towards overcoming the centrality of the human subject and the western idea of politics was accomplished by the advent of big data that made it possible to overcome urban ecology and the advent of global information complexity. The connection via sensors and the transmission in RFID waves, of different types of surfaces (Internet of Things) have contributed to generate an incalculable amount of data whose management and organization is entrusted to robots and data management software capable of gathering, manipulating and analyze an incalculable amount of data (Big Data).

is that the interactions between human and non-human have begun to assume qualitatively interactive form and dynamics only following the communicative interaction carried out by the internet of things and subsequently following the processing capacity of data management software which allowed us to analyze and correlate the infinite amount of information produced by non-human and unmanageable for their quantity by our intelligences. The same idea of bio-sphere thus becomes a inhabiting condition that cannot be translated just in its political dimensions, if by politics we mean what the Western tradition has understood by this term, which has limited its sphere of actions making it convenient for the human species. It is more possible to think of it as an objective, «natural» and external reality, because our contemporary ecological dimension, as briefly mentioned, is the result of technical interactions and connections, hybrid and atopic, between different entities and natures. If this context means the end of the meaning of political doing, proper to the Western tradition or, on the contrary, its expansion to extra-human dimensions (M. Serres, B. Latour, I. Stengher) is something that is worth reflecting seriously and it is in this direction that the experimental contributions that form the area of interest of net-activism are directed[18]. The latter proposes to think and describe the particular type of interactions and the quality of action that are presented as possible, within Gaia, and in the interactive ecologies of the computerized bio-sphere. An action that takes place because it is connected to different types of networks and therefore appears not as a subjective action but as a non-transitive, anthropomorphic, or centric but trans-specific and connective act. An action whose non-nature and whose atopic dimension (from the Greek ατοπος atypical locality, place out of

[18] More than a coherent and linear concept, or a field of study, with its delimited areas of interest, net-activism comes to express a "field of forces" that bring together the interests and results of research in different disciplinary fields, from the sciences social, aesthetics, physics, biology, political science, philosophy and communication. Inspired by the concept developed in physics in the context of JC Maxwell's studies, the idea of the field of forces allows us to overcome the boundaries, often more political-academic than conceptual, of the disciplinary domains, thus opening, at the same time, the I walk to a conceptual anarchism that allows us to associate historically distant disciplinary areas, united by the common interest of advancing in the understanding of the a-directional and non-aggregative dynamics of acting on the web. The term net-activism has been elaborated by me within the homonymous research line developed in the international research center of São Paulo in Brazil. In addition to the development of an international research carried out in four countries between 2013 and 2015, the research line has already carried out two international conferences, the first in 2013 in São Paulo and the second in four different countries: Portugal, Italy, France and Brazil.

place and an unspeakable location) make it difficult to describe. From what has been observed, it follows that one of the strategic areas to describe the complexity and meanings of net-activism, is the sphere related to communication. This is not only because interactions of any kind, within Gaia and digital networks, refer to communicative logic (obviously not to the analogical and traditional ones elaborated in the communication disciplines at the industrial era) but, above all, because the connective and communicative dimensions of the info-subjects, and the organic trans-connections of the bio-technologies, require, as well as a new conception of matter, the observation of the absolute communicative character of the biosphere ecologies. In consequence the communicative specificities that net-activism develops, require the creation of a new communication idea that allows the narration of the ecological contexts of the interaction networks where the information processes produce some "communicative forms of inhabiting" and some alterations of the same states of nature and not, therefore, just processes of distribution of messages and information. The need to think of a new idea of communication arises from the process of digitalization that following the spread of broadband, the internet of things, big data and the different forms of connection of each type of surface, has contributed to the creation of reticular and interactive environments of communication, similar to ecosystems within which, more than the simple transmission of information, are created specific conditions of habitation capable of altering the initial status of nature of members, human and otherwise, and foment processes of hybridization and transpecificity. In this sense, the process of digitization can be assimilated into a total dimension and not just social or communicative dimension, capable of connecting the different types of surfaces and transforming the information sequences of the substances. Example are Nano-technologies, bio-technologies, the uses of bio-mimetic technologies and all the different forms of digitization of the territories that express, together with the other forms we have mentioned, a new ecological dimension no longer external or internal, but result of multiple connections and atopic spatiality. Net activism, therefore, arises as an attempt to interpret such reticular ecologies starting from the connective specificity that emerged following the process of digitization understood as the process of alteration of all substances.

In summary, net-activism aims to describe this particular type of interactivity that represents the advent of connective forms and organic transitions of inhabiting that express a particular type of interaction, that cannot anymore be expressed in the theoretical language of the social, developed by the positivist disciplines of European countries, but can be delimited by the traditional anthropomorphic dimension of politics.

Contrary to this thesis is the one, spread mainly by the studies and contributions of important European scholars, according to which the forms of contracting, no longer modern, which see as protagonists, in addition to humans, the climate, water, emissions, the forests and biodiversities, within Gaia, would be the expressions, more than a decline of the political, of its evolution that would express a new type of natural "contractuality" (M. Serres), a new idea of "commune" (T. Negri) and therefore, forms of "policies of nature" (B. Latour) or, again, forms of "cosmopolicy" (I. Stengher). According to these points of view, the "parliament of things would constitute a new type of polis, also extended to non-humans, within which the humans themselves would make agreements and enter into a dialogue of bargaining with non-human elements and the same forces of nature. Latour writes:

> «The continuity of the collective is recomposed in its enclosure. There are no more naked truths, but at the same time there are no more naked citizens. Mediators have all the space. The lights finally found their place. The different natures are present, but through its representatives, the scientists who speak on their behalf. Societies are present, but through the objects that have always supported them. Little does it matter that one of the representatives talks about the ozone hole, that another represents the chemical industry, that a third represents the workers of the chemical industry, a fourth the voters, a fifth the meteorology of the polar regions, that another speaks in the name of the state; we are not interested in the pact that all of them express all on the same thing, that is to respect this almost object that they have created together, this object-discourse-nature-society whose new properties scare everyone and whose network extends from my refrigerator to Antarctica through chemistry, law, state, economy and satellites. The meshes of networks that did not have a place now have all the space. It is these that must be represented; it is around these that, from now on, the parliament of things meets»[19].

[19] B. Latour, *Nous* n´*avons jamais ete modernes* , 1991, Paris, Ed La Decouverte.

The idea of bringing together the different entities, human or not, in a parliament, despite the anti-modernist premises made by Latour ends up relocating men, things, animals, and entities of various kinds within the polis, proposing debate and exchange (parliamentary) of proposals among themselves:

> «How to explain the associations of human and non-human of these collectives in the process of grouping? The term we use here seems to be unhappy, since no one thinks of turning to a black hole, an elephant, an equation, the engine of an airplane greeting him with a pompous 'citizen'! (...) We have chosen to this end the word propositions, we will say that a river, a herd of elephants, a climate, El Nino, a minister, a municipality, a park, present to the collective proposals. (...) Once again it is not a matter of ontology, not even of metaphysics but only of political ecology. Using the proposed word allows, simply, not to use the ancient system of speech through which humans spoke referring to the external world, from which they were separated by an abyss»[20].

How to think of one or more proposals that are capable of expressing without resorting to some language, i.e., without formulating some definitions? Latour does not explain that, on the contrary, raising the flag of political ecology and driven by dialectic rhetoric 'declares':

> «There is no world and language for political ecology—there is nothing other than nature and culture: there are proposals that insist on being part of the same collective»[21].

The shortcut taken by Latour does not seem to take us anywhere nor does it appear to us as situated in a non-modern perspective; can there be perhaps something more western and modern than a parliament?

Even if explicitly declared as not modern, Latour's proposal seems to me that it fails to narrate an ecology that is qualitatively different from the dialectical and antinomic one and appears to us more like the continuity of the expanding western ecological tradition.

What escapes Latour and that his proposal completely ignores is that, following the digitization processes born with the Internet of Things, all the members of a collective, things, animals, people, have taken a digital format, becoming not only information, but at the same

[20] B. Latour 1999, op. Cit.
[21] B. Latour 1999, op. Cit.

time producing connective contents and non-aggregative dynamics, and have started to produce new hybrid and mutant substances. Not only things, animals, ecosystems have begun to speak, through the forms of RFID labeling, known as the Internet of Things, but have begun to interact independently with each other without the need for mediators. In other words, the connective dimension of Gaia has nothing to do with the collectives of humans, things and varied entities, but with an alteration of the same substance and idea of humans, things, entities etc. In practice, applying the same appropriate arguments of Latour against the sociological idea of society, expressed in the sentence "When we talk about the social how many are we? Who are we?"—we can, similarly and equally appropriately, contemplate the following expressions: when are we talking about people who they are? when we talk about different entities, are we sure to refer to what the words we use and which come from a specific tradition indicate? We can still define the process of generalized digitalization as a process that connects people (?), Things (??) and different entities (???) or we must think of a process of qualitative alteration of the same dynamics imagined in the Western tradition as external and capable of interactions observable by the human eye?

Seen from Paris and the halls of its research centers or the windows of the classrooms of the most prestigious universities, nature is very similar to the different parks that decorate the city. It appears as an alterity or a decorative subject, beautiful and tidy, with which dialogue is easy and with which it does not seem so difficult to establish agreements and contracts. Something similar to the daily habit of offering bread crumbs to ducks in the pond. From this perspective, the enlargement of the public sphere to the non-human appears as something at hand. View of tropical forests and other non-urban latitudes, 'non-nature' appears, on the contrary, as an irrational and predatory force. Seen from the tropics, more than a parliament and a place of dialogue, non-nature appears to us as the expression of uncontrolled and generalized violence. In such contexts more than a political dimension, what seems to hold up the ecological interactions resembles an unpredictable connective dimension, creative and devastating at the same time. From this other point of view, more than the overcoming of the dialectical forms of modernity, the new dimensions of 'common properties'(P. Barnes, T. Negri, S. Rodotà,

etc.), natural contracting and the politics of nature (B. Latour) seem to propose the extension of the political and contractual dimension to the whole bio-sphere, thus urbanizing the air, the oceans, the forests, the ants and the squirrels. Based on the centrality of the trans-specific and connective dimension, net-activism, on the other hand, opts to push the reflection beyond the relational or social-aggregative dimension, identifying its possible interpretative key in the ecological-living trans-organic condition and leaving it, thus, to the jaguars, to the ants, to the oceans, to the forest and to their own humans, their dimension and condition of inhumanity.

THE ANTHROPOLOGICAL MUTATION IN THE AGE OF «TECHNOLIQUIDITY»

ANALYSIS OF THE PEDAGOGICAL AND PSYCHOLOGICAL ASPECTS

Michela Pensavalli[1]

My talk is addressed to issues concerning techno liquidity, which I and my research group have termed it, in order to talk about the anthropological changes according to clinical psychology, where they relate to all the personal, familial problems of our post-modernity. When I meet young people in different Dioceses, sometimes they look at me with curiosity because they think that I would speak badly about technology, which does not belong to me because we are linked to the world where we live and technology is an extension of our way of being in the world. Who did not have the experience of losing the notebook or cell phone and was afraid of losing everything? This is why the technological means are the extension of the memory and they shape our way of acting, of thinking, of being in relationship with others.

[1] She graduated in Psychology at the La Sapienza University of Rome. Psychologist and lecturer at the Pontifical Athenaeum Regina Apostolorum in Rome. Author of the books *Over the cage of panic,* Perdisa publisher, Ozzano dell'Emilia, 2001 and *Sorry if I do not call you love (anymore),* Edizioni San Paolo, Cinisello Balsamo, 2010.

For example, if we take a new-born, we see that it interacts with technology in a very natural way, reproducing a series of actions that we call "scrolling", extending the interaction that ha has with the iPad to the book, what we psychologists call "apperceptive", that is, he tries to modify the book object like the iPad. They are the children we call digital natives, people who are born with technology in their hands and have an approach to the object that is apperceptive, that is, it is the object itself that arouses what the action or intervention must be on the object itself. Usually we do not look at the picture booklet to use a smartphone; this is what the very young also instinctively learns, which leads us to break the paradigm of video dependence. This now obsolete concept has shattered the bible of psychologists, that is, the DSM 5 where pathologies are diagnosed. Imagine that within this manual there were pathologies such as pathological narcissism, or the dependence on technological or virtual objects. For us clinicians it is not easy to distinguish what is pathological from what is not, because if once we could hypothesize that the consultation of a technological instrument over the 3 hours gave rise to an addiction, today who of us use the iPhone or the iPad less than three hours? The idea is that we are immersed in this technology, so immersed that already McLuhan said that we live within a global village, networks of connections between villages, technological means that determines the structural characteristics of communication and produces pervasive effects throughout what we live: technology forms and modifies, in particular the behaviour. You have been able to observe that children when they play videogames they live a reality that is immersive, that is, they are the real protagonists, so that they get nervous, they lose their attention in doing their homework or listening to their parents' suggestions or calls.

The medium is the message but it is also the world in which we live. The Internet is nothing more than an extension and empowerment of human faculties and every new technology has a very powerful influence on us, what McLuhan calls a "narcissistic numbness": this is why it is difficult today to distinguish pathological narcissism from that which is not. However, we cannot deny the positive influence of the internet and its facilities. I refer, for example, to the opportunity to have information about a work of art, thanks to an app. The boys are bored on a field trip to listen to the teacher who talks about that work of art, because in an instant they have all the information on their

cell phone. Therefore, even the educational methods become obsolete, that is, they must be reviewed starting from the new approach in the learning of the students.

Technological means are not neutral, that is, technology affects our way of being with others. Oral communication is inserted in the relational state, emotionally involving, and this is when we are face to face with a person that today also happens with technological means. One can empathize with an unknown person and today young people choose an app to live relationships that are based only on affinities that they can choose: for example to the movies, the musical group ... It is no longer important to go to the disco going through the traffic; with the app one can stay at home and choose the different possibilities in a more immediate way.

We therefore ask ourselves about these new ways of being in relation with the digital natives, what characteristics their way of communicating has, of living the emotions. Let us imagine people who live immersed in technology from the first moments of life: they photograph us as they do in class with the teacher, they talk about the teaching method if it is effective or not ... Today we witness what can be called "techno liquidity". What is it? The digital revolution and the visualization of reality intercept and exalt some characteristics of the liquid man, that is, the matrices of narcissism and ambiguity, together with the fleeting mode of the role within the relationship, so much so that we live as particles immersed in this environment, particles that are shaped ... J. Hillman and our studies together with R. La Barbera and T. Cantelmi, with the contribution of sociological sciences, lead us to think of the thematic networks that are interconnected. We are nothing but points that are connected by giving life to a much wider and larger reality than the dual relation, than that of face-to-face.

What are we losing? I propose to you four "substantial roots" of the visualization of emotions in relationships that firstly neglect empathy. It is not a rare scene to see couples in the pizzeria who communicate but while speaking they chat for which they go beyond the relationship, thus wanting to communicate other aspects of their personal lives, so they live immersed in multiple and parallel environments. Here is the *first* theme, that one of what is being modified, thanks to the advent of new technologies that are immersive, engaging, warm, anything but

cold and stale. These are the technologies that invite us to enter. I also see my 12-year-old son who is very much in love with the videos of the Youtubers who do crazy things, who climb the pylons, who throw themselves off the bridges ... And he continually submits to me these videos because the network strongly regulates the emotional impact of courage that goes beyond the limits of human possibilities. There are videos where the intent of young people is to be able to overcome the limit. One of the precociousness of emotions, are the beheading scenes also sought by children, without having the cultural background capable of finding the explanation of what they see. This approach to video can lead to a form of alexithymia and an inability to live the waiting, with attention disorders, with ADHD syndrome, with the inability to be orderly, to be attentive, to be still. There is an emotionalism that leads to excitement, the weakening of the normative dimension for which there are no rules, so you can do whatever you want, even to retake in class the teacher's speech, which in itself has a strong 'power' over the class. This power is annihilated, weakened, and there is no longer any boundary between the holder of the order and the learner.

A *second* root that puts young people in difficulty is that of ambiguity, the disappearance of every taboo in the network, even of the gender difference... a real "carnival" in the network, where the university hall is also reproduced in second life even when we are at home, in the kitchen, but we can ask the professor questions. We live a disconnect between our life and the mind that can produce actions beyond the concrete action. This leads to a mutability, to a chameleonism of young people that in the long run leads to the destructuring of the way of feeling, of knowing each other and therefore a confusion also of gender identity: one falls in love with everyone, one seems to know well the other person with whom one is chatting even only after a few minutes.

A *third* root is that of narcissism and the ego-selfing theme for which one wants others to have as many information as possible about us. If one types your name and surname on Google and nothing comes out, one feels that you do not exist. Sometimes the network can ruin people's lives or complicate them. There are applications where the professional can be put at the sedan because anyone can say his opinion on him, even with some untrue considerations. These are the "sufferings 2.0", like cyberbullying where someone insults, "kills", until it can also

provoke suicide. In fact, information can circulate at any time and can reach anyone and turn into obsessive mechanisms, where that precise idea insinuates itself and affects every behaviour of everyday life.

Only briefly, I like to mention about narcissism where the photos are always beautiful and the network accustoms us to the transformism, a concept that is cleared for everyone. This is also true of fast culture, the one where young people try to have everything immediately, a dynamics that is also valid for learning, relationships and love. Everything is precocious.

And then, the *fourth* root, the presence in social media. I have extrapolated from my daughter's cell phone a terrible application where the kids tell each other, in anonymity, all that they think of others. It is a recall of the theme of judgment: there are insults, offenses on the aesthetic and relational aspect. There are also surveys about beauty inside the school, real challenges that are not without comments, where the one who is not voted can live the drama of feeling ugly. We realize that there is also the topic of distortion of judgment, because if one is inside a forum and everyone says a certain thing about politics, religion... the individual will avoid saying what he thinks. It is a true distortion of judgment, up to the distortion of the personality. Men of entertainment or sports can influence young people.... In reality, it is a self-referential community because there is only one community leader and not an expert who provides advice.

Neurobiologists tell us that the brain of digital natives is in transformation and the pre-frontal part seems to be undergoing modifications, undermining the area of language, a transformation that is not of help to the areas of memory and perception, with the consequence that they speak less well about digital immigrants but have a better associative capacity. The challenge is so educational and of learning 2.0. We must reconsider the importance of silence, of waiting, of knowing how to be still, of the ability to narrate that which one is experiencing. Often even those who teach speed up learning and kids do not reflect. We must learn to ask ourselves questions and not just to load young people with responsibilities according to the programs.

«We can have all the means of communication in the world, but nothing, absolutely nothing, replaces the gaze of the human being» *(Paulo Coelho).*

ETHICAL AND ANTHROPOLOGICAL ASPECTS

Paolo Benanti[1]

1. Does digital change communication?

New digital communications are not a «new way» of doing something, but they are for a 'general purpose", that is, they change the «way» of doing things. So it is with electricity, serving for many uses, and so is digital technology, which is changing everything: it dematerializes the content with respect to its support. If paperwork first was inextricably linked to paper support, today a digital communication exists without any place and time, and spreads and multiplies independently from its media. Digital technology enables us to see and hear what is happening in every part of the world. We are no longer related to the paper edition of the newspaper, but in an instant we can browse all newspaper numbers from

[1] Associate professor of Moral Theology at the Pontifical Gregorian University of Rome. Franciscan of the TOR, he acquired his ethico-theological education at the Pontifical Gregorian University and perfected his curriculum at Georgetown University in Washington D.C. (USA). Among the recent publications: *Ti esti? Prima lezione di bioetica,* Cittadella, Assisi, 2016; *La condizione tecno-umana. Domande di senso nell'era della tecnologia,* EDB, Bologna, 2016; *Amerai!,* Cittadella, Assisi, 2014. www.paolobenanti.com.

the first issue to the present and at the same time all the newspapers in each country. Today we are able to see, hear and communicate with a greater radius than we did before. But is this distance ability equal to a better ability to focus on the problems that affect our lives? Studies tell us that the greatest knowledge we have today with digital does not necessarily correspond to a greater awareness of the problems that are near us. In other words: the greatest amount of communication does not necessarily mean its higher quality.

2. Communicating more is to communicate better?

According to some studies, a new communicative quality is emerging, in which the principle of authority is no longer tied to the truth of what is communicated but from the impact that news has on that real or imaginary community to which an individual feels to belong. The most popular word of the year according to the Oxford Dictionary is «post-truth» our fellow citizens today are more likely to believe in ads that fill the network only because they are shared by a large number of users. This great communicative capacity is creating a different quality of communication. It is no longer argumentative but narrative: stories that move the feelings of people who are, in turn, moved more from an emotional tune than from a rational basis. See the American, Spanish, and populist movements that are developing in Europe. When we hear politicians discussing matters like «America first,» «Hope,» «Podemos,» and the like, we do not only hear slogans but the beginning of stories in which people recognize and identify. The post-truth is just that: to say that one thing is true as it emotionally convinces me of its truth more than it suits the facts that really happened.

3. Are we facing a new illiteracy?

These changes in digital communication are producing a sort of new illiteracy. If it was, in the Middle Ages and until so many years ago, the inability to access a content because they did not have the ability to decode it, today we witness a new form of illiteracy: people know how to read, listen to narratives while they are immersed in this infinite stream of news and content, it is difficult to distinguish

what is true of what is false. Illiteracy in the digital age is then the absence of this veritable ability that passes through the consciousness of people. Beyond an era that can be termed post-factual or post-truth, the real emergence of the pervading world of digital is the possibility of opening up to the post-consciousness age, where the individual, by now made so by the absence of real communication with his peers and places to reprocess the message he receives, he loses the ability to judge and truth. And the «like» number or share of a post becomes the only truth criterion. A small ecclesial example: if you see what is said in the social media about Pope Francis, you see that more and more Catholics believe these readings not on the basis of concrete facts but on how many people create a «lipe», i.e., that movement of amplification and resonance that these digital news have. Then talking about communication in the digital age means talking about the human ability to handle a number of information that is not adequate to the flow of information into which it is immersed. Communicating more may not mean to communicate better.

But being subjected to this digital media consumption, which in technical terms is called «media diet», what does it produce? One scholar, Marc Prensky, has studied the media consumption of a young adult born and raised in the digital age. In 5 years he sees half a million spots, exchanges more than 500,000 mails, spending at least 2000 hours in front of a video game console. And only 500 hours will be dedicated to the reading of traditional texts. What Mark Prensky points out from working with these young adults is that the working mechanisms of these people change: multimedia, hypertextuality, the ability to make fast connections within the texts characterize their cognitive model. But the threshold of attention also falls: if a young man is forced to see half a million spots, his brain needs to be accustomed to selecting content in a very short time. A young adult (a so-called «millenial») has the attention threshold of 1.32 seconds, time within which his brain decides whether to follow that content or discard it. Much slower forms of communication are likely to be ineffective toward these generations. The most worrying thing, according to Marc Prensky, is, however, who was born before this generation. Our generation is destined to be a generation of immigrants within this digital context, seeking to connect with new generations and not always having the appropriate communication tools to transfer

their wealth of values and knowledge. The school, and especially the Italian one, has already called Marc Prensky (I refer to the «school group» of one of the major Italian parties, the Democratic Party) because it would help the party itself to elaborate a proposal for reform of school contents in view of this media revolution.

4. Does communication only involve the cognitive and rational part?

The internet and all the great digital world are not just written content, movies or audio that talk about known things. If you try to attend a social network you will find that there are dreams, desires and fears of our contemporaries. In a social network, the term «tagging» is used to say to associate ourselves with a photo, video, and expression. We do not «tag» within sentences with logical and cognitive content, but within videos and photos, that is, symbolic content that narrates a dimension that is more emotional than cognitive. Then digital is also changing the way in which conscious or unconscious are expressed, what are the fears, dreams and ambitions of a whole generation. And since the main mode is narrative, we find a new mythology, that is, the myths that express in a completely mythical language those which are the expectations, dreams and desires of our contemporaries. They need to be evangelized but evangelization must, if they want to be successful, intercept these new languages, and these new ways.

With its «digital sky» - the cloud - digital can record everything and not lose anything. When someone publishes something in these large online containers is like applying a digital tattoo on their skin, which will no longer be erased because it will always be remembered. Think of how urgent it is to train new generations to use a tool that is likely to mark them for a lifetime. So, the fact that a faith or religion is based on forgiveness, this is likely to be misguided in the digital age and to go from forgiveness to forgetting: today, «forgiving» might mean «erasing», or rather «forgetting,» a something that follows us forever. Then understand how the anthropological change occurs also in the very content of the words: in a digital universe forgive means to erase. They are just provocations to show how society is changing as a result of these technologies.

The Big Data World: The Economist a month ago made a cover with a series of high seas drills that extracted oil. Only that there was no

brand of one of the «seven sisters» that produce fuel, but: Google, Amazon, Facebook. And the title was this: Date, the new oil (data is the new oil). What is happening inside the great digital universe is that the data we produce in the digital universe becomes strategic for national security, key to show us and understand our intentions and tools to interact with our guidelines and beliefs. They are so important that Russia, Europe and China have obliged the United States to keep the data of their citizens in the countries where they are produced. With data and related algorithms today, you can make predictions and you can know the behaviors of single individuals, something that was unthinkable before. Then digital and data production and digital consumption also touches on traditional spheres such as those of politics.

5. Is the digital continent a free ground?

The answer is negative. It is not a land where there is no control. The most accurate and recent studies tell us that the internet is not the new America emigrating within it. The Internet looks more like a feudal kingdom, where, if one wants to exist and live, he must first decide which great lord to live and submit, that is to ask for protection. By entrusting all of our data to these great lords (Google, Amazon, Facebook, Microsoft), we get the protection, that is, a safe existence within the internet.

Conclusion

It's interesting to see how the world of work changes as well. To the extent that the data becomes the new resource, a series of jobs are being done «data-gathering». More than anyone speaks of the existence of the proletariat 2.0, people who work at low cost and high exploitation rate, which is the horizon for young people to be screened: web editors and small editing jobs tear the dignity at work we know . But even democracy itself is likely to be touched by digital: the ease of communication between one person and another in this great digital context makes more than anyone talk of a return to that kind of non-participatory democracy (made with the election of people's representatives), but direct. As if any government decision to make it would be enough to make a sort of big referendum online and the

majority of the votes would give rise to a better decision rather than that taken by elected politicians. It's easy to see how this is a mirage: once again replacing the idea of quality and good within a decision (a matter of ethics) an idea of quantity: enough that many people have approved it solution for it to be right.

These are the ethical, political, anthropological and educational challenges that digital confronts us.

Thanks and have good job.

RELIGIOUS ASPECTS

Ivan Maffeis[1]

«Your pages are not a collection of paper. There is a life inside, made of so much reflection, of so much passion, of sustained struggles and contradictions encountered. But above all, so much work». So Pope Francis spoke in the meeting with the Community of Writers and Journalists of La Civiltà Cattolica last February for the journal's number 4000. And so I come among you, aware of the richness of your charisma, content and perspective of which you are carriers, the baggage of human and professional experiences of your publications, of being rooted in the territory, where people live: able to listen to their minds and hearts, to come across their expectations, problems and hopes, to enlighten them by provinding quality information.

Digital technology has quickly set itself in personal and collective life, modifying communication habits and models, our way of

[1] Priest of the Diocese of Trent. Director of the National Office for Social Communications of the Italian Episcopal Conference (IEC) and Undersecretary of the IEC. Consultor of the Communication Secretariat. Among his works: (edited by) *Di terra e di cielo. Manuale di comunicazione per seminaristi e animatori*, Edizioni San Paolo, Cinisello Balsamo, 2017.

being and doing. There are no "means" or "instruments" before our eyes today, but «an existential dimension», «a living environment, a network where people communicate, expanding the boundaries of their own knowledge and relationships» a space social[2].

1. In the sign of convergence

We are daily reached by an incredible amount of information: the world is squandered in front of a large amount of accessible data with great ease. «There is no scope for human experience in which the media have not become a constituent part of interpersonal relations and social, economic, political and religious processes»[3].

Until a recent past, the family, school, parish, the same social communication tools were essential parts of the socialization process of the teenager; they played a role of mediation, which regulated cultural content and ways of fruition. The new environment mirrors, produces and amplifies a series of social processes that reduce the centrality of these institutions. The verticality of the editorial structure is dismantled, according to a disintermediation process that often moves from suspicion and distrust to the institution. A disaffection that does not spare the Church and increases when it is combined with the inconsistency of the faith of the adult.

The horizontal, autonomous and direct access, the functionality and fascination of digital devices, the possibilities to inform, express and share redesign the very meaning of concepts such as "tradition", "experience", "relationship" and "time".

The reasons for access are manifold: «Communicate with your friends, meet new ones, create communities and networks, search for information and news, to share your ideas and opinions»[4]. The digital allows seamless interconnection; it is space that expands proximity with a quick, essential and pervasive language; is a resource that develops a new way of knowing, thinking, expressing, managing relationships.

---

[2] Francis, *To participants in the Plenary Assembly of the Pontifical Council for Social Communications*, 21 September 2013.

[3] Benedict XVI, Message for the 42nd World Communications Day, 2008 - *The Media: At the Crossroads between Self-Promotion and Service. Searching for the Truth in order to Share it with Others*, 24 January 2008.

[4] Benedict XVI, Message for the 43nd World Communications Day, 2009 - *New Technologies, New Relationships. Promoting a Culture of Respect, Dialogue and Friendship,* 24 January 2009.

«In the digital world, transmitting information increasingly means entering them into a social network, where knowledge is shared in personal exchanges»[5]. Thus, a new "agora", a public and open square, emerges, a place to live according to a participatory logic, a "place" in which «new relationships and forms of community can emerge»[6].

A context that – with the freedom of access and expression – promotes participation and interaction and, on the religious level as well, coexistence between different positions[7]. The availability of information, messages and proposals exposes, in fact, the richness of a plurality of perspectives, with the risk of some fragmentation. In turn, a culture of immediacy, marked by the weakness of memory and the lack of sense perspectives, often involves content homologation, uncertainty and disorientation: «For any information I find – writes Kevin Kelly in a Wired editorial – there's someone ready to say the opposite. My way of thinking is fluid as an item of Wikipedia. I exchange opinion more often. My interests are born and die quickly. I'm less interested to the Truth and more and more to the truths».

The new environment is characterized by the protagonism of users who not only choose the navigation route, but become coauthors, putting in the attic the classic distinction between the broadcaster and receiver, between producer and consumer: today «the sender is only partially an "original" with more or less sacral value, while the receiver assumes some functions of autorship or co-authorship and the distribution of media materials that were formerly the source of the broadcasting apparatus»[8]. Today, we consider "normal" and even indispensable these possibilities of social interaction, with their ways of organizing and distributing content. Social platforms are the main channel of impact and visibility for news and comments, extraversions and counter-replicas, with multitudes of people who intervene directly, regardless of particular skills and ethical references. Pictures, videos, audio, charts are easily posted; there is so much sharing, within which noise is not lacking.

---

[5] Benedict XVI, Message for the 45th World Communications Day, 2011, *Truth, Proclamation and Authenticity of Life in the Digital Age,* 24 January 2011.

[6] Benedict XVI, Message for the 47th World Communications Day, 2013, *Social Networks: portals of truth and faith; new spaces for evangelization,* 24 January 2013.

[7] F. Garelli, *Piccoli atei crescono. Davvero una generazione senza Dio?*, Bologna, Il Mulino 2016.

[8] R. Eugeni, *La condizione postmediale. Media, linguaggi e narrazioni*, Editrice La Scuola, Brescia 2015, p. 24.

The same force of content is clearly proportionate to that of relationships. Where the quality of the relationship is in crisis or in any case, the content is of little relevance. «The meaning and effectiveness of different forms of expression seem more determined by their popularity than by their intrinsic importance and validity»[9]; more from adapting the contents to the users' expectations, than by their intrinsic truth. This audience culture, with greater consensus compared to educational authority, moves from an approach not simply intellectual, but empathic and emotional, less formal, more direct and personal.

2. Think back at the time of the Net

If, for the most part, what is described here is "the current communicative context", one understands what it does for the Church. The question intersects more levels, from the "instrumental" to the more closely cultural and ecclesiological nature.

The first aspect – "instrumental" – is the one that directly involves all of our editorial structures and activities and is committed to promoting an integrated editorial project. In this respect, I limit myself to mentioning the beginning of the Apostolic Letter with which Pope Francis has set up the Secretariat for Communication: «The current communicative context, characterized by the presence and development of digital media, convergence and interactivity, requires a rethinking of the Holy See's information system and commits to a reorganization that, while appreciating what history has developed within the Apostolic See's communication, is proceeding decisively towards unified and unitary management»[10].

The path demands not to go backward, but to make our «heritage of precious experiences» a «push for the future», capable of «providing strength and courage for the continuation of the journey»; above all, it demands «the willingness to harmonize with a new productive and distributive design»[11]. The ability to combine investment and sustainability is, in turn, an indispensable condition for securing

[9] Benedict XVI, *Social Networks,* cit.
[10] Francis, *Apostolic Letter issued 'Motu Proprio',* 27 June 2015.
[11] Cfr. Francis, *To participants in the Plenary Assembly of the Pontifical Council for Social Communications,* cit.

the Church the availability of tools to carry out its mission, avoiding being afloat or insignificant[12].

On a broader scale, digital culture leads us to rethink pastoral practice, our linguistic register and the same role as "recipients", which – as we have seen – today consider their "right" to participate as "natural". The Network takes a public voice that feeds dialogue and confrontation, without fear of expressing different feelings and positions. What does this say to our being a Church, to our way of interpreting and positioning ourselves? How can faith set itself in a fruitful way in this context? What interaction can be pursued between Christian thought and digital culture?[13].

Responses to these issues are still at an embryonic level, but it is felt that «a careful understanding of the digital environment is a prerequisite for a significant presence within it»[14].

3. The horizon of the mission

The starting point remains a minimum of knowledge and abilities of the communicative and relational dynamics of adolescents. Here the Pope's approach to the forthcoming Synod is significant, with the focus on direct involvement of young people, engaging in listening to them and making them feel at the process. Going to meet them also means considering new ways of communication as «an indispensable tool» for the proclamation of the Gospel: «their recent and pervasive diffusion and their remarkable influence make it increasingly important and useful for use in the priestly ministry»[15].

The Magisterium shows how today the Network can be the only – or, in any case, the first – "place" to come across in the Christian proposal: «The believers, in fact, warn more and more that if Good News is not made known even in the digital environment, it may be absent in the experience of many people for whom this existential space is important»[16]. Hence, the invitation not to «neglect to pay

[12] Cfr. Consiglio Episcopale Permanente CEI, *Comunicato finale*, 23 marzo 2017.
[13] Cfr. A. Spadaro, *Cyberteologia. Pensare il Cristianesimo al tempo della Rete*, Vita e Pensiero, Milano 2012.
[14] Benedict XVI, *Social Networks,* cit.
[15] Benedict XVI, Message for the 44th World Communications Day, 2010, *The Priest and Pastoral Ministry in a Digital World: New Media at the Service of the Word*, 24 January 2010.
[16] Benedict XVI, *Social Networks,* cit.

special attention to one who is in the condition of searching», as well as to «also consider those who do not believe, are disheartened and have in their heart desires of the absolute and truth that is not fleeting». Hence also the retrieval of the image of the "courtyard of the Gentiles" to describe the Network as «a space even to those for whom God is still a stranger»[17]. From here, finally, is the need to «study new criteria and methods to communicate the Gospel of Mercy to all people in the heart of the various cultures, through the media that the new digital cultural context provides to our contemporaries»[18].

To make a difference – and it is an integral part of the educational process – is the ability to propose a thread for reconstructing a context and interpreting reality; a reality that, in itself, does not have a unique meaning. Everything depends on the aspect it is caught, of the "glasses" one choose to look at it; by changing lenses, even reality looks different»[19].

If not everything can be resolved on the Net, it is equally true that «many people are discovering, thanks to a contact initially on-line, the importance of direct meeting, community experiences or even pilgrimage, always important elements in the journey of faith»[20]. As the Directory of Social Communications points out in the mission of the Church, "it is not simply about updating or adapting; it is necessary to wonder how the Gospel proclamation has to be remodeled and how to start a dialogue with social media means and not just through of them, in the awareness that they are interlocutors with whom it is necessary to confront"[21].

To bring the Gospel to the Greek-Roman world, the Apostles learned to «give a careful understanding of the culture and customs of those pagan peoples in an attempt to touch their minds and hearts»; Now it is also possible to present in the new context the wisdom of Christian experience as a response to the expectations of the human heart[22].

---

[17] Benedict XVI, *The Priest and Pastoral Ministry in a Digital World,* cit.
[18] Francis, *To participants in the Plenary Assembly of the Pontifical Council for Social Communications,* cit.
[19] Francesco, *"Non temere, perché io sono con te"*, cit. Cfr. P.C. Rivoltella (a cura di), *Papa Francesco. Comunicare speranza e fiducia nel nostro tempo*, Editrice La Scuola, Brescia 2017.
[20] Benedict XVI, *Social Networks,* cit.
[21] CEI, *Comunicazione e missione. Direttorio sulle comunicazioni sociali nella missione della Chiesa*, Lev 2014, 13.
[22] Benedict XVI, *New Technologies, New Relationships,* cit.

For believers it becomes decisive to live the Network with the attention to «keep alive the eternal questions of man, who testify to his desire for transcendence and nostalgia for authentic forms of life»[23]. It requires a presence able to qualify for its identity: «In a context marked by a crisis that is both cultural and spiritual», wrote Father Antonio Rizzolo in the first editorial of Credere, «the newspaper is a reference point, provided it is clear to its Christian identity and know, then, to build a bond with its readers, with a simple language and a fresh and modern style». It is this identity – this editorial line – that allows you to come into contact with the message of the Gospel[24], even when dealing with the most diverse topics, and that allows observing: «It is necessary to stay within the contemporaneity, but going beyond, with a careful work of discernment on the part of the ecclesial community»[25].

To make it reliable is the personal involvement, because «in these spaces, not only ideas and information are shared, but ultimately they communicate themselves»[26].

On the other hand, «media neutrality is only apparent: only the one who communicates by putting himself into play can represent a point of reference»[27]. It is not just about «putting explicitly religious content on the platforms of the various media, but also to consistently testify in their own digital profile and in the manner of communicating, choices, preferences, judgments that are deeply consistent with the Gospel, even when it is not explicitly spoken of»[28].

Witnessing remains the educating figure in an exemplary manner, the experiential content of a proposal that introduces Christian life:

> «From the priests is asked the capacity to be present in the digital world in constant fidelity to the Gospel message to exercise their role as community animators are increasingly being expressed through the many "voices" emanating from the digital world, and announcing the Gospel using, alongside the traditional tools, the contribution of that new generation of audiovisuals (photos, videos, animations, blogs, websites), which represent

[23] Benedict XVI, *Truth, Proclamation and Authenticity of Life in the Digital Age,* cit.
[24] Cfr. Francis, *Communication at the service of an authentic culture of encounter,* cit.
[25] CEI, *Comunicazione e missione,* cit., 3.
[26] Benedict XVI, *Social Networks*, cit.
[27] Francis, *Communication at the service of an authentic culture of encounter,* cit.
[28] Benedict XVI, *Truth, Proclamation and Authenticity of Life in the Digital Age,* cit.

> unprecedented opportunities for dialogue and useful means also for evangelization and catechesis»[29].

With all this, it will not simply replace the educator-witness with the referral to the contents of the Network. As Cardinal Martini had already observed almost thirty years ago, writing to an imaginary catechist:

> «You have repeatedly asked your priest to provide you with a suitable recorded movie to introduce the discussion. You have noticed how the image captures the attention of the boys and how incisive the message of some scenes. [...] But it seems to me a little naive to think that I have solved the problem of proclaiming the Gospel simply because it has found a tool that ensures the attention of the interlocutors. Nothing in fact can replace personal testimony and nothing can exonerate from the conversion path that everyone has to go through. The message of the Gospel is not a lesson to learn or a spectacle to see but the invitation and grace to live according to the Spirit of Jesus»[30].

With this perspective, it will also be easier to value the deliveries of reflection coming from the Net and passing through a communication that enhances the narrative style in its ability to question the experience; communication taking care of relationships, rediscovering the logic of the gift, service for a culture of the encounter.

[29] Benedict XVI, *The Priest and Pastoral Ministry in a Digital World,* cit.
[30] *C. M. Martini, Lettera a un catechista intelligente, in Id., Parliamo di televisione in famiglia, Centro Ambrosiano, Milano 1991, 19-22: 20.*

COMMUNICATION MODELS FOR THE CHURCH IN TODAY´S WORLD

Dario Edoardo Viganò*

* Prefect of the Secretariat for Communication of the Holy See, former Director of the Vatican Television Centre. Full Professor of Communication Theology, he is a cinema professor at the LUISS "Guido Carli" Business School. Among his latest publications: *Connessi e solitari. Di cosa ci priva la vita online,* EDB, Bologna, 2017; *Fratelli e sorelle, buonasera. Papa Francesco e la comunicazione,* Carocci editore, Roma, 2016; *Il brusio del pettegolo. Forme del discredito nella società e nella Chiesa,* EDB, Bologna, 2016.

1. An expanded use of social media

One hundred thirty-nine minutes a day is the median time spent daily in front of social network. Constantly online we spend more time looking at the smartphone or at the pc rather than engaging in sports, or in a good chat with friends. It can appear exaggerated, but surveys and statistics talk in a clear and unequivocable way. It is enough to leaf through Digital in 2017[1], the annual report on the use of the web and of the social network in the world. Hence it comes out evident, from the beginning, that the commitment is to be directed «to recover the conversation face to face, to find again an attentive and live dialog with the other"[2].

Moreover, if we think that *Facebook*, *WhatsApp*, *Messenger*, *Instagram*, *Pinterest* are territory frequented exclusively by *teenagers*, we commit a gross mistake. On average, from the twenties to the fiftyish years, the use of the socials is almost equal in percentage. This means that

[1] https://wearesocial.com/it/blog/2017/01/digital-in-2017-in-italia-e-nel-mondo.
[2] D. E. VIGANÒ, Connected and solitary. What life online deprives us of, EDB 2017, p. 35.

Facebook, to give an example, does not have a *target* which includes a precise age category – we register tendentially various motivations of use – but remaining ever longer *online* is a reality which involves a number of persons well beyond our previsions. More than a billion of subjects in the world use *Facebook* and it is recorded that the use of mass inevitably leads to populate the noticeboards of the users with a quantity of news of uncertain utility and, sometimes marked by ambiguous contours. People, however, continue to use it, even if prevalently in a passive way, staying at the window as if they were watching some news at the TV. More recently we are recording a phenomenon in expansion denominated "click-baiting", or the sharing of news, taken from "friends", most of the times without controlling their veridicity, but only because we consider them interesting for us and for the others. In this way, from "social" we transform ourselves into "media", that is, as repeaters of news, participating in a sort of mass ritual which in time can become troublesome if not unpleasant. We are talking about *Facebook* but, even if with various nuances, the situation does not change much in other socials. Everywhere there appears the mania to say or show something to stupefy, or simply to see what happens around the world. In this connection Lydia Smears, an English journalist, has published on the "The Guardian" of 14 March 2017 an article with a highly significant title: «I have cancelled my *social media app*, because they have made me an idiot". It is certainly a provocation, but at the same time it makes us reflect on the possibilities and the risks connected with the excessive use of these means. On this we can make an immediate verification if we pause "for example, on the being rooted of the smartphone in our existence, present day *passe-partout* for social, family and professional relations. Of course, we cannot neglect how the cellulars also affect negatively our conversation and interaction»[3].

Barely 25 years have passed since the *World Wide Web* has been made accessible to all, and yet it has already entered to become part of our life in a stable manner, so much so that as we read in *Digital in 2017*[4], more than half of the world population uses one *smartphone*; almost two thirds of the world population possesses a cellular phone;

[3] D. E. VIGANÒ, Connected and solitary. What life online deprives us of, EDB 2017, p. 31.
[4] https://wearesocial.com/it/blog/2017/01/digital-in-2017-in-italia-e-nel-mondo.

more than half of the internet traffic is generated by telephones; more than half of the connections by mobile phone takes place on wide band; more than one person over five of the world population has made at least an acquisition *online* in the last thirty days. In the face of these data, we cannot think of remaining only as spectators of a revolution which changes the mind, the heart and the life of persons, without asking ourselves how to come in contact with the interlocutors of the net.

This type of communicative and informative approach generates dynamics, in the media and in the digital world, which become pervasive, at the expense of the search of spaces, of wisdom in everyday living, of the fatigue in thinking and arguing, of the building up of lasting relations. These possible drifts, however, must not discourage us from running also the risk of entering the plazas and of mixing ourselves in the dispersive hum of these new ways of creating community[5]. We cannot therefore live on illusions. The digital media are available, the internet exists and swiftly transforms itself, adapting itself to the changeable needs of the persons on the planetary level. Thus, the net changes our societies, and we cannot fool ourselves that it does not modify the Church, and even our way of thinking and living in the Christian community. It is a matter of understanding and educating our young people on the fact that «we cannot make ourselves be seduced by the idea about a life in solitude, about being able to live without the *other*. It is a false myth with disastrous consequences. As Pope Francis reminds us, the value of friendship is basic in the existence of man»[6].

2. "The Beta Version"

In this prospect, therefore, we can think that the communication today is always in "Beta version": that is, in a situation where there is no more a structure starting from which is taken a communications model, according to the deductive method. Thus, the moment of verification and of confrontation within the team is the one paradoxically more important to understand how to move and

[5] Deepen these aspects: FRANCIS, Encyclical Letter *Laudato si'*, 24 May 2015, n. 47.
[6] D. E. VIGANÒ, Connected and solitary. What life online deprives us of, EDB 2017, pp. 36-37.

redefine the communications flow. It is a communication that does not head towards a uniformity, but rather goes towards a more systematic and convergent horizon, if we can say thus. There will be no more segments of autonomy – one who takes care of the spoken word, one of the images, one of the internet, etc. – but there will be parts of responsible sharing. However, in the horizon of this *new deal* of information there arises some question about our knowing how to navigate on the wave of the internet, also because the net carries at the surface immediately competences and gaps, worths and defects: either we know the rules or not, either we are credible or not, either we answer the expectations of the persons or we enclose ourselves in our world, either we are connected with the world of today or we are relegated in a sort of media Jurassic Park, either we know the mechanisms, the digital languages or we don't kmow them and, therefore, we cannot communicate. If we want to be missionaries in this world, complex and wonderful, it is necessary to know its culture and languages which are in continuous, rapid and constant evolution. In this prospect we can interpret the fact that the not native digitals, we ourselves for example, have the custom of considering as approximative a communication, an information which presents itself as brief, instantaneous, based also on the emotions. For our partial justification, we can adduce the fact that we come from generations in which are favored written texts, fruit of long elaborations (we think only of the manuals of theology and of the theses which we have written or read). However, it has not always been this way. In fact, we think about the concise and direct proclamation of the *kerygma* in the *Acts of the Apostles* (Acts 2, 14-41), or about the various languages used by the Church throughout the centuries: the icons, the frescoes and the mosaics, the glass windows and the sculptures of our churches and of our cathedrals. Codexes which have succeeded in touching the cords of the emotions through chants and music, showing the possibility of testifying to the one faith by various ways and through different languages, showing great ability of adapting to the forms of communication understandable to the generations and to the cultures they encountered.

The communicative horizon, therefore, presents to us the need to become "digital pastors", by means of the internet, the socials, the smartphones and all the Apps which the new technologies put

at our disposal. At the same time we take into account that in order to announce the Gospel, it is not enough to be experts in the new technologies and in digital communication. Even if this is undeniably important. To evangelize requires, first of all, the capacity to meet the men and women of our time, with their wounds and their anxieties, their doubts and the fears they bear in their hearts to seek to offer them encounter with the God of hope who tears down the wall of indifference and offers a motive of life, a motive of hope. In these relational dynamics the web is not sufficient and not even the social media. It is not my intention now to affirm that the presence of the Church in the digital world is useless. In reality, it seems important to me to affirm that «the prospect, therefore, from which to depart is that which valorizes the primarily anthropological aspect and only at the second stroke the technological one. We are called, that is, to reflect on the humanity in media and how it may be able to express itself in full humanity. The value of that approach is "in the possibility of detaching the competences from referring to technology and to center them on the subjects", to lead the person "to a gradual realization of his superior qualities, adopting refined existential habits like the art of giving, the taste for liberty and the intelligence of wisdom"»[7]. It is to look at the net for what it is, and not the cure-all for every problem, the solution for pastoral effectiveness in the third millennium. We have at our disposition some instruments, which before we did not have, to be present in an environment of socialization which for many, especially the young, is almost exclusive. To be there allows us to relaunch the questions of sense, to sow questions on the high themes of human existence, life and death, sorrow and happiness, failure and rebirth, indicating the answer in the person of the Son of God[8]. In fact, in our mission, above all in yours as editors, we experience every day a diffused pluralism (sometimes with theological features), in which the access to the internet allows to an elevated number of persons to see everything and to freely express an opinion about very many aspects of social living, convinced that the vision of the world, of life and death, testified by the Church, is one among the many that can be found in the big market of the net. These are data of which we cannot ignore

[7] D. E. VIGANÒ, Connected and solitary. What life online deprives us of, EDB 2017, pp. 9-10.
[8] Cfr. FRANCIS, *Discourse to participants at the Plenary Assembly of the Pontifical Council for the Laity*, 7 December 2013.

the existence, sure to be able to announce the Gospel without taking into consideration that the persons are submerged by an enormous number of prospects on the world and on history. Because of this it is necessary that we put ourselves in listening mode, so as to intercept the modalities through which it is possible to reach the heart of these persons, to sow there the Word and to proclaim the message of the mercy of the Father. Perhaps we still talk too much and we listen little, we don't succeed in shaking off us the cumbersome shell of an overgrown ego to go to places where persons live, to receive their needs, to understand what they are waiting for and what they are hoping for.

3. "Seeing with the heart"

«Do you want to be healed?», Jesus asks the paralytic near the pool of of Bethesda (cfr. Jn 5,6); «What do you want me to do for you?» he asks the blind Bartimaeus (cfr. Lk 18,41). We could even interpret these phrases as "What do you need? What is your deepest desire? Can I give an answer to your expectations?" This premise is to say that a good model of communication starts from hearing the other, as Pope Francis points out to us: «Condition of dialog is the capacity to *hear*, which unfortunately is not very common. To listen to the other requires patience and attention. Only the one who knows how to keep silent, knows how to listen. You cannot listen if you speak: closed mouth. Listen to God, to the brother or sister who needs help, listen to a friend, to a family member. God himself is the most excellent example of listening: every time that we pray, He hears us, without asking for anything and straightaway He precedes us and takes the initiative (cfr. Ap. Exhort. *Evangelii gaudium*, 24) in granting our requests for help. The attitude of listening, of which God is the model, urges us to knock down the walls of misunderstanding, to create bridges of communication, overcoming isolation and closing oneself in one's little world. Somebody said: to make peace, in the world, ears are lacking, people who know how to listen are lacking, and then from there comes dialog"[9]. How many times has Pope Francis reiterated "the pastoral of listening" and the "pastoral of the ear". In light of these words a question comes to me spontaneously: do we perhaps

[9] FRANCIS, Discourse to the Volunteers of "Telefono Amico Italia", 11 March 2017.

talk starting from ourselves, without giving too much attention to that which the persons in effect live? In order to understand persons it is necessary not to be self-referencing, centered in ourselves, but to go meet them. Sometimes I have the impression that even the internet sites of the parishes, visible and can be visited by anybody, are the extensions or the digital replicas of the parish leaflets, of the diocesan bulletins. They are still instruments for internal use, they speak a language understandable only for one who regularly frequents the appointments of the Christian community, but they don't succeed in reaching or fascinating those who navigate the net, believers or not. We still have not adopted the strategy of "user first", that is, we are not still entirely capable of putting in first place the addressees of our message. We talk about and give information which we ourselves have chosen, but we don't try to intercept the expectations of the potential interlocutors in the net starting from their perspective, exerting ourselves to learn and speak their language. In this sense, I feel like affirming that the means need to be supported by a busy, welcoming and inclusive community in which unity and charity are lived. I refer to a community which not only stays at the window looking at the world as it passes by the street, but opens its door and goes out, immerges itself in the frenetic rhythms of life, listens to and participates in the common feeling of the persons it meets. Thus, the Church "going out" is the community of missionary disciples who take the initiative, who involve themselves, who accompany, who bear fruit and celebrate. "Primerear – take the initiative": please excuse me for this neologism. The evangelizing community experiences that the Lord has taken the initiative, has preceded her in love (cfr. 1 Jn 4,10), and because of this she knows how to make the first step, knows how to take the initiative without fear, to meet, to look for the faraway and to arrive at the crossways of the roads to invite the excluded»[10].

Instinctively, when we bring the digital media to the faith, some doubt arises in us, as if the two realities were incompatible, in any case too diverse to be even only connected. In truth, today it is necessary that our missionary efforts take into account the net, the social media and their opportunities to put in contact with Jesus Christ and with the living Church. In entering these new "markets" of post-

[10] *Evangelii Gaudium*, n. 24.

modernity, sometimes complex and of not immediate solution, we can intercept the questions which come out from the cultural changes, shake in a sensible way the brackets which are younger and, perhaps, less equipped to ascend these hairpins of history[11].

The questions, in this new communicative adventure, arise spontaneously and they sound more or less thus: but not all of us are capable; we don't have time; we don't succeed in entering the mechanisms of a communication which is far from our usual parameters; we are not competitive. It is not necessary that everybody does everything. The far-sightedness of the one responsible is measured also by his ability to find collaborators who know how to construct the communicative "places" and the modalities to evangelize the "gentiles" of our time. To this end interior formation and professional formation become fundamental, to have persons motivated by faith and by their personal encounter with Jesus. Thus, they will not fear the risks, will not be afraid to dirty their hands or to commit a mistake, to go ahead even in the midst of difficulties. Formation allows opening for persons a vision of the future, bringing them out of the boredom of a narrow coastal navigation and of the "it has always been done this way". Formation expands the experience of life and infuses the courage to dream. «And I have said it to the young: we need lay people with the taste for experience in life, who dare to dream»[12].

4. «Woe to me if I don't preach the Gospel» (1Cor 9,16)

In the supermarket of the offerings and of opportunities proposed by the net, the entrance of the Christians should be distinguished by a "*what*" which denotes absolute originality and immediately sends again *Beyond* and *Other*. I do not refer to *gadget*, or the promotion of particular products, but at the capacity to shake the consciences, to awaken the minds, to lay down questions which arouse the attention even of one who normally frequents the plaza of the city and not the church. The attention, for example, to the problems which touch the flesh of the persons, their life and that of the families induces to

[11] Cfr. BENEDICT XVI, Message for the XLIV World Day of Social Communications.
[12] FRANCIS, Discourse to the participants of the Plenary Assembly of the Pontifical Council of the Laity, 17 June 2016.

reflection, ignites a hope. Moreover, it is basic to be aware that we cannot reach everyone at the same time. There is a communicative graduality that is made up of little steps, measured on persons, situations, environments, problems which we want to face with greater urgency. Giving oneself some priorities, even in proposing in the net, is a sign of knowledge of the persons who we address and of the means that we use. The contents, the tones of the discourse, the addressees, we can never neglect them. The digital communities, social, are not monolithic, rather, they are characterized by an accentuated fluidity, present various sensibilities in the face of languages and images. These are very important elements to bear in mind in an instinctive communication like the digital one, pedagogically fundamental above all for the young, for the purpose of toning down the violence of language and the temptations towards cyberbullism.

This closeness of the Church to the new technologies is today fundamental. The net cannot be integral part of a process of relation among peoples. Not communication of mass but of people. We cannot stop here, however, because the quality of relations becomes complete when we see each other *vis-à-vis*. I do not believe, for example, that you can arrive at cyber parish. The experience of being Church is the experience of gathering together around the Eucharist and evangelization itself takes place thanks to the testimony, the fascination of life. Otherwise, why make oneself a Christian? Because one sees a Catholic *emoticon*? The contagion of the faith does not happen anymore in the traditional forms, of course, but in any case among concrete persons. However, let us not forget that in *You Tube*, *My Space*, *Facebook*, *Instagram*, etc. the concept of intimacy, truth, identity, time and space, the rapport with culture and with one's roots, changes. Therefore, we cannot come out absent from these places where being played out is a good part of the future of the persons entrusted to our pastoral care, above all the young generations.

In connection with the young people, I hear it repeated, at intervals of time more or less regular, that they have gone away from the Church. The question that I ask myself is: are the young people the ones who have gone way, or are we the ones who cannot anymore follow them, go with their steps, frequent the places where they meet, communicate and dialog? Their language (above all the digital one)

is particular – when it does not border the excessive – sometimes you find it hard to understand it, but how much and what do we do to reach them? If we succeed in coming in contact with hem, in establishing a relation, they receive even binding words, they don't show themselves indifferent if invited to make brave and daring choices, they don't step back if they are involved in initiatives that touch them in the heart, make them feel participants of the change that is happening. Speaking of this, thus wrote Pope Benedict XVI: «Above all the young people are living this change in communication, with all the anxieties, the contradictions and the creativity proper of those who open themselves with enthusiasm and curiosity to the new experiences of life. The ever greater involvement in the digital public arena, the one created by the so-called *social network*, leads to establish new forms of interpersonal relation, influences on the perception of oneself and puts therefore, inevitably, the question not only of the correctness of one's action, but also of the authenticity of one's being. The presence in these virtual spaces can be the sign of an authentic search for personal encounter with the other if one pays attention to avoid its dangers, like taking refuge in a sort of parallel world, or the excessive exposition to the virtual world. In the search for sharing, for "friendships", one finds himself face to face with the challenge to be authentic, faithful to one's self, without surrendering to the illusion of building up artificially one's "public profile"»[13]. To the reflection of Pope Ratzinger – demonstrating how much the Church has at heart this aspect – Pope Francis gives continuity: «Today the *most modern media*, which above all for the younger ones already cannot be renounced, *can either obstruct or help* the communication in the family or among families. They can *obstruct* it if they become a way to draw them away from listening, to isolate them from each other physically, with the saturation of every moment of silence and waiting»[14], forgetting that «silence is an integral part of communication and without it there are no words dense with content"[15]. They can favor it if they help to narrate and to share, to remain in contact with the faraway, to thank and to ask pardon, to always make again possible encounter. By daily rediscovering this vital center which is the encounter, this

[13] BENEDICT XVI, Message for the XLV World Day of Social Communications, 5 June 2011.
[14] FRANCIS, Message for the XLIX World Day of Social Communications, 23 January 2015.
[15] BENEDICT XVI, Message for the XLVI World Day of Social Communications, 20 May 2012.

"living beginning", we shall know how to orient our rapport with the technologies, instead of making ourselves be guided by them. Even in this field, the parents are the first educators. But they are not to be left alone; the Christian community is called to join them so that they may know how to teach their children to live in the communicative environment according to the criteria of the dignity of the human person and of the common good»[16]. Both Pope Benedict and Pope Francis show particular attention and care for the young immersed in the digital world. They do it without allarmisms, indicating the risks, and above all the inedited opportunities that are offered to their educators to meet other young people who do not follow anymore the agenda of the ordinary pastoral.

We are all aware that it's not possible to solve the problems of communication of the Church using simple strategies of diffusion. What is important, in this difficult situation, is to make mature the conviction that the digital world is a reality, towards which we have some responsibilities relating to our mission as announcers of the Gospel. We are not talking about something virtual (maybe similar, for somebody, to inexistent) or simply playful or, straightaway, superfluous, but about a world frequented by billions of persons, above all young people. Can we continue to act as if all this did not exist? Requested of us is a certain effort, but we have understood the importance of transferring ourselves in the virtual culture which offers new possibilities, already widely practiced, of relations and socialization. In fact, we communicate from one part to another of the world through e-mail, we see each other and talk in Skype, we enter in groups of Facebook, of Tweet, of Instagram and similar. This we can do also for the Gospel and with the Gospel. Let us bear in mind that the net is not only structure, it is ambience of interpersonal relations, integrating part of personal and social life. The net is not only something other, external to life; it is condition, a manner of living. Not only one uses the net, but one lives in the net, and we are called to live there as "salt and leaven of the earth", as "witnesses" and as "missionaries" of the new life in Christ.

[16] FRANCIS, Message in the XLIX World Day of Social Communications, 23 January 2015.

By mission and by vocation, we are immersed and in dialog with the contemporary world which presents itself with this new mode of being and of communicating. Discovering ourselves as "digital illiterates" or even only as "digital immigrants", who stammer some indispensable word, can provoke unease, anxiety, sense of being foreign, discouragement, but from a different perspective, it can activate curiosity and desire to learn. Let us allow ourselves, therefore, to be seized by interest and by passion for a new world to which we want to announce Jesus Christ and his Gospel.

5. To share and to dialog

The suggestions that follow come from experience and from the study of communication, now in the digital era, and from a privileged field of work which the Holy Father has entrusted to me. They have origin above all from the desire to continue together, even in the 2.0 world, to announce the salvation which Jesus has come to give us. The means which we choose to use have this one objective: to narrate the wonders of the merciful love of God from generation to generation, today even to the generation of the native digitals, of the millennials. They come from the experience and from the reflections which I gather in the many precious encounters which I have at the Dicastery – think of the meeting with the Bishops of the whole world, during their "ad limina" visits – and during the conversations with the Episcopal Conferences in their nations (recently I have been in Romania), of the Encounters with the communicators, and in the most various communicative contexts. They are appointments with persons who always enrich me and help me to listen to all those who, with good will, try to spread hope in the noise of communication.

Those that I offer are some hints in scattered order, which, we shall be able to freely reprise during the debate. Let us therefore look together for some traces of travel to discover the communicative modalities for the purpose of being missionaries in the digital world, pushed by the words of Jesus: «Go therefore and make disciples of all peoples, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commnded you. And behold, I am with you all days, until the end of the world» (*Mt* 28, 19-20). As I speak to you, I carry in my heart the pastoral

passion directed above all to the young, assiduous frequenters of the digital world, but also more needful of care and tenderness, of mercy and of patience. Here I remember only that the next Synod of Bishops will be on «The young, faith and vocational discernment". In the preparatory Document, in the part dedicated to the digital media, we find written: "For the reasons already recorded, meriting a particular mention is the world of *new media*, which above all for the young generations has become truly a place of life; it offers so many inedited opportunities, above all for what concerns the access to information and the building up of ties in distance, but it presents also risks (for example, cyberbullism, games of chance, pornography, the traps of the *chat rooms*, ideological manipulation, etc.). Also with many differences among the various regions, the Christian community is still building up its own existence in this new areopagus, where the young have certainly something to teach it» (III/3).

Helping us to start off this phase of my proposal, to which will follow the debate, is a phrase loaded with communicative passion by Card. Martini: "Born here is the anguished question: how to find in the Babel of today a true and authentic communication, in which the words, the gestures, the signs run along right roads, are gathered and understood, receive resonance and sympathy? Is it possible for people to meet in this Babel, to insert even in a confused civilization places and manners of authentic encounter? is it possible to communicate today in the family, in society, in the Church, in interpersonal rapport? how can one be present in the world of mass media without being overwhelmed by rivers of words and by a sea of images? how can one educate himself to communicate authentically even in a civilization of mass and of mass communication?»[17]. They are questions that go back to 1990 (27 years ago) and yet they maintain an unchanged freshness and actuality.

Be beneficiaries of digital communication. In this context of digital culture, the technology is an important thing but it is not either the first or the most important. Because the approach to communication for the men and women of the Church cannot be a technocratic – technocentric – approach, but still another time, anthropological: hence it's the heart of man and the heart of the woman which must be filled with the balsam of the grace and mercy of God, so that even

[17] C.M. MARTINI, Effatà – Apriti, Pastoral letter 19910/1991, ITL, *www.chiesadimilano.it,* p. 2.

in the net the persons – the communities that meet in the net – may notice part of that fascination which the Gospel carries.

An anthropocentric communication. Man, as saint John Paul II reminded, is the first and fundamental way of the Church. The concrete man, with his liberty, conscience, intelligence, culture. The men of today also live in the digital world together with men and women of every latitude, culture and language. Therefore the Church cannot evade, cannot flee from the world where the persons live to whom to announce the Gospel. The sins, in fact, are also those of omission, of not doing what instead we should do. This is the reason for which to be present. But with some conditions: First of all not to tone down the message of Christ through the use of seductive rhetorics to win over more followers. We know that the Gospel pretends a taking of position in the real life as in the digital one. Moreover, to be present on the social nets asks for competence regarding the specific language: nobody can have the presumption that the role gives competence, but all of us must undertake the road of learning together. Moreover, one must not be afraid because, as Pope Francis says, better a Church involved in an accident than fossilized and closed in the sacristy.

An anthropological shift. The reform (conversion) inside which the Church is always called to live, is a reform which has always a center: man, the heart of man, who knows how to receive the fullness of the grace of God. Because when man is touched by grace, he knows how to be a fascinating witness of the Gospel. Even in the net we can see God if we live him; and, thus, we succeed in making him be seen even in the most dramatic and tragic turns of history, making to flash in one who navigates the conviction that even the sequences of life streaked with sorrow can offer to love original journeys of hope and proximity. So, let us live in the Net, but in a human and sustainable way. Let us create in our conversations in the web or mobile a 'green zone' which allows listening, dialog and confrontation. It is the true challenge of the 2.0 communication. If in fact it is beautiful to post a smiling face on the socials, woe however to forget the importance of the real face, because "only a face can see a tear on another face". A very brief parenthesis to emphasize the importance of a personal and responsible communication even in the epoch of the Big Data[18].

[18] About this see more expansively: D. E. VIGANÒ, Connected and solitary. What life online deprives us of, EDB 2017.

It is fundamental to maintain one's identity. We communicate what we are. We can therefore be great beneficiaries and experts in virtual communication, but to transmit our mediocrity and meanness or our honesty and the beauty of life, as Pope Francis reminds us: «It is not technology which determines if the communication is authentic or not, but the heart of man and his capacity to use well the means at his disposal»[19]. The fascination even virtual of our proposals (*client appeal*) is in the testimony to follow Christ closer and to serve the little ones, the poor, the people of God through works of charity and mercy. Only if the testimony of life is authentic, the communication through media can arouse fascination towards the Lord (evangelization).

Digital – virtual – real. The social nets (social network) have made possible open interactivity, at the same time or from distant places. In the internet we can go where we want and with whom we want. One does not have to ask permission or to give notice. There is no intermediation. In the world of the digital media we are not less responsible, in good or in bad, of our actions which have the weight of reality and not even are they eliminable by switching off the screen or interrupting the connection. We know well that in the virtual our intelligence is involved will and, therefore, the actions and the virtual relations are humanly and morally relevant. This is a fundamental aspect for the young people in the education in the digital media and in their use.

