

ÖKUMENISCHE GEMEINSCHAFT UND MEDIEN. THEOLOGIE, KIRCHEN UND KOMMUNIKATIONSDYNAMIK IM HEUTIGEN UND ZUKÜNFTIGEN WELT

INTRODUCTION

What does it mean to promote an 'ecumenical community' in and through the communications media? There could be a double answer to this. First: to see if we could 'virtually' create ¹ a further ecumenical openness where the 'real' ecumenical steps are somehow slowed down. We know, from the last developments on the 'network', that our media experience may be called a 'virtual' venture. But this 'virtual' is not just unreal. We have certain hints which already indicate some main 'cruxes' of a vital multimedial ecumenical community in the discernment of christian professionals or from the same Churches. Second: to understand what the common massmedial experience does teach us about the ways to shape ecumenical conciliarity? To the first answer, we need to remember the reluctance of Church authorities to discern the proper human relevance of the communications phenomenon: not a fundamental step of 'human freedom' as free communication ² and freedom of thought, expression, diffusion of ideas ³, but only as some 'tools'

¹ Th. P. Novak – D. L. Hoffman, *Bridging the Digital Divide: The Impact of Race on Computer Access and Internet Use*, (Project 2000, Vanderbilt University, February 2, 1998. This Working Paper is a longer version of the article, "Bridging the Racial Divide on the Internet," published in *Science*, April 17, 1998), in «Internet» 2002, <http://www2000.ogsm.vanderbilt.edu/papers/race/science.html>: «Introduction. That portion of the Internet known as the World Wide Web has been riding an exponential growth curve since 1994 (Network Wizards 1998; Rutkowski 1998), coinciding with the introduction of NCSA's graphically-based software interface Mosaic for "browsing" the World Wide Web (Hoffman, Novak, and Chatterjee 1995). Currently, over 29 million hosts are connected to the Internet worldwide (Network Wizards 1998), and somewhere between 60 to 75 million adults (CyberAtlas 1998) in the United States alone have access to around 320 million unique pages of content (Lawrence and Giles 1998), globally distributed on arguably one of the most important communication innovations in history. Enthusiasm for the anticipated social dividends of this "revolution in democratic communication" (Hoffman 1996) that will "harness the powerful forces of science and technology" (Clinton 1997a) for all members of our society appears boundless. The Internet is expected to do no less than virtually transform society. Nowhere is this confidence expressed more clearly than in President Clinton's aggressive objective to wire every classroom and library in the country by the year 2000 (NetDay 1998), followed by every home by the year 2007, so that "every 12-year-old can log onto the Internet" (Clinton 1997b)».

² N° 11, *Déclaration des droits de l'homme et du citoyen*, in L. Duguit - H. Monnier, *Les Constitutions et les principales lois politiques de la France depuis 1789*, Paris 1908, p. 1. Cfr "se si potesse dire un giorno che 'comunicare' vuol dire 'fraternizzare'!... Per una fraternità, occorre ... la libertà, l'uguaglianza..." (Giovanni Paolo II, *Message de Jean Paul II pour la 22^e Journée mondiale des communications sociales*, in «La documentation catholique», 1988 n° 1958, pp. 298-299).

³ UNESCO, *Projet de stratégie à moyen terme 1996-2001*, Document 28 C/4, Paris 1996, p. 37 n° 138: «Promouvoir la libre circulation de l'information et le développement de la communication. Si le terme 'communication' ne figure pas comme tel dans le sigle de l'UNESCO, l'importance de ce domaine d'activité n'en a pas moins été reconnue dès la création de l'Organisation. Aux termes de son Acte constitutif, l'UNESCO est expressément chargée de faciliter la libre circulation des idées par le mot et par l'image et de favoriser la connaissance et la compréhension mutuelle des nations en prêtant son concours aux organes d'information des masses. Étroitement liée aux droits de l'homme et, en particulier, à la liberté d'expression, la communication est tout à la fois un moteur du développement et de la coopération internationale et une composante indispensable à la construction d'un monde de paix. Qu'il s'agisse de la diffusion d'informations ou d'idées, de la transmission de données scientifiques ou techniques, de la sensibilisation du public à des questions essentielles pour la vie démocratique ou encore de l'expression culturelle, individuelle ou collective, l'importance du rôle de la communication -en premier lieu des médias- et de l'information dans tous les secteurs de l'activité humaine n'est plus à démontrer»; cfr A. Joos, *La "charte pour une presse libre" et les journées internationales de la liberté de la presse*, (testo pro manuscripto chiesto come contestualizzazione dalla Segreteria di Stato nel 1992), pp. 1-2: «En janvier 1987, à Londres, une première élaboration de "charte" pour une presse libre a été approuvée par des journalistes de 34 pays et a reçu l'agrément des participants au Forum de l'information de la CSCE (comité sur la sécurité et la coopération en Europe), toujours à Londres en 1989. Cette "charte" trouve son écho annuel dans la célébration de la Journée internationale de la liberté de la presse, instituée en 1991, le 3 mai, en souvenir de la "déclaration de Windhoek" (Namibie) sur la nécessité d'une presse indépendante, pluraliste et libre. Cette déclaration a été ensuite assumée par les Etats membres de l'UNESCO ¹. Notre Eglise prend une part active au consensus de l'UNESCO et se voit ainsi interpellée par les prises de position faites au sein des organismes internationaux. C'est en raison de cette étroite coopération avec l'organisme international pour l'éducation, la science et la culture des Nations unies qu'il a semblé important d'offrir à l'opinion publique un témoignage ecclésial sur le thème de la liberté de la presse dans le cadre de la liberté de communication. La "charte" est pour tous une occasion de sensibilisation. On sait que les cas d'entrave à la liberté de presse ne manquent pas: censures, opposition aux organes indépendants, discriminations, obstacles d'usage des matières premières et des équipements, pressions au sein des gestions de la communication, ingérences des pouvoirs publics, blocage de l'accès aux sources, fermeture des frontières aux communicateurs, difficultés quant à la formation professionnelle, sécurité non assurée aux journalistes en mission. Chaque Etat et chaque communauté civile est encouragée à prendre en considération les 10 points de la "charte", évoqués ci-dessus. Les Eglises chrétiennes savent, pour leur part, que l'examen de conscience en question leur pose une interrogation lourde d'implications historiques. Notre Eglise sait que cet examen ne peut se faire sans retour à la mémoire... Notre mémoire ecclésiale se rappelle du temps, au début de ce siècle et avant, où la liberté de presse était considérée globalement comme 'détestable' et 'exécration', par les milieux mêmes de la gestion ecclésiastique ². C'est donc avec humilité que cette question se propose à l'attention de notre conscience d'Eglise. L'effort que nous sommes tous appelés à faire sera de tenter -dans l'esprit de coopération avec l'UNESCO- une approche positive de consensus ecclésial sur

to be controlled ⁴, or to be doomed as freedom of the press ⁵, or to be seen as 'great conflict' against the forces of Revolution ⁶, or to be owned, or to be used ⁷ as 'powerful means' ⁸. Moreover, he

cette "charte". Le pari le plus significatif de ces dernières années a peut-être été celui de lier la communication de masse à la promesse de 'fraternisation', sur la base de la liberté et de l'égalité ³. UNE PRESSE LIBRE POUR UN PEUPLE LIBRE. La "charte" commence par cette expression succincte: "une presse libre est le signe d'un peuple libre" ⁴. Le signe, c'est la potentialité initiale de tout langage humain. Les signes 'créent' notre expérience spécifique d'humanité. Tout le monde sait, aujourd'hui, qu'ils sont bien plus qu'une extériorisation éphémère. Les signes sont la condition pour pouvoir se 'dire' mutuellement et pour pouvoir ainsi devenir soi-même grâce à l'expérience échangée et partagée. Tel serait donc le pari de la "liberté de presse". Mais, quand on parle de "liberté de presse", quel en est le sens? La "charte" nous répond: "une circulation *sans entrave* de l'information" ⁵. L'UNESCO précise ultérieurement: cette presse se caractérise comme "libre", et encore "pluraliste et indépendante" ⁶. Tout ceci s'inscrit dans le cadre plus général de la liberté de communication, qui s'est affirmée comme une nécessité incontournable pour le cheminement de l'humanité, depuis plus de deux siècles ⁷. La communication se perçoit, aujourd'hui, comme une méthodologie totale de l'expérience qui pénètre toute la communauté humaine ⁸. Cette nécessité de libre communication -affirmera l'UNESCO- fait de la presse libre "une composante essentielle de toute société démocratique" ⁹. L'interpellation faite à l'Eglise est claire: comment évaluer les termes "libre, pluraliste, indépendante, démocratique"... Comment partager ces affirmations comme Eglise au sein des sociétés? Un certain embarras surgira dans l'esprit des responsables les plus disponibles. En effet, notre Eglise sait que le thème de la libre circulation de l'information n'est pas seulement un problème des peuples et des sociétés. Cette promesse intéresse les rythmes propres de sa vie. Et cependant, nous avons tout aussi clairement conscience que les enjeux de la vie ecclésiale ne se confondent pas avec ceux de la démocratie sociale et politico-culturelle. Comment alors ne pas omettre ces dimensions de notre expérience ecclésiale ou -dans le cas contraire- ne pas réduire l'Eglise à celles-ci? Certains pasteurs parlent, aujourd'hui, de la communication de l'Evangile comme un "surplus" divin à la totalité humaine ¹⁰. L'Eglise ne se considère pas dispensée de pratiquer ces valeurs, mais se sent appelée à ce 'surplus' de gratuité, et entend suivre le Christ qui n'est pas venu pour "abolir mais pour accomplir" (Mth 5, 17). L'Eglise ne désire pas 'abolir' ces priorités humaines en son sein, bien qu'elle vit sa spécificité dans l'accomplissement de ce 'surplus' du Don divin».

¹ F. Mayor, *Déclaration du directeur général pour la Journée internationale de la liberté de la presse*, in «UNESCO-PRESSE» 30.4.92. /² Grégoire XVI, *Lettre encyclique "Mirari Vos"*, in idem, *Acta Gregorii XVI*^o, Roma 1901, p. 174. /³ Jean Paul II, *Message de Jean Paul II pour la 22^e Journée mondiale des communications sociales*, in «La documentation catholique», 1988 n° 1958, pp. 298-299. /⁴ COMITÉ MONDIAL POUR LA LIBERTÉ DE LA PRESSE, *Charte pour une presse libre*, Washington 1992. /⁵ *Ibidem*, paragraphe d'introduction. /⁶ Cf. F. Mayor, *Déclaration du directeur général pour la Journée internationale de la liberté de la presse*, op. cit., p. 1. /⁷ *Déclaration des droits de l'homme et du citoyen*, in L. Duguit - H. Monnier, *Les Constitutions et les principales lois politiques de la France depuis 1789*, Paris 1908, (n° 11), p. 1. /⁸ G. Gumpert-R. Cathcart, *The Interpersonal and Media Connection, Introduction*, in AA. VV., *Inter Media*, New York 1982, pp. 26-27. /⁹ Cf. F. Mayor, *Déclaration du directeur général pour la Journée internationale de la liberté de la presse*, op. cit., p. 1. /¹⁰ C. M. Martini, *Effatà "Apriti"*, Milano 1991, p. 87.

⁴ E. Baragli, *L'inter mirifica*, Roma 1969, p. 60: «Una quarantina d'anni dopo l'invenzione, l'Università di Colonia comincia a proibire la stampa, la lettura e la vendita di libri eretici: il 27 marzo 1479 Sisto IV la loda, l'incoraggia e la sostiene concedendole l'uso di censura ecclesiastiche. Un decennio dopo, gli arcivescovi di Magonza e Würzburg cominciano ad applicare la censura preventiva»; *ibidem*, p. 61: «Innocenzo VIII ne prendeva occasione per indirizzare a tutta la Chiesa il decreto "Inter multiplices", del 17 novembre 1487, che doveva fissare, si può dire sino ai nostri giorni, la disciplina ecclesiastica circa la stampa -nei suoi tre momenti: produzione, commercio, lettura- su queste disposizioni-base: 1) obbligatorio esame previo ecclesiastico di tutti gli scritti destinati alla stampa; 2) concessione del permesso (Imprimatur) soltanto ai libri che non fossero contrari alla religione cattolica; 3) pene spirituali o pecuniarie a quanti stampassero, vendessero, leggessero o tenessero presso di sé libri contravenenti a queste disposizioni; 4) distruzione degli stessi libri, normalmente col fuoco; e, dopo il Concilio di Trento, loro inserzione in un vincolante Indice dei libri proibiti»; *ibidem*, pp. 61-62: «Infatti, l'Inter Multiplices di Innocenzo VIII, il 1° giugno 1501 venne ripreso, quasi "ad litteram" nell'omonimo decreto di Alessandro VI; liberato poi dalle fioriture curialesche che lo appesantivano, fornì il dispositivo della costituzione *Inter sollicitudine* (4 maggio 1515), promulgata da Leone X durante il concilio lateranense V, perfezionato, questo, dalla *Sollicita ac provvida*, di Benedetto XIV (9 luglio 1753) e dall'*Officiorum ac munerum*, di Leone XIII (26 genn. 1897) riguardante l'*Indice dei libri proibiti*, confluiti nei canoni 1384-1405 del *Codice di diritto canonico* (1917), oggi ancora in vigore».

⁵ GREGORIO XVI^o, *Lettre encyclique: "Mirari vos"*, 15-8-1831, in idem, *Acta Gregorii XVI*, Roma 1901, p. 174, n. 15: «15 - Huc spectat deterrima illa ac numquam satis exsecranda et detestabilis libertas artis librariae ad scripta quaelibet edenda in vulgus, quam tanto convicio audent nunnulli efflagitare ac promoveri. Perhorrescimus, venerabiles fratres, intuentes quibus monstris doctrinarum, seu potius, quibus errorum portentis obruamur, quae longe ac late ubique disseminantur ingenti librorum multitudinis libellisque et scriptis, mole quidem exiguis malitia tamen permagnis, equibus maledictionem egressam illacrymamur super faciem terrae. Sunt tamen, proh dolor!, qui eo impudentiae abripiantur, ut asserant pugnaciter, hanc errorum colluvium inde prorumpentem satis cumulate compensari ex libro aliquo, qui in hac tanta pravitatum tempestate ad religionem ac veritatem propugnandam edatur».

«15 - E qui conviene trattare di quella non mai troppo esecrata e condannata libertà di stampa, di tutto diffondere nel pubblico, che con tanto clamore alcuni osano reclamare e promuovere. Inorridiamo, venerabili fratelli, vedendo da quante mostruose dottrine o, per dir meglio, da quanti mostri di errori, siamo assaliti, che per lungo e per largo vengono diffusi da valanghe di libelli e di scritti, scarsi di peso ma gravidi di malizia, dai quali erompe sulla terra una deprecanda maledizione. E, purtroppo, non manca chi non si vergogna di affermare e di sostenere con forza che tanta massa di danni e di guasti viene più che compensata da qualche libro edito, in tanta colluvie di mali in difesa della religione e della verità».

⁶ R. Rémond - E. Poulat, "Cent ans d'histoire de "la Croix"", Paris 1987, p. 136.

⁷ L. Jorgenson, *The WCC and Communication*, Geneva 1982, p. 9: «*Inter Mirifica* also caused disappointment among Protestants, and this was eventually expressed at the WCC. By July 1965, a comment to this effect had been submitted to the Council's executive committee. Short papers presented to Church groups by G. Heidtmann and T.B. Douglass, dated October 1965 and August 1966 respectively, reveal the sort of criticism then present. Heidtmann notes that ? the primary concern of the Catholic Church, according to this decree, is 'to use and to own' the media in order assert its moral laws, natural law, and social doctrine". Missing from *Inter Mirifica*, according to Heidtmann, are themes such as partnership and cooperation, dialogue and change. He concludes his critique by saying that *Inter Mirifica* makes the communications media appear, metaphorically speaking, either as horse which must be broken or beasts of prey which must be subdued».

⁸ With an inner-roman-catholic, inner-american confrontation «to do 'as Billy Graham does' -Foley»: J. Foley, *Dialogue entre Mgr J. Foley et le cardinal E. Szoka*, (10/3/89), in AA. VV., *Les médias, textes des Eglises*, Paris 1990, p. 429: «LES MÉDIAS DE MASSE AU SERVICE DE L'ÉVANGÉLISATION. Dialogue entre Mgr John Foley et le cardinal Edmund Szoka, 10/3/1989. Lors de la visite à Rome des archevêques des États-Unis en mars 1989, l'une des séances de travail réunissant Jean-Paul II et ses visiteurs a été consacrée à un échange de vues sur l'utilisation des médias pour l'évangélisation. A l'issue de la réunion, la salle de presse du Saint-Siège a rendu public le texte de l'intervention de Mgr Foley (parlant au nom du Vatican) et du cardinal Szoka, archevêque de Detroit (parlant au nom des visiteurs). Mgr Foley note que l'Église catholique des USA utilise déjà les messages publicitaires et les relations publiques. Il suggère d'aller plus loin. «Je suggérerais volontiers une retraite pascale à la radio, donnant aux catholiques un sens nouveau de leur foi et de l'urgence de la partager. La retraite ne devrait pas uniquement être diffusée par la radio, mais être disponible en cassettes pour être écoutée en voiture, en cuisine, en classe. On pourrait l'articuler avec les homélies de Carême à l'église. Bien des gens, appartenant à l'Église ou pas, sont attentifs à la Semaine Sainte et à Pâques. Je suggère l'achat de temps à la télévision et sur les radios pendant la Semaine Sainte pour une série de programmes de qualité au sujet des convictions des catholiques concernant Dieu, le Christ, l'Eglise. Promouvons cette série par des annonces publicitaires dans la presse, la radio et la télévision. Billy Graham le fait; pourquoi pas nous? () Une telle série devrait être suivie par des écrans publicitaires invitant les gens à des opérations "portes ouvertes" dans les églises jusqu'à la Pentecôte pour

Churches preferred written 'verbal' means as sufficient⁹. If we take the present documents of the Roman Church, a schizophrenic position can be found, putting together (even in the same statements) the advantages of the 'tools' and the perversion of the uncontrolled circulation¹⁰. If the 'Roman case' is particularly paradoxical, there is a more general difficulty from the part of the Churches: to 'project oneself toward the future'¹¹. This incapacity to catch the relevance of a new communication step is however also observable in the cultural world, a kind of 'letargy' at each new step in communication findings before catching their effective practical potentialities¹². Let us take these two parallel 'keys' to approach the christian and ecumenical promises in communications media.

1° THE 'NETWORK' AS DECENTRALIZED CONNECTIVITY AND ANOTHER WAY OF BEING ECUMENICALLY CHURCH 'STRUCTURE' IN MULTIMEDIAL COMMUNICATION INITIATIVES

qu'ils puissent voir l'intérieur de ces bâtiments, comment leurs voisins catholiques y célèbrent, et entendre ce à quoi ils croient...» ; E. Szoda, *Dialogue entre Mgr J. Foley et le cardinal E. Szoka*, (10/3/89), in AA. VV., *Les médias, textes des Eglises*, Paris 1990, p. 429: «LES MÉDIAS DE MASSE AU SERVICE DE L'ÉVANGÉLISATION. Après avoir dressé un rapide bilan des efforts entrepris, le cardinal Szoka propose de poursuivre le débat sur la base de trois principes. «Nos contemporains sont davantage influencés par l'image que par la pensée abstraite. Nous sommes devant un véritable paradoxe: pour communiquer la foi - invisible - nous devons utiliser les sens. La Bonne Nouvelle doit être proclamée d'une manière visible et concrète, notamment par et à travers le témoignage "de chair et de sang" des croyants. La proclamation du message de foi doit toujours être un dialogue (...). Nous devons comprendre en vérité les non-croyants (unchurched) et concevoir nos efforts comme une réponse à leur faim et à leur soif intérieures. A la différence des télé-évangélistes protestants, notre but ultime est une relation avec le Christ à travers un engagement dans l'Église (...). Les médias de masse ont un grand potentiel d'évangélisation, mais aussi leurs limites (...). La meilleure utilisation des médias est d'en faire un complément de l'approche personnelle. La foi est efficacement stimulée par des spots de trente secondes à la radio ou à la TV, Aujourd'hui comme au temps de Jésus, paraboles et histoires personnelles sont le meilleur moyen de toucher le grand nombre. Cependant en dernière analyse, c'est par nos 19.000 communautés paroissiales regroupant 53 millions de catholiques actifs que la Parole prend chair et que le "dialogue du salut" prend place entre croyants et incroyants» (Bollettino Sala Stampa della Santa Sede, 11/3/1989), (using the methods of what was called the 'sects', cfr Leone XIII, *Lettera enciclica "Dall'alto", ai vescovi al clero e al popolo italiano, sulla guerra che si fa alla Chiesa*, in «La Civiltà Cattolica», 1890 n° 969, p. 265: «E poichè il principale strumento di cui si servono i nemici è la stampa, in gran parte ispirata e sostenuta da loro, conviene che i cattolici oppongano la buona alla cattiva stampa per la difesa della verità, per la tutela della religione, e a sostegno dei diritti della Chiesa. E come è compito della stampa cattolica mettere a nudo i perfidi intendimenti delle sette, aiutare e secondare l'azione dei sacri Pastori, difendere e promuovere le opere cattoliche, così è dovere dei fedeli di sostenerla efficacemente, sia negando o ritirando ogni favore alla stampa perversa; sia direttamente concorrendo, ciascuno nella misura che può, a farla vivere e prosperare: nella qual cosa crediamo che finora non siasi in Italia fatto abbastanza».

⁹ LUTHERAN WORLD FEDERATION, *Report on Strategy*, in «Lutheran World Federation Documentation», 1984 n° 17, p. 27: «C. THE CHURCH IN COMMUNICATION Too often churches have retreated into an enclave appearing to be isolated from the world. Some Christians assume that if the gospel is expressed in verbal language, no matter how privately specialized or obscure, it is communicated. The character of the media, however, requires the church to break out of this self-centeredness and to reaffirm that public communication is a central act of the Christian community. Because of its global resources the church has a special opportunity and responsibility for dealing with the complexity of communication».

¹⁰ F. Brune, *Un ralliement au culte de la marchandise. Le Vatican absout la publicité*, in «Le Monde diplomatique», avril 1997, p. 32: «... Le problème, c'est que les arguments opposés dans ce document s'opposent mutuellement. La publicité est à la fois dénoncée dans ses abus et pleinement légitimée dans son principe, dans sa réalité actuelle., laquelle mène à ces abus... Glissant ainsi plus ou moins sciemment de l'innocence relative de la publicité, comme production isolée, à la justification du système publicitaire, comme discours dominant, nos auteurs s'exposent à de dangereuses naïvetés... Mais voilà: si l'autorité ecclésiastique ne parvient pas à s'attaquer à ce pouvoir en tant que tel, c'est peut-être qu'elle caresse l'innocent désir de s'en approprier des miettes. Mgr Foley, président du Conseil pontifical, considérant que *Jésus lui-même a fait de la publicité*, ne souhaite-t-il pas que l'Église «*sache mieux utiliser la publicité comme instrument de pré-évangélisation*» (1)».

¹¹ «La Croix», 27 février 1997.

¹² SODEPAX, *A Sodepax Report "Church, Communication, Development"*, Driebergen 1970, (K. Höller, *Explanatory note*), p. 10: «The most difficult task for the program committee was still to come. It wanted discussions to be practically oriented yet realized that, because of the various problems mentioned in the Preparatory Notes, these discussions could not be restricted either in respect of time or in respect of subject matter. It chose, therefore, to take refuge in the future, adopting the suggestion made by Professor Loren Halvorson¹, the American communication scientist, "that the consultation would prove to be most productive if the participants could project themselves into the future and consider such questions as they rather than be caught up completely with the problems and difficulties of today."» (1 For the full text of the exercises formulated by Professor Halvorson, see p. 81); *ibidem*, pp. 10-11: «When, following six months of planning, the consultation eventually took place in Driebergen, one could point to an impressive variety of preliminary reflections on the theme "Church - Communication - Development". But when the six work groups had had their introductory discussions and met together for the first plenary sessions to exchange their discoveries, it became equally clear that even the one common perspective, that of the "Projection into the Future", was beyond them. Here for the first time were Christian communication experts from Europe, North and South America, Africa, and Asia with an opportunity of discussing their work, with the emphasis naturally enough on the practical day-to-day problems of church communication, and instead of being able to indicate guidelines they found themselves needing to define an agreed starting point. This may have surprised the organizers, yet in fact here lay the real success of the consultation, the most important result of which was to stimulate a regular follow-up».