A research going uphill. The truth, as it happens in the episode of the grain and the darnel (cfr. *Mt* 13,24–31) is found in the midst of chatter, in half truths, in lies. For this reason decisive is the professionalism and correctness of the communicator, who cannot reduce himself to be the cause of resonance of the public opinion (they are the sins of the courtesans) to the sole end of arousing scandal and acquiring easy approvals. Instead, understanding the complexity of the reality requires an effort of interpretation which cannot be limited to the extemporaneousness of the facts, but must know how to read the flowing by of the time to pick the deep sense of things. Information, therefore, needs the effort of verification, otherwise we remain on the surface, with the risk of errors of evaluation or, straightaway, of false news (*fake news*) received as true. In connection with *fake-news* it seems

[19] FRANCIS, Message for the World Day of Social Communications.

interesting to me at least to signal a study realized by the BBC, of which has written *Repubblica.it.* on 22 September 2017, pointing out that 8 persons out of 10 in the Countries involved in the 18 Countries involved in the investigation, fear the *fake news*. The major part is however reluctant to the idea of a regulation of the internet on the part of the governments. The data of the society *Globescan* which has conducted the investigation on a sampling of 16 thousand adults between January and April indicate that only in two Countries, China and Great Britain, the major part of the interviewees – respectively the 67% and the 53% - favors a greater government regulation of the internet. Those most contrary are Greeks (84%) and Nigerians (82%). Those most worried of *fake news* are instead the Brazilians (92%). Only in Germany, who has launched an intense struggle against the bufalos online, a limited majority of persons (51%) has said that the theme does not worry them. The results of the survey demonstrate moreover that also growing globally is a certain discomfort in expressing publicly one's opinions online: in the 18 Countries object of the same survey (which sees Italy excluded) also in 2010, 53% does not consider it secure, percentage growing with respect 49% registered 7 years ago. In Europe and North America the discomfort felt is greater[20]. The diffusion of this uneasiness must not surprise us «also because the fake news will become ever more sophisticated and ambiguous". And it will not be possible to defend ourselves only on the basis of the promises of Facebook and Google to implement algorithms capable of contrasting the phenomenon. Human intelligence is of use, not the artificial one, generated by a machine. The fact is that the *fake news* feed on above all on the distraction of the user, who shares everything about his profile often after having read speedily the news, for all we know from the cellular, without giving too much attention to the text. Instead, needed is a critical spirit on the part of the readers: verify the dates and the testimonies; eye on the titles for effect; on the unusual photos; on the page layout; on the wrong fonts. Often these are exactly the signs of false news»[21].

Virtual... not inexistent. Certainly the virtual world is not parallel but it is part of the daily reality. And it will be it ever more. Let us not forget, however, the importance of saying: I am here; that is, the

[20] See: *www.Repubblica.it,* 22 Septembere 2017.
[21] D.E. VIGANÒ, Intervention at Workshop ""Journaism in the time of Fake News. The frontier of the radio" "Fake Radio News", Milan, 28 September 2017.

value of presence, of corporeity, of communication as proximity and encounter. Let us not neglect attention to concrete persons, to their questions, to their need for tenderness, an embrace that has the taste of sharing. Let us learn from papa Francis not to be afraid to involve ourselves in the experienced of persons, in the "flesh" of the women and men we meet.

Editorial mission. The virtual net is a new ambit of life and pastoral, it concerns us. Let us try to see its lights and shadows with lucidity, without letting ourselves be blinded by the one and discouraged by the other. Of course, problems are to be recognized and risks are to be avoided, but let us not be afraid to scatter there the seed of the Word. We have reached, not entirely surprisingly, a proposal of communication the value of which is still built on the availability to personal encounter and to going out of referring to oneself. Two aspects which seem marginal in the actual glittering swarm of *social media*, wherein each one tries with every possible means, to trigger off the greatest propagation of his own content. In effect, if we want to be witnesses, we cannot fail in the commitment to run across the ways of our human ambience (including the fascinating expressways of the net) to meet the persons. The truth of the relation, the longing to look at the face of the persons, to hear the beating of their hearts must not be lacking in the digital world; on the contrary, we strain to make become all of this almost the graphic synthesis of our new mission which Martin Buber summarizes in this way: «Our new authentic mission in this world in which we have been placed cannot be in any case that of turning our backs at the things and at the beings which we meet and which attract our hearts; on the contrary, it is exactly that of entering in contact, through the sanctification of the bond which unites us to them, with that which in them shows itself as beauty, feeling of well-being, enjoyment»[22].

[22] M. BUBER, *Il cammino dell'uomo,* Ed. Qiqajon 1990, pp. 30-31.

THE SAME CONTENT, NEW LANGUAGES

Dario Edoardo Viganò

1. The cultural industry at the time of digital media

It is one of those topics «that are very close to my heart [...] It is a matter of studying criteria and new modalities to communicate the Gospel of mercy to all peoples, in the heart of diverse cultures, through the media that the new digital cultural context provides to our contemporaries»[1]. With these words, Pope Francis inaugurated the first Plenary Assembly of the Secretariat for Communication in the Vatican on 4 May 2017; the opportunity to reiterate the importance of proceeding with the Holy See's Media Reform in progress since 2015, in the light of the profound change in the whole society, with the increasingly widespread and participatory diffusion of digital media, in the light of an industry increasingly fast in the modality of consumption and fluid, liquid — using a term that evokes the theoretical gain of Zygmunt Bauman — in the modality of dissemination.

[1] Pope Francis: address to the participants in the first Plenary Assembly of the Secretariat for Communication, 4 may 2017.

In order to be able to live the change that is taking place in the media world, our social dimension, and therefore to reform seriously the Holy See's communication system, including its historical publishing activity, we must first understand the state and the trend of the cultural industry today. The Reformation, as the Pope reminds us, is not a mere operation of make-up, of superficial change. The Holy Father has not asked us to «"whitewash" the things a little: reform is to give another form to things, to organize them in another way. And it must be done with intelligence, with meekness, but also, — allow me the word — with a bit of 'violence', but good one, of good violence, to reform things».

Looking therefore at the presence and diffusion of the media in the social fabric, it is useful to recall some data. The Censis-Ucsi[2] 2016 Report on communication highlights how in Italy, for example, the role played by audiovisual media is always central, with television having a clear advantage over all others. In fact, television manages to maintain a constant relationship with the population, with 97.5% of Italians. Certainly, novelty in this area is to be taken note of, in the modality of consumption, with the growth of television contents thanks to the Net: the Internet TV (via computer or smart TV) is followed by 24.4% of users. Between 2007 and 2016 there is a growth of 14.4% of spectators. We will come back in the next paragraph to the dynamics of fruition and personalization of content in recent years, thanks to online streaming platforms on demand such as Netflix, Amazon Prime Video, NowTv, Infinity, TimVision, etc.

Always in the context of the trends that characterize the consumption of the cultural industry, it is interesting to photograph the expansion of the videogame market[3]. Video games in Italy are used by half the population over 14 years, or 25 million[4]: ranging from teenagers to adults who fall in the band of 55-year-old after which it drops drastically. Consumption of video games is also perfectly distributed between women and men. The market in Italy is of almost 1 billion euro, while the global market touches figures of 100 billion euro (the most active, China and the United States)[5]. Another

[2] Censis-Ucsi, *13° Report on Communication. I media tra élite e popolo*, Franco Angeli, Milano 2016.
[3] Cfr. D.E. Viganò; R. Semprebene, *Videogame: Una piccola introduzione*, LUISS University Press, Roma 2017.
[4] Dati mercato italiano 2015, fonte Aesvi - Associazione editori sviluppatori videogiochi italiani (www.aesvi.it).
[5] Fonte Neewzoo 2016. Cfr. D.E. Viganò, R. Semprebene, *Videogame*, cit.

important aspect of the sector which is linked to the use practices, is the dematerialization of consumption: the digital software grows strongly (+ 21.6%), which reveals an increasingly recurrent propensity towards the services offered online and, at the same time, a convergence of platforms. So they are changing the mode of consumption of the video game, from group experience via Internet to multi-platform game-sharing activities, just think of a platform like Twitch where each user can share the "one's own game", with the same logic with which on YouTube you share videos and thus become real stars of the web. But this is an X-ray that does not yet fully capture the upheaval of the market triggered by augmented reality, and driven by devices such as Oculus Rift, an immersive mask-screen launched in 2016 that virtually projects the player into the videogame.

But we are not facing just the primacy of the eye, the viewing of audiovisual content between television and cinema — the latter a bit in trouble because the viewing is in theatre, in favour of a migration of the viewer to other windows of consumption — because the radio plays a significant role in the ranking of the most followed media in Italy. The radio, in fact, manages to keep up the pace of TV, actively involving 83.9% of Italians, with a growth through the various devices, or through traditional media (+ 4.8% in 2015-2016) to digital ones (in 2007-2016 smartphone users grew by 13.7% and via computer with the Internet by 6.9%).

Overall, the Internet in our country continues its expansionary trend, in line with the main European countries. In 2016, the network reached 73.7% of Italians, touching virtually all young people under 30, or 95.9% of young users. In the period 2007-2016 Italians who decided to live the Net have increased significantly, from less than half to almost three quarters of the total population, or from 45.3% to 73.7% of total users. A phenomenon that certainly is related also to the spread of smartphones, tablets and the use of social media, with a rate of consumption through the various devices increasingly intense and compulsive. Smartphone users, then, grow with an intensity greater than any other medium and overall involve 64.8% of Italians and 89.4% of young people between 14 and 29 years.

A picture that opens to other considerations, from a sociological point of view, as the American scholar Sherry Turkle attests: «We talk all the time. We send messages, write emails and spend hours chatting. Perhaps we even begin to feel more comfortable in the world of our screens. [...] We do not even have too much difficulty admitting that we prefer to send a text message or an email rather than engage in a face-to-face meeting or a phone call. This new life mediated by technology has ended up getting us into trouble. Among the things we do, the conversation vis-à-vis is the most humane and that makes us more human. [...] In recent times, however, we find a way to avoid conversation, hiding from one another while being constantly connected»[6].

Always on this communication-relational derailment, the journalist Aldo Cazzullo, speaking of the younger generations, underlined: «Look at [...] the digital natives. Observe them, at fast-food, in train, anywhere. They do not play with friends, they do not talk with their parents; they do not raise their heads from the phone, not even to eat. Family life becomes increasingly poor, the degradation of human relationships increasingly evident. What kind of a world will be ours? Of course, we parents are also hyper-connected. As Altan wrote: "It's a record, every phone owns an Italian". But for a child or adolescent the obsession of being always online can become even greater. For it risks becoming accustomed to virtual life, even before starting to experience the real life»[7].

We have all become, borrowing an expression of Jeremy Rifkin[8], subject to the culture of access, as if our existence was linked to the fact of being able to enter the network or not, to enjoy the services we have in it. We live on the net, we not only use the net, and as a result we also communicate and build our vital strategies in the digital world[9].

Turkle always stresses that this tendency to shift the weight of life on to the digital dimension, ending up being held in the grip of

[6] S. Turkle: *Reclaiming Conversation: The Power of Talk in the Digital Age*, Penguin Press, New York 2015.
[7] A. Cazzullo, *Metti via quell cellulare. Un papà. Due figli. Una rivoluzione*, Mondadori, Milano 2017, p. 7.
[8] Cfr. J. Rifkin, *The Age of Access: The New Culture of Hypercapitalism, Where All of Life Is a Paid-For Experience*, J.P. Tarcher-Putnam, New York 2000.
[9] Cfr. D.E. Viganò, *Connessi e solitari. Di cosa ci priva la vita online*, Edizioni Dehoniane Bologna, Bologna, 2017.

multitasking, risks distancing ourselves from relationships, depriving us of affections and proximity. «Always hyper-connected, we imagine ourselves to be more efficient people, but it's a deception. In reality, multitasking deteriorates our performance in everything we do, but gives us the feeling of working in our every business with maximum efficiency all the time. As much as it makes us feel good, it actually makes us less productive. Not to mention the fact that technology is lacking from the point of view of «education in feelings«: if repeated, multitasking is associated with depression, social anxiety and difficulties in interpreting human emotions»[10].

As happens in the history of the media, especially in moments of intense transformation in terms of technological innovation, of the dialectic reconfiguration of the relationship between content producers, distribution systems and audience, there are still different perspectives for analyzing the phenomenon.

In particular, Danah Boyd, in the essay *It's Complicated* (2014), tells how already in 2010, observing a football game, it was possible to detect a significant difference in the use and immersion in the media experience between young people and adults. While the former focused on the match in the field sharing the screen of the mobile with the same age companion sitting next to them, adults were much more focused on their mobile devices, following the live match in a distracted and fragmented manner, but above all without sharing their media experience with others— in other words, isolating themselves from the relational context.

At any rate it is evident that in the face of the evolutionary logic of digital media, the famous dialectic between *apocalyptic* and *integrated* proposals offered by Umberto Eco in an essay that dates back to 1964 reemerges frequently. And it is not by chance the relevance of this has become object of a recent study in 2015, in a volume programmatically titled: *50 years after the apocalyptic and the integrated*[11].

[10] S. Turkle: *Reclaiming Conversation: The Power of Talk in the Digital Age*, op. cit. p.57.
[11] A.M. Lorusso (a cura), *50 anni dopo apocalittici e integrati*, Derive e Approdi, Roma 2015.

In any case, at the heart of a careful reflection on the transformations that affect the media environment there can only be the dimension of the relationship with the other, the theme, always current, of the forms and the intensity that the interpersonal bond assumes.

In recognizing the fruitful role of the media and of communication in general, Pope Francis reminds to maintain always a living and timely link with the "other", to take care of our relationships while maintaining an inclusive and merciful attitude. «Communication, wherever and however it takes place, has opened up broader horizons for many people. This is a gift of God which involves a great responsibility. I like to refer to this power of communication as "closeness". The encounter between communication and mercy will be fruitful to the degree that it generates a closeness which cares, comforts, heals, accompanies and celebrates. In a broken, fragmented and polarized world, to communicate with mercy means to help create a healthy, free and fraternal closeness between the children of God and all our brothers and sisters in the one human family»[12].

Returning to the picture related to the media and cultural diet today, what certainly goes on changing is the relationship with the news-stand, with newspapers and magazines. Again, according to the Censis-Ucsi Report, the number of readers of printed newspapers is decreasing, falling to the threshold of 40.5% of Italians, with a reduction of -26.5% between 2007 and 2016. A decrease in daily information partly balanced by the gradual expansion of online newspapers and magazines. Positive balance instead for weeklies (+ 1.7%) and monthlies (+ 3.9%), data related to the change in the last year of survey. The traditional and digital publishing front, with the diffusion of e-books, will be analyzed in the following pages.

The picture thus far allows us to grasp how the request for content and the use of various devices are high. Italians, in line with the trend of the most industrialized countries, are directed towards a cultural consumption and dynamic consumption, ready to undertake different media paths depending on the occurrences. This aspect recalls the well-known question of the fragmentation of *the audience* and the affirmation of *mobile audience*: in fact, there are no more classical

[12] Pope Francis: Message for the 50th World Communication Day, *Communication and Mercy: A Fruitful Encounter,* 2016.

audiences, that is, rock-like viewers of the individual media, but there are "liquid" spectators, in fact mobile audience, who access to content through different media. You can see, therefore, a movie in the theatre but also through the screen of a smartphone or thanks to the streaming platforms on PCs or tablets. It is the advent of a consumer who loses his classical *habitus* in favor of a greater participation or even a progressive protagonism, entering into a relationship with a communication environment so marked by convergence that it can be described in terms of a *media ecosystem*. We are actually faced with a new *prosumer*.

2. If also the reader becomes a "prosumer"

With a more influential role of the Net and of the *digital media* in our life, the condition of the user, of the consumer of the cultural fair, is already changing, becoming more and more participatory and active. The user becomes a *prosumer*, to borrow an effective expression of Alvin Toffler[13]. Toffler has underlined, already in the 1980s, how the viewer in the society is no longer passive, but is aware of his relationship with the media, with «media products, by participating, sharing and collaborating with authors and other consumers in the creation of content and their declinations in the media system»[14]. This intuition, obviously interpreted within the parameters of today's society, appears to be quite true. Moreover, it clearly outlines the profile of the current user, who inhabits the digital space through the various devices, enters into relationship with cultural products and is encouraged by the same logic of the social web to share always more markedly his creative intervention with his social circle. The prosumer of today, in fact, is ready to confront the contents of the cultural industry and to find the right way to interact with them, changing them when necessary with *remix* or *mash-up*.

The Internet proves to be the main vehicle for audiovisual, textual and videogame content. «Multimedia, intermediality, cross-media, remediation, user-generated content are expressions of increasingly common use that are often used in a casual way to describe the universe

[13] A. Toffler, *La terza ondata*, Sperling & Kupfer, Milano 1987.
[14] P. Peverini, *YouTube e la creatività giovanile. Nuove forme dell'audiovisivo*, Cittadella, Assisi 2012, p. 22.

of digital media, the complex practices of production, distribution and consumption of communication phenomena different for language, format, genres. The current scenario of the media is very complex and dynamic, the transformations that affect the profiles and skills of the subjects involved, in particular of the audience, escape easy descriptions and avoid the ambiguity of keywords that risk losing their grip on communicative phenomena, to withdraw, as worn out slogans, in the face of ongoing changes»[15].

Looking, for example, at the cinema, until a few years ago the spectator was called to devote his attention to the narrative proposed for the entire duration of the screening. Already the world of television seriality has introduced a more fragmented and diluted vision. With the advent of the Internet, with the development of various devices, it has created an atomization of content, a reduction in duration, an extreme multiplication of points of origin and a shared use, which can be modified according to user needs. Think of the impact that streaming platforms like Netflix, Amazon Prima Video, NowTv or Hulu have had on our lifestyles. First of all, the creation of a personalized and flexible programme schedule, with narrations capable of being followed on a PC, tablet or smartphone; moreover, they have introduced immersive vision modes, the possibility of watching complete series without waiting or interrupting: the phenomenon of *binge-watching*. A modality, the latter, which is also pushing the general television broadcasts to offer fictional consumption opportunities in an immersive way on their online portals, to hook young viewers who are more and more fleeing from traditional vision practices. A recent example is the public service platform in Italy, Raiplay.it: some series (for example the recent *Non uccidere 2*) have been previewed on the Net for young lovers of *binge-watching* and only subsequently planned in the traditional way for the general public.

And it is mainly young people who participate in these new forms of consumption and (re) production, take the contents of the cultural industry and open them, remodel them, reassemble them. «With ever-increasing evidence, a new consumer profile [...] that intervenes on the filmic text becomes therefore the protagonist on the web, not only

[15] P. Peverini, *YouTube e la creatività giovanile. Nuove forme dell'audiovisivo,* Cittadella Editrice, Assisi 2012, p. 5.

by actively using critical tools that orientate its reading and feed word of mouth, but by working concretely on the text that it becomes the object of a wide range of manipulations»[16]. The changes taking place are really pervasive and difficult to interpret, particularly as regards the new generations of consumers, to the point that it becomes even difficult to find an agreement on how to name the audiences born after the mid-nineties, defined by some as *post-millennials*, by others *Z generation* or even *I-generation*.

These are young and very young users born in an evolved digital environment, characterized by the pervasiveness of social networks, from apparently "natural" access to web resources, from domination besides of the eye—as we have mentioned — also of tactility and voice in the interaction with increasingly performing devices.

This way of relating to the cultural products of the contemporary society does not concern only the audiovisual sector but also that of publishing. We think above all of the younger generation, the *digital natives*, who read books passing casually from traditional printed materials to e-book readers, tablets, smartphones or phablets. It is very common, then, especially in Anglo-American cultural industry, the interaction of young people with writers through platforms for sharing the creative process of a literary work, the development of stories or their evolutionary steps. As the Report on the State of Publishing in Italy 2016 of the Italian Publishers Association (AIE) points out, «it is no coincidence that the forms of horizontal communication between readers and authors, sought after by the former as well as by the latter, are growing. Literary blogs and participatory communities are growing around the book and the crowds wanting to meet, see, talk and get their copy signed by their favorite author. The authorial narcissism becomes a way to face the reader of the last published book; who, it is not at all said, will read also the next. It is no coincidence that much of the fiction seeks roots in Autofiction, or in novels hybridized with forms of non-fiction writing, up to the boundaries of graphic journalism»[17].

---

[16] P. Peverini, *La manipolazione filmica come consumo creativo. Soggetti, pratiche, testi*, in E. De Blasio, Id. (a cura di), *Open cinema. Scenari di visione cinematografica negli anni '10*, cit., p. 31.

[17] A. Lolli, G. Peresson, *Rapporto sullo stato dell'Editoria in Italia 2016*, Associazione Italiana Editori - Ediser, «Giornale della libreria» 2016, p. 16.

The participative desire is also reflected in the long line of self-publishing. As indicated in the IEA Report, in 2015 about six thousand titles of self-published authors were published in paper format. This is a net growth of + 97.6%, comparing to the figure published in 2010, only 3,038 titles.

3. The publishing market in Italy

With the emergence of an increasingly attentive and expert user, looking for an agile cultural consumption, let's now see how the publishing market reacts in Italy. The Italian Publishers Association in 2016 has drawn a picture of recovery, after years of alarming signs. In fact, after a negative downturn which lasted for four years, the sector recorded a positive figure with a growth of + 0.5% for the overall market in 2015 and a + 0.7% for commercial channels between bookstores, online bookstores and large retailers. A value that rises to + 1.5% if we also consider e-books.

Readership increased with + 1.2% (equal to 283 thousand people), the titles published, that is, + 1.5%. The figure for exports of rights also rose, + 11.7%. The AIE also tells us that in 2015 it is the publishing sector for youngsters that showed a good performance, in terms of titles produced, with + 16.9% and market share with + 7.9%. The publications for young people represent 10.3% of the total published books in 2015.

Furthermore, the e-commerce of physical books has taken a step forward, passing from 5.1% in 2010 to 13.9% in 2015. During the same years the bookstores have recorded a decline, however, slipping from 79% to 72.2%. To comment on this data we can add that, according to the research conducted by Giovanni Peresson for the AIE in 2016, 21% of the population residing in the municipalities with over 10,000 inhabitants does not have a bookstore. So, about 13 million people, not only in the South where bookstores have disappeared, but also in the Northeast where 20.5% of the Municipalities, one in five, do not have a bookstore.

Again, the digital market grows, the e-book in particular with + 21% of the titles produced, with a market value estimated at 51 million euros in 2015, with an increase of 25% compared to 2014. «The book grows both in terms of available titles, and of market share [...],

and of titles sold (downloaded). There are many e-books downloaded and read, but the sales still remain modest [...] Sales which, in any case, do not compensate at all for the losses in the customers of the physical channels. Compared to last year, at last we have given up imagining to be close to the exit from the tunnel, because we actually came out of the tunnel. But we still remain — and we will remain for quite a few years — in a sort of space to go through in which the weakness of growth (that is, the economic possibility of the families for the purchase of goods and services) will constitute the element that characterizes the journey. Added to this is also the need (the obligation) to pursue technological changes in the consumers and in the internationalization»[18].

There is a series of data that encourages the publishing sector as a whole, but without the illusion that the problem is completely overcome. As the AIE points out: «The values and the spaces to be recovered remain enormous, even limiting ourselves to the trade channel only: -17.0% and 246 million euros of turnover less for the sector compared to 2010. The drop in the number of readers (-6.3%) remains an important sign, which shrink the "potential market" of publishers and book centres, making us ask where these 2,397 million readers have migrated. There is also decrease in the economic availability of those who still buy books and read them: between 2010 and 2015, household spending to buy them fell by 13.6%, while the decrease was 5.6% for the total "cultural consumption" (Source: Istat). Shifting towards e-commerce — both for physical and digital books — has been fewer than expected but still in line with all continental European markets (excluding UK) and above all in line with the reading indexes of Italians, where the 3,298 million strong readers (those who read more than 12 books a year) are 5.8% of the population (5.9% in 2014)»[19].

Looking at international markets, Italy has indicatively less readers (42.0%) than Spain (62.2%), France (69.0%) and Germany (68.7%). The gap is even greater in relation to the United States (73.0%), Canada (84.0%), Belgium (86%) and Norway (90.0%). The information indicates a different consumer action in the market: in Norway, for

[18] A. Lolli, G. Peresson, *Rapporto sullo stato dell'Editoria in Italia 2016*, cit., p. 11.
[19] A. Lolli, G. Peresson, *Rapporto sullo stato dell'Editoria in Italia 2016*, cit., p. 11.

example, 80% of the population has bought at least one book, 73% in a bookstore.

Going still to analyze the figures provided by the study of the Italian Publishers Association, however, the reading of paper books grows in Italy (42%, even if in 2010 the figure was 46.8%), a growth that is based on the greatest increase in 'weak' (occasional) readers (+ 2.4% in 2015) in relation to 'strong' (habitual) readers (+ 1.4%, reading a book a month). The picture of the country tells us that women are more attentive to the proposals of the publishing industry, separating themselves from men in a ratio 48.8% against 35%.

With the increase in children's publications, we find an increase in readers among the young population and those attending school: + 0.8% between 2014 and 2015. And if young people are going through a cultural ferment, the managerial class instead appears to be static if not tired. 38.6% of "managers, entrepreneurs and freelancers" stated that in 2015 they still did not read any books (Figures Istat, in 2014 they were 39.1%). Even here, women are in a better position than men: 44.6% of professional men say they do not read compared to 25% of women.

In 2014 e-book readers were 4.7 million (-5.6% on the previous year); 8.2% are book readers and 14.2% Internet users.

«We do not know — as stated in the 2016 Editorial Report — how much of these results is due to replacement processes (the abandonment of the paper book for reading the e-book) or integration — even more probable — among diverse forms reading, depending on the circumstances, on different devices: the book, the e-reader, the tablet, the smartphone. The ways in which we looked at the paper/digital junction, in a few years, have become obsolete and meaningless. Paper and digital have become common and natural elements of the landscape in which the reader / client (increasingly "digital native", or "digital immigrant") moves with increasing abilities and more and more complex strategies; the analogic and the digital are not in contrast, but alternate according to the occasions and goals of the moment. 32% of readers read both printed and e-books; only 3% declare to read books "exclusively" or "mainly" in e-book format»[20].

[20] A. Lolli, G. Peresson, *Rapporto sullo stato dell'Editoria in Italia 2016*, cit., p. 43.

4. The positioning of Catholic publishing

There are some positive variables in the Catholic publishing sector in Italy, as the Seventh Observatory on Catholic publishing organized by the Union of Italian Catholic publishers and booksellers (UELCI) in collaboration with the IEA studies office and the CEC (Consorzio for Cattolic Publishing), presented at the Milan fair last April 2017.

First of all, there is an increase in the demand for religious books: 2,700 million read at least one religious book in 2010, while today the number stands at 5,700 million, practically double. Those who decide to buy a religious text are younger, more attentive and curious towards forms of spirituality; of these, 38% have a degree or diploma, while 28% are professionals and self-employed workers.

Among those who have declared to have read at least one title of religious topic, the figures regarding non-practitioners or non-believers are high and which stand at 37.7%. The practitioners engaged in religious organizations are 27.1%, while the non-committed permanent practitioners make up 15.1%: together they form a basin equal to 42.2%.

Another interesting fact is the decisive entry of lay publishers in the religious sector, with publications related to the most famous personalities of the Church, from Pope Francis to Pope Benedict XVI, through card. Carlo Maria Martini. In 2016, lay publishers published 1,449 religious titles, while the Catholic publishers brought out 4,006 titles. The 5,455 religious titles represent 7.6% of the total production. The religious book market in 2016 was 33.5 million, down -2.9% compared to 2015. The lay publishers are 35.2%, with an increase of +7.1% compared to 2015; publishers of other faiths are also growing, 2.5%, with a +13.6% compared to 2015. Catholic publishers are down to a 7.9% compared to 2015.

If Catholic publishers dominate the market in the sector in 2016 with a percentage of 76.9% of copies on a total of 3.9 million copies sold, with a turnover of 62.3% compared to 33.5 million, lay publishers in the religious field sell fewer copies, 20.7% of the total with a turnover which however accounts for 35.2% of the total. In essence, lay publishers, who sell fewer copies, earn more percentage from the market, applying in general a higher cover price.

The data on the religious publishing sales sectors shows how independent religious bookshops or chains are always relevant; over the years, however, sales have decreased in these outlets, while the online store market has increased, and e-commerce for religious books has grown.

5. On the shelf of tomorrow, between traditional books and e-books

It is therefore quite evident how the publishing is experiencing the same changes as in the audiovisual sector, with extraordinary and interesting opportunities, especially determined by the process of digital convergence and the proliferation of media, but also with evident confusion in the market, where the traditional medium appears to shake in front of the fluid expansion of the digital one.

Let us now try to stretch a bit our gaze on tomorrow, imagining how the reader will move and what the market opportunities will be. Certainly, the really traditional reader will be reduced in favor of a flexible and curious cultural consumer, ready to read indiscriminately both on paper and on e-reader.

These e-readers, are not a threat to the market, because as we can see today they are already in a downward trend: only -11.9% of devices sold in 2015 compared to the previous year, going down from 1.133.000 to 998,000. On the other hand, the performance of smart phones for reading increases to + 35%. «It is the availability of new mobile products, represented by the so-called 'phablet' and larger-screen smartphone (5.5" -7"), that impacts on the change in demand, especially in the consumer circle [...] the sector of tablets and of 5.5 "-7" smartphones is the installed park of devices for the largest reading, with over 10 million units, while e-readers, in terms of installed park — just over 3 million pieces — are almost a quarter of the tablets [...], with a slowing growth rate. [...] [The sector] of e-readers gives the impression of being a sector now close to the exhaustion of the possibilities of expansion. In our country, above all, the number, though limited, of habitual or strong readers of books is a conditioning factor»[21].

[21] A. Lolli, G. Peresson, *Rapporto sullo stato dell'Editoria in Italia 2016*, cit., p. 66-67.

The today's reader, and more so the one of tomorrow, as we have elaborated, is a stateless person of the medium, an individual free to choose which devices to use to enjoy the products of the cultural industry. The real challenge, therefore, is not between traditional media and digital media, including printed book, phablet or e-reader, just as there is no competition or conflict between cinema, television or streaming platforms like Netflix. The challenge that awaits us all is cultural and educational: we need to establish a lively and dynamic dialogue with the new generations, with the digital natives, so that they are not distracted or tired of cultural consumption, so that they can learn all the tools that the cultural industry and the whole society make available.

The great game is educational and participatory. In over twenty years of academic teaching, of lessons with young people in the 19-30 age range, between laity and religious, if on the one hand I have witnessed a progressive disaffection for the forms of cultural consumption — to the recurring question on how many people went to the cinema or read a book in a month, the silence was deafening — but on the other hand I found a ready answer from most young people to question themselves, to increase their cultural diet, when appropriately stimulated. In fact, often the incentives are lacking, a healthy education for cultural consumption in a participatory and legal way. For example, in the film and audiovisual sector, for a long time, the objective has been to include the foundations of the history of cinema and the audiovisual sector in the didactic plan of schools. Our society is marked by the presence of audiovisual media, but often the students have a completely independent learning path, without cultural mediators.

As Pope Francis recalled: «I love school because it is synonymous with openness to reality. At least that's how it should be! [...] Going to school means opening your mind and heart to reality, in the richness of its aspects, its dimensions. And we have no right to be afraid of reality! School teaches us to understand reality. [...]In the first years we learn a wide range of subjects, then little by little one delves more deeply into one subject and then ultimately specializes in it. But if one has learned to learn — this is the secret, learning to learn! — one retains this always, a person remains open to reality! This is what a

great Italian educator, who was a priest, also taught: Don Lorenzo Milani»[22].

Still Pope Bergoglio recalled that «teachers are the first ones to remain open to reality [...] with the mind always open to learning! For if a teacher is not open to learning, he or she is not a good teacher and isn't even interesting; young people understand that, they have a "nose" for it, and they are attracted by professors whose thoughts are open, "unfinished", who are seeking something "more", and thus they infect students with this attitude. [...] A school's mission is to develop the sense of the true, the sense of the good and the sense of the beautiful. And this happens through a rich journey made up of many "ingredients". [...]Thus we cultivate within ourselves the true, the good and the beautiful; and we learn that these three dimensions are never separated but rather are interwoven»[23].

On the publishing front, it is important to revive, for example, the sense of the daily newspaper (printed or online), thus fostering a conscious reading, capable of curbing the proliferation of fake news through unreliable sources. As the Censis-Ucsi Report has indeed highlighted[24], we must reverse the course and stop the so-called "press divide"; people unrelated to the press have reached the 54.6% threshold of the population, but the figure is higher if you look at the under 30s, at 61.5%.

Again, we must try to increase the number of readers in general in the publishing sector, form the so-called strong readers, free to choose their own media, but still connected and curious towards the publishing market, the offers of the cultural industry. An educational challenge that must be supported, moreover, by policies aimed at sensitizing public opinion and with benefits on the economic side. Young people must perceive the products of the cultural industry as accessible, within the reach of their possibilities. Also here it is interesting to mention the AIE report — Report on the State of Publishing in Italy 2016 — which confirms that the ruling class continues not to read. 38.6% of managers, entrepreneurs and professionals said they had not even read a book in 2015. In 2014 they were slightly more, 39.1%,

[22] Pope Francis: Address to Students and Teachers from schools across Italy, 10 May 2014.
[23] Pope Francis: Address to Students and Teachers from schools across Italy cit.
[24] Censis-Ucsi, *13° Rapporto Censis-Ucsi sulla comunicazione. I media tra élite e popolo*, cit.

but this is always a figure that rises for men 44.6% and falls to 25% among women, confirming a gender difference now consolidated. The alarming fact remains that 25% of the graduates do not read even one book a year, the same figure as in 2014, and only 15.3% of the graduates read at least one book a month. We are speaking of a country where 13,000 new books were published in 1980 (including 1087 novels and 612 children's books) and today we publish 66,000 new books a year (18,653 novels and 6455 children's books) but the number of readers has not increased in the last thirty years. "We are inundated with books that we do not read," they wrote commenting on this increase in the number of new publications.

We must therefore rethink our way of addressing the new generations. The question that is affirmed is that of a *pedagogy of desire*: to educate to desire means not to push the spasmodic search of new objects to be consumed, but to indicate goals to be achieved, frontiers to be explored, fields to be cultivated, relationships to be built. Desire cannot be synonymous with hunger for possession, accumulation bulimia, in an irrepressible impulse that is consumed between "use and throw". The true, human desire has its base in the vertical dimension, the sky, the stars, someone who is totally "Other" from me and from everything that surrounds me[25].

Let us, then, concentrate our efforts on designing educational policies that offer opportunities to dare the future, reasons to be committed, decisions and goals to act. This pedagogical project requires eradicating 'indifference' from our vocabulary, in order to arrive at a formation towards freedom that overcomes the calculating and selfish meaning which intends freedom only as a mere choice between things, behavior and people, without obligations or responsibilities, to direct it towards a mature assumption of personal and social responsibilities.

Pope Francis remembers how the believer feels the desire, the nostalgia for God. He is a "nostalgic" believer who feels the absence of the heavenly homeland, a man who has not allowed himself to harden or anesthetize the heart. «A holy longing for God wells up in the heart of believers because they know that the Gospel is not an event

[25] Cfr. S. Petrosino, *L'idolo. Teoria di una tentazione. Dalla Bibbia a Lacan*, Mimesis, Milano-Udine 2015.

of the past but of the present. A holy longing for God helps us keep alert in the face of every attempt to reduce and impoverish our life. A holy longing for God is the memory of faith, which rebels before all prophets of doom. That longing keeps hope alive in the community of believers, which from week to week continues to plead: "Come, Lord Jesus". [...] Believers who feel this longing are led by faith to seek God, as the Magi did, in the most distant corners of history, for they know that there the Lord awaits them. They go to the peripheries, to the frontiers, to places not yet evangelized, to encounter their Lord. Nor do they do this out of a sense of superiority, but rather as beggars who cannot ignore the eyes of those who for whom the Good News is still uncharted territory»[26].

[26] Pope Francis, *Homily*, 6 January 2017.

SOME SPECIAL RECIPIENTS OF THE PASTORAL ACTION OF THE CHURCH

NON-BELIEVERS AND NON-CATHOLICS

Georg Sporschill[1]

Dear friends of the Society of St. Paul! Father Stefano Stimamiglio has made a bridge between the mission of your Congregation and my life, which I spend among the street children and the Rom family of Romania. Even for the friendship that binds us, Stefano invited me to share with you some special experiences that I have gained in these years.

Today, I would like to ask three questions about the future of the Church, and through them I want to ask ourselves about the future of our communities, who have opted entirely for Jesus Christ on the model of St. Ignatius and St. Paul. This is to answer the final question: what works the world needs today from us?

The Bible asks in a very concrete way:

- What need touches you?
- Where do you live?
- Who is the greatest?

[1] Austrian Jesuit and missionary among street children and Rom in Romania. From 1991 to 2012 he worked to rescue humanely the children of the sewers of Bucharest, by founding the *Concordia* association. In 2012 in Sibiu, in Transylvania (Romania), he started the association *Eljiah*, that works with the poorest Rom. He wrote in 2008 with Card. Carlo Maria Martini the book *Conversazioni notturne a Gerusalemme,* Mondadori, Milano, 2013.

1. What need touches you?

The source of inspiration

In Vienna, at the time of my priestly ordination in 1978, I had my pastoral ministry among the young. One day, a meeting at the station changed my life. A young man approached me asking for money: he had just been released from prison. At the kiosk, in front of a beer, he told me what his destiny would be. It was a homeless one. The next day I went to look for him, because at Caritas I had found a bed for him. But, having found it, he discovered that he needed money and work ... He did not let me go anymore and so we became friends. When I went to look for him on the street, I always met many more homeless people. Eventually I became a street worker and, at that point, with the absolute need to find a roof for my friends. In 1982, in Vienna, I founded the first home for a hundred homeless youths, the "Youth Caritas House". Soon we opened a house for homeless women and, during the winter, several other homes for homeless seniors. All this with the help of a socialist mayor. After seeing that the houses were not enough, we started to go by the road with small buses, also touching the railway stations. Night after night, to this day, we have brought to the homeless people the soup and the warm humanity, made of conversations, of friendship and sometimes of prayers recited together. For many unemployed we have opened "INIGO", an inn where they operate by making hospitality a new job opportunity.

The needs have always pursued me. Tasks have become more and more numerous. I shouted for help. I needed mostly collaborators and collaborators. The young people in my old parish have listened to my appeal and have become my first volunteers. A community has emerged, which is very united in carrying out that intense volunteer activity. The quote from Talmud has always guided us: «He who saves a life saves the whole world».

Later, after the fall of Ceausescu's regime in Romania (December 1989), the Jesuits sent me there to help street children. My Vienna friends and Caritas have continued to work with homeless people in the Austrian capital. When I first came to Bucharest, I was "received" at the station by a horde of street children of drug addicts and the violent ones. «This is the hell on earth», was my first thought.

Immediately we went to live with this small "wild crowd" in a ruined house, which together we made it habitable, both externally and internally. It was the beginning of the work called Concordia, which worked for thousands of street children in Romania, Bulgaria and Moldova. It was the children who gave us the goals to reach and who unleashed unexpected forces in us.

«What need touches you?». Today in Transylvania the whole Rom families live with me. Sometimes, fathers and mothers go to Europe to collect money as beggars. At home in Romania, there are many children who are without money and have no access to education and minimum medical care. They often live in ten in a hut without electricity and no water. For them and with them I founded together, with Ruth Zenkert, the work called Elijah. We too, like the prophet Elijah, want to help them and bring fire out of the sky against all injustice. To people who have no rights in Europe, we want to give a home, a job, the ability to read and write. And all this with friendship. The most beautiful thing is our music school. The joy that the Rom families is emitting with music is just the starting point. And with it - you will be surprised! - even the community prayer!

I am amazed at everything that has happened in these years. Nothing planned where I was not the protagonist but where, on the contrary, everything was done by so many people and with many people. Everybody collaborates, no one gives or receives only. It is the exchange of gifts at the basis of the miracle we live. The source of inspiration and energies was where I was touched by the need, where I myself have experienced the need. Just as the Good Samaritan (see Lk 10:25-37), who was left to touch the poor man who had run into the brigands, and from that very moment he was able to develop a small care program for him. Instead, the glutton rich was not himself touched in the story told by Jesus (see Lk 16:19-3). Outside his door was the poor Lazarus, whose wounds were licked by the dogs. But the wealthy man, hidden behind the walls of his home, could not see it. Too late, he will realize that by acting differently, he could save his life and that of his brothers and sisters.

With regard to the future of your Congregation, I invite you to a brief reflection. For two seconds forget your past, the tasks you have done so far, the buildings that you have and the powerful structures

you manage. And ask yourself very simply: what need touches me personally today? Who of my brothers finds himself today in a situation of need? What is his request today? Only then can you answer with Jesus to the question posted by the Doctor of the Law in the parable of the Good Samaritan: who is my neighbour?

2. Where do you live?

The question of the young

I meet a young talented priest, full of love and enthusiasm. He works in an extreme situation in a Catholic community in Turkey. He has a good judgment on the country's political situation and on the situation of the Church. His confidence with the young strikes me. Many embrace him, and he reciprocates, embracing them in turn. He lives in the big parish convent with the parish priest. They pray together, eat together, guard the house and the church. Only the two of them. In the morning a woman comes to clean and cook for them. At the time of the Mass, the church is open, thereafter there is a meeting in the courtyard, which ends one hour later. Then the two are alone again. They do their job, look faraway and communicate with their friends around the world.

The question that the Gospel addresses to successful people is: who is your disciple, (inclusive of man and woman)? Who do you share your life with? This is precisely the first question the two young men ask Jesus to approach Him: «Master, where do you live? » (Jn 1:38). The Greek word *menein*, a key word in John, means exactly "to live", and includes all the actions from the time you get up until bedtime, from work time to free time, from prayer to mealtime. Jesus was the cause for the young to ask him. And it was He who took the initiative after seeing the two young men and asked them, «What are you looking for»? In fact, after receiving their curious response («Where do you live? »), Jesus invites them: «Come and see» (Jn 1:38 ff).

Athanasius of Alexandria was once asked how he could make a young man a Christian. It is said that he replied: «I make him live with me for a year».

Our Founders imitated this special communicative force that existed between Jesus and the young. They recognized the needs of the time and understood what the young men sought for. They invited them to live with them, to pray with them, and to share their own apostolate. The lifestyle of our Founders was such that the young people found the need and the desire to cooperate with them. Their doors were always open.

The Yeshivah's biblical lifestyle, which Jesus received from his fathers and which he has in turn transmitted to his disciples, is exactly the model of the future Church and, in particular, of the religious Orders. Then the real question is: where concretely can young people really stay with us? Who among them can give us his help? Who is our guest? Who is sitting with us at table? Who celebrates Mass with us? Who prays with us?

Returning to the splendid young priest earlier, the question is: who are your disciples? Call them by name, just as Jesus did when he called the Twelve or Mary Magdalene by name.

Let us now look at ourselves and our brothers and sisters: who of us has young friends who are interested in the lives of our communities, our vocation, our own lives? Who of us lives with the young? Still: where do guests go? And even more concretely: through whom and by what work of our Congregation or Order did a young man feel attracted and, therefore, entered? And to you personally, who you are listening to me: who are you inviting? Who is your disciple? Where can he accompany you?

3. Who is the greatest?

To have a feel for the mission

I was fortunate enough to enjoy the friendship of Cardinal Carlo Maria Martini. As a confrere of my Order, we already knew each other by fame. I met him for the first time in the early eighties in Vienna when he held a conference to the prison chaplains. Cardinal Martini, on that occasion, encouraged us. His key word was: «Courage!» «Courage» was also his good-bye to us, when we last saw at Gallarate, and also his final recommendation to all those who have a responsibility in the Church.

Once I asked the old Cardinal how, during his long ministry in Milan, he had been able to fill the Cathedral of Milan with crowds of young people. His response was modest: «I do not know, I just wanted to hear them». Before every catechesis, in fact, he invited a group of young people at home to listen to their questions. He did not preach to them, but from them he simply valued their treasures, just as a midwife helps a child to be born. The child is not her work, she only helps him to be born healthy, so that once he comes to the world, he can raise his voice to heaven.

Unforgettable, then, was the idea of Cardinal Martini to form the "Chair of the Unbelievers". At first many thought that he wanted to catechize the unbelievers. Instead, he meant the "chair" exactly in the opposite sense: they are the believers who must learn from the unbelievers, listening to their difficulties, their questions and thus discovering their true treasures. Exactly as it is deduced from the title of the famous booklet written by Martini together with Umberto Eco: In what does one believe who does not believe? For Martini, people, especially young people and non-believers, were not "objects" of his mission, but rather the "subjects" of it, the partners of a conversation. He did not speak "about" them, but he spoke "with" them. With great expectations Martini met all that was strange to him. He listened and learned. His interlocutors felt respect for him, and discovered their own great dignity by meeting him. The question remained open about who was the greatest.

Just as in the baptism of Jesus at the Jordan, when He and John talked about who was the greatest among them. In the end Jesus is baptized by John. Jesus, the Messiah, submits to the Precursor and learns from him. And, in doing so, he heard a voice from above: you are the beloved and you have a great job to do (cfr. Mt 3:13-17).

Make the other great, here is the secret of the pastoral ministry. This also applies to street children. After many years I was in Romania, I met in Bucharest a kid I had taken away from the street and that in the meantime he had become an adult. «Do not forget that I was your teacher», he said proudly. Worthy of his memory, it was not the fact that I had helped him, but rather that he had helped me. From this kid, many years back, I had learned my first Romanian-speaking words, and then one day I said, «You are my teacher!». Having learned from

him was more important to him than what I had donated to him.

This thesis is also the provocation that Pope Francis wanted to give us on the occasion of the Synod on the family. He wanted to hear, from his preparation, what people of all parts of the world thought about the family, the young, about sexuality. That is, in other words, what their questions were and their concerns. This was more important than the same answers they gave. The Holy Father appreciated the confrontation of opinions, sometimes even clashing within the Synod, in the hope that the particular Churches and, ultimately, every adult Christian may learn to take the next step to continue on the road of "love". Francis with this method told us all, especially those who live in a difficult family situation or who have had accidents in their affective life: «You are no longer children, but adults, you are the bearers of the Holy Spirit and you have to practice to discern the spirits. Courage!».

Let us ask ourselves now: to whom are we sent? For whom do we want to work?

At the same time, to transform our way of thinking in view of the good of our communities and the faithful, it is important to ask ourselves: from whom do we learn?

As for Cardinal Martini his teachers were the non-believers, so I can say that my teachers were the street children and the Rom families.

And for you, who are the teachers who will lead you in the future?

Finally, an invitation. That which in the past was full of value has now become a burden. At this time, Jesus invites us to throw the net again on the other side (see Jn 21: 6). That which appeared to be an impossible time, today is happening. If we open our windows, as what Pope John XXIII did, if we give importance to men and women as what Pope Francis is doing, if we ourselves come out and open our eyes and ears to the needs of the people, then they will come to us like greater tasks than what we have thought by staying inside, and perhaps completely different from those that have been in the past. We will then see that men will do everything to get into our networks!

I invite each of you personally to ELIJAH to do an experiment.

4. To build a community with the help of Saint Paul

1. Barnabas and Paul. The new (Acts 13:2). Where do you found a new community? Who dares to throw himself into a new work?

2. Timothy. Paul was looking for young people and making them his disciples, just like Jesus. Who is your disciple, who works with young people? Nothing works without friends. Which disciple then becomes, concretely, a friend?

3. Guidance and organization chart of the community (1Cor 12). Discover the diverse capacities and put them together.

4. Lydia. Whose guest are you? Who is your benefactor? It all starts with hospitality and a home that becomes a domestic church.

5. At the Areopagus (Acts 17:23). Look for an interview with foreigners. In the Unknown, expect the good.

6. The dream at Troas (Acts 16:9). In failure: if a project fails, a larger door then opens. Who do you call for help?

7. The roots (Rom 11:18). In success, look back. Your story: who brings you? Who do you have to thank?

8. Exchange of gifts (2Cor 8). Commitment, money and Spirit. What can you give? What do you need?

9. Pauline letters. Always learn the way of communication of Paul. Name, encouragement, thanksgiving, arguments, desires and greetings, together with the citation of collaborators.

10. Peter and Paul (Gal 2:11). Something good comes from the conflict. Who can you argue with? Sometimes division is necessary (Acts 15:39).

11. At Miletus (Acts 20.17-38). Take leave and allow the foundation of something new. Who can you entrust your work to?

12. Listen Israel (Dt 6:4). Listen to young people, non-believers, foreigners. Who do I learn from? Who do I ask? Who gives me the mission?

THE POOR AND THE EXCLUDED

Luis Antonio Tagle[1]

The Holy Father, in *Evangelii Gaudium,* just like any papal document, operates on different levels. There is such a thing as evangelical poverty. The poverty of someone who chooses to be poor because of a spiritual motivation like, I follow Jesus and I choose to be poor with him and like him. And that is a type of poverty that is liberating, fulfilling and even joyful. But, in our world right now, we also see a different type of poverty. A poverty which has always been present in the world. It is the dehumanizing poverty. Poverty that is not chosen by others but imposed on them by persons, other human beings who do not care, or by a system that prevents them from acquiring a decent human life. So this type of dehumanizing poverty, in fact, legitimated systematically by a financial or economic system that is unfair, without cultures, societies, politics, and unfortunately

[1] Metropolitan Archbishop of Manila (Philippines). President of *Caritas Internationalis* and of the Catholic Biblical Federation (FEBIC). Particularly attentive to the new media sector, he was created Cardinal by Benedict XVI in the Consistory of November 24, 2012. He is a member of several Vatican Pontifical Councils and Congregations.

even by religious peoples. This type of system produces exclusion. People who are not only put on the margins but are outcasts. So they don't belong. They don't exist. They don't have a share in the goods of the earth. And economic marginalization brings with it also social marginalization. You have no voice in society (cultural marginalization).

People would say that your values don't matter. The values of the victors, those in the center, are imposed on you, etc. Unfortunately, I think Pope Francis is quite right that people in the existential peripheries (those who are outcasts economically, socially, politically, culturally) also are forgotten when it comes to the pastoral care of the different religious communities. And so, we, in the Christian Church, know what liberating poverty is. Being poor in and with Jesus. We are called to be in communion with those in existential poverty. This reality we see very much in different parts of the world and my mission as president of Caritas Internationalis has brought me to different places and has offered me some encounters, personal encounters with people who are in those existential peripheries. They're quite dramatic. Some of them are in refugee camps. Some of them you find already quite settled in places that had welcomed them but still wounded by memories of violence and the loss of their heritage, etc. And it disturbs you. And I ask, where is humanity? How could human beings do this to other human beings? And, how do these people, who are in the margins and even pushed further out, how do they preserve their sense of being human? If you live in the midst of trash, would you start looking at yourself as trash? When you know that you do not matter to society, will you start believing that you really have no worth? And that is why Evangelii Gaudium enters. We, who have experienced a poor God in Jesus Christ and we who have promised to follow him, poor and in the spirit of service, are called to be one with them. And this is not some sort of an invention of Pope Francis. The preferential option for the poor has been part of Church language these past 60 years. But this just to clarify that preferential option for the poor does not mean that we will divide the Church. Divide in the sense that, while we opt for the poor, we are neglecting those who are not materially poor, those who are not economically, socially, culturally poor. Because in the end,

all of us are poor and our option for the poor is our option for all humanity. The poor have only one wealth and that is their being human. And to opt for them is to opt for naked/raw humanity. Very often, if you are wealthy, people befriend you, people respect you. Beware! It is not your humanity that they are respecting. Very often, it is your wealth, your property, your name, your honor, your prestige. And when all of these is gone and when you are barely human being, you lose your friends. So, option for the poor is option for all human beings. It teaches us to go to the core. You love people not because of what they possess. You love people because they are children of God. So option for the poor teaches us universal love.

If we focus on Caritas, first of all, we have to be reminded that, the so-called service of charity is not some sort of extracurricular activity. Here, the basic insight of Pope Benedict XVI contained in Deus Caritas Est is essential. He says that the Church, (the identity, the nature of the Church), rests on three poles like a tripod. First, is the Word of God (kerygma, mártyr). Second is Sacrament (prayer, leitourgia). And third is the service of charity (diakonia). Those three must interpenetrate each other. I cannot say I will build the Church only on the Word of God and forget Eucharist, forget sacraments and forget charity. No! The full nature of the Church involves the three in interpenetration. So, the work of Caritas, as I said, is not just some sort of an NGO, a service work. It expresses the nature of the Church. Having said that, the work of Caritas operates on different levels. The most obvious is humanitarian service especially when there are emergency situations and we know: ecological, environmental, natural disasters and human made disasters. They have been producing millions of people in need. And so, their neediness evokes from us our response of love. But Caritas also does advocacy work: saving lives; being the voice of the poor; and trying to influence like global policies through networking with people so that lives would be saved and poverty could be eliminated, hopefully eliminated. And third, is also the formation of communities that would respond in the spirit of communion and solidarity.

And so, the work of Caritas addresses emergency needs but also addressing the roots of some of the problems and trying to form the communities that would help one another and influence also policies, international policies.

The first that is important and this is what we, as clergy and even the lay leaders had been founding upon composed like an antiphon or refrain is, first, personal encounter and presence. Because the people in the peripheries feel that they are forgotten, they are far placed, they are not present in the consciousness of people. So the personal contact and the assurance that they are remembered, that they exist is already a fundamental thing. The second is trying to provide to the best as we could the pastoral care. Very often they say that the Church's pastoral services are available to the middle class and those in the upper echelon of society like even marriage counseling, counseling for the youth… They say that is the middle class thing. How come the poor who need, who need more of this type of guidance should be deprived of that? So, programs to provide them pastoral accompaniment. Third is, providing for their emergency needs like feeding programs, medical assistance… We have clinics. Every vicariate in the Archdiocese of Manila has a clinic for the poor and now, thanks to benefactors, we have two mobile clinics to attend to the poor. If the poor could not go to the hospital and we bring the hospital, the mobile clinics to them. We also have education and livelihood so that you don't consider the work of charity simply as "welfareism." We have been accused of that. "Oh, you maintain the status quo! You help the poor and they remain poor." You also equipped them through scholarships and livelihood skills, capacitating for the poor. Lately, also, we have also have been intensifying the ministry for the integrity of creation. For we know that, if the ecological crisis is not addressed, the poor are the ones who suffer most. Lately, we have been engaging in parish-based programs for rehabilitating drug users so that through counseling, catecheses, family counseling, education and the formation of communities, we could protect lives, we could protect the young. We have also embarked on the formation of the village, the "barangay", so-called leaders, since they are in

direct contact with the poor. So, how do we equipped them with the social teachings of the Church and also the police force? Since they are there to help secure the community, then, we hope that they could have the proper values, human and spiritual values so that they could assist the community. So, these are a few things that we are doing but, doing them only with one motivation: to serve and to bring the love of Christ where it is needed.

That is a very beautiful question and I hope, that area could be explored more and more. But based on my limited experience, first, when we talk earlier about personal encounter with the poor and assuring presence. You know, many, even among the poor, have access to social communications and this is one mode by which we could be present to people. Physical presence, face-to-face presence is irreplaceable, but in the world of media, one way by which we can be present is through effective use of social communications. So, the first challenge is, for me, how could we make our presence felt using the means of communication right now? And I have to stress that because, very often, when I look at media people, you could see that things are orchestrated, the angling, strategy, etc. while they might be helpful. I think, what people need is authenticity. Do you come across as an authentic person bringing an authentic presence? People cannot be fooled. People know whether your presence is being orchestrated or packaged. And for me, people who are well versed with virtual or in virtual reality should know that is also authentic. So how to use social media in projecting an authentic presence of individual person and of the Church? The second thing is the media. When I was much younger and my earlier initiation into the world of media, I used to think of it simply as set of means to communicate. But with the fast, the swift development and changes, social communications has become a world in itself. It has been a culture in itself. It has its own language. It has its own worldview. It has shaped a new humanity. It has a new set of values, a new way of thinking, a new way of connecting… So, social media right now is not just a set of means to connect with people. It is a world to be evangelized. And we hope that those in the media apostolate would be conscious of that. We are not only evangelizing people

through media, but is the world that we are entering: the world of media. How is it evangelized? How is it becoming more and more the presence of the Good News?

We affirm with the Gospel message and with the tradition of the Church, in the social teachings of the Church and recently, in these past years, vigorously affirmed by Pope Francis that, yes, God has a special love for the poor not because they are more spiritual, because more morally upright, but because they need God and they need all of us.

But let me end this interview by saying, as we go to the peripheries, as we go to the people who are considered marginal and outcast at the moment, let us not go to them from a posture of superiority. As it is a temptation to think that I am in the center going to the periphery. When in fact, maybe they are the center. They should be the center. And maybe we, who think are in the center, we are in another periphery. We have isolated ourselves from the real center. We need to learn from those in the peripheries. We don't go to them simply as bearers of the Good News. We need to hear the Good News from them. They are a special evangelizing group, a community of evangelizers. I have learned valuable lessons about true faith, true love, true hope from them and it puzzles me no end. How could people who have nothing, who should be the most angry people in the world, the most bitter people in the world, how come their joys and smiles are genuine? How come their generosity is not made up? How come they survive? Whereas those who are in the so-called center of society, in the slightest headache, they gave up. The slightest frustration they think of suicide. Who is in the center? Who is in the periphery? Those in the existential peripheries, they might be the true center and we go to them to learn also from them.

For those in the biblical apostolate and that means the whole Christian community, for Christian community is a community that is generated by faith as a response to the living Word of God, I have one request. Vatican II already stated this and it was affirmed by Pope Benedict after the Synod of Bishops on the Word of God in his exhortation, *Verbum Domini,* the Word of God must animate our spiritual life, pastoral life and missionary life. Very often, we plan

our pastoral approaches. We engage in so much planning about our missionary approaches and endeavors. And that is good, very good! But the question is, what animates it? Is it the word of God? Is it our immersion in the Word of God that gives us the intuition to respond pastorally and with the sense of mission to the realities that we see. Let us not make the Word of God simply a title to some of our statements. Very often what happens is we have already drawn up our plans and before publishing it we say, oh let us look for a biblical text to introduce it. No! You begin with the Word of God and let the Word of God guide us in our choices, pastoral and missionary choices.

YOUNG PEOPLE

Paola Bignardi[1]

I find it very difficult to make a reflection on young people in an international context, which does not allow a contextualization which would be required to remove the theme from the abstract. I suppose that it is the same difficulty encountered by those who are preparing the Synod that Pope Francis wished to dedicate to young people and which is contributing very appropriately to turn the spotlight on the condition of the youth.

The majority of young people live in a situation of inner suffering. When they are called to narrate of themselves, young people present themselves as alone and bewildered. Two testimonies: «All young people are asking questions about God and about existence; but these are difficult questions, that once the young could confront having beside them their parents, teachers and educators who supported

[1] Educator, former President of the Italian Catholic Action. Currently, he is a member of the Steering Committee of the Toniolo Institute of the Catholic University and for which he is responsible for the realization of the Youth Project. He wrote: *Educazione. Un'emergenza?,* Editrice La Scuola, Brescia, 2008; *Dare sapore alla vita. Da laici nel mondo e nella Chiesa,* Editrice Ave, Roma, 2009; *Dare senso all'educazione,* Editrice Ave, Roma, 2011; *Dio a modo mio (edited, with Rita Bichi)* Editrice Vita e Pensiero, Milano, 2015.

them in their research. Young people today are more alone, this is the only given that you should analyze». And this young man says: «The thousand attractions, hundreds of meetings that every day we are bombarded with, destabilize us, disorient us». Moving in the great «supermarket» of opportunities today - ideas, experiences, visions of life, material goods …- gives the thrill of a freedom without limits, but generates confusion and anxiety, especially when circle: confusion generates anxiety, anxiety leads to greater stirring, because only one has the impression of being alone. And it is as if you generated a vicious in frenetic movement is dust of anguish not deposited. One determines a sort of escape from themselves (and this does not only concern the young...!) which becomes the inability to think and to reflect: One makes experiences, without stopping to evaluate them...

Until not long ago it was believed that younger people grow almost naturally, in a movement of visions, values, traditions and styles that passed from one generation to the other more through the example of life that teachings imparted intentionally. Today this is no longer possible. The preparatory document for the Synod on the young reminds us that «those who are young today live their own condition in a different world from the generation of their parents and their educators. Not only does the system of constraints and opportunities change with the economic and social transformations, but also change and reduce their desires, needs, sensitivity, their manner of relating with one other»[2].

1. When you listen to young people, we realize that their testimonies are the existential narrative that loosen the bond between the generations which constitutes one of the phenomena of our time: on the one hand the adults are less attentive to the younger people because they are too preoccupied with themselves and from that subtle existential discomfort that especially in Western societies characterizes them; on the other hand the young feel to be too different from the generation that precedes them. The acceleration of the changes taking place in society determines an increase of the distance between the generations. Young people are the expression of a society that is very different from that of adults and the speed of change causes a mutual sense of estrangement. The speed made

[2] Preparatory Document of the Synod of Bishops, *The Young, faith, and vocational discernment,* no. 2.

possible by technology is also under this aspect a crucial factor.

2. Someone speaks of an anthropological change that would be in place in the new generations, a reflection of that change of epoch mentioned by Pope Francesco; not a change of dress, therefore, but of the skin. In fact, if you take into consideration some indicators, you actually have the impression that we are in the presence of a modification of the anthropological paradigm, and not only of a few surface adjustment in the habits and styles of life of young people.

a) The presence of technology affects the way of communicating and of learning. The use of the media and the familiarity with the social media contribute decisively to change the styles of young people. And it is not just a question of communication: the ease with which at each instant a person can be elsewhere than where he is located, from the persons to whom he is beside, to the situation in which he is immersed also affects the way of thinking about themselves, his relationship with reality, with time and space. Distance is no longer a limit through which you can learn what is lacking, the desire, the expectation. The 'somewhere' seems to be more attractive than the here and now.

b) Speed is the impression of life today: we have at our disposal more time to a time, yet this has not helped to make more relax the rythym of life. Ours is a life of race, almost like the tools that we have available condition us toward a progressive acceleration. In Fahrenheit 451 of Ray Bradbury, the futuristic world where books are banned, one is also banned to travel by car that runs less than 100 per hour... In the new generations this acceleration[3] brings with it a greater dispersion of the time: young people, particularly those who live the experience of the study, struggle to devote themselves to it: difficulty concentrating at length, persevering in the reading of a text, having a strong method of study.

c) It changes the relationship with reality, seeming to have lost its consistency, on part because it seems that the boundary can be moved increasingly in there, on the other because that subtle sense of omnipotence that the use of technology induces brings with it the risk that their "I" becomes the same measure of reality.

[3] Cfr. Z. Bauman, *Vite di corsa. Come salvarsi dalla tirannia dell'effimero,* Il Mulino, Bologna, 2009.

The example of this is the relationship with the institutions; if young people feel distant, it is not only or mainly because they negatively judge the way these institutions operate, but because they struggle to accept and understand that there is outside themselves a reality that cannot be traced back to themselves, having rules, criteria, objective hierarchies, not changeable subjectively. The same root as the rest in part explains how they subjectively interpret the religious dimension and the moral norms.

d) The crisis of the sense of authority seems to go hand in hand with the loss of the sense of the objective of life. It would lead to the recognition of a rule and a force that is outside of the subject and that can have an influence on him. The effort with which all the educational figures agree to submit to the fatigue of the exercise of a reasonable authority, true authority, goes hand in hand with the rejection of it by the new generations.

e) It changes the conception of the body, of the body sexually determined in particular, and one's relationship with it. Technology allows us to do less and less experience of the body as a limit, border: you work and play by moving the fingers on the keys of a mouse... The question of gender signals, especially in its more problematic aspects (because ideological), a true Paradigm Shift: it has weakened the bond between corporeity and personal and sexual identity, and this redefines the concept of family and parental bonds according to the emotional criterion and the subjective one. The body is simple exteriority, an object...

f) Emotions, – but I wonder whether it is not appropriate to speak of perceptions or sensations, given that the emotion is something more structured – not governed by rationality, constitute a force that attracts and frighten at the same time. In fact in this time in which everything flows with extraordinary speed, emotions are struggling to mature in sentiments, in bonds, in choices. Their strength is fascinating but also overwhelming.

3. These short summaries would be enough – and those which others may add – to understand how they are at the origin of the profound changes which affect the way of understanding men and women in this time and how they then build their own and social personal identity. On one hand there is the longing for a lost identity

of the adult, on the other hand there is the fear of the new identifying thrusts in social and political context. The identities of the «strong» attract and at the same time scare the world of youth and this perception appears to be related to the fatigue of adults to be and act adults and the young people to mature as adults.

Between the reflections that these external situations have on youthful conscience there is the change of the sense of self, of its value, the need to bring all things to himself, to decide their own life without any conditioning that comes from others in a personalizing process so promising and at the same time risky. The dimension of belonging, which in the past was a strong ideal and social source of cohesiveness, does not seem to characterize anymore the new generations because if belonging is to remain faithful to what it is, how you can remain faithful to what is not yet or what you struggle to become? The cultural and social imperative is to change and change quickly, for which the relationship with what you received appears too distant from oneself, too old to be accepted in one's own project of life.

The result of this heightened sensitivity for themselves, their thoughts, their perceptions, their moods is the possible rediscovery of conscience as an inner space in which to conduct the search of itself. There are not few among the young people who have this question of a new spirituality, a search of interiority, for interior and subjective wellbeing. You can read in this perspective the sympathy that many young people show toward Buddhism.

In this context a problematic relationship arises. The other constitutes a limit, a boundary to the expression of their own subjectivity and their own search of realization and wellness. This does not detract from the fact that in the face of tragic situations there is a mobilization of energy on the part of young people: the emotion evoked by tragic events push them to want to do something, but within the limits of the duration of the emotion. As a result today in crisis moments voluntary organizations , i.e. those organizations which seek a bond, a stability, a duration, an attitude which prescindes from the subjective propensities.

Young people have the perception of not being valued well , having to do with respect to adult choices, an infinite antechamber that they do not understand or accept. And this causes so much more

bitterness, and even a great palpable anger, palpable, as there is in the young people the awareness of being a resource for society and for the Church. In Europe especially, young people ask a space that is difficult to find. The are the bearers of a newness and a desire for involvement.