¹³ J.-P. Lintanf, *Culture nouvelle et pastorale*, in AA. VV., *Moyens de communication de masse et pastorale*, Paris 1969, p. 44: «Or, chaque fois qu'apparaît un nouveau médium, il se produit un curieux phénomène qui rappelle étrangement l'anesthésie opératoire. L'humanité, au moment où elle se crée un moyen nouveau qui est comme une extension formidable de la conscience ou de la capacité d'échange ne semble pas se rendre compte de ce qui commence ou de ce qui s'annonce. Quand le télégraphe fut inventé, les hommes se demandaient ce qu'ils allaient bien en faire. Pendant des mois, aux Etats-Unis, le télégraphe servit à transmettre des parties d'échecs et des loteries. Or, au même moment, en 1844, Sören Kierkegaard publiait son ouvrage *Le Concept de l'angoisse*. L'ère de l'angoisse, en effet, commençait».

a) *An immediate awareness about the last step in communication –the ‘web’*. Internet is not a single specific ‘tool’ but of a convergent tessute of all the ‘means’¹³. Sometimes it has been seen as ‘utopia’¹⁴. A total reshaping of society is beginning to happen. Some others would say that the Internet involvement is like ‘Church membership’¹⁵, indicating that it is something more than a

¹³ H. Pigeat, *Ethique des médias et révolution de l’Internet*, Rome 2001 (pro manuscripto – Centre culturel Saint-Louis de France), p. 7 : «Les imprimeries de presse et les centres émetteurs de radio et de télévision avaient leur spécificité. Nécessaires pour la production de ces médias, ils ne pouvaient servir à rien d’autre. L’Internet est au contraire le résultat de ce que les spécialistes appellent La «convergence». La télévision, les télécommunications et, pour une part, la presse utilisent désormais des outils largement communs et de moins en moins spécifiques. La convergence technique se prolonge logiquement en convergence juridique puis économique et financière et c’est évidemment sur les caractères les plus puissants que s’effectue l’alignement. L’approche artisanale longtemps traditionnelle des entreprises de presse s’efface progressivement. Les groupes de communication sont désormais organisés sur le mode industriel avec une recherche systématique et légitime de rationalisations financières. Telle est la logique de l’industrie. Ces activités de communication étaient par nature nationales, voire locales, s’exercent désormais souvent dans des groupes internationaux de taille considérable dont le financement par la bourse introduit des contraintes d’amélioration constante de la productivité. Cette mutation profonde a des avantages économiques évidents, mais conduit aussi à des renversements de finalités. L’entreprise de médias est désormais conduite à donner moins de priorité à l’information et plus aux résultats commerciaux et financiers».

¹⁴ ASSEMBLEE PLENIERE DES EVEQUES DE FRANCE, *Dossier: Proposer la foi dans une société médiatisée*, Lourdes 1997, pp. 13-14: «5. *L’utopie Internet*. Internet va continuer de se développer en particulier à partir du moment où ce réseau deviendra accessible sur les postes de télévision eux-mêmes ou à partir d’ordinateurs simplifiés et peu onéreux, les "network-computers". De plus en plus de personnes et d’entreprises vont être impliquées dans ce véritable marché global d’idées, d’informations, de biens et de services. Les gouvernements nationaux vont lutter pour conserver quelque contrôle sur un média qui rend les frontières nationales sans signification. Le développement d’Internet va correspondre pour les nouvelles générations à une véritable utopie, c’est à dire à une nouvelle perception de l’unité globale de l’humanité, à la vision d’une planète sans barrières ni frontières, sans centre d’autorité ni référence, ouverte à l’apport de tous (à condition d’utiliser des voies d’accès précises...). Cette utopie culturelle n’est plus fondée sur les mass médias, vecteurs d’un même message diffusé à tous dans une communication à sens unique mais elle correspond au fonctionnement d’un réseau interactif de citoyens du monde dialoguant à travers des réseaux de tous ordres caractérisés par leur liberté de création et leur utilisation conviviale mais aussi par l’absence quasi complète de contrôle et donc de sanctions, avec tous les risques que cela comporte. Ainsi Internet peut constituer un vecteur d’information redoutable en ce qui concerne l’animation de réseaux de terroristes, de pédophiles, de trafiquants de drogue etc... Ou encore la propagation des sectes. Là encore, et malgré d’importantes difficultés "une politique de réglementation nationale et internationale s’impose dans l’intérêt de la justice sociale: la politique ne peut ici se dérober à sa responsabilité" (Commission luxembourgeoise Justice et Paix, Janvier 1997). On peut retenir enfin qu’Internet permet d’établir une communication entre des personnes qui ne se connaissent pas mais partagent la même passion. Cela étend la sphère de la sociabilité mais ne diversifie pas les relations humaines. Internet fonctionne donc virtuellement à l’échelle du monde mais concrètement il répond surtout aux attentes de ceux qui se ressemblent le plus. En ce sens, Internet facilitera la cohésion de groupes marginaux en leur permettant de se retrouver indépendamment de toutes frontières géographiques. Ce phénomène est valable dans tous les domaines idéologiques et en particulier dans celui de la religion. Le mode de gouvernement des Eglises risque de s’en trouver bouleversé: il sera de plus en plus difficile de coordonner le fonctionnement d’une institution mondiale telle que l’Eglise Catholique. D’autres modes d’animation - et de contrôle - seront à imaginer dans le cadre des réseaux spécifiques dont Internet permet dès maintenant le développement. 6. Le risque d’une overdose d’informations et d’émotions. Nous sommes dans une société où il devient de plus en plus difficile de gérer le flux ininterrompu d’informations et de sensations que nous présentent les médias. Face à cette situation beaucoup sont fascinés par un kaléidoscope d’images et d’émotions et s’abandonnent aux plaisirs du "zapping" ou du "surf" au détriment de leur aptitude à se faire réellement une opinion fondée ou à se construire un capital culturel personnel. Mais d’autres, de plus en plus nombreux, prennent conscience de l’impossibilité croissante de distinguer ce qui est important et signifiant; ils deviennent réservés et sceptiques à l’égard des médias et cherchent à se protéger contre eux par plus de discernement dans leur utilisation. En fait, plus il y a d’informations et plus il y a de personnes incitées à leur faire de moins en moins confiance. D’autres enfin seront tentés par des attitudes de rejet simpliste. Se développe donc dans le public - et notamment dans le public le plus - culturellement structuré - un esprit de résistance à la pression médiatique et dans ce contexte, l’autorité d’une institution va dépendre toujours plus de la façon dont l’intégrité de ses leaders sera perçue ainsi que de la transparence de ses processus de décision. De toute façon la confiance et la crédibilité devront être gagnées dans un environnement hostile, pour le moins indifférent. Par ailleurs, on prend conscience de plus en plus que le temps de la technologie et des médias n’est le temps ni de l’être humain ni de la société, ce temps qui est celui de la durée. La vitesse de transmission de l’information, la communication instantanée, le "direct" avec l’événement ne sont en aucune façon des garanties de meilleure compréhension des réalités humaines. Pour comprendre, la distance et le temps sont au moins autant de chances que d’obstacles».

¹⁵ Th. P. Novak – D. L. Hoffman, *Bridging the Digital Divide: The Impact of Race on Computer Access and Internet Use*, in «Internet» 2002, http://www.empowermentzone.com/race_int.txt, (From the web page: <http://www2000.ogsm.vanderbilt.edu/papers/race/science.html>, Project 2000, Vanderbilt University, February 2, 1998. This Working Paper is a longer version of the article, "Bridging the Racial Divide on the Internet," published in «Science», April 17, 1998): «Who Governs the Internet? In many ways the Internet is like a church: it has its council of elders, every member has an opinion about how things should work, and you can either take part or not. It’s your choice. The Internet has no president, chief operating officer, or Pope. The constituent networks may have presidents and CEO’s, but that’s a different issue; there’s no single authority figure for the Internet as a whole. The ultimate authority for where the Internet is going rests with the Internet Society, or ISOC. ISOC is a voluntary membership organization whose purpose is to promote global information exchange through Internet technology. (If you’d like more information, or if you would like to join, contact information is provided in the "For More Information" section, near the end of this document.) It appoints a council of elders, which has responsibility for the technical management and direction of the Internet. The council of elders is a group of invited volunteers called the Internet Architecture Board, or the IAB. The IAB meets regularly to "bless" standards and allocate resources, like addresses. The Internet works because there are standard ways for computers and software applications to talk to each other. This allows computers from different vendors to communicate without problems. It’s not an IBM-only or Sun-only or Macintosh-only network. The IAB is responsible for these standards; it decides when a standard is necessary, and what the standard should be. When a standard is required, it considers the problem, adopts a standard, and announces it via the network. (You were expecting stone tablets?) The IAB also keeps track of various numbers (and other things) that must remain unique. For example, each computer on the Internet has a unique 32-bit address; no other computer has the same address. How does this address get assigned? The IAB worries about these kinds of problems. It doesn’t actually assign the addresses, but it makes the rules about how to assign addresses. As in a church, everyone has opinions about how things ought to run. Internet users express their opinions through meetings of the Internet Engineering Task Force (IETF). The IETF is another volunteer organization; it meets regularly to discuss operational and near-term technical problems of the Internet. When it considers a problem important enough to merit concern, the IETF sets up a "working group" for further investigation. (In practice, "important enough" usually means that there are enough people to volunteer for the working group.) Anyone can attend IETF meetings and be on working groups; the important thing is that they work. Working groups have many different functions, ranging from producing documentation, to deciding how networks should cooperate when problems occur, to changing the meaning of the bits in some kind of packet. A working group usually produces a report. Depending on the kind of recommendation, it could just be documentation and made available to anyone wanting it, it could be accepted voluntarily as a good idea which people follow, or it could be sent to the IAB to be declared a standard. If you go to a church and accept its teachings and philosophy, you are accepted by it, and receive the benefits. If you don’t like it, you can leave. The church

'sociological' or 'political' transformation. We can even learn something –in this sense– from the origins of Internet: decentralize the military commands in order to avoid destroying the enemy hitting the centralized summit ¹⁶ working out a relational network of 'open architecture'. Hierarchical articulation appears obsolete even if it is not true to say that there is total uncontrollability on the web ¹⁷. This would represent an operational condition for the survival of humanity. The implications for Christian and ecumenical relationality are quite noticeable: i. e. to survive ecumenically avoid any excess of hierarchization.

b) *To see the Church structures, priorities and Church Unity differently.* Not 'the Church is communication' ¹⁸ and not even that communication is substantially in the hands of the 'pastors' as a powerful 'tool' ¹⁹, or looking for the institution of a 'priestly ministry of communications' ²⁰...

is still there, and you get none of the benefits. Such is the Internet. If a network accepts the teachings of the Internet, is connected to it, and considers itself part of it, then it is part of the Internet. It will find things it doesn't like and can address those concerns through the IETF. Some concerns may be considered valid and the Internet may change accordingly. Some of the changes may run counter to the religion, and be rejected. If the network does something that causes damage to the Internet, it could be excommunicated until it mends its evil ways».

¹⁶ B. M. Leiner, V. G. Cerf, D. D. Clark, R. E. Kahn, L. Kleinrock, D. C. Lynch, J. Postel, L. G. Roberts, St. Wolff, *A Brief History of the Internet*, in «Internet» 2004, http://search.netscape.com/ns/boomframe.jsp?query=history+of+Internet&page=1&offset=0&result_url=redir%3Fsrc%3Dwebsearch%26requestId%3Db823b37cb3031d65%26clickedItemRank%3D1%26userQuery%3Dhistory%2Bof%2BInternet%26clickedItemURN%3Dhttp%253A%252F%252Fwww.isoc.org%252Finternet%252Fhistory%252F%26invocationType%3D-%26fromPage%3DNSCPTop%26amp%3BampTest%3D1&remove_url=http%3A%2F%2Fwww.isoc.org%2Finternet%2Fhistory%2F: «The Initial Internetworking Concepts. The original ARPANET grew into the Internet. Internet was based on the idea that there would be multiple independent networks of rather arbitrary design, beginning with the ARPANET as the pioneering packet switching network, but soon to include packet satellite networks, ground-based packet radio networks and other networks. The Internet as we now know it embodies a key underlying technical idea, namely that of open architecture networking. In this approach, the choice of any individual network technology was not dictated by a particular network architecture but rather could be selected freely by a provider and made to interwork with the other networks through a meta-level "Internetworking Architecture". Up until that time there was only one general method for federating networks. This was the traditional circuit switching method where networks would interconnect at the circuit level, passing individual bits on a synchronous basis along a portion of an end-to-end circuit between a pair of end locations. Recall that Kleinrock had shown in 1961 that packet switching was a more efficient switching method. Along with packet switching, special purpose interconnection arrangements between networks were another possibility. While there were other limited ways to interconnect different networks, they required that one be used as a component of the other, rather than acting as a *peer* of the other in offering end-to-end service».

¹⁷ M. Holitscher, *Global Internet Governance and the Rise of the Private Sector* (published in Swiss Political Science Review), in «Internet» 2002, <http://www.internetstudies.org/research/papers/spsr.html>: «Jamal Shahin and Kenneth Cukier have both stressed the importance of distinguishing between government of the Internet and Internet governance in order to better understand the role of the private sector in regulating the Net. The term *government* comprises activities that are backed by formal authority and police powers to ensure the implementation of policies that have been constituted by the public will. Hence, *government* is predominantly associated with the state. *Governance*, in contrast, refers to activities backed by shared goals that may or may not derive from legal and formally prescribed responsibilities. It also subsumes informal, non-governmental mechanisms (Rosenau and Czempel 1992: 6). Consequently, *governance* is not just the province of the state but can be rather performed by a wide variety of public and private institutions and practices (Hirst and Thompson 1996: 184)»; S. Sassen, *The Impact of the Internet on Sovereignty: Unfounded and Real Worries*, in «Internet» 2002, www.mpp-rdg.mpg.de/pdf_dat/sassen.pdf: «A different issue about sovereignty is raised by the possibilities of regulating the Net. It seems to me that if there is to be some kind of regulation it is going to be very different from what we have usually understood by this term. It is certainly the case that in many ways the Net escapes or overrides most conventional jurisdictions. Here I would like to focus briefly on a fact that is too often left out of the discussion: there is a kind of central authority overseeing some of the crucial features of the Net having to do with addresses and numbers granting. (1) This does not mean that regulation is ipso facto possible. It merely signals that the representation of the Net as escaping all authority is simply inadequate. (2) The nature of this authority is not necessarily akin to regulatory authorities but it is a gate keeping system of sorts and raises the possibility of oversight capacities. Even though these oversight capacities would entail considerable innovation in our concepts about regulation, they signal that there are possibilities overlooked in a faulty characterization of the architecture of the Net».

(1) There are also more specific issues that may affect the regulation of particular forms of digital activity through a focus on infrastructure. There are different types of infrastructure for different types of digital activities, for instance, financial markets versus consumer wireless phones. This subject I have elaborated elsewhere. See "The State and the Global City" in *Globalization and its Discontents*. / (2) For the most extreme version of this representation see John Perry Barlow's "Declaration of Independence of Cyberspace".

¹⁸ A. Dulles, *The Church is Communications*, in «Multimedia International», 1972 n° 1, p. 8: «The Reformation can be understood, to a great extent, in terms of the communications revolution of the sixteenth century. After Gutenberg, it became possible to put copies of the Bible in everybody's hands. There was a sudden spate of translations of the Bible and a rapid rise in the rate of literacy. Under these conditions it became possible for a theologian such as Luther to appeal effectively to the Bible against the pope and the hierarchy. Because the Bible was accessible to so many people, the formula "sola Scriptura" could become a popular slogan. In sixteenth century Protestantism the old ecclesiastical system of mediation was drastically simplified. The medieval priest was replaced by the Biblical homilist simply vested in a scholar's gown»; e contra in L. Jorgenson, *The WCC and Communication*, Geneva 1982, p. 26 «The Church exists to communicate...».

¹⁹ CATHOLIC CHURCH, LATIN RITE, *Codex Iuris canonici*, Città del Vaticano 1983, can. 822-824, p. 149: «TITULUS IV. DE INSTRUMENTIS COMMUNICATIONIS SOCIALIS ET IN SPECIE DE LIBRIS. Can. 822 - 1. Ecclesiae pastores, in suo munere explendo iuri Ecclesiae proprii utentes instrumenta communicationis socialis adhibere satagant. 2. Iisdem pastoribus curae sit fideles edocere se officio teneri cooperandi ut instrumentorum communicationis socialis usus humano christianoque spiritu vivificetur. 3. Omnes christifideles, ii praesertim qui quoquo modo in eorum instrumentorum ordinatione aut usu partem habent, solliciti sint operam adiutricem actioni pastoralis praestare, ita ut Ecclesia etiam iisdem instrumentis munus suum efficaciter exerceat. Can. 823 - 1. Ut veritatum fidei morumque integritas servetur officium et ius est Ecclesiae pastoribus invigilandi, ne scriptis aut usu instrumentorum communicationis socialis christifidelium fidei aut moribus detrimentum afferatur; item exigendi, ut quae scripta fidem moresve tangant a christifidelibus edenda suo iudicio subiciantur; necnon reprobandi scripta quae rectae fidei aut bonis moribus noceant. 2. Officium et ius, de quibus in 1, competunt Episcopis, tum singulis tum in conciliis particularibus vel Episcoporum conferentiis adunatis quoad christifideles suae curae commissos, supremam autem Ecclesiae auctoritatem quoad universum Dei populum. Can. 824 - 1. Nisi aliud statuatur, loci Ordinarius, cuius licentia aut approbatio ad libros edendos iuxta canones huius tituli est petenda, est loci Ordinarius proprius auctoris aut Ordinarius loci in quo libri publici iuris fient. 2. Quae in canonibus huius tituli statuuntur de libris, quibuslibet scriptis divulgationi publicae destinatis applicanda sunt, nisi aliud constet».

The finalities of christian communication are –instead- to witness prophetically to God's Reign ²¹ in the midst of public opinion ²² and being involved in the service to the quality of human

²⁰ UNITED STATES CATHOLIC CONFERENCE, *In the Sight of All*, Washington 1986, p. 10: «Within this general sense of communication, a distinct ministry of communication has a place, involving communication professionals and specialists. We have not yet adequately addressed what this expertise requires of us as bishops, but we recognize factors that make this ministry complex: regional diversities, variety of media, need for creative responses, and costs»; pp. 11-12: «(b) *Communication as Ministry* 15. Communication work within the Catholic Church is a shared pastoral ministry which is never isolated. Just as the church itself has a communicative dimension (*Presbiterorum Ordinis*, 2, 4, in Flannery, pp. 864-870; *Christus Dominus*, 12, 13, in Flannery, pp. 569-571), so has each ministry. The ministry of professional communicators serves every ministry of the church but stands also on its own, giving concrete expression to the church's fundamental mission to communicate. For this reason, the whole range of communication activities should be submitted to theological scrutiny in order to be integrated more closely with the mission of the Church. The many different theological points of origin for reflection on communication (pastoral, evangelical, prophetic, Christological, ecclesiological, and so on) (World Council of Churches, *Agreed Statement on the Media*, Media Development, 31:1 [January 1984], p. 1; *Communio et Progressio*, 11, in Flannery, p. 297) prompt us to call theologians and church communicators to collaborate in developing a theological understanding of the role of communication within and on behalf of the Catholic Church in the United States (*A Vision All Can Share*, «Recommendations» II. A 1. P. 11)».

²¹ WORLD ASSOCIATION FOR CHRISTIAN COMMUNICATION, *Christian Principles of Communication*, in «Action», 1986 n° 6, p. 1: «*Communications is prophetic* Many media workers are trying to interpret the signs of the times, because this is part of the public information work to which they are committed. For Christians, the events of the day are part of God's agenda for action. In it God's plans are revealed through changing circumstances and new opportunities. In order to discern and interpret the situation correctly, Christian communicators must listen to God and be led by the Spirit. This is a condition of prophecy. But words are only part of prophecy. They take on real meaning only when they are accompanied by action. Prophetic communication expresses itself in words and deeds. Such prophetic action must be willing to challenge the principalities and powers, and may carry a high price. Prophetic communication serves truth and challenges falsehood. Lies and half-truths are a great threat to communication. Prophetic communication stimulates critical awareness of the reality constructed by the media and helps people to distinguish truth from falsehood, to discern the subjectivity of the journalist and to disassociate that which is ephemeral and trivial from that which is lasting and valuable. Often it is necessary to develop alternative communication so that prophetic words and deeds can be realized»; Cfr il Capitolo generale della Congregazione delle Figlie di S. Paolo, nel 1995, con un tema orientativo chiesto a A. Joos, *La comunicazione e le scommesse del postmoderno*, Roma pro manuscripto 1995, pp. 1-2 (versione inglese): «As an introductory observation, I would like to recall the substantial connotations of this premise for a Congregation of evangelical life such as yours, considered one of the "apostolic" type, which the varieties and branches of the Pauline Family represent. As we know by now, communication is not an aggregate of "instruments" and "means," nor is it a distinctive "work" or "activity" or "enterprise" (even for us, in the Church today, it is no longer simplistically conceived of as an apostolic initiative) to be taken in hand and carried out. It is a "type of civilization" in its totality, with its opportunities and unknown prospectives. If this definition of communication proves to be true, then the initial formulation of the intent of the Pauline Foundation skids in an unexpected manner. The question could be worded or expressed in the following terms, starting from the formal evangelical intent of the Pauline initiators: the Pauline Congregation is a Congregation of active life, which has as its apostolic priority the "apostolate of the means of social communication." This apostolate through the "means" had been proposed as a prophetic anticipation of the ways in which human beings would live together in the future, without threshold to the strict and limited interpersonal context as platform for any "apostolate" at the various levels of common or personal life. The "charism" of the Congregation was intimately tied to this apostolic premise, which was a specific feature of this Foundation. But now the question of the specificity of the Institute has come to the fore and perhaps has left those responsible for the Congregation somewhat at a loss. Mass medial communication is no longer a sum total of "means" but is the launching of an "era" which is intercultural and interdisciplinary in its outlook and dynamics. The difficulty appears clear if one compares this "era" with other ones. I doubt if anyone would say that such a thing as a religious Order for the apostolate of "modernity" could exist, or for the apostolate of "medievality" or for the apostolate of "classical antiquity" (certainly born and contextualized in those times). If mass medial communication over great distances and beyond temporal simultaneity means the birth of a subsequent civilization, a congregation of radical evangelical life would be part of it on an equal level with all the other congregations that exist today. One couldn't claim communication as a specific feature without implying that one's distinctive characteristic is to deal with an entire civilization, in this case the postmodern one. Even more, we can see that the concreteness of Church life has already implicitly advanced towards an opening of this kind (I mean involving itself in communication dynamics), particularly in the fact that many congregations have recently taken an interest in communicative initiatives and are now working through them. This work, hurriedly begun by some congregations, has been observed with a certain displeasure on the part of the Paulines. As a matter of fact, it seems that some members of the Pauline Family feel a certain perplexity with regard to the coherence and seriousness of this sudden awakening concerning what should have been their own "charism," since many existing Orders do not have this authentic specificity at their own beginnings. The response to this uncertainty seems to be quite clear: everyone wants to undertake something in communications (at least we hope so!). We are all immersed in this "way of life," whether we like it or not. In this we resemble St. Paul who, in his own day, realized that Christianity was inextricably entwined in the mixture of Mediterranean cultures that formed the Greco-Roman civilization. In this case, the Pauline Family is faced with a substantial question: "Well then, what is our reason for existing?" It doesn't seem to me that the recent difficulties of the Pauline Institutes regarding a sense of affiliation to the Congregation is extraneous or distant from this "higher quality request" which appears to be claimed by the same massmedial communication event. Perhaps some of those most profoundly involved were asked what their specificity was and they didn't find it in the "apostolate of the instruments" (I am referring here to confidences made by Pauline friends --both male and female-- on the subject, about which I cannot be more precise.) Additionally and more generically, some factor by now transversally observed in the life of almost all the religious Orders points out that the survival of the different congregations depends on moments of "crisis" (from the Greek "krisis" or subsequent discernment in their specificity of life) and phases of "reform" (or rediscovery and/or regeneration) in order to reconcretize the fullness of the gift that was offered by the Holy Spirit (he who gives without measure) to whoever devotes his/herself with profound transparency to the evangelical life. It is said that an initial "crisis-reform" generally takes place quite soon (relatively speaking) after the death of the Founder/Foundress. In our case, will your Institute's discernment concerning the "communication civilization" or postmodern times provide the occasion for this first rediscovery of the gift and for the first reform of the Congregation? At this point, our introduction brings us to a first connotation: the postmodern communication era, including ecclesial life within this context, cannot be the specific feature of a single Congregation of apostolic life; rather, it is the aggregative summary of the entire Church's involvement at all her levels of presence and initiative. A second element can be added to this connotation: if it is really true that the first stage of crisis-reform of a congregation takes place after the death of the first Master/Mistress, then the disorientation of some Paulines concerning the specificity of their Congregation could find its mainspring of rediscovery (of the originality proper to the Foundation) starting from the postmodern communication era in the context of today's awareness of this as an actual civilization. By means of the eloquent theme assigned to me, I would like to throw some light on this subject. The question that seems to be before me, and that matures along with the cooperation that the Pauline Family has asked of me from time to time and that has allowed me to gather some substantial hints on the intuitive level, could be formulated as follows: "If the 'charism' is not specific for our Foundation, at least in the sense of apostolically covering the evangelical demands of a whole 'era' (too ample a horizon to be crystalized in a particular charism), then how can we re delineate its originality?" I would like to suggest a tentative methodology for arriving at this rediscovery of the Pauline intent today (and eventually tomorrow). We seem to have two paths before us: either to focus on one or another aspect of this postmodern civilization (including those "technical" or entrepreneurial fields), or to try to retranslate in terms of today the ambition of the Foundation in its incipient form, looking to the future. So as to inspire our reflection, I would like to try to summarize a consensus observation generally heard when it comes to evaluating the Pauline Foundation: I mean the prophetic breakthrough implied in the priorities proposed

relationships and human unity²³, evangelizing the hearts in personal sharings²⁴, moving in a world diaspora²⁵ and not proclaiming the divided Churches²⁶. Unity is a miracle which is never

by the pioneers of the Foundation--a prophetic view not easily accepted or approved on the part of our contemporaries in the Church. It seems to me that this prophetic anticipation must be pushed to its furthest implications so as to recognize in the Pauline Family a movement of intuition that prepares our Church for a subsequent step: that of entering into a new civilization, as did the Apostle of the nations in spite of the myopic and "cold-hearted" Jewish-Christians, so as to force the latter to look beyond».