This desire is likely to be frustrated and can end up to be in unfruitful directions … Theirs is a generation locked, not for a lack of responsibility… It is sometimes enough to only to speak to young people, but adults have a lot of fear and then defend their attitudes of closure toward young people with preconceptions that increase the distance and end up leaving the new generations in a condition of social, political and also ecclesial marginality.

Distrust in the future characterizes this generation: a time perceived as a promise, it is transformed into a threat and, in the face of this pervasive fear, as a weapon. The signs of crisis are many: bullying, anorexia, depressions, anxieties, deep malaise, suicide and auto-destructive trends, and not only among the young. Perhaps there is more confidence in the future in so many young migrants who face inhuman situations in search of a future in which have not ceased to believe.

Can you talk about the indifference of the young? The current context is not conducive to reflection, interiority, at all angles. You may think that indifference is a way to avoid the concern generated by fatigue to direct themselves in the complexity of today? Indifference as a refuge? The cynicism («nothing touches me») can be interpreted as taken away from what touches me too and which is darkly perceived as a superior threat to my forces (and/or to my desire to deal with it)?

4. How does one deal with the question of faith in this context? A young person states: "We live in an era in which everything must be concise and immediate. Letters were replaced by tweet, the family album are online on Facebook and one does not anymore need to go out with friends because one finds them all as a group on whatsApp. In a society in which time is measured in bytes; is there still place for God?". The faith that young people know has the face of the Church, and indeed of the Christian communities that has been proposed to them and which they see. And it is in a religious form, of a Christian parish church, to which young people do not feel attracted: they do not accept the often cold and anonymous atmosphere of Christian

communities; they do not want to become those Christians who have a funeral face and a Lenten style without Easter (EG 6); do not accept a faith that they are not able to explain and to see the treasure that is whoever believes, but warn the Christian faith − that is proposed to them and that they see lived by many Christians − as a yoke which mortify their desire to live.

Undoubtedly, accept their criticism and deal with them on them would help everyone to be a Church better and to listen to and proclaim in a new way the Gospel! Young people can help the Church to rediscover the urgent need to listen to the life of the people and not to announce a hope above our heads.

The demand for meaning and God is not turned off in young[4]; they would only need to meet examples and proposals of Christian life that are not simply superficial hymns of joy but which would make them see and understand that joy is inscribed in a human way, fully human, by living the Gospel.

5. Someone might think we are confronting a lost generation, but this is only the result of lost adult facing a human reality very different from his own and paths of growth that know stages, references, different instruments with respect to those of the past. We must resist the temptation to judge this situation and do what Pope Francis calls us to make: Do not complain saying that today to evangelize is more difficult: is it different (cfr. EG 263). It is necessary then to release the genius of love to guess where are the resources of this generation, where is the ember which continues to burn under the ashes of defense, distrust and indifference. Thus, almost as an exercise of the new educational training, I would like to indicate some criterion to resume the dialog with young people by adults and to return to exercise their responsibility for education.

• Listen to the young people, without preconceptions, with an open mind, having confidence in the newness that they bring;

• helping them to discern their place in the world;

• giving them their confidence that the world can change with them and thanks to them;

[4] Cfr. R. Bichi; P. Bignardi, *Dio a modo mio. Giovani e fede in Italia*, Vita e Pensiero, Milano, 2015.

• involving them with positive experiences of change and with a direct and frank language;

• encouraging them to choose and supporting them in managing the uncertainty for realizing projects of life.

The world of work, family, economy, the Church must allow young people to interpret in their own way the future that they confront; that they will do so in openly and freely, in the awareness that this is to contribute to a better world. Let us permit them to make themselves better adults.

Can young people become one of the signs of our time? Can one say that you are learning in a rational manner to receive the news that the young represent in a friendly and responsible dialog with the generation of their fathers and mothers!.

This seems to be the intention of the forthcoming Synod, in whose preparatory document we read: «If in society or in the Christian community we want to make something happen again, we must leave room for new people in which they can act. In other words, designing change according to the principles of sustainability requires enabling new generations the experience a new model of development»[5].

[5] Preparatory Document of the Synod of Bishops, *The young, faith and vocation discernment,* no. 3.

NEW FORMS OF WRITING AND READING REQUIRE NEW PUBLISHING MODELS

Mario Pireddu*

* Professor in New Media and Network Society at IULM and Rome3. Researcher at the Department of Education Sciences of the Roma3 University, where he is Professor of Adult Education Technologies and Network Scriptures, and a member of the Audiovisual Technologies Laboratory. Among his publications: *Social Learning. Le forme comunicative dell'apprendimento,* Guerini, Milano, 2014; *Storia e pedagogia nei media,* #graffi, 2014 (with R. Maragliano); *Galassia Facebook. Comunicazione e vita quotidiana,* Nutrimenti, Roma, 2012 (with G. Fiorentino).

1. Reading, technology, market

The cyclical surveys on the performance of the publishing market periodically update us on the evolution of the relationship between book and digital book. As the Guardian remembers, UK market data released by the Nielsen Observatory in March 2017 show an increase in the sale of paper books, and a fall - in sales trends for the second consecutive year – in the development of eBook. Towards the recovery of paper is the production dedicated to the smallest (for Nielsen only 4% of that market is digital, compared to a 50% of the narrative) but the important news is that, despite falling and rising, both paper and digital are healthy. The eBook market, according to some commentators who are now declining for paperback, has gone from 18% in 2012 to 25% in 2015 and 26% in 2016. As the writer has repeatedly argued, therefore, we are not in the face of a struggle between a paper book and a digital book, but to an editorial ecosystem that is year-rounded and living with dynamic relationships between the parties. Another interesting fact is the preference of multifunctional readers such as tablets, at the expense of read-only readers like e-readers.

And from this point, we have to start to understand an often-overlooked aspect when dealing with the theme of the scholastic use of the digital books: their continuous evolution. In fact, as far as the paper book is concerned, it can be said that the book form is the same for a long time, not just as it can be said for digital books. This is for one and the same reason linked to the rapidly evolving digital systems, on the one hand, and on the other, for material and structural reasons, affecting the differences between formats, business strategies of key players on the market, responses and preferences of users, the resistances of some key sectors of the education sector and of the cultural environments in general, the policies implemented by governments and the choices of educative and training institutions.

For example, how many are aware − in the publishing, business, school and university world − of the potentials offered by so-called (digitally) increased books, enhanced books? Who has network experience knows that 'reading' is a practice that no longer has to do with linear reading of written texts: the same changes in the web − of its technologies, infrastructures and its social uses − have become used to us to a normal relationship with content made of text, images, sounds, videos, interactive elements, etc. On newspapers that invest more in hybrid forms of information production, we find articles that use interactive information, videos, and sounds for a long time. If you are thinking of not considering the paper model as the only one, the information has always been served with available supports depending on the historical moment: printed paper with text and then images, radio equipment, movie films, television, digital technologies and web. Books are progressively happening something like this: not just static texts and images, but a collection of content, streams, media forms, and different languages. This clearly implies a change in production practices and in the same conceptualization of 'writing', which increasingly becomes more complex.

Already in 2010, after the launch of the first iPad and with the opening of the store to developers, there were those who questioned the type of relationship between the book and the app. Alice for the iPad, a first interactive reworking of Carroll's Alice in Wonderland, made it hard for readers, authors, publishers, and experts to reflect on the potential of a reading boosted by elements traditionally alien

to the reading practices themselves, or anyway associated with other media and media forms. There are those who talked about the "pop-up book of the 21st-century", those who reinvent the book, who are still mere endless spectacles to themselves (see here, here and here). The choice of Carroll's Alice was not casual, because it is probably the story that most easily − without too much resistance and, conversely, with curiosity − could be associated with the novelty and strangeness of the new type of reading proposed. The page format is not streaked, in Alice: the reader can browse the fifty-two pages of the book-app, interacting with twenty animated scenes, each taken directly from the original book and made 'active' through touch interface and gravity exploitation and motion sensors of the device. Someone tried to see in Alice nothing more than a game (almost the games were not serious!), Pointing out the distance from the literary model, yet in that app it's still the text to make it a master. If we think, we call 'books' also pop-up books, for the same reason. Moving the hands and the tablet takes on the original images of Alice: rotating the ceilings, falling and rolling objects, the protagonist changes size as in the movies, but we are always and still within the frame of the page, a typographical cage which starts to be shaken and made more fluid by the material support that makes it possible. Chris Stevens, co-creator of the app, said he chose to preserve narration and aesthetics traditionally associated with Alice's imagination, recalling that the craft that made the product possible is as important as the technology behind it (and Alice's Adventures in Wonderland was born as an original handwritten product, now available here).

The close relationship between the materiality of the support and the associated media type does not seem trivial or secondary: technology has always worked as an infrastructure that can provide openness and constraint: valid for writing, printing, photography and cinema, as well as for music and digital ecosystems. It is in the possibilities inherent in the shades of openings and constraints that have played for thousands of years the game of social construction of communicative practices: producers and consumers have always negotiated and chose what was possible, sometimes privileging this or that possibility, sometimes sacrificing potential left unexpressed. This trend is also true of most eBooks in circulation today, often nothing more than 'traditional' books − that is, conceived, designed

and written for the fruition we have been used by paper support − transposed in digital ('book' and not 'eBook', as is properly claimed by many parties).

Compared to what happened in other sectors, such as the music or the television, digitization of the publishing world and its products was less rapid. What is surely now fully digitized is, however, the whole process of editorial production: books have long been files that are stored and can be released quite quickly in the form of digital books or printed copies on paper. Files produced by authors and edited by publishers in digital form. What has happened in recent years to an industry − such as publishing − already very dependent on digitization but undoubtedly resilient? One answer was that of Chris Stevens, "Dad" of Alice for the iPad, but also CEO of the Atomic Antelope digital publishing company, was already responding a few years ago, pointing to the lack of attention of most publishers for digital versions of their catalogs. According to Stevens, the slowness of advances in typographical care of digital books results from aesthetic and cultural resistance of publishers based on the veneration of the printed page. It will be said that many readers share this attitude, and most of the time the recent increase in paper book sales is interpreted through the lens of the unique aesthetic of the printed book. It is true, however, that readers, as the story of the last ten years shows, have been more curious than publishers and more inclined to experience the advantages and disadvantages of digital reading, even if they were traditional books in their electronic version. Pushing the readers was probably also the lowest cost of digital books compared to their paper version: for a voracious reader, in fact, even a small savings on each purchased book can guarantee the purchase of other books (and we limit ourselves here to evoke the desire to practice reading without being judged, which has contributed to the fortune of some erotic and pornosoft bestsellers of the last few years).

On this issue, the United States lawsuit against Apple and five large publishing groups (Hachette Book Group, Lagardere, HarperCollins Publishers, part of News Corp, Penguin Group, Simon & Schuster, Cbs and Macmillan, part of Verlagsgruppe Georg von Holtzbrinck), condemned definitively in 2016 for setting up a cartel with the aim of forcing Amazon to raise prices for digital books. Since the end of

2009, Apple has begun to put pressure on publishers to prepare the ground in view of their entry into the e-book market: the Amazon-eBook model sold at a maximum of $ 9.99, affordable for readers - not was well-watched by many publishers, who succeeded with Steve Jobs's help to dramatically increase digital book prices, in some cases for more than fifty percent on a single title.

Another famous legal case related to digital books also saw the acquittal of Google, denounced by the Authors Guild, the oldest and numerous American authors' association, for alleged copyright infringement through the Google Books service. In 2004, Google had created a project to create a huge digital library through scanning more than twenty million books and was sued for copyright infringement not only by the Authors Guild but also by the Association of American Publishers, the most influential association of US publishers. With the latter, the Mountain View Company came to an agreement in 2012, winning two degrees of judgment in class action standing by the Authors Guild. For judges, the Google project is one of the activities to be considered fair use, and therefore legitimate use of content from which it also derives a "public benefit" for the company (the Google Books search engine does not show ads but just a link to buy books through various online stores, without percentage for Google itself). By creating digital versions of books where it's possible to search, Google makes available variable length sections in agreement with the authors (and completely free versions for non-copyrighted texts). Several US libraries − including the New York Public Library and the Columbia and Columbia University libraries − took part in the Google Library Project, also because not a few of the books scanned by Google were and are out of date for a long time.

The economic factor has also been regularly recalled by several commentators to explain the resistance of many publishers: the lack of adequate investments on the digital side would also be due to the lower profit margins on digital sales of books. Stevens and others argue that the very poor quality of many eBooks is based on the practice of outsourcing followed by many publishers: the digital book is conceived as a mere computing issue to be solved by outsourcing, often downward. There are so many digital books produced by programmers and developers (though not internal to publishers),

characterized by unprofessional, hasty, and approximate designs and layouts. The most conservative and resilient actors accomplish the classic prophecy that is self-proclaimed: it would not make sense to invest in digital reading because it is a forcible practice, and because digital books are dysfunctional and aesthetically unpleasant objects. While it is true that programmers are not necessarily designers, recent history shows that the best digital products are often those of publishers who have made innovation a strategic business choice.

2. Opening and immersion in practices

In the social media history, the discourses of 'aesthetic-cultural resistance', however coveted by romance, have almost always been ideologically hostile to the change and the experimentation of new roads and new paths. We are here to remind ourselves of the hostility of a few exponents of the intellectual and cultural world towards the introduction of the typewriter, seen as the emblem of typographical mechanization capable of destroying the unity of word and speech, but preserved by manuscript. Of all, it is enough to cite Heidegger's invitations (taken from Derrida) for their symbolic strength: for the German philosopher the typewriter degraded the word by reducing it to a mere means of transport, a tool of commerce and communication. The device, snatching the word into the "essential domain of the hand," even allowed to conceal the manuscript writing and therefore the 'character', making all men look like. In such a view, the initial hostility towards the first typewritten letters is not seen as a normal reaction of distrust to something that is still unknown, but as a spy of the 'truth' hidden in the rejection of a depersonalizing technology. The codes of good manners, also changing in time and space, have ended up defeating Heidegger and owning the typed letters that they previously refused, reminding us among other things that even the typewriter − such as the pen of goose, the smartphone or the touchscreen of a smartphone − comes into the dominion of the hand and helps to redefine it.

Returning to digital books, and then trying to blow up the romantic ideological moods of the various aesthetic speeches, one wonders to what extent is the market today, trying to better frame some editorial choices. For example, if the distribution of a paper book alone affects

about 55-60% of the cover price, because most publishers have not invested immediately in a digital market where the stores retain a lot more of advantageous 30%? One answer lies in selling mechanisms: as digital sell less than paper copies, digital books with their lower cover price are seen by the publisher as risky products. Resistance and open hostility towards digital takes shape in editorial policies that are far from beneficial for the reader: publishing houses that do not produce digital books, others that overly increase the price of electronic editions to encourage copying paper printers, and others who plan to release digital books only months after the release and distribution of paper versions. There have been many times the paradox of digital copies of the same book sold at considerably higher prices than those of paper copies.

Behind the ups and downs of the digital market of books over the past two years, there are choices, editorial policies and mechanisms that are not just about technical formats or technical shortcomings, as well as those who hastily titled "Farewell to the Digital Player". Similar choices, policies and mechanisms work in the editorial sector traditionally devoted to the academic and university world.

However, some of the overwhelming need to fully exploit the potential of digital reading has come in recent years also by the political decision maker, with some early timid directives of the MIUR concerning the Digital School Editorial and the direct involvement of the Associations of Publishers, and the 2013 Decree (full text and attachments here) devoted to "times and ways of switching from paper to e-book". Optional adoption of textbooks, or even non-adoption, has allowed leaders and teachers to decide independently whether to adopt texts produced by specialized editorial staff or to use other educational content. For some years, then, it is possible to adopt traditional paper books and digital content edited by editors in the Education sector, use digital texts and content made available on the network in free mode (OER, content with Creative Commons licenses), or use materials and contents produced by the same teachers or people who are interested in the school sector. If, from the legislative point of view, some courageous steps (albeit with some contradiction) have been made, what can really encourage the experimentation and exploration of the opportunities offered by digital platforms? What

can be of help is surely a full and mature teacher's awareness, which can only go from a personal opening and curiosity path. If you are limited to following opportunistically the sirens of journalists and scholars who decree the death of digital books every time data shows a decline in sales, it does not make a good service to the profession being exercised, as well as to the people from whom that service depend. Only the real knowledge of the possibilities offered by the digital book − obtained through practice and thus through reading and fruition (and sometimes production) not extemporaneous − can lead to really conscious and useful choices. True, there are differences between formats, media, and software environments that make digital reading a reality, as there is a multitude of actors that pushes to impress this or that direction on the market. However, the difficulty of these situations has to be experienced and understood, and not rejected because it is too complex. The risk, otherwise, is to end up like Heidegger in front of the typewriter.

Reading digital books, trying to get used to digital reading, both linear and complex texts, does not mean using different tools to do the same things but living the cognitive and bodily space created by digital reading. If any communication space associated with the new media actually inscribes us in a precise environment of interaction with content and continual translation of those, then digital reading means acting and thinking digital. One can have an idea of unpublished paths open to the flexibility and constraints offered by digital reading environments only if they are immersed in them, without having to create fictitious absolutist oppositions between paper reading and digital reading. If enhanced books look something too cautious − neither books, nor games, nor apps − is perhaps because we still have little experience of other reading, and we continue to think in old patterns.

Traditional patterns are definitely useful, but not rarely are the lenses we look at and filter reality in a neutral way. For example, some of the 'scientific' researches of the last few years to demonstrate the ineffectiveness of digital reading in memorizing and understanding processes would be according to some scholars built on a background of misunderstanding: the data thus shows no presumed intrinsic nature of digital devices (among others, many and often very different),

but nothing but the consequences of the expectations of the readers themselves (and the researchers who conducted those inquiries). In other words, our reading habits and our beliefs are closely related to the perception we have of interaction environments. Some research has revealed that students who perceive paper as being more suitable for "learning effortlessly" and screens as "quick reading of short texts, news, email, and notes" are the same that they tend to believe they can quickly read any text on screen with negative results in confirmation tests. Conversely, other research has shown that students already accustomed to a complex interaction with digital content show better results in selecting, filtering, and managing relevant information than those using digital spaces solely for news and chat.

For teachers and for those doing the same, the same thing happens more or less the same thing: not so much about the 'teaching reality' associated with digital environments is the result of very partial visions and the superficial use of the devices available to them. They are the most active and comfortable teachers in the different reading environments – analogue and digital – to be more aware and effective even in the didactic practices they implement. For example, only a teacher who knows what digital reading means may be thinking of creating paths where students not only read but also carefully create texts and digital books. These are complex cognitive actions that not only cannot be understood but cannot be imagined by anyone who has ever done it and does not experience it.

The differences between Kindle, Kobo and iBooks, between closed formats and open formats, between embedded multimedia content and content outside the digital book are things that only make clear to those who use these environments. The opportunities offered by networks such as MLOL School are more easily perceived if you have digital reading experience, or at least curiosity and not closeness to the subject: digital lending and open digital library become then more interesting terms, and the same concept enhanced reading seems less obscure. With Heidegger's peace of mind and his (in) understanding of the typewriter as an in-meaning and "no sign" device, poor reading that resumes today in those who still do not want to see opportunities unfold by different reading environments. If there is a possibility of enrichment of school-based reading practices, this resides in the effort

and experience of a teacher, executive, digital animator or student – is open to experimentation and immersion in the deep spaces of digital reading.

REALITY AND PUBLISHING TENDENCIES

Giuliano Vigini*

* Essayist and professor of Sociology of Contemporary Publishing at the Catholic University of the Sacred Heart in Milan, he is the author of numerous publications on publishing, including, with Alberto Cadioli, a *Storia dell'editoria italiana dall'Unità ad oggi*. He has also published comments and dictionaries for the *Bibbia Paoline*; writings and editions of St. Augustine; essays and translations of classics of spirituality; anthologies dedicated to John XXIII, Paul VI, John Paul II and above all Benedict XVI and Francis (Edizioni San Paolo, Libreria Editrice Vaticana, Mondadori).

The economic outcomes and the information I am opening with this project intend to illustrate the reality with which Italian publishing is being compared today, to propose a reflection on the scenarios of change and current trends in editorial development.

These are the essential data:

• The production of books was in 2016, 82,088 new items, new editions and reprinting. That's 225 books a day: an overwhelming figure, not so much in itself, as for the absorption capacity of our market;

• The total book market at cover prices was Euro 2.899 billion; that of the book in the trade channel of 1,221 billion, which become 1,283 if they add e-book sales;

• The book area is dominated by 55.9% by 5 large groups: Mondadori with 29.3% after the acquisition of RCS Books; Mauri-Spagnol with 11.1%; Comes with 8.7%; Feltrinelli with 4.7%; Agostini with 2.1%;

• There are five groups that also drive the scholastic-educational market with 70.6%: Mondadori with 24%; Zanichelli with 21.2%; Pearson with 15.1%; Agostini with 10.3%.

Within these general data, one can observe:

• the growing weight of the editorial offer of the great publishers (that are, statistically speaking, those who publish more than 50 titles a year) with an average of 235.6 titles each, against the average media of small publishers, and an average circulation of 3,454 copies for the big ones, against the 1,191 copies of the little ones.

• the large market shares in the medium-large libraries by the five largest groups (Mondadori, Mauri-Spagnol, Giunti, Feltrinelli): today's market shares can be estimated at over 62%.

• the difficulty of independent libraries (representing 27.6% of the channel market today) due to a variety of causes: increased rents and running costs, reduced margins, strong competition with chain libraries and online libraries , rarefaction of the public ...);

• the growing concentration of the market in few commercial areas;

• fragmentation of sales and drastic reduction of the life cycle of books and the time of their stay in the library, especially for small publishers (40-50 days);

• the lengthening of the payment period of the sale;

- Constant contraction in sales in the Large Distributed Organization (- 20.3% in the first three months of 2017)

• the ever-increasing year-on-year increase in e-commerce, estimated at 16.1% of the total market;

• the situation of the libraries which when there are not in the state of pre-collapse, suffer from permanent precariousness; so they are no longer able to order almost anything, much less to small publishers.

I think these little points are enough to understand the nature and size of the change. Not only because it sells less because of a long stagnation and because public buying behavior has changed; not only because everything is being transformed or remodeled due to the digitization of publishing; not just because publishers are no longer alone in ruling the book market. In fact, with them, or against them,

there are platform managers and large databases; there are «social networks» that aggregate for millions of people tastes, trends and narcissisms, and can thus decree in a flash the success of a physical book, an e-book, or any other editorial product; there are true or presumed writers who re-adhere to their creative freedom without endangering the constraints and choices of others, even becoming the possible owners of their copyright. As a result, although there is always someone to dominate the game, the game on the editorial scene is conducted today by several actors, each year more and more numerous.

But nothing is the same as before because, over the years, they have fallen on their knees within publishing companies, for the most part already undercapitalized, economic-financial, organizational and management problems that have had serious repercussions, triggering drastic countermeasures on balance, editorial policies and strategies.

The most profound consequences, on the corporate level, can be schematically represented as follows:

• the decline in revenues, the decline in profitability and financial indebtedness;

• the closure of numerous editorial inscriptions, financially and structurally too weak to deal with the difficulties of the moment alone;

• the sale, in whole or in part, of important publishers;

• cuts on fixed costs (in particular staff) and the simultaneous delegation of certain functions, in particular of editorial nature;

• the lightening of the warehouses, the intensification of promotions, sales and superstocols.

On the supply side and in the publishing market, the following trends have been consolidated:

• specialization and further diversification of production as an attempt to adapt to emerging needs and interests;

• Significant growth in library novelties and parallel catalog upgradation, with securities increasingly being out of business (35,000-40,000 each year);

• decrease in average circulation by opera;

• the growing number of best-sellers in group and community policy major publishing houses, with massive investments for acquisition of rights, advances, scouting operations, advertising and marketing costs, and so on.

• overcrowded titles in the library, with little visibility and without real possibility of public absorption;

• increase of the investor and the number of low-selling securities.

Of course, publishing houses were not passively watching what was happening, but they tried to understand the evolution of consumption, to put in place the most suitable strategies to turn the change into a positive one. They could have done this in particular by investing:

• in the acquisition of profitable companies in some strategic sectors of publishing, printing and communication;

• covering all distribution channels by creating or acquiring distribution companies, extending library chain sales, intensifying and diversifying Internet investment;

• in the consolidation of alliances, joint ventures, business affiliations, forms of exchange and collaboration between publishers and media companies in general;

• the expansion of innovative products and services as a key factor in competition and development.

These modes of action reflect first of all the awareness that by now what publishers do in whatever scope they must conceive and realize according to a global vision and integrated with everything else. Of course, it is not about projecting generically towards the new one that is advancing, but rather to identify those specific areas in which their business can interact better and be productive, but taking into account that it takes time to build a new and durable market.

In the inevitable game of mirrors between the traditional book market and the digital market, what is the underlying problem that everyone has to face? We could summarize it in one word: complexity. Complexity means first and foremost that one has to get used to the fact that changes will not only be more sudden but simultaneous as,

acting simultaneously in many areas. They will affect one way or the other the scope in which we personally work. Already today, through new technologies, the relationship between authors and publishing house has changed; the range of available information and services has been enormously expanded; direct, quick, interactive, stable with the public has been made possible (just think about Facebook or Twitter); the online information update and e-commerce of books were promoted; new ways of contact, research and acquisition of authors have been developed. And it goes without saying that this scenario will be constantly changing, under a more sophisticated, multimedia and interactive technology push, tending to the middle to speed up the integration of books and hyperbooks (word, image, music) in Italy with the prospect of arriving, for certain genres and typologies, to a single production and market reality where everything that will be developed in the editorial, management and distribution will no longer be an entity in itself, but each one will become an essential component of the other.

In other words, a certain type of publishing will be embedded in a larger container, partly alternate and in part complementary to the traditional book, in any case to a wider audience and, in large percentage, also different. In the foreseeable upsurge of all integrated products − with more and more powerful and easy-to-use, affordable, feature-rich reading tools − will open new perspectives, features, and workflow in publishing.

But complexity also means that, at any time, everything can suddenly change. This can be the case, for example, because a group acquires or takes over the control of an important publishing house, a distribution company, or a strategic company in a particular sector or sales channel, or because it delivers alliances that may be decisive in a certain sector... When, for example, as in Italy, the first Italian publishing group acquires the second, as in the case of Mondadori and Rcslibri, or the first distributor of books (Messaggerie Libri) makes a holding with the second (PDE), it is easy to deduce that the competition will undergo radical changes and we will have to equip ourselves to deal with the situations that come to be determined from time to time.

Complexity means, finally, that competition has increasingly shifted from the value of books to the strength of editorial groups, which have accentuated their ability to make system, through synergies of various kinds, in different fields and faces, with the aim of strengthening the editorial and organizational structure and ultimately to increase the overall business strength.

From all this it can be seen that, for those who publish books − but also for anyone who collaborates to realize them, spread them and sell them − the daily life of their work is full of obstacles and problems, which must be overcome with the clarity of understanding what their development model is and having the awareness that in an ever-wider and integrated universe, it is no longer just a matter of producing good books but how to be able to include them − in terms of content typology, product form, channel and of the communication modes − in the most widespread circuits that today determine the rules and mechanisms of the market.

For a publisher, therefore, the problem becomes finding out which new authors, models, and procedures are best suited to these circuits; what types of audience should be referred to; which resources internal and external activate to achieve a certain result. All this, at least to a certain extent and at certain operating levels, the need to «reinvent» his craft, in the sense that for each one the time has come to understand where the wind blows and where to put in order to be pushed in the right direction. In essence, the editorial machine, from the conception to the sale, must march differently, always starting from the awareness that despite the difficulties, you do not have to be defensive, but you must be on the attack: that is by experimenting with new competitive levers, new channels or sales formulas, new points of interest to support and strengthen their own development.

These considerations lead us to a first conclusive reflection, which is this. In a book market for a very focused, highly fragmented, a small cabotage is not enough anymore. Small cabotage means having episodic, casual programming, or at least without a strategy projected for the future; it means living in the day, waiting for events rather than going to meet them; it means keeping the marathon's pace in the moment that the sprinter would shoot, as the speed of the times requires.

What then seems more necessary today to ensure that its publishing business has a significant presence in its reference market and a sufficient profit margin to ensure a non short-term stability to its business?

I would say first that we need to build a a capillary and efficient system of relationships at all levels that can support and interact with the editorial project as a whole and with the type of specific products you want to propose.

Secondly, communication should be cultivated with utmost care. I am not referring to internal communication in publishing houses (that is, to inform, listen, to confront, to involve employees), which is already a key factor because it creates a climate, a work style, a sense of belonging to a group where each one is part of a whole, that is «being together» to work better together. I am referring to everything that the company needs to be effective and coordinated as a promotion and advertising strategy so as to positively and dynamically affect its ability to strengthen its image and interact better with its audience. It is therefore a preliminary matter to identify the goals to be achieved, the means to reach them and the resources to be made available for that purpose.

Speaking of communication, you cannot even focus on the image of the product-book as a communicative act. In fact, the first form of communication is the book itself, as a physical object, it communicates to those who observe it. In this light, the graphics, the cover and, although underestimated, the fourth cover, are essential, because the various elements of what the customer sees are a showcase, an idea, a message on which on large measure the sale depend. It is evident from this that many publishers, especially the small ones, have much to improve; in some cases, have much to change.

There is now no time to specifically analyze the fundamental theme of book communication in all its aspects. However, I would like to emphasize this concept: communication is one of the components or, if you want, one of the ways to achieve the quality of a system: in our case, the editorial system. It is not a support or a modality in the editorial organization. It is a premise on which depends the effectiveness of the entire activity that takes place, because publishing work, at all stages and in all its processes, lives of communication

that crosses the publishing house as an indispensable link between the various departments, and also lives in the communication that the publishing house actively engages in with its audience or its intermediaries.

The third essential element of the editorial system is marketing. The books that come out every day are so many, even in a specific field; there is no room for everyone in the library and, moreover, those that are then sold in significant quantities are very few. To enter the commercial, information and media circuit, there is a need for everyone to «push them». Sometimes publishers tend to «push them» a bit too much, so that in certain areas, the market gives the impression of being just «junkie». But there is no doubt, beyond the excesses and distortions that marketing - with everything that it means at launch, booking, promotion, advertising, etc. − it can not be considered a luxury or optional, because without a true − that is, organic, articulated, effective marketing action it is difficult to market books that do not have virtually the ability to sell themselves, in the sense that fame or the peculiarities of the author automatically make him promoter of himself and of everything he writes.

All this is necessary in this disrupted and riddled market order, − where seemingly refined jewels of literature and editorial craftsmanship with ingenious cianfrusaglie da suc coexist − you risk living on a daily basis, hoping ... But for those who do not work or in any case is not the protagonist in the few driving and ascending sectors − that is, narrative and books for children − but it is active in more specialized areas, there is a need for a commitment and creativity supplement to avoid vanishing make their own efforts or make them less productive than you would like.

This is unfortunately true even for the religious sector, which concerns us most closely, since religious publishing has for some years gone back to now -8.3% in value and -2.6% % copies. While maintaining Catholic publishing in a leading position in the market (76.9%), with its traditional landmarks (São Paulo Group, Library (20.7%), the traditional reference points (São Paolo Group, Libreria Editrice Vaticana, EDB, Paoline etc.), this has obviously not been enough to ensure stability and growth in the sector. There are, in fact, several nods to dissolve on the corporate, editorial and communicative

level, and from my point of view, there is a need for a new beginning, not just for what individual publishers have to do on their own, but for what the entire Catholic world must set in motion on the editorial and associative editorial level, to stimulate and promote more comprehensively the reading of religious books.

IN THE WORLD OF "BOOKTUBER"

Isabella Lubrano*

* Journalist, graduated from the Universidade de São Paulo (USP), with specialization at the Faculdade Cásper Líbero. Founder and administrator of the *Ler Antes de Morrer* Channel and other review blogs and book sites.

Ler Antes de Morrer is my channel where I publish two videos every week and, on Friday, I propose literary reviews. It is a difficult video to do but our community has more than 130,000 members. I am so happy to say that Ler Antes de Morrer is one of the most important literary channels in Brazil. Ours is a beautiful country but we do not have a society that values or appreciates reading. The Brazilian public education system has suffered from a general lack of investment for generations, not only in primary schools but also in large universities. This is why today 44% of the Brazilian population has not read a book in the last 3 months. 30% have never bought a book, perhaps because 70% of Brazilian municipalities do not have bookshops; and also among the reading population, reading average is low: less than 5 books per year, including schoolbooks. These data are really scary. Being a reader in Brazil is almost an act of resistance. That is why I created my channel. I do not pretend to solve the Brazilian educational problems, but what I want is only to attract the public reader who already exists but is 'widespread'. I want to arouse their curiosity by offering quality and interesting content. My favourite

titles are the classics of Brazilian and international literature such as Il Gattopardo by Tommaso di Lampedusa. But there is also room for contemporary literature and also for some essays on philosophy, science, history or politics. The success of my channel in these 3 years has given me the opportunity to work together with important publishers in Brazil. I receive their news and are always updated on what is happening in the market. The relationship between me and the Paulus Editions is one of the most important. We started working together last year and every month I prepare 8 reviews in podcast format, with a duration of 2-3 minutes. It is the quality of the content and the love for literature to make Ler Antes de Morrer a success on YouTube.

RETHINKING THE ROLE OF THE PUBLISHER TODAY

Federico Badaloni*

* Journalist, Head of the Information Architecture and Graphic Design Department of the Gedi Group (formerly *Gruppo Editoriale L'Espresso*), information architect and journalist. He founded the Masters in *Architettura dell'Informazione* and User Experience Design at the IULM University of Milan and coordinates its teaching. He has published recently *Architettura della Comunicazione, progettare i nuovi ecosistemi dell'informazione*.

The publisher of the future will produce relationships. The network has given individuals the opportunity to express themselves autonomously, independently, uninterruptedly, and freely connect with each other. In this way, it has disrupted the concept of "mass" understood as a set of consumers of the same product, creating an ecosystem populated by innumerable communities in its place. This is the true cultural revolution of our century. A revolution that does not have the features of a technological monster, but which is the result of a vital breath towards sharing and sociability that resides in the human soul since the birth of our species.

Today, all people and all objects of the world can be connected in a flash through the net. My home keys, for example, are connected to the network, thanks to a small transponder that costs some euros. My daughter is online because she has a mail. I am networking in many ways: through social networks and through my devices, like my phone. We all are constructing continually network segments, gathering people and things around our interests and needs. We

do this when we send mail to a list of recipients, when we create a group on WhatsApp, when we follow a Facebook page, when we subscribe to a service to know real-time traffic in the city. All these connections are technology-enabled and supported by new forms of market that rely less and less on the amount of attention that a single content can get, always more and more on trust that each person transmitting it is able to deserve in one's network of relationships.

Countless social networks, from simple Facebook emails, from Instagram to Waze, have been defined by US thinker Clay Shirky as "the connective tissue of our society". Every social network finds its own specific identity in the way that relationships are generated inside and in the particular end for which it is done. This identity never resides in the first place in the content produced: a social network must first connect itself and then connect. Content that is produced and shared inside is subordinate to this purpose. In other words, when every user in a social network produces a content and publishes it, when in turn sends a content he has received, he is telling something about himself and how to consider the link that binds him to the recipients of his message.

In this ecosystem, a content has no value in itself, its value is extrinsic. For this reason, publishing, which for centuries has based its fortune on being a content producer with intrinsic value, has lost the great opportunity to enter the relationship market in the first decade of this century. Let's understand ourselves: each publisher has always been aware that his own choices, the care and editing of his own contents had the effect of linking people and ideas. But this has never been the direct object of the economic livelihood of the publishing company, while it was the sale of the content. A range of specific skills was born around it: to regulate people's access to information, manage accounting, protect copyrights, and so on.

The success of Amazon, which is the largest online marketplace, and yet it does not own the goods it sells, of AirBnB, which is the largest chain of accommodation and does not have a room, Uber, which is the largest taxi company and does not own a vehicle and Facebook, which is the largest producer of relationships without producing content, have shown us that the new economy thrives

where businesses transform value-enabled relationships, not goods produced (including in this category of course also the content produced).

The content, in this new scenario, is now mostly commodities, that is, almost identical merchandise available in large quantities in many different places. Think of a recipe: if you want to cook a good saffron risotto you will find thousands of high quality recipes published on the net. The same applies to so-called news: in a world where every phone is a camera, a microphone, a repeater, each of us is a potential witness, each of us is a "medium". All the research, in fact, agrees to show that today people get to know the news in the first instance from social networks.

An editorial company can legitimately consider all of this a threat, but the trend in the budgets of recent years shows that limiting ourselves to a conservative approach is losing. The only possible alternative is to consider this new information ecosystem as an opportunity. Move the business' focus on generating relationships, redefining the content produced and published for their value over people. In summary: the way to overcome the crisis and – maybe – to thrive again, it has to rethink the purpose of its mission as a service, not as a product. A service for a set of communities that we feel is closer, more worthy, more needy or whatever "more" you consider to choose.

Forms of economic livelihood need to be found to become essential catalysts, namely the ability to create unique digital and real places to enable a certain kind of dialogue and sharing, which can be the solution to the real needs of a community. Places capable of building and returning relevance and usefulness, and therefore a value, to individuals and their communities, receiving in return trust and ... data, information that can feed and improve the service itself and useful in generating new services.

The logic of service puts man at the centre. For this reason, in this new scenario, the most important skills a firm has to acquire concern the ability to identify existing or potential communities and to listen, to understand the needs of those who are part of it. Only after this first step can you imagine what relationship dynamics build to enable productive conversations, what content to select and produce

to help communities do better what they want to do. Conducting surveys on the territory with the techniques of ethnography, making prototypes, testing, putting into the disposition of "participatory observation", as the anthropologist Malinowsky said, is the key to the Human Centred Design, in Italian, "user-centred design": it's just the method that my discipline – The Information Architecture, or the User Experience Design that you want to – has developed in the last twenty years. For this reason, more and more companies hire information architects or send their staff to work in this field. I register year after year, for example, through the success of the Master in Information Architecture and User Experience Design I founded at the IULM University in Milan.

Even in the past, publishing firms carried out quantitative and qualitative surveys on the territory, but the survey techniques used – especially from the marketing sectors – were essentially of a sociological-demographic type. But beware: today we cannot think of identifying communities to serve based on statistical extrapolations because grouping individuals on this basis very rarely defines human groups that can be considered "communities". Can you think of "millennials", "immigrants", a community? The second risk of this approach, as the journalist and writer Jeff Jarvis reminds us, is to convince ourselves that even people who buy our current product can be considered as a community. Moreover, our community.

In general, it is good to start from the communities that define themselves as such and to extend the look to the human groups that have a common interest. Examples of possible communities are parents of children in kindergartens who live in a certain place, people who want to do something for the environment in their daily lives, people with a certain disability, people who want to learn to do something, etc. In this dynamic, we cannot expect people to come to us, we must organize ourselves to go to them.

To better understand, we follow Jarvis in an episode of an interesting episode at the journalism school where he teaches: "[some of my colleagues of Journalism School at the Columbia University] conducted a great project with their students to investigate the mould phenomenon in the popular New York homes.

In collaboration with the New York Daily News, they told the story to the general public. I call this Jarvis-externally focused journalism: to tell someone's story to the public in the hope that this knowledge leads to awareness and change in politics. This has always been and will remain a vital role for journalism. But in Columbia, we have also done what can be seen as an internally focused journalism, that is, to say to the community what it needs to know how to solve its problems, for example, measuring the mould, or reporting it to the authorities and calling them to respond to the health consequences. A representative of a group of people living in popular housing then thanked the school for not being limited to putting the nose in the affair to get a good story, but to stay alongside the community to help her learn, act and react. But then this representative also asked us why we had chosen to deal with mould: ''it is true that this is a problem – he told us – but it was not the worst'". What would happen if the school involved the community of those who live in popular homes – Jarvis asks himself – precisely to define the subject on which to focus the students' work? The moral of this story is to observe, listen, ask, dialogue before providing what we think is the answer to the needs of a community is the passage needed in order to succeed.

Getting to the service of a community does not necessarily mean investing in technology infrastructures. It's a service, or rather, it can be a service, even opening a page or group on Facebook (a social network can also be a listening place) as well as being able to assign a person to a community, organize a series of events on the territory or online. The enormity of possible solutions today and the need to serve different communities and constantly evolving over time, impose a new way of working. It is more than ever necessary to entrust to multidisciplinary teams with autonomy in defining and designing new services. Within these teams, there must be people with business skills, others who can handle dialogue through digital tools, there must be information architects, developers, graphics, content creators, and so on. By direct experience – our editorial team is working hard on this front – I can tell you that the biggest obstacle is not to make people develop new technical skills to work within these interdisciplinary teams but to make it so that they accept to participate in a culture of work based on the

assumption and sharing of responsibilities, merits and demerits; who accept to work for continued agile repetitions rather than according to the linear development of the classic "cascade" production process; who accept to translate their specific language into an understandable one by all the other members of the working group in which they are inserted. We cannot hope to change our organizations and our business models from today to tomorrow, but we must consider this change as an integral part of our work and look for our specific model, that is, the particular way in which we will make these principles concrete in our company, through this same logic of work. It is necessary to go back to study. The literature on production, business, networking dynamics, anthropology and the new forms of sociality is and has been consolidated for many years. The knowledge that has taken us to occupy the key places we are devoting today to invent the products we have created to date, to select people, to organize resources to date is not enough and often – alas! – end up suggesting metaphors inadequate to read this new reality.

Changing the way of seeing reality is what Anita Zielina, head of the Neue Zurker Zeitung has done, for example, to organize content creation more responsive to new challenges. Anita has divided the editorial into three distinct groups: those who work on fast content, those who work medium and finally slow. Fast content is what people can find in abundance between different TVs, social networks, radio and various sites. On this type of content, the editorial staff should spend the least amount of energy possible, limiting work to a cure activity. Medium content is the one where the header adds value. On such content, for example, the headline asks a researcher, a professor, a material expert to offer a unique perspective or an in-depth analysis of a topic. In essence, it is on medium content that the head adds value by contextualizing, deepening, and offering people ways to act to help solve a problem. Slow content is the one that expresses a vision of the future, offers prospects, a bit like doing a university with its own publications or a circle of thinkers. In all three cases, the basic rule is to look in all ways to make relevant content for communities that it has decided to serve. In a way, to make them part of the solution to a problem. This way of dialogue and serving of their own communities

reinforces bonds and extends them, generating a return flow to the brand and, as previously said, a return flow made up of data.

These data allow publishers, for example, to offer advertisers to get in touch with people in a much more targeted manner. Be careful, however: since the stakes are the trusted relationship built between the publisher and the people, in getting these forms of revenue, it is good to establish a code of conduct for investors as well. In general, the logic of the "clear pacts, long friendship" is the one that regulates networking because it is the logic that governs parity relations. Any company proposing network-based relationships based on an autocratic logic such as the old mainstream media – is bound to be simply irrelevant.

Among the forms of revenue we are observing, there is the organization of targeted events. Very interesting, on the merits, is the Texas Tribune case, which earns more than a million and a half dollars a year from its festival and weekly meetings where, for about an hour, the newspaper appears from time to time in several districts of the city by submitting to the administrators a list of questions prepared from the contribution of members of their community, who can attend the event to ask further questions. Meetings are open to everyone, because the Texas Tribune considers it an opportunity to associate new people with their membership program. This initiative also has the effect of forcing competing printers to journalistically cover events, as they often come up with major news stories.

Making forms of revenue based on a membership plan is not easy. It means dedicating resources to building, cultivating and extending the sense of belonging of the people to the community through their services. The key is to reward and strengthen programmatically and consistently the virtuous actions of community members. They need dedicated tools, planned strategies in motion and the ability to evolve these strategies following the evolution of the same community. What differentiates a person's affiliation into a supermarket chain from membership to a journalist's membership program lies essentially in the quality of the relationships that the second program is able to substantiate. It is a passage from a vision that the paying member sees as the one who has the right to possess

a good, to that in which there is a member who has the right to have a particular relationship with the brand or with his own territory, thanks to the brand. In other words, a stakeholder who can, for example, access high-value themed newsletters, participate in meetings with experts (maybe even through Skype-calls or Google Hangouts), to propose topics on which to work, to have discounts on certain goods or services, etc.

The numbers declared by some headlines (such as the Flemish De Correspondent, for example) suggest that the conversion rate of the general public in the community subscribing to a membership form is around 5%. This proportion makes us understand that for a publisher who intends to proceed in this direction, it is crucial first of all to focus on creating services that are perceived as a value to extend the user base and only later propose a model of membership-based pattern.

* * *

I imagine many of you are asking questions like this: how do we continue to be ourselves in this new scenario? How can we possibly redefine our identity? Where does this new world reside in our specifics as news headlines and publishers?

As I have described in more detail in my book, "Architecture of Communication", in a world where every subject is potentially connected, as well as every person, we are what we connect. Our identity is defined by the people we choose to connect to communities, the communities we choose to serve, the needs we decide to deal with and the solutions we identify. Our role is defined by the plot of the connections we create and enable. Our style, the way we do all this. The content, the quality and the nature of the relationships between the people within the ecosystems we create and live are at the same time the fruit and the lymph of our ecosystems.

I'm sure that the publishers can continue to be themselves and carry out their mission in the world. But they have to understand that this is only possible by fully accepting that everything has

changed and learning to love this change. It's the hardest thing. The rest (in comparison) is easy.

SAINT PAUL, COMMUNICATOR MODEL

Giuseppe Mazza*

* Professor of Philosophy of Communication and Sociology of Religion at the *Pontificio Ateneo Sant'Anselmo di Roma*. He teaches Philosophy of Communication, Intercultural Dialogue and Sociology of Religion at the *Pontificio Ateneo Sant'Anselmo di Roma*. Among his works: *Dio al limite. Prospettive per un cristianesimo di soglia,* Edizioni San Paolo, Cinisello Balsamo, 2009; *Incarnazione e umanità di Dio. Figure di un'eternità impura,* Edizioni San Paolo, Cinisello Balsamo, 2008; *La liminalità come dinamica di passaggio,* Pontificio Istituto Biblico, Roma, 2005.

1. Two premises and one question

Two premises seem to us immediately necessary. The first concerns the general approach: exposure is born as a reflection of a scholar of fundamental theology and of philosophy of communication. As such, it does not move from a biblical approach but develops its argument in an interdisciplinary way, between theology, anthropology and communication sciences. The second premise concerns a two-choice lexical choice in the title, which for the time being we only draw attention to: the use of the term «model» and «communicator» instead of «communication».

We enter in *medias res,* placing first and foremost a question: from the operative point of view, as well as theological-pastoral, what is the utility of trying to define a «model» of communication? And more specifically: what can it serve to highlight the coordinates of the Pauline communication model (if there is one)?

A comprehensive answer would require further analysis that goes well beyond the intentions of this intervention. It seems to us,

however, important to clear the field from some misunderstandings that have always been in the intriguing mania of the «hunt for the model». To do this, let's take a few steps back and let's take a look at the universe unfolded by the interaction between theology and communication studies.

2. Model or paradigm?

The use of the concept of «model» in theology, borrowed primarily by natural sciences, had some follow-up since the middle of the last century[1]. It expresses the attempt to «get to a more thorough and organic knowledge of the object of theology (conceived both in general and in its division in disciplines) and at the same time to come to systematically identify the nature of the theological thought itself, its constructive «laws» and its internal dynamics, the complex developments and changes of those elements that make up the essence and define its main epistemological categories[2]. «In this sense, the concept of «model» is broadly similar to that of «paradigm», which recalls the explanatory intent that is able to encompass the symbolic, values and operational generalizations shared by a community[3]. While the call to the model expresses a more marked theoretical formalization intent, the paradigm refers to a background understanding (or even a pre-understanding) that sums up «a way of feeling, perceiving, understanding, evaluating, judging reality; to

[1] See for example the bibliographic references in M. Bielawski, *La questione dei modelli teologici*, in M. Bielawski; M. Sheridan, *Storia e teologia all'incrocio. Orizzonti e percorsi di una disciplina*, Roma, 2002, p. 280 (nota 6); come pure: M. McLain, *On theological models*, in *Harward Theological Review* 62 (1969) 155-187; R. Scharlemann, *Theological models and their construction*, in *Journal of Religion* 53 (1973) 65-82; S. Morandini, *Scienza e teologia in dialogo: un concetto di modello*, in *Vivens homo* 2 (1991) 69-95; J.H. Kroeger, *The theological Model's Approach: its Relevance Today*, in *AFER* 43 (2001) 86-98; G. Bof, *Teologia*, in G. Barbaglio; G. Bof; S. Dianich, *Teologia (Dizionari San Paolo)*, Edizioni San Paolo, Cinisello Balsamo, 2002, pp. 1627-1631; D. Klemm; W. Klink, *Costructing and Testing Theological Models*, in *Zygon* 38 (2003) 495-528. Per un confronto tra la concezione scientifica e quella teologica del concetto di modello si veda F. Ferré, *Mapping the Logic of Models in Science and Theology*, in *The Christian Scholar* 46 (1963) 9-39; R. Biord Castillo, *El Conocimento por Modelos. Análisis de la pluralidad de los lenguajes cientifico y religioso*, in *Anthropos* (Venezuela) 37 (1998) 51-73; C. Caltagirone, *Scienze e teologia. Incontri e scontri ai confini della conoscenza*, EDB, Bologna, 2002 (in particolare pp. 135-149).

[2] So in L. Zak, Some "historical theological models" in G. Lorizio, *Teologia fondamentale*, I: *Epistemologia*, Città Nuova, Roma, 2004, pp. 56-115, qui pp. 56-57. Cfr. Bielawski, cit., p. 279.

[3] So, for example, in the classical work of T.S. Kuhn, *La struttura delle rivoluzioni scientifiche*, tr. it. Einaudi, Torino, 1999, pp. 213-226. Per Zak la lussureggiante polisemia del termine "modello" è occasione di ambiguità e fonte di "debolezza" nell'utilizzo teologico del concetto: cfr. Zak, cit., e Id., *La "storia della teologia" nella prospettiva della "modellistica"*, in *Reportata*, 15 giugno 2007, spec. §3, su https://mondodomani.org/reportata/zak03.htm.

relate vitally to it by acting, working, and creating relationships so as to direct its own existence, the dynamics of inter-subjective relations and the transformation of the world»: a bridge, in short, between a global and a real, a living and operational interface that collects» all assumptions, implications, conscious or uneducated postulates, convictions, condolences and idiosyncrasies, habits, practices, customs, rites, doctrines, interpretative schemes and actions, and behaviors»[4].

Inductive potentialities of the paradigm make it the obligatory reference to make sense not only of an effort of understanding that tends to pull the sums, drawing patterns and hypothetical structures, but also a background (perhaps not explicit but not ideal) which is the prelude to the historical expression of the theoretical framework. The paradigm assumes a background that makes the difference. Again, if there is a reference to communication in the game, it offers something more than the conceptual sphere of the model.

From the seventies North American theology has sought to link the theological models to the open universe of communication. The authoritative synthesis of Avery Dulles, condensed in Models of the Church (1974)[5] and Models of Revelation (1983), is set in the perspective of a theology of revelation and reshapes a model theory in the wake of E. Troeltsch and Niebuhr of *Christ and Culture*[6]. The search for «theoretical» patterns of revelation finds engagement with the studies of communication precisely through the guiding idea of Dulles, for which the church is in itself communication[7]. The underlying methodology is that of logical-scientific formalization: the revelation as a theoretical model (on IG Barbour's footprint) fits the theory of exchange models applied to communication since the 1940s (from H. Lasswell's[8] hypodermic theory to mathematical model of

[4] G. Bof, cit., p. 1628.

[5] Tr. it. *Modelli di chiesa*, Messaggero, Padova, 2005. For a critical re-reading, see T. Merrigan, *Models in the Theology of Avery Dulles: A Critical Analysis*, in *Bijdragen. Tijdschrift voor Filosofie en Theologie* 54 (1993) 141-161.

[6] A recent edition appears in italian: H.R. Niehbur, *Cristo e la cultura*, tr. it. di L. Oviedo, Aracne, Roma, 2016.

[7] The link is highlighted, among others, by W. Thorn, *Models of Church and Communication*, in P.A. Soukup, *Media, Culture and Catholicism*, Shard & Ward, Kansas City, 1996, pp. 82ss.

[8] Since the 1960s, the attempt to overcome the rigidity of the mathematical model was more than evident. The fields of application of semiotics and the social sciences cleared the ground for a more detailed attention to the complexity of the communication processes, now interpreted with a more realistic filter than the linear one. Many of these rereadings have had luck up to the present day: think, to cite just one example, to revisit

Shannon and Weaver[9], from Jakobson's linguistic information models to the developments of the Palo Alto school). If, then, Dulles can assert that «by using analogy it can be said that the theological model is for religion the same as the theoretical model for science»[10] it is obvious to expect an equivalent degree of formalization for the function of the models in communication.

The reality of the facts, however, denies this assumption. The latest studies on communication as well as common sense so much agree that the communicative act is far more complex than it can express the synthesis of a model.

This applies to three levels:

• at the level of dynamics and content, because no encoding can exhaust them, even on a cyclical or seasonal basis;

• on a contextual level, because each press awakens attention on a non-communicative substratum that is equally eloquent and indissolubly linked to it;

• at the level of the effects, because (as evidenced by the failure of theories of advertising in the first half of the twentieth century) no model can claim foresight effectiveness such as to render the phenomenological attention raised by each new communicative act obsolete.

The specific case of Paul of Tarsus makes the schema of a communicative model even more difficult. Let's see why.

---

the model of Katz and Lazarsfeld (1955) in communication via Twitter: cfr. M. Hilbert et al., *One Step, Two Step, Network Step? Complementary Perspectives on Communication Flows in Twittered Citizen Protests,* in Social Science Computer Review 35 (4/2017) 444-461; S. Choi, *The Two-Step Flow of Communication in Twitter-Based Public Forums,* in *Social Science Computer Review* 33 (6/2015) 696-711.

[9] C.E. Shannon; W. Weaver, *The Mathematical Theory of Communication*, University of Illinois Press, Urbana, 1949, tr. it. *La teoria matematica delle comunicazioni*, Etas Kompass, Milano, 1971.

[10] *Models of Revelation*, New York, 1983, tr. it. *Modelli della rivelazione*, PUL, Città del Vaticano, 2010, p. 32. The epistemology of B. Lonergan starts from the same conditions: cfr. B. Lonergan, *Method in Theology*, Toronto, 1990 (orig. 1972); tr. it. *Il Metodo in Teologia*, Città Nuova, Roma, 2001, p. 317.

3. Paul: an athlete of communication

It is not hard for us to consider Paul of Tarsus as a communicator of excellence[11]. We do rightly so: the Apostle is at the origin of an announcement of great proportions, and it is undeniable the propulsive force that he imprints at the maturation of the communities of the origins.

Paul's enthusiasm is astonishing: a man with broad views and courageous choices challenges the times and spaces of cultures to imagine the uncomfortable possibility of an alternative proposition. He pays for himself for what he announces. Incomplete, he continues to communicate the only gospel in which he recognizes the glowing debut of a salvation story.

The success of his apostolate - remembers Benedict XVI − depends above all on «his personal involvement in proclaiming the gospel with total dedication to Christ; dedication that does not fear risks, difficulties and persecutions»[12]. But this is not a solitary «consecration»: a host of collaborators share his anxieties and joys, difficulties, and gratification. From a communicative point of view, Paul is a striking example of how − in Birdwhisell − an individual does not communicate, but always takes part in a communication[13].

This last point is worthy of note. Paul's communication is shared, at various levels, by an effective network of collaborators[14] who act as an operational interface with the territory, which animate active, responsible and conscious participation. The nomenclature is varied − Paul speaks of «collaborator» (synergós), «brother» (adelphós), «minister» (diákonos), «apostle» (apóstolos) − but the function of hinging with local resources is clear. It is not merely an amplifier but a co-responsible promoter of a single work. Many names are well-known, others a little less: Epaphra (see Col 1,7, 4,12, Fm 23),

[11] For what follows we will refer to the contributions collected without any doubt in G. Mazza; G. Perego, *Paolo: una strategia di annuncio. Identikit di una comunicazione d'impatto*, Edizioni San Paolo, Cinisello Balsamo, 2009.
[12] Benedict XVI, *Homily at the First Vespers at the Vigil of the Solemnity of the Holy Apostles Peter and Paul,* Basilica of St Paul Outside the Walls, 28 June 2007.
[13] The quote is shown in P. Watzlawick; J.H. Beavin; D.D. Jackson, *Pragmatica della comunicazione umana. Studio dei modelli interattivi, delle patologie e dei paradossi*, Astrolabio – Ubaldini, Roma, 1971, p. 62.
[14] E.E. Ellis, *Collaboratori, Paolo e i suoi*, in G.F. Hawthorne; R.P. Martin; D.G. Reid; R. Penna, *Dizionario di Paolo e delle sue lettere*, Edizioni San Paolo, Cinisello Balsamo, 2000², pp. 256-266. In particular see the table at pp. 258-259.

Epaphroditus (see Fil 2,25, 4,18), Tsichico (see At 20, 4, 2, 4, 12, Tt 3, 12), Urban (see Rm 16,9), Gaio and Aristarchus (see Acts 19,29, 20,4, 27, 2, Col 4,10), Febe (see Rm 16,1), Trifèna and Trifòsa (see Rm 16,12), Pèrside (see Rm 16,12-13), Prisca and Acquila (see Rm 16 , 3; 1Cor 16, 19; 2Tm 4,19) and, amongst others, Timothy's figure, mentioned more than 20 times, and a direct recipient of many Apostle's directions and recommendations.

One clearly sees therefore the «transitive» gesture − both participative and transactional − of Pauline communication: it enlightens in the negotiating engagement of local resources, in the rich and cordial phenomenology of meeting and exchange, in the promotional logic of the «mandate» to the collaborators who, far from looking like a simple sub delegation, associates men and women to the ministry of a responsible announcement.

This tactical and programmatic wealth is hardly synthesized in a schematic model, and this is not so much and not just because of the intrinsic complexity of the processes in progress. To be in the game is also a dense contextual substrate that, by acting on a pervasive level, engages in a communicative style by transforming it. Some elements implied in Paul's life experience and announcement seem to be more determinant than others in qualifying a possible Pauline communicative model: as we shall see, this is the most unreliable element. To this we add to the fact that for each documentary testimony of the communicative virtues related to the spread of the Pauline work, one could probably list another of the opposite sign. Some of the apostolic portraits of the Apostle argue that it is a disadvantage in terms of communicative effectiveness: it may surprise you, but some texts would even presume that the communicative Paul is a true mystification!

This set of considerations discourages any attempt to articulate an ideal model of communication related to the style of the Apostle. If this were possible, it would not necessarily be the most useful thing. Could we have more luck (and more advantage) in trying to find a Pauline communication paradigm then? In the light of the terminological distinction we have stylized, the answer is probably yes. And it is certainly useful at least in the sense of recovering all those implicit, background dimensions we have mentioned and which are at least as important as those, more effervescent, that derive

from the overwhelming pastoral eloquence testified by the Letters. If Paul's communication was a painting, the voids, the shadows, the chiaroscuros, the less expressive traces would have the same importance as the most lively brushstrokes. If the background is really to make the difference, you need to understand the communication capacity in all its magnitude.

Also a dense contextual substrate, by acting on a pervasive level, engages in a communicative style by transforming it. Some elements implied in Paul's life experience and announcement seem to be more determinant than others in qualifying a possible Pauline communicative model: as we shall see, this is the most unreliable element. To this we add to the fact that for each documentary testimony of the communicative virtues related to the spread of the Pauline work, one could probably list another of the opposite sign. Some of the apostolic portraits of the Apostle argue that it is a disadvantage in terms of communicative effectiveness: it may surprise you, but some texts would even presume that the communicative Paul is a true mystification!

4. An undeniable background

Let us begin, paradoxically, by the non-communicating Paul, from his complex background, from that which − beyond our most immediate expectations − he does not say. Behind the titanic figure we are accustomed to hypothesize by reading the Letters, as Perego says, «a forged personality under the blows of numerous defeats and few victories. Among the most painful experiences, some deserve a nod: Stupefaction with him in Antioch, the church where Paul had lived the first missionary experience (Galatians 2: 1-2); the insults of the Corinthian brothers, the community of great promises (2 Corinthians 10-13); the defection of some faithful collaborators who desert (1 Timothy 1,20; 2 Timothy 4:10); the total detachment of the Roman community in his last imprisonment (2 Timothy 4:16), not to mention Christian opponents, the true «spin in the flesh» of his apostolate (2 Corinthians 12: 7)»[15].

[15] «Così passò dal fango alla luce», in *Famiglia cristiana* no. 21 (25 maggio 2008). On the identification of the «thorn in the flesh» various hypotheses were however formulated, although without a convincing documentary support for any of them: in addition to generic carnal temptations, there has been talk of epilepsy (perhaps by analogy with what was said about the experience of Damascus), hysteria, migraine, depression, sciatica, rheumatism, deafness, leprosy, stuttering, visual disturbances.

Historically, Paul is witness to great changes, with which he has to count on his work of evangelization. Perego writes:

> «With Paul the balance of the world changes: the center of gravity of faith moves from Jerusalem to Rome; the fulcrum of religious identity passes from the splendor of the temple to the abundance of domestic churches; the training provided by the masters of the Torah is now delegated to the testimony of Paul's collaborators, men and women; the principles of separation and election give way to those of incarnation and inculturation, not without risk».

Some difficulties in the context are added. Judging by conflicts, internal and external to his communities and his relations with the leadership of the first church, his character was probably not the most lovable. He is not a talented speaker: his opponents underline his weak physical presence and the unspoken word (cfr. 2 Cor 10:10). Moreover, it seems that upstream of its communicative activity − and of a writer in the first place - has been a pressing demand rather than the taste of a passionate hobby: a duty more than a boast, as he himself will say (see 1 Cor 9:16). Writes Romano Penna:

> «He was not born [...] with the vocation of the writer. It was not already in the material sense of knowing how to handle a calamity (since its poor interventions of this kind, according to what we read in Gal. 6:11, should have been unimpressive), but not as much as the pride and pleasure of knowing how to draw any text perhaps dictating to a scribe, as he usually did (as in 2Cor 11,6 it is inexperienced in the word)»[16].

He does not care much about form, and content. And the general impression is that

> «the material that Paul has to communicate extends so much his verbal transmission capacity to create in his mind a kind of conceptual clogging and hence such a density making it difficult to comprehend»[17].

It is exactly this «exceeding» that makes the difference. Paul seems to recall him everywhere: the reflection of the divine glorious glory shines in us «as in a mirror» (2Cor 3,18), but − far from contending − our perception of it remains confused, imperfect (cfr. 1 Cor 13:12)[18];

[16] *San Paolo comunicatore*, in *Vita Pastorale* (6/2012).

[17] *Ibid.*

[18] The Italian translation of 2Cor 3:18b uses the term "mirror", but neglects the reference to the rudimentary materiality of the instrument (which at the time of Paul did not reflect the images in a perfectly clear and faithful way), present instead in 1Cor 13:12 («Now we see how in a mirror, in a confused way, but then we will see

even in prayer «we do not even know what is convenient to ask, but the Spirit itself intercedes with insistence on us, with inexpressible groans» (Rm 8:26); Moreover, the disciple of Christ knows that the earthly limit can not be regarded as the last frontier of his existence, since he has always been called to look at invisible things that exceed the visible ones (cfr. 2 Cor 4:18).

So much more than we cannot say about what we can communicate. Paul himself, taken up by the mystery of grace, he is well aware of communicating (only) what lives in him, a gift that overcomes and transcends him infinitely: «I am no longer alive, but Christ lives in me» (Gal 2 , 20). He is an apostle «by the will of God» (2Cor 1.1) and «by vocation» (Rm 1.1; 1Cor 1.1), but his own self-understanding, his being an apostle implies being «taken» by Christ, to see Christ, being irradiated by Him[19].

Of this silent and overwhelming substratum in Paul we are only indirect witnesses. It is part of is often tormented interiority, the psychological and emotional return of an intense pastoral activity, the unfathomable depths of his personal experience of the mystery, of grace, of the revelation of that God who had learned to know from his youth and had « re-learned «as an adult. There is a universal experience that Paul shares with all true communicators, an anthropological coordinate that could make a figure for every kind of authentic communication. This is Paul's communication identity card: it's the size of the listening.

5. A listening communicator

The communicative Paul we know from Scripture places the fidelity to the origin and the beginning of listening at the center of his action. It has already been noted by mentioning the network of its collaborators: communicating in listening to the communities, their context and

each other face to face. Now I know imperfectly, then I will know perfectly, as I am also known»). Considering the etymology of katoptrizesthai and the possibility of better translations than the CEI (see, for example, the proposal by F. Manzi, Second Letter to the Corinthians, Paoline, Milan, 2002, p. 169) the contradiction between the two steps fails: the reflection of divine glory does not exclude the fact that our contemplation of it always happens in an imperfect and limited way.

[19] The two dimensions are clearly connected in 1Cor 9:1: «Am I not an apostle? Perhaps I did not see Jesus, our Lord?».

their realistic perspectives and problems is the guarantee, for Paul, of diligent fidelity to his own gospel proclamation. It is a reflection of that receptiveness toward grace which he considers to be at the source, recognizing that his ministry would simply not exist without the absolute primacy of that salvation by which he was seized. Finally, it is the indispensable condition for seizing the signs of his time and working on the delivery of that divine truth that always resounds to the meat of our concrete story. By meeting and listening to others, Paul draws himself, his ultimate vocation, the truth of his missionary mandate. Announcing he announces, and listening, he is listened to.

Even beyond the horizon of religious experience, listening is an indispensable communicative dynamic. It is, in fact, an integral part of the communicative process: not only as its logical antecedent, not just as its condition and guarantee, but also and above all as a constitutive figure of its own articulation. On one hand, listening is already a communicative one; On the other hand, no kind of communication can ever be ignored by the actual exercise of listening: it is not foreign, but connotates the «other face» of a single medal. Real communication is always (in) listening: programmed to the out-of-mind, empathically open to the environment (object, context, recipient) of his giving, which he absorbs and always recognizes as his own.

Social communications draw more than any other science to the anthropological first dimension of that listening – which is just the case to emphasize – does not now identify only a spatial space and does not interrupt the hearing dimension alone. We could hyperbolically claim that man is in his world as communication is listening: being in the world and communicating-listening are in fact two expressive vectors of mankind, two paths on which man is such and becomes more and more self.