²² COMMISSION PONTIFICALE POUR LES COMMUNICATIONS SOCIALES, *Instruction pastorale "Communio et progressio"*, Roma 1971, n° 24-28: «24. Les moyens de communication constituent une sorte de place publique où l'on échange des nouvelles, où s'expriment et s'affrontent de multiples opinions. La vie sociale en est profondément marquée et enrichie, et son évolution en est accélérée. 25. Ainsi naît «l'opinion publique», liée à la nature sociale de l'homme. Sur l'événement, en effet, chacun aime à exprimer ouvertement devant les autres sa réaction et son opinion. Il contribue par là-même à façonner des manières collectives de penser et d'agir. Pie XII décrit l'opinion publique comme «un écho naturel, une résonance commune et plus ou moins spontanée à la fois des événements et des situations actuelles dans l'esprit et le jugement des hommes» (1). Il arrive ainsi que les pensées exprimées publiquement révèlent aux autres l'état d'esprit et le jugement de groupes plus importants, dans un contexte déterminé de lieu, de temps et de coutumes. 26. La formation même de l'opinion publique exige la liberté pour chacun d'exprimer ses sentiments et ses réflexions. Il importe donc, avec le Concile Vatican II, de reconnaître, tant aux individus qu'aux groupements, le droit d'exprimer leur propre opinion, dans les limites de l'honnêteté et du bien commun (2). Puisque la coopération de tous est requise pour le progrès de la vie en société, il faut admettre la libre confrontation des points de vue; certains se trouvent alors adoptés, d'autres rejetés, d'autres enfin amendés ou conciliés. Les positions les plus solides et les plus constantes peuvent ainsi contribuer à créer une volonté de collaboration. 27. Les informateurs assument une charge très lourde en rapportant les opinions ainsi exprimées publiquement. Leur pouvoir est immense dans la manière de les susciter, de les recueillir, de les diffuser; en même temps il leur revient, en les exposant, de permettre à chacun de les confronter en toute lucidité et liberté de jugement. 28. Tous les hommes sont invités à concourir à la formation de l'opinion publique, directement ou par des interprètes de leur propre pensée (3). Plus grande est leur autorité, plus grande aussi est leur responsabilité dans ce domaine lorsqu'ils expriment leur point de vue».

¹ A.A.S., LV (1963), p. 283. / ² *Gaudium et Spes*, 59. / ³ Cfr. *Inter Mirifica*, 8.

²³ STELLUNGNAHME DER ZENTRALSTELLE MEDIEN IM AUFTRAG DER PUBLIZISTISCHEN KOMMISSION DER DEUTSCHEN BISCHOFSSKONFERENZ, *Die Neue Medien Informationen, Fragen und Anregungen auf den Menschen und die Gesellschaft*, in «Materialien zur Medienpolitik», 1982 N° 4, S. 23: «Der kirchliche Auftrag zur Kommunikation beschränkt sich nicht auf die Verkündigung; die Kirche hat vielmehr allen Menschen zur Kommunikation untereinander und damit zu ihrer Einheit zu verhelfen (vgl. CeP 12). Dieser Auftrag musste spürbare Konsequenz für das Verhältnis zwischen der Kirche und der Gesellschaft haben. Die gegenseitige Verpflichtung, nicht nur zum Dialog ständig bereit zu sein sondern miteinander in Kommunikation zu treten, kann die Möglichkeit, hierfür die kommunikationstechnischen Instrumentarien in der sozialen, pastoralen und edukativen Praxis der Kirche zu nutzen, nicht ausser acht lassen. Aber Kommunikation erfordert mehr als nur die instrumentale Nutzung der alten und der neuen Medien. Es ist der Mensch, zu dessen Wohl und Daseinsbewältigung Kommunikation geschieht. Deshalb sind Medien und Kommunikation nicht Selbstzweck, sondern Mittel zur Lebenshilfe, zum Aufbau und zur Integration einer humanen Gesellschaft, zu ihrer Gemeinschaft und Einheit. Die hierfür notwendige Kommunikationsbereitschaft und -fähigkeit kann durch die Anregung zum personalen und sozialen Engagement in der Kirche wesentlich gefördert werden (vgl. auch S. 18)».

²⁴ WORLD COUNCIL OF CHURCHES, *World Assembly of Nairobi 1975*, Geneva 1975, p. 54, (D. M. Paton): «ON METHODOLOGY 66. In our times many churches, Christian individuals, and groups find themselves under pressures and challenges which demand a clear choice between confessing or denying Christ. Others, however, face ambiguous situations in which the question arises: When is the appropriate time to confess and how should we do it? This leads to the question of education for mission. Programmes of lay training ought to be encouraged in order to equip lay workers for communicating the gospel at their particular place in everyday life, those who, for professional reasons, cross cultural frontiers. 67. Never before has the Church universal had at its disposal such a comprehensive set of means of communication as we have today: literature audiovisuals, electronic media. While we need to improve our use of such media, nothing can replace the living witness in words and deeds of Christian persons, groups, and congregations who participate in the suffering and joys, in the struggles and celebrations, in the frustrations and hopes of the people with whom they want to share the gospel. Whatever "methodologies" of communication may seem to be appropriate in different situations, they should be directed by a humble spirit of sensitivity and participation. 68. Careful listening is an essential part of our witness. Only as we are sensitive to the needs and aspirations of others will we know what Christ is saying through our dialogue. What we should like to call "holistic methodology" or "methodology in wholeness" transcends mere techniques or tactics. It is rooted in God's own "strategy of love" which liberates us to respond freely to his call to union with him our fellow human beings».

²⁵ PONTIFICIA COMMISSIONE DELLE COMUNICAZIONI SOCIALI - FEDERAZIONE DELLE CONFERENZE EPISCOPALI DELL'ASIA, *Conclusioni della riunione pan-asiatica sulle comunicazioni sociali*, in «Bulletin de la Commission pontificale pour les communications sociales», 1974, n° 84, p. 68: «RECOMMENDATIONS Introduction «No one today needs to be told of the influence and importance of the media of social communication for effectively proclaiming God's Word to our peoples. We therefore wish to make it our urgent collegial concern as Asian Bishops to place them more fully at the service of the evangelization, education and development of our peoples. In order to work out effective and concrete ways of evangelization at all levels of Church life in Asia today, we recommend that mass communications be given a higher priority by the various episcopates, in the allocation of material and human resources, considering its vital importance as an instrument for evangelization? These are the recommendations of the Federation of Asian Bishops Conferences, in their first plenary assembly at Taipei, in April of 1974: Communications must not be left to survive as best they can on what little finance the Church can spare after all the other needs have been met. Rather, communications must have a high place in our priorities when we prepare budgets. As with money, so also with manpower. We, the delegates of the Episcopal Conference of Asia -assembled at Tokyo on August 1 and 2, 1974- accept these recommendations wholeheartedly, and without reserve. All of the suggestions we have made, during these days, are designed only to translate these basic recommendations into practical action. Because the Christians of Asia -all together- are only 2% of the population... Because we can not reach even the Christians of Asia through our pulpits, through our hospitals, through our schools... Because mass media is the most effective way in which Christianity can be brought to the millions of Asia... Because it is a proven means of human development, which is our most pressing need in Asia...».

²⁶ WORLD ASSOCIATION OF CHRISTIAN COMMUNICATION (WACC), *Christian Principles of Communication*, in «Action» (supplement), 1986, n° 1, p. 1: «The church as a community of believers is God's chosen instrument for promoting the Kingdom. This is because the church is meant to embody and testify to the central values of the Kingdom, among which are oneness, reconciliation, equality, justice, freedom, harmony, peace and love ("shalom"). Furthermore, Christian communicators are conscious of and show respect for God's mysteries. God's ways can never be grasped, let alone explained. Likewise, the crown of God's creation, people, cannot ever be fully understood. Christian communicators, therefore, are always aware of their inadequacies when speaking of God, and conscious of "mystery" when telling the story of God's people»; CONCILE OECUMENIQUE VATICAN II, *Décret "Inter mirifica"*, Cité du Vatican 1965, n° 2: «Pourquoi le Concile s'occupe-t-il de ces questions? Certes, l'Eglise notre Mère sait que ces instruments, quand ils sont utilisés correctement, rendent de grands services au genre humain: ils contribuent en effet d'une manière efficace au délasserment et à la culture de l'esprit, ainsi qu'à l'extension et à l'affermissement du règne de Dieu. Mais elle sait aussi que les hommes peuvent les utiliser à l'encontre des desseins du Créateur et les tourner à leur propre perte. Son coeur maternel est angoissé à la vue des dommages que bien souvent leur mauvais usage a déjà causés à l'humanité. C'est pourquoi le Concile oecuménique, prenant à son compte le souci vigilant des Souverains Pontifes et des évêques en une matière d'une si haute importance, considère de son devoir de traiter les principaux problèmes

concluded²⁷. The deepest fear would be the risk of a falsification from the inside of the christian institutions, therefore christian communication is also interpellation to the Churches and eventually denouncing misunderstanding of the summits²⁸. Looking at this priority and this landscape, it is asked to revise the decisional procedures in the Churches²⁹. The invitation is quite clear and explicit, leaving less space and time to Church structures, organizations, dignities as ecumenical priorities -which converges with the 'non verticalistic' insight about the 'network' in the most recent media awareness- a way out from ecumenical stagnation could be found...

2° LOOKING DIFFERENTLY AT THE 'TOOLS' AND ENTERING ECUMENICALLY IN THE LANGUAGE GAME OF MULTIMEDIAL INFORMATION DIALOGUE ON HUMAN AND CHRISTIAN AWARENESSES

a) *Taking into account a more mature conscience about the media event.* For the Roman Church, the method of reducing multimedial communications has been a way to avoid a general demonization of the massmedial event³⁰, which happened for some previous century. From the 'powerful tools' a tentative is expressed to see them as providential 'tools of freedom' as 'signs of the times'³¹ and rather as potential instruments for development³², or to look at the persons as 'mediators'³³ or to understand them as a way to assume the challenges from everywhere³⁴ or

relatifs aux moyens de communication sociale. Il a confiance, en outre, que la doctrine et la discipline qu'il propose ainsi seront utiles, non seulement au salut des chrétiens, mais encore au progrès de toute l'humanité».

²⁷ F. Martin, *The Face of the Father*, in «The New Covenant», January 1975, p. 5.

²⁸ WORLD ASSOCIATION FOR CHRISTIAN COMMUNICATION, *Christian Principles of Communication*, in «Action», 1986 n° 8, p. 3.

²⁹ FÉDÉRATION LUTHÉRIENNE MONDIALE, *La communication et le développement. Rapport résumé du Colloque de Limuru*, in AA. VV., *Les médias, textes des Eglises*, Paris 1990, p. 390: «Voyant l'Église comme Corps du Christ, nous recommandons (...) des décisions de nature à améliorer la coordination entre les Églises locales, leurs départements, leurs membres (...). Nous recommandons de lancer une recherche autour du concept holistique de mission. Prenant appui sur les convictions fondamentales de communion, de confiance, de mutuelle dépendance et d'aide inter-Églises, nous voulons examiner les projets qui nous sont présentés dans le but de promouvoir des modèles de relations en pleine harmonie avec la nature profonde de l'Église (...). Nous demandons que soient revus les processus de décision des Églises (...) pour y garantir la participation effective d'un certain nombre de femmes et de jeunes (...) pour utiliser pleinement les ressources d'une communication authentique et pertinente et respecter l'intégrité des réalités et des cultures locales (...). Nous demandons que les Églises revoient les buts de leur présence dans la société en modifiant leurs structures pour entreprendre plus fidèlement les mandats qui concernent le tout des personnes et des communautés».

³⁰ CONCILIO ECUMENICO VATICANO II, *Decreto "Inter Mirifica" / Decreto sui mezzi della comunicazione sociale*, Città del Vaticano 1967, n°

1: «INTER MIRIFICA technicae artis inventa, quae hodiernis praesertim temporibus, Deo favente, humanum ingenium et rebus creatis deprompsit, peculiari sollicitudine Mater Ecclesia ea excipit ac prosequitur quae hominis animum potissimum respiciunt, quaeque novas aperuerunt vias cuiusvis generis nuntios, cogitata ac praecepta facillime communicandi. E quibus vero inventis ea eminent instrumenta, quae non modo singulos homines, et ipsa multitudines totamque humanam societatem, natura sua attingere ac movere valent, sicuti prelum, cinematographum, radiophonia, televisio et alia huiusmodi, quae proinde instrumenta communicationis socialis merito vocari possunt?/ Tra le meravigliose invenzioni tecniche, che, soprattutto in questo nostro tempo, l'ingegno umano è riuscito, con l'aiuto di Dio, a trarre dalle forze della natura creata, la Chiesa accoglie e segue con particolare cura materna quelle che più direttamente riguardano lo spirito dell'uomo e che offrono nuove e rapidissime maniere di comunicare notizie, idee e insegnamenti. Tra queste, occupano un posto particolare quegli strumenti che - quali la stampa, il cinema, la radio, la televisione ed altri di questo genere - sono destinati a raggiungere e ad influenzare non solo i singoli individui ma, per loro stessa natura, moltitudini di persone, e l'intera società: esse possono chiamarsi con ragione: *strumenti della comunicazione sociale*».

³¹ Giovanni Paolo II, *Messaggio per la XV° Giornata mondiale delle comunicazioni sociali*, in idem, *Insegnamenti di Giovanni Paolo II*, IV, 1, Città del Vaticano 1981, p. 1203: «La XV° Giornata mondiale delle Comunicazioni Sociali, fissata per domenica 31 maggio 1981, ha come tema: "Le comunicazioni sociali al servizio della responsabile libertà dell'uomo". A tale importante argomento intendo dedicare il presente messaggio, che amo rivolgere ai figli della Chiesa Cattolica ed a tutti gli uomini di buona volontà. 1. Nel continuo espandersi e progredire dei "mass media" si può scorgere un "segno dei tempi", che costituisce un immenso potenziale di universale comprensione ed un rafforzamento di premesse per la pace e la fraternità tra i popoli».

³² SODEPAX, *A Sodepax Report, "Church, Communication, Development"*, Driebergen 1970, p. 103, (p. 5): «FINAL DOCUMENT OF THE CONSULTATION /Affirmations. (a) Today's reality and the Gospel are the starting point. The Gospel must be the inspiration and force for *disponibilité*, for continuing as the "suffering servant". {b} The mobilization of all communicators to work in a more effective way for the main issues of the human family: social justice, development, and peace. (c) There are many obstacles to this process of change, structural and even repressive obstacles in and outside the churches, on political, social, economic, racial, and cultural levels. (d) Development, considered as social justice, self-reliance, and economic growth, is a major object of the church. It works to bring about the community of all men, with mutual responsibility and inter-dependence, while preserving cultural and religious identities on national, regional, sub-regional, and local levels. {e} Communications are a basic substratum for development, having an essential role in the process itself».

(F. H. Dunne S. J.: The Committee on Society, Development, and Peace (SODEPAX) was established in January, 1968, as a joint enterprise by the World Council of Churches and the Pontifical Commission Justice and Peace. Its mandate is, through the combined efforts of the Roman Catholic Church and the Protestant and Orthodox Churches belonging to the World Council of Churches, and in collaboration with all men of good-will, to arouse men everywhere to a sense of responsibility for the problems of social injustice in the world, especially those arising out of poverty and war. In pursuit of this goal SODEPAX held two international conferences on development and the role of the churches, one in Beirut, another in Montreal; and an international conference on Christian concern for peace, held in Baden, Austria. It has sponsored or co-sponsored a number of regional conferences, including youth conferences in Lesotho, Indonesia, Papua-New Guinea, and Korea).

³³ Jean Paul II, *Paroles aux journalistes du journal "La Croix"*, in idem, *Insegnamenti di Giovanni Paolo II*, II, Città del Vaticano 1983, pp. 1051-1052: «C'est tout un programme, suggéré par le titre significatif: «La Croix, l'événement». Cela demande de l'honnêteté, des convictions chrétiennes trempées, et un art authentique. C'est, je crois, le Père Gabel, qui disait: «Le journaliste catholique est un médiateur, à propos de l'événement, entre la doctrine, les orientations de l'Eglise et son public». Oui, un art difficile, mais passionnant, et si nécessaire! Je suis sûr que, dans le concert puissant et très discordant des médias, vous aurez à cœur de continuer à bien remplir votre mission, à relever le défi, dans le même esprit que vos célèbres devanciers. Je vous y encourage en implorant sur vous la lumière et la force de l'Esprit Saint, A vous-mêmes, aux Pères Assomptionnistes, aux rédacteurs et à tout le personnel de La Croix, aux lecteurs, et à vos familles, je donne ma Bénédiction Apostolique»; idem, *Parole a un gruppo di*

'shaping' human societies³⁵. Ambiguity should be taken into account from the side of the communications quality³⁶, the communications signs can even appear heavy³⁷, neither good nor bad but vulnerably unsure and eventually evil in good and good in evil simultaneously³⁸. From the quasi mechanical 'tools' we discovered that media are part of human potentialities: fully human in order to be christian and not the other way ('christian tools' to give legitimate value to human qualities). This means to take into account the complexity of human multimedial communication without oversimplifying its dynamics.

b) *Avoiding a 'fundamentalism of communion is communication'*. Not 'communion of faith' in linearity with 'communications media'³⁹, not a 'new culture' and a 'new language' as was pan-latinism⁴⁰ in a kind of new uniformity. It is rather the search for a common language in plurality⁴¹

"Radio Grignetta", in idem, *Insegnamenti di Giovanni Paolo II*, II, Città del Vaticano 1979, p. 1195: «Vi sia di incoraggiamento e di conforto la consapevolezza di assolvere un preciso dovere di solidarietà fraterna, mentre vi esorto ad offrire una fervida testimonianza di fede, divenendo voi stessi pezzi di comunicazione sociale cristiana, pertanto, apostoli di verità e di bontà. Vi accompagni in questa vostra spirituale ascesa la mia paterna Benedizione, che invio di cuore a tutti, e con particolare pensiero agli infermi ed ai sofferenti».

³⁴ Giovanni Paolo II, *Allocuzione ai vescovi della "Papua-New Guinea" in visita "ad limina"*, in *Acta Apostolicae Sedis*, 1979 p. 1425: «6. Our great strength is found in our ecclesial unity, which in turn is fostered by prayer. And it is prayer that constitutes our master programme of the apostolate: *Actiones nostras, quaesumus, Domine, aspirando praevieni et adiuvando prosequere!* Through the prayer that unites us ever more closely with Christ's design for his Church, we can plan more effectively and confidently for the future. In this way, Brethren, devote your best efforts to those great issues that confront all of you: the question of vocations, the importance of social communications, the role of catechists, and the general promotion of the laity ?not only as a practical means of sharing responsibility for the Gospel, but as a fulfilment of the divine will to associate the laity in the Church's mission of salvation. In prayer you will find the strength and insights to continue on the path of evangelization, being confident in the power of the word of God to uplift and transform all human cultures, bringing to them the original and incomparable contribution that comes directly from Jesus Christ, who embodies the fullness of humanity».

³⁵ Giovanni Paolo II, *Messaggio per la XIVª Giornata mondiale delle comunicazioni sociali*, in «Bollettino della Pontificia Commissione per le comunicazioni sociali», 1980, p. 11: «Non c'è dubbio che i mass-media costituiscono oggi una delle grandi forze che modellano il mondo, e che in questo campo un numero crescente di persone, ben dotate e altamente preparate, è chiamato a trovare il proprio lavoro e la possibilità di esercitare la propria vocazione. La Chiesa pensa a loro con affetto sollecito e rispettoso e prega per essi. Poche professioni richiedono tanta energia, dedizione, integrità e responsabilità come questa, ma, nello stesso tempo, sono poche le professioni che abbiano un'uguale incidenza sui destini dell'umanità».

³⁶ WORLD COUNCIL OF CHURCHES, *World assembly of the World Council of Churches, Nairobi 1975, "Breaking Barriers"*, (ed. D. M. Paton), London 1975, "Section 1: Confessing Christ today", p. 54, n° 67: «Never before has the Church universal had at its disposal such a comprehensive set of means of communication as we have today - literature, audiovisuals, electronic media. While we need to improve our use of such media, nothing can replace the living witness in words and deeds of Christian persons, groups, and congregations who participate in the sufferings and joys, in the struggles and celebrations, in the frustrations and hopes of the people with whom they want to share the gospel. Whatever "methodologies" of communication may seem to be appropriate in different situations, they should be directed by a humble spirit of sensitivity and participation».

³⁷ C. M. Martini, *Effatà, Apriti*, Milano 1990, p. 13, n° 2: «Ma Gesù non compie subito il miracolo. Vuole anzitutto far capire a quest'uomo che gli vuol bene, che si interessa del suo caso, che può e vuole prendersi cura di lui. Per questo lo separa dalla folla, dal luogo del vociferare convulso e delle attese miracolistiche. Lo porta in disparte e con simboli e segni incisivi gli indica ciò che gli vuol fare: gli introduce le dita nelle orecchie come per riaprire i canali della comunicazione, gli unge la lingua con la saliva per comunicargli la sua scioltezza. Sono segni corporei che ci appaiono persino rozzi, scioccanti. Ma come comunicare altrimenti con chi si è chiuso nel proprio mondo e nella propria inerzia? Come esprimere l'amore a chi è bloccato e irrigidito in sé, se non con qualche gesto fisico? Notiamo anche che Gesù comincia, sia nei segni come poi nel comando successivo, con il risanare l'ascolto, le orecchie. Il risanamento della lingua sarà conseguente».

³⁸ LUTHERAN WORLD FEDERATION, COMMISSION ON COMMUNICATION, *Report on Strategy*, in «Lutheran World Federation: Documentation», 1984 n° 17, p. 23: «Electronic media are pervasive and immediate. They embody personal features and boast a connotation of attractiveness. They are neither entirely diabolic nor benevolent, but are potentially both. They are instruments of illumination, recreation, reconciliation and exploitation, depending on such complex factors as the orientation of ownership, professional standards, and listener-viewer discrimination. In many countries, they have become principally vehicles of escapist entertainment for most people most of the time. Fortunately, they are capable of, and sometimes do, serve other functions. In preliterate societies they are more likely to be regarded as primary vehicles of information and education».

³⁹ E contra: PONTIFICIA COMMISSIONE DELLE COMUNICAZIONI SOCIALI, *Istruzione pastorale "Communio et progressio"*, Città del Vaticano 1971, n° 1: «COMMUNIO ET PROGRESSIO convictus humani potissima sunt proposita communicationis socialis eiusque instrumentorum, ut preli, cinematographi, radiophonici et televisivi inventi. Horum vero augescens in dies perfectio, qua pluribus usque hominibus singulisque maiorem in modum facilius praesto sunt, eos omnes magis ac magis implicat affectione quadam animi vitaeque ratione, in quam eadem technica subsidia penitus permanent? La comunione e il progresso della società umana sono i fini primari della comunicazione sociale e dei suoi strumenti, come la stampa, il cinema, la radio, la televisione. Di fatto il loro continuo perfezionamento ne estende e agevola l'uso a pubblici sempre vasti ed ai singoli individui, e la loro profonda penetrazione influisce sempre più sulla mentalità e sul comportamento di tutti gli uomini»; Giovanni Paolo II, *Allocuzione all'Udienza del mercoledì 29 aprile*, in idem, *Insegnamenti di Giovanni Paolo II*, 1981, Roma 1981, vol. I, p. 1066.

⁴⁰ E contra: COMMISSION PONTIFICALE POUR LES COMMUNICATIONS SOCIALES, *Instruction pastorale "Communio et progressio"*, Cité du Vatican 1971, n° 12: «Dans les «merveilleuses inventions de la technique»¹ qui sont le véhicule de la communication sociale entre les hommes, le chrétien découvre les instruments du dessein providentiel de Dieu pour favoriser l'union entre ceux qui cheminent sur cette terre. Une nouvelle langue se trouve peu à peu élaborée, qui permet aux hommes de se mieux connaître et de se rencontrer plus facilement. Compréhension plus rapide, bonne volonté réciproque plus spontanée conduisent à leur tour vers la justice et la paix, la bienveillance et la bienfaisance, l'aide mutuelle, l'amour et finalement à la communion. Ainsi les médias figurent à bon droit parmi les ressources et les possibilités les plus efficaces dont l'homme peut user pour affermir la charité, elle-même source de communion».

¹ *Inter Mirifica*, 1.

⁴¹ WORLD ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES, *World Assembly of New Delhi*, London 1962, III^o section: Witness p. 83: «21. We must search for a common language in which we and our hearers may understand each other. The truth of the Bible can be conveyed in twentieth century words and idioms. This does not imply 'popularizing' the Gospel but rather flexibility in translating our familiar words and images into a new medium. Since we cannot expect men to understand the vocabulary of the Bible until they have learnt its language, we must mould our own speech into the vernacular of everyday language. 22. Christian witness must be prepared to be tested by the Gospel which they proclaim. Communication involves much more than speaking, and our message will have to be embodied in our life. We must be ready to be judged by the

and interdependence⁴² as a methodology of listening and answering in mutual purification of intent⁴³. Listening is an essential part of our witness⁴⁴. Dialogue is always a starting point, a preamble, never a conclusive step⁴⁵. It is the capacity to let oneself to be called in question⁴⁶ in order to find the truth 'together'⁴⁷. Communication is the necessary broader frame for dialogue⁴⁸. There is no segregated dialogue, in some way there is always an open door toward public dialogue and the participation of all⁴⁹. Dialogue itself will and is indicating the further way to be followed⁵⁰, with its

awful standard of the Christ whom we preach. If we are affluent in the midst of poverty or indifferent amidst injustice or suffering, our speaking will avail less than our silence».

⁴² ZENTRALSTELLE MEDIEN, *Stellungnahme der Zentralstelle Medien im Auftrag der Publizistischen Kommission der deutschen Bischofskonferenz, Die Neue Medien - Informationen, Fragen und Anregungen im Blick auf den Menschen und die Gesellschaft*, in «Materialien zur Medienpolitik», n° 4, 1982, S. 16: «Wir müssen uns ohnehin daran gewöhnen, die Medien künftig nicht mehr einzeln und unabhängig voneinander zu betrachten. Das galt in gewissem Masse auch bisher schon. Funk- und Printmedien haben nicht selten mit audiovisuellen Medien einen Medienverbund gebildet. Gerade im Bildungsbereich hat sich die Verteilung eines Themas auf mehrere Medien bewährt: Neben der Darstellung bestimmter Bildungs- und Lernprogramme in Fernsehen oder Hörfunk wird der Gegenstand in Buchform abgehandelt; um die Lehreinheiten auch programm- und zeitunabhängig nutzen zu können, bietet man sie als Schmalfilme, Tonband- oder Videokassetten an. Diese Möglichkeit der Mediennutzung wird mit dem Fortschritt der Videotechnik (Videorekorder und Videokamera) in noch weit größerem Umfang realisiert werden können. Schon gibt es Videotheken, bei denen man -einzeln oder im Wochen-, Monats- oder Jahresabonnement -Videokassetten verschiedenster Inhalte leihen oder auch kaufen kann. Inwiefern die Bildplatte als Bewegtbildträger eine Rolle spielen wird, ist heute noch nicht abzusehen».

⁴³ R. Niebuhr, *Essays in Applied Christianity*, New York 1959, pp. 337-338: «The most thrilling part of the ecumenical enterprise has been not so much the increasing unity which we have experienced, but the increasing purity of the gospel message by the elimination not only of nationalistic and other parochial heresies, but of all those forms of worldly wisdom which colored and obscured the plain truth of the Gospel, with its exaltation of the righteousness of God against all human righteousness. The ecumenical movement does not try to establish one unified church with the power to convict this or that church of heresy. Rather it establishes a place of encounter in which we can instruct each other by bringing our cherished treasures of grace and where, by allowing the criticism of our fellow Christians to aid us in separating the "precious from the vile," we may all draw closer together by all coming closer to the truth in Christ»; Jean Paul II, *Allocution d'assemblée plénière de la Commission pontificale pour les communications sociales*, in idem, *Insegnamenti di Giovanni Paolo II*, IV, 1, 1981, p. 625: «Les récents Synodes des Evêques ont fourni l'occasion de recourir fréquemment à l'utilisation des moyens de communication sociale dans l'œuvre d'évangélisation. Rejoindre l'homme d'aujourd'hui, très conditionné par ces moyens, se faire écouter, se faire comprendre, se faire accepter, constitue une problématique pastorale nouvelle qui doit précisément savoir utiliser ces moyens. Il est alors nécessaire d'en accepter les exigences, d'en connaître les langages et les mécanismes. Celui qui sèrne peu, recolte peu? Mais nous, nous voulons recueillir pour le Christ une moisson abondante. Et nous y sommes poussés par l'attente de millions de fidèles de toute région du monde. Ils veulent entendre, comprendre et vivre l'idéal qui, depuis deux mille ans, éclaire et entraîne la civilisation qui a eu ici son berceau».

⁴⁴ WORLD COUNCIL OF CHURCHES, *World Assembly of the World Council of Churches, Nairobi 1975 "Breaking Barriers"*, London 1975, p. 54: «68. Careful listening is an essential part of our witness. Only as we are sensitive to the needs and aspirations of others will we know what Christ is saying through our dialogue. What we should like to call "holistic methodology" or "methodology in wholeness" transcends mere techniques or tactics. It is rooted in God's own "strategy of love" which liberates us to respond freely to his call to union with him and our fellow human beings».

⁴⁵ Paul VI, *Lettre de Paul VI pour le VII^e centenaire du concile de Lyon, "Alterum Generale Concilium Lugdunense"*, in «La documentation catholique», 1975 n° 1668, p. 64: «A notre époque on voit mieux que le dialogue est une condition préalable à tout effort en vue de l'unité des chrétiens, comme l'enseigne le Second Concile du Vatican dans son décret *Unitatis redintegratio* : «Seul le dialogue véritable permet, en effet, d'acquérir une connaissance plus exacte et une plus juste estime de la doctrine et de la vie de l'une et l'autre communion (1)». Ce dialogue demande, en effet, de ceux qui travaillent à l'œcuménisme que: «l'on donne la considération qui lui est due à la condition particulière de la naissance et de la croissance des Eglises d'Orient et à la nature des relations qui existaient entre elles et le siège de Rome avant la séparation (2)». Le dialogue, enfin, doit revêtir un caractère fraternel tant au sujet de la doctrine que des nécessités pastorales les plus urgentes de notre époque».

(1) *Unitatis redintegratio*, n. 4 [DC 1964, n° 1437, col. 1619]. / (2) *Ibidem*, n. 14. / (3) *Ibidem*, n. 18.

⁴⁶ Y. Congar, *Vorschläge für den Dialog*, in «Kerygma und Dogma», 1966 n° 3, S. 181: «Der Dialog ist gegenseitige Befragung. Er schließt die Bereitschaft zur Infragestellung des einen durch den anderen ein, und damit auch die Bereitschaft zu einem gewissen Wagnis, zumindest auf einem bestimmten Niveau. Er setzt die Annahme des anderen in seiner Andersartigkeit voraus, die Anerkennung, daß der andere "anders" ist. Der echte Dialog wird lediglich durch die Selbstbehauptung, tie Selbstrechtfertigung und dadurch behindert, daß man den anderen nur mit Mißtrauen, Verachtung oder Aggressivität betrachtet. Die Kontroverse ist noch eine Form des Dialoges, die Polemik ist es nicht»; W. Becker, *Bemerkungen zur Vorgeschichte und Eigenart der Arbeitsdokumente über den ökumenischen Dialog*, pro manuscripto, Roma 1970, S. 42.

⁴⁷ JOINT WORKING GROUP OF THE WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH, *On the Ecumenical Dialogue*, in «The Ecumenical Review», 1964 n° 4, p. 470.

⁴⁸ W. Visser t'Hooft, *Hat die ökumenische Bewegung Zukunft?*, in «Ökumenische Rundschau», 1975 n° 2, S. 164: «Aber es gibt noch mehr. Es gibt den Dialog, der beabsichtigt, zu tieferer Kommunikation zu kommen. Das Evangelium wird Menschen von Menschen verkündigt. Zwischen diesen Menschen muß es zu einer echten Begegnung kommen. Das kann nie geschehen, wenn der eine den anderen einfach als Objekt, als Beute betrachtet. Beide müssen zuhören können. Wer erzählen will, was er im Evangelium und durch das Evangelium gefunden hat, muß dabei mit gutem Beispiel vorangehen. Er soll erst dann erzählen, nachdem er so gründlich zugehört hat, daß er anfängt zu verstehen, wie die Gechichte Jesu diesen Menschen, mit denen er zu tun hat, verständlich werden und in ihrer konkreten Situation er treffen kann».

⁴⁹ COMMISSION PONTIFICALE POUR LES COMMUNICATIONS SOCIALES, *Instruction pastorale "Communio et progressio"*, Cité du Vatican 1971, p. 55 n° 117: «Un champ immense s'offre à l'Eglise pour le dialogue interne. Il est, certes, acquis que les vérités de la foi tiennent à l'essence même de l'Eglise et ne peuvent, en aucun cas, être laissées à l'interprétation arbitraire des individus. Néanmoins, l'Eglise se meut dans l'Histoire; elle doit donc s'adapter aux circonstances particulières de temps et de lieu. Elle doit chercher comment exposer les vérités de la foi, à des époques et dans des cultures différentes, comment adapter son action aux mutations qui s'opèrent dans le monde»; etiam n° 122.

⁵⁰ JOINT WORKING GROUP OF THE ROMAN CATHOLIC CHURCH AND THE WORLD COUNCIL OF CHURCHES, *On the ecumenical Dialogue*, in «The Ecumenical Review», 1964 n° 4, p. 471: «4. Themes for the dialogue Everything may be of importance. The most decisive issues reveal themselves through the dialogue itself. It is impossible to decide in advance whether a theme is interesting or not. Here are a few considerations inspired by experience: a) The theme chosen may be not only theology but the life of prayer, the liturgy, pastoral questions, the sociology of the religious groups, current issues, the spheres of action, history. We feel that we must insist on the importance of history, for our divisions (even those which affect doctrine) have arisen within (and because of) a certain situation of understanding and formulating doctrine, within (and because of) a certain form of piety and of church-life».

intrinsic 'freedom'⁵¹, and a differentiation according to the methodology to be followed –more generic or more specialized⁵² towards further intuitions⁵³. Leaving aside an ecumenism of structures, dignities and abstract doctrinal theories, the media are introducing to dialogue as language game toward full relationality. Public dialogue will be the further open platform for ecumenical 'virtuality' toward full equality in the exchanges and recognized diversity of languages in full parity.

3° TOWARDS A DIFFERENT HUMAN COMMUNITY AND AN ECUMENICAL PARTICIPATION AND COOPERATION IN THE COMMUNICATIONAL MAKING OF AN 'E'-CONSCIENCE

a) *A mass community which is becoming a common 'conscience'*. As last step of the communication venture, Internet seems –most recently- oriented toward a dubbel network –one normal and cheap, the other high speed, high definition and specialized, called Internet2, for research and specialization⁵⁴. This high definition and super speed intensifies what is already beginning: from the same connectivity the emergence of new possibilities in prospective research⁵⁵. But this stresses

⁵¹ N. Nissiotis, *Formen und Probleme des ökumenischen Dialogs*, in «Kerygma und Dogma», 1966 n° 3, S. 189: «a) Der ökumenische Dialog beruht hier auf zwei Prinzipien: erstens auf der Freiheit, Auffassungen miteinander auszutauschen und zusammen zu handeln und zu beten, aber bei voller Achtung der kirchlichen Bekenntnisse und Autoritäten, und zweitens auf der Überzeugung, daß den Verhandlungen zur Wiederherstellung der Einheit zwischen Kirchen gemeinsames Studium, Handeln und Gebet vorzugehen müssen, da nur so eine geeignete Atmosphäre geschaffen werden kann. Diese Einheit kann nur das Ergebnis der Erneuerung des Lebens der einzelnen Kirchen sein, auf die sie auch eine direkte Wirkung ausüben muß. Innerhalb dieser Erneuerungsbewegungen wird daher der konfessionelle, theologische und lehrmäßige Dialog dem existenziellen, aktuellen und dynamischen Austausch gemeinschaftlicher oder persönlicher Gnadengaben untergeordnet oder besser eingeordnet».

⁵² SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Réflexions et suggestions concernant le Dialogue oecuménique*, in «Information service», 1970 n° 2, p. 8.

⁵³ SECRÉTARIAT POUR L'UNITÉ DES CHRÉTIENS, *Dialogue*, in «Information service», 1970 n° 2, p. 8.

⁵⁴ M. Lerner, *Learn the Net, Master the Basics: The Future*, in «Internet» 2004, http://search.netscape.com/ns/boomframe.jsp?query=future+of+Internet&page=1&offset=0&result_url=redir%3Fsrc%3Dwebsearch%26requestId%3De112e3b5a2ce724f%26clickedItemRank%3D2%26userQuery%3Dfuture%2Bof%2BInternet%26clickedItemURN%3Dhttp%253A%252F%252Fwww.learnthenet.com%252Fenglish%252Fhtml%252F03future.htm: «When the World Wide Web began in 1990, few suspected how successful it would become. There are now millions of websites and billions of web pages. But as many people are well aware, the Web can be painfully slow. Most people still connect to the Internet using 56 Kbps modems and telephone lines. Because the data-carrying capacity of telephone lines, known as bandwidth, can be low, receiving electronic data may take a long time. New technology promises to address this problem. Connecting to the Internet using fiber optic lines and via cable TV and satellite increases bandwidth dramatically, making the Web more useful. Expect to see an explosion of e-commerce, collaborative projects, videoconferencing and virtual environments. Many of these applications are under development or already in use in some form. The incubator for many of the emerging technologies that are shaping the future is known as Internet2. Formed in 1996 and administered by the University Corporation for Advanced Internet Development (UCAID), Internet2 is a partnership between universities, corporations and government agencies. It's a Petrie dish for networking experiments. The project's goals are to create new applications that can't run over the existing Internet and to develop the infrastructure that supports those applications. Internet2 is not a single network, but a consortium of hundreds of high-speed networks linked by fiber optic backbones that span the United States and link to other countries. It transmits data at speeds up to 2.4 gigabits per second—45,000 times faster than a 56 Kbps modem, allowing scientists to test their laboratory discoveries in the real world. The next-generation network went online in February, 1999, linking a number of universities around the world. It should be available for commercial use in a few years. Then get ready for 21st century services like interactive television, virtual 3-D videoconferencing, movies-on-demand, and much more. High-speed networks will make it possible for professionals to work in ways never before possible. For instance, scientists around the world can share specialized equipment like electron microscopes. NASA has developed a Virtual Collaborative Clinic that connects medical facilities around the U.S., allowing doctors to manipulate high-resolution, 3-D images of MRI scans and other medical imaging. Not only can doctors consult and diagnose, but they can simulate surgery by using a "CyberScalpel." Virtual surgery gives surgeons an opportunity to practice before ever entering the operating room, reducing the time required for the actual procedure. Using this kind of virtual technology, local hospitals can access resources and skills only available at larger institutions. NASA plans to use the technology to provide remote health care to astronauts on extended space journeys»; ADVISORY GROUP TO THE EUROPEAN COMMISSION, *The Future of the Internet - What Role for Europe? Interim Report of an Advisory Group*, in «Internet» 2004, http://search.netscape.com/ns/boomframe.jsp?query=future+of+Internet&page=1&offset=0&result_url=redir%3Fsrc%3Dwebsearch%26requestId%3De112e3b5a2ce724f%26clickedItemRank%3D10%26userQuery%3Dfuture%2Bof%2BInternet%26clickedItemURN%3Dhttp%253A%252F%252Fwww.cordis.lu%252Fesprit%252Fsrc%252Fi2eurepo.htm%26invocationType%3D%26fromPage%3DNSCPTop%26amp%3BampTest%3D1&remove_url=http%3A%2F%2Fwww.cordis.lu%2Fesprit%2Fsrc%2Fi2eurepo.htm: «*Twin development pushes - High-performance Internet and Commodity Internet*. The history of computing, and indeed of many other high-tech industries, has highlighted developments in two complementary directions. Computer vendors have always used technology advances both to reduce the cost of computers for constant performance, and to increase the performance available at constant price. The Internet is now showing a very similar behaviour. Supplying access for the general public to the "Commodity Internet" from their homes is obviously a very price-sensitive business, and today depends heavily on telephone or cable TV modems, which tend to have rather limited performance, but the size of the potential market is huge. On the other hand, universities and leading research institutes and companies have a real need to exploit the very highest-performance networking, as a way forward in fields such as distance learning, remote diagnosis, distributed collaborative engineering projects, and remote access to huge distributed databases. The past two years have shown that these twin pushes, towards the commodity Internet and towards a high-performance academic and research Internet, do not automatically fit together in an easy way. Specifically, the way in which bulk personal e-mail and Web-access traffic interferes with high-performance traffic, and especially with the real-time requirements of graphics and audio traffic, as all packets come together and flow across the major Internet switches and backbone lines, has led to significant congestion. Some of the recent American initiatives, and specifically the Internet2 initiative from the universities, emphasise the need now to separate out these traffic flows, and to develop better technical and commercial models for how Internet growth can be funded».

⁵⁵ Z. Pilyshyn, *Computers and Symbolisation of Knowledge*, in D. De Kerckhove - A. Iannucci, *McLuhan e la metamorfosi dell'uomo*, Roma 1984, p. 241: «It is commonplace nowadays to accept computers as a major new medium for the storage, transmission and transformation of information. It is becoming clear to the public now, as it was not when I first began to teach computer science over 15 years ago, that computers are not lightning-fast

a main feature: since Internet is –as a whole- more ‘generic’ than ‘specific’, all may participate and be involved at every level (cfr supra), realizing ever more the ‘freedom of communication’. The network is claiming its capacity to reach all levels of human experience ⁵⁶ beyond the limits of simultaneity of space and time or in ‘nonlocality’ ⁵⁷ based on information connectivity and knowledge explosion ⁵⁸, open platform for all exchanges ⁵⁹ and key for a broader ‘e-mind’ of human collective conscience ⁶⁰. From this insight on the web-community, the main element is not

numerical calculators, but information handlers. Nonetheless it is not generally appreciated how the information-handling capacity of a computer is different (except for speed and efficiency), from the information-handling capacity of such devices as books, files, tape recorders, telephones, libraries, television sets, and so on, all of which in some sense store, transmit, process, and transform information. But that it is different should be abundantly clear. Computers, unlike books or even television sets, do things because of the particular information they contain. Moreover, the nature of the behaviour that they exhibit appears to be directly attributable to the content of the information they have - or what the information is about. This is not true of any of the other information-handling systems we can think of - with the obvious exception of people, or systems in which people play the important causal role in determining the behaviour (e.g. libraries)».

⁵⁶ M. Lerner, *Learn the Net, Master the Basics: Net Anatomy*, in «Internet» 2004, http://search.netscape.com/ns/boomframe.jsp?query=future+of+Internet&page=1&offset=0&result_url=redir%3Fsrc%3Dwebsearch%26requestId%3De112e3b5a2ce724f%26clickedItemRank%3D2%26userQuery%3Dfuture%2Bof%2BInternet%26clickedItemURN%3Dhttp%253A%252F%252Fwww.learnthenet.com%252Fenglish%252Fhtml%252F03future.htm%26invocationType%3D-26fromPage%3DNSCPTop%26amp%3BampTest%3D1&remove_url=http%3A%2F%2Fwww.learnthenet.com%2Fenglish%2Fhtml%2F03future.htm: «Even though the Internet is a global network, in many ways it resembles a small town, with similar services. Let's say you want to send or receive mail. The Internet has electronic post offices. There are online libraries with millions of books and periodicals you can use any time of the day or night. Chat rooms are the Internet equivalent of 24-hour coffee shops, with people eager to gab anytime you want. The World Wide Web is like a giant mall, where you can shop, order a pizza, preview a movie, and listen to radio stations from around the world. All of these represent different ways of using the Internet. In the real world you travel to different places over the same network of roads using different modes of transportation. You might use a car for a pleasure trip and a truck for hauling lumber. Getting around on the Internet works much the same way. To understand the Internet, it is helpful to realize that many different kinds of communication go on at the same time. You use different software programs to accomplish different tasks: for instance, a web browser to access shopping sites and an e-mail program to send and receive messages. Some programs, such as Microsoft Internet Explorer, actually contain more than one kind of program. For instance, Explorer has a web browser and a newsreader and a media player. (In later articles, we will explain what each of these programs do.) You can also use more specialized and sophisticated software, such as RealPlayer, a stand-alone media player or combine different software programs together into a system that works for you».

⁵⁷ N. F. McInnis, *THE FIRST INTERNATIONAL ELECTRONIC SEMINAR ON WHOLENESS, Time To Think The World Back Together*, in «Internet» 2004, http://www.newciv.org/ISSS_Primer/seminar.html: «Nonlocality is here to stay. The Internet reflects a recently discovered and mysterious quality of the universe, a quality of so-called "nonlocality." The term "nonlocal" was initially coined to describe observable and measurable interactions that seem to exceed the speed of light. For instance, certain influences of subatomic particles on other particles are instantaneous, occurring in less than the amount of time required for light to travel between them--as if the particles were telepathic. And in the cosmos at large, galaxies that are many more billions of light years apart than the universe is billions of years old respond identically to the same physical laws even though no signal could have traveled between them to convey the influence of these laws. According to the macrocosmic view of nonlocality, any particles that have once been in local relationship remain forever within each other's immediate influence, no matter how far apart they may drift. This suggests that everything has always been in relationship with everything else ever since the "Big Bang," the moment of cosmic origin during which all of the matter and energy in today's far-flung universe was initially localized at a single point. Universally distributed influences are termed "omnipresent" when they are considered to be spiritual. They are called "nonlocal" by those who conceive of them as purely physical. Regardless of what we may choose to call them, such influences by any other name are just as mysterious, and they are likewise just as lacking for an explanation within the limits of current scientifically ordained reality. Another type of omnipresence, or nonlocal everywhere-ness, is also characteristic of holograms in which the totality of the holographic image is present at every point».

⁵⁸ C. Guinchat - M. Menou, *Introduction générale aux sciences et techniques de l'information et de la documentation*, Paris 1981, p. 20: «D'après la National Education Association américaine, «il a fallu attendre 1750 pour que le savoir de l'homme de l'époque du Christ puisse être seulement doublé. Une nouvelle multiplication par deux s'est achevée cent cinquante ans plus tard, en 1900... La quatrième multiplication de ce genre, pour l'ensemble du savoir scientifique, s'est déroulée dans la seule décennie qui suit 1950. D'une autre manière, on peut dire que la connaissance technologique a été multipliée par dix tous les cinquante ans depuis plus de deux mille huit cents ans. En 1950, on comptait 1 000 000 de chercheurs et d'ingénieurs dans le monde. En 1900, ils étaient au nombre de 100 000, en 1850 10 000 et en 1800 1 000 (1)». En l'effectif des savants et chercheurs, qui constituent la source principale de connaissances et d'informations scientifiques, ne cesse de croître: il atteint sans doute les dix millions aujourd'hui (2). En outre, à la communauté scientifique proprement dite s'ajoutent maintenant toutes sortes d'autres utilisateurs: administrateurs, chefs d'entreprise, industriels, juristes, hommes politiques, éducateurs, etc., non seulement demandeurs, mais de plus en plus producteurs d'informations nouvelles. A la multiplication de l'offre répond, selon un processus naturel, celle de la demande. A ces groupes d'utilisateurs appartiennent tous ceux qui, d'une manière ou d'une autre, participent de «l'industrie du savoir», c'est-à-dire de la production, de la distribution et de la consommation des connaissances. On peut poser en principe que «tout transfert de connaissances équivaut à un transfert d'informations, et vice versa» (3). Ce que l'industrie du savoir, dont la raison d'être est d'assurer cette transmission des connaissances-informations, continuera de croître rapidement dans un monde fondé sur le progrès scientifique».

(1) G. Anderla, *L'information en 1985. Une étude prévisionnelle des besoins et des ressources*, p. 14 et 19, Paris, OCDE, 1973. / (2) Cité in Unisist..., *op. cit.*, p. 11-12. / (3) G. Anderla, *op. cit.*, p. 68.

⁵⁹ M. Holitscher, *Global Internet Governance and the Rise of the Private Sector* (published in Swiss Political Science Review), in «Internet» 2002, <http://www.internetstudies.org/research/papers/spsr.html>: «Jamal Shahin argues that the Internet can be conceived as the most comprehensive melting pot of the latest innovations in the field of international communication technologies (ICTs). From his perspective, the Internet effectively collapses the constraints of time and distance to mere irrelevance thus instituting a borderless virtual space within which networked actors can freely organize themselves, be they individuals or corporations. As such, the Net creates an unprecedented unity of the local and the global sphere, actually eliminating the concept of the state from how the world is spatially ordered in the perception of its users. Hence, the very notion of internal state sovereignty, which is derived from a governments' monopoly of power over a spatially defined territory and its population, loses much of its significance in cyberspace».