6. A concrete form of listening: active reception

Listening has many names and many forms. The communicative paradigm of Paul expresses the tangible presence through what applied semiotics studies will call active reception. It represents the decisive act of communication itself, making it a fact that – if theoretically there could be a communication without a conscious

broadcaster (think of the «cybernetic» communication or the one provided by point to point structures in computer networks) there could never be communication without a receptor (even just virtual) that gives it a sense. This is because the act of «production» of meaning is merely anthropological act, bound to interaction – that must always be such, and never be delegated to any external mechanical agent – of human partners.

In the variety of its degrees (from the immediate reception, as in the case of condensed reflexes, to the most critical, demilitarizing, deconstructing resistance), active reception constitutes a constant of every communication process, our very soul interfacing with the world and welcoming it, more or less enthusiastically, as «our» world, the human world[20].

Paul teaches a great deal in this regard: no one could truly grasp the deepest meaning of his epistle without taking into account the concrete people he is addressing: the communities, the faces, the names (some of which, as we have seen, are recurrently mentioned), the situations and the contexts that Paul cites naturally, interpreting one by one the interlocutors of his speech, by making the letter a vehicle of «targeted» meaning precisely to a name, address, destination. Moreover, it is through a vigilant listening, attentive to the context as to the details, that Paul exercises his paternity and authority on the communities he founded or who are in his orbit. In fact, try to enter into the experiential fabric of his interlocutors by making instances, difficulties, doubts, but also successes and advances. He captures all the good that God is doing in churches (Corinth in 1Cor 1,4-7, Thessalonica in 1Ts 1,2-10, Philip in Phil 1,3-7, and so on), but he equally shows awareness of the problems that arise, of the diatribes and of the contrasts that emerge.

[20] The sciences of language teach us that the process of appropriation/reception constitutes the fundamental semiotic cult through which a subject contextualizes a "text" in his own "encyclopedia", actualizing some meanings and "narcotizing" others, filling the "blank spaces", of the page by its own figurative ability, filling the voids left (intentionally or not) by the process of signification through one's imaginational *vis*. The literature on this subject ranges in the vast field of *Rezeptionstheorie* studies and is practically exterminated. Just to cite some classics – to which we refer for the notions of "encyclopedia", "narcotization", "blank space", "semiotic text" – see the works of U. Eco, *Lector in fabula. La cooperazione interpretativa nei testi narrativi*, Bompiani, Milan, 2000[7]; Id., *Opera aperta. Forma e indeterminazione nelle poetiche contemporanee*, Bompiani, Milano, 2000; W. Iser, *L'atto della lettura. Una teoria della risposta estetica*, Il Mulino, Bologna, 1987. For a direct application to religious communication, cfr. C.H. Kraft, *Communication Theory for Christian Witness*, Orbis Books, Maryknoll (NY), 1991, chap. 6.

The world of Letters is dynamic, irregular, changeable and asymmetrical as any historical reality: Paul's sense of being universal messengers is for that world, he is built with and for it[21]. It is not a pre-packaged communication, but it is not a mechanically repeatable protocol. It is an open communication that sees in the context not an obstacle, not the hindrance to universality, but its more connatural incarnation.

7. A lesson for us: communicate in context

The context: here is what one a communicator must not neglect. It's easy to underestimate it, but it's unwise to overlook the impact. The concrete situation of the subjects of pastoral action constitutes a true locus theologicus which would be unconscious to ignore.

In his lecture, Schillebeeckx pointed out that, as a matter of fact, Jesus' words and actions are not normative, as well as the relationship between words and actions and their context, seen in the light of faith. The duty to relate to the environment as Jesus relied on his own allows us to see the need, in the church, of becoming always new flesh in the contexts of men's history[22].

Acting as Christ, relating to his word, and acting in context: this is a challenge to be accepted, aware that to stop listening to the world and history would be like closing oneself in that gross blunder that J.B. Metz denounced, condemning a Catholic church insensitive and stubborn as an elephant, and this is now in a dual perspective: insensitive to the seductions and suggestions of the so-called spirit of time, a sort of inattentive production. Secondly, though, it he also insensitive to those sitting up and pointing to the elephant road[23].

---

[21] Moreover, the letter does nothing more than prolong a communicative practice established through the direct contact of Paul with his people. R. Fabris writes: «The "letter" is a form of distance communication, fixed in writing, which prolongs direct oral communication. The epistolary genre allows Paul a certain flexibility in building his dialogue at a distance with the recipients. Paul's letters are occasional writings in which his relationship with the single community is reflected. To get in tune with the communication network created by Paul through the letters, one must know the vital situation of both the sender – Paul – and his recipients» (R. Fabris, *La sollecitudine per tutte le chiese: dalla centralizzazione alla logica di rete*, in G. Mazza; G. Perego, cit., pp. 155-156).

[22] It is perhaps the greatest of the legacies of the last council: cfr. E. Borgman, *Gaudium et spes*: *il futuro mancato di un documento rivoluzionario*, in *Concilium* 41 (2005/4) 64-75.

[23] The bold metaphor of «Catholic elephant» recurs, as the text that we quote, in an interview released in 2001 by the theologian of Münster, available in Italian translation at the Internet https://www.queriniana. it/blog/l-elefante-cattolico-4.

Today as yesterday it can actually happen that the Christian community be particularly interested in the contents of his communicative activity. Here comes his concern for orthodoxy, understood in the sense of a coincidence, both conceptual and linguistic, with tradition. [...] In ecclesial communication processes it is not enough to produce true propositions. These must be mediated by the partners whose expectations and needs will be present in communication – not just in the way but also in the content – before which the ecclesiastical communicator remains purely passive. Free communication excludes submission on both sides. Both as regards the content and the language of ecclesiastical communication, the theological source of knowledge is constituted by the partner's situation[24].

Attention to the situation, context, makes communicative communication more than a mild episodic relationship. Communicating in context, on the example of Pauline, means recapturing and reworking the richness and complexity of historical reality with respect and wisdom. The context is far more than a communicative opportunity: to consider it a gimmick (a means through which to reach, to do, to say, without the means itself to have its own value) or a preliminary banal, a pre-text communicative, not it only wastes the effectiveness, but offends the very nature of the communicative act, which does not exist except at the same time.

8. Beyond the idolatry of meaning

It is to be understood, therefore, how naive the hermeneutics that have the capacity to «extract meaning from the context» (as if it really is possible) are as effective as their own condition of effectiveness. Rather, truth and meaning must always be sought – and Paul himself teaches it – not as «material» objects to be pursued and «disposed of» in their supposed hiding place, but as a result of an ever-open, dynamic, unpredictable interactive process. The ability to communicate in listening must always escape from the deceptive idolatry of the meaning that - by propagating a tendentious reading of the famous mtluhanian adage, «the medium is the message» – risks subordinating

[24] W. Bartholomäus, *La comunicazione nella chiesa. Aspetti di un tema teologico*, in *Concilium* 14 (1/1978) 165-187, qui 181. Italics ours.

communication to a concept of solipsistic and anti-contingent truth. One must really overcome that communicative drift towards the significance that is highlighted by historical progression through the so-called three «sign stages» (for Pierce: indices, icons and symbols[25], or those elements in which classical manual recognizes the scanning of the «three ages of the signs»[26]). It is never late to make the big leap from the predatory tendency with which we usually approach the aids of our knowledge, that «escapatory» intent with which we are concerned to «scrutinize» books and events, to distract concepts that are only fruit of abstraction and illusory conquest. The imperative of listening disqualifies this approach and reminds us of the duty of humble research, attentive to the truth where / how it is to be grasped and not where / how we would want at all costs.

This is the most urgent premise for communication to cease to be an act of domination, flow, directionality at all cost and deforming costs, to discover a gift that is born of the gift, word from (P) word, say of the ego that springs from the very gift of the You: ministry of welcome, giving and reciprocity, event of globality and participation. This certainly requires a review of some well-known relational patterns[27]: the «ideological» rhetoric of the frontal adornment, the alibi of the medial distance, the ideological disqualification of that trust for the human being, still constituting the «elementary belief» of every culture and religion[28].

---

[25] C. S. Pierce, *Semiotica. I fondamenti della semiotica cognitiva*, Einaudi, Torino, 1980, pp. 102-103, 139-141, 155-165.

[26] Cfr. D. Gambarara, *Dai segni alle lingue. La semiosi tra natura e cultura*, in S. Gensini (ed.), *Manuale della comunicazione. Modelli semiotici, linguaggi, pratiche testuali*, Carocci, Roma, 1999, pp. 91-117, esp. pp. 114-115.

[27] We have also talked about it elsewhere: cfr. G. Perego; G. Mazza, *Giovani, Bibbia e comunicazione: una "guida all'ascolto" di Dio*, in CEI/UCN, *Quaderni della Segreteria Generale della CEI – Notiziario* 35 (2/2006) 39-58; G. Mazza, *L'ostacolo comunicativo, tra logica della distanza e partecipazione empatica*, in G. Mazza; G. Perego, *Paolo: una strategia di annuncio*, cit., pp. 185-197.

[28] Like, for example, in a brilliant article of C. Theobald, È proprio oggi il "momento *favorevole*". *Per una lettura teologica del tempo presente*, in *La Rivista del Clero Italiano* 87 (5/2006) 356-372. The author invokes the risking of the "generative" principle of listening, in the conviction that – precisely from the Christian point of view, and not collaterally with respect to it – a specific reading of the Scriptures can realistically lead us *to the place where, in our society, faith is being born, and can above all help us to understand the conditions of this birth as authentically human conditions*. It is therefore impossible to live without trust in life: this certainty moves the author to hope for a renewed school of *humanitas*, whose roots are primarily evangelical: the Gospel is in fact «first of all a school of humanity, without the need to hoard, to create bonds of annexation: the free, rather, this humanity, and in a way free, as existence based on one's individual conscience, founded on an elementary creed» (ivi, 368).

Listening communication is a truly free communication. It is so free that it can easily and without poisoning itself use the relational strategy of «referential fallacy» (the «right to lie», namely the concrete freedom from the objective referent and the need to develop a unique correspondence between it and the signifier) and from that of the «not-told» (the light-shining games of light and shadows in figurative arts, silences in music, textual omissions in literature, and so on)[29].

More than anything, communication is true when the human person is at its center. Recalling anthropologically the truth of the communicative act offers the opportunity for strategic gain in many ways, not least in terms of operational effectiveness. The modern requirements of globality and the imperative of connectivity to the bitter end can gain more authentic "human" listening an inexhaustible source of inspiration and an unparalleled remedy against obsolescence threat.

The act of listening never gets old, and you do not grow old while technology fades and gives way to new and more sophisticated operational tools, the attention to man creates solid roots for a communication no longer exposed to the risks of ' inflation of its vehicle support. The Aim of this faithfulness − faithfulness to man, his existential variables, its context and its hermeneutical horizon − is the first step of a trusting attitude that makes the medium its absolute, but knows composing with prudent discernment the pregnancy of the medium and the «anthropological» truth of the message.

That's what Paul did. We have already mentioned (and summarize) the traces of his communicative style that call for the most convincing attention to man: his receptive capacity towards the recipients and the various contexts, which translates into a continuous process of incarnation of the gospel in different cultures; the flexibility to evaluate every situation, experience and every means, transforming them into a precious occasion to communicate the gospel in the concreteness of an ongoing experience; his ability to build cooperative interactions, involving men

[29] Cfr. A. Pellegrini, *Teologia come comunicazione: fra complessità e globalizzazione delle culture*, Aleph, Montespertoli, 2001, chapters 2 and 3. The author rehabilitates the technical concept of "unlimited semiosis" in relation to religious communication: this type of semiosis, in which signifier and meaning escapes recursively *ad infinitum*, would guarantee a concrete advantage to the communication of "metaphysical" realities, as would make these last ones technically "possible" just attesting the eventuality (or the right) of a meaning "elusive" from the signifier. Cfr. p. 44; pp. 80-82; pp. 98-104, thesis 2 and 3.

and women who, together with him, become protagonists in building the first communities; the ability to strategically configure a network of communications, in this case a network of home churches that, starting from the great cities of the Mediterranean world, extends throughout the empire, but maintains in its center the originality of diversity, uniqueness of the individual centers of nervousness, the unrepeatability of their situations; the ability to communicate, in proportion to the receptive capacities of each, a living experience of the crucified, dead and risen Christ, not as a collection of abstract concepts or memories received, but as a dynamic and engaging experience that lives in him.

Undoubtedly, these are elements of an impact communication that − today more than ever − recognizes among its core strategies such key points: the ability to know, listen, to accept before formulating, proposing, acting; the effort to create synergies and team-work, enhancing resources and opportunities; the need to measure with the paths of multi and polymediality, with the logic of connectivity, with the importance of not only confining content but generating profound experiences in the recipients.

As we note in the 2008 edition of the week of Bible and Communication Studies, particular attention should be paid to communicative anthropology which is at the same time:

• receptive: able to «inhabit the world», to explore the «anthropological pockets» of history, to scant their prospects and expectations, listening to God and man;

• cooperative: capable of inventing places of convergence, beyond the logic of «delegation», for bold and shared creativity;

• testimonial: attentive to the identities and the discrepancies between the medium and the message, oriented to conformation to the normative Model, faithful to the original gift;

• cross medial: attentive to the concrete value attributed to the tools, contexts and their possible, often unpublished hybridizations;

• Connective: it is attentive both to the «nodes» and to the «centers» of irradiation as to the vital links that make them network, in a dynamic open relational[30].

[30] G. Mazza; G. Perego, *Paolo: una strategia di annuncio*, cit., pp. 23-24.

At the center there are no techniques, resources, styles or technologies. There is a person who is attentive to the people. There is an articulated exchange between brokers who are protagonists of the same negotiating act that they put in place. Technical expertise is not the most important part of this exchange. It is necessary, as the Apostle puts it, to be «all to all»: to be fully offered as a fullness of life, a gracefully informed truth of inexhaustible Truth, a path, a walking path, a reflection of the diaphanous and genuine source of a visible, audible, tangible Life. Christian faith finds in this criterion of credible testimony its own reason for being and its own hermeneutic key. The sign of life offered to the world is always the one offered and discovered in the sharing as a sign of signs, as a sign with (all other) signs, «plural» infinite infinitely wed, faith always arranged according to the theological geometries of hope and charity, the expectation and the gift that communion is made.

A ZOOM ON THE WORLD OF CATHOLIC PUBLISHING

FRENCH CONTEXT

Georges Sanerot[1]

I would like first of all to thank you for the invitation to this 2nd International Seminar of Pauline Publishers. I am honored to be able to address this assembly of the prestigious Society of Saint Paul to give testimony on the activities of a French company like Bayard in the service of the same mission.

As you suggested, I will mainly touch on the aspects that aim to encourage «creativity» in Bayard as well as the great publishing priorities of the company with the advent of digital technologies and the evolution of media use among our audiences.

I will not present the activities of Bayard, known to most of you. I will therefore limit myself to a few figures to allow you to locate the company. My talk will be divided into three parts:

1) The «project» as a framework for publishing and commercial creativity.

2) The various types of public: interlocutors and development engines.

3) The publishing priorities and specificities of Bayard.

[1] Outgoing President of the Council of Administration of the Bayard Group Press, France.

(Projected visual aid, translated into English or Italian, which will not be commented on with regard to the figures).

Turnover of the Bayard group 370 M € of which 290 M € in France.

Operating margin at 4.6%. Net result of 1%. Available liquidity of 70 M €.

1780 salaried workers of which 71% of women in the group. 40% of the permanent personnel are employed in production (printing, publishing) 36% with commercial functions (distribution and marketing networks).

120 journals of which 70 in France. 36 million readers and 5 million subscribers.

800 new titles every year. 200 titles on the web, 50 blogs, an interactive and paying youth channel and 7 YouTube channels.

A single shareholder: the Congregation of the Augustinians of the Assumption. There is no dividend distribution, since the entire income is reinvested. Everything is governed by a board of directors and a supervisory board.

1. The project of the company; area of publishing and commercial creativity

«We want to be present where God is threatened in man and man is threatened as the image of God». Taken from the Rule of Life of the Religious of the Assumption (Assumptionists), this formula sums up the ambitious project of a Catholic publishing enterprise of the 21st century.

However, the congregation was not founded to develop a publishing activity; the publication of the «Bulletin de liaison des pèlerinages» marked the beginning of the publishing adventure. This happened 144 years ago. «Le Pèlerin», a large-scale Catholic weekly, will be the founding title of the House of Good Press, which became Bayard Presse in 1969 and finally simply Bayard, a «job-enterprise» as we like to call it today.

The central place has always been given to the reader, to his questions, to his expectations. Yesterday as it is today, it is because

of the quality of the relationships with the different types of public whose growth the Bayard teams follow and foster, they undertake the necessary changes imagining the innovative products to ensure the transformation of the company in full agreement with the «Aims», with the project of the company.

At the same time this project bears witness to the editorial commitments for each newspaper and the *raison d'etre* of the sole shareholder who focuses on the «long term».

Our business plan consolidates the set of editorial policies of each newspaper (each policy, «charter», expresses the «why» the «for whom?» and the «how» regarding each newspaper).

It is a living project that regularly adapts to its time, to the markets.

The more the company turns to new categories of public, new territories or new markets, the more appropriate it is to redefine the project, to find new expressions to accompany developments in fidelity and to enrich ourselves with new proposals. The primary mission of the general management is making all the staff and the teams live the business project.

In the nineties, the animation of the business project led to the creation of a «Bayard University», open to all, with conferences, ateliers and seminars on publishing. To this project were added, in recent years, the mobilization days common to all the staff, attentive to the changes of the society (studies on Catholics, on the social networks, tendencies on the cultural production), to the evolution of our working functions, innovation, research and development. In September 2017, a working seminar for 50 executives of the group was dedicated to an «Open Bayard» program that consists of integrating the forms of welcoming of young companies (a startup incubation work), especially in the digital world (Bayard Campus Catho for example) and some forms of 'excubation' in which the employees leave the company to spend a period in specialized spaces, especially certain «living labs» that try to find solutions to socio-economic problems, in a digitalized world.

The last version of the business project began with a participatory elaboration (salaried - shareholders) in 2009-2010. It comes in the form of a reference text with attachments for each category of audience

and each job function. The text is structured around three words: Conviction, Relationship and Creation. These three words made it possible to mobilize all the live forces of the company. This kind of texts requires a rewriting or a process of updating every 10 years approximately (from 8 to 12 years). The previous texts, however, have not been abandoned; they constitute a memory of the project. I was lucky enough to participate in the development of the four latest projects entitled: «From the aims to the battles of Bayard», «What guides us», «Bayard is committed» and the current project.

Faced with all the changes in progress: spiritual, ecclesial, sociological, technical and economic, Bayard has made the constant bet that its values would continue to have validity for the future. The project therefore naturally combines the strategic vision with a medium-term action plan (the next four years), which establishes the company's working sites, from the financial, economic and social point of view, and the priorities for research and development.

The last Plan 2017-2021 has formulated 4 guidelines:

- Bet on a special treatment of information.
- Update and reinforce the position of Children and infancy.
- Improve service to Christian communities, here and elsewhere.
- Open our editorial effort to the general adult public.

For each orientation, the priorities are fixed on the periodical press, the book, the services ... the new mediations to be taken into account, as well as developments at the international level (also aiming at possible acquisitions).

The practice of strong subsidiarity in Bayard encourages each sector to adjust its priorities in tune with the plan.

Thus the field of expression of each team's creativity is determined.

2. The types of public, partners and the driving forces of development

Originally, the «Good Press» enterprise addressed only one public: the Catholic family audience, in France, with a large majority faithful to Sunday practice. To be present in the places of display in

the churches was enough to assure a wide diffusion.

Today, in France, «Bayard» addresses the entire society, with an overwhelming-presence of its products. From the printed material to the videos, the company's products have never before reached so many people thanks to the multiplicity of supports, formats, contents, and to their presence on numerous channels of diffusion and the diverse modes of acquiring (from the high-fidelity subscription, to the occasional purchase, or even to the free product).

Since its launch, the dissemination potential of the weekly Pélerin has been consolidated with the demand of the general public. To continue to maintain this position, offers have been multiplied and diversified with constant attention to the quality of contents «aimed at everyone». We have added value to a formula that sums up well a professional commitment shared by the editors' teams: «From Bayard».

Today, the recipients of the Bayard publications include all the diversity of French society: practising Catholics, declared but non-practising Catholics, adults of any religious or philosophical leaning, all families and parents who care about the education of their children.

With the periodicals, the books, the digital and audiovisual products, Bayard's products reach everyone. In this large audience, Bayard's printed productions establish a strong relationship with the readers who are very regular: one in two among children between one and sixteen, one senior in three from 55 years of age and three practising Catholics among four.

The strongest involvement of readers is found among the young generations and among the seniors.

It is thanks to this fidelity of reading of our newspapers that we build the economic model of Bayard. Thanks to the subscription, 50% of the turnover is «paid in advance». The public has thus become one of the pillars of the company's economic and editorial independence.

The notion of public evolves rapidly: the digital favours the audience of the medium with respect to its paid diffusion as a criterion of performance by advertising support. In an era of absolute domination of GAFA (Google, Amazon, Facebook), absent from participation in the chain of values of content of information, our

challenge is to succeed in this gratuitous presence in every public and to maintain the commitment of the recipients involved in monetizing the contents, giving priority to the subscription.

In the last ten years, the gratuitousness and the digital have allowed 25-40 year-olds to become readers of the information press. At the same time as the free consumption of cultural products emerges, we see the appearance of new forms of commitment by readers who wish to be an integral part of the adventure of publishing periodicals. In the Netherlands and Spain, crowdfunding has allowed the launch of new paper and digital publications. The motivations of readers who meet on participatory financing platforms are not so far from what we know in the activities of support for our committed journals. Thus the independence of the publisher, the new journalism, the participation of readers and new forms of treatment are valorized.

«From Bayard», the reflection on the categories of public aims at the integration of new behaviors that develop on a wide range of possibilities, ranging:

• From gratuitousness, the problem of the audience, from the exclusive financing through advertising, but also from the investment for a knowledge of the digital identity of the public to continue to be in contact with the « large public», all types of public ...

• ... up to the gift economy: the donors' commitment to support the business or the diffusion of our publications to the categories of «public without means» or in the developing countries (liturgical periodicals in the Philippines, information magazines in Africa).

Our proposal of youth magazines, with a tie-up with the newspapers, accompanies the child from an early age to adolescence. Half of the group's turnover concerns youth: that is, the youngsters, but also their parents and grandparents with educational periodicals but also a catalog of publications, books and periodicals dedicated to the unknown heroes created by Bayard and developed in a series of audiovisuals co-produced by the television channels.

The management of products for young people (tender age and childhood) integrates the resources of periodical publications, the establishment of funds for catalog of publications as well as digital developments, paid applications, paid educational channels on the

web or free educational channels on YouTube. The quality level of these products is the only way to set up a joint edition policy, on an international level, with renowned publishers (joint edition indispensable for achieving the economic balance of this product). Today Bayard creates labels, «imprints» within large catalogs of foreign publishers (for example, Chronicle in the United States and a major project underway in Mandarin for China).

The multi-media convergence for Bayard (magazines, books, digital, audiovisual products) is the result of a consolidated creation policy among the media. Although each activity has the free initiative of particular creations, it is precisely in these common settings that the investments are the most ambitious: «Petit Ours brun» (The Brown Bear), a character for the little ones created for the magazines Popi and Pomme d'Api (from 3 to 6 years old), is offered in books, audiovisual products, on YouTube channel, and as toys and can compete with the hero characters of the great American brands. In 6 months, this character has been placed on the podium of the best Francophone shows on YouTube, in all the categories. Just revenge, because it is after winning a case for piracy of our television production against YouTube that we created this channel that allowed us to receive 25% of advertising revenue collected from the branch of Google. The reason for this audiovisual investment, ten years ago, was to strengthen the presence of this character on television, to promote the values of the family according to Bayard, to a public then excluded from the book and the press. This «brown teddy bear» known today by all families in France is part of the best sales of the book and the periodical.

For our religious service publications, international development makes it possible to mutualize editorial investments by offering shares of experience, and this without forgetting the care of market peculiarities. For the liturgy and catechesis, the existence of numerous places of creation and diffusion: in France, in Africa, in Canada, in the United States, in Asia, is the occasion for a rich work of coordination. The company must be seen as a creation platform, which frees itself from the frontiers and must privilege network functioning between these teams. It is a new challenge for management that can no longer function in silos.

The senior periodical press, whose market characteristics are very different from one country to another, does not allow a mutualization of production, of creation. We limit ourselves to the exchange of working methods and strategies.

On the contrary, for religious information, the existence of an international network of specialized newspapers and sites can offer good prospects. It is a development that we are currently carrying on with La Croix and which is realized in digital version in West Africa; there is also an English edition of La Croix in Asia, in partnership with the Jesuits and the UCAN News Press Agency, as well as a project in Spanish with our friends at the PPC Society in Madrid.

It should be remembered that the international adventure of Bayard began 35 years ago with:

- the initiative of a Priest of the Foreign Missions who wanted to launch the equivalent of Pomme d'Api in Hong Kong
- and the accompaniment of French families abroad. Very soon, as in France, we set up a network of «connecting mothers» at all French-language teaching institutes throughout the world.

Today, international activity accounts for a quarter of our resources in revenue, 40% of our results, and actively participates in the implementation of our creative policy.

3. Priorities and editorial singularities

It is during every meeting for planning of our magazines, our publishing houses, in every editorial meeting of a newspaper, of a weekly magazine that our singularities and the quality of our view as professionals inspired by the world are expressed. Despite the number of publications, the multiplicity of places, and of the teams, a general management takes up the task of encouraging editorial audacity, of participating in discernment, and promoting the overcoming of the barriers between the newspapers, and of opening towards the outside world.

In the past, Bayard guaranteed its editorial independence with control over its production sites. The company was first and foremost an industrial group with four printing plants, with branch offices and with

their own distribution facilities. Today, access to the public is ensured through our networks of dedicated diffusors (youth and religious) and our presence on the web. The transformation has been rapid.

Mobilization of our editorial singularities continues to be the first priority of the teams. The strength of Bayard is in the quality of its «reading contracts» and in the animation of its community of readers. The future of Bayard will be in this rapport with all its various types of public. But mind, it is the public that chooses the nature of the medium it uses to access information and entertainment. It is the public that assesses the benefits of regular reading, of loyalty to a newspaper.

Today, we must guarantee a «hyper-presence» of our products. In a world dominated by the overabundance of offers, we must fight for our «share of voice» and the attractiveness of our contents.

We at Bayard want:

• To continue to be a point of reference for a Christian view on current events, on what makes sense in current events and this for every type of audience,

• To sustain, with the periodical press, the relevance of a «third educational center» between the family and the school,

• To render service to Christian communities and to educational communities,

• To ensure availability and a presence in the important stages of life, both in times of crisis and of joy, that is, by listening and responding in our own way to the existential questions of our contemporaries.

To conclude this speech, I would like to present to you the «ten priorities» that summed up, at the beginning of 2017, our editorial action regarding the last 18 months. It is a way of expressing our editorial singularities towards all kinds of audiences that we are called to meet: from the closer categories to the distant ones (this document has been produced only for France, for now).

After the presentation of each «priority», we summarized the ways in which the Bayard newspapers had treated this priority. This presentation intends to make Bayard's project clear to everyone.

MAKING THE EVENT A WORD

The photo was taken in front of a restaurant where there were many victims during the Paris attacks of 13 November 2015.

With digital technology, Bayard has become a company with a commitment to current affairs for all our recipients. The morning after the night of the attacks, «the words and images to show this drama to children» have been the subject of a communication on social networks for this information, the 'virality' of which was unprecedented in history. Spontaneous mobilization of groups and parents.

OUR ENDEAVOUR: GROW AND BE THE SAME

Without being a scholastic publisher, the quality and specificity of Bayard's educational commitment to children gives us great legitimacy to foresee numerous developments.

THE READING HAS THE RIGHT TO ASYLUM

Reading in all its forms, and above all the pleasure of reading for each generation.

GOD, PRESENT IN SILENCE AND SWEETNESS

You will have surely recognized the theatrical work that has provoked controversy «On the concept of the face of the son of God» by Romeo Castellucci.

Our new approach to catechesis and the accompaniment of the ever-essential questions of our public, without giving definitive answers, proposes paths of reflection that invite us to deepen our understanding.

TO ADMIRE, TO EXCEL: HEROIC HUMANITY

Each generation needs its heroes, fruit of the imagination of the authors or of individuals who know, under the impulse of the real, to detect impossible challenges. The editorials of our publications always pay tribute to the most diverse commitments of people and associations.

SERVE THE TRUTH WITH ALL OUR STREBGTH AS FAR AS HUMANLY POSSIBLE

Photo by Albert Camus, a great French journalist who won the Nobel Prize and has always defended «independence of journalist»

OUR WEAKNESSES ARE AN OPPORTUNITY

Many of our publishing successes stemmed from answers to overcome a weakness, which is often the basis of a greater success of the public.

ALWAYS RESPONSIBLE FOR THIS WORLD

Our ancient commitment to the future of the planet led us, with the publication of *Laudato si'* and the holding of COP21 in Paris, to co-produce a «Summit of Consciences» that brought together religious personalities from all over the world to launch an appeal to consciences for the climate on behalf of future generations. We at Bayard want to be bridges, mediators ... ferrymen. The text of this commitment was officially taken over by each national delegation participating in COP21.

SHARE THE SAME SUN

The need to «live together» has turned into evidence with the drama experienced by the men and women who are fleeing wars and massacres. Even if people are sometimes divided, Bayard's publications are always concerned to highlight what makes it possible for us to get together and better understand each other.

THE BEGINNINGS ARE IN FRONT OF US

A way to present a leading production of the year 2016-2017 «the Bible, as you have never seen, read and understood»: a multimedia production with an exhibition, a book with 500 pages of illustrations, debates, an illustrated concert and 35 cartoons in a format designed for a presence on social networks.

These are some examples.

This presentation of our priorities is a way to present the Bayard project. It is by reading our publications that each reader will have a chance to discover for himself a part of this project.

Thanks for your attention.

CATHOLIC WORLD PUBLISHER

Pedro Miguel García[1]

«The editor, at certain times, just makes guesses, because he has done many more mistakes, but he knows how to live with failure and success without ceasing to read new things» (Peter Mayer).

Being a publisher is not an easy job. After many years of experience, I can say that the art of publishing, that is to say, what we do, is precisely the art of making mistakes; in fact, we commit mistakes. We are always 'on the brink', our commercial managers, booksellers, the public, the superiors continually tell us how to mobilize ourselves; but, as I said, in the publishing world it is not easy to hit the road.

PPC belongs to the SM Group (Santa Maria, of the Marist Brothers), a large Spanish publishing house, dedicated above all to the world of education in the colleges. It is not a publishing house born for communication or even for publications in general, but for

[1] Doctor in Dogmatic Theology and Licentiate in Canon Law at the Pontifical Gregorian University. He is currently Director of PPC Spain and Director General of the SM, belonging to the PPC.

the school and only after, having been started by the Marist Brothers to edit their class notes, other books have arisen. Currently, within the wide Spanish and Ibero-American market, we are leaders together with other large groups of publishers, such as Santillana, the French Anaya and clearly the Bayard group.

PPC is a small religious publishing house founded in the 50s at the University of Salamanca by a group of priests and journalists. To illustrate what has been our transformation over time, it is worth this detail: at the time of the PPC foundation, which means Propaganda Popular Católica, now it means Promoción Popular Cristiana. We "dropped" from the "Catholic" to the "Christian" and from "propaganda" to "promotion". When we participate in some event, marketing professionals interpret the PPC acronym as Publicar Pensar y Creer (Publishing, Thinking and Believing). We can make all possible combinations to adapt to the current market, but it is always a publishing house – and I want to say this because it is important – that it belongs to 60% of the SM group, that is to the Marist Brothers, 39% to the Pontifical University of Salamanca – and therefore indirectly to the Spanish Episcopal Conference – and 1% to the Bayard Group, from whom we have learned so much, above all for what concerns the synergies between means of communication, because PPC edits religious books, catechetical books and also periodical publications. In fact, we are the publishers of the main weekly religious information magazine in Spain, Vida Nueva, which is an equivalent, modestly speaking as regards circulation, of what *Famiglia Cristiana* is in Italy.

1. Where are we?

The SM group has established itself above all in the Spanish-speaking countries: the Dominican Republic, Puerto Rico, Mexico, Colombia, Ecuador, Peru, Chile, Uruguay, Argentina and even Brazil. We address 49% of Catholics living in Latin America, almost half of the Catholic population in that area, considering the billion and more of Catholics worldwide (25% in Europe and 10% in Asia). PPC has imitated the same business practice followed by SM, and so a PPC has arisen in Mexico, another in Colombia and Argentina. I deal with PPC in Spain.

2. What is a Global Publishing?

As a representative of the editions in the Spanish-speaking world, I must keep in mind something like 560 million people who speak this language. This is the force that makes us global publishers, because we turn to a majority audience, that is, to the many "Spanish Speakers" Catholics.

We are within a Church that is Catholic and global. I will not dwell on what is or what is not global, what good or less good has globalization. The fact is that reality imposes itself. The Pope gave us some lessons in this sense. Coming here to Ariccia in the car, we commented, I and prof. Seán-Patrick Lovett, that the Pope, speaking of the Catechism of the Catholic Church, says that we cannot have a doctrine, a catechism preserved in mothballs. Precisely this message of the Pope has arrived immediately all over the world, translated into many languages. The world in which we live does not allow, as it did before, to have to wait ten days for the Pope's message to reach people. As soon as he pronounces it, in ten minutes he has reached everyone all over the world. We must have this in mind.

We have strengthened a lot, and I think this is correct, the theme of inculturation, of localization, with products aimed at my audience, my diocese, my communities; however, pay attention!, we must consider that the world overwhelms us more and more and we have to edit and think in a "global" way more than in a "particular" way. I think this does not disagree with inculturation. Therefore, we cannot continue to work for our little village, for our very particular context. Moreover, and I say this on the basis of my 25 years of experience, I do not believe that a book of pastoral care or catechesis in Mexico does not serve, for example, in Buenos Aires. Sometimes we let ourselves be convinced by this 'itch': we publishers believe that our product is better than that of others. It is not true. Our experience in PPC tells us that a book published in Argentina can automatically be published in Spain, and another one edited in Bolivia or Bogotá can be published in Mexico.

To achieve this objective we still have a long way to go. We need to create the necessary structures to work globally. In this regard, I can point out the differences between my work experience in St Pauls and that in a company like SM or PPC: in the latter two I have worked

according to a well-defined hierarchical structure, while St Pauls is parcelled out in Provinces, despite the fact that in the last 20 years several international organizations have been created in order to join forces. This is why I believe that there is still a long way to go. It is not enough to make a book between several countries, but it would be necessary to create a single catalogue. It is about taking steps – I say it with a certain modesty, humility and with a lot of affection to St Pauls – to unify the same organs of government and decision.

The experience in St Pauls tells me that even after several meetings between publishers, like what we have in Frankfurt, where we made certain decisions, things got complicated because there were other meetings at the level of CIDEP and Major Superiors, who in fact are the ones who make the ultimate decisions ... Perhaps the Provincial Superior is not updated on how things are in the Spanish language publishing. Perhaps it is there that we must make the effort to create an efficient and global structure in order to work globally, which is necessary today.

3. The conversion of the Publisher

With the publication of Evangelii Gaudium, the Pope speaks of conversion, starting with himself – the conversion of the papacy. Now this topic is a little fashionable, and in Spain there is much talk of the need for a Congress dedicated to pastoral conversion. We publishers too have to be converted, that is to arrive at a transformation: 'abandoning' what we are, that is, as editors always repeating the same pattern we know: I have an idea, an author, I make the book, I edit it, I send it, I send it in the warehouse, I take it to the bookshop... it stays there for three months and then comes back, I put him back in the warehouse and ... I leave it there permanently. This scheme no longer works – not even for us – and we can openly say it as publishers.

The great transformation that SM is pursuing – and we are learning from PPC – follows this track instead: not presenting ourselves as a publishing services company, but presenting ourselves as a company of publishing solutions or educational solutions. In practice, I put myself in front of the client and approach him from another point of view. I no longer send a commercial agent with a suitcase full of books

to sell, but facing, for example, a religious community, a boarding school, a movement, an institution, etc., I sit down to listen to them and then offer them what they ask from me. Thus we are working, as PPC and SM in Spain, with religious congregations; I introduce myself to them and say that I have textbooks for their schools and I can actually get them, but I also have other pastoral books and other 'materials'…

I think we have to come to an inversion: no more focusing on the sale of books, a product, something physical now packaged, but to put me in front of the client as one who offers solutions to his problems or desires. This applies to a religious institution, also to a parish: I do not present myself with a package of Bibles, New Testaments or Catechisms. You Paulines being experts in communication, could lend a hand to the parish priest to help him implement the website of the parish, or similar things... only after then, sell him books or other products.

4. The evangelizing Publisher

We have a Good News to give, but I do not know if we really believe it. Without a doubt, it is the Gospel that the religious publishing houses want to transmit and we will never have to lose sight of it. We lose it when we devote ourselves to doing other things that ultimately serve little. When we do not transmit the Good News, even if we give a message of quality, in the end all this turns against us. How many times have we made different products and books that still fill our warehouses, just because one day the publisher had come up with a 'brilliant' idea, a light had come to him, but he did not take into account the real needs.

Yes, we have a Good News to give, but the problem is that sometimes we do not believe it. My experience makes me say that we often find the greatest opposition in ourselves, because both booksellers and salespeople are not convinced of what the editors elaborate. When a publisher creates a product the whole organization must necessarily be convinced, there can be no internal opposition from the commercial, the bookseller or other structures. We must agree, remembering with the Apostle Paul that we do not preach

ourselves – we must never do it – but the Good News that we have. There are many useless books. Ortega y Gasset, Spanish thinker of the 30s, said: «The greatest work of charity in the twentieth century is that the publisher would not make useless books»; and maybe we do lots of them. It is so, loud and clear.

5. The pastoral Kairós

During the papacy of Saint John Paul II many moral books have been produced; the great themes of abortion, divorce, etc., have been addressed. We were publishing by following this line. At the time of Pope Ratzinger, dogmatics, theology, liturgy took over. The current Pope, Francis, has ruled all these schemes and now is the moment of pastoral care, not because the Pope said so, but because we are at a time when, as Karl Rahner said in a well-known phrase, the Christian of XXI century will be a mystic, that is, one who experiences faith, or will not be a Christian. This is what we are living at the moment: now the Christian needs pastoral care. We can make a magnificent book of exegesis with the contribution of a great author... we can do it, but it is not what people are asking of us. This is particularly true for St Pauls, a publishing house fundamentally bearer of the Gospel, not specialized, unlike the Herder or other publishers. As far as I know of St Pauls, not only in the Spanish language, it is a publishing house with a pastoral purpose at the service of the Gospel, specializing in biblical themes, but always at the service of Christian communities. So, it is time to take advantage of it, because we would fail if we let it pass and we would dedicate ourselves to publishing other things...

6. Languages or Means

I usually say, «it is the same». It is not about the means ... of a single publisher, a multimedia publisher. We live in a special moment, but we have the same concern of ten years: what is the means in which we have to publish? We at PPC have practically 80% of the digitized catalogue; every book that is published in paper form goes out also in digital support. One sells or not, it has to be done just the same; it is a way to facilitate those who, for example, living in Peru, could not have access to the catalogue of Spain. However, it seems to me

that the question is not that of editing an e-book or a paper book. We are learning a lot from the Bayard group, which builds platforms or web pages, thanks to which, for example, the parish makes a subscription and receives a lot of information, liturgical aids, music, homilies, etc. The site is a medium, but the contents are important: we have to prepare good contents, then give them the most appropriate means. The question is related to the topic of languages, I mean the title I choose, the cover of the book, the chosen photos, the way to edit books, namely the individualization of a language that has much to do with the current reality.

7. Decalogue to counteract Crisis

1) *Less titles*. We need to reduce the number: if we publish 80, we move to 60 and as soon as possible to 40. It is not that if we make more books then we will spread a lot more. We are afraid to publish less because we think we will decrease in billing; but is not so.

2) *Lesser production.* It is now a necessity that has been imposed in all the publishing houses. I say it, because when I was with St Pauls, of every new book, it automatically made 3,000 copies; now instead the runs are 700, 1000, 1200 copies.

3) *Simplify editions.* We make editions more popular, simpler, more in tune with these times. We can make a gift book for Christmas, a beautiful work, and we will always need to do it; but I do not think it is what the market is asking us.

4) *Return to the panel of authors of our publishing house.* We have good authors..., for which it is not worth leaving us to be tempted by novelties, by the latest author; it is the best way to heal the economy; re-edit the old, recover it.

5) *Promote the pocket book.* In France, they are the leaders in this because 30% are in pocket books, as well as in the United Kingdom, while in Spain we do not even reach 15%. The pocketbook is what people prefer. Of course, it becomes difficult to put a moral treatise in a paperback book, but perhaps the reader and the public will generally be more interested in commentaries on the Evangelii Gaudium in this format than in a 400-page book.

6) *Break the idea*, book, bookstore, warehouse chain...

7) *Promotion of products* between booksellers and distributors. We waste time and money with presentations to the public, which – perhaps it is true – are a marketing operation, but they do not lead anywhere. We need to take care of our booksellers and distributors: how much we invest in training and information for our booksellers, that is, for those who actually sell our books?

8) *Change the model of advertising*, investing in the network and bloggers of religious books and not just printing leaflets that nobody reads.

9) *Creativity*; let us not close ourselves!

10) *Look at the Founder*, return to our identity. This is doing very well for the Loyola communication group. We do not have to blush about our roots; on the contrary, we must make them up-to-date, never be ashamed of them.

ANGLO-SAXON STYLE

Seàn-Patrick Lovett[1]

Farewell Mass Media. Welcome Social Media. "An Introduction to Mass Media". That was the name of the communications course I used to teach at the Pontifical Gregorian University in Rome several years ago.

No such course exists today. Firstly, because Media no longer needs any "Introduction". And, secondly, because Social took the place of "Mass" in Media ages ago.

Back then, when I asked my students to list – in order of importance – the media they relied upon most, the response I received was this: Print. Radio. Television…sometimes Cinema (depending on where they came from).

And then the Internet happened. And the order started going in the opposite direction. Internet. Television. Radio. Print…hardly ever Cinema.

[1] Journalist and Director of Radio Vatican programming in English for 40 years. Lecturer in Communication and Media at various US Universities. Communication consultant and creator of specialized Media Training courses held all over the world.

Even Vatican Radio, that used to describe itself as "a broadcast radio that is also on the internet", quickly became "a radio on the internet that also broadcasts".

Finally, the Gregorian University shut down the Communications Department altogether. After all, said the Media Gurus, "no one reads anymore, no one watches television or listens to the radio anymore – so why bother? Now, thanks to the speed and efficiency of Social Media, we know everything we need to know about communications and communicating".

In Google we trust. On Samsung we swear. Our Faith-book is Facebook. Our well of wisdom is Wikipedia. And our smartphones are smarter than we are.

1. Old-fashioned analogue versus new-fangled digital

So who needs Catholic Media – audio, video or the printed word? Actually I know a lot of people who need it. All of it: sound, images… and words on a page.

It probably has something to do with my age (don't ask because I won't tell), and with the fact that mine is the only generation in the history of the world to straddle both the analogue and the digital ages. If you love horse-riding as much as I do, you'll understand what that feels like: it's like having a foot in both stirrups.

In this sense we are totally unique. Our parents knew only an analogue era when, if something broke, you fixed it. The same was as true for mechanical objects as it was for interpersonal relationships: when something didn't work (whether it was a motor car or a marriage), you took time to identify the problem – and it took patience as you tried to find and apply a solution. Our children (and my students) know only a digital age, a rapid-fire numerical system that responds to breakage by throwing the old one away and acquiring a new one. And again, the same attitude applies to relationships as well.

Marketing experts are particularly good at summarizing these trends in their advertising campaigns. The Samsung Galaxy campaign of a few years back was one of the most successful ever for a mobile phone. The slogan was four words only: "The Future is Now!"

Last year, Samsung launched their latest Galaxy supermodel. They also updated their marketing slogan. This time it was reduced to three words only: "Next is Now!"

The implication is clear: there is no more Future…just whatever comes next.

Remember what we used to call "writer's cramp"? Today, my 20 year-old students tell me they suffer from, what they call, "swiper's cramp" – the result of constantly flicking the wrist over a hand-held device to see what comes next…and next…and next…and next.

The only questions they seem to care about asking are: Who, What, When and Where? Few of them have the time, or the interest, in asking Why?

After all, Facts are now an option. And Truth is just an opinion.

Never in the history of humanity have we known so much…and understood so little. Never has there been such a need to respond to the only question worth asking: Why? And with over two thousand years of history and experience, who – if not the Church – is better qualified to offer the answers that Google can never give?

2. The Catholic Brand: 2017 years and still going strong

Please don't be scandalized if I tell you that, now and then, prestigious schools of business (mostly from the United States) ask me to give them a lecture on, what they call, "The Catholic Church's Business Model" – or as one very famous American University put it: "The secret of your success in branding God".

Of course, they don't call us "The Catholic Church". For these business schools, we are "a global, multinational corporation that enjoys distinctive stakeholder fidelity". They are intrigued that we are still around after 2,000 years...not to mention how we've survived every possible scandal known to humanity: financial, sexual, you name it – we've done it.

Besides the fact that, sometime around the 14th century, we had three "CEO's" trying to run the organization – two in France and one in Rome.

The important thing is that these successful business schools recognize us as a model to be studied. They admire our international outreach, our interconnectivity, our creativity, our ability to focus on our core messages and, most important of all, our adaptability to different cultures…what they call "target markets". Of course.

It has taken us a while, but we are slowly getting over the idea that "one-size-fits-all". The world is a vast and complex place and we are complicated creatures who thrive on variety and the ability to exercise choice. The human race is also naturally pragmatic and tends to make the best use of whatever is available.

Let me give you a few examples based exclusively on what I have seen and experienced first-hand on my travels. In other words, you will not find this information on Google!

3. Around the world in 80 seconds

If Radio is alive and well and thriving in Papua New Guinea, for example, it's because Radio is still the most effective way to reach a population spread out across outlying islands and inland jungles where electricity (let alone the internet) is still going to be a long time coming. Radio is also the quickest and easiest way to tell people living on the coast to get away from the beach because there's a tsunami coming – or those living on, or near, one of its 60 volcanoes to get down from the mountain because it's about to explode.

When I was in Papua giving a communications workshop in Rabaul two years ago, a local Bishop told me how he used to record Vatican Radio English-language programs and hand-carry the recordings on his motor-boat to the islands of his diocese where the programs would be translated into some of Papua New Guinea's 850 different languages.

Often Radio remains the first, and only, choice – because people have no other options. Like the teenagers I met at Rhino Refugee Camp in the province of Arua, Uganda. The province borders the Democratic Republic of Congo to the west and Sudan to the north and hosts one on the largest concentrations of refugees in that part of Africa. The people living there have suffered so badly and for so long that the local Logbara language has no word for "hope". The closest

equivalent is to say: "I put my heart on something that may happen in the future".

Which is why they listen to the radio. The young refugees I spoke to are Muslims, Christians, Animists…and they all gather around the one plastic wind-up radio in the camp, its aerial strung up in a thorn tree, to know what's happening and whether or not they still have a future. Listening to the radio also helps them to learn English. They especially like listening to Vatican Radio's report on the Pope's Angelus every Sunday. Because whenever the Pope talks about refugees, they say, he makes them feel (in their words) "less invisible".

Things are very different further south in Zambia. When I was teaching at St Dominic's Major Seminary in the capital, Lusaka, I asked my 70 young seminarians how many of them owned a smartphone. I was trying to make a point about how we can't live without mobile phones anymore - and so I was most embarrassed when no one replied. Just as I was cursing myself for being so culturally insensitive, the class spokesman put up his hand and asked: "Excuse me, Professor, do you mean one smartphone…or two?".

And on the subject of smartphones, I wonder if you would be as surprised as I was to discover that the 4th fastest-growing market in the world for the sale of hand-held devices – is Myanmar. When you think about it, though, it makes perfect sense: here is a country that was cut off from the rest of the world, living under an iron-fisted military dictatorship, for half a century.

Until two years ago, a SIM card cost you around $2,000 – an impossible sum of money for anyone who wasn't part of the ruling oligarchy. When I was in Yangon last year, I bought one for $1 which included free local calls throughout the country for a week.

And if you like statistics, you may be interested to know that in Vietnam there are more mobile phones than people: roughly one and half per person. I met several families there that prefer to save money on essentials like food and clothing so long as it allows them to purchase a smartphone.

Like several other countries in Asia, Myanmar and Vietnam never experienced the desk-top or lap-top computer phase that we did: they went straight from ink and paper - to iPhones and iPads. Which is why it should come as no surprise to know that, throughout Asia, social

media is the most popular and ubiquitous means of communicating… just about anything – from pop songs to politics to popes.

By far the greatest number of visitors to our own Vatican Radio Facebook page are in the Philippines. Whenever I want to boost engagement, all I have to do is post an article critical of President Duterte and within moments the page is on fire. Understandably, the United States is next in line in terms of the number of followers – many of whom get very excited whenever anyone mentions the Latin Mass – which is why I seem to spend more and more of my time editing comments.

Yet while we continue to study ways to boost our reach on Facebook – and are justifiably excited about Pope Francis' over 40 million followers on Twitter and the growing numbers on Instagram – it does us good, now and then, to pause and remember that still less than half of the world's population has access to the internet. In many of the places I visit in Africa and Asia, the first priority is getting access to clean drinking water, or coping with disease and malnutrition, or providing text books in schools. Sometimes it's about building the schools in the first place.

4. Some anglo-saxon style conclusions

Which is why I believe that what we now call "traditional media" (print, radio, television…) will continue to be with us for a long, long time. I believe this traditional media will continue to merge naturally with new media technologies as they develop – and according to the cultures, needs and creativity of those who use them.

Today's (and tomorrow's) media consumers are omnivorous: according to their passions and curiosity, they easily meander from one medium to another. That is why I also believe that, regardless of the media platform, users will continue to be driven by the quality of the content we offer – rather than either the quantity or the velocity. Content really is King.

And when it comes to content providing, no one does it better than we do. No one has better stories to tell. No one tells them better. After all, we've been doing it in every way possible – using art, architecture, music and the printed word – for over 2,000 years.

As they swipe through Snapchat, my millennial students confess that they still prefer books they can "hold" and "possess". (E-books are down nearly 30% since their peak in 2013.) And again, it's the under 30 year-olds who confirm that, not only do they love listening to the radio, but podcasts, they say, have never been so popular.

But, just to prove the point that we really are the Masters of marketing, at Vatican Radio we call podcasts "God-casts". Of course. After all, He is the reason why we do what we do.

BEING A PUBLISHER *IN THE SPIRIT OF FATHER ALBERIONE*

Giacomo Perego*

* Pauline Priest and International Coordinator of the *Centro Biblico San Paolo*. He obtained a Licentiate in Biblical Sciences at the Pontifical Biblical Institute in Rome and a Doctorate in Biblical Sciences at the *École Biblique et Archéologique Française* in Jerusalem. He is the author of several texts of introduction to the Bible and director of the series *Nuova versione della Bibbia dai testi antichi*.

In this sharing I will not say much about mine; I will try to let our founder speak in the hope of correctly placing his writings and interventions addressed to the different institutions of the Pauline Family. The editor's face that transpires from his writings has a lot to tell us and, I dare say, much to question. Fr. Alberione's line is a linear, clear, consistent thought, from beginning to end, with all the insights and nuances that the years have accumulated from the original idea. The starting point is very clear: Paul's letter to the Romans. Alberione highlights this in *Abundantes divitiae* (1954) but above all in the meditations that accompany the nineteenth centenary of the writing of the Letter (celebrated in 1958) expressing articulately a thought that submerged its roots back in time...

THE TRACK TAKEN

The Letter of Paul to the Romans

Let us begin by recalling a text of Abundantes divitiae. Saint Paul: the saint of universality. [His] admiration and devotion began chiefly with the study of the Letter to the Romans and meditation on it. From then on, [Paul's] personality, his holiness, his heart, his intimacy with Jesus, his contribution to dogmatic and moral teaching, his impact on Church organization and his zeal for all peoples – all became topics for meditation. [Paul] came across to him indeed as the Apostle, and thus every apostle and every apostolate could draw from Him. (AD 64).

At first glance, this presentation seems generic ... more connected to the person of Paul than to the letter, with a mere final agreement, which remembers how every apostle and apostolate can take from him. The verb itself seems weak: can (it is not written: must). Yet shortly thereafter, in 1958, here's what he writes:

> The letter of St. Paul [to the Romans] is the main essay of the apostolate of the editions and is the model. For this reason, when the church was built at St. Paul, in the Mother House, he wanted to present this letter [with the stained glass] above the altar, above the glory (of St. Paul). Moreover, what was remembered was the town of Corinth, where the letter had been written, and on the other, the city of Rome, to which it was destined, so that everyone would always remember the spirit of our apostolate. And reducing everything to a phrase: as we must give the Gospel in the present and at all times, because St. Paul was the faithful interpreter of Jesus Master, of that gospel that he had preached. And this Gospel he applied in the various needs, to different nations, according to necessities. Always the same Gospel, but the Gospel explained and applied. This is how the apostolate is to be done. Always. And there were those who did not understand the meaning of that stained glass, so when they have restored the stained glass, they put it at the bottom of the Church[1]. […]

[1] The texts in bold of the Founder are my underlining. "He who did not interpret well" is Blessed Timothy Giaccardo, as the same Luigi Rolfo explained in his Don Alberione's biography: "Don Alberione, dominated in all his thoughts from his mission of forming unscrupulous writers for the apostolate of the press, he wanted the stained-glass window depicting the Letter to the Romans, the masterpiece of St. Paul's writer, placed above the apse, in the place that he considered most honorable and more suitable to make it a constant recall for the paolini that went to the church to pray. Don Giaccardo, starting with prevalently aesthetic considerations,

Now, how is this letter to be considered as the model of the editions? And it should form for us the substance of what we preach, of what we say, of what we write, of what we diffuse? How?

Being, first of all, well imbued by the Spirit of Jesus Christ. St. Paul, after the conversion on the way to Damascus, about ten years passed before he engaged himself in preaching, when he was called to Antioch by Barnabas, his relative, his cousin [sic!]. Later, after some time, he was consecrated for his apostolate for the Gentiles. Then it started!

In the first place, therefore: study, piety, religious formation. We must be full of what we want to give. If we want to bring good to souls, we must possess it, because no one gives what he does not have. What can be said outwardly, what is being taken by others, can help some people in some way, but how to give it is not the substance of what one gives. One must possess the grace of God, the Christian spirit, or rather, be truly observant religious.

Secondly, Paul adapts the principles of the Gospel, interprets them, explains them and gives the men of his time, especially to the pagans, what is necessary for them. You should always keep in mind who the audience are, who the readers are, who the viewers of cinema are, and give them what they need to do good, either directly or indirectly. The spirit of St. Paul! St. Paul is the father, we must take the spirit from him. Mentality, sentiments, that is, love for Jesus Christ and love for souls, the conduct, the life. St. Paul most holy religious! So our life should be holy, as true children of St. Paul.

Third: zeal. St. Paul carried in his heart all peoples. He said that his heart had expanded to accommodate everyone in his intentions, in his prayers, in his desires. Love for souls! Love for all souls, especially for those who live in darkness, ignorance. The heart of St. Paul was continually caught up by love for Jesus Christ and by love for souls, because his heart was animated by the same sentiments of the divine Master heart. Then, zeal for the salvation of souls. Not many words, but many things for souls. In doing the apostolate daily, bear in mind all men. It is true that there are still many nations where we are not yet present, and great nations, like

---

would have preferred that the same window of the window that represented the "glory" of St. Paul was placed. Don Alberione then resided in Alba, and it was therefore easy for him to prevail over his point of view, also because no one among the other paolini had touched a finger to support Don Giaccardo's idea. However, when the windows that had been removed to avoid being damaged by the bombings and bombings of the last war were replaced, Don Alberione was in Rome; and Don Giaccardo, who was superior to Alba's house, had the chance to silence his small revenge. The Letter to the Romans was placed in the rooftop of the façade, and it is almost entirely covered by the organ, and in its place finally could be the "glory" of St. Paul as Don Giaccardo had always wished". (Don Alberione. , Rev. II, p. 247).

China: five hundred forty thousand million of Chinese speak their language and very few are Christians. Although our ministry is still very limited, think of everyone. Pray for everyone! And wait for the time to come. So from St. Paul take his zeal.

Among the books of Scriptures to be read, especially the Gospel, the letters of St. Paul and among the letters, the first, the most important, the letter to the Romans. [...]

In the beginning it will seem a bit tough, because St. Paul is the master of history, with vast ideas that not everyone can immediately understand or assimilate. But if we are humble, the Holy Spirit will speak to our minds and will make us understand many things, because so much instruction is not needed. [...]

You can open the Scripture where it is exposed, on the page of this letter of St. Paul, but most of all, bring it to the Visit and read it during the first part of the Visit. If not all concepts are immediately understood, one might give an explanation in some school or in some spiritual reading.

Then the apostolate will always be better, because there are dangers of deviation in the apostolate. If we follow St. Paul, we will avoid it, there will always be, of course, but we will avoid it. St. Paul complained that after him there would be people who would not follow the true doctrine and would corrupt it with the explanations they would give. This danger is always there. Our apostolate is delicate and can be very misleading. If you want to please, and it is good if you wish to, but please God and look for the good of souls. This is the way of pleasing! [...]

Aiming to please the world does not aim to please Jesus Christ and is not helpful to souls as it should be. It is necessary that we always keep in mind: God, from whom everything comes, Paul is the model of how to give God, and then the souls to whom everything must be given. So our apostolate will be held in its true way. And especially this year let's examine it: what are we give, how are we to give it, to whom are we to give it[2].

A clear, limpid text speaks of an ideal reference and be reminded that this ideal was even fixed in a building (the Church of Saint Paul in Alba), almost to perpetuate the memory, thanks to the celebrations that would take place inside it. Someone might say, "Yes, but we

[2] *To the FSP 1958*, meditation "Letter to the Romans". The mention of China within the text is related to the suffering renouncement of our presence in those lands, after very hard tests for the confreres who had to come back. In 1957, after repeated meetings with the First Bishop with Taipei Bishop, the doors reopened for a presence of the Daughters of Saint Paul in Taiwan.

are in 1958!" What was written in 1958, was already clearly outlined thirty years ago, in August 1928 when, in the number 15 of Union of Cooperators of the Good Press, illustrating the individual stained glass windows of the Church, Fr. Alberione expresses it this way:

So the young people who will have to be one day the apostles of the Gospel through the press will have continually under their eyes examples of the Apostle par excellence, St. Paul, and of the twelve other Apostles chosen by the Lord, and the Evangelists who have left this inexhaustible treasure of the Gospel. St. Paul reminds us of the conversion of the heart, the masterpiece of his writings, the epistle to the Romans, his labors for the Gospel, especially his martyrdom, his crown of justice, that is, the eternal glory among those who followed him, St. Luke, St. Titus, St. Timothy, St. Tecla, etc., etc. And so the stained glass windows will be like a continuous story, preaching and exhortating to the Chierices to follow the example of their heavenly protector, the way to which God calls them. And so that the life of apostolate is always considered in his principle of grace and mission given by the Church, here is St. Timothy who receives the sacred ordination from St. Paul. And so that it may be considered in its true end, here is St. Titus who already leaves the earth surrounded by his disciples and goes already for the heavenly reward.

> The most illustrious examples of virtue and zeal have been left to the apostles, elected directly by our Lord Jesus Christ and He provided them with authority, power, and special gifts.
>
> Therefore their presence will be a continuous school. The Evangelists then will acquire the grace for us to understand, live and publish the the Gospel to every creature.

"Understand, live and publish the Gospel to every creature". The conclusion brings us back to the inception of the text of 1958 that made the Letter to the Romans the main insight and model of the Apostolate of the Editions [3].

[3] The echo of these concepts recurs in several other texts: see Donec formetur Christus in vobis, nn. 63-64; 95-96; Al FSP 1934-1939, p. 315 (a meditation on "Saint Paul" of 1935), Al FSP 1950-1953, p. 333 (a meditation on the "Way to be True Pauline" of 1952) ... and the other passages widely quoted by Don Roatta in the book St. Paul and the Pauline Family in the thought of Fr. Giacomo Alberione. Don Roatta, among other things, points out that the most frequent quotation of the Letter to the Romans is that of Rm 8,29 (conformes fieri imaginis filii sui), which replicates the theme of Christoformity so dear to the First Master and expressed precisely in

But let us be guided by the three elements clearly stated by Fr. Alberione, trying to understand how they have been explained and lived. And we will find some surprises.

THE FIRST REFERENCE

Being filled with what we want to give

Under this first aspect we have to answer some questions: What is the content that we are called to give? Who can give it? Where can we draw it?

What content to give?

The first question concerns the content. What is the content that determines our being «publishers»? I willfully do not want to ask the question with the words «What to give?» because, as we shall see, it is not a «What» but a «Who».

As we know, for Fr. Alberione, the concept of the edition had nothing to do with the form (paper, music, film ...), but I would say, first of all, with the content. The most frequent quotation refers to the liturgy − edidit nobis Salvatorem − and to Mary. The content of our editorial mission is Christ, in his identity of the Word made flesh, which envelops all of Scriptures. And like the person of Mary was transformed by the one she carried in her womb (entering a process that will take it at the foot of the cross totally united to the gift of the Son and ready to receive the beloved disciple so as to form him to the same gift; cfr Jn 19:25-27), the same must happen for one who dedicates himself to this mission. The content is therefore Christ in its specific (as it was quoted in the text above: "To be well clothed with Christ Jesus"), and the Word of God as a whole. And here I refer to two simple quotes, somewhat strong and decisive:

> If you do not make the Bible as the center of the apostolate, you will never understand it: it is as if one wants to have the source without having the water. From Communion you can also be dispensed. But from the Bible, no[4].

---

the Donec formetur Christus in vobis, text that, in the form of notes, traces a spiritual and apostolic path of our identity.

[4] 1933. Predictions Unpublished to the FSP, 28. Interesting in this is also the intervention in São Paulo in 1964

> Without the Bible, the Print-Apostolate can in no way live, although sometimes something is done that comes out as appearance. In fact, God writes to men ... The Print-Apostolate is the continuation of the work of God: and would it ever be planted without roots? Stream without source? Sacraments without the Cross? Continuation of a work without beginning? We would have a branch that is not attached to the vine; and would suffer the consequences of the one who is separated from Jesus in the Church. He loses authority, strength, merit, the readers themselves[5].
>
> Nevertheless, always oriented to a "face", not to the "book," even though it has for its name the Bible, the Gospel or the Letters of Paul. Here, not within the sacramental sense of the Word that characterizes the thought of our Founder and which I have been able to illustrate at the International Assembly with the Biblical Center Reference Persons[6].

Who can do publishing?

Only one who is an apostle. In other words, it is not enough to be publishers in the classical sense of the term. In the years that they prepare and follow the publication of the text of the Print Apostolate, Fr. Alberione looks forward to pointing out that his children and his daughters should not content with dedicating themselves to the good press but to the «press apostolate» which is another thing. Let us understand from his own words in what sense. The texts I quote are all situated between 1926 and 1927.

> Between this good press and the apostolate of the press there is still an abyss. The apostolate of the press is something else, immensely superior. Such apostolate is the diffusion… of the Gospel ..., exactly as it would be with the word ... The apostolate is the fruit of grace, it uses grace as a means, generates men to grace. The other press, even good, simply aims to illustrate the intellect about some branch of knowledge; does not bother to form Christian consciences; it does not care to move the will and make men morally better. To do this press [= good] men who know are enough; to do the apostolate instead, it is necessary to have a heart, a priestly soul. It

to explain our coat-of-arms on the occasion of the 50th foundation: God is presented as the first publisher, the Bible as the first reading and the content of all our teaching (see CISP, pp. 207-210).

[5] 1933. *Read the Sacred Scriptures*, 97.

[6] See the report "The Word of God in the History and the Spirit of Our Home". International Assembly of the Biblical Center San Paolo, Cinisello Balsamo, 24-28 May 2017.

is eminently a priestly apostolate[7].

> Awareness! We are not talking about the Good Press but of APOSTOLATE of the Good Press. The Good Press also prints a book of hygiene, geography, legislation etc.; but the Press Apostolate is: the illustration, the diffusion, the defense of Catholic doctrine made with the Press. God has preached and wrote his doctrine; the Apostles have preached and written; the Church has consistently preached and written. Here is the Apostolate of the Word, here is the Apostolate of the Press. The priest explains the great book, the Bible: illustrates it, popularizes it, diffuses it, defends it! The so-called Good Press simply is more proper to Catholics, all those who are honest... But the priest and everyone who puts his pen and his machine at the service of the Church and of the Apostolate has only the concern of the divine book, the Bible[8].

> The press apostolate is something very different from the good press ... The press apostolate is like the apostolate-Word making use of a series of ordinary means of communicating the thought of God, the will of God, the life of God ... The press apostolate is above and beyond each party; as the pulpit is above and outside the parties. Let us understand, it is good to repeat for ourselves, one thing is distinguished from the other: the press apostolate from the good press... But stay firm and indisputable: to do the press apostolate it must start from the Gospel just as water must flow from the source... the rest and the good press![9]

> The press apostolate is alongside the apostolate of the Word, like the Sacred Scripture is alongside tradition and oral preaching [10].

What emerges from these citations? It emerges that our being editors has to do with Grace, with the flow of Christ's life. It is not limited to caress or provoke the intellect, but it transforms lives. Christ (I emphasize the subject), with His grace, forms the existence. Here is the meaning of that title: Copy the Gospel with Blood. The publisher is one who feels Christ alive in himself and transmits him with life and with the word in its various manifestations: writing, music, images, theatrical representations (very alive in the early times)…

---

[7] 1926. *Union of Cooperators of the Good Press* (UCGP), year 8, no. 1, p. 5.

[8] 1926. *Union of Cooperators of the Good Press*, year 8, no. 12, p. 7.

[9] 1927. *Union of Cooperators of the Good Press*, year 9, no. 1, pp. 16-17.