⁶⁰ NEW THOUGHT NETWORK (NTN), *Globalizing New Thought. The Internet as a New Thought Form* [This page was last partially updated on December 25, 2001], in «Internet» 2004, http://search.netscape.com/ns/boomframe.jsp?query=internet%27s+influence+on+human+person&page=2&offset=0&result_url=redir%3Fsrc%3Dwebsearch%26requestId%3D10010201196e7619%26clickedItemRank%3D14%26userQuery%3Dinternet%2527s%2Binfluence%2Bon%2Bhuman%2Bperson%26clickedItemURN%3Dhttp%253A%252F%252Fwww.newthought.net%252Fglobalizing.htm%26invocationType%3Dnext%26fromPage%3DNSCPNextPrev%26amp%3BampTest%3D1&remove_url=http%3A%2F%2Fwww.newthought.net%2Fglobalizing.htm: «The Internet functions as a simulated "the way it works" of human consciousness, empowering the synergetic coordination of

so much the discussion about an eventual loss of the 'local absolute' as rather the shaping of a common conscience where the christian ecumenical contribution could be vital in discernment and enlightenment, at the service and at the disposal of humanity.

b) *Implementing the Christian insight, to see the human totality differently.* In media language, totality was called 'mass'-media, which caused strong resistance from the Roman authorities⁶¹. Successively, there was a tentative to see 'mass' as a tessute for conscientization of the individual⁶². A suspicion remains on the 'masses'⁶³, which are replaced by 'social function'⁶⁴. But there are voices in favor of looking at media as 'part of a process of totality'⁶⁵. Today, globalization seems to portray these dynamics of 'mass' totality⁶⁶. Here is the point where christian cooperation in

the globally extended nervous system that results from our electronic "wiring" of the planet. Having interconnected the world's peoples and their diverse economic and political functions, humankind is now employing the Internet's technological simulation of consciousness to bring global coherence to humankind's social interactions by means of its emerging digital brain. As does the human brain, the Internet functions holographically because it is operationally a digital hologram. All of it is "here" at every point of access. Accordingly, what our digitized mind knows at any point may be known at all points. Via the Internet, any place in its cyberspace is at the same time everywhere in its cyberspace, and every place is likewise anywhere accessible. The Internet makes it possible for the all-of-us who know more than any of us to become a digital whole mind catalog, which we may consult on virtually any subject. As a global brain for the entire human species, the Internet is a means by which humankind's collective consciousness, including our "collective unconscious" (Carl Jung) and "race mind" (Ernest Holmes), is becoming self-conscious of the ways of its own workings in the evolution of consciousness overall. Within this conscious evolutionary process, a vigorous New Thought online community may function as a spiritually integrative node».

⁶¹ Pie XII, *Message radiophonique aux Jeunesses ouvrières catholiques*, in idem, *Discorsi e Radiomessaggi di Sua Santità Pio XII*, Rome 1950, p. 189: «Fantômes d'hommes qui, jamais las de fréquenter cinémas et champs de sports, jour et nuit gavés de nouvelles futiles, d'illustrations pimentées, de musique légère, sont intérieurement trop vides pour prendre intérêt à s'occuper d'eux-mêmes. Peut-on dire de ceux-là qu'ils vivent au milieu du monde, mais supérieurs au monde? eux que le courant du monde emporte à la dérive, passifs comme des cadavres au fil de l'eau? Il se peut que le grand nombre d'entre eux ne soient pas foncièrement hostiles à la religion; mais ? et c'est presque pire? ils sont incapables de la comprendre. Quelle différence avec les chrétiens qui, comme tels et conscients de vivre entre les mains de Dieu, dominent la vie, leur propre vie!».

⁶² CELAM, *II^o Conferencia general del episcopado latinoamericano, Medellín 1968 Documento n^o 16*, in B. Spoletini, *Comunicación e Iglesia latinoamericana*, Buenos Aires 1985, pp. 48-49: «2. En América Latina los medios de comunicación social son uno de los factores que más han contribuido y contribuyen a despertar la conciencia de grandes masas sobre sus condiciones de vida, suscitando aspiraciones y exigencias de transformaciones radicales. Aunque en forma incipiente, también vienen actuando como agentes positivos de cambio por medio de la educación de base, programas de formación y opinión pública. Sin embargo, muchos de estos medios están vinculados a grupos económicos y políticos nacionales y extranjeros, interesados en mantener el "statu quo" social».

⁶³ Jean Paul II, *Message pour la Journée mondiale des communications sociales 1987: Les communications sociales au service de la justice et de la paix*, in «Bulletin de la Salle de Presse», 24/1/87, pp. 1-3: «Je sais que pour vous, artisans des communications sociales, les masses ne sont pas des multitudes anonymes. Elles représentent le continuel défi de rejoindre et d'atteindre un chacun dans son propre contexte de vie, à un niveau personnel de compréhension et de sensibilité, par des technologies de plus en plus poussées et par des stratégies de communication de plus en plus efficaces. Quelle invitation pourrait ainsi retentir dans vos consciences: transmettre la stratégie de la confiance par la stratégie de la communication, au service de la justice et de la paix».

⁶⁴ ASSEMBLEE PLENIERE DES EVEQUES DE FRANCE, *Dossier: Proposer la foi dans une société médiatisée*, Lourdes 1997, p. 11: «On peut se demander si ces évolutions (technologiques de numérisation) ne remettent pas en question la fonction d'identification et de cohésion sociale que jouaient les médias "grand public". La multiplication des programmes permise par la numérisation peut être un facteur de fragmentation non seulement des programmes mais de la société en permettant à chacun de ne choisir que ce qui l'intéresse ou lui est proche. C'est là un impact opposé à celui des chaînes généralistes qui, lorsqu'elles étaient seules ou presque à être proposées, offraient des possibilités de découverte de "l'autre" et constituaient un facteur de structuration de l'opinion publique; ces chaînes contribuaient à l'existence de sentiments d'appartenance à une communauté large alors que les chaînes thématiques développent le sentiment d'appartenance à des communautés étroites, voire très étroites - et ce phénomène est encore plus accentué dans les forums d'Internet. Notons enfin que les nombreux supports vont être capables de stocker des volumes d'information sans commune mesure avec ceux que nous connaissons jusqu'à présent: ainsi, sur un seul Digital Video Disk (DVD) - le remplaçant possible du CD Rom d'ici 2 ou 3 ans - il sera possible d'enregistrer la totalité des textes parus dans la Documentation Catholique depuis sa création en 1919! 2. D'une communication de masse à une communication "point à point". Le nombre des équipements "médias" des foyers va augmenter mais pour un usage de plus en plus solitaire. Regarder la télévision en famille va devenir de plus en plus exceptionnel car les enfants auront leurs propres récepteurs de TV, de même que leurs jeux vidéos et leurs ordinateurs personnels. Ainsi, fin 1996, 47 % des foyers disposaient de 2 postes de télévision ou plus et 72 % d'un magnétoscope (Enquête Audience Etude Presse Magazine). Pourtant, dans le même temps, la numérisation généralisée et les réseaux à haut débit permettent le développement d'une communication interactive "de point à point" qui risque d'accroître l'actuelle tendance à l'individualisation - à moins que cette interactivité n'induisse à terme des comportements de responsabilité accrue de la part de chacun. Ce qui est sûr, c'est que le nombre des communications interpersonnelles va augmenter grâce notamment à un accès au téléphone de plus en plus économique, à la généralisation du téléphone mobile, au fax et au développement des réseaux tels qu'Internet».

⁶⁵ LUTHERAN WORLD FEDERATION, COMMISSION ON COMMUNICATION, *Report on Strategy*, in Lutheran World Federation 21984 n^o 17, p. 23: «Communication is not only interactive but cumulative. The so-called mass media are important primarily for their partial contribution to the total process. Press, radio, and television do offer distinctive possibilities for making public impact, for conveying attention-getting signals, and for acquiring credibility and status».

⁶⁶ L. G. Travessa, *Conferência do mês. Instituto de Estudos Avançados da USP*, in «Internet» 2004, http://search.netscape.com/ns/boomframe.jsp?query=Internet+and+globalization&page=1&offset=0&result_url=redir%3Fsrc%3Dwebsearch%26amp%3BrequestId%3Dc5c2c0ec0fccd0f4%26amp%3BclickedItemRank%3D5%26amp%3BUserQuery%3DInternet%2Band%2Bglobalization%26amp%3BclickedItemURN%3Dhttp%253A%252F%252Fwww.ime.usp.br%252F%257Eis%252Feventos%252Fagreg%252Fresumo-i-g.html%26amp%3BinvocationType%3D-%26amp%3BfromPage%3DNSCPTop&remove_url=http%3A%2F%2Fwww.ime.usp.br%2F%257Eis%252Feventos%252Fagreg%252Fresumo-i-g.html (UCLA) <http://dis.gseis.ucla.edu/pagre/>: «The Internet is often described as an engine of globalization that knocks down borders and imposes market democracy on every nation. As Internet becomes integrated into the practices of businesses, governments, and social movements, it is becoming possible to define what such a wild claim might mean. Some of the necessary ideas derive from the economic aspects of information technology. Others concern the place of information in social change. Most importantly, the very idea that the Internet changes things is itself wrong. Although the Internet is largely a positive development, technology alone does not change economic and political systems, much less ensure that they work right. Much more is required: a sprawling system of infrastructures and institutions. Infrastructures and institutions powerfully shape social life, but they also tend to become invisible. As a result, people in a country like the United States can be wildly mistaken about the nature of their own society, and they can be

common discernment will be a duty to mankind. A lucid evaluation should grow in a critical ecumenical view on the 'global era', as new communication order and new economic order⁶⁷ taking into account the needs of the Third World⁶⁸. Alternative ways to the 'global system' should be hypothesized together among christians, putting forward the abolition of debts of the vulnerable nations⁶⁹, rather than taking over a kind of 'global governance'⁷⁰. No easy 'harmonization' should

dangerously misguided in their prescriptions for other countries. Reality is more complicated»; L. McKnight – J. P. Bailey, *Global Internet Economics*(*), in «BEJE, Brazilian Electronic Journal of Economics», December 1997, etiam in «Internet» 2004», http://search.netscape.com/ns/boomframe.jsp?query=Internet+and+globalization&page=2&offset=0&result_url=redir%3Fsrc%3Dwebsearch%26amp%3BrequestId%3D463b38d3265ecea0%26amp%3BclickedItemRank%3D13%26amp%3BuserQuery%3DInternet%2Band%2Bglobalization%26amp%3BclickedItemURN%3Dhttp%253A%252F%252Fwww.beje.decon.ufpe.br%252Fmcknight.htm%26amp%3BinvocationType%3Dnext%26amp%3BfromPage%3DNSCPNextPrev&remove_url=http%3A%2F%2Fwww.beje.decon.ufpe.br%2Fmcknight.htm: «While there may be convergence among many modes of electronic communication like television, telephony, television, and computers, there is no such consensus regarding economic questions of the Internet. Since the Internet started as a research and education initiative by almost all of the countries that have a large Internet user community, it did not conform to any business model or economic plan. Rather, the infrastructure came first and now we struggle with economic questions which must be applied to an already-developed service. Because the Internet supports heterogeneity – it is one of its greatest assets – it does not require any one economic model. Therefore, Internet economics is a study of competing and sometimes contradictory views. This is not to say that the economic questions of Internet development are new nor were they ignored by the original architects of the Internet. Leonard Kleinrock (1974) asked the question: "[H]ow does one introduce an equitable charging and accounting scheme in such a mixed network system. In fact, the general question of accounting, privacy, security and resource control and allocation are really unsolved questions which require a sophisticated set of tools." While Professor Kleinrock wrote this over twenty years ago, we have not made as much progress resolving these questions relative to the progress made in growing the user and application base of the Internet. Since the technology and computer science precedes the market and economics for the Internet, a fundamental understanding of the technology is almost a prerequisite for economic models. The design philosophy of the Internet protocols outlined by Clark (1988), for example, illuminate the fact that any economic model that roots itself in centralization and homogeneity is prone to failure. Other technical articles like Cerf and Kahn (1974) may appear to have nothing to do with policy and economics but the technical architecture of the Internet enables the markets for infrastructure investment and commerce. It is also important to understand how political environments and the role of telecommunications providers have in enabling Internet development (Hart, Reed, and Bar, 1992)». (*) An earlier draft of this article, "Global Information Economics," was presented at the XVIII Congresso Brasileiro de Biblioteconomia e Documentação (Brazilian Congress on Librarianship and Documentation) in São Luís, Maranhão, Brasil, 28 July 1997. Also, this article contains material previously published in Lee McKnight and Joseph Bailey, "Introduction to Internet Economics," in McKnight and Bailey, eds., 1997; and Lee McKnight and Joseph P. Bailey, "Internet Economics 101: Learning the ABC's for Internet Banking," *Future Banker*, May 1997.

⁶⁷ LUTHERAN WORLD FEDERATION, *The Implications of Justification in the World's Contexts. The Day of the Reformation. October 31, 1998, Lutherstadt Wittenberg*, in «Internet» 1999, <http://www.lutheranworld.org/wittenberg/document/theses.html>: «In the Context of Global Communication. 4. The new global systems of communication create a society bound together by information, with a promise for a worldwide harmonious community of free and equal human beings. In as far as such systems genuinely enable communication they conform to the implications of justification, and should be used by the churches as far as possible to spread the news of justification. The promise of communication technology, however, is compromised by the fact that only a minority has access to these systems. Moreover, this technology enables the dominant West to move toward a renewed colonization of other cultures, it separates people from one another and when it comes to information we can no longer distinguish between facts, opinions, knowledge, or insights. Justification implies that we oppose the messianic promises of mass communication systems and that we encourage their practical enhancement of genuine community».

⁶⁸ J. W. Bachman, *Media Evangelism*, in Lutheran World Federation Documentation 21984 n° 17, p. 15: «Globally, the multiplication of channels both within and between countries by such technologies as direct broadcast satellites should facilitate international and intercultural understanding. It should provide correctives for the secrecy of restrictive societies. But, of course, restrictive or nationalistic governments can continue to find ways to disrupt transnational communication. The dominance of industrial or political interests can further restrict the free flow of information. One of the main issues being considered globally is whether international broadcasting increases intercultural communication or destroys individual cultures. The UNESCO-prompted discussion of the New World Information and Communication Order is directed to this question. But the debate has often degenerated into Third World criticism that the proposals don't go far enough in moving to dismantle an unjust system, while the West says it is an attempt to gag freedom of expression».

⁶⁹ WORLD COUNCIL OF CHURCHES, *World Assembly of Harare, eighth Assembly of the World Council of Churches. [8th assembly/50th anniversary] Together on the Way*, in «Internet» 2001, <http://www.wcc-coe.org/wcc/assembly/fprc2d-e.html>: «2. The logic of globalization needs to be challenged by an alternative way of life of community in diversity. Christians and churches should reflect on the challenge of globalization from a faith perspective and therefore resist the unilateral domination of economic and cultural globalization. The search for alternative options to the present economic system and the realization of effective political limitations and corrections to the process of globalization and its implications are urgently needed».... 6. Work on globalization should build upon and strengthen existing initiatives of churches, ecumenical groups and social movements, support their cooperation, encourage them to take action, and form alliances with other partners in civil society working on issues pertinent to globalization as, particularly: formulating alternative responses to the activities of transnational corporations, the Organization for Economic Cooperation and Development, the International Monetary Fund, the World Bank, the World Trade Organization, the International Labour Office and related multilateral agreements in order to identify the harmful as well as positive impact of their policies in a competent manner; advocating and campaigning for the cancellation of debt and a new ethics and system of lending and borrowing; cooperating with initiatives for a new financial system including a tax on financial transactions (Tobin tax) that can be used to support the development of alternative options, limits to the unregulated flow of capital, etc.; supporting initiatives to address unemployment and the deteriorating conditions of work faced by workers in all regions as a result of globalization; enabling and supporting local alternatives through new forms of organizing production, fair trade, alternative banking systems and, particularly in highly industrialized countries, changes in life-style and consumption patterns;...».

⁷⁰ COMECE, Relazione degli esperti, *Global Governance. Trasformare la globalizzazione in un'opportunità per tutti. La nostra responsabilità in merito*, Bruxelles 2001, p. 5: «2. Nello spazio di una generazione, l'interdipendenza economica globale si è sviluppata ad un ritmo straordinario. Questo sviluppo, generalmente chiamato globalizzazione, è la conseguenza di un enorme progresso tecnologico e della determinazione, evidenziata dalle decisioni politiche, di aprire alla concorrenza, sia interna che estera, le economie nazionali. Tale processo è destinato a continuare: non si fermerà né si invertirà. Finora, la globalizzazione ha portato miglioramenti ed opportunità per molte persone in molte parti del mondo. Tuttavia, molti non sono stati in grado di adeguarsi a tale processo e sono perciò rimasti esclusi dai suoi benefici venendosi a trovare così in una posizione di svantaggio. Se, da una parte, la globalizzazione consente di sperimentare l'incontro di un mondo di diversità e di maggiore efficienza, dall'altra essa suscita timori per la perdita dell'identità culturale. La *global governance* si presenta come la chiave per garantire, da un lato, che gli impatti positivi della globalizzazione siano rafforzati e, dall'altro, che i suoi aspetti potenzialmente negativi siano mitigati... La *global governance* non vuole essere un governo globale nel senso di un corpo centralizzato che detiene un potere mondiale esclusivo e che controlla tutti i flussi economici e l'informazione. Piuttosto, esso deve essere inteso come una fonte di competenze per l'attuazione di politiche decisionali legittimate ed effettive che

be arranged between globalization and Gospel without the critical judgment from 'justification'⁷¹. The Christian participation in a broader common conscience emerging from the communication tessute has to include a witness which is able to offer alternative models and ways in shaping the human community and where ecumenical involvement engage the Churches on the field.

4° BEING AWARE OF THE DEEP MUTATIONS IN THE HUMAN PERSON FROM THE COMMUNICATION EVENT AND REDISCOVERING CHRIST'S PERSON IN ECUMENICAL MEDIA AWARENESS

a) *From the 'surfers' to the transformed human person.* Communication is not a questione of 'tools' but is relationship to human persons. The impact of communication on the human person found its last stage with the Internet. From a metallic or rigid hardware to the web, the future seems to 'physiologize' this multimedial support and bring the network inside the human organism⁷² but we know also that high frequency waves could condition the person in a subliminal way⁷³. Neuro-

vengono attuate a livello globale attraverso istituzioni internazionali, strutture di cooperazione, attività di coordinamento e, forse, anche sovranità condivise. La *global governance* richiede che gli stati nazionali facciano più attenzione alle conseguenze internazionali delle loro politiche interne, rispettino i loro impegni internazionali ed accettino i principi fondamentali del multilateralismo. Le stesse istituzioni internazionali devono imparare a cooperare in modo più coerente e strutturato. Il "governare globale" necessita, inoltre, di un'opinione pubblica che abbia un punto di vista "globale", al fine di promuovere, sviluppare e far rispettare un comportamento concordato "globalmente". Questa nuova opinione pubblica deve essere assistita nella sua formazione dalle associazioni internazionali economiche e sindacali, dalle organizzazioni non governative, dalle fondazioni private e dai politici. Anche le Chiese e le altre religioni sono chiamate a svolgere il loro ruolo in questo ambito. Infine, questo sviluppo deve essere sostenuto dai *media*, la cui pluralità ed indipendenza è ovviamente, essenziale. 24. Oggi la *global governance* può essere al meglio caratterizzato come una struttura intergovernativa e non sovranazionale come L'Unione Europea. Quest'ultima probabilmente ispirerà avanzamenti futuri nel tempo. Tuttavia l'attuale intergovernabilità non può funzionare senza un nucleo di valori e principi di base universalmente accettati.

⁷¹ LUTHERAN WORLD FEDERATION, *The Implications of Justification in the World's Contexts. The Day of the Reformation. October 31, 1998, Lutherstadt Wittenberg*, in «Internet» 1999, <http://www.lutheranworld.org/wittenberg/document/theses.html>: «What Justification could Imply... In the Context of Global Economics. 1. It would appear that the free market system of neoliberal economics dominates the world and preaches its own ideology that people are justified by production, prosperity, and consumption; "the market" claims to justify and to condemn; consequently nations and peoples are valued according to the market's terms to which they must conform, thus being robbed of rightful autonomy and dignity. Further, the market would pretentiously define happiness while hoping to justify itself by means of an ideology of perfectionism. 2. The message of justification, however, insures and assures that no person's identity and destiny is subject to economic circumstances. Justification implies that economic systems without ideological bias can be redirected toward cooperative processes. Justification places people into a loving relationship with God and intends loving relations among people through global and local structures of mutual recognition. Practical life as justified people means that developing countries cannot be told simply to conform to the free market. Whether or not it lives up to its potential of generating greater social justice will depend on how social justice is realized within the market. What are its spiritual and ethical criteria? The reception of justification will initiate a deeper dialogue between North and South, as well as South and South, so that appropriate provisions are made for just life and trade, such as those envisioned in Jubilee 2000. 3. Justification frees one from the tyranny of the market, and impels Christians to care for those who are victims of a market that plunders natural resources and violates human dignity. Further, justification implies that we practice a sustainable economy that cares for the earth and is not merely geared towards maximizing profits for a minority. Justification especially confutes the "religion of productivity" and its assumptions of doctrinaire optimism and predestination. Justification makes clear that God's *oikonomia* is higher than any other economy, and it is God's *oikonomia* by which mercy and justice are established».

⁷² J. Strehovec, *Theories of Internet Culture and Internet Textuality*, in «Internet» 2002, <http://www2.arnes.si/~ljzpubs1/theories.htm>: «The Internet, too, will within this paradigm gradually cease to exist "on the outside"- on computer hardware and its soft ware, and will start reaching under the user's skin, into the physical body. My analyses will be based on on-line documents of Internet culture and Internet textuality and on the most recent achievements of theories of the Internet and new-media cultures. I will also focus my attention on the theoretical conceptualization of a (trendy) individual as a user as well as a creator of the Internet culture. It is important to know that the user is no longer a passive receptor of information, transmitted by the big, traditional media, but is actively involved in data environments, immersing into them, assuming roles in their processes and adopting standpoints regarding their perspectives. The most of my attention will be devoted to the question of the techno-formed sensitivity within the Internet culture, for we have been witnessing new forms of "virtual sensitivity" (virtual viewing, hearing and touching and a virtual sense of telepresence and remote activities)».

⁷³ J. Wall, *Mind Control with Silent Sounds and Super Computers*, in «Internet» 2004, http://search.netscape.com/ns/boomframe.jsp?query=internet%27s+influence+on+human+brain&page=1&offset=0&result_url=redir%3Fsrc%3Dwebsearch%26requestId%3Dfbc6b9f32ddae085%26clickedItemRank%3D4%26userQuery%3Dinternet%2527s%2Binfluence%2Bon%2Bhuman%2Bbrain%26clickedItemURN%3Dhttp%253A%252F%252Fwww.abovetopsecret.com%252Fpages%252Fmindcontrol.html%26invocationType%3D-%26fromPage%3DNSBoom%26amp%3BampTest%3D1&remove_url=http%3A%2F%2Fwww.abovetopsecret.com%2Fpages%2Fmindcontrol.html: «The mind-altering mechanism is based on a subliminal carrier technology: the Silent Sound Spread Spectrum (SSSS), sometimes called "S-quad" or "Squad". It was developed by Dr Oliver Lowery of Norcross, Georgia, and is described in US Patent #5,159,703, "Silent Subliminal Presentation System", dated October 27, 1992. The abstract for the patent reads: "A silent communications system in which nonaural carriers, in the very low or very high audio-frequency range or in the adjacent ultrasonic frequency spectrum are amplitude- or frequency-modulated with the desired intelligence and propagated acoustically or vibrationally, for inducement into the brain, typically through the use of loudspeakers, earphones, or piezoelectric transducers. The modulated carriers may be transmitted directly in real time or may be conveniently recorded and stored on mechanical, magnetic, or optical media for delayed or repeated transmission to the listener." According to literature by Silent Sounds, Inc., it is now possible, using supercomputers, to analyse human emotional EEG patterns and replicate them, then store these "emotion signature clusters" on another computer and, at will, "silently induce and change the emotional state in a human being". Silent Sounds, Inc. states that it is interested only in positive emotions, but the military is not so limited. That this is a US Department of Defense project is obvious. Edward Tilton, President of Silent Sounds, Inc., says this about S-quad in a letter dated December 13, 1996: "All schematics, however, have been classified by the US Government and we are not allowed to reveal the exact details... we make tapes and CDs for the German Government, even the former Soviet Union countries! All with the permission of the US State Department, of course... The system was used throughout Operation Desert Storm (Iraq) quite successfully." The graphic illustration, "Induced Alpha to Theta Biofeedback Cluster Movement", which accompanies the literature, is labelled #AB 116-394-95 UNCLASSIFIED" and is an output from "the world's most versatile and most sensitive electroencephalograph (EEG) machine". It has a gain capability of 200,000, as compared to other EEG machines in use which have gain capability of approximately 50,000. It is software-driven by the "fastest of computers" using a noisenulling technology similar to that used by nuclear submarines for detecting small objects underwater at extreme range. The purpose of all this high technology is to plot and display a moving

cultural research shows that intelligence is mainly given by the connective cells (syntaxis) of the brain and not the 'darwinian' weight and specializations of the cells ⁷⁴. But if the brain is coordinates, the web seems still more anarchical ⁷⁵. New types of human persons have to be met ⁷⁶. The human person is shaped by the media ⁷⁷. Not the 'lanscapre is changing but the way to perceive it: i. e. the person is changed from the inside' ⁷⁸. The changes begin with numeric virtuality and its potentialities ⁷⁹. In the vortex of communications exchanges, the human individual is more and more vulnerable. The individual or his privacy protection seems weaker and weaker.

b) *A different ecumenical Media awareness about Christ as Person among persons.* Not Christ as "Perfect Communicator" ⁸⁰, not Christ as concentrator of all the mediatic abilities, but Christ in his

cluster of periodic brainwave signals. The illustration shows an EEG display from a single individual, taken of left and right hemispheres simultaneously. The readout from the two sides of the brain appear to be quite different, but in fact are the same (discounting normal left/right brain variations)».

⁷⁴ D. De Kerckhove, *Introduction à la recherche neuroculturelle*, in D. De Kerckhove-A. Iannucci, *McLuhan e la metamorfosi dell'uomo*, Roma 1984, p. 164: «Il s'agit de la théorie de l'épigénèse. Comme l'explique Changeux, «La grande majorité des synapses du cortex cérébral se forment après la mise au monde de l'enfant. La poursuite, longtemps après la naissance, de la période de prolifération synoptique, permet une «imprégnation» progressive du tissu cérébral par l'environnement physique et social» (HN-320). Ce serait donc au niveau, non de la cellule nerveuse (le neurone), mais de ses «points de contact» (les synapses), dont le nombre peut atteindre 30.000 par cellule, que la rencontre avec l'environnement pourrait affecter l'organisation cérébrale. Il va sans dire qu'à ce niveau, l'articulation des nuances les plus subtiles, est au moins théoriquement possible».

⁷⁵ F. Eilighen, *The Global Brain FAQ* (Principia Cybernetica Web), in «Internet» 2004, http://search.netscape.com/ns/boomframe.jsp?query=internet%27s+influence+on+human+brain&page=2&offset=0&result_url=redir%3Fsrc%3Dwebsearch%26requestId%3D107051b9c7f6040b%26clickedItemRank%3D18%26userQuery%3Dinternet%2527s%2Binfluence%2Bon%2Bhuman%2Bbrain%26clickedItemURN%3Dhttp%253A%252F%252Fpespmc1.vub.ac.be%252FGBRAIFAQ.html%26invocationType%3Dnext%26fromPage%3DNSCPNextPrev%26amp%3BampTest%3DI&remove_url=ht tp%3A%2F%2Fpespmc1.vub.ac.be%2FGBRAIFAQ.html: «To make the global information network function really at a higher level of intelligence, instead of merely storing and transmitting data, new technologies are needed. These technologies are inspired by our understanding of how the human brain works: how it learns associations, thinks, makes decisions, etc. At the same time, these technologies must take into account that the information on the net is not centrally controlled, but distributed over millions of people and documents, with billions of cross-connections. Thus, cognitive processes at the level of the GB must allow all this chaotic, heterogeneous information to interact so that collective patterns can appear. Some of the more traditional technologies include the various methods of keyword-based information retrieval. Others may use techniques derived from artificial intelligence, such as software agents, neural networks or data mining. Still others, such as collaborative filtering or groupware, enhance collective problem solving».

⁷⁶ M.-Cl. Vetraino-Soulard, *Les moyens électroniques de communication et la transformation de la culture*, in D. De Kerckhove-A. Iannucci, *McLuhan e la metamorfosi dell'uomo*, Roma 1984, pp. 90-91.

⁷⁷ CELAM, *II^e Conferencia general del episcopado latinoamericano, Medellín 1968, "Documento n° 16"*, in B. Spoleitini, *Comunicación e Iglesia latinoamericana*, Buenos Aires 1985, p. 48: «1. La comunicación social es hoy una de las principales dimensiones de la humanidad. Abre una nueva época. Produce un impano que aumenta en la medida en que avanzan los satélites, la electrónica y la ciencia en general. Los medios de comunicación social (MCS) abarcan la persona toda. Plasman al hombre y la sociedad. Llenan cada vez mas su tiempo libre. Forjan una nueva cultura, producto de la civilización audiovisual que, si por un lado tiende a masificar al hombre, por otro favorece su personalización. Esta nueva cultura, por primera vez, se pone al alcance de todos, alfabetizados o no, lo que no acontecía en la cultura tradicional que apenas favorecía a una minoría. Por otra parte, atos medios de comunicación social acercan entre si a hombres y pueblos, los convierten en próximos y solidarios, contribuyendo así al fenómeno de la socialización (cfr. MM 59), uno de los logros de la época moderna».

⁷⁸ COMMISSION PONTIFICALE POUR LES COMMUNICATIONS SOCIALES, *Rapport-synthèse*, in «Bulletin de la Commission pontificale pour les communications sociales», 1967 n° 75A, p. 7: «10. L'HOMME EST ATTEINT AU PLUS PROFOND DE LUI-MEME L'influence des moyens de communication sociale est profonde, mais difficile a discerner. Elle s'exerce en effet a longue échéance, par la répétition des mêmes thèmes, des mêmes images. Elle attaque la conscience au niveau subliminal (ce qui rend souvent la réaction difficile). Elle change moins les idées que les mentalités. Elle ne modifie pas le spectacle, mais le regard. Elle crée ou entretient des réflexes. Elle inculque peu i peu aux hommes, sans qu'ils s'en aperçoivent, une hiérarchie des valeurs. Elle les atteint au plus profonde d'eux memes, dans leurs connaissances, dans leur culture, dans leur vie sociale et politique, dans leur vie personnelle et familiale. Un décalage s'est procluit entre le progrès technique et la prise de conscience des consequences qu'il implique, décalage dangereux pour l'humanité de demain. Face à l'explosion des moyens de communication sociale, s'impose un développement nouveau de la réflexion et de l'action».

⁷⁹ ASSEMBLEE PLENIERE DES EVEQUES DE FRANCE, *Dossier: Proposer la foi dans une société médiatisée*, Lourdes 1997, pp. 15-16: «7. Images réelles, images virtuelles : quel rapport à la vérité ? Les nouvelles technologies de l'image nous introduisent dans le domaine des réalités virtuelles: reconstitutions du passé, modifications d'éléments du présent, projection de modèles de toutes sortes. Indépendamment des risques de manipulation de ces images, quel est notre rapport à la vérité à travers ce nouveau mode de fiction ? "Avec le numérique l'image n'est plus astreinte au principe de réalité toutes les notions d'authenticité, de vraisemblance, de réalité, de vérité vont être bouleversées" (Régis Debray interviewé dans Télérama 4.11.92). Dans ces conditions l'image est-elle un chemin vers ce qui reste invisible ou se substitue-t-elle à la réalité ? Les réalités vécues ne deviennent-elles pas considérées comme réelles qu'à partir du moment où elle sont "montrées" ? Est-il encore possible de croire à une réalité "invisible" ? Certaines images qui "montrent" peuvent ne pas correspondre du tout à la réalité alors que d'autres peuvent être de vrais chemins d'accès à la réalité représentée... C'est là que sont tout particulièrement en jeu l'honnêteté et la crédibilité de l'émetteur. Notons cependant que le flux d'images dans lequel les médias nous immergent peut provoquer, en réaction, le désir de voir les choses dans leur réalité la plus concrète: c'est ainsi que peuvent s'expliquer l'engouement du public pour les grandes expositions artistiques, pour les salons tels que celui de l'agriculture ou encore pour certaines destinations touristiques prestigieuses. A travers ces interrogations et ces remarques, il apparaît clairement qu'il y a matière à réflexion éthico-sociale comme avec toute force de transformation qui est de nature à porter atteinte à la réalité des hommes (Commission luxembourgeoise Justice et paix, janvier 1997)».

⁸⁰ COMMISSION PONTIFICALE POUR LES COMMUNICATIONS SOCIALES, *Instruction pastorale «Communion et progrès»*, Cité du Vatican 1971, n° 11: «Durant son séjour sur cette terre, le Christ s'est révélé lui-même le parfait Communicateur ? Devenu, par l'Incarnation, semblable à ceux qui devaient recevoir son message, il a proclamé celui-ci avec puissance et sans compromission, par ses paroles et par toute sa conduite, vivant au milieu de son peuple, adoptant la façon de s'exprimer et de penser conforme à son pays et à sa condition. D'ailleurs communiquer, c'est plus qu'exprimer des idées ou des sentiments, c'est faire le don de soi par amour, selon la réalité profonde de son être: la communication du Christ était «esprit et vie», ¹ En instituant l'Eucharistie, le Christ nous a laissé la forme la plus parfaite de communion ici-bas: la communion entre Dieu et l'homme et, par conséquent, le lien le plus étroit et le plus parfait entre les hommes. Il nous a communiqué son Esprit Vivifiant, principe d'union. ²

self-giving or kenotic 'emptying himself' (Phil. 2, 7) ⁸¹: the 'suffering servant' in full disponibility to all (SODEPAX, *A Sodepax Report, "Church, Communication, Development"*, Driebergen 1970)⁸². Selfgiving means for Christ 'dispossessing Himself'. Christ is not the 'Head' of communication, who ought to 'direct' the mediatic initiative. Incarnation cannot be appropriation... Incarnation is interactivity between God and mankind, listening, answering in dialogue ⁸³, an "effatà" from the inside of the communication process ⁸⁴, a service animated by vocation ⁸⁵, without

Dans l'Eglise, son Corps mystique et sacrement de sa vie glorieuse, le Christ «remplit tout de lui-même». ³ C'est ainsi que nous progressons dans l'Eglise, par la Parole et les sacrements, vers l'espérance de l'union définitive où «Dieu sera tout en tous» ⁴.

¹ Io. 6, 63. / ² Cfr. *Lumen Gentium*, A.A.S., LVII (1965), n. 9, P. 14. / ³ Eph. 1, 23; 4, 10. / ⁴ 1 Cor. 15, 28.

Questa formulazione si ritrova -poi- in altri documenti: cfr CONGREGAZIONE PER L'EDUCAZIONE CATTOLICA, *Orientamenti per la formazione dei futuri sacerdoti circa gli strumenti della comunicazione sociale*, Città del Vaticano 1986, n° 3, in F.-J. Eilers- R. Giannatelli, *Chiesa e comunicazione sociale*, Torino 1996, n° 520 (p. 186); Giovanni Paolo II, *Messaggio per la XIX? Giornata mondiale delle comunicazioni sociali "Le comunicazioni sociali per la promozione della gioventù"*, Città del Vaticano 1985, in F.-J. Eilers- R. Giannatelli, *Chiesa e comunicazione sociale*, Torino 1996, n° 650 (pp. 294-295).

⁸¹ WORLD ASSOCIATION OF CHRISTIAN COMMUNICATION (WACC), *Christian Principles of Communication*, in *Action* (supplement), 1986, n° 4 p. 1: «Christ's own communication was an act of self-giving. He emptied himself, taking the form of a servant (Phil 2:7). He ministered to all. but took up the cause of the materially poor, the mentally ill, the outcasts of society, the powerless and oppressed. In the same way, Christian communication should be an act of love which liberates all who take part in it. The Gospel, being the Good News for the poor, needs to be constantly reinterpreted from the perspectives of the poor and oppressed. This challenges church hierarchies to disassociate themselves from the power structures which keep the poor in a position of subservience. In this sense, the Good News for the poor embodies genuine reconciliation by means of which the dignity of all people can be reaffirmed»; L. Jorgenson, *The WCC and Communication*, Geneva 1982, p. 27: «In Jesus we see intriguing communication values being expressed. Not merely in the sense of Jesus as the master of communication techniques, the clever story-teller, but rather in his identification with and respect for people where they are: prostitute, tax collector, centurion, gentile and Jew alike. To share this incarnation is to share this radical human acceptance. His identification with the poor, the oppressed and the marginalized is equally compelling. In order to affirm these people he stood outside the boundaries of orthodox communication. Conventional communication was upset by the trust Jesus placed in the smallest beginnings, the most unimportant people, the most unlikely events. Mustard seed and fishermen, loaves and fish, and unreliable disciples. Yet with them he said the future lay. Credible Christian communication has to say who inherits the kingdom, without being too naive about how the kingdom comes».

⁸² SODEPAX, *A Sodepax Report, "Church, Communication, Development"*, Driebergen 1970, p. 103,(p. 5): «FINAL DOCUMENT OF THE CONSULTATION /Affirmations. (a) Today's reality and the Gospel are the starting point. The Gospel must be the inspiration and force for *disponibilità*, for continuing as the "suffering servant". (b) The mobilization of all communicators to work in a more effective way for the main issues of the human family: social justice, development, and peace. (c) There are many obstacles to this process of change, structural and even repressive obstacles in and outside the churches, on political, social, economic, racial, and cultural levels. (d) Development, considered as social justice, self-reliance, and economic growth, is a major object of the church. It works to bring about the community of all men, with mutual responsibility and inter-dependence, while preserving cultural and religious identities on national, regional, sub-regional, and local levels. (e) Communications are a basic substratum for development, having an essential role in the process itself».

(F. H. Dunne S. J.: The Committee on Society, Development, and Peace (SODEPAX) was established in January, 1968, as a joint enterprise by the World Council of Churches and the Pontifical Commission Justice and Peace. Its mandate is, through the combined efforts of the Roman Catholic Church and the Protestant and Orthodox Churches belonging to the World Council of Churches, and in collaboration with all men of good-will, to arouse men everywhere to a sense of responsibility for the problems of social injustice in the world, especially those arising out of poverty and war. In pursuit of this goal SODEPAX held two international conferences on development and the role of the churches, one in Beirut, another in Montreal; and an international conference on Christian concern for peace, held in Baden, Austria. It has sponsored or co-sponsored a number of regional conferences, including youth conferences in Lesotho, Indonesia, Papua-New Guinea, and Korea).

⁸³ LUTHERAN WORLD FEDERATION, COMMISSION ON COMMUNICATION, *Report on Strategy*, in *Lutheran World Federation?1984 n?7*, p. 26: «The climax in this divine/human relationship is God's incarnation in humanity and in the fabric of human structures, even to the extent of making himself vulnerable. The Christ-centered framework of Christian communication demonstrates the necessity of identifying and participating with others. This incarnational involvement contrasts with two less authentic approaches. One is the familiar transmission approach beaming proclamations to passive recipients. The other can be described as derivation. It assumes that everything can be discovered from one's own humanity. From standpoints of both communication theory and Christian theology both are defective: 1. Transmission does not provide for exchange which is essential to genuine communication. 2. Derivation, also essentially unilateral, excludes the possibility of revelation or of a "vertical dimension"».

⁸⁴ C. M. Martini, *Effatà "Apriti"*, Milano 1990, p. 14: «3. Ciò che avviene a seguito del comando di Gesù è descritto come *apertura* («gli si aprirono le orecchie»), come *scioglimento* («si sciolse il nodo della sua lingua») e come ritrovata correttezza espressiva (« parlava correttamente»). Tale capacità di esprimersi diviene contagiosa e comunicativa: «E comandò loro di non dirlo a nessuno. Ma più egli lo raccomandava, più essi ne parlavano». La barriera della comunicazione è caduta, la parola si espande come l'acqua che ha rotto le barriere di una diga. Lo stupore e la gioia si diffondono per le valli e le cittadine della Galilea: E, pieni di stupore, dicevano: "Ha fatto bene ogni cosa: fa udire i sordi e fa parlare i muti" (7, 35-37). In quest'uomo, che non sa comunicare e viene rilanciato da Gesù nel vortice gioioso di una comunicazione autentica, noi possiamo leggere la parabola del nostro faticoso comunicare interpersonale, ecclesiale, sociale. Possiamo anche individuare le tre parti di questa Lettera: 1. rendersi conto delle proprie difficoltà comunicative; 2. lasciarsi toccare e risanare da Gesù; 3. riaprire i canali della comunicazione a tutti i livelli».

⁸⁵ CHURCH OF ENGLAND, COMMITTEE OF COMMUNICATIONS, *A matter of Respect. Reflections on Government Broadcasting Policy*, in AA. VV., *Les médias, textes de Eglises*, Paris 1990, pp. 419-420: «Le terme généralement admis pour décrire les principes qui ont guidé la radio et la télévision britanniques est celui de " service public " ... Pour certains, l'idée de " service " dans une ère de liberté est fortement connotée de servitude ou de dégradation. Mais ce concept a été enrichi et honoré par Jésus-Christ qui a décrit sa propre tâche comme un service. Service est un synonyme de ministère. Il anoblit le travail et élève le métier au rang de vocation. C'est ainsi que, dans la sphère gouvernementale, les idéaux du service public doivent à la fois distinguer et défendre le législateur et sa bureaucratie de la recherche de soi et de la tyrannie (...). Aussi admiré que soit l'exemple britannique, beaucoup ressentent que le niveau de la télévision a baissé depuis la dernière décennie, et notamment depuis que la télévision fonctionne 24 heures sur 24. La proportion d'émissions culturelles, religieuses, de magazines d'actualité et de programme concernant les " minorités " a baissé et tend à être reléguée à des heures de faible écoute. En même temps qu'une place accrue est faite à ces émissions dramatiques connues sous le nom de soap operas... Se multiplient aussi ces compétitions à l'écran avec des présentateurs fébriles, qui encouragent des concurrents ingénus devant des auditoires de figurants... Les propositions du gouvernement ne trahissent-elles pas son irritation de certains programmes produits par des entreprises commerciales sous la protection du duopole ITV/BBC ? Quand l'autorité de tutelle a montré ses muscles, comme elle l'a fait récemment au moment des menaces contre les programmes religieux diffusés le dimanche en début de soirée, les opérateurs commerciaux ont fini par se soumettre (...). (Une enquête récente) montre à l'évidence que les programmes religieux ont des audiences fidèles et régulières, et que contrairement à ce que croient quelques producteurs croyant se placer d'un point de vue purement commercial, ils sont loin d'être boudés par le public Il est possible de produire

reducing or minimizing the evangelical exigencies⁸⁶. This service is flowing down from Christ's own selfgiving. In this sense, dialogue is in itself a way of accepting the judgment of Christ⁸⁷. Christ is the one who 'opens' our understanding in a deeper sense. The media intuition about Christ leaves aside the triumphant, or victimistic, or heroic Christ. The vulnerable Christ is also an echo of the vulnerable human person in today's communication and multimedial vortex.

5° HONEST PRESENCE IN PUBLIC DIALOGUE WITHOUT SEGREGATING THE CHRISTIAN FAITH FROM THE WORLD AS ECUMENICAL CREDIBILITY OF CONCILIAR WITNESS

a) *How to be present as communicating Christians in the world?* Public media and public exchange without ecclesiastical overweight could be the more recent stage of human and christian maturity⁸⁸. Unity is interpenetration between divine and human⁸⁹. Public dialogue is the only way to face future challenges⁹⁰. The 'network' is said to be the final endstep regarding clerical control on knowledge⁹¹. Dividing human and christian communication in self-segregation could be the work of the Divider⁹². Claiming Church presence as superiority could be 'dishuman'⁹³. The worst

des programmes de style religieux capables d'attirer régulièrement de larges auditoires. En additionnant le public de l'émission dominicale " Songs of praise " et celui de sa concurrente " Highway ", on arrive à un tiers de la population du pays. Même dans le jargon des professionnels, on ne peut les qualifier de " minority interest programmes "... Le Gouvernement a l'habitude de rappeler à l'Église d'Angleterre ses responsabilités de guider la nation. Il est souhaitable de lui demander de reconsidérer une stratégie qui peut écarter de fait l'Église du média actuellement le plus influent».

⁸⁶ J. Maury, *Radio chrétienne, que fais-tu de ton message?*, in AA. VV., *Les médias, textes de Eglises*, Paris 1990, p. 397: «Je ne suis pas spécialiste, mais ce que les auditeurs d'une radio chrétienne attendent c'est certainement l'Évangile, parce que l'Évangile leur est destiné à tous, comme la parole la plus urgente qu'ils ont besoin de recevoir. Pas un Évangile désincarné et abstrait, mais un Évangile qui les rejoigne réellement, là où ils sont. Là où nous devrions rejoindre les hommes et les femmes d'aujourd'hui, c'est dans leur solitude. La solitude des grandes cités urbaines, la solitude engendrée par la maladie - qui d'ailleurs prédispose à l'usage de la radio - la solitude de la vieillesse, la solitude commune devant la mort. Je pense que cette dimension-là ne devrait jamais être oubliée par ceux qui ont pour charge de parler sur les ondes. Il y a encore cette sorte de solitude fondamentale qui nous habite tous et qui fait que, même au milieu des foules, nous restons si souvent avec l'incapacité de communiquer et d'appeler à l'aide. Il s'agit aussi de rejoindre les gens dans les grands problèmes de ce monde qui nous agressent tous. Il est important que les auditeurs comprennent que Dieu n'est pas absent, qu'ils ne sont pas livrés eux et le monde entier à des difficultés insurmontables, que Dieu a un plan pour ce monde et pour chacun. Il ne faut pas avoir peur d'aborder les problèmes les plus brûlants, les ? plus difficiles et les plus polémiques, non pas sur le registre politique mais dans une tentative, aussi sérieuse et audacieuse que possible, de déchiffrer ce plan de Dieu au milieu des contradictions du monde. Il ne faut pas ruser avec cela. Je pense qu'il vaut mieux courir le risque de se tromper que celui de laisser imaginer un Dieu indifférent à l'histoire de ce monde et des hommes qui la vivent. Quand on aborde les grands débats de ce monde, il faut le faire avec les exigences qu'implique cette tentative de lecture du plan de Dieu. L'un des handicaps majeurs à la communication de l'Évangile, c'est la façon dont nous sommes si habiles à biaiser sur ses exigences, pourtant simples et claires».

⁸⁷ WORLD ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES, *The New Delhi Report*, London 1962, p. 79.

⁸⁸ L. Jorgenson, *The WCC and Communication*, Geneva 1982, p. 11: «The professional orientation of the statement helps explain its optimism about the mass media. Some difficulties are acknowledged, for example the possibility of monopoly interference (p.390) and the likelihood that some products will be stultifying (p.392). But the mass media enrich life for the most part. They have roles as Agorae@ and Atown meetings@ of technological society (p.391). They transcend national boundaries and can, therefore, provide objective critiques (*ibid.*). They teach the poor that poverty is not inevitable (*ibid.*). All in all, mass media are an indication that, in theological terms, Aman is coming of age". The professionals naturally called for Aprofessionalism". As the statement puts it: AThe gospel is by nature a 'scandalous' story, a stumbling block and an offence. We cannot change that - but the true scandal does not need to be confused with a scandalous presentation" (p.397). The statement also calls for training programmes, in part to make up for the slowness of the Christian community in scrutinizing and becoming involved in the mass media (pp.400-401)».

⁸⁹ H. Küng, *Concile et retour à l'unité*, Paris 1961, pp. 18-19, 29.

⁹⁰ THÈSES DES EGLISES, *L'évolution des moyens de communication sociale*, Fribourg 1983, p. 11, thèse n° 1.

⁹¹ E. Brooks, N. Heyman, J. Pyon, *Social Interaction On The Internet: An Application of Erving Goffman's Sociological Theories*, in «Internet» 2002, <http://socserv2.mcmaster.ca/soc/courses/soc4j3/stuweb/cyber9/front.htm>: «What is it about Cyberspace that makes people flock to it in record numbers? Its development has led to a transformation in the way we think, communicate, and interact. When we look at the history of communication, we see ourselves moving from a point where the church controlled what was learned; no one but the clergy was able to read. This led to the print culture which opened up new and exciting possibilities of communication and interaction. Members of society became functionally literate human beings. (Spender 3) It appeared as though print was the revolutionary medium that was going to change society, but along came the telephone which was prophesized to bring doom and gloom. People were going to be able to contact loved ones, friends, and relatives without ever having to actually see them. (Spender 192) Now fast forward to the twentieth century and we are now seeing people communicate with individuals across the globe. No longer are people restricted to the familiar, but it is possible to be exposed to the unfamiliar. Cyberspace has changed the way individuals interact with one another in their daily lives. Its existence has created a whole new "virtual community" where the norms of face to face interaction is becoming obsolete. The question becomes, how do we balance traditional interaction and communication with the phenomenon of Cyberspace?».