[10] 1927. Union of Cooperators of the Good Press, year 9, no. 5, p. 16. In this case, we must also pay attention to the title that precedes the sentence that returns the expression: Copying with the blood the Gospel. As Don G. Rocca notes, "It can no doubt be asserted that, basically, Fr. Alberione's editorial concept has turned around a single idea: the equivalence between printed preaching and oral preaching, and hence the necessity in his thought, that to preach (= write) was the priest» (p. 35).

From a historical point of view it seems that Fr. Alberione was particularly touched by a specific intervention made by Pope Pius XI in 1926, on the occasion of the recognition of the heroic virtues of today's saint Antonio Maria Claret. In fact, he reports in full the Article of the Observatore Romano in the number of the Union of Cooperators of the Good Press of February 1926, but in January he already quotes the Pope's intervention. In the article in question, the journalist of the Observatore Romano notes: «The apostolate of the press has the pious mandate to manifest Christ to souls; to manifest him day by day». He then adds that the saying of Jesus can be applied to the press: First seek the kingdom of God, emphasizing that: first of all: «Not at the same time or afterwards. It is necessary to manifest Christ, his truth, his grace, first of all. This is the apostolate of the press». Among other things at a certain point, precisely since February 1928, also the title of the Union of Cooperators of the Good Press bulletin is changed to Union of Cooperators of the Press Apostolate.

> The apostle of the editions is another Jesus Christ who repeats to men of all times and places what Jesus Christ preached in his temporal life[11].

Where can we draw it?

In this case the answer is sober and straightforward. From life and nothing but life. Only the word received and made flesh in us can be announced and communicated. The rest, if we must revive the experience of Paul, how did Paul live and give Jesus to the world? Allowing himself first to be reached and transformed by the Gospel then communicated it.

There is a very beautiful text, which I like to quote, which already in the title itself offers a clear program: Kerigmatic dimension of the press apostolate in directing the periodicals. In this text the Founder tells us clearly from where we should draw, explaining that in order to direct, we must first have «an enlightened mind», «a heart full of grace», «a life all for God».

[11] 1946. *San Paolo,* July.

> Those who study the sermons made, and repeat them, it is customary to be admire more by simple listeners; but whoever prepares his sermons by himself, getting it out of his head, life, heart, has the most fruitful effect. Copy Jesus Christ, the Church, the Saints; but first digest, let our thinking be ours, let our conduct be ours, let our life be ourd. One can and one must take from theology, literature, journalism, like when one takes bread from the baker, but convert it into our flesh and blood; then give it to the readers. Digest really; in the way of Jesus Master, entirely, making ourselves Way, Truth and Life! Since this is not a method, a philosophy, a morality, but it is the method, the philosophy, the morality, the Apostolate, the secret, according to man and according to revelation, according to nature and grace. We are not florists but gardeners; we are the alter Christus, not the aes sonans; we are the salt not the salt vendors; we are light, not reflectors; we are the city on the mountain, not the city's discoverers; let us stand in the mass for the war against sin, but let us become captains in the head of the army; we are engines, not towed; go resolutely to heaven, not just indicate it to men. We are not spectators ... Or priest writers, we write after the Mass and let us make ourselves channels of the blood of Jesus that passes from his heart, fill ours and being too full let it flow to the readers. O Priest writer, the fruit depends more on your knees than on your pen! More from your Mass than by technique! More from your own conscience than by science![12]

It is on these principles that Father Alberione is convinced that it is not enough to have people of good will to do such a mission; they should be necessarily consecrated, consecrated priests and lay people who devote their lives entirely to God. The press apostolate will flow from their experience of God and they will be writers. The announcement is not the book but the testimony of life born from the heart and is translated into writing, in images, in representations, in the dissemination of a thought through those means that are the most rapid and effective.

Two irreplaceable elements of the Pauline publisher

They are not the only ones ... but I mention them because they are the ones on which the Founder has had to intervene several times to make it precise, to clarify, to recall.

[12] 1934. *San Paolo* no. 6 of 15 December.

• **Consecrated Persons**

On this point, I simply call on the passage of *Abundantes divitiae*, which illustrates the thing well, motivating it with clarity.

He first thought of a Catholic organization of writers, technicians, booksellers, and Catholic traders: and give direction, work, apostolic spirit ... But soon, in a greater light...

> Towards 1910 he made a definitive step: writers, technicians, propagandists, but religious men and women. On the one hand, to bring souls to the highest perfection, of those who practice the evangelical counsels, and to the merit of apostolic life. On the other hand, give more unity, more stability, more continuity, more supernaturality to the apostolate. Form an organization, but religious; where strength is united, where devotion is total, where doctrine will be purer; and this society of souls that loves God with all the mind, strength, and heart; they offer themselves to work for the Church, contented with the divine pay: «You will receive the hundredfold, you will have eternal life». He then rejoiced, considering part of these militant souls of the earthly Church, and the triumphant part in the Heavenly Church[13].

A few years before, reiterating the importance of consecration, he had also reiterated to the Daughters of of St Paul a thought expressed already in 1938, with fairly decisive tones:

> The Congregation should study the thought and make it the edition: neither traders, nor industrialists! but Society of Apostles [14].

> There was no need for a religious institute to do the industry! There is no need for people consecrated to God to make business![15]

Father Silvio Sassi himself, in his deepening of the history of Pauline publishing, points out that «from the very beginning Father Alberione clearly has the goal: not to create a Catholic publishing house that adds to those already existing to provide the market with books and magazines of a religious nature but to start with the press a new form of complete evangelization»[16].

---

[13] *Abundantes divitiae. Charismatic history of the Pauline Family*, nos. 23-24.
[14] 1938. *Mihi vivere Christus est. Viviamo in Cristo Gesù*, p. 220.
[15] 1948. *To the Daughters of Saint Paul 1946-1948*, p. 574.
[16] S. Sassi, "The Pauline Publisher: 1914-2014", p. 2.

• **Writers**

What comes from others can help, but it can not be the substance of what one gives. The Paulines must write. Why? Because their writing is their testimony of life. The face of what they have contemplated and experienced in their existence (a complete face able to speak to the whole man), this they bear and testify[17].

> In this apostolate not only does the spread of the book and of the periodical matter; not only is the technical or typographical work important; but above all, redaction is important, writing is important. The Apostolate, indeed, is properly distinguished for this from what is industry or commerce.
>
> Forming the Priest-writer is the task that the Pious Society of St Paul has been proposing since its birth and which it is expected every day. Our Father and Model, St. Paul, is a great example for us. So every time a new book written by the Brothers comes out, I feel an emotional recognition to the Divine Master Jesus who, having called us, has given us every grace and light brought to the end of our vocation and allows us to see so good fruits[18].

Shortly afterwards he returns to the subject asking to broaden one's foresight:

> Dear Brothers in St. Paul,
>
> we have in view three remarkable steps to be taken in the least among the religious Congregations, to correspond to God's designs on it: the writers' family; the family of teachers for higher studies; the writers of the Daughters of St. Paul.
>
> I think and pray with great fear at the day when God will ask me for the vocation.... The formation of writers among the Daughters of Saint Paul ... Their Congregation cannot shrink to the technical part and propaganda; the Lord gave the pen to writers of value in history.
>
> Good proofs were already made for the Apostolate of the edition, and in newspapers and books in the Pious Society of St Paul, but the Congregation must specialize in this which forms one of the main reasons for existence. Let us make ourselves God's pen and

[17] Regarding the topic, worth reading with attention are the interventions of Father Giancarlo Rocca, *"I concetti di editore-editoria-edizione in don Giacomo Alberione"* at the *International Seminar of Pauline Publishers* of 1988, the deepening of Father G. Pelliccia, *"Come fu voluto e come nacque il sacerdote scrittore ed evangelizzatore audiovisivo"* in: *Conoscere don Alberione* 1 (1982/2), pp. 61-82. Already in 1922 Father Alberione gave very clear indications regarding this in the *Unione Cooperatori Buona Stampa.* Cfr. no. 5 of 16 April, pp.7-8,

[18] 1935. *San Paolo* no. 16 of 15 May.

mouth for Jesus Christ, our only Master.

The Congregation now has a period of spiritual and intellectual elaboration for which a great light is expected from the Tabernacle and from which it is very fruitful to the Church. Procuring for the Congregation these three great means ...[19]

We will have the opportunity to return to this section of the Daughters of St. Paul. What I want to point out here is the fact that we should be doing the writing, not the others. It was considered so important to be codified in the early rules of the House with a letter of August 1, 1937, in which Don Alberione explicitly asked to include this clause:

In examining every aspirant before the Holy Orders, each aspirant must have printed his own book, written in the Theology and Philosophy courses, chosen and assigned according to the good criteria of the Masters who know how to proportion the matter and the subject.

These are statements often repeated and reiterated over time. A few years later, for example, on the occasion of the Feast of the Queen of Apostles, he emphasizes it again:

The Congregation must form its own Writers; this is the main and most essential part of our apostolate. Now I'm delighted with the books written by ours, and out in this year ... (lists it 14 then goes on) ... We have to love, print and spread with much more zeal and care a booklet, even mediocre, written by ours than a book, although of greater value, if written by other authors. And this is a guarantee of God's blessings over our souls, a guarantee of sanctification and material prosperity of our Congregation[20].

But it seems that the thing does not sink in the head of those who follow him, more concerned about organizing and spreading than writing. Here is an serious intervention, in 1946, with the title Resume the thrust of the beginning. This writing, challenging and programmatic, is repeated when the second series of Sao Paulo, the one in print, is inaugurated in 1949.

Develop editing much more than review. The Mother House has at least two priests who are solely responsible for editing, in addition to those who are waiting for the periodicals. Two initiatives are chosen: (liturgical works, missionary collection, catechistic work).

[19] 1936. *San Paolo* no. 22 of 16 February.
[20] 1941. *San Paolo* no. 44. Feast of the Queen of Apostles.

> It is not a ministry, but our ministry. Other ministries maybe given bits of time; the editorial office is time-consuming. Our publications form the substance of our editions and initiatives. With this the Mandatum will be fulfilled, the Church will be used, the joy of vocation will be felt, there will be a very deep and profound penetration in souls and in society. Each house has at least one Priest who guides the Apostolate for editing, for technique, for propaganda[21].

When, much later,he will highlight important points for the revision of the Constitutions, he will feel that he has to intervene again on the subject.

> You have to start the Clerics at the editorial board. Do what little you can because the most delicate part is editing[22].

THE SECOND REFERENCE

On this point, I do not want to repeat what has already been amply illustrated by the studies that have preceded me and that I limit myself to just mention some notes. We simply summon the synthesis made by Don Rocca, which sums up Don Alberione's pastoralism in a «guessed» phrase that keeps the focus we tried to illustrate. Writes Don Rocca:

> This pastoral character seemed to answer - in Fr. Alberione's thought - the need to imitate Christ and his «method,» expressed in the Johannine triad of «Way, Truth and Life» or, according to other expressions of Alberione himself, dealing with the mind, will and the heart of man[23].

---

[21] I invite you to read the full text, available in *Carissimi in San Paolo*, on pp. 249-256.

[22] 1966. San Paolo, 1966, in June-July. See CISP, p. 220. Giancarlo Rocca points out that «in fact, in addition to the phases of technique and propaganda, all made in their own, in the years 1921 to 1930 over 20 percent of production, and 97 percent in periodo 1931-1940, is the result of Pauline editing, whose level is certainly modest, but productive «(« The Concepts of ... «, p. 30). Starting from these facts, he draws conclusions: «On these issues the insistence is continuous: the editorial team is certainly tiring, but it is the most necessary part for the apostolate. As long as the Paolines do not write, and choose exclusively among the other writers, they do not make the apostolate, but of the industry. Exteriors are an easy temptation. It is also necessary to consider the consequences of the lack of editorialism - and on this point Don Alberione repeatedly insisted - is the editing of the Pauline priest who gives the disciple the dignity of the apostle; Without it the disciple is only a worker «(« The concepts of ... «, p. 33).

[23] See G. Rocca, "The Concepts of ...", p. 31. See also San Paolo n. 12, March 15, 1935, which contains an in-depth study of Fr. Alberione on this matter. For an overview, see: R.F. Esposito, "The Pastoral: a Fundamental Option in the Life and Thought of Don Giacomo Alberione" in: aa.Vv, A Pastoral Charism. The proposal of Fr. Giacomo Alberione to the Sisters of Jesus Good Shepherd, Rome 1985, pp. 15-46; E. Bosetti, "A Comment by G. Alberione to the Gospel of the Good Shepherd" in Aa.Vv., A Pastoral Charism ..., pp. 141-164; "Jesus Good Shepherd in the Teachings of G. Alberione" in: Aa.Vv., A Pastoral Charism ..., pp. 209-257.

Indeed Don Alberione's heart of his pastorality is here. I would only change the verb: not «imitate Christ and his method» but «allow Christ to live in us and to continue to apply his method» in the way of meeting people, in the way of witnessing the Father's face way of being light with the word, the gestures, the gift of life.

It seems like a change of emphases, but behind the change of emphases there is a change of subject: from I to God. And this is not a little thing.

THE THIRD REFERENCE

A communion open to the world and its languages

While «the House», as defined by Fr. Alberione, slowly develops form, its components are seen as a compact, unique body that lives a strong experience of God and «pours over souls» through the apostolate of the press. At first, Primo Maestro does not think of separate congregations, but of one House, and even when, for the reasons we know, he is obliged to distinguish one branch from another, he reiterates the profound bond that binds one another, distinguishing us from other religious «families». This, of course, has an impact on the vision of our editorial apostolate.

The apostolate, as Fr. Alberione thought, is certainly new for his determined opening to the languages of the world of communication, to the fastest and most effective means, to which the same dignity of oral preaching is attributed, but is also new to vision of the House, within which we can identify four different levels of communion, all essential to the apostolate: the first is the relationship between the priest and the disciple; the second is the relationship between the Pia Società San Paolo and the Pious Society of the Daughters of St. Paul; the third is the relationship with the Cooperators; the fourth is what the whole Pauline Family is touching[24].

[24] Indirectly, even Sassi cites these different levels in his deepening of Pauline publisher: "New must be the state of life for evangelization with the press: the consecrated lifestyle allows greater effectiveness for both the priest in living his experience of life in a radical way, both to have the help needed to exercise his Pauline ministry fruitfully. The Pauline disciple, working on production and dissemination, works closely with the priest content writer to complete evangelization, so the disciple has a "quasi-priesthood." Even the consecrated, lay and lay women consecrated in secularity and co-workers are mobilized as a «family» for communication ... The

The deep bond of communion that exists between priest and disciple is guarded by art. 5 of our Constitutions where it is clearly stated that «the presence of the Pauline disciple is strictly complementary and coexistent with that of the priest. His typical space is to be an active mediator of God's word regarding social communication, ultimately multiplying preaching. The union between priests and disciples, who form each other as Paulines and which involves the co-responsibility of all that concerns the life of the community and the apostolate, has been understood by the Founder as one of the peculiarities or «novelty» of the congregation . In comment I simply quoted a passage by Fr. Alberione:

Institute, in its spirit and in its apostolate, is very new for its particular apostolic end, for spirituality, for the union of priests and disciples ...

It has a wealth of means; has a universal apostolate; has an easy adaptation to times and places; Always draw on sources: Church, Scripture, Tradition, Tabernacle ...

Priests must preach with word and scripture, sanctification in the Sacraments, and what is included in the words of Jesus Master: «Teach them what I have commanded you.» Disciples belong to the technical part and propaganda.

The Disciple by himself is a worker, not a Pauline; The Priest Himself, though a writer, is not a Pauline. Priest and Disciple together, united in the same apostolate, are both Paulines. The Priest writes; the Disciple with the technique multiplies the scripture and propaganda spreads it[25].

The Alberionian reference to this choice (and also to the successive ones, as we will see) is nothing but the life of Jesus and and of St. Paul:

The Apostolate requires so many means today: and so wise and complex in their organization that almost everyone tells us: our ministry is so limited without the religious, sister or lay coadjutor. Therefore, there are people who are chosen who cooperate, as we

evangelizer is the Pauline priest who needs the (quasi-priesthood) help of the consecrated laity, the nun, the laity consecrated in secularity, of co-workers «(« The Pauline publisher, «pp. 2-3).

[25] 1957. *San Paolo.* April. Cfr. the entire text in *CISP*, pp. 158-160.

already see in the life of the Divine Master, in the life of Saint Paul, in the early moments and early centuries of the Church[26].

Communion between Society of Saint Paul and Daughters of Saint Paul

From the earliest figures of Union of Cooperators of the Good Press, Don Alberione presents the House with both the male and female faces that characterize it. On the one hand the male writers, on the other hand the female writers. On the one hand the disciples, on the other the religious sisters who devote themselves to technique and propaganda. The two branches are seen in their speculative relationship. It is another unique and prophetic aspect of our founder who assigns to the female figure, in close communion (and, according to theological view of time, in close dependence) with the male, the ministry of preaching.

The Good Press is a mission, the instruction of souls such as preaching and catechism, it is not a profession; it is therefore needs Apostles and not employees. People who need to devote themselves with all energy, in all their physical and spiritual activities: who live lives that are consumed solely for it: therefore, the religious of the Good Press are needed. God did not Israel lacking in prophets…"

In the Programme Circular of February 1936, the Founder reminds the Daughters of Saint Paul that their Congregation can not diminsh to the technical part and propaganda, reminding writers of value to the story which the Lord wanted written.

The Congregation will be in its fullest when nothing comes out of your typography unless it is remodeled or written by you or the Masters of the Daughters of St. Paul. I think that on this point, in the year ahead, there will be some progress[27].

Your riches are not lands and the houses; Your true riches are the editions, the books you have written[28].

---

[26] 1935. *San Paolo*, no. 13, 1 April. Meditation on the Disciples of the Divine Master. Cfr. also *CISP*, p. 33.

[27] *Ss. Spirituali esercizi. Istruzioni alle Maestre.* Ottobre 1936, p. 16. Meritano di essere lette le pagine dedicate allo "Studetato e suore scrittrici" in: C.A. Martini, *Le Figlie di San Paolo. Note per una storia 1915-1984*, pp.215-220.

[28] *Considerate la vostra vocazione.* Directives and circular letters to the Daughters of St. Paul, p. 72.

The profound unity of mission and of purpose acroos the whole story and find it intact even in more mature years when the Primo Maestro insists on the creation of a House for Writers in Albano Laziale (opened in 1950) and a House for the Writers in Grottaferrata (opened in 1952). But even later, his thoughts are clear and straightforward:

The editorial part, in giving the word of God, is the work of Paolini and Paoline as a whole. Thus the first and the principal part is accomplished, that is, the editorial: feeling and fulfilling as St. Paul felt in himself: omnibus debitor sum[29].

On this point, it is very interesting to review the recommendations and the insistence with which Don Alberione reiterates to the Daughters of St. Paul the ministry of the editorial staff, with very strong and decisive remarks often common to Paolini and Paoline:

I would like to plead to many of not to all, to write what you can: 'nulla dies sine linea'. A spiritual diary, a commentary on problems of faith or morals, a small life of saint, in short, something (...)[30].

A fundamental mistake would be to neglect the editorial staff (made by us) to write and translate to a large extent others! The intellectual co-operatives only support our writers (...). There is a lot more on the right path with mediocre editorial staff, but ours, which is excellent but strange. As long as ours do not write, but only choose among other writers, we do not make the apostolate, but a business; and you can not progress in other initiatives without this step![31]

Fr. Alberione not only preaches, but also makes significant gestures, both to Paulines and Paulines, such as laying a gold pen, symbol of devotion to writing at the foot of the Apostle in Rome. The Daughters of St. Paul offered it on January 25, 1939. On that occasion, the First Master wanted all the religious of the group who had finished the studies to take the title of «Master» in memory of the mission received to announce to the world the Word of God . In this respect, the prayer

[29] 1962. *San Paolo*, June-July-August. Cfr. *CISP*, p. 206.
[30] 1938. *Mihi vivere Christus est. Viviamo in Cristo Gesù*, p. 220.
[31] Passage reported by Giuseppe Barbero in "Mi protendo in avanti", p. 300. Father G. Rocca, on this aspect was very explicit: «It can be affirmed that, if not for all his life but certain for the whole period of his maturity and until 1960, Father Alberione did not accept the concept of publisher or publishing house, neither in the sense of a simple printer, nor in the sense of a selector of works written by others and not even in the sense of promoter of books and series created by external authors. He continued to link the editorial office to the priestly ministry, to the preaching made in the institute» ("I concetti di...", p. 35).

of the Daughters of Saul had to be insistent. In a Circular of 1946 this is how Fr. Alberione expressed:

One of the most precious and worthy ornaments of the Daughters of Saint Paul is the apostolate of the editorial office. It is a good thing that everywhere you have assigned and chosen the kind of daughters to study, for this delicate task. We have to pray many rosaries because the Queen of the Apostles send us good writers, that she may comforter, the enlighten them, the inflame their zeal; that they may be humble, guide your pen, you crown work[32].

To the Daughters of St. Paul are soon assigned specific areas in which to exercise the ministry of editorialism: the lives of the Popes, Saints, Catechesis, family-related issues, children and young people, in complementarity with what is entrusted to Pauline. During the explanation of the Constitutions, Fr. Alberione in 1960 continues to emphasize what he has always said and emphasized:

The studies you do are taught to prepare and train novices, writers, lecturers for biblical weeks, catechesis, vocations, etc .. Your students are prepared for editing, technique, propaganda ... Our Institute is a teaching one (...). From us one teaches with language, paper, screen, image (...). It is necessary for the Daughters of St. Paul to form a culture that puts them at the level of their duties[33].

The deep bond with the Daughters of St. Paul is also reiterated by art. 86.1 of our Constitutions that remind us of the «apostolic relationships with the Daughters of Saint Paul, we will bear in mind that, according to the charism of the Founder, we have in common with them a unique mission, which must be united in front of the Church. This principle must constantly inspire all our apostolic activity».

In the Apostolate all of you, are Paulines. Writing, technique, propaganda. Press, cinema, radio and television editions. God wants it: the Church wants it, we also want it. The sons and daughters receive the Father's inheritance. Sons and Daughters of St. Paul joyfully

[32] *Considerate le vostra vocazione*, 114, p. 266.

[33] Our studies in the word of the Primo Maestro, 1961, p. 68. Much more is to be said about the subject. For further details, please refer to G. Boffa's great texts, The Study and Editing in the History of the Daughters of Saints in Italy 1915-1971, Rome 2011. It is also worth paying attention to pp. 66-67 by M.A. Quaglini, The catechetical vocation of the Daughters of St. Paul. From the beginnings of post-communist era 1915-1980, Rome 2016.

welcome the Father's, St. Paul's heritage, use his wisdom, his counsel, his examples in virtue, his spirit of piety, his zeal for all souls, for all peoples. Always keep in mind the various nations: there are no races, but only souls created for heaven and redeemed by the blood of Jesus; and Jesus invites everyone to his school: Come to me all of you.

Communion with the Cooperators

In the early years, the work and contribution of the Cooperators were also one with the apostolate of the House, above all because of the widespread dissemination of what was being edited. The model that stood before the eyes was the one repeatedly summoned by Primo Maestro: the collaborators of the Apostle Paul. Even on this aspect, the Letter to the Romans (especially Chapter 16) must have played a key role:

St. Paul in the Letter to the Romans, written in Corinth, greeted, in the end, people in Rome who had met in the East: almost all of these people had helped him in the apostolate, either by prayer or by action or with the offers. These people had helped the Apostle also in instructing those who were still neophytic. St. Paul was very diligent in procuring the Cooperators. We must also aim at this and this must be our spirit: to seek people who cooperate with us and who are invested by Pauline spirit[34].

On this point it should be emphasized that in the first decades the same "Work of the two thousand masses" did not serve much for the suffrage of souls (yet there were not many in Paradise!) But rather to obtain light, thus offering a supernatural and concrete support to those who wrote, to those who spread and read[35]. Only later the suffrage part became overwhelming.

The word editions means work or word that proceeds from a human thought: prints, films, projections of radio and television, a work of art, music entertainment etc. The more you look for co-workers and sympathizers and collective movements, the more you will work broadly and penetrate the masses[36].

---

[34] *Mimeographed sermons on the Constitutions* (Pr CO 672).
[35] See, in this sense, the deepening made by Father B. Spoletini, *Il "Tesoro di grazia" paolino e l'Opera delle Sante Messe.*
[36] 1957. *San Paolo*, May. Cfr. *CISP*, p. 166.

In my opinion a very interesting text is also reported in Carissimi in San Paolo, pp. 384-385, dated 11 June 1954, entitled "Cooperators are are thought to be" where these elements are taken up and reiterated.

To date, a fourth level of communion has to be added, which involves the entire Pauline Family. Considered as the mirror of a colorful ecclesial reality, it consisted of institutions that, in the diversity of their identity, would ensure the witness and spread of the Word in all areas of social life: the world of communication, parishes, work environments , the family, the youth world, the school, the kindergartens ... It is very expressive in this regard the meditation held by Fr. Alberione on an extraordinary course of spiritual exercises given to the Superior of the Disciple of the Divine Master in May 1963 when the unitary project of the Pauline Family was presented, tracing in great detail the essential coordinates for describing the charismatic and ministerial identity of the Family. This is not obviously the context for deepening the issue: however, it is important to recall it, postponing the study published on the topic in 2001[37].

Conclusion

In the history of Pauline publishing there is a very delicate moment of passage that sees the emergence of several concerns: it is the birth in Italy of the Central Office of Paoline Editions, born in 1952 and entrusted to Don Valentino Gambi. It marks the beginning of a journey that moves the accents of our publisher's identity, leaving behind the responsibility of the House's authorship and putting that editorial in the broad sense of the word (choice of editorial lines, author selection...). How are the researches carried out by Don Giancarlo Rocca[38] and by Fr. Silvio Sassi, a certain dialectic

[37] Cfr. *Dare al mondo Gesù Cristo Via e Verità e Vita.* Progetto unitario di Famiglia Paolina, Roma 2001.

[38] Father Rocca confirms as "the line followed by the Central Office of the Pauline Publishing (established in 1952) did not convince Father Alberione. The Constitutions of 1956 continued to establish that the institute should have printed only what its members wrote, and in the minutes of the 1957 General Chapter it was also pointed out that the institute had something to say and that it was therefore necessary to increase the internal redaction. In the course of spiritual exercises held in Ariccia for the whole of April 1960, the two lines in which the question of writing was moving, namely the theoretical one and the practical one, were compared again ... The representation of the fundamental ideas of Father Alberione was the task of Father Pierino Marazza. First of all, he concluded that the institute was not a Catholic publishing house. He then reaffirmed that it was a teaching institution, of which the houses of the writers of the Society of Saint Paul in Albano and of the Daughters of Saint Paul in Grottaferrata constituted the best expression. Finally, he added, without specifying

characterized the confrontation between Primo Maestro and Father Gambi in those years. The questions on the table were just the points we have focused on in our sharing. Father Alberione, in the face of this shift of accents, he expresses great concern: he sees the risk of slipping from the apostolate to commerce; fears a progressive loss of consciousness of specific identity, which would have led us to become a simple Catholic publishing house; perceives that the energies would have been diverted not so much on writing but on another; ponder the ever more demanding involvement of external figures, even professionally prepared; he feels that the bond of communion and sharing that would have always had to characterize the Pauline Family would also have weakened...

After a while, we must acknowledge that Father Alberione's concerns were well-founded. The organization was not enough, so he emphasized in the 1988 Seminar to save us from these dangers. They resound today as an invitation to recover the values of yesterday to make the mission more and more authentic, alive, dynamic and vast today.

what they were, that the institute had something to say about some aspects of Christian Revelation» ("I concetti di...", pp. 33-35).

QUESTIONNAIRE ON THE APOSTOLIC ACTIVITY OF THE SOCIETY OF SAINT PAUL

READING OF THE RESULTS

Darlei Zanon*

* Councillor General of the Society of Saint Paul.

Premise

On the 2nd International Seminar of Pauline Publishers (2nd ISPP), the CTIA has promoted a global research on the activity of the Society of Saint Paul in the various Circumscriptions. A work that is certainly broad and exhaustive, which had a considerable collaboration with all the Director Generals and has come to an interesting knowledge of the Congregational reality, almost 30 years after the 1st ISPP and, therefore, from the first similar investigation.

This research has three main objectives: 1. To draw a map of the current situation of the Pauline publishing in the world; 2. To establish a comparative and evolutionary picture of our worldwide apostolic activity from 1988 to today; 3. To know and to quantify Pauline apostolic activity in view of a better evaluation, collaboration, planning and optimization of resources.

Along the works, some problems have appeared that limit the reading of the data, but which do not significantly change the results.

Some of these limitations concern the assertiveness of the answers: some are precise, others incomplete or generate doubt because they are in disagreement with other sources; for example, some Circumscriptions sent the total circulation, but not the quantity of copies sold; others sent the total sold, but not the circulation; some sent the total of new titles, but not the reprints, etc. A second problem is the need to interpret some answers, as indeed happened in the 1988 research. Cultural, linguistic and organizational differences have given rise to inevitable misunderstandings or confusion about the exact meaning of some questions. Some answers have been accordingly "interpreted" and compared with other available sources.

For practical reasons we have adopted the following structure and nomenclature, which is as universal and wide as possible, even if very different from that of 1988:

1. General Direction of the Apostolate

1.3.1. Human Resources Sector

1.3.2. Juridical/Legal Sector

1.3.3. Information Technology Sector (IT)

1.3.4. General Services

2. Administration

3. Editorial

4. Books

5. Magazines-Periodicals

6. Multimedia-Audiovisuals

RADIO-TV

AUDIOVISUALS audio-video

MINIMEDIA

7. Web

7.3. Portals-Web sites

7.4. Virtual Bookstore

7.5. Institutional Blog

7.6. APP

7.7. Social Network

7.8. YOUTUBE Channel

7.9. Other regular initiatives (video series, podcast, online courses, etc.)

8. Diffusion

8.7. Bookstores

8.9. Warehouse

8.10. Business-promotion

8.11. Publicity and ***marketing***

9. Production

9.3. Press

9.4. Others

10. Centres of Education

11. Parishes

12. Other apostolic initiatives

Personnel

In October 2017 the Society of Saint Paul had 844 members (there were 1,043 in 1988), present in 41 countries (in 1988 they were 24), divided into 18 Circumscriptions (15 in 1988) and 110 communities (85 in 1988). Among these 844 members, 338 do full-time apostolate and 447 Paulines do part-time apostolate (this number is certainly multiplied, once some members perform different functions and consequently are considered part-time in different areas). Already from the research carried out in 1988 it was found that some Paulines covered different roles or functions, something not new in our time and in the current business organization. Comparing the members by area the result seems strange because they are more Paulines engaged both full-time (in 1988 were 295) and part-time (they were 286) in reference to 1988, when the Paulines were in number higher and naturally younger. This may be due to several reasons: confusion of interpretation, repetition of

facts (the same Pauline indicated more than once), or the development of some Circumscriptions is not so well known from a too Eurocentric view of the Congregation. In fact, the total number of people involved in the Pauline apostolate in Asia (878 people) is higher than in Europe (851); and that of the Americas (1997) corresponds to 51% of the total. In Africa, there are 142 other people and Oceania 38, totalling 3,906 people (Paulines and non-Paulines). To the number of Paulines mentioned above are added the different lay collaborators: currently there are 2,511 full-time non-Pauline (in 1988 they were 1,657) and 574 part-time (they were 588 in 1988).

In the attached graphs we can see the division by continent, by linguistic group (CIDEP, GEC, CAP-ESW), by circumscription and by apostolic area. Interestingly, 42% of the staff are currently employed in the area of diffusion (about 35% of the total only in bookstores), 21% in the editorial, 13% in the general direction, 8% in production, the 7% in education centres, 5% in administration, 2% in the web, 1% in parishes and 1% in other activities. Among the Paulines, most are involved in the editorial area (104 full-time and 268 part-time, remembering that this number is certainly multiplied, for example with the same religious as director of 2 or 3 publications), followed by diffusion (94 full-time and 48 part-time), from general management (52 full-time and 43 part-time), education centres (36 full-time and 28 part-time), etc..

It has to be considered that the apostolic structure has changed significantly since 1988. A first difference is the centralization of different sectors, such as administration and general management, for example, which offer their services to all other areas. There are also new areas, such as education centres (centres of studies in communication and the Bible, cultural centres, centres of spirituality, etc.), which begin to involve a significant number of personnel (64 Paulines and 224 non-Paulines), or digital apostolate (web). This dimension of the apostolate, in contrast to current trends and all the documentation produced in recent years, is visibly poor in personnel (only 16 full-time and 4 part-time Paulines, aided by 43 non-Paulines). There are more Paulines involved in the parishes than in the web area (25 vs. 20). It is not difficult to understand the lack of results and initiatives in this area and why we have not yet established ourselves

in the digital environment. Another curiosity that contrasts with the common vision is that the printers still involve a significant number of staff (309), although decreased by about 67% (they were 922 in 1988). The Paulines from 115 are reduced to 8 in the production sector.

Apostolic Sectors

1. General Direction of the Apostolate

The central role of the Director General of the Apostolate (DGA) is practically born from the 1st ISPP (1988). It is interesting to see how this figure has solidly established itself in all the Circumscriptions, creating around it a vast team work, as can be seen from the numbers of Paulines (52 full-time and 43 part-time) and collaborators involved (382 full-time and 41 part-time). Of the 18 Circumscriptions, only 7 have a Vice Director General. Seven are also the companies where we participate with shares and 56 is the total of autonomous companies registered for our activities, with a total of 41 nations.

The information technology sector (IT), which did not exist in 1988, is one of the most significant today, involving more Paulines (22) than production, for example. However, it seems that their work is linked to the infrastructure, and not to the content, because for the web there are very few members and initiatives.

The present questionnaire has also tried to understand how the general management integrates the Norms of the Congregation into its organization, making it its own through the documents, the adaptation of the structure, etc. The results sent show that many documents have been translated, adapted or edited locally (on average 4 per Circumscription). The level of organization is different, according to the different needs, but the number of councils present in the various Circumscriptions is significant: editorial, diffusion/marketing, production, finance/administrative, study centres, etc.

2. Administration

In 1988, virtually every area had its own independent administration structure. Today all the Circumscriptions have centralized this sector, with a specific director. Only one of the Circumscriptions has a non-

Pauline administrative director, and 12 Circumscriptions also have a vice director (3 of whom are not Paulines).

From the total turnover in 2016 we see the imposing importance of the press, even if the numbers presented are not clear, because in some Circumscriptions it is not clear whether there has been the sum of entries for books/magazines and bookstores. From the data received, we see that the bookstores are responsible for 34.82% of our revenues, 28.96% of the total are from the books and 30.24% from the magazines. The new initiatives of the study centres generate 3.20% of the total, while the ebook and the App only 0.13%. All the other activities together (radio, TV, press, parishes, etc.) total 2.65%. The book sector is the main entry for 9 Circumscriptions, while the bookstores for 8 and warehouses only for one. Of the 18 Circumscriptions, 7 still do not publish digital books and only one has no periodicals.

3. Editorial

The largest number of Paulines is involved in this area, with indices similar to 1988. Nine Circumscriptions have the figure of the Vice Editor-General, 3 of these non-Paulines. The division chosen is the same as in 1988 (as well as a large part of the terminology adopted, although today some are no longer in vogue): books, magazines (periodicals in general), multimedia (or audiovisual, excluding all that are developed for the Internet).

4. Books

In 1988, an interesting analysis was made on the correlation between the number of personnel and production. Today it is very difficult to make this comparison, because the criteria regarding the personnel are very different among the Circumscriptions, that is, some do practically everything internally, others at 50%, others depend only on the service of third parties (externally). This is demonstrated by the simple fact that the collaborators in this area are reduced, contrary to what happens in the editorial production that numerically is getting bigger. Part of the staff reduction is explained by the benefits that the digital has brought, without forgetting that there are many services that are now done out or with freelancers

(edition, translation, revision, design, etc.). We note a great reduction of the full-time Paulines compared to 1988: from 88 to 54 today. This is seen above all at the level of writers and translators, more and more external.

One of the greatest assets of the Society of Saint Paul is its current catalogue, a real asset. The Circumscriptions together compose a catalogue of 17,376 works (2,178 also in ebook format), among these 1,189 published as first edition in 2016 (in 1987 only 770 titles were published) and 1,583 reprinted in the same period (in 1987 the reprints they were 1,318). The total number of authors who published with Saint Paul reaches 6,160, although this number must be relativized because some authors have published in all 18 Circumscriptions (popes for example). Currently, there are 61 Paulines authors in the catalogue (less than 1% of the total number of members, which makes us reflect, given the insistence of Fr. Alberione to form some Pauline writers).

The editorial production varies a lot from Circumscription to Circumscription, from a total of 258 new titles published in a year to only 3 new titles. Together, the 4 most active Circumscriptions publish 60% of the titles, while 5 Circumscriptions have published less than 15 titles in a year's work. The total circulation of the new titles is equals to 4,108,038 copies (+ 2% compared to 1987), with an average of 3,500 copies per title (when in 1987 there were about 5,000). The specimens sold in a year come to only 2,048,313 (with an average of 1,722 copies per title, about 50% of the circulation). There is also a clear increase in national productions. In one of the 1988 reports, it was said that the ideal would be to reach 50-50% and this figure was significantly exceeded: 807 national new titles against 318 translations. It is noted, however, that some Circumscriptions did not correctly answer the questionnaire: the sum of the originals with the translations is different from the total published. However, the new trend regarding the origin of manuscripts is evident: now there are many more originals of their own nation, significantly reducing translations. Only 5 Circumscriptions publish more than original translations, while 10 of our publishing houses have sold their rights abroad.

The reprints, even if they exceed those of 1987 with regard to the quantity of the titles (20% more, reaching a total of 1,583), have decreased by 40% of the total circulation (4,528,544 against 7,480,000

of the 80s). Here we see that our publishing houses follow the current trend of the market, with more titles published but much lower runs.

With regard to digital books, we have very different realities: some publish virtually all titles in digital, others only in part, others none (9 Circumscriptions do not have e-book sales). In general, however, sales are insignificant, reaching only 36,294 copies in the total of 18 Circumscriptions.

Very different numbers are those related to the Bible. In just one year, we sold 2,427,272 copies (1/3 of this through SOBICAIN). This number is certainly higher as the Province of India-Nigeria-Great Britain-Ireland has not sent the relevant data to this point.

Among the themes published, we usually find the religious themes of 1988 (spirituality, devotional, theology, scripture, magisterium...), with a certain detachment from psychology and books for children-young people, a category that has grown more in the general publishing market (in Italy, for example, this sector grew by 16.9% in 2016). Family and communication, two of the priority themes according to our current editorial guidelines, are not relevant in the total published titles.

5. Magazines-Periodicals

The research of 1988 indicated that this sector was not very developed and that practically only Italy had a significant structure. Today it seems very different. The periodical sector is one of the strongest (for a total of 361 people involved, more than in the books sector: 335), but concentrated mainly on liturgical leaflets and magazines. Many Paulines collaborate part-time in this sector (127), and certainly, there are many Paulines who are engaged in more than one periodical, which justifies such a number that is so high.

We have 77 headers worldwide: 26 magazines, 23 liturgical magazines (all born after 1988), 28 leaflets. It is interesting to note that among these only two have non-Pauline directors, but one is a Pauline Cooperator and the other is a Pious Disciple. In several Circumscriptions some Paulines take over more than one periodical. Four Circumscriptions have no magazines; and only for one is the main economic source.

The content of our periodicals is basically liturgical: 23 headers (with a total circulation of about 1,251,000 copies monthly) and 28 leaflets (with about 6 million copies a week). All the non-liturgical periodicals were considered together for a methodological question, even if the themes are very different from each other (the main ones are family, current affairs, culture and pastoral care). The recipients of these publications are many times young people (or children), and are basically addressed to Catholics: clergy, religious, parishes, pastoral workers and bookshop clients.

The presence of the Famiglia Cristiana, Vita Pastorale and Il Cooperatore Paolino magazines is still significant, even if we have lost important magazines such as Famiglia Cristiana (Spain), Homelife (Philippines), Video Presse (Canada), Sur les pas de st. Paul (France), Letture, Il millimetro, Famiglia oggi and Il meglio (Italy), Pastoral life (USA).

With the exception of Famiglia Cristiana, Benessere and Credere in Italy (about 300,000, 105,000 and 60,000 copies respectively) and Pastoral Life in Brazil (free, with 40,000 copies), all other periodicals, say "journalistic" or "publicity", to use a word used frequently in the writings of the Founder, are not widespread. The total number of the Italian Famiglia Cristiana corresponds to 40% of the total of 26 magazines in the world, 14% Benessere and 8% Credere. These last two were born after 1988, as well as all the liturgical magazines that today are those that bring more income to the Circumscriptions. Among the liturgical magazines, 45% of the total circulation is attributable to the Liturgia Diaria of Brazil and 23% to the Pan de la Palabra of Mexico. In 3 Circumscriptions, the leaflet La Domenica exceeds 1,000,000 copies per week, and this means that 50% of the total circulation is covered by 3 of the 28 sheets.

Curious is the fact that we have no daily newspaper in the world and the only weekly journal is Gazzetta d'Alba, the first Pauline periodical. As for the periodicity, we have 32 weekly, 31 monthly and 14 others.

6. Multimedia-Audiovisuals

In 1988, this sector corresponded to around 4% of the total. Among the final proposals of the 1st ISPP was the invitation to develop this

important and significant dimension of our mission. After almost 30 years, sadly we see a strong reduction. The radio and TV stations we had in Brazil, Chile and Italy were closed, as well as the San Paolo Film in Italy. Today our presence is almost 'symbolic', except for some third party broadcasts (2), or the creation of some web radio/TV (in 4 Circumscriptions) that do not have great impact, or the publication of some podcasts, CDs or DVDs. Although we have a catalogue of about 1,433 CD and 486 DVD titles, in 2016 only 24 audio news and 17 videos were published (in 8 Circumscriptions). The audio books, a significant reality in different countries, is insignificant for us, with only 18 new titles in 2016.

In 1988, Brazil had 206 people connected to this area, today there are 7. Italy had 57, today there are 44 (among these 33 at TeleNova, where we have only 2 part-time Paulines and very little control of the programming). The problem is the lack of Pauline personnel, certainly accentuated today (only 16 full-time members).

Also in 1988, a thematic analysis of audiovisual production was made; however, at present the context is so poorly expressed that it is not possible to do a thorough investigation of the themes and the listeners. Generally, we publish CD products with liturgical and sacred music and DVDs with material for parishes (catechesis) and schools (education).

There are some Pauline members involved in film production (for example in Poland, Colombia, Mexico and Korea), but there has not been any answer on this activity, probably not considered "apostolate" in the Circumscription.

7. Web

So much is spoken and written about the digital world and the different possibilities that are open to our apostolate, but our presence in this environment is very timid. The recent interventions at the Congregation level (documents, meetings, chapters, etc.) seem to have no concrete repercussions. We have less Pauline personnel in this area than in parishes, for example. It is natural that there are no results, because it is an area with very little staff and very few investments, in fact with a very minimal development and an insufficient strategic

importance. In two Circumscriptions, there is no official person responsible for this sector.

Although all Circumscriptions have a web portal, 3 do not have virtual bookstores. Only 11 Circumscriptions have regular activities with ebooks, 9 with applications, 6 with blogs, 14 with social networks, 13 with Youtube, 4 with e-learning, 3 with online games and 2 with digital magazines.

Facebook is the most popular social network (77 pages in 14 Circumscriptions), followed by Youtube (21 channels in 13 Circumscriptions), Twitter (14 subscriptions in 10 Circumscriptions) and Instagram (3 pages in 3 Circumscriptions). We note a great dispersion and a lack of uniformity of criteria in this field. We see a great dispersion of efforts: they are many pages, but with many repetitions and few members in each one. In Youtube, for example, in 21 pages we only have 55,000 subscribers. There are about 15,450 videos posted, but only 27,746,674 views (about 1,800 per video). There are interesting initiatives, but not very detailed. We produce many videos, but we do not see great technical quality or a diffusion-promotion effort, and consequently the average visualization is very low. We do not work in retention; we start several pages, but with little continuity and regularity in publications, etc.. A curiosity: it is not the Circumscriptions with the youngest who are the most active in this field. Here it is possible to certainly grow a lot.

8. Diffusion

The fact that immediately impresses us is that 50% of non-Paulines are involved in the commercial area. Three Circumscriptions involved non-Paulines to be commercial directors. Ten Circumscriptions have a marketing director (4 of these non-Paulines) and 13 Circumscriptions have the figure of the coordinator of the bookshops (3 are non-Paulines). The presence of consecrated persons in bookstores has decreased so much: from 115 to 85 members, but considering that bookstores have gone from 64 to 274, this decrease has a greater impact.

We have 274 bookshops worldwide, of which 148 are small (up to 200 m^2), 81m^2 (between 200 and 400 m^2) and 45 large (above 400 m^2). About

half (141) are in premises owned by the Circumscription. Generally, bookstores are used only to sell books and religious articles (but there are situations where there are products far from our mission). Only 6 Circumscriptions answered that they use the spaces for courses, events, conferences, cultural activities, etc., as the document Editorial Lines, Contents, Recipients of the Pauline Apostolate, in 2005 asks us: each bookstore should become a true multimedia centre, where "they offer services, practice dialogue and ecumenism, and constitute real centres of culture". The role and identity of our bookshops today must be reviewed, updated, because they would also correspond to the main economic source for 8 Circumscriptions.

Of the total turnover of last year's bookshops, 43% correspond to our production (books, multimedia, St Pauls magazines), 31% to third-party books, 22% to objects and 4% to other books. The percentage linked to the objects does not seem to be real, but this can be related to the fact that some large circumscriptions (such as the Province of India-Nigeria-UK-Ireland) have not responded to this point.

Of the total turnover in the Circumscriptions, 53% comes from our channels (bookshops, fairs, exhibitions, etc.), 6% through the Daughters of St. Paul (result reduced by much compared to 1988, when it was 29%), 35% through third-party channels (in 1988 it was only 18%) and 6% from the international market (in 1988 it was 9%).

Another observation is that practically no Circumscription has its own and true marketing sector. Virtually all are reduced to advertising and promoting events.

9. Production

The analysis of 1988 already saw the reduction of personnel and activity, the result of the change in technology and the increase in the average age of the Pauline members, even though in that year there were 146 Paulines involved in this sector. Today there are very few religious involved (9 full-time Paulines and 16 part-time), although we have 7 printing presses in 5 Circumscriptions (in 1988 there were 27 in 15 countries).

10. Centres of Education

This apostolic field, together with the liturgical magazines, is practically the only novelty with respect to 1988, given that the initiatives in the digital field are still not very significant. Currently there are 16 centres (communication courses, training/cultural events, biblical/spiritual courses, etc.) in 11 countries and 9 Circumscriptions. Out of a total of 288 people, 36 are full-time and 28 part-time Paulines in this constantly growing apostolate.

11. Parishes

The 1988 questionnaire did not include this sector as an apostolic activity. Today there are 10 of our parishes in 5 circumscriptions, involving a total of 14 full-time Paulines and 9 part-time, for a total of 110,000 faithful. From the answers, however, emerges the challenge of how to make these parishes truly "Pauline", seeing that the activities of the Pauline colour are practically nil, except for our devotions.

12. Other apostolic initiatives

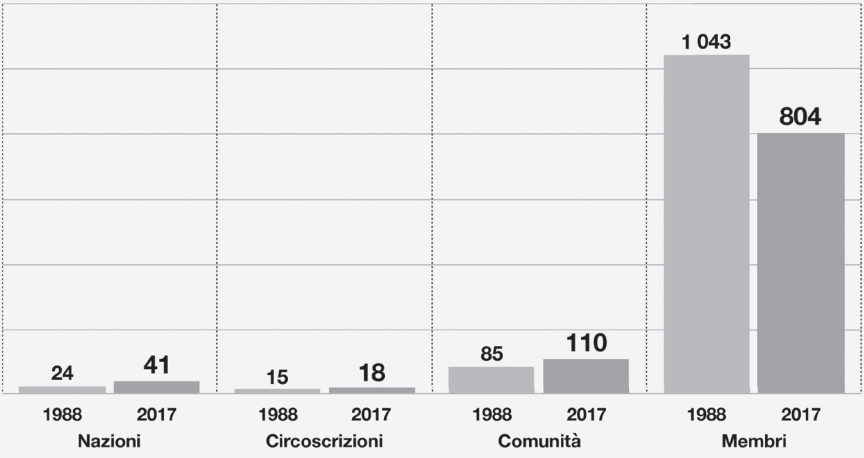
Among the "other initiatives" there are Foundations, Biblical Societies, San Paolino, Fairs/courses in the parishes, Groups/events, but of limited size and with little impact on the territory. 3 full-time and 8 part-time Paulines are involved.

At the end of the questionnaire, we tried to make a general assessment of the methodology, action and impact of our mission in each country. The results show that the Society Saint Paul is generally known and appreciated, even if with a not very broad presence, especially in the digital world. Customers' satisfaction with our bookshops is high, as is our participation in events, fairs and exhibitions. Collaboration with the local Church, with the world of culture, schools/universities and communication operators varies from reality to reality, but generally, it is little more than sufficient and sometimes insufficient. Initiatives aimed at non-believers, the poor and non-Christians are also of limited quality and insufficient. The economic results and the missionary-charismatic effects of our

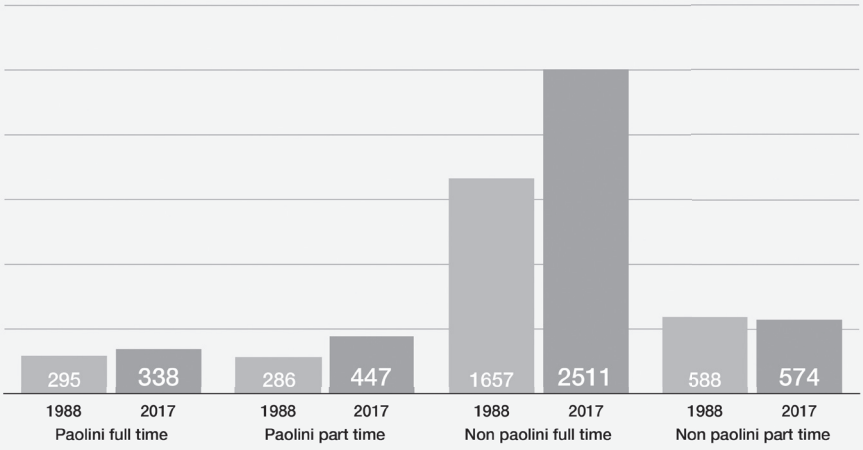
apostolate on the territory are also considered insufficient. We have a lot to improve in this area. The same applies to the work methodology; relations with the circumscription Government and the CTIA, clarity on roles, functions and internal organization, the operation of councils and synergies between the various apostolic areas.

Finally, there are many data and statistics that emerged from the research, which can be consulted in detail in the attached graphs. Many other data have been considered confidential and are not presented here or evaluated, but will be objects of reflection within the CTIA and the General Government. There are many realities that must be rethought over time, but certainly, every analysis helps us to see better the present and future of the Pauline apostolate. These are data that will remain for history, as were those of the 1st ISPP used here and very useful for understanding the historical development of our mission and apostolic structure in the last 30 years.

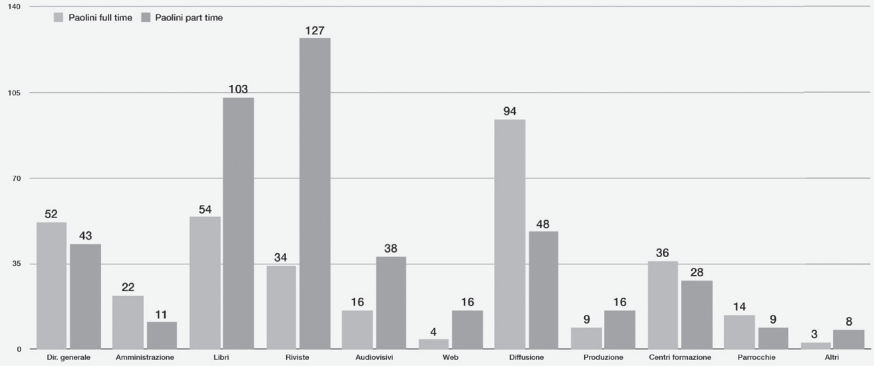
Società San Paolo nel mondo



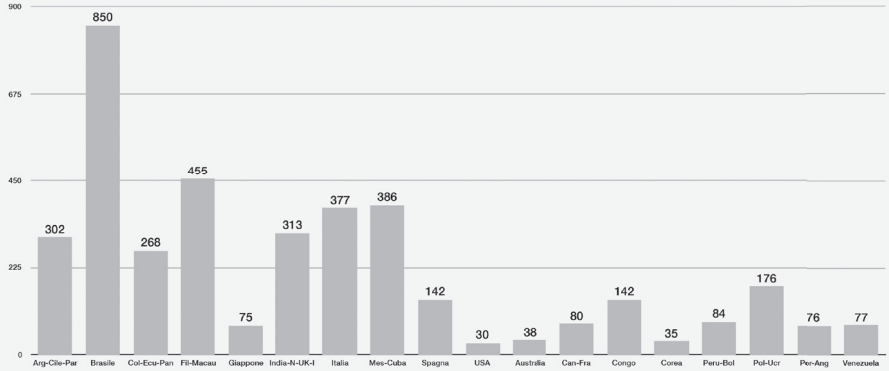
Totale generale



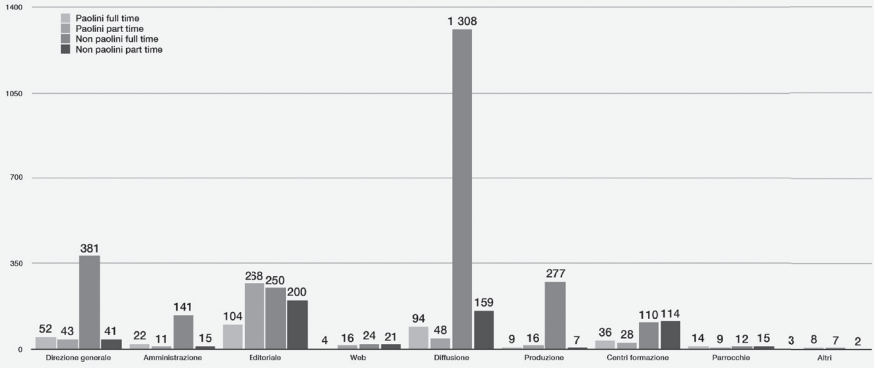
Totale Paolini per area



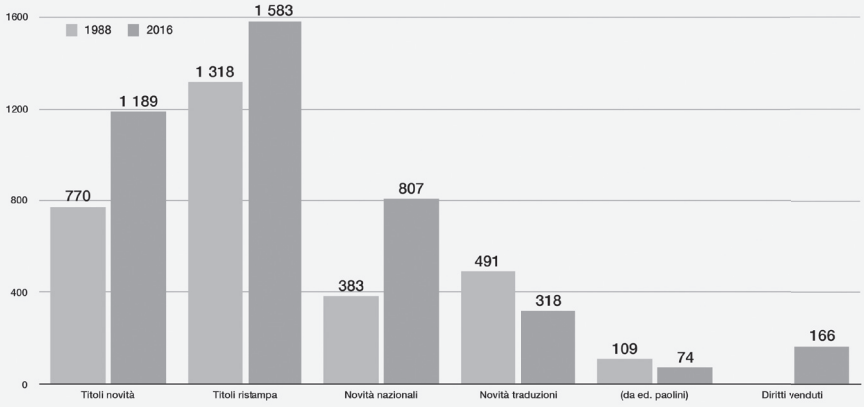
Totale personale



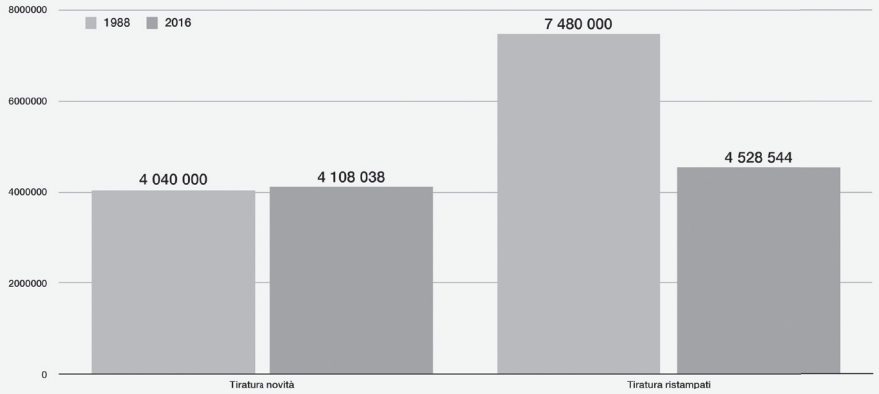
Totale per area apostolica



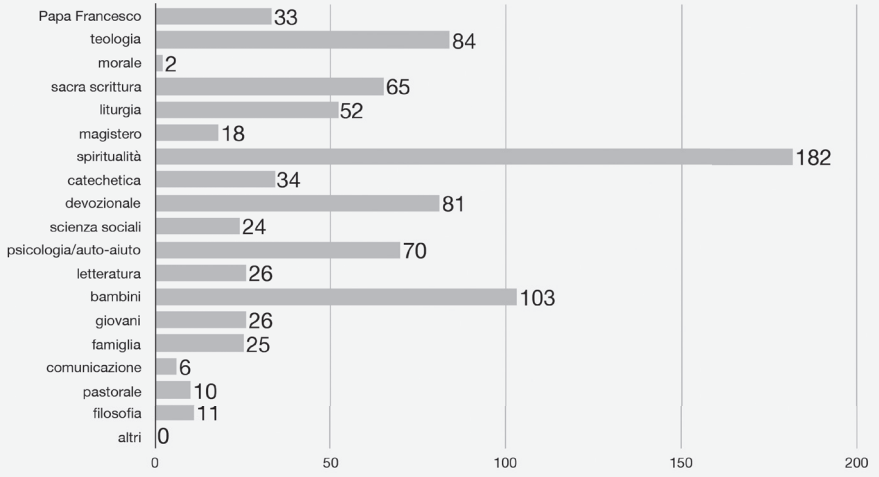
4.4 Dati relativi alla produzione 2016

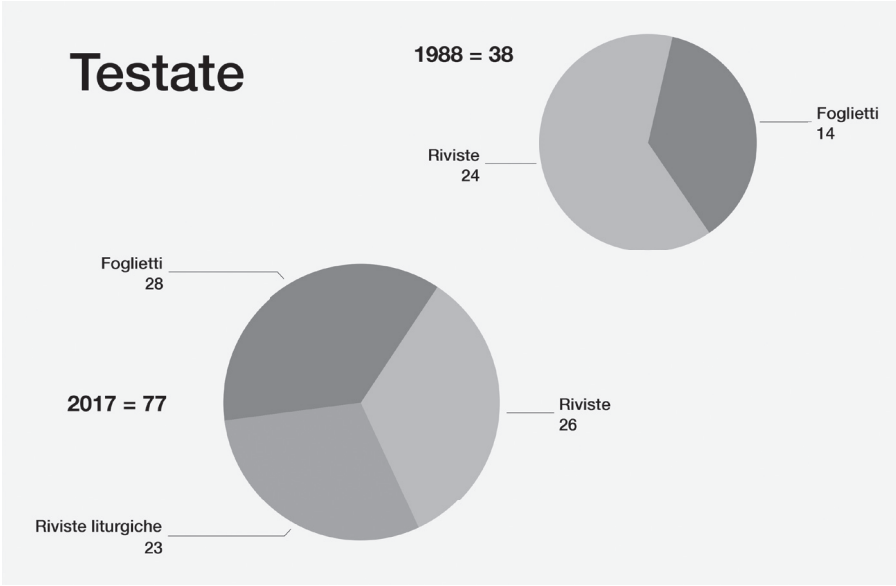


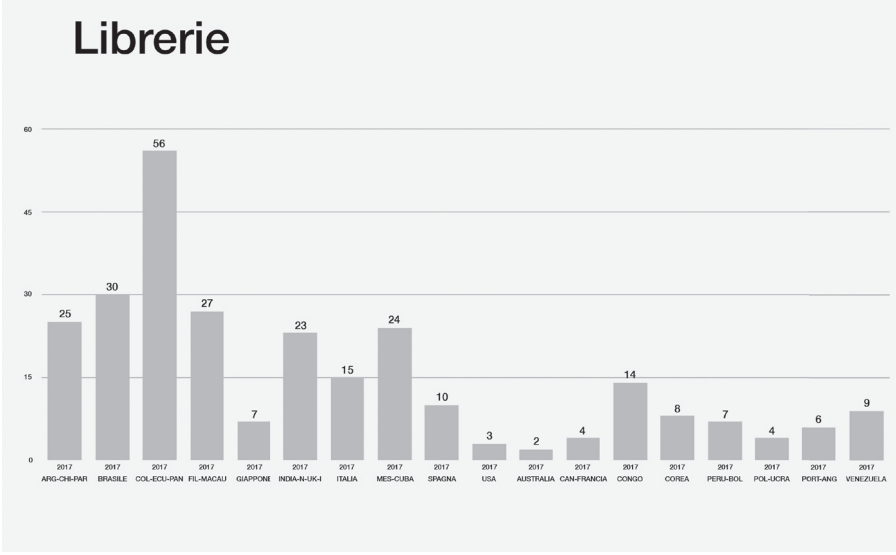
Tiratura totale



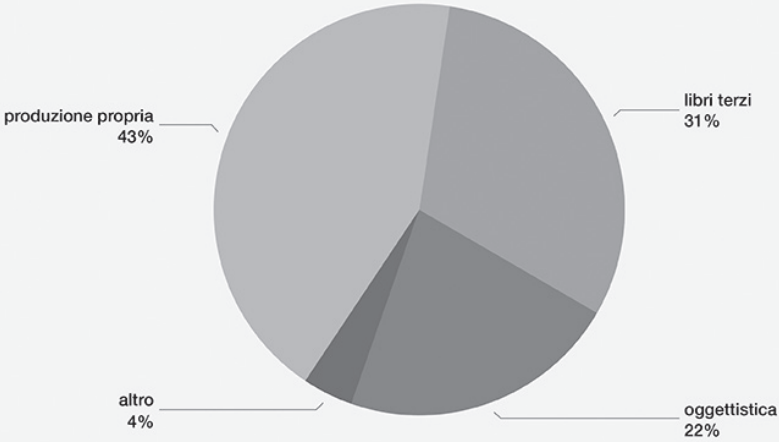
4.4.8 Tematica principale (2016)




Testate
1988 = 38
Foglietti
14
Riviste
24
Foglietti
28
2017 = 77
Riviste
26
Riviste liturgiche
23


Librerie
60
45
30
15
0
25
30
56
27
7
23
15
24
10
3
2
4
14
8
7
4
6
9
2017 ARG-CHI-PAR
2017 BRASILE
2017 COL-ECU-PAN
2017 FIL-MACAU
2017 GIAPPONE
2017 INDIA-N-UK-I
2017 ITALIA
2017 MES-CUBA
2017 SPAGNA
2017 USA
2017 AUSTRALIA
2017 CAN-FRANCIA
2017 CONGO
2017 COREA
2017 PERU-BOL
2017 POL-UCRA
2017 PORT-ANG
2017 VENEZUELA

8.6.5 Vendite nelle librerie (2016)



7.8 Youtube

21 canali in 13 circoscrizioni

Quantità di video: 15 450
Min: 7 | Max: 2354

Visualizzazioni totale: 27 746 674
Media: 1 796 visualizzazioni per video
Min: 5 730 | Max: 8 256 424

Iscritti: 55 133
Media: 2 625 per canale
Min: 10 | Max: 33 334

Più visto
752 804 (TeleNova: Intervista a Pirlo)
279 399 (CatholicPriest USA: Messa di 2008)

THE HISTORICAL DEVELOPMENT OF THE PUBLISHING APOSTOLATE FROM THE EIGHTIES TO TODAY

GEC AREA

Gilles Collicelli[1]

"The Europe-Congo Group is a coordinating body of the Society of Saint Paul for the Pauline Circumscriptions of Europe and Congo (GEC): The Provinces of Italy and Spain, the Regions of Canada-France, Congo, Great Britain-Ireland, Poland, Portugal and the Delegation of Germany. The member countries are represented by the respective Major Superiors (or delegates approved by the Superior General) and by the General Directors of the Apostolate" (Art 1.1 and 1.2 Statute of 2014). The two most important publishers are St Pauls Italy and Editorial San Pablo Spain. The Congo Region has been part of the Group since 2011.

Regarding the evolution of the European Pauline publishing from the eighties to today, two periods can be distinguished: before and after the Seminar of the Pauline Publishers in 1988. The distinction does not express a value judgment, as if the Pauline publishing before had no consistency or development. Above all, in some circumscriptions, the Pauline apostolate was no longer limited to

[1] Publishing Director of Canada-France Region.

books. This is the case of Italy, speaking of the GEC area, which in the seventies launches respectively Nova Radio, later it became Radio Marconi, and Telenova.

The V General Chapter (1986), noting the strong acceleration in all fields of science and technology with concrete repercussions in the world of communication, had felt the need to focus on our "mission" understood in its entirety: recipients, means, conditions of development, concrete situations.

For its part, the 1st Seminar of Pauline Publishers proposed itself to:

1. Give a new impulse to the Congregation to adapt itself to the ongoing evolution in the world of communication;

2. Promote a more attentive and adequate formation towards our mission.

On the cover of the Acts of the Seminar, there was a quotation from Blessed Father Alberione: "Today, more than in the past, the organization is important, international, in every sector, especially for the apostolate" (UPS I, 382). Father Renato Perino, introducing the 1988 Seminar, made a rather severe analysis: "There are among us not a few stagnant publishers, without either impulse or imagination, publishers who sometimes live in a pre-agonising situation, without incisiveness or planning or dynamism; that could even disappear without the Church and society, to which they are destined to serve, being aware of their disappearance". And he still emphasized a rough, confusing, sometimes generous but very homely management, personal approach of the apostolic activities, to the detriment of the correct management and administration.

The Seminar was an awareness: 1. Of the context in which the Pauline apostolate was taking place – acceleration, intermediality, multimediality, internationalization, the nature of the means of social communication, organized work; 2. Of the soul of the Pauline apostolate – pastorality, globality, contemporaneity. Respecting the laws of the apostolate and overcoming the disconnect between apostolate and formation are two coordinates that have guided the putting into practice of the Seminar.