⁹² C. M. Martini, *Effatà "Apriti"*, Milano 1990, n° 22, pp. 41, 42: «Il rifiuto del dono. Il dono della comunicazione può essere rifiutato. Il primo passo verso il rifiuto è la diffidenza, la paura che l'altro non comunichi davvero in gratuità, ma abbia qualche interesse nascosto. Il primo peccato nel giardino dell'Eden ha questa caratteristica. E' vero che Dio ha detto: Non dovete mangiare di nessun albero del giardino??(Gen 3, 1). Questa frase del tentatore, nella sua paradossalità (come è possibile che Dio abbia proibito ogni frutto?), ha un sottinteso maligno: ci deve pur essere una ragione di convenienza personale per cui Dio vi ha proibito al meno uno dei frutti... forse il suo agire non è poi così disinteressato come sembra. Una elaborazione più complessa di questa diffidenza è presentata nella prima pagina del libro di Giobbe. Il *satana* (qui ancora inteso non come nome proprio, ma nella sua etimologia di «avversario», «accusatore») fa cadere un sospetto sulla fedeltà di Giobbe: nella sua apparente irreprensibilità egli è mosso dal proprio interesse, e come lui ogni altro essere umano (cf *Gb 1, 9-11*) e quindi non c'è posto tra gli uomini per la vera gratuità e, di conseguenza, per rapporti comunicativi autentici. La scommessa viene accettata e Giobbe passa attraverso molte prove che lo scuotono interiormente ma nelle quali non perde la fiducia sostanziale in Dio, con cui egli conti nua a comunicare pur nella esasperazione del suo dolore. La scommessa è dunque perduta dal *satana*. Egli non è riuscito a provare che l'uomo comunica con Dio solo per interesse proprio. Anche nell'uomo dunque c'è vera gratuità: la capacità comunicativa dell'uomo, messa in lui da Dio stesso, è stata passata al vaglio e si è dimostrata autentica. Ma la tentazione continua in ogni giorno della storia. Il Nuovo Testamento chiamerà il tentatore anche *diavolo* cioè il divisore? Egli tende a divider l'uomo da Dio, l'uomo dall'uomo, gruppi da gruppi insinuando il sospetto che l'altro cerca il proprio interesse e vuole farmi fuori. Non esiste comunicazione autentica -ripte

division is the abyss between the information rich and the information poor⁹⁴. Plurality of languages is not the obstacle but a richness in diversity, unity in faith is not obtained by uniformity of expression but through a common language⁹⁵ or an alliance between mediations (Medienverbund)⁹⁶, or through mass process to reach each person⁹⁷, often rather in an implicit dialogue than explicitly⁹⁸. This dimension stresses the impossibility to segregate the ecumenical event out of the overall human expectations⁹⁹. What could this mean? 'Virtually', the frontier between christian and human concern are not any more centered on formal or internal ecclesiastical questions.

b) *Avoiding Church isolationism or Church 'suprematism'*. The despairing situation of the Church in the times of the French Revolution was to have only shabby-looking and mediocre writers in the press¹⁰⁰. More recently, there was an invitation not to act polemically through the media¹⁰¹. Full relevance should be given to public dialogue in living as Churches, accepting to be object of the confrontations in this dialogue¹⁰², in order to reach total corresponsibility¹⁰³ without conditioning

la voce maligna-- , bisogna arangiarsi per sopravvivere difendendosi da tutti. La comunicazione è viziata da un sospetto di fondo: l'altro cerca in realtà se stesso, quindi mi può ingannare, spesso di fatto mi inganna. Questa tentazione di sfiducia pervade ogni rapporto umano e lo mina alla radice. Il comunicare perennemente insidiato da domande come queste Mi vorrà davvero bene? merita davvero il mio amore? posso mai fidarmi di qualcuno al mondo, al di fuori di pochi intimi? e se Dio stesso mi ingannasse o mi abbandonasse alla mia solitudine e al mi silenzio?».

⁹³ Y. Congar, *Vorschläge für den Dialog*, in «Kerygma und Dogma», 1966 n° 3, S. 182.

⁹⁴ WORLD ASSOCIATION OF CHRISTIAN COMMUNICATION (WACC), *Christian Principles of Communication*, in *Action* (supplement), 1986 n° 8, p. 1: «Information and communication are drastically changing the world we live in. Instead of establishing commonness and solidarity, public communication now tends to reinforce divisions, widen the gap between rich and poor, consolidate oppression, and distort reality in order to maintain systems of domination and subject the silenced masses to media manipulation. Yet communication remains God's great gift to humanity, without which we cannot be truly human, reflecting "God's image". Nor could we enjoy living together in groups, communities and societies steeped in different cultures and different ways of life. It is both the potential for solidarity and the threat to humanity which modern communications contain, that has prompted the members of the World Association for Christian Communication to examine their communication practices and policies on the basis of the Good News of the Kingdom. The guidelines which follow are an expression of our common witness to Jesus Christ and to the hope He has given us through the transforming power of His own communication».

⁹⁵ WORLD ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES, *World Assembly of New Delhi*, London 1962, III^e section: Witness p. 83: «21. We must search for a common language in which we and our hearers may understand each other. The truth of the Bible can be conveyed in twentieth century words and idioms. This does not imply 'popularizing' the Gospel but rather flexibility in translating our familiar words and images into a new medium. Since we cannot expect men to understand the vocabulary of the Bible until they have learnt its language, we must mould our own speech into the vernacular of everyday language. 22. Christian witness must be prepared to be tested by the Gospel which they proclaim. Communication involves much more than speaking, and our message will have to be embodied in our life. We must be ready to be judged by the awful standard of the Christ whom we preach. If we are affluent in the midst of poverty or indifferent amidst injustice or suffering, our speaking will avail less than our silence».

⁹⁶ ZENTRALSTELLE MEDIEN, *Stellungnahme der Zentralstelle Medien im Auftrag der Publizistischen Kommission der deutschen Bischofskonferenz, "Die Neue Medien - Informationen, Fragen und Anregungen im Blick auf den Menschen und die Gesellschaft"*, in «Materialien zur Medienpolitik» n° 4, 1982, S. 16.

⁹⁷ Paolo VI, *Esortazione apostolica "Evangelii nuntiandi"*, in «Acta Apostolicae Sedis 1976, p. 35; idem, in *Insegnamenti di Paolo VI*, Città del Vaticano 1976, p. 1461: «45 Nel nostro secolo, contrassegnato dai mass media o strumenti di comunicazione sociale, il primo annuncio, la catechesi o l'approfondimento ulteriore della fede, non possono fare a meno di questi mezzi come abbiamo già sottolineato. Posti al servizio del Vangelo, essi sono capaci di estendere quasi d'infinito il campo di ascolto della Parola di Dio, e fanno giungere la Buona Novella a milioni di persone. La Chiesa si sentirebbe coilpevole di fronte al suo Signore se non adoperasse questi potenti mezzi, che l'intelligenza umana rende ogni giorno più perfezionati; servendosi di essi la Chiesa predica sui tetti cfr. Matht. 10, 27; Luc. 12, 3) il messaggio di cui è depositaria; in loro essa trova una versione moderna ed efficace del pulpito. Grazie ad essi riesce a parlare alle moltitudini. Tuttavia l'uso degli strumenti di comunicazione sociale per l'evangelizzazione presenta una sfida: il messaggio evangelico dovrebbe, per il loro tramite, giungere a folle di uomini, ma con la capacità di penetrare nella coscienza di ciascuno, di depositarsi nel cuore di ciascuno come se questi fosse l'unico, con tutto ciò che egli ha di più singolare e personale, e di ottenere a proprio favore una adesione, un impegno del tutto personale».

⁹⁸ C. M. Martini, *Effatà "Apriti"*, Milano 1990, p. 86.

⁹⁹ LUTHERAN WORLD FEDERATION, *Report on Strategy*, in «Lutheran World Federation Documentation», 1984 n° 17, p. 27: «C. THE CHURCH IN COMMUNICATION Too often churches have retreated into an enclave appearing to be isolated from the world. Some Christians assume that if the gospel is expressed in verbal language, no matter how privately specialized or obscure, it is communicated. The character of the media, however, requires the church to break out of this self-centeredness and to reaffirm that public communication is a central act of the Christian community. Because of its global resources the church has a special opportunity and responsibility for dealing with the complexity of communication».

¹⁰⁰ Abbé Jager, *Histoire de l'Eglise de France pendant la révolution*, Bruxelles 1853, p. 32.

¹⁰¹ Cfr Giovanni XXIII, *Nell'Udienza ai giornalisti cattolici in occasione della festa di San Francesco di Sales*, in AA. VV., *Documenti pontifici sulla stampa (1878-1963)*, Città del Vaticano 1964, p. 508 (etiam, in «Il Quotidiano», 26-27 gennaio 1963).

¹⁰² UNITED STATES CATHOLIC CONFERENCE, *In the Sight of All*, Washington 1986, pp. 8-9: «8. The Catholic Church in the United States is affected by communication in other ways, too. First, the church is an object of other people's communication. The witness of Christian living kads people to proebim God's goodness. ¹ Journalists write about the church; television networks cover papal travels; films, plays, novels, and television drama find in the church fascinating subject matter. Whether in news or entertainment, the church in its institutions, officials, and individuals is part of the information sockty of the United States. Second, church members form an audience that is a religious audience, hearing, reading and sharing the message of the Lord. At the same time, however, we form an audience for other messages ? messages about power, about consumption, about many values we do not hold».

¹ *Lumen Gentium*, #38. in Vatican Council II, the Conciliar and Post Conciliar Documents, ed Austin Flannery (Collegeville MN: Liturgical Press, 1975), p. 569.

¹⁰³ THESES DES EGLISES, *L'évolution des moyens de communication sociale*, Fribourg 1983, Thèse 1, p. 11: «Thèse 1. Les media sont nécessaires à l'exercice de la coresponsabilité. Pour affronter les tâches du présent et de l'avenir, les hommes ont besoin de s'informer et de discuter sur la place

this in the name of insufficient knowledge¹⁰⁴. Dialogue is not a reducing methodology in view of compromises, but a process to look at the fundamental dimensions¹⁰⁵. Attention should be given to the 'revolutionary times'¹⁰⁶ and not to a messianistic new technology¹⁰⁷ or looking at postmodernity as being only disenchantment¹⁰⁸: the changes are now qualitative and not only quantitative¹⁰⁹. The more impressive step is probably that the Churches would accept not to be any

publique; les moyens de communication sociale offrent ce forum dans un monde aussi vaste que complexe. Faute d'un lieu public de communication, l'être humain ne pourrait prendre ses responsabilités dans la société».

¹⁰⁴ E contra: K. Lehmann, *Du dialogue comme forme de la communication et de l'approche de la vérité dans l'Eglise d'aujourd'hui*, in «Documents épiscopaux», 1995 n° 7, p. 7: «Le dialogue dont nous parlons est souvent aujourd'hui dans une situation particulièrement critique quand une large fraction de l'opinion s'en mêle. Il est à tout le moins menacé quand la discussion est entreprise dans une opinion insuffisamment qualifiée ou non préparée, et sous l'intervention partisane et nullement portée aux nuances des médias. La recherche du prestige et la manipulation de la propagande sont inévitables. Inutile d'insister spécialement ici sur ce point¹. Même chose quand des lettres ouvertes sont publiées sans attendre. Je ne plaide pas pour une pratique du dialogue totalement coupée de l'opinion. Mais une grande transparence au cœur du dialogue peut empêcher que l'opinion ne s'en mêle prématurément. Elle sera informée en temps voulu des positions en présence et des résultats concertés. Lorsqu'un dialogue devient public avant l'heure il n'est pas rare qu'il se bloque. Il faut d'heureuses circonstances - mais elles sont rares - pour qu'on puisse le relancer. Les prises de position publiques rendent tout dialogue plus opiniâtre, plus dur et aussi plus politique. De tels conflits sont généralement plus difficiles à résoudre».

¹ Cf. sur ce point K. Lehmann, *Neuer Mut zum Kirchesein*, (Nouveau courage pour être Église), Fribourg B. 1982, 3^e éd. 1985. Du même, *Glauben bezeugen, Gesellschaft gestalten. Reflexionen und Positionen* (Témoigner de la foi, façonner la société - Réflexions et positions), Fribourg B. 1993, 375-395; cf. W. Kasper, *Theologie und Kirche* (Théologie et Église), Mayence 1987.149 ss., 290 ss.

¹⁰⁵ J. Feiner, *The Decree on Ecumenism*, in AA. VV., *Commentary on the Documents of Vatican II*, New York 1971, Vol. 21, p. 89.

¹⁰⁶ WORLD COUNCIL OF CHURCHES, *The New Delhi Report* (World Assembly of the WCC in New Delhi), London 1962, pp. 84-85: «26. It is often said, as we have said, that we are living in revolutionary times; as Christians we believe that God is at work in all the great changes which are taking place in our age. Christian communication has to be effected within the orbit of these changes. It is not enough to detect the judgment of God upon the *status quo* which is being destroyed in an age of revolution. Times of revolution are precisely times when, if opportunities are seized, the judgments of God can be made plain and his purpose proclaimed to a world which will be shaken out of its complacency by the events of the day. Though we must resist the temptation to see the hand of God in the particular movements of history of which we personally approve, or to claim his blessing for every cause which seems righteous at the moment, we may nevertheless proclaim in such situations the Lordship of Christ over the whole process which is changing the aspect of our world. But we must firmly reject all those revolutionary movements in all parts of the world which claim a half-religious sanction for a political or nationalistic end, and which pretend to a 'Messianic' significance that justifies even their excesses. No earthly kingdom can set itself as the Kingdom of God on earth, and no political ambition is wholly conformed to the divine purpose. We must not be blind to the truth that our hope is in God alone, and we must read the signs of the times in the light of his historical dealings with men and with nations as we have learnt about them in the Bible»-

¹⁰⁷ E contra: PONTIFICAL COUNCIL FOR SOCIAL COMMUNICATION, *Pastoral Instruction AETATIS NOVAE*, Vatican City 1992, n° 1-2: «INTRODUCTION: A REVOLUTION IN HUMAN COMMUNICATIONS. 1. At the dawn of a new era, a vast expansion of human communications is profoundly influencing culture everywhere. Revolutionary technological changes are only part of what is happening. Nowhere today are people untouched by the impact of media upon religious and moral attitudes, political and social systems, and education. It is impossible to ignore, for instance, that geographical and political boundaries were both of very little avail in view of the role played by communications during the "radical transformations" of 1989 and 1990, on whose historical significance the Pope reflects in *Centesimus Annus* (Cf. John Paul II, *Centesimus annus*, n° 12-23, in AAS, LXXXIII (1991), pp. 807-821). It becomes equally evident that "the first Areopagus of the modern age is the world of communications which is unifying humanity and turning it into what is known as a 'global village'. The means of social communications have become so important as to be for many the chief means of information and education, of guidance and inspiration in their behavior as individuals, families and within society at large" (John Paul II, *Redemptoris missio*, n° 37, in AAS, LXXXIII (1991), p. 285). More than a quarter century after the promulgation of the Second Vatican Council's decree on social communications, *Inter Mirifica*, and two decades after the pastoral instruction *Communio et Progressio*, the Pontifical Council for Social Communications wishes to reflect on the pastoral implications of this situation. We do so in the spirit expressed by the closing words of *Communio et Progressio*: "The People of God walk in history. As they...advance with their times, they look forward with confidence and even with enthusiasm to whatever the development of communications in a space age may have to offer" (*Communio et progressio*, n° 187, in AAS, LXIII (1971), pp. 655-656). Taking for granted the continued validity of the principles and insights of these conciliar and postconciliar documents, we wish to apply them to new and emerging realities. We do not pretend to say the final word on a complex, fluid, rapidly changing situation, but simply wish to provide a working tool, and a measure of encouragement, to those confronting the pastoral implications of the new realities. 2. In the years since *Inter Mirifica* and *Communio et Progressio* appeared, people have grown accustomed to expressions like "information society", "mass media culture", and "media generation". Terms like these underline a remarkable fact: today, much that men and women know and think about life is conditioned by the media; to a considerable extent, human experience itself is an experience of media. Recent decades also have witnessed remarkable developments in the technology of communicating. These include both the rapid evolution of previously existing technologies and the emergence of new telecommunications and media technologies: satellites, cable television, fiber optics, video cassettes, compact disks, computerized image making and other computer and digital technology, and much else. The use of new media gives rise to what some speak of as "new languages" and has given birth to new possibilities for the mission of the Church as well as to new pastoral problems».

¹⁰⁸ J. Duval, *Eglise et modernité*, in «Documents épiscopaux», 1995 n° 15, p. 9: «IV LA MODERNITE DESENCHANTEE (LA POSTMODERNITE). La modernité apparaissait comme une conquête, voire comme une réussite de notre monde ou du moins comme un état de fait plutôt positif. Actuellement, beaucoup d'auteurs font un bilan négatif - les mots désenchantement, désarroi reviennent souvent. Nous serions entrés dans un monde désenchanté, la postmodernité».

¹⁰⁹ COMMISSION PONTIFICALE DES COMMUNICATIONS SOCIALES, *Instruction pastorale «Communio et progressio»*, Cité du Vatican 1971, n° 181: «Ici se pose une question difficile: sommes-nous au seuil d'un nouvel âge de la communication sociale? S'agit-il de mutations seulement quantitatives ou aussi qualitatives? La réponse est d'autant plus complexe que les communications par satellites artificiels apportent chaque jour des éléments nouveaux. Cependant, vu les progrès de la science et de la technique, il est à prévoir que les nouvelles parviendront sous peu, à tous les hommes, simultanément par l'ouïe et par la vue; elles pourront être enregistrées et diffusées à plusieurs reprises, au gré de chacun, pour sa culture ou son plaisir. Ce sera l'occasion d'un dialogue plus intense entre les hommes. De telles émissions pourront, selon leur objet et l'usage qui en sera fait, contribuer à resserrer les liens de la fraternité humaine, à développer la civilisation, à cimenter la paix».

Cfr etiam: A. Delzant, *La communication de Dieu*, Paris 1978, pp. 32-34; C. Sartori, *Il medium è anche il messaggio e il villaggio è davvero globale*, in D. de Kerkhove - A. Iannucci, *McLuhan e la metamorfosi dell'uomo*, Roma 1984, pp. 133-140; J. Baudrillard, *Média et information: stratégie d'objet et ironie objective*, *ibidem*, pp. 141-146; G. Almansi, *La nonna dei vizi*, *ibidem*, pp. 112-113; voir l'importance de l'imaginaire dans la Bible: J. Gritti, *L'événement, techniques d'analyse de l'événement*, Paris 1969, p. 164; mais aussi en plus négatif, in PONTIFICIA COMMISSIONE DELLE COMUNICAZIONI SOCIALI, *Istruzione pastorale «Communio et progressio»*, n° 21; référence à l'imaginaire comme 'spiritualité', in P. H. Madelin,

more exclusively auto-referential, but part of a public debate about their same structures, operational activities, preferential feelings and sentimental outlook. The ecumenical awareness could be a creative part in this open exploration in order to find qualitative 'jumps' for the same Churches.

6° EVOKING ECUMENICALLY GOD'S DIFFERENCE IN ACCEPTING FULLY THE HUMAN EMANCIPATION AS MULTIMEDIAL COMMUNICATION

a) *Recognizing frankly human emancipation in which the media came to existence.* Communication is vital because without communication there is no humanity and humanization¹¹⁰. Human emancipation is expressed –today– in the form of 'self-regulation' (beyond and over against 'deregulation')¹¹¹. Emancipation is not only a liberation from 'religious boundaries', but means also to be freed from some strains of simultaneity in time and space, through individual proximity in interpersonal communication¹¹². Communication is a right of the human person¹¹³.

Approches sociologiques et anthropologiques des médias, in AA. VV., *Le courage des prophètes*, Paris 1981, p. 96; Y. Jolif, *Communio et communication à l'époque des masses média*, in AA. VV., *Moyens de communication de masse et pastorale*, Paris 1972, pp. 110-114.

¹¹⁰ CONFERENZA EPISCOPALE ITALIANA, *Nota pastorale ? Comunicazioni sociali?*, in idem, *Enchiridion CEI*, Bologna 1986, p. 1335: «La comunicazione va considerata come componente fondamentale e vitale per le singole persone, per i gruppi e per la società. La storia dell'umanità è storia di comunicazione, cioè di sviluppo delle attitudini dell'uomo nel comunicare ad altri uomini intenzioni, desideri, sentimenti, conoscenze, esperienze. Essa è vitale perché se viene a mancare questa dinamica si spegne l'uomo e la sua storia. La comunicazione è perciò fatto intimamente legato alla natura umana, le appartiene. Siamo tanto più umani quanto più cresce la nostra capacità di comunicare. Essa è infatti l'elemento che consente all'uomo di manifestarsi completamente, di esprimere soprattutto la sua libertà. Il comunicare sta dunque alla base della conoscenza e del progresso umano. È comunicando tra loro che gli uomini entrano in contatto autentico, vale a dire sono e rimangono esseri sociali, si intendono, operano e progrediscono. D'altro canto tutto il patrimonio culturale si trasmette di generazione in generazione proprio attraverso la mediazione della comunicazione a tutti i livelli, dal segno scritto a quello parlato, dall'immagine fissa a quella in movimento. Inoltre per il fatto che l'uomo può stabilire una trama di rapporti, la società diventa paragonabile a un complesso sistema nervoso di cooperazione e può essere considerata come un'ampissima rete di rapporti reciproci, la cui efficacia dipende dall'abilità degli uomini nel comunicare gli uni con gli altri».

¹¹¹ Albert Bandura, *SOCIAL COGNITIVE THEORY: An Agentic Perspective*, (Annual Review of Psychology, 2001), in «Internet» 2002, http://www.findarticles.com/cf_0/m0961/2001_Annual/73232700/print.jhtml: «The rapid pace of informational, social, and technological change is placing a premium on personal efficacy for self-development and self-renewal throughout the life course. In the past, students' educational development was largely determined by the schools to which they were assigned. Nowadays, the Internet provides vast opportunities for students to control their own learning. They now have the best libraries, museums, laboratories, and instructors at their fingertips, unrestricted by time and place. Good self-regulators expand their knowledge and cognitive competencies; poor self-regulators fall behind (Zimmerman 1990). Self-regulation is also becoming a key factor in occupational life. In the past, employees learned a given trade and performed it much the same way and in the same organization throughout their lifetime. With the fast pace of change, knowledge and technical skills are quickly outmoded unless they are updated to fit the new technologies. In the modern workplace, workers have to take charge of their self-development for a variety of positions and careers over the full course of their worklife. They have to cultivate multiple competencies to meet the ever-changing occupational demands and roles. Collective agentic adaptability applies at the organizational level as well as the workforce level. Organizations have to be fast learners and continuously innovative to survive and prosper under rapidly changing technologies and global marketplaces. They face the paradox of preparing for change at the height of success. Slow changers become big losers».

¹¹² E. Brooks, N. Heyman, J. Pyon, *Social Interaction on the Internet: An Application of Erving Goffman's Sociological Theories*, in «Internet» 2002, <http://socserv2.mcmaster.ca/soc/courses/soc4j3/stuweb/cyber9/front.htm>: «Erving Goffman. It is quite common through our daily interactions, that we perform to our audience in specific regions, and through these regions, aspects of ourselves are seen. As Erving Goffman explains, there are two regions in which we perform. The first is the front region which is where the performance is given. Often, our activities within this region embody certain standards, these include matters of politeness and decorum. Politeness is how the performer acts in visual or aural proximity but not necessarily in direct conversation. (Goffman 107) It is through politeness and decorum that the individual maintains moral conduct that is socially accepted within society. In contrast to the front region, there is another region in which we perform. This area is commonly referred to as the backstage or back region and it is here that we see an opposite response. The backstage or back region is where our suppressed feelings make an appearance. It is where we knowingly contradict the actions carried out in the front region. Basically, Goffman's theory provides an explanation on how we interact with one another in day to day life and how we develop a system to help express feelings that conflict with our front. These methods help guide us in face to face interaction. But how do we act when we communicate and interact, but are not face to face? The Internet has led us to a situation where we are able to communicate and interact with people from a wide variety of backgrounds, cultures, and countries, without ever seeing their faces. When analyzing Goffman's theory relative to Cyberspace communication, we see that the lines between the front stage and back stage are blurred. When we look at issues such as anonymity, flaming, and privacy on the Internet, we see Goffman's work modified in order to express the ideas of front and back region performance».