It seems important to emphasize these aspects to understand the development of the Pauline publishing in the GEC area, as indeed

in all other areas. From the Seminar to today, the steps taken in the GEC Group, as in the other Groups, are implicitly or explicitly linked to this event. It is a process of progressive application and updating that Father Valdir has opportunely pointed out and listed in his introductory speech. From the charism to the formation of the apostolate, every sector of Pauline life has been the object of study and revival.

A complete archive of the activities of the GEC from its foundation to date does not exist on the PAULUS site. However, from my research, in addition to the meetings that are gradually formalized in Frankfurt, it is possible to record annual meetings and the alternation of the venues from 1989 to 1995, then from 2000 to 2003 (in Rome) and from 2011 to 2015 with alternating locations (cfr. J. A. Carrera, Paulines for the apostolate. Our mission today in Europe).

Opening the General Assembly of the Group from 1st to 6th November 2011 in Rome, Father Silvio Sassi said: This meeting of ours is part of the history of the Europe Group founded in 1985 to promote collaboration between the Pauline Publishers of Europe and now, based on the Statute approved on 25 January 2011, has become "an organism of apostolic and formative coordination" of the Circumscriptions of Europe and Congo.

The Statute, very detailed, introduced the figure of the Executive Secretary whose task is: To motivate, coordinate, organize and control all the activities of the apostolate and of the pastoral care of vocations and of the formation of the GEC. To maintain the connection with the General Directors of the Apostolate and the Coordinators of the Vocation Promotion and of the Formation of the member Countries. On 11 February 2011, the General Government appointed the Executive Secretary in the person of Father Vito Fracchiolla, who had six areas of responsibility (Article 3.5, a-g). Among these, the visit to the Circumscriptions in an attitude of constructive dialogue and accompaniment in order to know the Group's state of apostolic/formative health. Since 2016, the Group has entered a phase of reflection by suspending all activities.

The establishment of the GEC has created an atmosphere of solidarity among European publishers and has favoured the recruitment of modern and professional methods of management and organization

in all the Circumscriptions. We have progressively moved on to the computerization of work in all the stages of the Pauline apostolate: editorial, administrative, promotional.

In 1992, the new logo is adapted while the figure of the Director General of the apostolate is consolidated and the valorisation of the human resources is given importance. Our presence in Frankfurt takes on a decidedly international character with positive repercussions for all national publishers. A mentality of collaboration between the Circumscriptions (task force) with targeted and calculated interventions in apostolic sectors in need of help takes shape.

The Internet era calls for the presence of Pauline publishers on the Internet. The creation of customized websites begins (for the record, Médiaspaul Canada inaugurates the complete website in 1997, the year of its 50th anniversary). Virtual libraries are born and the offer of the printed book is associated with the ebook. Editorial San Pablo (Spain) and Paulus (Portugal) are also present on the Internet with the web radio. In Congo, there is a Pauline collaboration in the Catholic radio station in Kinshasa and in the national public radio. In the early 90s, the activity of the San Paolo Film ceased in Italy. In the magazine sector, Spain definitively closes the periodical for the family while in 2014 San Paolo Italy launches the weekly Credere.

As for the editorial lines (mainly, the Bible and the family), there is convergence in the editorial production of the Circumscriptions. However, the recurrent discourse of openness to the distant, to the non-believers, to the poor – categories described today as existential peripheries – is the spy of a chronic difficulty in realizing a real and feasible project both at the Circumscription and the Group level. During the period under consideration, there are also some missed opportunities. Projects that had received the approval of all, have been or partially realized or abandoned. In one of the meetings, a European edition of JESUS and a Marian magazine was also hypothesized.

These "defaults" are the Achilles heel of the Europe-Congo Group. If it returns to being active, as it should, it must clarify the goals it wants to achieve. Simple collaboration for mutual animation and updating or even for the implementation of transnational projects? Do we really have to resign ourselves to the idea that national contexts are too different to be able to dream about common projects? Multinationals

offer us the opposite example. Should we conclude that we constitute the "Pauline exception"? We are Pauline Family. Together we can do something more concrete than a courteous invitation to participate in seminars, aimed at a modest representation of Pauline Sisters?

Finally, something extremely simple: why not create an immediately visible referral, on the first page of each website, at least to the Editors of the Group?

AREA CIDEP

Aderico Dolzani[1]

They asked me for a critical vision from 1990 (after the First Seminar) until today. This leads me to focus on some weaknesses, which can become aspects to focus on in the near future. I will limit myself to three aspects:

1. The prophetic vision of Alberione and ours.
2. The necessary adoption of the principle of subsidiarity.
3. The contents for today's society.

The missionary aspect of the prophetic vision of Alberione

Alberione has often been described as a "prophet" of the press, of the media, of communication. I think they are reductive definitions that do not honor our Founder.

The prophet is not a farsighted person who senses the future based on his studies, confidential information, intellectual abilities or gifts

[1] Publishing Director of the Argentina-Chile-Paraguay Province.

of foresight. A prophet sees the reality of man with the eye of God and realizes that this reality contrasts with that which God has revealed to us and promises in the Good News: in the Kingdom of God there is a project of a happy and free man.

More than a hundred years ago, Alberione saw that man distanced himself more and more from God, not out of malice or inability but because of the ineffectiveness of the pastoral care and proclamation of the Church at that moment of historical turning, at the beginning of the XX century.

Many blamed politics, trade unions, newspapers, modernism, new atheistic or agnostic ideologies ... They were looking for culprits but did not try to help and heal the sick men, as Jesus commands us in the Gospel. Alberione looked at the situation in which the men of his time lived.

When so many saw danger in the press, he saw a means of salvation. When the devil used a tree to cause sin, God redeemed us by a wood. It is the same circuit of salvation – not to look for guilty but to heal and to save.

We find ourselves today in an equal or even more critical dilemma than the one of the young Alberione's time. At the time it was said that people abandoned churches, but still frequented by about half of the population. Today, in the countries called Christians, Catholics or Protestants, we have reduced ourselves to less than 5%. This is the periphery of which he speaks to us and to which Pope Francis invites us.

When I participate in the drafting of apostolic and editorial projects, I feel the impotence and the distance with which we look at today's man from the way Alberione would look: we look at ourselves, to the market, the technologies, the production, the competition and the narrow ecclesial horizon.

We do not look at the concrete situation of men far from the Gospel of salvation. We have the eye of the professionals or the merchants of the press or the media, but far from the prophetic gaze of Alberione.

This less-pauline vision blocks evangelical perspectives, does not invite vocations, does not encourage new generations, does not convene new co-operators; it isolates us from the community of believers who feel themselves missionaries.

I expect a turning point from this seminar: to design our future by looking at the concrete man of today and developing an editorial project to meet today's man in his concrete reality, which lies outside the ecclesial structure: agnostic, non-practicing, free, without regrets for the past, that still dreams in a different but possible world.

The necessary adoption of the principle of subsidiarity

For some years it has been noted that CIDEP has gradually become less useful and without the ability to drive our apostolate. Some simple data can help you understand the dimension of the crisis:

– Since some time we do not have a real-time coordination. For this reason we lose access to rights, as happens at the Frankfurt fair.

– The last meeting of CIDEP publishers was in 2012. The cost of this meeting was not even included in the budget but was realized, thanks to the contribution of some circumscriptions.

– Several SM are also DGs of the apostolate.

– *We also see how the DGs are often also administrative, commercial directors, etc.*

These data show us that we are facing a crisis in the principle of subsidiarity and the non-observance of the distinction between canonical religious authority and delegated authorities at different levels, without observing the distinction between roles and function of members. Thus we arrive at the loss of control of the works.

The principle of subsidiarity is today affirmed in the various areas of modern and contemporary society. Generally speaking, it can be defined as the regulating principle according to which, if a lower body or person is capable of carrying out a task well, the institution or higher authority must not intervene, but may possibly support its/his action.

The principle emerges in an implicit form already in Aristotle and Thomas Aquinas, but is explicitly stated as one of the foundations of the social doctrine of the Church, in the encyclical Rerum Novarum (1891) of Leo XIII, and in Quadragesimo Anno (1931) by Pius XI.

The principle of subsidiarity is based on a hierarchical vision of life and affirms that higher-level societies must help, support and promote the development of smaller ones but not act directly. In particular, the principle of subsidiarity exalts the value of the so-called intermediate bodies of our organization: apostolic works, administrations, study centers and training.

In the last 50 years of our congregation phases have alternated in which 'the letting go' and 'doing directly' by the canonical authority or the authority of the apostolate in its various degrees have not been optimal.

Having noted the inadequacy of these phases we should re-evaluate the principle of subsidiarity that must always 'help to do.' To understand the word subsidiarity we must go back to its Latin root: subsidium, which means help.

The management of our works is complex, demanding and in continuous development. Our religious, philosophical, theological and other disciplines, even those of communication, do not prepare us to face the needs of managing general, administrative or commercial departments. These require professional skills and experience so as not to compromise the future of evangelization.

We are at a point where from this critical vision we can move on to assume, like other institutions, this principle of subsidiarity reserving the Boards of Administrators to the members of the SSP and delegating the other roles and functions to professionals after a demanding assessment of skills and experience .

A careful evaluation of the skills and experience made, also applies to the Paulines, before entrusting them with the tasks or roles of responsibility.

The way that healthcare institutes, hospitals and even schools have done is not different. When they were founded centuries ago, the members did everything. Today the structure of medical care and teaching is entrusted according to precise rules of the state to professionals. The members are always responsible for the policies, to keep alive the objectives of the institute, to animate its members, to relate with other bodies, to give pastoral care, to train their members, and to proceed with auditors of different levels.

This experience of other religious institutes should illuminate our future.

From this seminar I expect a decisive awareness and decisions according to this principle to expand the apostolate as professionals, as the prophet Alberione dreamed, and not as amateurs.

THE CONTENTS FOR TODAY'S SOCIETY

Alberione and St Paul, our founding fathers are certainly prophets of broad views, which open us to the world. Paul brought the gospel from the Palestinian Jewish environment to Greco-Roman culture, in other languages with other calendars, with other views and values. When we consider inculturation and respect for different cultures in the first century of evangelization, we get vertigo if we look at certain narrow views even in our time.

Alberione wanted and taught us that our communication apostolate, as we say today, must speak of everything in a Christian way. But to speak about everything in a Christian way, it must speak about everything that interests the man of today in his reality. It is no secret that by looking at certain editorial productions, we see that we are increasingly reduced to speaking devoutly and apologetically about Christianity or the church.

Alberione taught us that our contents must resemble those that come from the faculties of a Catholic university: teaching everything, but in a Christian way: economics, politics, social sciences, philosophy, literature, medicine, art, etc.

In the same sense, different chapters and international structures have encouraged and given us: CTIA and CIDEP. Despite this, we see how little by little we reduce the angle of the devotional, sometimes because it is believed that it is a safer and growing market, other times because competition forces us so.

The same discourse that is made for the content must be done for the diffusion and for the different languages and supports: today the men whom our founder targeted do not visit our bookstores or the religious centres, but the shopping centers, the general or specialized libraries, watch content on mobile devices and buy online and do not like to visit our sites or religious applications.

Little by little, the development of new technologies and the challenge of new organizations have placed us in the corner of the contents of the printed and digital press. Little or no presence in the square of images and music!

Regarding the contents, the different languages, the omnipresence of new technologies and diffusion, can we imagine what our father Paul would do in Athens, Corinth, Filippi? To everyone he spoke in his language and according to his culture, but everything was spoken in Christian way.

We can also think of Alberione who examined the globe: he was not visualizing the seven wonders, but the different situations of millions of people who are waiting for the Christian announcement of life.

From this seminar I expect an apostolic orientation that encourages young people to follow this vocation, for the lay collaborators an animation that spurs them to give their best for God.

In conclusion: we are born at a precise moment in the history of salvation because we are necessary for God's plan; but if we become a dry vineyard without fruits, the same history will burn us and we will disappear.

CAP-ESW CIRCUMSRIPTIONS

Joe Eruppakkatt[1]

Socio-Political Situation of 1990s & 2000s

The Cold War officially ended with the fall of the Soviet Union on Christmas Day 1991, and it seemed as if a new era had dawned. The Berlin Wall, the prime symbol of the Cold War, fell in November 1989, and Germany was reunited in 1990 after 45 years of separation. Communism ended in Poland and Lech Walesa became its president almost the same time. European integration makes progress with the definitive circulation of the Euro in twelve countries in 2002 and the widening of European Union to 27 countries in 2007. Pope John Paul II died on 2 April 2005 and Pope Benedict XVI was elected on 19 April 2005.

Operation Desert Storm, also called the first Gulf War, began in 1990. Apartheid ended in South Africa and Nelson Mandela became its President in 1994. Terrorist attacks and the onset of several terror organizations have forced people to be more security conscious and nations and organizations began to spend huge amounts for security.

[1] India-Nigeria-Great Britain-Ireland Province.

Evolution of Media Technology in the 1990s and 2000-2017

The Internet Age introduced unprecedented freedom in the sharing of information starting the 1990s. The World Wide Web became publicly accessible in 1991.

The growth of the Internet contributed to faster and easier communication, globalization, trade, and mobility, which made the world a global village. By 2016, half of the world's population was connected by internet (3.6 billion). Greater interconnectedness, easier communication and the exposure of information with the World Wide Web (WWW), outsourcing would become a reality. Today, there is a high use of social media for marketing. E-books and E-commerce have become a reality.

At the same time, Cell phones and Text messaging became common tools of communication in 2000s as they became a cultural phenomenon. By 2010, three billion people worldwide used cell phones.

Our Publishing Apostolate from 1990s

ST PAULS Publishing - Existing Trends in the 1990s

Most of CAP-ESW (Australia, India, Japan, Korea Philippines, USA, UK – Ireland) had their golden period in the 1990s. Publishing apostolate had reached its peak during those years. In most circumscriptions, ST PAULS became the leader in Catholic publishing ministry.

With the introduction of our new logo in 1991 and the brand name ST PAULS (or its linguistic variations), we became a worldwide brand and it has greatly enhanced our, unification, visibility, credibility and quality.

Print shops/printeries existed side by side with our publishing houses in most countries (Australia, India, Ireland, Philippines, USA). They were utilized mostly for printing of our own books. Arrival of desktop computers and page processing programmes afforded greater quality, speed and mass production of books and magazines.

Most of CAP-ESW circumscriptions concentrated on publishing books related to church, spirituality, and pastoral life with the

exception of India which developed a new brand name (or division) called Better Yourself Books.

Magazines, such as Home Life, Youngster, The Teenager, Pastoral Life etc., were well received by the people wherever they were published from.

ST PAULS Publishing - New Developments starting from 1900s

AUSTRALIA

In the late 1980s the Society of St Paul had two printeries in Australia, one in Sydney and another in Melbourne. The Sydney printery was closed in 1987 and the one in Melbourne was closed in 1993. Since then all printing has been done by outside firms. Originally all books were printed in Australia. However, since 2006, the majority of books have been printed in China. This has proved very cost effective and the printing is of the highest quality. It takes only nine days to ship books from Hong Kong to Sydney.

In the 1970s and 80s there were four significant Catholic publishers in Australia. One by one the other three were closed, leaving ST PAULS as the only major Catholic publisher. The Australian Catholic Bishops Conference now looks to us to publish liturgical books and Church documents, including Papal encyclicals. We are the exclusive publisher of the Catechism of the Catholic Church for Australia and New Zealand, and this title continues to be a strong seller.

We also publish Sunday bulletins for parishes. One has the entire Mass for the Sunday while a second bulletin focuses only on the Scripture readings. At their peak, the circulation of the bulletins was close to 100,000 but today the figure is around 45,000 copies. For some years we also published a children's Sunday bulletin but its sales were never high and we ceased publication this year.

Besides liturgical publishing, we publish an average of 10-15 new titles each year in various fields — spirituality, biblical, biography, family, etc. We also import and distribute titles produced by publishers (Pauline and non-Pauline) in North America, UK-Ireland, India and the Philippines. This year we commenced publishing eBooks.

GREAT BRITAIN-IRELAND

Publishing apostolate in GR-Ireland has a history of ups-and downs. While Great Britain concentrated mainly on publishing books Ireland carried out the publication of liturgical aids such as missals and missalets in varied sizes and formats.

ST PAULS London was a sought after publishing house in the mid and late 90s and early 2000s for prestigious authors like Cardinal Basil Hume (To be A Pilgrim). Finance was a major constraint but the authors themselves supported their projects. We had the unique opportunity of releasing a book in Great Britain Parliament (Move On). During the same period there were several popular catechetical and moral study titles such as: In the Spirit, Jesus Comes to Me, Gifted in the Spirit, Faith in Action. One major initiative in the recent past is the liturgy for children titled: Magnifikid . At present we have 248 running titles in our list. In 2017 we have published 16 new titles till date.

Although St Pauls Publishing UK has been in publication for a long time, we are lagging behind and struggling to update ourselves with the emerging technologies. For instance, we have not ventured vigorously to e-book and also to other commercial websites for the sale of our books.

There has been a decline in the publication and distribution of our books in GB due to lack of personnel to carry out the work. In 2009 we engaged the Redemtorists Publications for the distribution of our titles, but it proved ineffective and so we had to take back the distribution rights from them after 2015. After a period of near inactivity, we have tried to reactivate our publishing apostolate in Great Britain with the arrival of a new editor who is also a student of Journalism. At present there is a plan to publish some liturgical books like The Sunday Missal, The Weekday Missal, etc.

In the 1970s our presence in Ireland had nearly ended. But he found opportunity in that Catholic country to continue the Pauline Apostolate. As he started publishing various liturgical bulletins, the Irish dioceses began to patronise them. The editions like The People's Mass, Liturgy and Life, Parish News Letter, etc., became very popular in the whole of Ireland. The total circulation of the liturgical bulletins grew up to 400,000 in the 1990s and continued through the first decade of 2000s. This also coincided with the publication of The Sunday

missal (annual). Recently we started the customised Irish editions of My Daily Gospel and God's Word – Daily Reflections. At present we publish 20,000 copies of The Sunday Missal, 7500 copies of Liturgical calendar. Other leaflets figure around 220,000.

INDIA

One of the most significant historical developments in our publishing apostolate in India was the establishment of a team of Indian Scripture scholars to prepare an India edition of the Christian Community Bible in 1990. Thirty-two Indian Bible scholars worked for twenty years to bring out our own edition of the Bible with commentary in 2008, today known worldwide as: NEW COMMUNITY BIBLE. Today it has editions printed and published in Australia, Great Britain and Nigeria besides India.

Biblical apostolate got further boost with obtaining the publishing rights for Good News Bible in 1986 (240,000 copies between 1990-2010), and Jerusalem Bible (1995). Other important Bibles we published are: The Bible for Children (50,000 copies), My First Bible Story and The Children's Bible.

In 2004 we also began the publication of our own edition of Bible Diary: God's Word – Daily Reflections, which today has become a major publishing activity of the Province, both in India and Nigeria (250,000 copies). Alberione Good News Centre, established in the second half the present decade, is now responsible for the publication of Bibles and Biblical literature besides conducting Bibles courses.

Another significant development was the consolidation and centralization of the publishing houses into one single unit in Mumbai. Earlier we had three publishing houses - Mumbai, Allahabad and Bangalore. Today all publishing is carried out under the centralized editorial, technical and diffusion sectors.

Around the same time, the Magazines – The Teenager Today, Inspirational Quote and Sunday Liturgy – hitherto published from Allahabad, were shifted to the commercial city, Mumbai, and brought them under one circulation office although there are three distinct editorial offices. One of the magazines – PETRUS – was suspended in 2013 due to poor demand.

In the 1990s and 2000s, Better Yourself Books, an imprint/division of ST PAULS, became the leader in the country for in Self-Help books. With over 1000 running titles and having categories such as Human relations, Family Life, Personality development, Character Formation, etc., the books catered to the needs of the people, irrespective of religion and region. Pauline authors, such as J. Maurus, George Kaitholil, Alfonso Elengikal, Sajith Cyriac, and many others, contributed substantially to the growth of ST PAULS/BYB in India.

Publishing apostolate grew significantly during this time, due to our participation in the Frankfurt Book fair. We procured license for low-priced editions of English language books from several publishers in USA, Canada, Great Britain, Ireland, Australia, New Zealand, etc.

As we undertook large scale publishing activity (up to 160 titles a year), we have also enlarged our distribution system by opening new Book Centres, active organization of and participation in national and international book fairs, and launching three mobile distribution outlets, to serve especially the people of the areas where static book centres would not serve effectively.

We also established an Import-Export sector, named ST PAULS INDIA, both to export our publications overseas, and to import books and media products from abroad to serve mostly the Christian and Catholic institutions in India.

Regional language publications (six languages) were given more funds, personnel and infrastructure, but they are still not yielding the desired result and continue to remain in their precarious stage.

Print run of books have been brought down from 3000 (until 2014) to 1000 for better financial management and due to diminishing demands. We have also substantially reduced the number of new titles being published (only 25 titles in 2016).

Right now about 10% of BYB/ST PAULS titles are available on digital format besides all our periodicals. About 15% of our sales come from e-commerce. By the end of 2017, we hope to get most of our existing titles converted into digital format. ST PAULS APP is the latest initiative which is ready to be launched in November 2017.

JAPAN

In the beginning of 1990's, in Japan we had a printer with a few offset printing machines for printing our own books. Personal computer gave greater speed and efficiency to our editorial work. In 1991, the golden year of our publishing apostolate, we published more than 20 new titles. The highest recorded sale of our books was in 1996. Since then there was slowing down of our book sales. By 2010 the books sales further declined by 50%. This has also brought down the number of new titles to less than ten a year.

We publish only in Japanese language. Two significant ST PAULS publications from 1990s until now are: The Franciscan Bible (NT) and The Children's Bible. We also have monthly magazine KATEI NO TOMO (Friend of the Family) having a monthly sale of 1500 copies.

Of the population of 127.7 million in Japan, only 1 to 2% is Christian. Although we have a long history of a Catholic publishing activity in Japan, it is hard to survive with books and magazines published only for Christian/Catholic population ignoring the needs of 98-99% of the population. This is the major reason for our slow growth. We have to get funds from the Provincial government for publishing new books as our publishing activity does not stand on its own financially.

KOREA

ST PAULS Korea started its apostolate activities in 1964. At first the Society of St Paul and the Daughters of St Paul published books jointly, but it became two independent publishing houses in 1987. Now there are 10 bookstores operated by St Pauls, Korea, throughout the country. The editorial and production department operates two publishing houses: ST PAULS KOREA (for general books) and DASOM ST PAULS KOREA (for comic books for children).

The department of media has a registered recording company, ST. PAUL MEDIA, and produces CDs. However, due to the drastic downturn in sales it does not do any new recordings except for the reproduction of the CDs which expect guaranteed sales.

The Divine Word School develops the textbooks for bible study, educates the students and trains the bible school volunteers. It also

runs a bookcafe 'Leben' as a new form of apostolate trying to reach out to the young people near college campuses. Also, it has been running 'Reading with Heart', a remedial reading program, in Seoul, Kyungkee, and Chuncheon for last four years. On Sundays most of the Paulines and lay staff organise the book missionary at the local parishes.

NIGERIA

Publishing apostolate in Nigeria is relatively new, which began with the Catholic Hymn Book (Co-published with Regional Pastoral Centre), in 2002. This was soon followed by the Yoruba language Catholic Hymn Book. Every year we print and distribute about 60,000 copies of the Catholic Hymn Book (English). Later in 2005 we printed our own edition of Revised Standard Version of the Bible for Nigeria.

Other major publishing initiatives include Yoruba language Bible - Bibeli Mimo Atoka (2009) and Igbo language Bible - Bibul Nso (2014). Our Bible apostolate got further boost with the publication of the New Community Bible for Nigeria. Till date we have been able to distribute around 110,000 copies of the same in various formats, packages and designs. People in Nigeria have more or less welcomed this Bible, preferring it over the Good News Bible which we had been distributing hitherto.

In the meanwhile we have been importing from India and distributing the Bible Diary: God's Word since 2008. In 2014 the editorial department in Nigeria began creating its own edition of the Bible Diary with Nigerian scholars contributing to the reflections. This initiative has become a major apostolic activity today with 110,000 copies being printed for 2018. The copies of the Bible Diary are also distributed beyond Nigeria, in countries like, Ghana and Cameroon.

We have experimented with publishing books written by several local authors. The experience shows that people by and large do not patronize the books by local authors. However, we continue to publish local authors in a limited way.

Another major publishing activity in Nigeria, from 2002 – 2017, is obtaining the rights and reprinting Vatican and Papal documents and books. Significant among them are: Code of Canon Law, Catechism of the Catholic Church, Compendium of the Catechism of the Catholic Church.

Recently, the Bishops Conference of Ibadan Ecclesiastical Province has awarded us the joint publishing rights for two important catechism Books: A Catechism on Human Life, and A Catechism on Marriage and Family. The initial print of 10,000 copies each is expected to be out in November 2017.

PHILIPPINES

The publishing apostolate of the Society of St Paul in the Philippines found a renewed vigor with the adaption of a new logo in 1991, as mandated by the General Government.

Along this line, the name of the diffusion centers, known by many Filipinos as Libreria San Pablo, were also changed to ST PAULS.

Drastic changes happened in late 1990s. Foremost of which is the closing of the printing press which, for many years, has produced countless books and magazines for us. This has shifted the focus to the Creative/Editorial and Diffusion sectors.

At about this same time, Saint Paul Seminary Foundation was granted permission by the government to confer double majors (Philosophy and Mass Communications) for the seminary students. This enabled the aspirants to Pauline life to become more prepared with the challenges that await them in the future, enabling the congregation to engage, not just in the publishing apostolate, but also in multi-media apostolate.

Thus, with the beginning of the new millennium, we saw the birth of new initiatives like Sambuhay Online, Sambuhay TV, St Paul National Bible Quiz, and Parish Youth Bible Encounter. The young aspirants also produce video materials for online distribution. Today, the Society of St Paul in the Philippines is not simply known as publishers and sellers of books and magazines.

Complementing the "traditional" publishing apostolate, the Paulines are now engaged in the digital publishing and interactive apostolate that certainly corresponds to the desire of the Founder to use the means of social communication in reaching out to the people of our times.

UNITED STATES OF AMERICA

Our publishing activity, until about 2005, was known as Alba House Publishing with its own logo. The brand name was accepted by people as a Catholic Publishing House of high reputation and authentic catholic teachings. From 2005, it adopted the name ST PAULS/Alba House, using both logos on a transitional experiment. From 2012, it is known in its global brand name ST PAULS with our unique logo. From being a leader in Catholic publishing in the 1990s and earlier, today it has been reduced to an organism struggling to survive. The majestic (but unfinished) apostolic building on Staten Island, New York, stands as a monument to the success and failure of our publishing apostolate in USA. From 1900s, we have been publishing about 20 - 30 books a year. The state of the affairs is clear when we note that in 2016 we published only 3 new titles!

There have been several best-sellers in our list – with Homily Books, Fulton J. Sheen Books and Carmelite Spirituality topping the table. "Searching for and Maintaining Peace" by Father Jacques Philippe has been the best-seller ever, from 2002 up until now. From the recent past, we focus more on publishing Devotionals (novenas, biographies of Saints etc.). The periodical PASTORAL LIFE ceased from late 1990s for poor circulation.

We did not have any planned strategy nor dedicated personnel for the marketing of our titles in the USA. There has been demand for ST PAULS/Alba House Books even in Ireland, Nigeria and India besides the vast USA market. However, the inability to read the signs of the times in the selection of titles, together with our failure to explore the vast market available to us and the poor financial management have brought our publishing activity to a near collapse today. In the meanwhile other publishing House like Ignatius Press, Ave Maria, Liguori Publications, Paulist Press, Loyola Press, Liturgical Press, Our Sunday Visitor, Pauline Publications, etc, survived and continue to thrive in USA.

Most of our titles from 2010 have been published in both printed and digital forms. Now we have approximately 120 E-Book titles. It's still a great challenge to promote and sell them. The total sale from E-books is about 2%.

Although we have only a few Spanish language titles, the Spanish books distribution centre in New York, started in the early 2000s, has been highly successful. As USA is becoming home to more and more immigrants from Latin America, the challenge before us is to publish and distribute more books in Spanish language.

A new way of publishing, experimented as a personal initiative of Fr. Jeffrey Mickler, has been highly successful in terms of diffusion of good messages through YouTube. Today one can find Holy Mass and 1000s of inspiring short video messages posted by Fr. Mickler on topics of socio-politico-religious interest and which are watched by millions of people.

Some Common Features of the Period 1990 to 2017

• After going through the golden period of our publishing apostolate in the 1990s, there has been a downward trend in almost all the circumscriptions.

• Print shops gave way to outsourcing.

• The onset of digital age has reduced interest in printed books and magazines.

• We have failed to migrate fully into the internet and digital age and that caused a sort of a crisis in our publishing apostolate.

• The emergence of the new media has not been fully exploited by us in our marketing programmes.

• Poor marketing is a major cause of worry in our publishing apostolate.

• Inability to reach out beyond the Catholic community has significantly reduced the visibility and reach of our publishing apostolate.

• Liturgical bulletins and Biblical Apostolate gained momentum during the period of 1990s to 2000s

FSP PUBLISHING APOSTOLATE

Anna Caiazza[1]

Premise

From the beginning of the congregation, the apostolate of the FSP was found in the press, the most effective form for the proclamation of the Gospel. This vocation to the «good press» had its first expression at the end of 1915 or at the beginning of 1916 in a small sale of books and religious objects, opened in the room adjacent to the sewing workshop, and in the constitution of a small circulating library that distributes a good number of books in the city. Towards the end of 1919, a new perspective was presented: managing a typography in Susa and printing the diocesan newspaper. Fr. Alberione speaks of it «as a beautiful occasion, sent by the Lord to do good».

Very early itself, thanks to the formative accompaniment of Fr. Alberione and Mother Tecla, we acquire the awareness that our mission is a new way of evangelizing, a true ministry of preaching.

Animated by a strong apostolic solicitude, the FSP begin to experience the propaganda: «We will bring into every home the Divine Master or with the life of Jesus, or with the Gospel» (cfr. CVV

[1] Councillor General for the Apostolate of the Daughters of Saint Paul.

14), Fr. Alberione used to repeat to them. So they go from house to house; they appeal to communities and to individual persons, without distinction. They offer to all the Word of God with simplicity and affability. Always on the road, without a fixed lodging and human protections, these young women learn to adapt to every situation and grow in daring and zeal. Propaganda takes, in short, different forms. From that «capillary», realized at the beginning with great passion and enthusiasm, we move on to the «collective» propaganda that includes the days of the Gospel, the Marian and catechistic days; it involves lay people of all categories; it organizes and promotes cinema; it favors conferences, radio programs, exhibitions even during conferences and other events. Fr. Alberione wrote:

«The collective propaganda can be done from home, from the bookshop, almost everywhere ... Collective propaganda is starting from home with a good car full of suitable and interesting books for different categories of readers: not with a simple bag which can hold few books, for whose choice is very small»[2].

At this time we are going to qualify the image of the bookshop, a «special» expression of the Pauline apostolate, the center of irradiation of the various initiatives, «indicated to obtain a practical and lasting fruit of preaching» [UCAS, 8 (1929) 18]. All the initiatives regarding diffusion are at the bookshop. It is modest: a counter, a bookshelf, a few books ... Yet it is a place of preaching; it has an identity that Fr. Alberione already draws well in 1930:

«Your bookshops are Apostolic Centers; non vetrine propriamente, ma insegna fatta di S. Paolo e Vangelo; not a shop, but a service; not a sale, but an apostolate with all initiatives; not customers, but disciples and co-operators; not business and figures, but the Gospel that spreads light and warmth in the region; not prices, but offers; not domination, but humble collaboration with the Church; not money, but souls» (CVV 10).

Over one hundred years of our history, the Pauline Bookshops have multiplied. Today there are about 300, located mostly in metropolitan centers, in more than 52 countries. They offer the best that Catholic and secular publishers produce both in the territory and also abroad.

[2] CVV 208, in: A. Bassi, *La missione delle Figlie di San Paolo*, Figlie di San Paolo-Casa generalizia, Roma 2006, p. 97.

But the Pauline apostolate is not limited to propaganda and bookshops, or even to technology.

The press apostolate has its three parts: editorial, technical, propaganda. The religious institute, according to the highest directives of legitimate authority, must avoid the same appearance of industry and commerce. Therefore the FSP must, in their proportion and position, also wait for the editorial board, writing the sheets, the periodicals, the books that are to be spread. Forming among themselves, a group of writers was the first thought, but also a task to be realized over the years [UCAS, 2 (1937) 37].

For FSP, writing is a priority because

...The congregation will be in its true development when nothing will come out of your printing presses if not retouched or written by you and the Masters of the FSP...[3]

Obedient to the words of the Founder and of Mother Tecla, the Daughters of St. Paul are dedicated to the editorial apostolate, while they are studying with profit. The Primo Maestro is very pleased to see the first biographies of the Popes written by young Paulines. At each volume he personally presents the introduction; and he encourages you to persevere, never stop:

You have won the demon of pride and laziness and some have arrived. But there is a danger that after the first job, you put down the pen. It would not correspond to your vocation. You do not have to play only a part of your mission, but all of it (...). Your riches are not fields and houses; your true wealth is the editions, the books you have written (CVV 72).

The young writers make the intention not to put down the pen, as far as obedience will allow. On 25 January 1939, accompanied by the Founder, they went to the Basilica of St. Paul and – as the Pauline students had done some years before – offer the Apostle a beautiful golden pen, symbol of writing, in thanksgiving of the studies completed and «as a promise of work in the field of the press apostolate, as a request for new protection on drafting, technical, dissemination»[4]. Valuable works and collections are born, in the patristic and catechetical sphere. Then

[3] G. Alberione, *Ss. Spirituali Esercizi. Istruzioni alle Maestre. Ottobre1936*, p. 16.
[4] UCAS 3 (1939) 64.

the number of writers begins to thin out and also, in some countries, the catechetical commitment decreases.

The ardor of the first sisters is also expressed in courageous publishing initiatives in the field of periodicals. In Italy, the FSP give life to *Famiglia Cristiana*[5] (which soon, however, is entrusted by the Founder to the SSP) and to the women's weekly *Così*, which involved so many young apostles who were qualified for our apostolic activity. Subsequently the magazine, *Via, Verità e Vita* (Way, Truth and Life) for catechesis was born, and the production of films and catechetical discs began. This wave of «progress» is also realized in abroad.

Meanwhile, communication becomes increasingly a social phenomenon that interacts with many other aspects of life. In this context a prestigious apostolic activity is born in the ecumenical sphere, that of the Center «Ut unum Sint» (1950) (to be one), to promote the unity of Christians. Born in Italy, it designs Missions of faith and the Bible; edita una collana specifica Ut unum sint nell'immediato pre-concilio (1959-1962) e la rivista ecumenica Ut unum sint (1960); it organizes Bible courses for correspondence (1960). Unfortunately, the congregation has lost this wonderful initiative, but the Lord has made it reborn in Korea, where it is still intensely active and contributes to the biblical formation of thousands of people, both Catholics and others.

Thus the apostolate develops and organizes itself over the years. New means and new languages are affirmed, and are taken courageously by the Paulines. Let us think, for example, about the cinema and the merit that Sampaolo Film had in spreading films with a high moral and cultural dimension at a reduced pace, through the agencies present in the territory, starting from the Italian one.

With the technological revolution, cinema in the traditional form has given way to other forms and usable supports by an ever greater number of people. In some parts of the world, audiovisual production has been very successful (discs, cassettes, CDs, DVDs, VCDs ...). Moreover, many sisters are passionately dedicated to the creation of television and radio programmes.

Today the technological revolution offers exciting opportunities for the spread of the Gospel, thanks to the internet, the network that

[5] *Famiglia Cristiana was born in Italy, then developed in Argentina and Brazil.*

covers the planet and connects every point of the globe. The numerous Pauline sites, the virtual libraries, the online courses, the web pages of vocation ministry, the first steps in digital production prove that the imagination and apostolic passion of the FSP is alive and very audacious...

However, we look more closely at the theme assigned to me, that is, the historical development of the editorial apostolate of the Daughters of St. Paul from the 1980s to today.

Historical development of the editorial apostolate in the 80s-90s

In the eighties and nineties, characterized by the so-called 'post-modern' and by the integration of the media towards a unique information and communication system, publishing is deeply involved and upset. It is a period in which many important changes take place also for our apostolate, starting with publishing.

After the Second Vatican Council, the Church is the protagonist of an authoritative production, with innovative contents in the field not only religious but also social. The great problem of time is how to illuminate social problems with the Gospel, to recover human and spiritual values, to respond to those who try to give a Christian meaning to life. Non-fiction grows; new fields of study and existential religious research are developed. The laity shows a growing interest in religious issues, as demonstrated by 1982 Frankfurt Fair dedicated to the theme of religion, a subject that evidently touches everyone in the aftermath of the fall of those ideologies on which the promises of the future and well-being were founded. The publications of this period, also by lay authors, have their fulcrum in Catholic understanding, but range from current topics, strive to present the Gospel message in a modern way, analyzing reality and feelings in a Christian way, presenting themselves in a dignified and literally valid.

These openings, combined with the emerging problems of an organizational and technological development different from the one we were used to, find us unprepared at the beginning. However, already in the 6th General Chapter (1989) – after the launch of the Project for a renewed apostolic zeal which aimed to «involve all

the circumscriptions, the communities and the individual sisters in a process of conscientization, deepening and verification of the apostolic activity, with an openness towards new realizations» – the commitment to give practical implementation to what has been reflected together, leaving «apostolically consult the challenges of our time for an adequate response», opens the publishing to new themes, also focusing on other media and languages (radio, video, cd, etc.).

We look at these years considering briefly: contents, recipients, means, and organization.

Contents – Our Publishers in 1989, were 28, certainly different from each other, if we consider the development of the different circumscriptions and countries, the incidence of religious discourse, the progress of the media, the preparation of members, etc. They had, however, a uniform production among them, in terms of content.

At the time, 90% of the production of Catholic publishers in the world is of a pastoral-catechetical order. Francesco Meotto, a Salesian told the 1983 apostolic assembly, «The Church is still worried about her life inside. It does not open up to the problems, the needs and the demands of the distant, the unbelievers, of the secular world». The graph shows an interesting trend in this regard. I would like to emphasize the fidelity to the Alberionian principle of always speaking of everything in Christendom and the attention to the universal magisterium and to the needs of local churches. This orientation is confirmed by the survey done to our Editorials in view of the 7th General Chapter (1995).

The 7th General Chapter invites us to «qualify the choice of contents and production, committing ourselves to translate our faith in the various media languages in response to the new expectations of the peoples», feeling «having to «say Christ» to the world: this is the Name, the Gospel that Paul announced in the Areopagus. It is the delivery of our Founder. This «Christological concentration» of our proclamation demands from us a true capacity for ecumenical and interreligious dialogue».

Recipients – According to surveys conducted in recent years to our publishing centers, it turns out that 37% of production is aimed at children and equally to adults in general, 5% to the family, 7% to religious and the remaining 14% to various categories. Specific

categories such as teachers, opinion leaders and young people are not covered, partly because this was not the general audience in general. But it starts to make its way from us, the idea that it is not enough to pay attention to the contents: if we do not understand the recipient, the work of evangelization is closed in on itself. We are therefore invited to start from the recipient and his/her needs and expectations. And if the 6th General Chapter (1989) already included among its challenges «the preferential choice for the poor and the promotion of women», the 7th is very explicit in this regard: «... to stimulate special attention to the needs of the recipients of our mission and a preferential option for the poor and for women, according to different socio-cultural contexts». It also recommends encouraging inculturation and openness to ecumenical and interreligious dialogue.

Means – Almost all our strengths were oriented to print publishing. Only 40% of the districts produced records, cassettes (later CD), slides, videos. Of all the Publishers, only five or six begin to organize themselves with electronic means, providing for a multimedia and then digital publishing.

The 6th General Chapter speaks of the need to open up and know the relevance of social communication and mass media culture in relation to evangelization, while the 7th reaffirms – as we have already pointed out – the importance of «qualifying the choice of contents and production, committing ourselves to translate our faith in the various media languages in response to the new expectations of the peoples». Therefore, contact with people places us before the awareness that it is difficult to propose contents suitable for both human and Christian formation in a cultural and communicative context that feeds and expresses itself in another way from the one we use. Language must be «adapted to the conditions of the recipients, to time, place and instrument», affirm our Constitutions (Article 19).

Organization – Some constituencies have tried to adapt to the new, but the majority have an organization that is still too "domestic"; effective coordination and professional competence are lacking. Books written by the authors themselves are mostly edited and there is no real strategic planning. The economic aspect is not sufficiently evaluated, the verification almost completely absent. Consequence: many books got filled (and continue to get fill...) in the warehouses.

In the years that we analyze, about 160 people are involved in the editorial staff. Only 50% work full-time. The actual editorial work is carried out mainly by the FSP (approximately 110); the laity mainly carry out a support service. The insertion of the collaborators obliges us to review our organizational schemes and helps us to moderate the autarchic tendency...

Historical development of the editorial apostolate from 2000 to today

In this period, religious production grows in the publishing world. The basic lines that characterize the sector are clear and can be traced back to two mutually intertwined phenomena. The first is represented by the increasingly determined entry of "lay" publishers who publish texts on religious topics entrusting them to eminent figures of the Catholic/Christian world, often making them become authoritative signatures... The second sees the emergence of a new reader for the religious book – younger, secular, with a medium-high degree, etc. – with a demand for content that is different from that of the public a few years earlier. There are intertwined themes related to «everyday life» (assisted procreation, end-life, new question of spirituality, etc.) and editorial tools (authors, titles, collane, graphic robes, covers) that have to some extent «secularized» the Catholic publishing industry. Phenomena – to which the transformations induced by e-commerce, social media, and the web – which have changed, more than the chain of Catholic publishing, the horizon with which it must confront.

Catholic publishers – and we are no exception – continue to find enormous obstacles, even if a substantial portion of the religious market is made up of texts on spirituality, devotion, catechesis, comments to the documents of the Magisterium (with the risk, however, of a certain tendency to homologation, flattening rather than seeking quality). The problem is that the question is there but perhaps we are not able to intercept the phenomenon in its entirety, and to know how to respond to it. The proof is that often the same important authors of the religious world (including the pontiffs) want to publish with secular publishers to be sure of «piercing the market». Moreover, it is difficult to find, at times when economic resources are scarce, a point of equilibrium between the push towards

a quality book production and the ruthless budget laws. And often we are content to chase after the «events» (jubilees, WYDs, synods, important canonizations, etc.). Added to this are other difficulties: the runs are no longer those of the past; competition has been created with the secular publishing houses but also with the «religious» ones; we do not have «important» authors or best sellers; we are sometimes superficial in identifying the recipients; we struggle to balance the accounts and manage the entire publishing chain...

The crisis is complex, and to overcome it requires some awareness. Our editorial production is – and must be – the fruit of an experience of profound faith and of witness to this faith, on an individual and above all community level. Pastoral concern (and not just editorial) must «oblige» us to know reality, to walk with the men and women of today, starting from situations and concrete needs, not simulating "a table"... And how important it is, especially at this time, to convince us that we have something essential to say, a "Pauline color" to be impressed upon the evangelizing and forming action of the Church... All united to the conscience that «a book can be a useful, poor but essential instrument, to publicly narrate faith, witness to charity and celebrate seeds of hope» (Giuliano Vigini).

The last General Chapters insist a lot on the fact that the creative moment is the starting point of every apostolic action. In the 9th GC, this is very explicit: «To courageously enhance the creative moment, the fruit of contemplation, study, attention to the recipients, reflection and exchange between us and with our collaborators. To privilege the editorial staff ... ». And, with a decisive stance, in the horizon of the rediscovery of the teaching nature of our Institute, the 10th GC urged: «Rediscover the value of the creative moment and strengthen the editorial staff, "essence of the apostolate", fruit of prayer, study, reflection and collaboration. Investing new Pauline forces in the various forms of editing, taking care of the choice of contents and authors, and retraining our publishing sectors to better respond to new pastoral needs».

Having said this as a premise, I am going to briefly describe the evolution of our Editorials, following the same pattern as already covered (contents, recipients, organization, means). The synthesis is taken from the guidelines of the last General Chapters, from the

fraternal visits and from the data of the production of the various circumscriptions.

Contents – As far as the contents are concerned, the 8th General Chapter (2001) had made a choice of field: «To privilege pastoral contents which, in the light of the Word of God, tackle the great themes of today: the education of values and to the meaning of life, justice, peace, ecology, bioethics, globalization, ecumenism, interreligious and intercultural dialogue, the female question, training in communication and the critical sense, collaboration in creating and disseminating a culture of hope and solidarity. These contents will give us the opportunity to be more present in our non-media (radio, television, internet ...) and reach a wider audience of users». The 9th CG (2007) had reiterated that the qualification of the Pauline mission implies «the centrality of the word of God, which must characterize the choice of contents, according to the invitation of the Alberione to «speak of everything in Christian way» (AD 87)». And the 10th CG (2013) solicited the commitment to make alive the network «by creating digital contents that express the experience of faith and «the reasons for their own hope» and promote itineraries for growth in the faith».

Having aware of the importance of the editorial staff, fundamental expression of the Pauline mission according to the Founder's thought, the sisters gave new impetus to the creative moment, privileging –where possible– texts written by FSP and making a more accurate choice of contents to be edited, in response to the real needs of the recipients, in line with the ecclesial directives and with the characteristics of Pauline pastorality. This also led to progress in multimedia publishing and a more felt responsibility for evangelization in the digital world. The publication of the Bible and the Gospels has been privileged (notably the commitment of the districts of Africa, but also of Latin America) and – through books, audiovisuals, electronic publishing, radio, TV and web programmes, seminars and online courses, training meetings, etc. – Biblical, catechetical, spiritual, ecumenical/ inter-religious themes were addressed, and emerging issues were addressed (women's rights, immigration, family and related challenges, young people and children, human and civic education, psychology, sociology, ecology, religious and social issues, defense of freedom, education for new

media, etc.). The publication of texts on these topics also favours penetration into non-Christian environments.

Recipients – The last General Chapters have paid great attention to recipients/interlocutors. The 8th GC expresses the need to «put the recipients, their needs and their expectations at the center of our apostolic projects. To extend the Gospel message in various contexts, finding ways to reach even where we are not present. To pay particular attention to some target groups: young people and families, poor old and new (refer NMI 50), non-believers, men and women of other faiths and religions, communication operators, all those who have an influence on public opinion. To promote initiatives for critical reflection and Christian illumination on communication». The 9th GC has been in continuity with what has already been expressed and assimilated, insisting on the «need to know better the recipients, or our interlocutors, so that the "editions" are inculturated, pastoral, accessible even to the poorest». And the 10th CG invites a renewed attention to the interlocutors, as an expression of the «pastoral care of the Pauline mission» (DC 2013, 31.1c).

Putting the addressee at the center means recovering a form of approach to people's feelings which implies for us a greater commitment to information, to knowledge, to study, to the formation of open-mindedness to diversity, to dialogue, to intercultural and inter-religious confrontation also of recipients far from our proposals and languages. For this reason, the 9th GC suggested «to carry out a global planning, which includes all aspects of the mission, starting from the recipients and realizing new forms of itinerancy to reach those with whom we do not come into contact through current apostolic activities».

The Pauline mission is universal in the style of St. Paul who has done everything to everyone: «Let us feel, like St. Paul and in St. Paul, debtors to all men, ignorant and educated, Catholics, Communists, Muslim pagans. We love all. Our apostolate is for all».[6] This broadness of the horizon, however, involves choices, by virtue of our vocation and by the very nature of the means with which we evangelize. Our preferences go to the masses, to the poor, especially to those most in

[6] CISP, p. 860.

need of the light of the Gospel, to those who exert an influence on public opinion... We feel deeply challenged by "fidelity to the poor", in a Church that operates a true "option for the poor", at the center of the gestures and the Magisterium of the current Pontiff. Therefore the sisters engaged in publishing are attentive to the poor but also to treat "poverty" as a priority topic of our publications and to meet the "poverty of communication" with appropriate initiatives. There is an awareness of the importance of addressing today to some "privileged" categories of recipients, especially families and young people, but there is not yet a single project in this regard.

Means – It is true that the information and cyber revolution did not eliminate the old media, but there is an epochal process of «crisis», integration and metamorphosis of traditional media. We have already seen, as publishers, how the development of the Internet combined with the latest generation digital printing techniques have triggered the premises of a radically different production and distribution method.

In general, there is a commitment to "make alive the network" as a place of evangelization, especially in those areas that are more open to new technologies and where there are young and prepared sisters. The economic difficulties – to which are added, in many countries, the social and political crisis – do not allow investing resources necessary for the development of the apostolate and the adequate updating of the instruments. Furthermore, it is difficult to enter into the logic of the new communication, to understand the importance of using social media for a renewal of our publishing and diffused presence, for information, promotion and marketing. It is also true, however, as Fr. Silvio Sassi reminded us at the 9th General Chapter, that «to be faithful with creativity to the heritage received from Blessed James Alberione» means «to think and plan the Pauline charism as an integral pastoral plan in the culture of communication, not as a simple necessity to adopt new means of communication».

Organization – Even today the organization is, in different circumscriptions, the weak link... Let's move from the mega organigrams to empirical, artisanal conductions, with the difficulty of entering into precise analysis, forecasting, planning and evaluating schemes. In general, there exists coordination at the level of editorial areas.

The certainty that God comes to meet our inadequacy and poverty, blesses every effort and opens avenues to the mission, does not authorize us to disengage and remain superficially. Organizing is essential. The organization has always been considered an essential element of the Pauline life and mission. Fr. Alberione reminds us: «Your mission, perhaps more than any other, requires a masterly organization». I would like to underline the adjective "masterly": it recalls wisdom and experience, but in the «religious» language it also recalls the intelligence given by the Holy Spirit. The Founder says that the organization has «supernatural character», and is «for us an exercise of apostolic charity». Today the organization is a watchword for all our apostolate, but the process is slow and not all the circumscriptions have the conditions to walk at the same pace.

In the meetings of the production areas of 2005, common editorial lines were elaborated, especially in the field of biblical, spirituality, psychology, biographies and testimonies, and priority was given to some categories of recipients such as the family and the young.

According to the orientations decided in the continental meetings of apostolate-economy of 2011-2012, almost all the circumscriptions (85%) elaborate the global Project of the Apostolate, involving the sisters and often the lay collaborators. The Project is evaluated annually, rescheduled, sent to the General Government for approval. The greatest difficulties concerning the elaboration and implementation of the Apostolic Project are linked, for the Provinces, to the complexity of the apostolic reality, sometimes conducted according to criteria of autonomy, with resistance to change and coordination; to the insufficient practice to work for projects, respecting the planning and verification times; the difficulty in specifying the item "costs and resources" of the operational plan, in synergy with the administration, etc. For small businesses, the difficulty is linked to daily life, the difficulty of carrying out, with the scarcity of personnel, ordinary activities and the limited possibility of planning new activities in the medium to long term. According to the circumscription governments themselves, however, it is a matter of assuming with greater awareness the global Apostolic Project, creating processes that involve people in the implementation of the operational lines and generate commitment and sharing, adapting the

apostolic organization to reality, achieving greater synergy between production, dissemination and administration, giving more attention to digital publishing.

It is considered important and urgent to strengthen the editorial areas and the preparation of the sisters, to qualify the contents and to spread «Pauline thought», but the religious personnel are scarce. Their strength diminishes but it is difficult to delegate responsibility and to value lay people...

Conclusion

The circumscriptions that have editorial activities are currently 26, more or less the same ones already present in 1980, with some new entries (especially as a result of the missionary expansion of 1994) and mergers due to the redesign. Some circumscriptions have Editorials in the different countries that compose them. We can divide our Publishers in large (more than 50 announcements a year), medium (from 10 to 50 announcements a year) and small (up to 10 announcements a year).

As we have seen, the tradition of the congregation has always given great importance to the redaction, at the creative moment, as our Constitutions affirm: «To assure the Institute its apostolic physiognomy, according to the constant appeal of the Founder, we commit ourselves to promote the drafting for the various tools of social communication, giving it priority if you had to make choices. The task of editing is entrusted to sisters who have a qualified preparation. They carry it out with faith and a deep apostolic sense and accept the verification of their work» (Article 22).

If the editorial office gives the apostolic physiognomy to the Institute, we must therefore commit ourselves to treat it with great responsibility and creativity. The guidelines and criteria of action for a solid and current publishing are very clear in the Constitutions and in the Chapter documents. One of the priorities of the 10th General Chapter (2013) is the strengthening of the editorial «essence of the apostolate», investing «new Pauline forces in the various forms of editing», taking care of the choice of contents and authors, retraining the publishing sectors «because they always respond better to new

pastoral needs». The lines of action identified in the subsequent Planning of the General Government have focused on the planning of International meetings of apostolate-economy «focused on the creative moment, as a further stage of the Global Apostolic Project», which we will hold in the autumn of 2018, and on the commitment to «to encourage the editorial exercise from the first stages of training». One of the highest expressions of teaching, for us Paulines is «the apostolate of the pen», today still too modestly exercised ... Writing, «tells» the personal experience of God but also that of a community of disciples who profess and elaborate together the faith in the risen Lord, and they propose what they live, their vision of the world and of life, their own spirituality, their own «color»...

In these 40 years, rich but not without problems, it seems right to recall the effective collaboration of the Segretariato Internazionale di Apostolato (SIA) that, in addition to the ordinary service of information, advice and accompaniment of the various circumscriptions in the procurement of material to produce (books, audiovisuals, photographs, etc.) and in the acquisition of rights for ecclesiastical documents and the reproduction of DVDs, carries out an intense activity of reflection, formation and apostolic animation, coordinates the Frankfurt Fair, follows the circumscriptions in the elaboration of the the Apostolic project in its various phases and in the verification of the same, manages the Multimedia Editorial Database, and so on. At the continental level, a coordinating action is carried out, for the Spanish-speaking America, by the Segretariato di Apostolato Latino-americano (SAL) and, for Africa, by the Team Apostolico Continentale Africa-Madagascar.

THE CURRENT CHALLENGES OF THE SINGLE PAULINE PUBLISHER

EUROPE

José Carlos Nunes[1]

1. Introduction

In the fortieth anniversary of the Foundation (1954), there was a change of mentality fomented by the Founder: «We need to move from the idea of "author" to that of "publisher": by observing the fruit of Pauline "authors" it is impossible to continue to support that everything must be written by us; it is time to define us as a "publisher" who chooses authors who translate from abroad when national authors do not meet it, launching the ideas he wants with his publications and organizing the work of others[2]».

Today, another change of mind-set is asked because we already live the "digital revolution", which among others has these features:

- new digital tools have shown new business models;
- the same tools allow to strengthen existing business;
- it is irreversible, it has come to a point of no return.

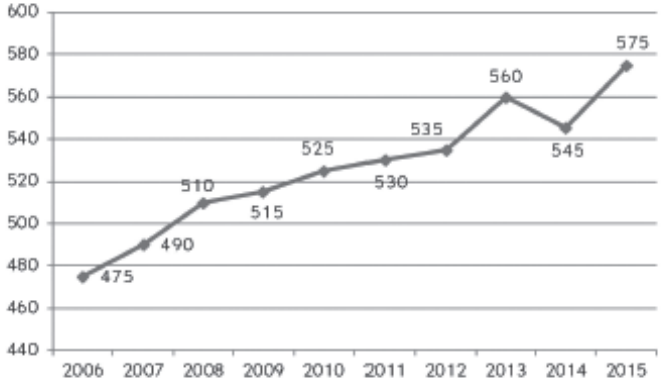
[1] Dirtector General of the Apostolate of the Portugal-Angola Region.
[2] Silvio Sassi, The Pauline Editor: 1914-2014.

Knowing that «our apostolic activities are mainly focused on publishing books and magazines»[3], it seems important that we see some data in the book sector in Europe (Federations of European Publishers, The book sector in Europe: facts and figures 2017)

Net publishers' turnover from book sales in the EU + EEA, 2006-2016 (€ billion)

Source: FEP survey * Forecast

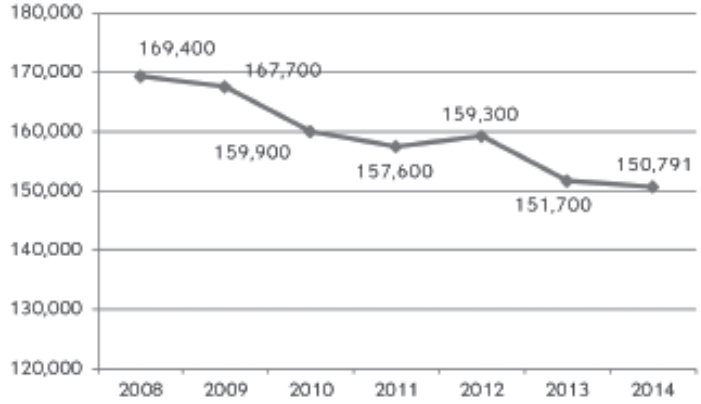
New titles published in the EU + EEA, 2006-2015 ('000)



Source: FEP survey, National Statistics Offices (elaboration by FEP)

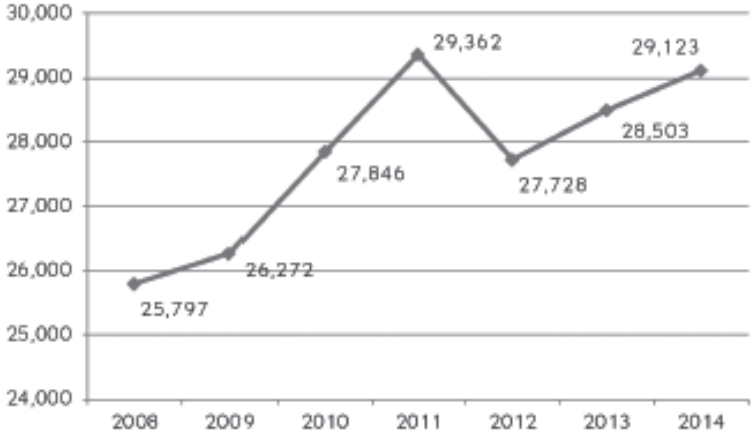
[3]Ibid Sassi

Number of persons employed in book publishing in the EU, 2008-2014



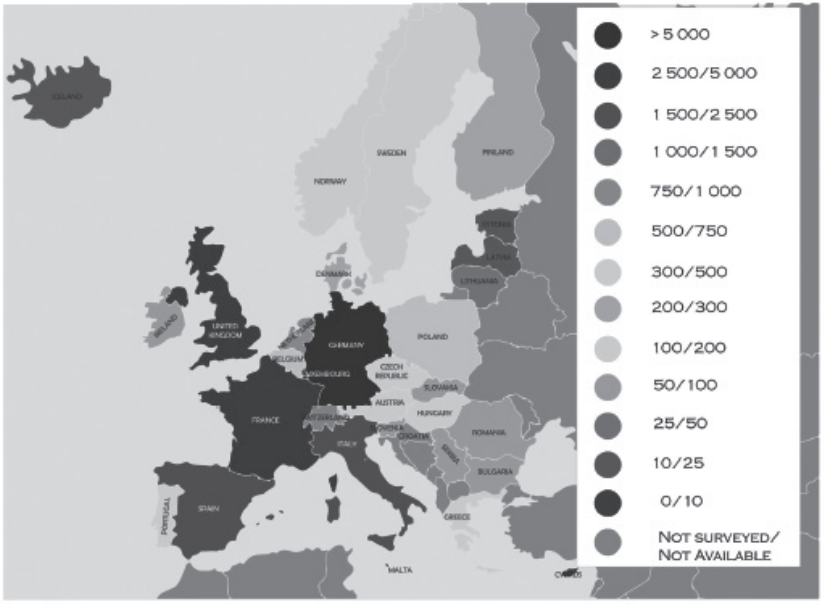
Source: EUROSTAT - Note: EU 27 until 2010

Number of enterprises in book publishing in the EU, 2008-2014



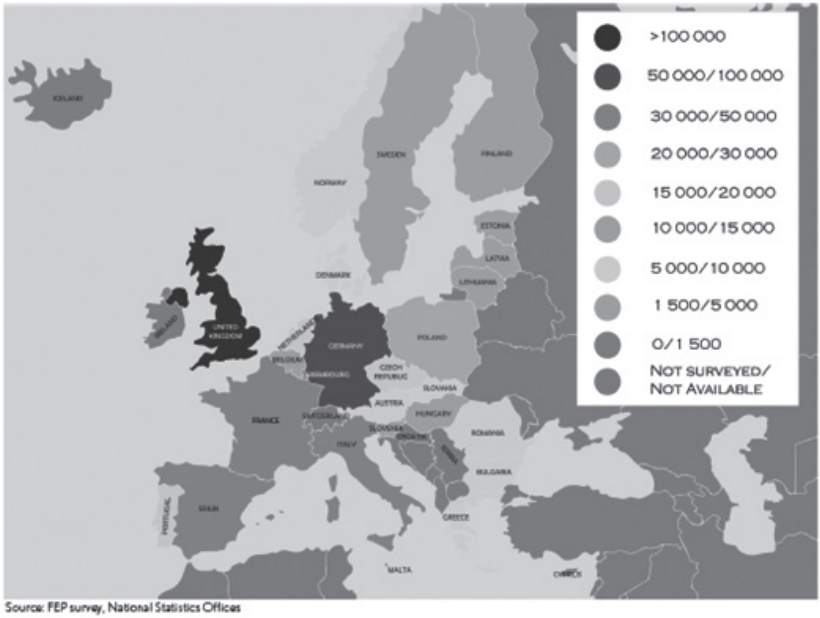
Source: EUROSTAT - Note: EU 27 until 2010

Publishers' net turnover from book sales per country in the EU + EEA and EU candidates, 2015 (€ million)



Source: FEP survey

New titles published per country in the EU + EEA, 2010-2015

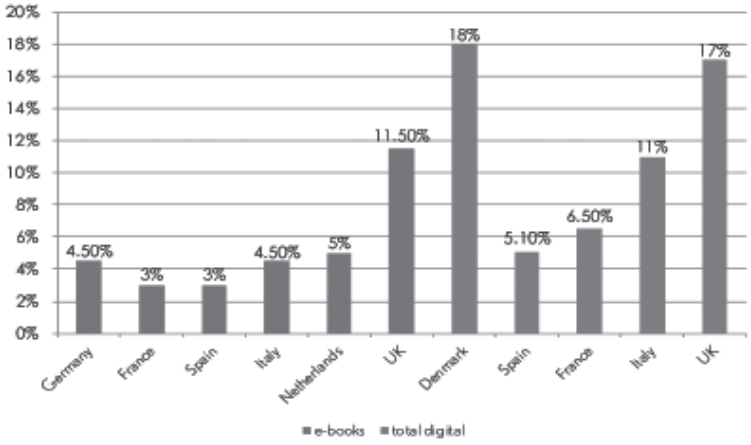


Source: FEP survey, National Statistics Offices

E-book share of the book market in the EU, 2011/2016

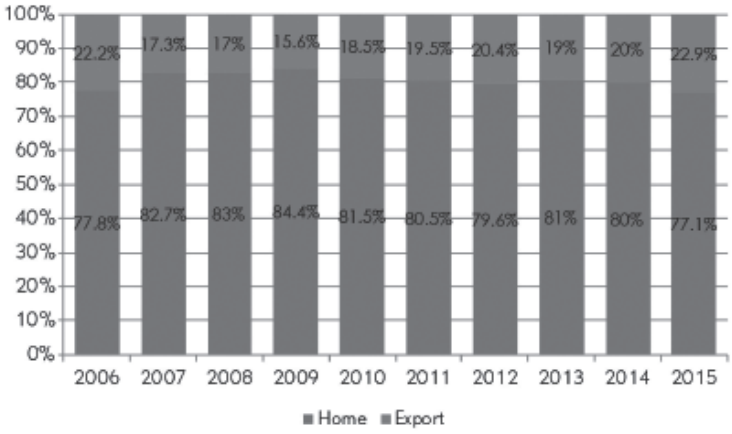
Source: FEP survey (elaboration by FEP)

Digital and e-book share of the book market in selected countries, 2015



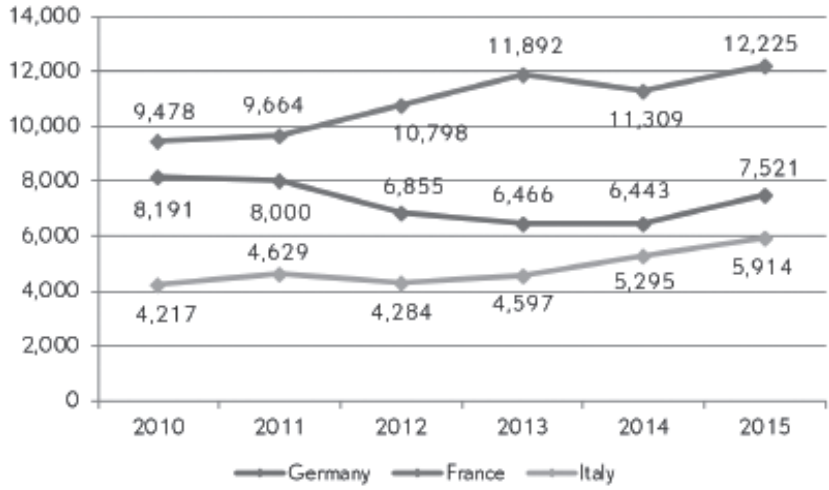
Source: FEP survey - Note: Germany, France, Italy, Netherlands: the share of e-books refers to the trade/consumer books sector only (excluding scientific and educational books) - Due to differences in methodology, in most cases figures are not comparable between countries

Proportion of EU publishers' turnover by provenance (domestic market/export), 2006-2015



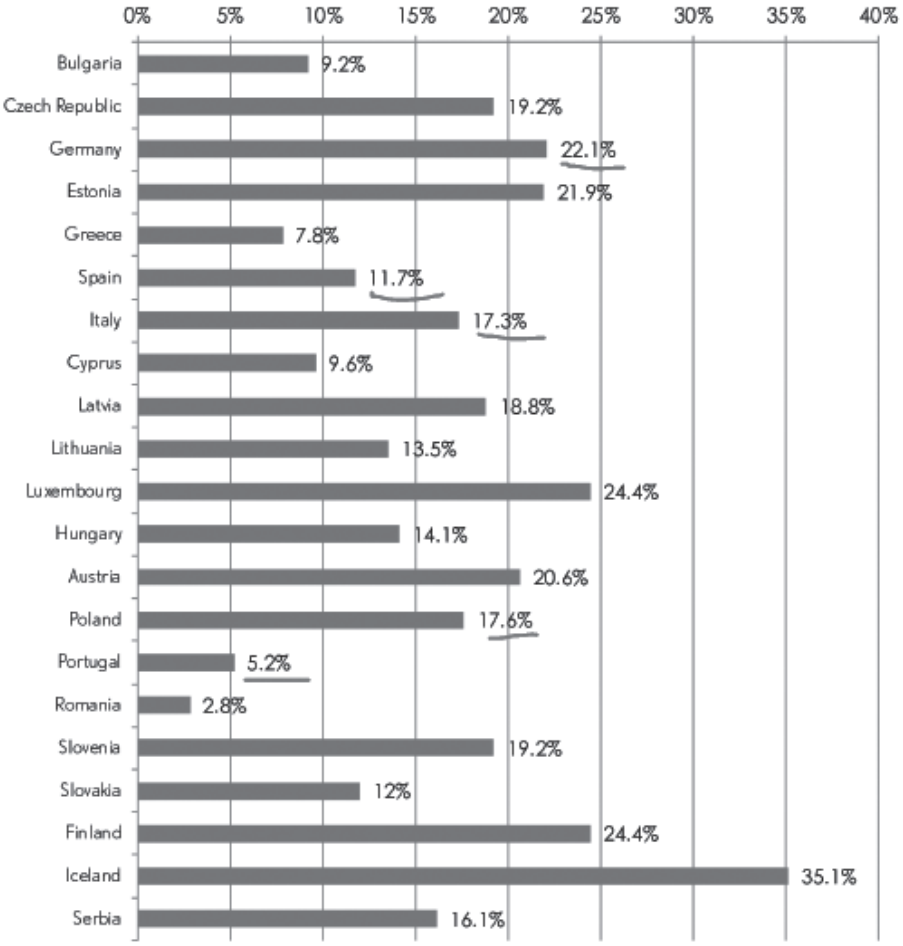
Source: FEP survey (elaboration by FEP)

Number of sales of translation rights (titles) in selected countries, 2010-2015



Source: Börsenverein des Deutschen Buchhandels e.V (Germany), Syndicat National de l'Edition (France), Associazione Italiana Editori (Italy)

Persons reading books in the last 12 months per country, age 25-64 – Percentage of people who read 10 books or more, 2011



Source: EUROSTAT

2. Current internal and external challenges

Internal

In the intervention that Silvio Sassi had prepared for the International Book Fair in Frankfurt, in our centenary year (Il Paolino Editore: 1914-2014), we can trace some internal challenges that we must keep in mind as Pauline publishers:

- «The emphasis on business operation, almost for a paradox, has left in shadow the reflection on contents».
- «The difficulty of the necessary investments has perpetuated the commitment to publishing books and magazines, leaving the evangelization with the other mass media to a growing minority».
- «The very general knowledge of the public, not to say taken for granted, has led us to perpetuate ourselves in the niche of those who already believe».
- «A certain "self-sufficiency" prevents us from enhancing and creating synergies with other Circumscriptions, with the Pauline Family and with the local Churches».