¹¹³ WORLD ASSOCIATION OF CHRISTIAN COMMUNICATION, *Déclaration de l'Association mondiale pour la communication chrétienne*, 1988, in AA. VV., *Les médias, textes des Eglises*, Paris 1990, pp.417-418: «Nous voudrions que le processus JPSC prenne en compte le fait que l'environnement communicationnel dans lequel nous vivons a un urgent besoin d'être amélioré. Nous allons jusqu'à dire que les autres problèmes d'environnement ont pris un caractère de gravité en partie parce que leurs liens avec la dégradation de l'environnement de communication ont été largement ignorés. La communication est l'un des dons les plus sacrés de Dieu aux hommes. Les hommes ont un droit à communiquer, comme ils ont d'autres droits. Là où le droit de communiquer est dénié, refusé ou violé, nous considérons que le projet de Dieu est violé. Ce droit est aujourd'hui violé: notre environnement de communication est autant en danger que les autres environnements de nos vies. 1. La communication est de plus en plus dominée par les gouvernements, les partis politiques, les dictateurs, les groupes et les magnats du business (...). Quand le pouvoir se concentre, les objectifs de justice et de paix sont en danger (...). 2. Avec la concentration du pouvoir de communiquer se réduit le pluralisme (...) ce qui permet de limiter l'accès des gens à l'information dont ils ont besoin. 3. En conséquence, la vérité tend à être cachée, biaisée ou falsifiée impunément. La plus large possibilité d'examen public des choses est une importante garantie pour la vérité. 4. La communication est de plus en plus unidirectionnelle et descendante (...). La possibilité de répondre, d'interroger et de participer au processus de communication tend à se réduire. La justice entre les peuples et les nations est inconcevable hors de la possibilité de dialoguer et de participer. 5. Les cultures sont sous la menace de disparaître (...) au profit d'une super-culture mondiale. Cela viole la richesse et la diversité de la création de Dieu. 6. Les canaux de communication sont de plus en plus pollués de violence et de sexe, tout à fait comme l'air, les rivières et les mers sont pollués (...). Les fondations mêmes de notre existence comme communauté sont atteintes par les polluants véhiculés par nos moyens de communication. 7. La consommation débridée est une autre retombée, aux conséquences catastrophiques, de l'explosion des communications (...). 8. L'image de la femme est cyniquement exploitée, à travers la publicité, pour vendre et

Communication is not the Church's house, but human hospitality to Church presence¹¹⁴. Giving its full value to human autonomy is not a question of Christian humility but a necessity to be coherent with our own theoretical 'principles' about the fullness of human rights and dignity.

b) *Discerning the proper communication method to refer to God in relation to humanity*. Not 'human communication comes down from God's mystery'. It could be better to talk about 'metacommunication'¹¹⁵. God is different but the language He uses is common. The paradox of faith¹¹⁶ is that the most specific christian process (converting together to Christ and God through dialogue) is also the most humanly human process (with some non believing people dialoguing more transparently than christians). From within the human experience reference to God should be indicated as the 'beyond'¹¹⁷ or the antinomical 'impossible possibility'¹¹⁸. Evangelism has to be rediscovered at each step through dialogue¹¹⁹. There has been a tentative to link 'communication' and 'gift'¹²⁰. But the 'tools' as 'gifts' could be a risky short circuit about God's difference from the

développer les profits (...). 9. La communication moderne est en train de détruire le sens de la communauté (...), d'atomiser la société (...), de bâtir la forteresse de l'individualisme (...).

*(WACC urges World Council of Churches to include communication in global initiative, in *Action*? décembre 1988).

¹¹⁴ LUTHERAN WORLD FEDERATION, COMMISSION ON COMMUNICATION, *Report on Strategy*, in «Lutheran World Federation Documentation», 1984 n° 4, p. 28.

¹¹⁵ J. Heinrichs, *Theory of practical communication: a Christian Approach*, in «Journal of the World Association for Christian Communication»? 1981, n° 4, p. 8: «We have also indicated already that the Triune God and Jesus as the Christ are not just partners in communication. In theological talk of partnership between God and man, this point has not been made sufficiently clear. Other theologians prefer to avoid terms like "dialogue partner" altogether. In the light of our philosophical analysis of communication and metacommunication we are in a position to be more precise: the relationship to God is not simply communication. It is rather that which makes communication possible and must be placed at the level of metacommunication (practiced but seldom explicit). It may therefore be called metacommunicative. It leads above and beyond speech, even beyond the mere calling on the "Thou", into silence. Here is the meeting point of western and eastern mystics? however widely the verbal interpretations of their experiences may diverge, especially in respect of the personality of God».

¹¹⁶ K. Barth, *Kirchliche Dogmatik*, II, 1, Zürich 1975, S. 322-323: «Es ist das Paradoxon des Zusammenseins seiner Gnade mit unserer Verlorenheit, nicht das Paradoxon des Zusammenseins von zwei für uns logisch unvereinbaren Begriffen. Gerade in Anerkennung des wirklichen, des göttlichen Paradoxons werden wir Gottes Personsein und Gottes Absolutheit nicht nebeneinander stehen und nicht nebeneinander stellen in der Weise, wie wir es zur Beschreibung geschöpflicher Wirklichkeiten mit und ohne logische Widersprüche allerdings oft genug tun müssen, sondern werden wir uns daran halten, dass Gott sich uns als der, der er ist, nämlich als der Liebende und also als der Eine, als die Person offenbart hat und dass wir daneben nichts Anderes (sei es nun mit jenem logisch vereinbar oder unvereinbar), sondern in aller Aufmerksamkeit auf dessen einzigartige Eigenart Dieses und nur Dieses, mit allen Konsequenzen dieses Eine zu sagen haben: dieses Eine (dass er der Eine ist!) so, dass es dem entspricht, was er selber uns in seinem Wort darüber vorgesagt hat, wobei dann gewiss auch das, was mit 'dem Absoluten' gemeint sein könnte, zu Ehren kommen wird, aber gerade nicht so, als ob dies, dass er der Eine ist, da durch, dass er 'absolut' ist, als dialektisch begrenzt und ergänzt erscheinen würde, als müssten wir nun doch, um Gott zu bezeichnen, über seine Personalität und über seine Absolutheit hinaus in irgend einen leeren Raum weisen, als ob Gott erst dort, in der dialektischen Überwindung dieses Gegensatzes, wahrhaft und wirklich Gott wäre».

¹¹⁷ A. Ramsey, *God, Christ and the World*, London 1969, p. 28: «Transcendence, however, is not only a characteristic of God in his relation to the world as One other than the world as well as in the world and through the world. Transcendence is also a characteristic of man in his inherent being as man. It is through the recognition of transcendence in man that divine transcendence is more meaningfully presented. This theme has been impressively drawn out by Dr. Vogel in his book *The Next Christian Epoch*. Vogel draws out the nature of the transcendence which belongs to man as man. It is an ability to be 'beyond' which is the most distinguishing feature of man's existence in the world. and it is because of our power to be 'beyond' our immediate situation that we are able to know things objectively. Thus it is true to say that transcendence is the essence of our existence as persons in the world: "Personal power is transcending power - the constant going beyond the formal, the immediate, the past and the present. Our very presence in the world gives a type of meaning to the world, but that meaning is the beginning and not the end of our lives"».

¹¹⁸ S. Bulgakov, *Die Christliche Anthropologie*, in AA. VV., *Kirche, Staat und Mensch*, Genf 1937, S. 211-212: «Die antinomische Thesis unterscheidet sich dadurch von der dialektischen, daß der dialektischen Gegensatz der Thesis und Antinomie in der Synthesis aufgehoben wird... Der Gedanke hat alle seine Möglichkeiten erschöpft und macht angezichts der unmöglichkeit jedes Weiterkommen Halt; ?. ?????????/P. Florenskij, ?????? ? ?????????????? ?????? / *La colonna e il fondamento della verità*, ?????? 1917 / Bari 1974, ???, 159-160/p. 207: «Noi di necessità spezzettiamo ogni cosa che vogliamo analizzare e distinguiamo l'analizzato in aspetti incompatibili. Considerando la stessa cosa da lati diversi, cioè agendo su diversi lati dell'attività spirituale, possiamo pervenire ad antinomie, a tesi incompatibili nel gli nostro raziocinio; solo nei momenti di grazia dell'illuminazione queste contraddizioni mentali sono eliminate, non in maniera razionale bensì transrazionale. L'antinomicità non dice affatto: «O questo o quello non è vero»; non dice nemmeno: «Né questo né quello è vero»; ma dice soltanto: «E questo e quello è vero, ma ciascuno a modo suo, mentre l'armonia e l'unità sono superiori al lel la ragione». L'antinomicità proviene dal frazionamento dell'essere stesso, e il raziocinio fa parte dell'essere».

¹¹⁹ WORLD COUNCIL OF CHURCHES, *The New Delhi Report*, London 1962, p. 84: «23. Dialogue is a form of evangelism which is often effective. Many experiments are being made in this direction. This is not the place to express judgments upon their value, but rather to rejoice in the encouragement which they give to those who see the urgent need for new approaches to the task of evangelism in the twentieth century. There are, for example, the vigorous work of the Evangelical Academies, the leaderless face-to-face exposure of 'group dynamics', the dialogue sermon, the study group, the experiments in corporate Bible study, the 'parish meeting', and so on. They all emphasize the point that the communication of the Gospel today consists in listening first and then in showing how the Gospel meets the need of the times as we have learned to understand it».

¹²⁰ CONGREGATION POUR L'EDUCATION CATHOLIQUE, *Orientations pour la formation des futurs prêtres concernant les instruments de communication sociale*, Cité du Vatican 1986, p. 7: «1. La communication humaine, don de Dieu. Dieu bien suprême communique sans cesse ses dons aux hommes, objet de sa particulière sollicitude de son amour, avant de se communiquer plus pleinement à eux dans la vision bienheureuse. En outre pour que son image en l'homme reflète toujours plus la perfection divine {cf. Mt 5, 48} il a voulu l'associer à son oeuvre, le faisant à son tour messenger et dispensateur des mêmes biens à ses frères et à toute l'humanité. L'homme en effet à cause de l'exigence de sa nature même, depuis le début de son existence s'est habitué à communiquer à ses semblables ses biens spirituels aux moyens de signes sensoriellement perceptibles. Ainsi avec le temps et petit à petit il a inventé des modes et des manières de communication toujours plus aptes à dépasser les limites initiales de l'espace et du temps jusqu'à effectuer, avec un toujours plus rapide développement technologique, une communication désormais mondiale et immédiate avec toute l'humanité grâce aux instruments de communication sociale qui, aujourd'hui, vont s'intégrer dans une télématique compréhensive».

human means and intents ¹²¹. It appears as a kind of ‘surplus’ ¹²², where God’s transcendence cannot be substituted with a kind of ‘sublimity’ ¹²³. Precisely because christian communication is reference to God’s mystery, it has to attend to His ‘difference’ ¹²⁴. God’s Revelation is certainly interactive ¹²⁵. First of all, hermetic language should be avoided ¹²⁶. The way to respect the otherness of the divine is to use symbolic language ¹²⁷. Dialogue is not formal repetitiveness of crystallized doctrines, but looking beyond them. Human communication (multimedial or not) is always inadequate when treating or referring to God’s mystery ¹²⁸. Mystery is exceeding overstep beyond human communication.

CONCLUSION

What can we summarize from these few elements gathered in the six points mentioned above? From our starting point, we can already conclude that the media or multimedial communication cannot be ‘used’ as a kind of multiform ‘tool’ for some purposes which the Churches would

¹²¹ PIO XII, *Lettera enciclica “Miranda prorsus”*, in «Acta Apostolicae Sedis», 1957, p. 765: «Miranda prorsus technicae artis inventa, quibus nostrorum temporum homines gloriantur, quamquam ex humano ingenio laboreque oriuntur, do na sunt tamen Dei Creatoris nostri, ex quo omnia opera bona procedunt: “ non enim solum protulit creaturam, verum etiam prolata tuetur et fovet” (S. IOAN. CHRYS., *De consubstantiali, contra Anomoeos*: PG 48, 810). Ex quibus inventis alia hominum vires potentiamque adaugent atque multiplicant; alia eorum vitae condiciones meliores efficiunt; alia denique, cum animum potissimum respiciant, vel per se, vel per artificiosas imagines ac voces multitudines ipsas attingunt, et cum iisdem cuiusvis generis nuntios, cogitata et praecepta facilitate summa communicant, quibus veluti mentis pabulo enutiantur per requietis etiam ac relaxationis horas. Ad quae postrema inventa quod attinet, maximum aetate hac nostra in crementum acceperunt cinematographicae, radiophonicae ac televisificae artes».

Etiam in «Bulletin d’information», (Commission pontificale pour le cinéma, la radio et la télévision), 1957 n. 49, p. 1; n. 50, p. 1): «1. Les merveilleux progrès techniques dont se glorifie notre époque sont assurément les fruits du génie et du travail de l’homme, mais ils sont d’abord des dons de Dieu, notre Créateur, de qui dérive toute oeuvre bonne: “non seulement en effet Il a suscité la créature, mais Il la protège encore et la soutient”. (SAINT JEAN CHRYSOSTOME, *Traité sur le Fils consubstantiel, contre les Anomoeens*: PG 48, 810). 2. Quelques-unes de ces inventions servent à multiplier les forces et les ressources physiques de l’homme; d’autres à améliorer ses conditions de vie; d’autres encore -- et celles-là concernent de plus près la vie de l’esprit -- touchent les foules directement ou par l’expression artistique de l’image et du son, et leur offrent avec la plus grande facilité des informations, des idées et un enseignement qui nourrissent leur esprit, même durant les heures de détente et de repos. Parmi les inventions appartenant à cette dernière catégorie, le cinéma, la radio et la télévision ont pris à notre époque un développement très important».

¹²² Cfr C. M. Martini, *Il lembo del mantello*, Milano 1991, p. 16: «C’è un’eccezione del Mistero divino, che non va mai dimenticata, e, che deve rendere perennemente vigilanti e attenti a quanto trascende ciò che la “notizia” comunica. Il lembo resta cioè un pezzo del mantello, e il mantello rimanda alla Persona che lo indossa e che potrebbe dismettere il mantello quando non volesse servirsene più. I mass media sono mezzi e non fini, realtà strumentali, penultime e non ultime, che potrebbero nascondere e ostacolare la via del vero, ma, quand’anche fossero a essa aperti non la esaurirebbero del tutto».

¹²³ P. Tillich, *The Shaking of the Foundations*, Harmondworth 1964, p. 95: «Humanism has transformed the inaccessibility of God into the sublimity of His moral commands. Humanism has forgotten that God’s majesty, as experienced by the prophet, implies the shaking of the foundations wherever He appears, and the veil of smoke whenever He shows Himself. When God is identified with an element in human nature, as in humanism, the terrifying and annihilating encounter with majesty becomes an impossibility».

¹²⁴ C. M. Martini, *Effatà “Apriti”*, Milano 1990, p. 87.

¹²⁵ LUTHERAN WORLD FEDERATION, COMMISSION ON COMMUNICATION, *Report on Strategy*, in «Lutheran World Federation», 1984 n° 17, p. 26: «The climax in this divine/human relationship is God’s incarnation in humanity and in the fabric of human structures, even to the extent of making himself vulnerable. The Christ—centered framework of Christian communication demonstrates the necessity of identifying and participating with others. This incarnational involvement contrasts with two less authentic approaches. One is the familiar transmission approach beaming proclamations to passive recipients. The other can be described as derivation. It assumes that everything can be discovered from one’s own humanity. From standpoints of both communication theory and Christian theology both are defective: 1. Transmission does not provide for exchange which is essential to genuine communication. 2. Derivation, also essentially unilateral, excludes the possibility of revelation or of a “vertical dimension”; LUTHERAN WORLD FEDERATION, COMMISSION ON COMMUNICATION, *Report on Strategy*, in «Lutheran World Federation», 1984 n° 25, p. 26: «The interactive nature of communication is confirmed in the biblical tradition. Although early Hebrew history contains examples of unidirectional communication, the major motif of the biblical narrative is God’s incarnational relationship with humanity. Already in the Old Testament God discloses himself in and through the ordinary situations of human life. He interacts with persons in and through history and culture. The primary format of this communication, involving specific people in specific situations and urging response, is a threefold dialogue among God, humans, and fellow-humans. Even the prophetic voice, interpreting history as the arena of God’s acts, has an incarnational element?»

¹²⁶ Giovanni Paolo II, *Allocution à l’occasion de la visite “ad limina” des évêques de Belgique*, in «Acta Apostolicae Sedis», 1982, p. 1158: «Souvenez-vous aussi du problème de la communication. Les «docteurs de la foi» doivent fuir l’hermétisme et même le langage simplement confus qui peuvent engendrer l’ambiguïté. Les théologiens et leurs collaborateurs doivent en effet apprendre aux chrétiens à bien comprendre les événements et les bouleversements à travers lesquels leur foi chrétienne et leur vocation sont pratiquées en cause».

¹²⁷ C. M. Martini, *Effatà “Apriti”*, Milano 1990, p. 98.

¹²⁸ WORLD ASSOCIATION OF CHRISTIAN COMMUNICATION (WACC), *Christian Principles of Communication*, in «Action» (supplement), 1986 n° 8, pp. 1-2: «1. The church as a community of believers is God’s chosen instrument for promoting the Kingdom. This is because the church is meant to embody and testify the central values of the Kingdom, among which are oneness, reconciliation, equality, justice, freedom, harmony peace and love (“shalom”). Furthermore, Christian communicators are conscious of and show respect for God’s mysteries. God’s ways can never be grasped, let alone explained. Likewise, the crown of God’s creation, people, cannot ever be fully understood. Christian communicators, therefore, are always aware of their inadequacies when speaking of God, and conscious of “mystery” when telling the story of God’s people. The communication of Christians is ultimately meant to glorify God. In that sense, all Christian communication is an act of worship, a praise of God through the shared word and action of a community living in the consciousness of God’s presence. Christian communication is challenged to witness to God’s transforming power in all areas of human life. Paul calls himself and all servants of the Word, “servants of your glory” (Eph. 1:12) and thus “servants of your joy” (II Cor. 1:24). The glory of God and the joy of the people should be the hallmark of all Christian communication. These general principles of Christian communication will now be elaborated in the context of today’s communication problems».

consider interesting, leaving the other eventual potentialities out of consideration. Communication is a whole and when you take up one piece, you are involving the rest of the game and you are involved in the other parts of the labyrinth. An obvious immediate result could hide an covered 'second level' effect and impact. Never think you 'are mastering the media'. Further, the media are introducing the Churches in new landscapes, eventually unknown and not yet explored, even if the impression could remain that nothing really and finally changed. Access to the media doesn't make the task easier but more complex, even if so much more interesting. In this process, media dynamics are making it impossible for the Churches to 'refolder' their own problematics and close them up in the well watched and reserved sector of Church little 'galactic planet'. Public communication and public dialogue is unavoidable when media are involved. Secret privacy becomes very difficult to guarantee, but the public forum is offering the Churches to free themselves from a kind of inner hypocrisy in treating the inside vertical relationships.

The thesis of these pages would be the following: multimedial communication is certainly challenging the Churches at different levels, but is also offering the Churches and the ecumenical venture specific opportunities.

1° *Decentralize operational relationships in human community and in the Churches.* If we like it or not, the most recent steps of media practice are indicating that some models of 'connectivity' or distance relationship seem less and less effective in the present type of human experience. The operational way of exchanging is here mainly concerned. We know that the summit verticalities have often created some additional difficulty between the Churches and between Church and world. It could be that the media are also helping indirectly the Churches in bridging some past models toward open promises through 'connectivity'. We know that unity cannot be reduced to these past models of summit-verticality. But if such a discernment was mainly theological and ecumenical, today, we would have an interdisciplinary help from the multimedial board to introduce us further and to solve the question of hyper-centralizations pragmatically.

2° *Decentralize the thoughts and theories in human minds and faith insights.* Centralization is not only a question of structures but also of theories and abstractions. We go over to the mental and knowledge concern. If we follow the phases of a better media awareness and a good maturity of intent about their proper 'location' in human experience, a second help can be evaluated: this is to transcend the theories of mind, not any more in a superior rational and mental system of thought, but to enter in the full parity of language games which can be as varied and at the same time as 'equal' in the different levels of distance dialogue through electronic and technological –even sophisticated- exchanges. A multidimensional mediation is emerging and simplistic fundamentalism can only be practiced for a short period of time. From its first steps in editorial mechanic publishing industry (Gutenberg, Luther), through the traumatic affirmation of press polemics at the birth of the French Revolution, a same practical freedom is affirmed, step by step.

3° *Decentralize feelings and imagination in human sensibilities and Christian intuitions.* Centralization is finally not only the question of operativity and knowledge, but also of 'feeling' together. We reach the emotional level of our human configuration. The emerging e-mind, or e-brain, or e-conscience cannot be planned by a higher intellectual, or moral, or promotional authority. Everybody –willingly and consciently or not- is playing his role in the feelings coming out from the media connectivity. A 'process of totality' has to be taken into account. The reaction of the pessimistic no-people is known: this would become a system to impose superficial conformistic feelings on all the users. For the interested critical people, there is –instead- an open field to be covered where a possibility is given to dissent, but not only that: dissent has to become a more intelligent and seducing way of proposing alternatives to the average feelings which cover eventually very astutely built intentionalities. Who is complaining and not 'pressing his brain, initiative, and preferences' will leave the platform without better proposal. Or shall we be so certain that we have nothing to propose in relevant way that keeps us silent?

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Can we draw some hints from these three first prospective options from the ecumenical anticipations in media practice and research? One observation could be interesting: a comparative link between this awareness and past Christian experience. It has been said that the Churches adapted their models of structuration, intellectual formulations and emotional balance according to the landscape they had to live in: this frame was the imperial one (in the different empires and monarchies), shaping local, regional and central headings, or conforming the ministerial typologies to it. Ecumenical intuition emerging from ‘media community’ seem to point in a direction which open some doorsteps to overcome these articulation, at least in looking without demonization to what was first called ‘anarchical’ connectivity –to refer only to the last stage of the multimedial outlook.
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4° *Which Christ for the communicational human person today?* Our three first points are confirming a very old and pre-scholastic christian insight on the human person, from the same Fathers of the Church: the human person is not an ‘animal rationalis’ but a tripartite organism of spirit, operativity and soul. A insistent impression has been given that media are ‘changing’ the human organism in an ambiguous and risky way. This is true, but is not the only thruth. Individualism and rationalo-volontarism are also put in question. If the Fathers, and also the justification doctrine went back to this more originarian view, the reason is that it is impossible to propose an approach on Christ’s mystery on the base of the scholastic mechanical articulation, where Christ would be the ‘superior’ central mechanism of all what can possibly happen. What the media are actually doing is to oblige the Christian conscience to rediscover Christ in the midst of the different perception of this new human awareness. To point this out more explicitly, in a tentative to present to the european roman bishops the organic links between Internet and evangelization, an interesting hint came out of this panorama presented to them: i. e. each step of the Internet network operativity could be linked with a specific step of the apostolic evangelization in the Book of the Acts (Text prepared by A. Joos, for the meeting of Athens, 23-26 june 2004). Again, it could be that a scholastic ‘new evangelization’ would not help, but it is precisely going back to the most originarian and unique evangelization that the operation makes sense.

5° *Which Church for the communicational human community today?* From the quality of our message about ‘who is Christ’, the question is extended to ‘whose are the ones of Christ’. The key temptation was initially to ‘keep off’ from the media, in order not to be ‘contaminated’ –mainly in the roman view. It was said to be the only way not to abort from our Church total and perfect truth. But, it could be that precisely this was the most insidious division, inspired from the Divider: to divide oneself from the whole of the human community in its communicational venture, in a segregation which the multimedial potentialities are making slow on more and more inpracticable. The point is not any more to ‘show something of our Churches’ in a so called transparent ‘house’, but finally well closed, but to look for an ‘open door’ christian community where one can come in and ‘see how it “functions”’... The main help of public dialogue could be exactly this: dissolving any kind of half secret segregation from the effective human community, accepting obviously the critical examination of covered aspects which appear properly ‘strange’ to average people. It is a new way of explaining through public communication what we are. There is certainly a kind of modesty needed for this operation, and the mediatic exploration can be brusque and brought about without any ‘diplomacy’.

6° *Which God for the communicational planet today?* The paradox will be fully expressed when we reach this last point: not to segregate from the human community and being able to communicate about ‘God’s difference’! To accept the full human emancipation is to accept the human being in hts ‘self-regulation’ through the various potentialities of multimedial connectivity. How could this help in expressing God’s mysterious ‘surplus’ in His otherness in the midst of a planetarian human community which doesn’t feel to ‘need’ Him. But here, multimedial communication has teached us something about human memory itself. The mediatic stage we are living today is not simply another step in ‘progress’, forgetting the past. It is rather a rivitalization, through simulation, of some most

originarian and even archaic intuition of the human venture. Nothing is forgotten, but has to be uncovered. From this capacity of extracting from the broader conscience which is emerging the symbolic hints, human emancipation could find its links with the religious symbolic roots of the human memory, through the self-regulated open participation of all.

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An ultimate observation on these three last points: Christ, Church and God are more and more intricately compenetrated with person, community, the world itself. Implicitly or explicitly, the two anchorages of the tension are always there. Still more: they are moving the one in the other. Trying to keep each in its own 'sectoriality' is becoming impossible. This dialogical 'surfing' opens virtually all dimensions of experience to all relational 'handling'. Sometimes, it seems that our nicely articulate christian planet should not be implied by this running rush. But we have already pledged the scenario conferring our readiness to 'play the communication game' as christians together with the human family. It could be more demanding than what we thought to be sufficient, but it is certainly fascinating.
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