In addition, Father Simone Bruno, Editorial Director of St Pauls Italy, believes it is necessary «not to let go of easy suggestions. In small steps, we are focusing on effective strategies that ensure the true coexistence and convergence between digital and paper. Some examples: our headlines have a direct reference to the corresponding official sites, Facebook pages, and Twitter profiles. Different platforms interact daily, generating a lot of traffic and numerous accesses, mutually reinforcing and enhancing their languages. For each volume, we also guarantee the e-book version and the announcements within the Facebook page and official sites, as well as a careful media positioning through the Communication office that supports all of the Group's work».

External

The tendency to read less and less in the print format[4] and the investment of great lay editorial brands in this slice of religious market that once was a niche of the market, must make us think.

[4] Reported by Father Simone Bruno (Publishing Director of St Pauls-Italy) and by Father Daniel Luka (Director General of St Pauls-Poland) in the suggestions they sent me.

In an interesting communication[5] that the European Commission has made in the European Parliament, addressed to parliamentarians, the Council, the Economic and Social Committee and the Committee of Religions, with a view to pursuing strategies for the implementation of the Single Digital Market, issues four strategies to be taken into account for the editorial future:

- «The economy and digital society are developing at a higher rate than their workers, increasing the gap between their skills and the necessary ones. It is, therefore, urgent to invest in the skills of European workers, where 90% of jobs already require a digital competence».
- «67% of individuals using the internet read online news. More than 51% use the internet to download games, pictures, movies, music; and 31% listen to online radio».
- «66% of companies that are registered in search engines have an impact on sales. 42% have online stores to sell their products and services. 90% use social networks for business».
- «Over the past decades, the number of digital technology specialists has grown by two million, but four out of 10 companies experienced difficulties in contracting workers for this area».

3. Possible responses

Bearing in mind what we have said, I consider that our response to these challenges can be done in four areas: training, digital content, target audience and brand positioning through social networks.

As far as formation of editors is concerned, Silvio Sassi's comments are still very valid: «Without an understanding (evangelizing in communication with communication) of having a common mentality, we will have as many publishers as the editorial directors». And «a Pauline lacking in knowledge of communication or who assumes to know it without a systematic study, even as Editorial Director demonstrates his uselessness, not to say about the harm being done to the Congregation».

[5] European Commission, *A Connected Digital Single Market for All*, Brussels, 10.05.2017

Father Gilles Collicelli, in a sharing of ideas by e-mail, considers that the Pauline editor today needs «three requirements: culture, imagination and creativity. Culture (not only religious) gives content, imagination allows you to propose them in "unexpected", original way, or create new, virtual worlds (even through science fiction you can send a message), and creativity - it looks like a synonym of imagination - but it translates everything into the languages and the rules of the digital world».

On digital contents, bearing in mind that digital technologies permit to reduce production costs and thus increase competitiveness, the article Developing Digital News Projects in Private Sector Media, by Alessio Cornia, Annika Sehl, Rasmus Kleis Nielsen, published by Digital News Project 2017, emphasizes that editorial, commercial and management team work is crucial for a digital content project.

He warns that innovation for the sake of innovation cannot lead to immediate direct benefits, but many organizations see significant indirect benefits in demonstrating their willingness to experiment and the will to be the first engine, to develop new ways of telling stories and promoting an organizational culture that allows adaptation and innovation. Even if they do specific projects, they do not always offer direct benefits and sometimes have to be abandoned; however, they help organizations develop the ability to facilitate cross-functional, efficient and flexible teamwork, respond quickly to new opportunities, and reduce or exit from other activities as these become less relevant, while maintaining the project that is still valid.

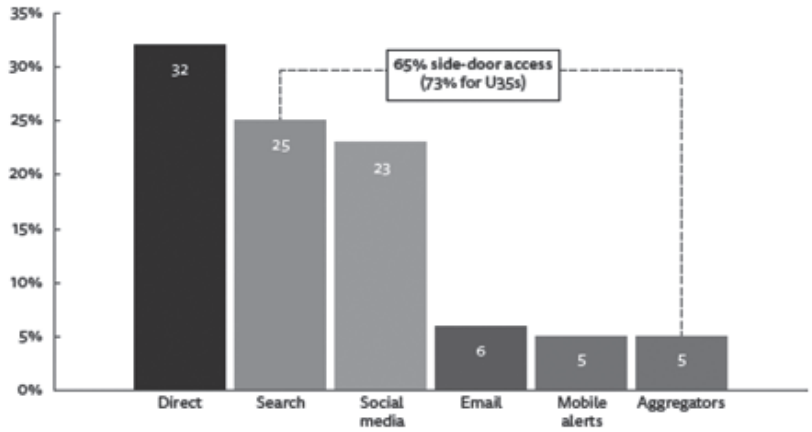
On the other hand, this research suggests that private sector news organizations in Europe operate in a changing and uncertain environment where they know that their loyal audience and revenue are in a long-term structural decline, and the digital platform is increasing. But it is still unclear what kind of sustainable business models could work for professional journalism in this environment. In many cases, the strategic response to this change and uncertainty is a combination of (1) cost reduction to ensure that existing operations remain profitable, coupled with (2) ongoing investments in several new digital new initiatives to provide both direct and indirect benefits. In a rapidly changing environment and uncertainty, adaptation can be both a means for an end and an end in itself.

As for the recipients, our declared concern is to reach the poor, the distant ones, those who live in the human, spiritual and social peripheries. It is therefore essential to «understand the world, the problems without condemning immediately, to debate without necessarily converting, but to sow the word of life of the Gospel and the culture of the encounter» (Father Gilles Collicelli).

Regarding brand positioning, an interesting search, I saw the News on Facebook, Brand Attribution when Assessing News from Distributed Environments, by Antonis Kalogeropoulos and Nic Newman in Digital News Project 2017, warns that «social media growth and of other aggregators, in recent years, has changed the nature of online consumption and discovery. More consumers are now incidentally exposed to content via algorithms or suggestions on third-party platforms, while technology giants prefer Facebook (instant articles), Apple (app News), Google (accelerated mobile pages) and Snapchat (Discover) where they developed their own formats in which brand news content can be included».

In the same work, it is documented that most of the access to websites and applications is now indirect (65%), rather than direct (32%), as seen in the Figure:

Figure 0.1. Preferred gateway to news content. Source: Newman et al. 2017 (percentages do not add up to 100 because of rounding).

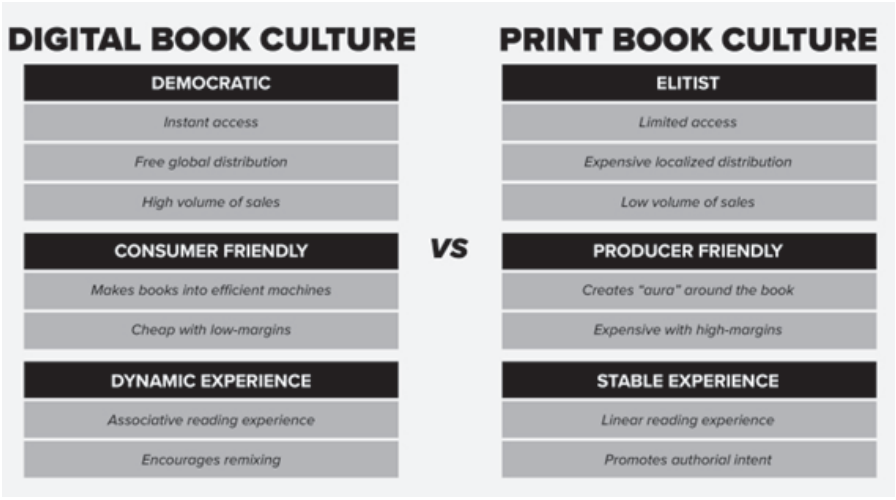


Q10a_new2017_rc. Which of these was the main way in which you came across news in the last week? Base: All who used a news gateway in the last week: All markets = 66,230

An interesting reading of this data is that between half and two thirds remember the path through which they found the news (social media 67%, search engines 57%). This reinforces the idea that platforms are getting more credit than publishers do for the content they produce.

That being said, and why there are those who do not believe that printed books and paper publishing will disappear, I would now like to present the opinion of Chris Lavergne, outlined in a very suggestive article: Book publishing in the digital age, 10.04.2017 in Tech Crunch.

He thinks that printed books and digital books are two distinct types of business with totally different modes of action. «Although printed books and e-books have the same content, the formats are completely different. Printed books are becoming more and more luxurious and e-books are more and more useful and this has a real impact on the backgrounds and workflow behind the production and marketing of each one». Here is a picture that briefly shows the differences:



The author of the article also notes that «e-books generally sell six times more quantities than printed books. But printed books generate seven times more income than e-books. In addition, printed books need a luxury goods store model, while e-books need a technology-type shop model. The content is the same, but the medium dictates a totally different business model. And if books are luxury goods, like big signatures, customers do not want to buy them in Amazon or on similar platforms, but in specialized places with personalized treatment».

In conclusion, Chris Lavergne defends that «books are not an old-fashioned technology. Books are state-of-the-art technology. In fact, books are the largest virtual reality machines on the market. While the virtual reality tool like Oculus engages the brain to present a different reality, books engage the brain and present a different reality through a more creative exchange between means and oneself. This should be reassuring for publishers, and while a book publishing company will never grow at the exponential rate of Facebook or a traditional technology company, it is a sector of profound, not rapid growth, at the same time it has its own charm...»

Now, to conclude, I have 3 wishes:

- that everyone takes into account a wish expressed by the European Commission in the aforementioned communication and that, with the necessary changes, we can also do ours: «We need "content without frontiers", that is, they can circulate, like people, and can be consulted anywhere in the world as it is doing from "your home"»;
- that we recall the suggestion of the CTIA in the 9th General Chapter to create an Observatory of Communication (in view of publishing) to search and produce ideas;
- that in every apostolic reality there is a department of innovation where an innovation manager has the ability to anticipate market trends and create new needs in recipients through new technologies, methods or processes; bearing in mind that «innovation has become the survival and management tool of every company», as Paulo Sérgio Quartiemeister considers, in the Brazilian Exame magazine.

LATIN AMERICA

Alberto Scalenghe[1]

The first thing to clarify is this: when we talk about "Latin America" we refer to a complex, different, dissimilar reality. Although there are some common elements that unite us, such as language (Spanish and Portuguese on two sides), Catholic roots and the Western view of the world, today the development of our peoples has acquired particular features, and therefore generalizing can certainly be a real reduction.

However, there are some shared regional phenomena, although their national impact may have its own nuances. I present to you some impressions — on which all Latin Americans more or less agree — which are part of our reality where we exercise our apostolate and which, furthermore, raise questions about the future of our publishing work.

These considerations are focused in the Latin America of the 21st century, given that this is the historical period in which the most evident transformations took place in our continent and which can help us to think about our future.

[1] Regional Superior and Director General of the Apostolate of the Perù-Bolivia Region.

1. The Church in Latin America[2]

Two ecclesial events mark the last decade of the Latin American Church: a) the Fifth General Assembly of the Latin American Episcopate in Aparecida (2007) and b) the election of the first Latin American as Pope (2013).

The expectations of the meeting of the bishops in Aparecida were quite modest: something "innovative" was not expected. But the document of Aparecida, fruit of the Assembly, roused a positive surprise. But then, the assimilation of this document by the ecclesial communities was very timid. The election of Pope Francis is giving the necessary impetus to re-evaluate the ecclesial event of 2007. It is undeniable that the view of the Latin American Church, as a contribution to the universal Church, has been shaped in the exhortation "Evangelii Gaudium" of Pope Francis and with this, we Latin Americans have appreciated better what Aparecida was asking of our Churches.

I think that, in general terms, both Aparecida and the Magisterium of Pope Francis have given us a strong stimulus for our publishing activity in Latin America, because in many aspects it has reinforced the elements and themes we have been working on for some time: the importance and the primacy of the Word of God, the vision of a Church open to the challenges of today's world, the fostering of popular devotion so characteristic of our countries, addressing human and social issues with the awareness that "humanization" is to be the first step of evangelization. In all this there is still much to be improved and offered.

Considering some sociological data, it should be remembered that neither Aparecida nor the "Francesco effect" has so far succeeded in stopping the process of "decatholization" of our societies. Latin America is the continent with the highest percentage of Catholics in the world (about 80% of the population is considered "Catholic") and makes up almost half of the faithful of the entire Catholic Church (40%). Although the Church as an institution has regained credibility, the gap between birth and sacramentality continues to widen, participation in

[2] The figures and estimates presented here are taken from the article by Msgr. Norberto Strotmann: *"¿Y, después de Aparecida, qué ?, año 2007"*, and the updating of the *Informa de Religión en América Latina 2014*, by Pew Research Center.

ecclesial life is still going down (only 10% of the faithful attend church ordinarily and permanently, 90% are ecclesiastically marginalized), migration to other communities or religious movements is increasing and, what is more significant regarding the future, the percentage of young people who have no knowledge of religion (much less of the Catholic Church) is increasing rapidly, and they have never had a sustained and stable relationship with the Church.

Faced with this panorama — which could be completed with many other data and be understood starting from the profound social changes that affect us, such as the processes of economic and cultural globalization, precariousness of democracy, social inequality, etc. — the recent years of our apostolic work, in the context of a serious economic slowdown in the Region, tell us that we are making much **more efforts (economic, organizational, advertising, etc.) to achieve the same or scarcely better results, with a feeling that achieving some growth becomes more difficult every time.**

Among the many useful elements for reflection, there are two very obvious ones that invite us to think about the future:

• the traditional recipients of our publications are continuously on the decrease.

• the new generations do not access our products, designed for a traditional recipient; they do not fit into their scheme of interest.

2. The publishing industry in Latin America[3]

It is evident that the first decade of the 21st century in Latin America was marked by a greater economic, political and social stability, which favoured a strong development of the publishing industry. Today, the slowdown in the economy and political instability weakens the trend for growth. There are some important elements to take into consideration despite the current crisis:

• There has been a significant increase in the reading population from the age of 12 upwards, although this step forward is not only expressed in the reading of the printed book, but also in the approach

[3] Data taken from *"El libro en cifras. Boletín estadístico del libro en Iberoamérica "*, Cerlalc, 2016. And from *"Informe 2016: Evolución del libro electrónico en América Latin y España"*, Bookwire, dosdoce.com.

to digital media in each of its variants: web, blogs, networks, etc.

• The States are the main promoters of content creation and demand, and the public library network in the continent has grown enormously[4].

• Among the publishing areas that have grown the most in the last decade we find, in order of growth: a) children's and youth literature; b) school text books; c) literature in general; d) social sciences.

These data or trends must help us to think about our publishing activity:

• The religious slot decreases, but the reader population is growing and the publishing industry in Latin America has become stronger despite the crisis and the uncertainties:

• Are we still stuck in the religious niche?

• Are we an attractive publishing proposal for new readers in Latin America?

• Are we concerned about being a publisher that responds to the efforts of our States, with the intention of offering content to society?

• Which publishing projects are we preparing in the world of education?

3. The digital book in Latin America

By now the apocalyptic theories announcing the death of the "book" for the irruption of the digital world have been overcome; but it is undeniable that the 'digital' is transforming the entire publishing industry. The biggest challenge lies in the fact that digital is not limited to a technological issue but enters the "cultural" sphere.

Surely in these days of the Seminar we have analyzed and reflected on the impact of digital culture on our societies. I would not therefore like to stop on this point, but would simply recall some obvious consequences in this field:

• to the expertise in the publishing industry (also facilitated by self-publishing) is added the fact that many compete with us to capture

[4] *Informe 2016,* p. 16.

the leisure time, such as networks and Netflix, typical developments in the digital world.

• children and young people begin their reading process by becoming familiar with the screens.

4. Some final considerations

In the current ecclesial, publishing and digital context, it seems to me that some clues emerge that can help us to plan our publishing future, to "strain ahead" with sufficient creative fidelity to our charism:

• there is no doubt that our task continues to be that of focusing on "contents" and not on "supports" (means); However:

1) We should focus on diversity, both in the religious slot, and in opening ourselves to other areas (strategy of 'bibliodiversity' and 'multiformat'). There cannot be a publishing programme that does not widen the thematic sphere and the ways of presenting it.

2) to "widen" the view, the publisher's criterion cannot be the only one defining the publications: it is necessary to "listen to the recipient" (user-focused strategy). The interests, researches and needs of the recipient, especially those of the younger generation, cannot be left in the background.

3) it is necessary to open up to "associativity" (networking) and collaboration with others (multi-sectoral strategy). We cannot pretend to grow up alone. The "autarchic" vision that has marked our development since its foundation, and which is becoming increasingly unsustainable, must still be overcome today. In this field it is fundamental to know how to negotiate, give in, work with others, etc.

• Do not lose sight of the fact that in our societies there is even now an institution that still brings together the family: the school. It is the school where today we can work with new readers: what are we doing to respond to this in the publishing field?

Today the Founder's passion is once again necessary to respond to "today's man with today's means", without getting struck in the past, without the fear of thinking that publishing innovation means wrong orientation, or that opening up (listening to the recipient of digital culture, associating with others, etc.) is diluting our identity.

THE AFRICAN AREA

Roberto Ponti[1]

Having to prepare in anticipation this brief intervention, I have scoured the program of our Seminar to understand how to place myself. I think that at the moment in which this round table will unfold to all what is the idea, the operative and updated definition "editor" and of "Pauline editor today". From the point of observation that I occupy in Kinshasa, I consider various "editorial" sides which I must be interested in as a Pauline, without reverential fear, if possible with a certain audacity and a bit of prophecy.

1) Even in the Congo, in Africa, you cannot do without seeing the manner in which one comes in contact with the flow of information. Some seconds to run through a 'news', strictly in Facebook or Google and, even more imperative, through the screen of the iphone, used to inform oneself. It is the access to the information of today: very rapid, preferably video or photographic because the brain, at least that of the very young «goes much faster than the text». The first side is therefore that of the digital world and of the internet in general, which must have a space in the manner of reasoning of an African editor. I start

[1] Regional Superior, Director General of the Apostolate and Publishing Director of Congo Region.

from three data which concern only the Congo: the rate of penetration of the Internet is 3,8%; the 2,6% of the population is on Facebook (all data in continuous evolution and very diverse between cities and rural zones); but the 53,49% of the population has a portable telephone. I carry also the experience of having participated in the constitution of an association of media of information online in the Congo, MILRdc (www.milrdc.com). The information of news, of politics, of culture, of events besides what passes through the TV and the radio – which continue to have a preeminent role – passes in Congo through the sites and social networks. The "pure players", the media that are solely online and digital, impose themselves and above all one – actualite.cd – has affirmed itself in the space of one year as a point of reference for the news, written according to the rules of a journalism free of conditionings and always updated. After an itinerary of familiarization and study, various sites have associated themselves to share resources, projects and to capitalize the publicity collection. Mediaspaul is inside this itinerary and obviously one would expect much from us, in terms of giving what would be ours specifically. But how to enter in editorial itineraries like this one, in a serious way and following our being as Paulines, itineraries which ask for preparation, constant presence, speed of reflection? It is one of the challenges of our manner of staying today in the editorial world, in the world of information, together with an outdated layout as of "conventual" rhythms, without connotating negatively this adjective which has its value and its riches for one who like us Paulines is a religious.

2) I can then pass to the most classical side of the editorial, the world of the book, above all that of paper. Africa experiences fatigue in emerging, also with a thousand problems, and it happens also in the field of editorial. In the last years there is coming out an independent literary market of authors and publishing houses. Besides facing one of the most difficult periods for publishing on the world level, the African publishers have some specific problems, which depend on history, economic development and cultural ambience. Africa lacks a strong tradition and infrastructures as far as the publication and diffusion of books is concerned. The power of acquisition of the readers is always very weak. The editorial market has some

structural difficulties, often without rules and dominated by piracy. The circuit of bookstores and libraries which characterizes elsewhere the market is absent in Africa. However, there is a certain trust. Africa has a vibrant reading culture, which has developed even without a structured editorial market, thanks to an informal economy founded on the exchange of books and on piracy. It is from the public and from this culture of reading which is not very orthodox that the editors can begin. The road to undertake passes from an attentive analysis of the tastes of the public and of the African cultural environment. There will be built – we hope – an economic sector when there will be thousands of novels, of books for children, of texts capable of sweeping away the imagination. In reality, in order to deepen still the theme, is it necessary to ask if the African editorial has its own path or is it the prolongation of the European and American multinationals? Is the editorial in Africa still in a struggle for indipendence? The Europeans directly imported the books in Africa, in a sort of kit of the colonizer. The foreign editors were not interested in publishing the products of the locals, and the Africans, facing enormous problems, hardly succeed in running publishing houses. It is enough to say that in Congo we are the biggest publishing house. The challenge is therefore to capitalize on the historical, charismatic and historical experience to give future to a local production of quality and at the same time not to let Africa be totally outside the circuit of the international editorial contents, whether in our Pauline specific fields, and I think of the field of spirituality in particular, or in general in varied editorial. Note the great difference of development of the Anglophone area in relation to the Francophone or Lusophone one. The challenge concerns therefore the editorial in the pure sense, that is, the programming, the production or the research of contents, the preparation in redaction, the production and the printing, and the diffusion. Moreover, to be developed is the commercial service of distribution. The difficulties of communication and obviously the cost of transport in so many countries limits much the possibilities. But the challenge is launched, and a Pauline editor in the full sense of the term cannot not pick it up. Still remaining to be mentioned is the inverse challenge, almost impossible, to let arrive to other continents the local African production. It is not a "business" destined only to the African diaspora, but the sharing of studies, literature, works of

interest to humanity in general and cannot be relegated or exiled like undesirable persons. Obviously, the affirmation is generic, because there are so many African authors of international fame.

3) The last side which includes the preceding and surpasses them is the cultural and formative one. An editor cannot remain closed in a logic of small local navigation. Africa as a territory and as population is immense. One would want to think only of profit that could be had from great productions, great circulations, big markets (and in effect for some editors Africa is seen only from this point of view; the big markets on the other hand are often the prerogative of the international publishing houses, which – in economic difficulties in Europe – take advantage of projects financed by international organisms to invade Africa with books with contents often totally conceived and produced elsewhere or only superficially adapted). The editor must get interested in the cultural ambience both for its internal vitality and for its external development. As organisms helping the cultural development, many western nations openly invest or in a manner a bit hidden in the African culture (for example, in Kinshasa: the Institut Français, the Centro Wallonie-Brussels, the Goethe Institut…, the editions Nouveaux Horizons of the USA…). An editor must get involved in this cultural ambience where innovative ideas and authors teem (cfr. lately, the big success of the slammers). And a Pauline editor must go even beyond and put himself in the game as a protagonist in the cultural production and involve himself in the dynamics of the academic formation (the Universities in general and the faculties of communication are places where the Pauline charism can make a quality leap in the sense of aperture and of service to humanity). It is the prospective which can according to my way of seeing lead to a level of complete development the Pauline charism at the service of evangelization in the culture of communication. In so many they present themselves as authors at the door of Médiaspaul in Kinshasa, a bit as everywhere the doors of our publishing houses. According to my way of seeing, you can offer the occasion to utilize these and many other contacts for the purpose of giving prominence to our cultural and formative contribution, to put at the center our ideals as Pauline editors, to have a role in the formation of public opinion or at least of some aspect of thought of society.

ASIA PACIFIC-ENGLISH SPEAKING WORLD

Joby Mathew[1]

I consider it my special privilege to be part of this significant event in the life of a Pauline Editor. Past 4 days have thrown before us enough challenges for our apostolic journey for the next 25 years. We have had professional as well as practical inputs on the current media scenario in order to help us to 'creatively renew our missionary impetus' for the future in front of us.

This afternoon I stand before you to share my personal experiences as a young Pauline Editor. I guess, I am one of the few young Pauline Editors present in this seminar. I just completed 3 years as Editorial Director for India-Nigeria-England-Ireland Province. What I share with you is primarily based on my work experience in India. However, I have tried to highlight issues that are relevant to all Pauline Editors.

Challenge 1: Finding the Right Balance between being a Religious and being a Media Professional

What is our Pauline Identity? Are we Religious-Media Professionals or Media Professional who are Religious?

[1] Publishing Director of India-Nigeria-Great Britain-Ireland Province.

Of course, we are religious who have committed to use the advantages of the modern media for evangelization. The Pauline task is to penetrate the media world with religious values and thus transform the world. However, given the fast paced growth in the media world, I fear often we are tempted to abandon our religious ethos to catch up with the demands of the media world. The temptation is very strong, but can we afford to do so? Of course, we need to take advantage of the latest media platforms at our disposal to offer Christ to the world. As a religious publisher if we want to make an impact in the secular publishing world, we need to do things differently, yet preach the Gospel. We got to be creative thinkers, and thought leaders in the Church and the Society.

Challenge 2: Presence of a huge population of secular Readers.

I work in a country (India) that has 30 officially recognized languages, spoken by more than a million native speakers. 79.8% of the population of India practices Hinduism and 14.2% adheres to Islam, while the remaining 6% adheres to other religions such as Christianity, Sikhism, Buddhism, Jainism, etc., Christianity emerging as the 3rd largest religion in India. The diversity described above poses before us huge challenges in terms of marketing our material to the people at large!

Challenge 3: The Content of our Publications: What people NEED or what people WANT?

One of the significant questions we always ask while choosing our new manuscripts is whether the book is a 'need' or a 'want' for our audience. I believe Pauline Editors all over the world encounter this challenge while deciding on a new manuscript. There is a subtle difference between what people need and what people want. As prophets of the media, we Paulines are called upon to identify the needs of the people – things that will help them to live as good human beings first, and then as good Christians. The risk is such topics need not be in high demand. This might affect our profitability. In contract, if we publish what people want, it might find a huge market and subsequent profitability for us. The question is then how are we

different from other individual/corporations engaged in publishing activities. As religious all our publications should contribute to Church's evangelization efforts. However, all of such projects may not bring in financial advantages to the publishing house. Are we ready to take such risks?

SYNTHESIS OF GROUP WORKS

LAVORI DI GRUPPO/1

Lunedì 16 ottobre 2017

1. **Alla luce dell'attuale contesto sociale, culturale e comunicazionale, quali sono le tre sfide che ritieni oggi più urgenti per l'apostolato paolino nella tua Circoscrizione?**

GRUPPO 1

La specializzazione dei Paolini nativi e immigrati digitali nella comunicazione.

Lo sforzo di digitalizzare i nostri prodotti e l'esigenza di abitare il digitale in modo interattivo per l'evangelizzazione, sfruttando la crossmedialità, con progetti che valorizzino gli strumenti tradizionali ed esplorino le potenzialità di quelli innovativi.

Educare la gente a utilizzare bene il digitale.

GRUPPO 2

India. 1. Preparare le persone per l'ambito specifico della comunicazione. 2. Strutture adeguate al nostro apostolato. 3. Cambiamento della mentalità dei Paolini.

Canada. 1. Problema del personale paolino (nessun ricambio, scarsità di apertura e di confronto con la realtà del mondo digitale). 2. I cambiamenti nella modalità di presentazione della nostra realtà. 3. Integrare e far spazio ai laici/impiegati nel nostro apostolato.

USA 1. Avere persone preparate per la missione, mancanza di giovani.

Polonia. 1. Mancanza di persone da dedicare a tempo pieno al mondo digitale. 2. Rendere redditizi gli investimenti nel digitale. 3. Usare il mondo digitale per promuovere la produzione cartacea.

Italia. 1. Sfida vocazionale e formativa legata allo specifico del mondo digitale (proporsi in questa realtà ma essere conseguenti nella nostra organizzazione quotidiana). 2. Assumere pienamente nell'apostolato la rivoluzione digitale. Passare dal mono-prodotto cartaceo ad

un vero progetto di contenuto che diventi crossmediale. 3. Migliorare il lavoro in équipe, (accogliersi e perdonarsi), non perdere di vista l'ideale dell'evangelizzazione.

Congo. 1. Togliere la centralità alla tipografia come mentalità della Circoscrizione. 2. Preparazione e formazione alla comunicazione. 3. Investire nelle strutture per essere nel mondo digitale.

Giappone. 1. Formazione al mondo digitale. 2. Rendere redditizio l'investimento nel mondo digitale. 3. Formare i laici impiegati a ruoli dirigenziali.

Tutti in generale sottolineano il problema della redditività economica del digitale, come cioè rientrare dagli investimenti fatti o previsti in questo ambito.

GRUPPO 3

Formazione specifica alla comunicazione.

Collaborazione ad intra e ad extra.

Testimonianza e conversione alla speranza, al coraggio, all'audacia… all'osare maggiormente nonostante limiti di età, preparazione, mezzi (vedi Segreto di riuscita).

GRUPPO 4

Profesionalizar paulinos para el uso de los nuevos medios digitales.

Apostar a un fuerte liderazgo en los medios digitales.

Abrirse a la inclusión de las nuevas tecnologías.

Tener objetivos comunes en toda la Congregación.

Aprender los nuevos lenguajes de la comunicación (desafío especialmente para las jóvenes generaciones).

Presentar la editorial más atractiva, trabajando mejor en el área digital.

Capacitar, mentalizar y concientizar a los paulinos para el lenguaje de los medios modernos de la comunicación.

Crear aplicativos para los textos escolares.

Entrar, producir y liderar los contenidos de la evangelización a través de medios modernos de la comunicación (por ejemplo crear aplicativos).

GRUPPO 5

Come fare in modo che i nostri organismi internazionali funzionino con creatività e identità chiara per aiutarci a comunicare con il mondo di oggi. Si tratta di creare centri di ricerca e proposte di miglioramento delle nostre attività anche attraverso i Centri di Studio in Comunicazione.

Assumere nuovi strumenti per arrivare allo sviluppo de big data e ricuperare l´arte narrativa (History Telling), come maniera di comunicare alle nuove generazioni.

Formare persone per la nuova cultura digitale con un´altra mentalità che non sia formare parroci ma veri comunicatori, rivedendo i processi formativi e il profilo dei formatori.

GRUPPO 6

Necessità di ripensare il nostro sistema di distribuzione in quanto cala drasticamente la vendita di libri stampati.

C'è la mancanza di alfabetizzazione digitale tra i Paolini.

C'è bisogno di utilizzare pienamente il potere dei mezzi digitali nel nostro apostolato.

Abbiamo bisogno di condividere le nostre risorse tra le varie Circoscrizioni.

Formare i membri per utilizzare la nuova tecnologia e creare contenuti di qualità per le nostre attività apostoliche.

Una corretta gestione delle risorse umane e finanziarie per evitare il multi-tasking delle persone in vista di una migliore produttività.

La Chiesa sta cercando esperti nei media. Di conseguenza dobbiamo concentrare la nostra attenzione nel fornire adeguata formazione ai media all'interno della Chiesa.

GRUPPO 7

Uma mudança de mentalidade, da imprensa para o digital. A dificuldade está na incerteza do modelo de negócio rentável desta nova realidade.

Conhecer melhor o nosso público, saber escutá-lo, chegar às novas gerações conhecendo melhor a sua cultura, superando a autorreferencialidade para chegar à empatia para com o cliente.

Motivação sobrenatural do nosso apostolado para além da gestão das estruturas e de uma vivência consciente da nossa vocação.

2. **Di quale salto qualitativo (a livello formativo, organizzativo, ecc.) abbiamo bisogno come Congregazione per rispondere sempre meglio alle esigenze che si pongono nell'era digitale?**

GRUPPO 1

Occorre specializzazione nel campo della comunicazione digitale, abitando il digitale. Ma soprattutto reale conversione al digitale a livello congregazionale, anche rileggendo le parole del nostro Fondatore.

GRUPPO 2

Passare da un modello organizzativo editoriale diffuso (Circoscrizioni/Nazioni) a un'organizzazione editoriale crossmediale centralizzata, un editore unico internazionale.

Apertura ai collaboratori laici.

Cambio di mentalità per un vero apostolato nel digitale.

GRUPPO 3

Investire nella formazione e nella collaborazione apostolica… Il salto di qualità è di crescere nella sinergia, nel fare squadra come Famiglia.

GRUPPO 4

Elaborar un proyecto a nivel general que se pueda adaptar a cada circunscripción. Se necesita especialmente la formación de los paulinos en esta área.

Darle importancia a la formación permanente, especialmente sobre el tema de las nuevas tendencias de la comunicación.

Caminar según el signo de los tiempos y buscar que los contenidos sean claros.

Elaborar un plan de negocios pensado desde la perspectiva de una entidad multinacional. Para esto se puede iniciar con el buen uso del logo.

GRUPPO 5

Ai cambiamenti culturali e sociali la gente si adegua, noi invece continuiamo nel nostro cammino senza metterci in questione.

È importante non separare la formazione dall'apostolato.

A livello organizzativo ridurre le strutture più pesanti, rafforzando soprattutto la parte editoriale e dei contenuti rispetto ad altri settori (produttivo, amministrativo).

Essendo poche le nostre forze ampliare la collaborazione con i laici, però laici delle nuove generazioni, capaci di entrare in sintonia con i linguaggi di oggi, superando la fase attuale di personale a volte vecchio e professionalmente inadeguato.

GRUPPO 6

La nostra formazione dovrebbe aiutare i membri ad essere dei professionisti del settore.

Necessità di apportare modifiche strutturali per includere le pubblicazioni digitali.

Dobbiamo bilanciare la capacità di creazione dei contenuti e delle conoscenze tecniche dei nostri chierici.

GRUPPO 7

Necessitamos de formação contínua e crescer no trabalho em equipa.

Aproveitar o conhecimento e a prática "natural" que os jovens têm do mundo digital.

Crescer na consciência de que o nosso apostolado é pastoral. Precisamos de sair dos nossos círculos para conhecer o que está a acontecer fora da nossa realidade, para sermos uma Congregação em saída.

Acreditar na comunicação, tendo consciência de que esta exige muita formação.

3. **Quali elementi delle relazioni presentate oggi ritieni essenziale approfondire ulteriormente per «rinnovare lo slancio della nostra azione apostolica» (Obiettivo del X Capitolo generale)?**

GRUPPO 1

Idea connettiva della comunicazione; comunità onlife; nuovi modelli comunicativi.

Produzione di strumenti e contenuti per educare gli altri al digitale.

Abitare la biosfera, la nostra parrocchia è il mondo; nuova fratellanza ecologica.

Orizzonti di senso e autenticità di legami.

GRUPPO 2

A partire dalle relazioni avere una visione, uno studio per il futuro a 5/10 anni.

Prendere in considerazione le critiche sulle possibili evoluzioni negative dell'era digitale.

Approfondire le modalità di applicazione della missione di evangelizzatori al digitale e renderla sostenibile economicamente.

Svincolarsi da un approccio europeo-occidentale. Riflettere su Asia, Sud America, Africa.

GRUPPO 3

La comunicazione come comunione.

La comunicazione onlife.

La qualità dei contenuti.

L'educazione a suscitare domande.

GRUPPO 4

Presentarnos como un todo, que en cualquier parte de el mundo se vea la unidad de criterios.

Adaptarnos a los nuevos lenguajes de la comunicación.

Pensar en el camino por hacer tanto *ad intra* como *ad extra*, es decir, pensar en aquello que necesitamos hacer nosotros como paulinos para dar respuesta a las necesidades del mundo.

Analizar las ideas, estrategias y puestas en marcha de aquellas empresas que han tenido éxito a nivel mundial, para ver cómo podemos también nosotros implementar sus estrategias.

Organizarnos mejor para aprovechar los privilegios que nos brinda ser reconocidos a nivel mundial. Por ejemplo, crear plataformas, idear productos a nivel tecnológico, etc., que puedan ser aprovechados por todas las circunscripciones.

GRUPPO 5

Investire nella ricerca per assumere il big data, insieme all'arte narrativa, per orientare i progetti editoriali.

GRUPPO 6

Dobbiamo abbracciare i nuovi linguaggi della comunicazione dei nostri tempi: la "natura distributiva" della comunicazione.

È necessario riconoscere la forza dei supporti digitali.

Dobbiamo rilanciare le nostre attività apostoliche per rispondere alle esigenze della "generazione digitale" di oggi. Di conseguenza, dobbiamo apportare modifiche nella creazione di contenuti e nella gestione delle risorse.

GRUPPO 7

O conceito lato da comunicação que vai muito além da perspectiva instrumental mas existencial e ecológico.

O conceito big data recorda-nos que temos muita informação e dados que não são analisados em função do apostolado.

Aprofundar o que significa para nós a comunicação em rede, levando-nos a trabalhar em rede. Por isso, devemos valorizar esta realidade em todos os âmbitos do nosso apostolado, trabalhando de uma forma mais descentralizada e aberta a integrar os outros.

O aspecto comercial está demasiado presente nas nossas escolhas editoriais, desviando-nos de seguir o modelo da Encarnacão que é descer até à realidade das pessoas.

LAVORI DI GRUPPO/2

Martedì 17 ottobre 2017

1. **Quali punti trattati oggi ritieni importanti per «arrivare a tutti, specialmente alle periferie» (Obiettivo del X Capitolo generale)? E, quindi, quali passi dobbiamo fare per dare avvio a «nuove iniziative sostenibili per i non credenti, i lontani e i poveri» (Priorità 1.1 del X Capitolo generale)?**

GRUPPO 1

È stata molto apprezzata l'attenzione che bisogna avere per i destinatari, l'ascolto, la sintonia pastorale con la cultura e gli opinion makers, la necessità di saper narrare, il lavoro in équipe. Sulla base dei dati presentati, non si può ignorare che la maggioranza dei nostri destinatari oggi usa in prevalenza Tv, radio, videogiochi e internet.

GRUPPO 2

La nostra periferia è quella dei cercatori di senso, di verità. Occorre ridiventare capaci di profezia con azioni concrete e sostenibili nel mondo della comunicazione di oggi.

GRUPPO 3

C'è una domanda inevasa di spiritualità e di ricerca di senso. Per esempio, ci sono troppi "creduloni" (ricerca di maghi, ecc.) rispetto ai credenti. Va bene impegnarsi nella editoria religiosa, però non bisogna lasciare ciò che è più laico (si diventa così autorevoli a parlare di argomenti sociali ed etici)…

Toccare con la missione le corde emozionali della persona. Raccontare storie che impattano la vita. La necessità di essere professionali. Lasciare ai nostri laici la professionalità e mettere noi la testimonianza e l'attrattiva, la leadership: si avverte una distanza nella comunicazione tra i collaboratori laici e i Paolini. I laici li avvertono come capi e non come leader (Periodici).

La crisi è un'opportunità: per esempio, fare lo sforzo a spostare maggiormente l'attenzione dalle esigenze pubblicitarie e commerciali ai lettori, per non rischiare di tradire la loro fiducia. Il settore del marketing va maggiormente sensibilizzato alla missione paolina.

Progettare imbevuti dallo Spirito Santo!

GRUPPO 4

Salir de nuestras librerías de parroquia y entrar a otros lugares como los centros comerciales, etc.

Se necesita salir a la escucha de la gente para saber qué debemos ofrecerles. Ante esto no sería descabellado que un director editorial de vez en cuando tenga experiencias de parroquia como la celebración de la misa y la confesión (allí está la realidad que se debe afrontar).

Nos cuesta dejar lo seguro, lo que siempre nos salva, para apostarle a proyectos nuevos que puedan llegar a las "nuevas periferias".

"Bajarnos del olimpo" y dejar de pensar que la única verdad es aquella que nosotros damos.

Debemos recordar lo que dijo el papa Francisco recién elegido: "La Iglesia no debe dar de comer a los pobres, sino comer con los pobres".

Iniciar al menos ofreciendo algún producto que no tenga costo o al menos ofrecerlo sólo a precio de costo.

Recordar que los pobres no son solamente aquellos que no tienen dinero.

GRUPPO 5

Dare impulso alle librerie perché siano centri culturali privilegiando l´accoglienza (toccare e lasciarsi toccare).

Organizzarsi professionalmente nelle reti sociali.

Ci rendiamo conto della necessità di trasformare le nostre strutture in centri apostolici per la nuova società digitale.

Nelle nostre librerie non basta cambiare qualche mobile perché si trasformino in centri culturali, è necessario offrire nuovi prodotti e una preparazione adeguata per questo tipo di servizio.

GRUPPO 6

Siamo stati toccati dal messaggio del Cardinal Tagle: i poveri non sono necessariamente quelli che sono materialmente poveri, ma piuttosto chi è vittima dello stress, chi manca di amore, della pace ecc. Il nostro apostolato dovrebbe raggiungerli in modo che possano davvero trovare l'amore, la pace, ecc. nella loro vita.

È importante fornire il nostro servizio sia spirituale che psicologico ai nostri destinatari attraverso il nostro apostolato, in particolare alle famiglie in sofferenza, ai giovani.

È importante pensare seriamente alla gioventù e pensare specificamente un piano per loro nelle nostre iniziative apostoliche.

Nelle Filippine abbiamo una Messa cattolica televisiva, che raggiunge le persone di tutte le classi. C'è anche "Bible Quiz" che raggiunge tutti.

Come ha detto don Viganò, le nostre librerie dovrebbero diventare centri culturali. Dobbiamo cambiare la natura del nostro apostolato nelle librerie. Il nostro esperimento in India con un negozio di libri secolari chiamato *Title waves* ha avuto successo e raggiunge tutte le categorie di persone.

Attraverso il nostro apostolato ci alleniamo e consentiamo ai pastori, agli educatori e a coloro che prendono decisioni di lavorare spiritualmente, mentalmente e materialmente a favore dei poveri.

GRUPPO 7

Uscire dai nostri ambienti, andare incontro a tutti è la priorità. Ma questo uscire implica anche aprire le porte dei nostri ambienti e mezzi per accogliere coloro che ci vengono incontro o che ci cercano.

È necessario prepararci per dialogare con i non credenti, soprattutto con gli opinion leaders.

Anche il campo dell'educazione si presenta come un campo aperto e con grandi potenzialità per le nuove iniziative.

Il volontariato, attraverso centri culturali e fondazioni di natura sociale, è un'ulteriore occasione per raggiungere le periferie.

È importante aprirci alla collaborazione internazionale per questi tipi di progetti.

LAVORI DI GRUPPO/3

Mercoledì 18 ottobre 2017

1. **Davanti ai nuovi scenari della comunicazione e del mondo editoriale, come ci situiamo? Abbiamo adeguato il nostro modo di lavorare e le nostre strategie per rispondere a queste esigenze? Abbiamo preso la direzione giusta? Dove dobbiamo andare?**

GRUPPO 1

Ci siamo attrezzati di organismi che stimolano un lavoro unitario per leggere i segni dei tempi, ma a livello pratico il peso della tradizione è ancora forte e frenante. Dobbiamo andare verso un uso maggiore del digitale, mettendo al centro il destinatario e ascoltandolo. Siamo a livello intermedio. Stiamo provando ad adeguarci, anche se non sappiamo con certezza quale direzione prendere. Anche perché la società va veloce e facciamo fatica a starle dietro.

GRUPPO 2

A. Siamo in ritardo, sia per quanto riguarda l'utilizzo dei nuovi mezzi, che per quanto riguarda lo sviluppo di pensiero e la rifles-

sione. Qualcosa c'è stato grazie al Seminario del 1988 (ad esempio a livello organizzativo e sull'idea dell'editore unico multimediale). Ci siamo "persi" particolarmente con l'avvento massiccio del digitale, con il nuovo mondo digitale.

B. L'attenzione alle "relazioni" come punto chiave della nuova comunicazione non è ancora integrato nel nostro modo di costruire progetti.

C. Il X Capitolo generale chiede una "conversione" che è ancora in corso...

GRUPPO 3

Per fare l'editore ci vuole passione ma anche competenza: non si possono cambiare i ruoli con eccessiva velocità.

Facciamo fatica a stare dietro ai cambiamenti, sia in senso teorico che organizzativo. Non c'è coordinamento e il modello organizzativo non è adeguato.

Cos'è l'editoria? Non solo la comunicazione in senso stretto. Anche il centro culturale lo è, ogni attività che favorisce l'incontro con le persone è editoria.

Dobbiamo riuscire a fondere tradizione (i nostri media e le nostre strutture sono nate per favorire quelle relazioni di cui parlava Badaloni oggi), con la modernità di questi tempi.

GRUPPO 4

Nota generale sul 1º Seminario internazionale:

En primer lugar se debe decir que el primer seminario, especialmente para las nuevas generaciones es algo totalmente desconocido. Los pocos miembros que participaron en el primer seminario, están de acuerdo en que la información no ha sido transmitida. Y nuestra pregunta en el grupo es: ¿pasará lo mismo con el segundo seminario?

Este seminario, hasta el momento nos ha ofrecido un diagnóstico de la realidad, por ello se recomienda buscar la forma, puede ser a través de otro seminario o conformando un equipo de trabajo que se dedique específicamente al tema editorial, para así elaborar las estra-

tegias que den respuesta a todos estos desafíos que el mismo seminario nos está presentando.

Ha habido poco interés, incluso miedo, para crear estrategias y estructuras que respondan a este reto de trabajar a través de los nuevos escenarios de comunicación del mundo editorial.

Se necesitaría cambiar la mentalidad de tantas personas que piensan que todo aquello que está en internet es gratis.

La editorial sigue con las estructuras tradicionales, pero se podría cambiar formando a las nuevas generaciones para el cambio.

Lo más importante no es entender el cambio de los medios, sino el cambio de la cultura. Entender cómo las nuevas generaciones se relacionan con Dios, consigo mismas y con los demás.

Primer paso es arriesgarse.

GRUPPO 5

Secondo i nuovi scenari è importante avere gli strumenti per "ascoltare" e abbiamo fatto molto poco per esplorare la realtà attraverso questi mezzi. Un compito è quello di ascoltare la realtà attraverso l'indagine della realtà per sapere come rispondere con il nostro apostolato.

C'è la necessità di fare valutazioni più costanti per ricordare i principi e le azioni proposti in questi contesti.

D'altra parte siamo abituati a "dire" ma non ad ascoltare.

Nel mondo digitale essere da soli equivale a perdersi; dobbiamo essere forti ma muoverci "insieme", con dei progetti che ci caratterizzano come San Paolo.

GRUPPO 6

Nei nuovi scenari, dove siamo?

Abbiamo un lungo cammino da percorrere. Tuttavia, il marchio unico ci ha dato un'identità unificata e un nome riconosciuto.

Sì, diverse Circoscrizioni hanno adottato nuove strategie per soddisfare le esigenze dell'apostolato.

Siamo passati dall'essere solo stampatori all'essere editori. Ci siamo concentrati più sull'editoriale che sulla produzione. In molte Circoscrizioni le tipografie sono state chiuse e si è data maggiore enfasi ai settori creativi e distributivi del nostro apostolato.

Negli ultimi cinque anni abbiamo avviato gli e-books e l'e-commerce nel nostro programma apostolico.

Siamo andati nella giusta direzione?

Più o meno abbiamo preso una direzione.

Dove andare da qui in avanti?

Maggiore enfasi sull'educazione ai media; editoria digitale; uso dei social media per l'apostolato; utilizzo dei canali neutri come Amazon, Ebay ecc. per il nostro apostolato; reinventare le nostre librerie come centri di attività culturale; ampliare le nostre attività editoriali/creative per includere persone di altre fedi.

GRUPPO 7

C'è certamente la volontà di seguire un cammino sicuro.

Nello scenario della Chiesa la nostra presenza è strategica e significativa. Però negli altri mezzi, oltre la stampa, ci mancano vere strategie e presenza.

Tutti i tempi sono difficili ma la strategia è una parola chiave per noi.

Abbiamo a volte idee così rigide che facciamo fatica a individuare nuove strategie. Ad esempio, siamo molto concentrati sui contenuti quando invece una via possibile di apertura passa ripensando l'editoriale alla luce delle relazioni.

Stiamo percorrendo un cammino sulla base degli obiettivi tracciati nei nostri progetti apostolici. Le nostre strategie corrispondono abbastanza alle esigenze dei nostri attuali destinatari. Non tutto quello che abbiamo ascoltato corrisponde alle vere necessità future dei nostri de-

stinatari. Ci resta la sfida di costruire la nostra realtà editoriale a partire da quello che Badaloni ci ha detto: l'editore oggi è uno che produce relazione e non solo contenuti, un servizio che suscita fiducia.

LAVORI DI GRUPPO/4

Giovedì 19 ottobre 2017

1. **Cosa ci insegnano le esperienze editoriali presentate nelle due tavole rotonde di ieri e di oggi sul mondo editoriale? Quali elementi (strategie, contenuti, destinatari, marketing, metodologie di lavoro, politiche, ecc.) possiamo cogliere, avviare o adattare alla nostra organizzazione e attività apostolica?**

GRUPPO 1

L'ascolto e la centralità dei bisogni dei destinatari.

La creazione di relazioni che possano diventare investimenti produttivi.

Fare un progetto editoriale e coinvolgere i dipendenti (laici e non) nella progettazione e programmazione.

La creazione di seminari specifici per la formazione interna.

Attenzione alla qualità più che alla quantità.

Superamento della logica di apostolato legato alle Circoscrizioni, per un apostolato più globale, a livello internazionale.

Ricerca di collaborazione-partnership con la Famiglia Paolina e con altri editori.

Attenzione ai linguaggi e ai supporti tecnologici.

GRUPPO 2

L'adozione dell'azienda come sistema organizzativo editoriale internazionale non è pienamente attuata in San Paolo; allo stesso modo il coinvolgimento e la responsabilizzazione dei laici impiegati non si è ancora evoluto.

La formazione per i religiosi in vista di un'integrazione nella logica editoriale-aziendale; la formazione dei laici impiegati alla visione dell'opera.

Strategie rigorose e programmazione a lungo termine.

GRUPPO 3

Privilegiare la collaborazione con i laici… ipotizzare di applicare il modello Bayard anche alla San Paolo (formazione e coinvolgimento nella attività apostolica). Evitare la relazione instaurata sulla "dipendenza" tra Paolini e laici e camminare verso forme di collaborazione più condivise. Pensare alla selezione di una nuova classe di laici come parte della Famiglia Paolina: l'impegno prioritario dei Paolini nell'apostolato è di motivare e formare… ma occorre diventare empatici con la realtà e uscire da certe forme, perché cresca la condivisione delle responsabilità. Passare dall'editore di produzione a quello di redazione.

GRUPPO 4

Ci insegnano la necessità di avere strategie per ascoltare, indagare e conoscere le esigenze della gente. La necessità di prendersi cura del contenuto tenendo conto del salvataggio dei fondi editoriali. La necessità di pensare ai fedeli per conoscerli e per ascoltarli. Oltre alla formazione per lavorare come squadra, fare alleanze e unire le forze per ottenere risultati migliori. Avere politiche chiare in ciascuna delle aree dell'apostolato.

Si sia chiari sui progetti apostolici e strategici e vincolare tutti i fratelli della Circoscrizione.

Urgenza di unire tutti i Paolini nello stesso progetto.

Lavoro per sinergie: con Paolini, laici e altri editori. Un redattore sa come avere rapporti con gli altri. Obiettivo: pensare alla globalità e non solo al piccolo gruppo.

Sapere trasmettere la nostra missione ai laici.

Essere un editore di servizi, ascoltando innanzitutto i destinatari.

GRUPPO 5

Darle fuerza al marketing y formar mejor a los promotores y libreros.

Menos gastos en estructuras y más fuerza a la promoción de los agentes intermedios.

Acoger de las demás editoriales aquello que nos sirve y adecuarlo a nuestras realidades.

Buscar estrategias para comunicar el Evangelio a través de los nuevos lenguajes de la comunicación.

Es necesario rescatar el sentido de unidad para poder trabajar proyectos.

Valorizar más aquello que hacemos.

Editar lo que la gente está necesitando, para ello se necesita más cuidado en el momento de escoger los proyectos a realizar.

Elaborar un "plan de negocios" efectivo.

Reeditar los proyectos que se han difundido bien, dándoles un nuevo diseño.

GRUPPO 6

Bayard ha creato 5 canali YouTube senza alcun costo. Possiamo fare lo stesso.

L'idea dei booktuber è stata interessante.

I podcast sono popolari tra i giovani. In Corea questo mezzo è molto efficace.

Utilizzo di video brevi (booktrailers) per la commercializzazione dei nostri prodotti attraverso i social media (Facebook).

Reinventare la potenza della radio come mezzo efficace di apostolato.

Alcune idee tipo "i 10 comandamenti per la gestione della crisi", come descritti da Miguel Garcia, sono strumenti utili.

GRUPPO 7

L'esperienza di Bayard è stata illuminante su diversi aspetti, ma qualche passo l'abbiamo fatto anche noi. Quello di cui forse abbiamo più bisogno è il coinvolgimento reale dei nostri collaboratori e la capacità di trasformare la nostra realtà editoriale in un laboratorio culturale operante e vivo nel territorio.

Abbiamo a volte l'ossessione di editare volumi, ma questo deve essere secondario rispetto al consolidamento della piattaforma che permette di raggiungere i nostri destinatari.

La nostra relazione con i destinatari è prioritaria in vista dell'elaborazione dei contenuti.

Non siamo chiamati a impegnarci nei prodotti, ma ad entrare in una logica di servizio attraverso una piattaforma adeguata. La nostra presenza nella Chiesa è un servizio: il libro ne è un'espressione ma dobbiamo rimanere aperti a tutti quei servizi a cui la realtà ci stimola.

La capacità di dialogare e di innovare è alla base di tutto, anche se forse è difficile a volte innovare le nostre strutture.

Abbiamo delle forme di coordinamento internazionale ma occorre arrivare anche a delle decisioni e non limitarsi a parlare.

Bayard ha delle linee editoriali molto precise (i dieci punti)… Anche noi abbiamo dei principi ispiratori ("fare a tutti la carità della verità"; "parlare di tutto cristianamente") ma forse andrebbero meglio declinati.

2. **Il modo in cui siamo editori è ancora significativo ed efficace? Cosa dobbiamo eventualmente cambiare? Perché?**

GRUPPO 1

Senza dubbio si fa molto, ma senza buttare quello che si fa, occorre aprirsi a quanto elencato al n. 1: bisogna ritornare alla radice (carisma fondazionale), ma aprendosi ai bisogni attuali, con linguaggi e strategie adeguati ai nuovi tempi, sempre disponibili alla conversione.

GRUPPO 2

Il ritardo che stiamo accumulando rischia di rendere meno significativo e meno efficace il nostro ruolo editoriale.

GRUPPO 3

Si vive ancora molto sull'eredità del passato e sulla significatività del proprio marchio, ma occorre rinnovarsi e aggiungere valore. Crescere in una visione più globale dell'apostolato e imparare a lavorare in équipe. Condividere progetti con altre realtà ecclesiali e di Famiglia Paolina. Evitare gli "arroccamenti"…

GRUPPO 4

Sentiamo che abbiamo contribuito all'evangelizzazione dei nostri popoli, ma ancora manca molto per essere efficaci e raggiungere più persone. Ci manca l'organizzazione, ascoltare i nostri destinatari e il coraggio di collaborare con grandi progetti editoriali.

D'altra parte, non abbiamo raggiunto il nostro obiettivo di essere leader di opinione, perché non abbiamo progetti significativi, questo richiede di cambiare i processi e lasciarsi interrogare da questo Seminario e da altre voci che ci indicano di esplorare altri modi. È importante, a livello di ogni Circoscrizione, rivedere e avere il coraggio di cambiare ciò che non funziona.

A livello latino-americano possiamo vedere l'efficacia delle organizzazioni internazionali.

A livello di Governo generale, accompagnare in modo deciso nei diversi processi, per essere più significativi ed efficaci, adattando i documenti della Congregazione alle situazioni di ciascuna Circoscrizione.

GRUPPO 5

Somos editores significativos pero cada vez menos eficaces, pues en muchas provincias se cuentan con depósitos llenos de libros.

La editorial tiene el riesgo de convertirse en imprenta.

Propuestas:

Escoger mejor los proyectos a publicar.

Hacer ediciones con menos tiraje.

Invertir más en creatividad.

"Desaprender" de los antepasados.

Recuperar la espiritualidad del editor.

No quedarnos tanto en lo devocional.

Entrar a las grandes superficies.

Pensar colecciones bíblicas interconfesionales.

Dar participación a los profesionales con el objetivo de realizar proyectos creativos, nuevos y sostenibles.

GRUPPO 6

Sì, in una certa misura. È significativo ed efficace in quanto ci colleghiamo con i nostri lettori/pubblico. L'edizione tradizionale e i new media (media digitali) possono coesistere.

Che cosa dovrebbe cambiare in noi? Dobbiamo essere un "editore multimediale", utilizzando sia la tecnologia tradizionale che quella moderna. Questo è importante perché le esigenze delle persone stanno cambiando. Dobbiamo pensare in termini di esigenze del nostro pubblico. La dimensione multimediale richiede interazione e dialogo con il pubblico. Dobbiamo essere preparati a questo.

GRUPPO 7

La realtà ci dice che alcune cose devono cambiare: la tiratura dei libri, valorizzare meglio gli autori facendone soggetti di comunicazione, di seminari, di blog, ripensare le nostre librerie anche in prospettiva culturale, unire valori ai contenuti…

Nella fase della progettazione di un prodotto, dovremmo lavorare integrando i diversi aspetti (editoriale, commerciale e marketing, centro di studio) in modo che alla pubblicazione possa seguire la commercializzazione mirata e la diffusione.

Il marchio *Paulus* è un marchio affidabile, capace di dare garanzia di contenuti solidi.

I contenuti e gli autori sono solidi. Si potrebbe fare di più nel trasformare le nostre realtà editoriali in luogo di confronto culturale e di relazione. Questo si fa a livello digitale, meno a livello fisico.

3. **Quali progetti innovativi e sostenibili (Priorità 1.1 del X Capitolo generale) possono essere elaborati in vista di un rinnovamento creativo della nostra missione?**

GRUPPO 1

Elaborare un progetto formativo specifico per i Paolini e i laici che lavorano al nostro fianco.

Elaborare un progetto apostolico di Congregazione a lungo temine con delle tappe di verifica e riorientamento, contemplando soprattutto la conversione dall'unimediale al crossmediale.

Coinvolgere il CTIA come osservatorio per l'applicazione del digitale nel nostro apostolato, individuando quelle startup capaci di innovarlo, grazie anche al contributo delle forze più giovani della Congregazione.

GRUPPO 2

Un progetto digitale/portale San Paolo con elementi di contenuto gratuiti ed elementi a pagamento, con contenuti distintivi (strategia e investimento unico, contenuto distintivo).

GRUPPO 3

Prima di pensare ai progetti, occorre pensare al futuro con un investimento in ricerca e sviluppo. Superare al più presto la fase emergenziale dei tagli per pensare al futuro…

Progettare a partire dai diversi tipi di destinatari e dalle loro necessità…

Pensare a nuovi prodotti editoriali non solo di stampo religioso…

Pensare a prodotti/iniziative adattabili a realtà più internazionali.

GRUPPO 4

Rilanciare il funzionamento delle organizzazioni internazionali (CIDEP) che hanno perso la strada e riteniamo necessarie per lo sviluppo dell'apostolato in America Latina. Si tratta di una specie di Agenzia Letteraria che acquista e vende opere significative, promuove iniziative che aiutino ciascuna delle nazioni. Può essere un centro di innovazione per il nostro apostolato.

GRUPPO 5

Seguir apostándole a los proyectos bíblicos y de formación.

Conocer los proyectos e iniciativas que se hacen en otras provincias, para implementarlas en la propia circunscripción.

En la era de la globalización se deben realizar proyectos en conjunto.

Conformar un equipo que se dedique a pensar un plan de negocios y elaborar proyectos (de nivel mundial) que puedan lograr cambios.

Transformar nuestras librerías en centros culturales.

GRUPPO 6

Avviare nuove fondazioni in Africa (Ghana, Camerun) e Asia (Indonesia, Timor Est, Cambogia, Sri Lanka).

GRUPPO 7

Intensificare gli eventi e le strategie che aiutino la lettura o suscitino nuovi lettori.

Pensare a qualcosa legato alla Bibbia (una Bibbia aumentata?).

(Forse è il caso di chiederci se sia ancora valida la suddivisione della nostra realtà apostolica in: editoriale, produzione e diffusione).

LAVORI DI GRUPPO/5

Giovedì 19 ottobre 2017

1. **Quali caratteristiche circa il contenuto, la pratica pastorale e lo stile comunicativo di San Paolo consideri fondamentali per il modus agendi dell'Editore paolino? Ritieni che il modello dell'Apostolo Paolo, che unisce senza fratture la dimensione spirituale con quella apostolica, sia un dato acquisito per i Paolini?**

GRUPPO 1

In San Paolo c'è essenzialità del messaggio evangelico, pratica pastorale attenta a tutte le persone, stile efficace con predicazione orale (retorica) e scritta. Rete di collaboratori. Dimensione universalistica.

Siamo coscienti che San Paolo vive unitariamente dimensione spirituale e azione apostolica. E ogni Paolino la vive, sia pure con sfumature e gradazioni diverse.

GRUPPO 2

I Paolini sono sufficientemente consapevoli che San Paolo è il loro modello comunicativo; la difficoltà permane nel realizzare, rendere operativo questo modello e coniugarlo con lo scenario di oggi.

Caratteristiche: missionarietà, parresia, coraggio nell'annuncio, contenuto, impegno personale, "guadagnarsi il pane", universalità.

GRUPPO 3

Diversificazione del messaggio in base ai destinatari (come San Paolo ha saputo uscire dai confini dell'ebraismo, travasare il messaggio, usare linguaggio appropriato, ecc…). Capacità di ascolto nell'attenzione ai segni dei tempi… Passione apostolica… Osare e andare oltre i confini esplorati. Pratica missionaria di slancio, di apertura al nuovo…. Avere grande fiducia nell'opera dello Spirito: la pratica pastorale di San Paolo è kerigmatica, comunionale, valorizza i carismi di tutti, valorizza le diversità. "Sono mandato ad annunciare il vangelo, non a battezzare". Lo stile inclusivo…

GRUPPO 4

Enriquecerse aún más del modelo del apóstol Pablo para dar con más audacia el Evangelio, de tal forma que nuestra misión sea la de "generar en cada persona a Cristo". Un trabajo que, según el modo de actuar de Pablo, se debe hacer con la ayuda de los otros.

Transmitir nuestra espiritualidad a los empleados, para que más que "obedecer" les nazca el deseo de colaborar.

El paulino de hoy experimenta fracturas entre la dimensión espiritual y la dimensión apostólica y esto genera la idea en algunos de que es posible escoger sólo una y seguir siendo apóstoles de la comunicación social. Además se tiende a confundir espiritualidad con simples prácticas de piedad, olvidándose de que es necesario que la espiritualidad esté llena de apostolado y el apostolado lleno de espiritualidad.

GRUPPO 5

Di San Paolo prendiamo: "guai a me se non evangelizzo", rispetto verso i collaboratori e il loro coinvolgimento, comunicare la gratuità della grazia di Dio, apertura a ciò che lo Spirito ha chiesto, adattare il messaggio con cui San Paolo comunicava alle comunità, indirizzandosi a comunità specifiche, visitare le comunità, lo zelo apostolico, la passione per evangelizzare, affrontava i problemi nelle comunità.

Non c'è stata unità tra spiritualità e apostolato. C'è la tendenza alla frattura tra vita spirituale e apostolato. Manchiamo di spiritualità anche nel nostro linguaggio.

GRUPPO 6

L'idea di San Paolo di permettere a Cristo di vivere in noi e di darci la forza, quindi, di dare Cristo al mondo (vivere e dare Cristo al mondo).

La sua predicazione senza paura del Vangelo.

Inclusività nella sua predicazione del Vangelo.

Approccio pastorale per iscritto di San Paolo (scrisse come pastore, affrontando le esigenze del suo pubblico, non usando la scrittura per la scrittura).

San Paolo aveva sempre una squadra intorno a lui; fondò una famiglia per aiutarlo nel suo lavoro.

GRUPPO 7

Per noi è importante recuperare il metodo di San Paolo che valorizza al massimo i collaboratori.

Paolo parla sempre dell'esperienza di Cristo.

Recuperare l'umanità di San Paolo e la sua capacità di intercettare le questioni concrete delle comunità e il suo sforzo di adattare il linguaggio ai destinatari. Un uomo che pensava sempre all'attualità. San Paolo come agente di cambiamento.

San Paolo non pensava per scomparti: la vera spiritualità è apostolica perché testimonia, il vero apostolato per essere tale deve essere spirituale. Il segno distintivo è la passione. È triste vedere un Paolino con lo spirito del funzionario per ragioni di orario o uno che non parla di apostolato nei momenti comunitari. Abbiamo una lacuna di spiritualità apostolica.

2. **Esiste secondo te oggi una dualità tra "autore-scrittore" ed "editore" nell'identità del Paolino? Oppure la dualità si pone tra "editore" e "stampatore-diffusore"? In prospettiva, tenendo in conto l'era digitale, verso quale dimensione dobbiamo maggiormente orientarci?**

GRUPPO 1

Se la priorità è sui contenuti, non ha importanza chi scrive, ma la strategia editoriale per promuovere contenuti aderenti al Vangelo e la loro diffusione. Mentre nel tempo si è rivelata poco importante la parte tipografica. Il digitale ci sta costringendo a rivedere le nostre strategie editoriali e diffusionali per adeguarle.

GRUPPO 2

C'è un'evoluzione nella concezione di scrittore. Nell'era digitale si può essere comunicatori, editori, creatori di contenuti. Non c'è duali-

smo, occorre una preparazione adeguata per il complesso panorama culturale e mediale.

GRUPPO 3

Nessuna risposta.

GRUPPO 4

El paulino debe permitirse entrar en la era digital, pues realmente hoy todos estamos "onlife". Sin embargo, tener presente que el escritor, debe comprometerse en la difusión de sus contenidos, bien sea que hayan sido publicados en libros impresos o en medios digitales.

El editor debe manejarse con las reglas del mercado, para ello debe estar en continua comunicación con los responsables de la difusión.

Adoptar el modelo de editor como lo enseñaba don Alberione, es decir, "como aquel que da al mundo a Cristo".

Tener presente la siguiente reflexión: "A los libreros hay que escucharlos, pero no hacerles caso" y considerar que la editorial no es nuestra, sino de la gente.

GRUPPO 5

È molto più marcata la dualità tra la diffusione e la parte redazionale perché non c'è un lavoro d´insieme.

E c'è ancora la dicotomia tra il sacerdote e il discepolo che diffonde.

Che non vi sia dualità ma armonia e coordinamento tra questi due momenti dell'apostolato attraverso un lavoro di squadra con incontri periodici superando l'organizzazione piramidale. Nessuna parte deve stare in una posizione di superiorità.

GRUPPO 6

C'è una dualità tra autore-scrittore ed editore. *St Pauls* è percepito più come un editore che come creatore di contenuti.

Nell'epoca digitale: dovremmo principalmente essere creatori di

contenuti. Nell'era digitale l'attività di creazione di contenuti e quella editoriale quasi si fondono in un'unica attività.

GRUPPO 7

Sembra che oggi il dualismo sia tra l'editore e lo stampatore/diffusore.

Nell'era digitale non c'è divisione: lo stesso individuo è autore, editore e diffusore. L'importante è che, in un mondo tanto frammentato, favoriamo la cultura dell'incontro, delle relazioni. Puntare sulla comunione di tutte queste funzioni apostoliche e superare i dualismi.

LAVORI DI GRUPPO/6

Venerdì 20 ottobre 2017

1. **Alla luce dei risultati dei Gruppi dei giorni scorsi, come pensare il profilo di Editore paolino che si muove tra la responsabilità di annunciare il Vangelo di Gesù Cristo e il mandato universale di arrivare a tutti, come ha fatto San Paolo, con temi e argomenti che a volte vanno in direzione contraria a quelli più "vendibili"?**

GRUPPO 1

Come San Paolo, l'Editore paolino è l'apostolo, testimone e annunciatore di un messaggio trascendente, il Vangelo di Gesù Cristo (*Verbum Dei non est alligatum*), che cura la sua vita interiore, è professionista, ascolta i bisogni dei destinatari e dà risposte adeguate usando i mezzi e i canali più adatti al tempo.

GRUPPO 2

L'Editore paolino è un apostolo-comunicatore, inserito come evangelizzatore nel contesto socio-culturale attuale e nella tensione creativa di stabilire relazioni con i destinatari.

GRUPPO 3

Cercare l'equilibrio tra ciò che è vendibile e ciò che non lo è. Pensare prodotti che non siano legati al religioso: giardinaggio, cucina, per esempio, con l'aggiunta di contenuti che facciano anche riflettere. Il devozionismo, sì o no? Sì, e non solo perché vende. Sì al devozionismo per raggiungere anche le persone più semplici che cercano solo quello, o capiscono solo quello, ma non con l'idea di abbandonarli lì, aggiungendo contenuti che aiutino a crescere nella fede e nella conoscenza della fede. Ma parlare di temi "vendibili" e "non vendibili" è anche un alibi per nascondere le nostre mancanze. In fondo, quali temi non vendibili pubblicano gli altri, che noi non possiamo trattare? Le copertine di tutti ormai sono tutte uguali, gli argomenti sono quasi tutti uguali. Il tema vero, allora, quello che ci differenzia dagli altri è la capacità di penetrazione nel mercato, è la struttura, è la forza della promozione. Un tema diffuso da noi, crea lo stesso impatto che troverebbe se diffuso dagli altri? E i nostri temi non sono affatto marginali: la Parola di Dio e il magistero, che ci guidano, contengono il codice della vita, risposte ai temi della gioia, vita, morte, speranza, amore, malattia, discernimento. Vendibile, non vendibile, rischia di essere un alibi, quando tra i settimanali storici *Famiglia Cristiana* vende ancora più dei concorrenti storici, dimostrando una credibilità che vende.

GRUPPO 4

Persona de fe y apasionada por el Evangelio, que esté abierta a las necesidades de los hombres y sea capaz de crear relaciones humanas para ofrecer contenidos universales que tengan como centro el anuncio de la Buena Nueva.

GRUPPO 5

Essere una persona di relazioni e aperta per ascoltare e interpretare ciò che i destinatari richiedono. Con una capacità di lavoro di squadra.

Avere una cultura che gli permetta di essere addestrato e informato della realtà che vive.

Sempre attento ai segni dei tempi.

GRUPPO 6

Deve comprendere le esigenze delle persone a cui desidera rivolgersi.

Deve essere un apostolo in cui vive Cristo.

Un apostolo merita il suo salario. Gli stipendi verranno se abbiamo fiducia in Dio e se presentiamo la Buona Novella in un modo attraente e gradevole.

GRUPPO 7

O nosso grupo assume o Perfil de Editores Paulinos explicitado no Documento Final do Encontro de Editores do CIDEP em 2012, em Argentina:

1. O Editor paulino é um continuador da missão de Jesus, um anunciador do Evangelho na cultura da comunicação.

2. A nossa identidade na Igreja é a de ser Paulo vivo hoje; por isso, a nossa atitude na evangelização será determinada pela centralidade de Cristo, o amor e o serviço aos destinatários; se distinguirá, ainda, pela liberdade e valentia profética, a capacidade de adaptação aos lugares e às linguagens de hoje.

3. Vivemos na comunicação digital e na multimedialidade com o coração de Paulo e do Beato Alberione, confiados na Providência de Deus e dispostos a levar Jesus Cristo e o seu Evangelho para além de qualquer fronteira.

2. **Quali devono essere le responsabilità principali dell'Editore paolino? Quali valori e attitudini devono caratterizzarlo? Cosa, in definitiva, lo distingue da ogni altro editore?**

GRUPPO 1

Evangelizzare, fare attenzione ai bisogni dei destinatari, fare attenzione ai segni dei tempi, applicare l'etica della comunicazione.

Entusiasmo, creatività, professionalità, empatia e dedizione alle aspettative dei destinatari, correttezza e trasparenza.

Il suo essere comunicatore orientato all'evangelizzazione ("Tutto faccio per il Vangelo").

GRUPPO 2

L'Editore paolino ha la grande responsabilità di annunciare il Cristo con ogni mezzo ed in ogni circostanza e fare questo da "professionista" nel suo ruolo di comunicatore.

GRUPPO 3

Il rispetto per le persone di cui parliamo nei nostri media, rispetto che nasce dal messaggio evangelico, deve essere una caratteristica e lo è. Un rapporto equilibrato con la pubblicità. Cosa ci distingue dagli altri? Dagli altri editori cattolici, la professionalità e la volontà di dare risposte all'uomo. "Verso dove corre questa umanità", è la domanda della vita dei Paolini. Gli altri pubblicano libri genericamente cattolici. Dagli editori laici ci differenzia il fatto che fondamentalmente essi siano stampatori, che possono pubblicare il Papa e accanto un libro sulla magia, senza che nessuno si lamenti. Noi no. Non è un limite, è un'identità, è il segno di un'anima. A questa domanda potrebbero rispondere agevolmente i nostri lettori, con foga e passione.

GRUPPO 4

Responsabilidades:

Hacer dialogar al hombre con el Evangelio, es decir, debe poner todos los sentido en Dios y todos los sentidos en las necesidades de los hombres. Escrutar el mundo y ser capaces de leer los signos de los tiempos.

Valores y actitudes:

Una persona con la capacidad de crear buenas relaciones dentro de su equipo de trabajo editorial, como fuera, es decir, con las demás personas de la sociedad. Capacidad de reconocer los errores.

Qué nos distingue:

Nos distingue el hecho de ser apóstoles (de la comunicación) para una misión específica.

GRUPPO 5

Responsabilità

Responsabilità per i contenuti con la scelta dei supporti. Prendersi cura della linea editoriale di San Paolo, che ci rende significativi nella Chiesa e nel mondo. La coerenza dei contenuti del catalogo che possono arricchire i vari argomenti necessari alla società.

Valori

Il servizio; congruenza; credibilità; professionalità; la pluralità.

Cosa distingue da ogni altro editore

La missione specifica di comunicare nella cultura della comunicazione. La proposta cristiana.

GRUPPO 6

Principali responsabilità di un Editore paolino: dare priorità alla promozione della Parola di Dio. Le nostre pubblicazioni dovrebbero essere in linea con gli insegnamenti di Cristo e della Chiesa. Dare priorità alle pubblicazioni che rispondono alle esigenze delle masse e dei poveri.

Sue caratteristiche: aderenza alla verità e un cuore rivolto ai poveri.

Carattere specifico: per un Paolino l'apostolato è sia una chiamata carismatica che una missione.

GRUPPO 7

Os conteúdos e a forma em coerência com o carisma paulino.

Escuta, flexibilidade, sentido crítico, contemporaneidade, multimedialidade, relação, criatividade, profundidade.

O conteúdo (Cristo) e a forma (todos os meios). O destinatário está no centro. Sermos "Casa de iniciativas" (não nos conformarmos ou acomodarmo-nos).

3. **Elenca cinque caratteristiche essenziali dell'Editore paolino.**

GRUPPO 1

Fedeltà alla missione, capacità di innovazione, professionalità, capacità di ascolto, pastoralità, capacità di intessere relazioni interne ed esterne.

GRUPPO 2

Come Paolo, apostolo di Cristo Gesù.

Aperto alla collaborazione.

Instancabile e dinamico.

Preparato, creativo e competente.

Capace di assumere responsabilità.

GRUPPO 3

Creatività, mistica apostolica, capacità di osare e coraggio profetico, discernimento, onestà e trasparenza, capacità di lavorare in équipe.

GRUPPO 4

Hombre de fe.

Capaz de escuchar.

Con buena cultura.

De buena imaginación y creatividad.

Un hombre de relación que va al encuentro de los destinatarios.

GRUPPO 5

a. fede;

b. coscienza della missione;

c. pastoralità;

d. fedeltà al magistero – coscienza ecclesiale;

e. consacrazione.

GRUPPO 6

È un apostolo.

Dovrebbe avere un cuore capace di ascolto, per capire il suo pubblico.

Dovrebbe essere capace di fare il suo mestiere.

Deve essere creativo e immaginativo.

Deve amare quello che sta facendo.

GRUPPO 7

Universalidade, pastoralidade, criatividade, trabalho em equipa, homem de mística paulina.

LAVORI DI GRUPPO/7

Venerdì 20 ottobre 2017

1. **Quali dovrebbero essere i temi/argomenti prioritari dell'editoria paolina? Quali devono essere le nostre linee editoriali prioritarie nei prossimi anni? Puoi motivare le tue scelte?**

GRUPPO 1

Temi: Bibbia e spiritualità, universo famiglia, ragazzi, comunicazione (con attenzione al digitale), ecologia e problemi sociali (nuova grammatica dell'umano). Questi temi riassumono e lasciano spazio alle loro multiformi declinazioni.

Linee: mettere al centro i destinatari facendoci editore in uscita; progettare dal basso, creando una rete di relazioni; con metodi innovativi: crossmedialità e digitale.

GRUPPO 2

Pastorale biblica. È la necessità e la ricerca della gente. Un apostolo non può prescindere da questa priorità.

Educazione cristiana. È la coniugazione del kerigma cristiano per le esigenze della vita di ciascuno

Famiglia. È lo snodo del futuro della società.

GRUPPO 3

Quali temi prioritari: tematica biblica, catechetica, liturgica, pastorale. Ma anche i temi dell'attualità, i temi sociali, il dialogo ecumenico, l'attenzione all'ambiente. Linee editoriali: aiutare le persone a farsi un'idea, a leggere la realtà, guidare le famiglie ad affrontare le sfide della realtà odierna.

GRUPPO 4

El tema principal de la Editorial es sin duda la Biblia.

El diálogo con los no creyentes, siempre y cuando estemos dispuestos a escucharlos y no sólo a hablarles.

La ecología, la ética y la moral.

No podemos olvidarnos de la catequesis, la liturgia, la educación, pero buscando la forma de dar los contenidos también a través de los nuevos medios de comunicación.

Escuchar a los destinatarios y buscar las propuestas editoriales para ir a su encuentro.

GRUPPO 5

Temi prioritari: Bibbia, famiglia (attenzione particolare ai giovani, ideologia di genere), comunicazione (formazione sui mezzi). Altri temi possono essere: la pace, ecologia, periferie (migrazione, violenza, tossicodipendenza, prigioni, alcolismo).

Linee editoriali: suggeriamo che il Superiore generale proponga un tema internazionale perché ogni editore vi lavori (per esempio: il Papa convocherà un sinodo sull'Amazzonia; il Superiore generale allora può convocare tutte le case editrici del mondo per svolgere attività su questo argomento). Altri temi possono essere: la pace, l'ecologia, la pastorale di salute, ecc. Anche analizzando le grandi minacce

contro l'essere umano. Ci sarà un Sinodo sui giovani. Dare priorità nei nostri editoriali a questo argomento: come affrontare o raggiungere i giovani con la nostra proposta? E trovarci insieme, a livello generale, su questo argomento. Dai centri biblici promuovere lo studio della Bibbia e la sua diffusione.

GRUPPO 6

Soggetti dell'Editoria paolina: Bibbia, famiglia, bambini e ragazzi, auto-aiuto e sviluppo umano.

Questi temi erano molto vicini alla sensibilità del nostro Fondatore e sono queste le esigenze di oggi.

GRUPPO 7

Bibbia e libri per aiutarne la comprensione, letteratura infantile, narrativa per ragazzi, testi di psicologia pratica, sulle relazioni, sull'educazione delle emozioni, testi legati alla comunicazione non necessariamente accademici, all'ecologia integrale (naturale, sociale, umana).

Linee editoriali: essere agenti profetici di comunicazione con: a) l'animazione biblica nella pastorale; b) l'incontro dell'uomo e delle sue domande; c) la ricerca di nuovi lettori; c) l'educazione a una comunicazione etica aperta alla trascendenza con sensibilità sociale.

2. **Quale ordine di priorità dovrebbero avere in futuro tali piattaforme, mezzi e attività per realizzare un apostolato di vero colore paolino nel mondo attuale? In quali campi è più urgente inoltrarsi? Perché?**

GRUPPO 1

Convergere sulla crossmedialità digitale all'interno della quale rilanciare e valorizzare tutti i media già usati.

GRUPPO 2

Integrazione e distribuzione dei contenuti. La vera sfida è integrare le piattaforme, con la coscienza che tutti i passi devono essere valutati nella loro sostenibilità.

GRUPPO 3

In quali priorità? Non ce n'è una superiore, ci vuole una strategia crossmediale per diffondere il messaggio su diversi canali. In quali campi inoltrarsi? Certamente i social, perché è il luogo dove si trovano le persone.

GRUPPO 4

Por algunos años más se debe seguir apostando por el medio impreso, con la posibilidad de que algunos temas específicos, como los textos escolares, tengan un soporte digital.

Conscientes de que ya se conoce bien la transmisión del evangelio a través de los medios impresos, entonces lo más urgente para el editor paulino es conocer los nuevos medios.

GRUPPO 5

Attività

- Privilegiare l'editoriale più che l'amministrazione.
- Ascoltare con diversi tipi di risorse tecnologiche.
- Avere un Amazon religioso per creare un best seller internazionale, presentare degli autori, ecc.

Mezzi

- Attenzione agli audiolibri
- Camminare nei libri ibridi.

Piattaforme

- Costruire piattaforme crossmediali per creare comunità e poter ascoltare le persone.

• Costruire una programmazione interna (parte sarebbe la big data) per identificare il pubblico e ascoltare i propri gusti, le necessità. Costruire ecosistemi informativi.

GRUPPO 6

Pubblicazioni multimediali (libri, e-books, apps e social media). Media education. Reinventare le nostre librerie come centri culturali e di comunicazione. Vendita di Bibbie e formazione. Raggiungere persone di altre fedi e non credenti.

I campi più urgenti sono: pubblicazioni multimediali e reinventare le nostre librerie come centri culturali e di comunicazione. Tutto questo nell'ambito della situazione attuale di ciascuna Circoscrizione.

GRUPPO 7

Integrare il digitale nelle attività attuali per assumere i nuovi linguaggi per parlare all'uomo di oggi. Investire sui nostri centri formativi e culturali, in modo da essere editori in relazione, capaci di ampliare l'ambito del nostro apostolato.

3. **Dopo avere sentito tutti i relatori e riflettuto sui diversi temi collegati al mondo editoriale generale e paolino, se tu dovessi prendere cinque impegni concreti quali sarebbero in ordine di importanza?**

GRUPPO 1

Formare il personale paolino e laico e avviare delle specializzazioni.

Innovare le strutture esistenti e applicare con dei professionisti le linee editoriali e le strategie apostoliche.

Fare squadra.

Creare delle piattaforme internazionali sui social.

Puntare al marketing esperienziale.

GRUPPO 2

Percorso verso una più stretta collaborazione con le Paoline.

Organizzazione, coordinazione e ottimizzazione delle strutture apostoliche a livello internazionale.

Formarsi e sviluppare il lavoro in équipe. Impegnare nell'apostolato tutti i Paolini che sono nelle condizioni di operare.

Progetti digitali (piattaforme) a livello internazionale.

Sviluppare il marketing.

GRUPPO 3

Gli impegni: rilanciare e promuovere il rapporto con i collaboratori laici, formare alla capacità di lavorare in équipe, aprirsi al mondo, valorizzare la relazione con i lettori e in generale il pubblico, lavorare con progetti strategici, collaborare come Famiglia Paolina.

Siamo grati per l'opportunità straordinaria di fare parte di questa comunità, di ascoltare, di pregare insieme e per la possibilità che ci avete offerto di contribuire al sogno concreto di rinnovare creativamente lo slancio apostolico, senza aver paura.

GRUPPO 4

Volver a comprender espiritualmente (no comercialmente) nuestro carisma (Mons. Dario Edoardo Viganò).

Estar abiertos a las exigencias de las nuevas tecnologías.

Profesionalizar a las personas (paulinos y laicos) para los nuevos desafíos y las nuevas tecnologías.

Reorganizar los grupos de las áreas geográficas, CIDEP, GEC y CAP-ESW, para pensar y gestionar proyectos en equipo.

Trabajar en equipo con la Familia Paulina (especialmente con la Hijas de San Pablo) y con la iglesia local.

GRUPPO 5

a. Un laboratorio di innovazione che produca informazioni per i lavori editoriali.

b. Una ricostruzione della nostra proposta nel mondo digitale.

c. La necessaria ed urgente formazione dei Paolini con una chiara identità del carisma e dei laici.

d. Cercare i mezzi per ascoltare le esigenze delle persone.

e. Esaminare le organizzazioni internazionali (cfr. CIDEP) e incoraggiarle o rinnovarle, ad esempio, per formare un team internazionale di redattori che approfittino della facilità di comunicazione.

f. Revisione della rete mondiale delle librerie per valutare il servizio, l´ascolto, la risposta alle esigenze delle persone e fare il passaggio a centri culturali.

GRUPPO 6

Ogni Circoscrizione è diversa in termini di ciò che può realisticamente raggiungere, considerando le risorse esistenti. Tuttavia, in generale, questi sono i nostri cinque impegni concreti:

E-books.

Maggiore impegno nelle piattaforme multimediali e social (tramite streaming live, video, YouTube Video, ecc.).

Trasformare le librerie in centri culturali e di comunicazione.

Coinvolgimento dei collaboratori laici nel nostro apostolato.

Media Education.

GRUPPO 7

Coinvolgere i giovani paolini e i laici per inoltrarci nel mondo digitale. Investire sulla loro formazione.

Favorire una maggiore partecipazione e coinvolgimento dei nostri collaboratori, rimotivandoci vicendevolmente.

Fare in modo che tutti i Paolini siano coinvolti nell'apostolato.

Prepararci per essere editori nel mondo digitale, valorizzando i nostri centri di studio.

Il CTIA inauguri e faccia proprio un dipartimento dedicato all'innovazione a servizio di tutta la Congregazione.

ATTACHMENTS

INVITATION TO THE 2ND INTERNATIONAL SEMINAR OF PAULINE PUBLISHERS

For the Preparatory Commission

Dear brothers,

The General Objective and the first priority of the apostolic area in the Final Document of the X General Chapter speak of «creatively renewing our missionary impetus». And more specifically, the operational line 1.1.2 asks the General Government, through the International Technical Committee for the Apostolate (CTIA), to develop the document Editorial guidelines, contents, recipients of the Pauline Apostolate of 2005. In this process of renewal, it is indispensable to understand where the publishing world, especially the religious one, is going today, considering the onset of digital technologies. There is, therefore, this urgency of situating our apostolate in this context of transformation, in the light of the theological-apostolic significance given by our Founder, and to dwell on an important aspect of the Pauline mission, which delineates our identity as "Single Multimedia Publisher".

In view of the above, the Superior General decided, after reflecting within the General Council, to carry out in October 2017 the 2nd

International Seminar of Pauline Publishers (2nd ISPP), an updated version of the one celebrated in 1988 (Ariccia-Milan, 17 September – 2 October). The Seminar will enable us to know and address the new challenges to our mission in a changing world and, above all, to provide the necessary elements so that the General Government, assisted by the CTIA, can update the document Editorial guidelines, contents, recipients of the Pauline Apostolate. It will, therefore, be fundamental to rediscover both our "identity" of being publishers and as "how" we should think of implementing our being Pauline Publishers in a hyper-mediated and ever-changing world.

By this letter, and in continuity with the letter of the official convocation of the Superior General of 8 May this year, the Preparatory Commission intends now to give some practical guidance regarding the 2nd ISPP to which you are, as indicated in the attached list, invited. In the annexes to this letter, you will be able to view the list of participants and the seminar Program, which is made of five thematic blocks: current society, pastorality and ecclesiality, editorial world, biblical and charismatic foundation, the Pauline Publisher. The methodology consists of formation activities – organized in conferences, roundtables and discussions – and subsequent practical renditions in group works. The groups will be organized according to languages and oriented to respond to the above-cited objectives.

Needless to say, it is of paramount importance that each participant make a significant effort to have an earlier preparation by reading some of the documents and articles attached here, watching the suggested videos, conducting dialogues with his own collaborators and within the various Councils to collect suggestions and ideas, looking for data and statistics from the editorial world of your nation, etc. As elicited by the Superior General, «with a solid good preparation, this event will certainly have more consistency and will lead to very significant and profound results, helping us to redefine both the profile of the Pauline Publishers, as identity and responsibility, and the content and the privileged forms of our apostolate for both the present and the future».

The Seminar will take place in Ariccia from 16 to 21 October 2017. To program and organize better the event, we ask each of you to send to Fr. Domenico Soliman by 15 September 2017, a copy of your

plane tickets and any other information regarding your arrival and departure. You can also refer to him for any requirement or question regarding your stay. We remind you that the participants should reach Ariccia on Sunday, 15 October. The departure is scheduled for Saturday, 21 October after lunch.

Wishing everyone a good preparation to the 2nd ISPP, we greet you fraternally, invoking the help of the Apostle Paul and the blessing of Jesus Master, Way, Truth and Life.

CONVOCATION OF THE 2ND INTERNATIONAL SEMINAR OF PAULINE PUBLISHERS

Father Valdir José De Castro

Dear Brothers,

The General Objective and the 1st Priority in the area of the Apostolate in the Final Document of the X General Chapter invite us to creatively renew our apostolic action and missionary impetus. Specifically, the operative guideline 1.1.2 asks the General Government, through the International Technical Committee for the Apostolate (CTIA), to develop the document *Editorial guidelines, contents, recipients of the Pauline Apostolate*.

In the current process of renewal, it is essential to understand where the publishing world is going today, especially the religious one, considering the presence of digital technologies. Here is, therefore, the urgency of placing our apostolate in today's society in the light of the theological-apostolic significance attributed to our Founder, and to dwell on an important aspect of our mission as Single Editor.

Considering this task, we have decided, after reflecting in the General Council, to realize next October the *2nd International Seminar*

of Pauline Publishers, an updated version of the one celebrated in 1988. This seminar will permit to know and address the new challenges that present themselves to our mission in rapidly evolving communication contexts and, above all, to provide the necessary elements for the General Government, assisted by the CTIA, to update the document *Editorial guidelines, contents, recipients of the Pauline Apostolate* published in 2005. It will be fundamental, therefore, to rediscover both our *identity* as Pauline Publishers and *how* we think of implementing the mission that results from a hyper mediated world.

With this, therefore, I officially convene the *2nd International Seminar of Pauline Publishers* to be held in Ariccia from 16 to 21 October 2017, to which all the Directors General of the Apostolate and all the Editorial Directors are to participate.

To enrich this moment of reflection and deepening of our identity and mission, we will also invite other Paulines and some members of the Pauline Family involved in the editorial area. In the coming days, the Executive Committee – consisting of Brother Darlei Zanon, Fr. Jose Pottayil, Fr. Celso Godilano, Fr. Stefano Stimamiglio and Fr. Paulo Bazaglia – will send the practical instructions, the list of invited members, the program and some reference texts, heartily inviting you to read them, as a preparation for the Seminar. With a solid good preparation, this event will certainly have more consistency and will lead to very significant and profound results, helping us to redefine both the profile of the Pauline Publishers and the content and the privileged forms of our apostolate for both the present and the future.

Let us entrust then our Seminar to Jesus Master, the Way, the Truth and the Life, so that we can, in the footsteps of the Apostle Paul, move forward with decisive steps in evangelization in the light of our charism.

Wishing all the best to everyone, I greet you fraternally in the peace of the Risen Christ!

THE 1ST INTERNATIONAL SEMINAR OF PAULINE PUBLISHERS: A MEMOIR

Michael Goonan[1]

The International Seminar of Pauline Publishers was held in Italy from 17 September to 2 October 1988[2]. The seminar began in Ariccia on 17 September and continued there until 22 September. On 23 September the participants travelled by bus to Milan, where the meeting resumed from 24 to 26 September. On 27 September the participants returned by bus to Ariccia via Alba to resume the seminar from 28 September to 2 October.

Seventy-four Paulines participated in the seminar (62 from the Society of St Paul and 12 Daughters of St Paul). Every Province and Region of the SSP were represented, and most houses directly dependent on the General House. A notable exception was Poland, where the house of Czestochowa was opened in 1984. Besides the participants some 17 experts came, usually for one session, to give a presentation[3].

[1] Delegate of the Superior General, Director General of the Apostolate and Editorial Director of Australia Region.

[2] We are now calling it the "First' International Seminar because a Second International Seminar is scheduled for 16-21 October 2018 but, at the time it was simply called 'The' International Seminar.

[3] Besides myself, Frs Vincenzo Miotto, Aderico Dolzani and Gilles Collicelli, who are expected to be at Frankfurt this year, participated.

My sources for this talk are firstly my own memories as a participant. So I am writing about 'what I heard, and saw with my own eyes, and touched with my own hands', to borrow from 1 John 1:1. Some 29 years later my memories of this seminar remain quite strong. Also important was the Acts of the International Seminar of Pauline Publishers,the official record of proceedings edited by Fr. Luigi Giovannini, in particular the Introduction to the Seminar given by the Superior General, Fr. Renato Perino, in which he outlined the context of the seminar (historical and present) and its objectives,the Final Documents of the Three Apostolic Sectors, and the Final Document of the Seminar.

As one of the youngest participants, I remember the seminar as being both an exciting and somewhat overwhelming experience. I am not sure how much I gleaned from the many presentations. Almost everything was in the Italian language, and the simultaneous translations were rather poor because of the length of the presentations and their technical character. It was sometimes hard for the translators to understand the concepts in Italian, let alone translate them immediately into English. Simultaneous translations happened only in Ariccia. The presentations in Milan were without translation. But somehow I still picked up a good deal, and the group discussions were usually in language groups which helped. The bus trips to and from Milan were great fun and, as always, there were plenty of good meals, good wine and good company to lighten the proceedings.

I remember that the Seoul Olympics were held at exactly the same time (17 September to 2 October, 1988). In the evenings a number of us would gather to watch the highlights on TV.

Historical Context

In 1988 the European Union (EU) consisted of 12 nations: Germany, France, Italy, the Netherlands, Belgium, Luxembourg, Denmark, Ireland, United Kingdom, Greece, Spain and Portugal. Although customs duties disappeared in 1968, trade was not flowing freely across EU borders. Europe was scheduled to become a free market in 1992. Some urgency was expressed at the seminar that our European-based publishing houses be ready for this event. A single European

currency was still some 14 years away. In 1988 national regulations were still predominant. One of the limitations of the seminar was that the organizational structures being recommended in various reports were in accord with the law in Italy, but not necessarily in other places.

In 1988 Eastern Europe was in ferment and the overthrow of Communist regimes imminent. The following year, 1989, would witness the fall of the Berlin Wall.

The Euopean Union (EU) in 1988.

Germany, France, Italy,

the Netherlands, Belgium,

Luxembourg, Denmark,

Ireland, United Kingdom, Greece,

and Spain and Portugal that had joined in 1986.

In 1988 Ronald Reagan was in the White House and Margaret Thatcher at No 10 Downing Street. Both were nearing the end of their time of leadership. Reaganomics, with its focus on cutting taxes and promoting free trade, was the dominant economic philosophy. Australia was celebrating the bi-centenary of European settlement (at least its non-indigenous populations were celebrating!).

In the Vatican, Pope John Paul II had been in office for nearly 10 years, his pontificate marked by theological conservatism and social activism, playing a major role in the downfall of communism in Eastern Europe. In his opening address to the seminar, the Superior General, Fr. Renato Perino, described the Church in 1988 as being "so polarized, so shot through with strains and tensions". Ecclesiastical structures, from the hierarchy to the grass roots, were characterized by a pluralism that stemmed from the pluralism of opinions, of ideologies, of social and political strata that existed in society. 'How do we see our face in this pluralistic Church?', Fr. Perino asked the seminar participants. Certainly the Church today is no less polarized and the question—what is our face in this Church?—is significant for us also today.

The years following the Second Vatican Council had witnessed an exodus from the priesthood and religious life, and the Society

of St Paul was not exempt from this. It was a time of upheaval and redefinition in religious life, a topic the international seminar would consider as it explored the identity of the Pauline religious as being primarily 'for mission'.

The state of the congregation in 1988

This is a topic that, in 1988, a young priest from Australia was poorly qualified to assess, but there is significant information in the Acts of the Seminar to give some clues.

Despite the considerable numbers who left the congregation in the post-Vatican II years, Fr. Perino described the congregation in 1988 as being numerically stable, with 300 Paulines engaged full-time in the apostolate and 286 part-time. I expect the statistics to be presented at the Second International Seminar next week will show that the number of Paulines engaged in the apostolate is much less now than in 1988.

Fr. Perino described the congregation in 1988 as being in the post-foundational stage (what we could call the Apostolic phase or perhaps the Patristic phase), a stage characterized by great individual activities of certain Paulines, but a general lack of an organizational structure that took the mission beyond the personality and talent of individuals. Editorial policies were often decided upon by the person in the editor's chair. Different houses and circumscriptions pursued their apostolic works in relative independence of one another. In all this, however, the apostolate was quite prolific worldwide and generally making an impact.

The congregation's apostolic focus still centered largely on print, and alarm bells were sounding that other religious institutes and groups within the Church were embracing newer media with grandiose initiatives and we were starting the be left behind.

The congregation as a whole was still in a relatively strong economic position, able to the meet the very high costs associated with a two-week seminar involving 74 participants, 17 expert contributors, and two venues (Ariccia and Milan). It was noted during the seminar that the income from publishing of books and periodicals was sufficient enable investment in the audio-visual media; it was recommended

that the Pauline Fund (FondoPaolino) support new initiatives in the audio-visual media. Ongoing funding for SPICS did not seem to present a difficulty. All of this is a far cry from our present situation where the congregation is under much greater financial strain, as are many religious institutes today.

The Objectives of the Seminar

I feel the seminar had four main objectives:

1. To promote a unified apostolic image, both nationally and internationally;

2. To raise the apostolate to a new level of professionalism, with better management of resources (human, plant, financial), better organization andgreater respect for the secular principles governing a publishing activity;

3. To encourage the internationalism of our mission, with greater apostolic collaboration between circumscriptions and within language groupings;

4. To decisively broaden the range of our apostolate from the press to the audio visual.

I will now say a little about each of these, and offer an evaluation of progress made since the 1988 seminar.

1. To promote a unified apostolic image, both nationally and internationally

Present in 26 countries in 1988[4], the congregation published under various logos and names, which lessened our visibility and identity as an international publishing group. During the seminar Br Angelo Zenzalari presented an historical survey of logos in the congregation – almost a different logo for every house. As a result, while many people were aware of our products – our books, our magazines especially Famiglia Cristiana, our bookstores, our audiovisuals, etc.,

[4] In 1988 the congregation was present in Argentina, Australia, Brazil, Canada, Chile, Colombia, Korea, Ecuador, Philippines, France, Germany, Japan, Great Britain, India, Ireland, Italy, Macau, Mexico, Peru, Poland, Portugal, Spain, United States, Vatican, Venezuela and Zaire.

they did not know the Institute behind these activities – they did not know us. The congregation lacked a clear and precise identity both nationally and internationally.

The seminar was asked to consider whether the time had come for the Society of St Paul to have a single international corporate logo (marchio, trademark). In general the seminar was in favour of this proposal. The task of taking this forward was later entrusted by the General Government to the newly-formed CTIA[5] which commenced the required study and took the steps necessary for the realization of a new logo for the entire congregation. This process culminated in the approval of the new trademark by the VI General Chapter in 1992.

Certainly the decision to have a single international trademark was a most significant step and has had far reaching consequences. At book fairs such as Frankfurt, for instance, Paulines are today very recognizable. When I was in the United States from 2012-16 I saw that many immigrants from Mexico and South America immediately recognized the logo (even if the words underneath were ST PAULS and not SAN PABLO) and felt a connection with us.

But it was not enough to have a single, recognizable trademark. What was also needed was a clarification of editorial policy – there needed to be consistency not only in the logo but also in the editorial content found in our publications. At the time (1988), this was far from the case.

In the seventy-four years up to 1988 the congregation had published works of great diversity in a whole range of areas, with considerable variation in content and quality. In the words of one bishop, our output was widespread but confused – "diffusi e confusi"! Comments made by Fr. Perino about the overall situation certainly applied to editorial direction: "Up to now everything has been left to the competency, initiative, phantasy or improvisation of individual persons but, for the most part, without any kind of link or continuity".

So the seminar was called upon to clarify our editorial policy – to have editorial guidelines for the whole congregation, that would address two key questions: To whom shall we address our message? What will we say to them?

[5] *ComitatoTecnicoInternazionale per l'Apostolato,* about which we will say more later

Such a focusing of editorial policy was not, however, so easy when we consider the range of vision of Alberione with his great dream for the unification of the sciences and all things in Christ. Alberione belonged very much to the mentality of Philippians 4:8-9, to publish whatever is true, good, noble, etc.

In trying to define editorial policy the seminar took note that, at the General Chapter of 1957, Fr. Alberione did establish some priorities in publishing:

a) Catechism and religious instruction in general;

b) Scripture, presented to today's world

c) Whatever prepares, explains, reconciles or strengthens divine truths in the spirit of Philippians 4:8-9.

At the seminar, Fathers Manoel Quinta, Antonio Tarzia, Stefano Andreatta and EligioErmettigave presentations on publishing policies for books, periodicals and audio visuals.

In its final document (1.3.3.), the seminar proposed that in the choice of content, priority be given to Sacred Scripture (the whole for all), catechesis, liturgy, theology and successively with "everything that is true, noble, good and pure, all that we love and honor… let all this attract your attention" (cfr. Paul to Philippians 4:8).

Similar issues arose concerning the recipients: To whom do we address our message?Alberione was inspired by the words of Jesus, "come to me all of you" (Mt 11:28) and saw our apostolate as reaching out to all. The seminar continued on this line affirming that our message is addressed to "all humans", but it did specify that we should address firstly the great mass of people, non-believers, the poor and marginalized (1.3.4.), and that we should prefer language that is simple, clear, and accessible to the majority of persons (1.3.5). So a preference is clearly given to works intended for the masses and the unchurched rather than for the elite, professionals, the converted, etc.

In all of this, pastoral concern and contemporaneousness were emphasized, with a focus on the needs of the local churches, enculturation of the message addressing contemporary concerns of people: seeking to answer the questions people are asking, not the questions they are not asking.

In the years since 1988 there have been significant steps to further clarify editorial content, most especially the document issued by CTIA on 24 September 2008, exactly 20 years after the international seminar, on Editorial Guidelines of Pauline Apostolate, which called for priority to be given to three key areas: Bible, family and communication. That a clear editorial direction remains an issue is underlined in Guideline 1.1.2 of the X General Chapter which calls on CTIA "to develop the document Editorial Guidelines of Pauline Apostolate" and for the circumscription Governments "to render themselves responsible for its application in the proper pastoral context".

In terms of recipients, we can note the strong insistence of the X General Chapter to renew the impetus of our apostolic action … to reach everyone, especially those on the periphery (Priority 1.1.). Reaching non-believers and those on the margins has been a constant message of our Superior General, Fr. Valdir José De Castro, SSP, in his visits to the various circumscriptions. Fr. Valdir has also encouraged the publication of works that are not specifically religious but treat important matters in a Christian way.

Because of Alberione's focus on the "all' and the need to respond to the pastoral realities of every place, it will never be easy for us to have a precise editorial policy for the entire congregation. Personally, I have always been guided by something the Founder once said (I'm not sure where): in evaluating a manuscript, the first question to as is: "Is it for Christ?" (É per Cristo?). Only if we answer 'yes' to that question. can we ask the second question, "Will it sell?" (Venderà?) The danger is always that we focus only on the second question in making editorial choices with insufficient consideration of the first.

2. To raise the apostolate to a new level of professionalism, with better management of resources (human, plant, financial), better organization and respect for the secular principles governing a publishing activity

This was certainly one of the main thrusts of the seminar as highlighted by the statement of Fr. Alberione that was the catch-cry of the seminar: "What counts today, and even more so than in times past is organization, especially at the international level, in every sector, and in a particular way for the apostolate" (UPS, I, p. 382).

The seminar devoted a good deal of time to presenting methodologies for the proper organization of the Pauline apostolate in all its aspects: editorial, management, production, marketing, economic, auxiliary services, collaboration with laity, etc. Many Paulines and lay professionals gave presentations on these topics. While we recognize that our mission has a sacred character, it will continue only of we respect the secular principles governing business and management. This raised a number of important points:

1. The acceptance of organizational processes that will allow the defining of roles (with exact flow charts) and the legitimate working autonomy of Pauline heads of apostolic undertakings (and their councils) (cfr. Final Document 3.1). The apostolate can function effectively only if those in charge of apostolic undertakings have the widest necessary delegation in management. This principle was already enshrined in art. 167 of the Constitutionsbut confusion persisted between the roles of local superiors and those responsible for the apostolate,forcing the seminar to reiterate the authority of apostolic sector heads.

2. To aid professionalism, it was proposed that a kind of "code or statute" be prepared for the operation and organization of the apostolate. This would serve as a guide and reference for the whole congregation. The proposal was that this guide could be drawn up and presented for approval at the Interchapter scheduled for the following year. Here we find the origins of the Handbook of Authority or, as it is called today, Service of Authority in the Society of St Paul: Manual. In fact, it was not until the VI General Chapter (1992) that the General Government was officially tasked to prepare a Handbook of Authority to be completed before the Interchapter of 1995. This was duly done and, with the positive vote of the Interchapter, was approved "ad experimentum" for implementation from 1 May, 1996.

3. The importance of lay collaboration in our apostolate was also highlighted. Statistics presented to the seminar showed that, in 1988, there were 586 Paulines active in the apostolate (300 full time, and 286 part time) and 2245 lay persons (1657 full time and 588 part time). The meeting foresaw that lay collaboration would increase and grow in quality in the coming years.

The meeting noted that the role of these lay people was not simply to make up for missing Paulines. They should not be seen as substitutes but as an organic part of our mission contributing necessary 'secular' skills. It was therefore important to respect the rights, role and professionalism of employed staff, while undertaking a tactful spiritual animation.

In its final document the seminar urged caution in the employment of lay staff, "always respecting civil and trade union laws (2.4)". Some difficulties were arising concerning the employment of lay staff. The collaboration of lay persons (in a voluntary capacity), including the family of Alberione (i.e. members of aggregated institutes, cooperators) was also encouraged.

4. Seeing openness to the laity and the promotion of women as "signs of the times" the Final Document noted that collaboration with the Pauline Family and in particular the Daughters of St Paul was a primary demand of our mission (1.2). The Final Document (3.1) "invited" the General Governments of the Society of St Paul and the Daughters of St Paul to meet together with sector heads to promote effective collaboration "at least on concrete problems and projects".

I suspect that the implementation of the principles of good management and organization has varied greatly from circumscription to circumscription in the 29 years since the international seminar. The principles are more acute today than ever before. Collaboration with the laity (both employees and volunteers) remains an essential and increasingly complex element of our mission. From my own observation and personal experience, I believe that collaboration with the Daughters of St Paul in the apostolate has improved considerably in most circumscriptionssince 1988.

3. To encourage the internationalism of our mission, with greater collaboration in the apostolate between circumscriptions and language groups

The feeling in 1988 was that we needed to "convert ourselves to an authentic, determined publishing renewal … on an international level, developing synergies and long lasting conventions among ourselves so being able to support one another, learn from one another, thus

saving energies and precious resources, indeed enhancing them … Our prophetic mission should have no geographical … boundaries" (Perino).

Proposals advocated included:

• *the exchange of persons:* for a Pauline with particular skills in one circumscription to lend a hand in another circumscription for a short time, until the ship is able to sail under its own power.

• *linguistic area mergers at an international level.* While each circumscription can certainly seek out local authors, in linguistic areas we better our services if we co-publish materials; together we can undertake large common projects that would be too expensive for a single circumscription but possible when costs are shared and more viable with a larger market.

• *creating synergies*, for example sharing costs of translation, adaptation, financing and production. Especially promoting a non-competitive distribution of the Bible.

• *For international cooperation*, there is a need for rapid and punctual exchange of information.

• The final document (3.5) called for periodic meetings of those in charge of the apostolate at a continental level, "as happens with EPLA[6] for Latin America". I think we can say that herein lies the seeds for the large continental groupings that were established in the following years – CIDEP, GEC and CAP-ESW.

• Also in the final document (3.1) was the proposal to set up "a technical committee in which the General Government will be directly involved, so as to promote and coordinate projects and undertakings at international levels." Herein lies the seed of CTIA (International Technical Committee for the Apostolate) which was formally established some six months later, just before the Interchapter in Brazil.

• The seminar also called for a unified image of Pauline publishing to be fostered and presented at the Frankfurt Book Fair, where Paulines present themselves "as one group" (3.8).

[6] *Editores Paulinos Latino América* (EPLA) which later expanded to become *Centro Iberoamericano De EditoresPaulinos* (CIDEP).

• How can we evaluate the growth of an international focus since 1988? I cannot evaluate the success of CIDEP or GEC, but I can say that CAP-ESW has yielded only limited results in apostolic collaboration and, indeed, its operation is currently suspended. Some of the issues faced by CAP-ESW have been:

• The immense cultural and economic differences between circumscriptions that make collaboration on projects nearly impossible. Just because we speak the same language does not mean that a book will succeed in all English-language circumscriptions.

• All circumscriptions are well inserted into their local pastoral situations, all of which have different priorities. It is not easy to find projects that work for different local churches.

• Poor exchange of information.

• A certain territorialism – being more concerned with safeguarding one's patch of earth.

• Failings at the level of leadership (both circumscription governments and apostolic sector heads) to drive wider collaboration.

But positively:

• While multilateral projects have been difficult, there has been good bi-lateral collaboration where two circumscriptions have worked together on projects, , e.g. Bible Diaries and co-publication of titles.

• I have always found the interpersonal meetings and exchanges with Paulines from other circumscriptions through CAP-ESW to be very helpful and enlightening. They have been enriching and renewing for my own Pauline vocation.

• We have succeeded in presenting a unified presence at Frankfurt.

Personally I always had a dream of a single publishing house for UK-Ireland, USA and Australia with offices in London, New York and Sydney. But the strength and structure was never there in the three circumscriptions to make it a possibility. The congregation is poorer for this and, I suspect, the moment of possibility has passed.

A fully developed international approach to the apostolate demands a structure in which the head office is very strong and the branches

(circumscriptions?) are relatively weak in the core decision-making process. This is the model adopted by multi-national companies. It is questionable whether this is what the congregation desires. The International Seminar highlighted the connection we must have with the "local Church" carrying out our mission "in conjunction with the country's pastoral planning". The final document called for "pastoral concern and globality". However, there will always be a tension between these two, a tension with which we must live.A less than perfect internationalism is the price I believe we must pay for strong insertion into the pastoral priorities of the local Church, which may well be the 'better part' (Luke 10:42).

4. To decisively broaden the range of our apostolate from the press to the audio visual.

Though I mention this last, this was seen as one of the key priorities of the international seminar. Already in 1988 there was the recognition that we were failing embrace the new media sufficiently and that other congregations and bodies in the Church were already well ahead of us in these fields.

As a congregation we were born from the typography and our natural home was the publishing of print books and periodicals. Despite some significant initiatives in film, radio, TV and audio cassettes we had not really got away from the printed book and periodical: "Faced with the other media we remain fearful as if these were extraneous to us and practically outside of our apostolic field". (Perino)

A major concern with the new media were the high costs and the high risks involved in their adoption.

To address this situation, the seminar recommended that the General Government steer the Congregation on a direct course towards a greater commitment in the audiovisual field (Final Document, 3.4.).

For this to be achieved, it is asked that:

3.4.1 an apostolic- formation project with regards to audiovisuals be developed in every circumscription;

3.4.2 an international San Paolo film project be outlined;

3.4.3 the opening to audiovisuals be supported economically as well;

3.4.4 a scholarship for SPICS be offered to every poor circumscription;

3.4.5 the Fondo Paolino help furnish the more needy circumscriptions with the basic instruments for communication (telex or telefax)[7].

The important role of SPICS was underlined as a key instrument to lead the congregation into the world of digital media.

In 2015 the X General Chapter highlighted the importance of preparing Paulines adept at using the new technologies in its operative guidelines concerning formation, notably 3.1.4: The General Government, in collaboration with circumscription Governments, promote the exchange of members in formation primarily for an apostolic experience and for learning of new languages and new cultures for our mission. And 3.1.6: The local Superiors encourage the participation of the elderly confreres in … the knowledge and use of the new media.

In honesty we have to say that proclaiming the Good News through the new media remains an enormous challenge for us. We have made many significant steps forward but we need to humbly acknowledge that, generally speaking,some other groups and individuals within the Church have proved more adept than we have in the use of the new media. That others have done very well should not be a cause of lament. The only thing that matters is that "the Word of God be everywhere known and loved" (Alberione) and we rejoice in all who contribute towards that.

I have always believed that content is the most important ingredient of our apostolate. It is good to have Paulinesadept at using the new media but do they/we actually have anything to say? Besides

[7] In the late 1980s compact fax machines that could transmit a facsimile document through telephone lines had revolutionised everyday communications around the world. In 1988 about half of the Pauline circumscriptions had a fax number. Some circumscriptions were still using telex machines that transmitted text communications by wire through automatic exchanges. My one and only intervention during the seminar (at least that I remember) was to ask about the relative benefits of each. The answers given were less than satisfactory and reflected the biases of respondents towards one or the other. Within a short time, however, telex machines had disappeared and fax machines reigned supreme for a short period until they too were made largely redundant by email and other forms of electronic communication.

training Paulines in the new media, and in the business management of the apostolate, the need is as great as ever to have Paulines taking advanced studies in biblical studies, in theology, spirituality, sociology, culture, etc. The most important thing is to have something worthwhile to say – the medium through which it is communicated is always secondary.

Conclusion

We can say that the 1988 International Seminar of Pauline Publishers was a prophetic event for our congregation, a very astute reading of "the signs of the times". The congregation has certainly benefitted from it in many ways but, like the voice of most prophets, it was heard but a number of its recommendations were not fully acted upon or implemented in the various circumscriptions for a range of practical reasons. Oftentimes we areare caught up in the concerns of each day and not sufficiently focused on the bigger picture. And indeed some recommendations of the International Seminar were acted upon but yielded poorer results than were anticipated.

We also have to note that it was a seminar of its time and for its time. While there is continuity between 1988 and today, we have to recognize that much has changed since then both in the realities of our congregation, Church and society, and in the means and methods of communication. The second International Seminar of Pauline Publishers, to be held next week, can learn from the first, but it will have to begin with the realities of today and explore meaningful and practical ways to advance our mission in today's world.

CONCLUDING DISCOURSE OF THE SUPERIOR GENERAL

Father Valdir José De Castro

Dear brothers and dear sisters,

The goal of this conclusive intervention is not to present a final synthesis of the 2nd International Workshop of Pauline Publishers, also because I believe that at the moment we have only finished the work of this week: the purpose that brought us to assemble in Ariccia will continue to animate our itinerary to think about the Pauline publisher, today. The work that awaits us now will consist not only in continuing with a theoretical deepening, but also in putting into practice many of the ideas born from the reflections made here. Surely, the summary of the work of your study groups will serve as an important guide in this journey.

I think this Seminar has shown us that the challenge of a «renewal of our apostolic zeal» (and particularly of Pauline Publishing), proposed by the objective of the X General Chapter, has now become an even clearer necessity, which certainly induces us to do something concrete to update our way of being and living as Pauline Publishers.

For a true updating of our apostolate, which also presupposes a hermeneutic of the thought of our Founder, we must have the courage to move forward, considering the changes that have taken place in society and also in the Church. In this sense, we must first of all let ourselves be enlightened by the transforming power of the Word of God and by the vitality of the charism. Not only that: we must also consider the evolution of the history of humanity (including the Church and its journey after Vatican II, taking into account the documents of the Magisterium published in the last 50 years, mainly those concerning evangelization and communication) the evolution of the complex reality of communication, especially with the advent of digital media, of the new way of being publishers today, etc. The path of renewal that we must undertake, certainly, will not be simple: it will require «conversion» (of people, of communities, of structures), patience, methodology ... etc. We have heard it many times in the reports of these days, with concordant voices coming both from within the Church and from the world of communication and publishing.

I now present some points, which I consider important to take into consideration in this itinerary, without however claiming to exhaust them all:

1) Always return to the meaning of our identity as «Pauline Publishers»; never lose the sense of the term «publisher» which, for us, is more than a «function»: it is a vocation inspired by the Trinity itself, which is communion-communication, which is essentially «publishing», as explained by our Founder: «*Heavenly Father* ab aeterno is the Publisher of the Son ... The ***Son*** is the publisher of the Gospel. He is the principle, the life eternal... *The Holy Spirit i*s the Author and the Publisher of the Holy Scriptures ... ». The Founder is also inspired by *Mary* «who is the Publisher of the incarnate Word, she is also Mother, Teacher and Queen of Publishers» and in *Saint Paul* «who is the most prolific writer of the New Testament; he knew Jesus better and revealed him better ... ».

And we, the «Pauline Publishers», what content do we publish? How do we live what we communicate? What place does the Word of God occupy in our «publishing», remembering however that we must speak not only of religion, but of everything in a Christian way? To what extent is our proclamation prophetic, that is, it not only

communicates the Word of God, but also denounces the realities that do not respond to what the Good News proposes?

2) The Pauline Family is pastoral, a reality that urges us to reach all with the Gospel, in the spirit of the apostle Paul, who has tried to become everything to everyone. Our mission is universal with regard to the recipient. However, we cannot forget that our X General Chapter reiterated the option already made by other previous Chapters regarding the need to give special attention to unbelievers, the distant and the poor. Remember that our apostolate, in the intuition of Fr. Alberione, was designed to reach especially to those who do not go to church. What place do these recipients actually occupy in our hearts and in our publications? We cannot wait for these people to come to us, also because they will never come alone. What strategies do we use to go towards them?

Our seminar made it clear that the recipient must be at the center of the announcement («User First» reminded us of Mgr Viganò ...) and that the «relationship» with them is fundamental for «listening to them». Without this attitude it is impossible to reach them with our message. What can we do to improve listening?

3) With regard to the means, at the beginning of our Seminar we emphasized that printed publishing (books and periodicals) is our principal means of apostolate and also our fundamental source of sustenance. We must continue to do well in this field, with audacity and creativity. Furthermore, we cannot forget the other traditional means, especially radio and TV. What can we do more in these fields?

Coming to the digital sphere, despite some initiatives, our presence is still too timid or we are still far from a true insertion in this new culture. In this Seminar we received, from the speakers and also from your group work, many suggestions regarding this reality. Be sure that we will consider these indications, which will certainly help us to renew the momentum of our mission with the digital languages of communication.

4) We have heard, even from external speakers that the current trend regarding bookstores is to become not only sales points, but also real centers of cultural irradiation. Looking at our reality, we see that more thrust needs to be given to many of our 274 book centers to

attract people, transforming them into multimedia cultural centers.

On the other hand we cannot be indifferent to the new apostolic initiatives that are born in the Congregation, where especially the editorial and the diffusion sectors, working in collaboration, will find real channels of contact with our recipients, for the development of our apostolate. We refer again to the Centers for Studies of the Bible and Communication, to cultural centers, to activities that explicitly have the Bible at the center (Biblical Festival and Bible Quiz), the International Center for Family Studies (CISF), our few parishes (which must become more «Pauline»), etc.

5) Our Founder has always insisted on the organization. Looking at the Congregation since the last Seminar (1988), we see that we have progressed in various ways, especially after the publication of the. Manual of the Service of Authority.

We know that the Manual is of great help for organization and administration (when observed!). However, we cannot fail to notice that times have changed since its approval. While enhancing its role, it is appropriate to start thinking about its updating.

6) We must invest more and more in the formation of the Paulines. With regard to the formation of lay collaborators, it is essential to put into practice the operative guideline 1.2.3 of the X General Chapter which asks: «Let the Director General of the apostolate prepare a formation plan for our lay collaborators, in synergy with the suggestions of the CTIA.»

As regards specifically the formation of the Paulines, the annual Letter «Study for the mission» is an effort to motivate for this need in the preparation of the Pauline publisher.

One thing this Seminar has made clear: if we want to move forward, we need Paulines prepared, not only in the technical and administrative field but especially in the creation of the content we need as «publishers».

It will be important for the apostolate and formation to walk hand in hand at all levels and to start the collaboration between CTIA and SIF.

7) At the level of collaboration, the General Government following the last General Chapter is insisting on the need for team work to develop the apostolate in synergy. All the programmatic letters to the Circumscriptions have reiterated this theme.

This field also makes us think of international collaboration, and especially of the role of apostolic organizations by geographical area: CIDEP, CAP-ESW and the European Group, a concern that will be brought to the next Inter-chapter.

With regard to the Pauline Family, we will continue to insist on apostolic collaboration, in a special way with the Daughters of St. Paul. We know that there are some initiatives, but they are still, in general, very timid. At the level of the General Governments, we began to hold meetings in various fields: General Secretaries, Formation, Economics and the Apostolate. We hope that from these meetings some projects will be born.

Future steps

1) With what this Seminar has prepared the CTIA will now have to work to update the Guidelines, involving the General Managers and editorial Directors of our Circumscriptions, but also the Congregational Organisms and those responsible for formation.

2) We will bring the conclusions of this Seminar to the next Inter-chapter, in which the Major Superiors will contribute to this journey of renewal.

3) What is important to do now is to forward the main contents of this Seminar in the Circumscriptions.

Acknowledgments

• The members of the CTIA, its president Fr. José Pottayil and Bro. Darlei, who assumed the executive role and worked with the team of Fr. Paulo Bazaglia, Fr. Celso Godilano, Fr. Antonio Rizzolo (Methodologist) and Fr. Stefano Stimamiglio .

• Juniors preparing for perpetual vows.

• The community of Ariccia, in the person of Fr. Mario Sobrejuanite.

• The Canonico Chiesa community, in the person of Fr. Domenico Soliman, who also coordinated the logistics part.

• The community of the General House, in the person of Bro. Giuseppe Galli.

• Translators: Bro. Walter Rodrigez, Fr. Alexander Gamboa, Fr. Mario Sobrejuanite.

• Group secretaries.

• Speakers.

CONCLUDING HOMILY OF THE SUPERIOR GENERAL

Father Valdir José De Castro

We have started this 2nd International Seminar of the Pauline Editors affirming that we are here "as apostolic communicators and as consecrated persons". It is exactly with this identity that we celebrate this closing Eucharist, where Jesus the Master talks to us, nourishes us and invites us to mission in the universe of communication.

It is rightly about mission that Jesus talks in the passage of the Gospel of Luke (Lk 12,8-12). Within chapter 12 he clarifies that the true disciple is the one who acknowledges him in front of men, who gives testimony to the point of giving his life, tying up his own destiny to his. At the same time Jesus exhorts his disciples to not fear but to be courageous, assuring them that the Holy Spirit will be present and will teach what they will have to say. The Holy Spirit will not allow the "light" to be lacking to the witnesses of Jesus.

In the Letter to the Romans which we have heard as first reading (Rom 4,13.16-18), saint Paul reminds us that Abraham, basing himself on God and beyond any human limitation, believes and trusts, even if humanly it seems to be an impossible thing. The Apostle affirms that whoever believes not only finds his model in Abraham, but is made

just because of the universal salvation in Christ. Paul can express himself in this way because he is the first example who has had a deep experience of the love and mercy of God that has manifested itself by grace, through Jesus Christ.

Enlightened by the messages of the two readings, we can say that we, too, "apostolic editors", are called to walk with trust in God, and to give our testimony of the Gospel, sure of the constant presence of his Spirit among us, as it has been for the apostle Paul, he who "hoping against hope" and with *parresia*, has faced the challenges of of evangelization in his time.

In this week of reflection on editorship in Pauline key – we have lived rich moments of fraternity, of prayer and of sharing – we have become aware that many are the challenges in our mission. However, in order to face effectively the pastoral reality, starting from our specific charism, there is needed a faith and a manner of operating inspired by the Apostle Paul. In fact, there is no Pauline Editor if he does not allow himself to be "Paulinized", an expression already used by Fr. Alberione.

"To be Paulinized" means to assume a style of Christian life that is "Pauline" in being and in doing, two aspects that complete each other and that have at their base the experience of Jesus Master, Way, Truth and Life. In Paul we see not only the apostle who with apostolic zeal tries to announce Christ to all peoples, but first of all the one who lives the message of the Gospel in his rapports with his collaborators and with the members of the various communities; said in another way, he is the one who creates relationships to bring a message. In fact, his encounter with Christ has transformed Paul into a new creature, and has pushed him to promote communion, fraternal life, reconciliation, pastoral work in synergy or in "network", the church of ministries, etc.

"The being paulinized", besides pushing the Pauline Editor towards giving witness to the Gospel where he lives and works, necessarily must lead him to have an open mind, whether towards the spiritual and material needs of the persons in the context where he lives, or in using every means to arrive to all. Here is a faith which leads to go out and to break self-referencing, especially the mental one.

Fr. Alberione already warned: "*When there is one with a small and*

narrow-mined head, one has to doubt if he has vocation, because he lives out of egoism, nothing is seen except ourselves and some little circle of persons around. [...] Have a big heart! The heart of the Apostle, the heart of Jesus! Expand your heart!"[1]. Perhaps the most adequate expression today to express this openness could be that which we have heard during this week, and that is to be aware of "ecological citizenship", to have an openness of mind and heart capable of including not only the persons but the whole of creation.

Thinking today about editorial activity in Pauline key requires heads and hearts that lead us to open ourselves to the novelties in the field of communication (especially regarding the reality of the digital networks), to the capacity to seize the signs of the times, to be sensitive to the needs of men and women of today, especially the most needy, and finally to a wide vision of the mission and of the world.

Will it not be that where our apostolate lives a crisis of identity, where our works don't go ahead or creativity is wanting, where there are difficulties in interpersonal rapports, or even there where there are no new vocations, will it not be there that "Paulinization" is lacking?

Finally, let us bear in mind that as "apostolic editors" we are not alone. We are part of a big project, the Pauline Family, called "to be saint Paul living today". We hope to be able to grow in communion and collaboration with our sisters and brothers of this wonderful Family, so as to become credible witnesses of a Church which not only talks of a culture of encounter, but which commits itself so that the encounter may be a lived reality from within.

May this Seminar in which we have seen the positive aspects and the limitations of our being "apostolic editors", help us to push ourselves forward. On the part of the General Government there will be all commitment to continue in this direction or to situate the Pauline Editor in the culture of communication of today. We count on your collaboration and of that of all the Paulines because only together can we respond with creative fidelity to the charism which we have inherited. May Mary, Queen of the Apostles, woman editor of the incarnate Word, help us in this prospect.

---

[1] James Alberione, *Universality of the Pauline Family* • 1961 May/June • *Explanation of the Constitutions* (1962), p. 83.

INDEX

■ Presentation **5**

■ Program **7**

■ Participants **16**

■ Projecting ourselves creatively towards the future – Opening discourse of the Superior General – *Father Valdir José De Castro* **21**

1. The Current Society

■ The digital age: fundamental characteristics of a society and culture in continuous transformation – *Massimo di Felice* **35**

■ Beyond the anthropocene: the net-activism and the trans-organic ecologies of Gaia – *Massimo di Felice* **53**

■ The anthropological mutation in the age of "Technoliquidity"

- Pedagogical and psychological aspects – *Michela Pensavalli* **75**
- Ethical and anthropological aspects – *Paolo Benanti* **81**
- Religious aspects – *Ivan Maffeis* **87**

2. The Pastoral and Ecclessial Aspects

■ Communication models for the Church in today's world – *Dario Edoardo Viganò* **97**

■ The same content, new languages – *Dario Edoardo Viganò* **117**

■ Some special recipients of the pastoral action of the Church

- Non-believers and non-Catholics – *Georg Sporschill* **137**
- The poor and the excluded i – *Luis Antonio Tagle* **145**
- The young – *Paola Bignardi* **153**

3. The Publishing World

■ New forms of writing and reading require new publishing models – *Mario Pireddu* **163**

■ Reality and publishing tendencies – *Giuliano Vigini* **175**

■ In the world of "Booktuber" – *Isabella Lubrano* **187**

■ Rethinking the role of the Publisher – *Federico Badaloni* **191**

4. The Biblical Foundation

■ Saint Paul, model of communicator – *Giuseppe Mazza* **203**

5. The World of Catholic Publishing

■ A zoom on the world of Catholic publishing

- French context – *Georges Sanerot* **223**
- Catholic world publisher – *Pedro Miguel García* **235**
- Anglo-Saxon style – *Seàn-Patrick Lovett* **243**

6. The Charismatic Foundation

■ Being a publisher in the spirit of Father Alberione – *Giacomo Perego* **253**

7. The Pauline Publisher

■ Questionnaire on the apostolic activity of the Society of Saint Paul: reading of the results – *Darlei Zanon* **277**

■ The historical development of the Publishing Apostolate from the eighties to today

- GEC Area – *Gilles Collicelli* **299**
- CIDEP Area – *Aderico Dolzani* **305**
- CAP-ESW Circumscriptions – *Joe Eruppakkatt* **311**
- FSP publishing apost – *Anna Caiazza* **323**

■ The current challenges of the Single Pauline Publisher
- Europa – *José Carlos Nunes* **341**
- Latin Americ – *Alberto Scalenghe* **355**
- The African Area – *Roberto Ponti* **361**
- Asia Pacific-English Speaking World – *Joby Mathew* **365**

8. Conclusion

■ Synthesis of Group Works **371**

9. Attachments

■ Invitation to the 2nd International Seminar of Pauline Publishers **413**

■ Convocation of the 2nd International Seminar of Pauline Publishers **417**

■ The 1st International Seminar of Pauline Publishers: a Memoir – *Michael Goonan* **419**

■ Concluding discourse of the Superior General **435**

■ Concluding homily of the Superior General **441**

The 2nd International Seminar of Pauline Publishers was an important congregational event, with the essential objective of deepening the challenges that are profound for Pauline publishing, understood in the widest sense. We believe, therefore, that the Acts are not a point of arrival but rather of departure to go forward in our mission, which must always be attentive to the signs of the times. On the other hand, we need to be aware that if the context of communication changes, it does not change, but rather renews, the challenge of putting the announcement of the Word of God at the centre, which has as its peak Jesus Master, Way Truth and Life, lived according to the style and interpretation of the Apostle Paul.