



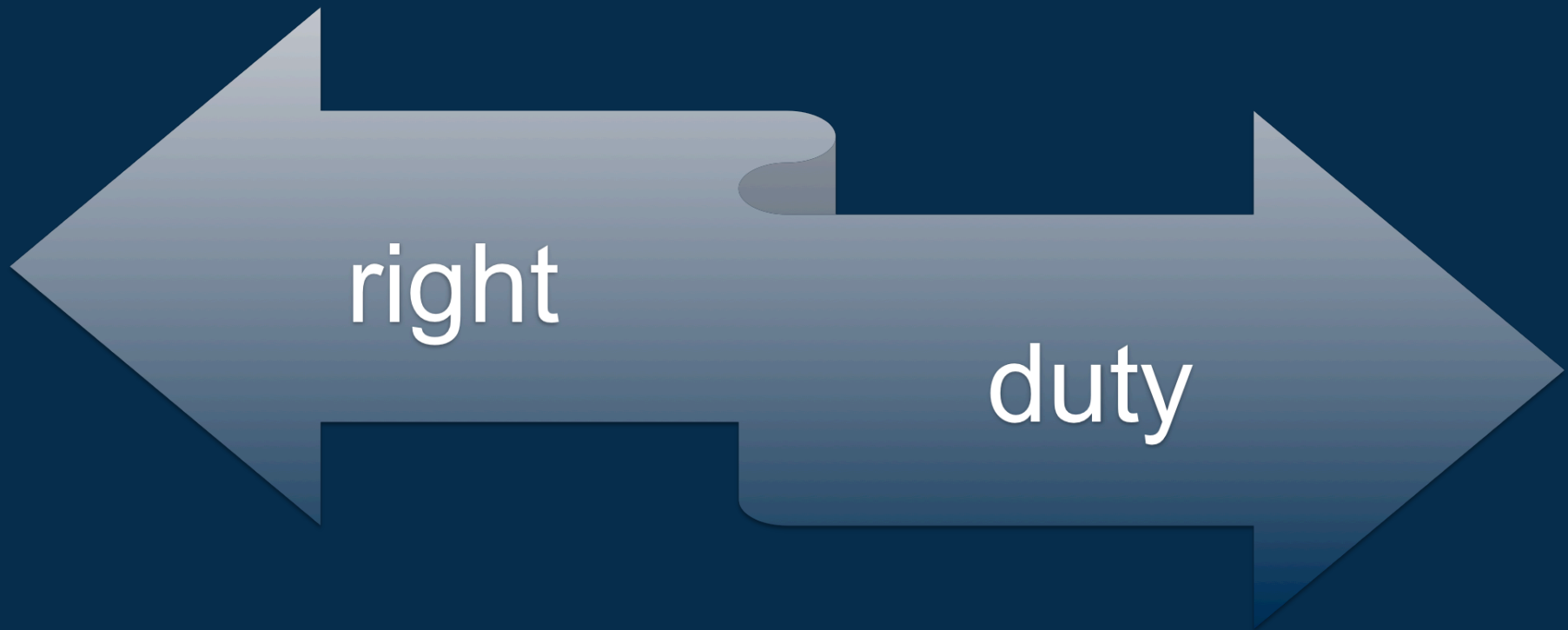
Communicating 8x1000

Pontifical University of the Holy Cross, Rome
16/4/2012

“One cannot not communicate”
Every behaviour is a kind of communication
(P. Watzlawick)



Even Institutions cannot not communicate



Secularization and loss of social evidence of religion

Before modernity

Religion as
medium and
message

Inclusive
environment

Bells and
sacralization
of everyday
life

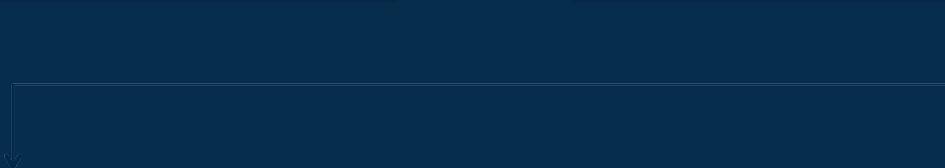
Secularization

Church is but one of the
different voices in the
global village

Nothing can be taken for
granted

Prejudices, indifference

Right and duty to
communicate



Church and Communication

Church

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graph LR; Church[Church] --- Christ["Christ's institution:  
communication as mission"]; Church --- Human["Human institution:  
communication as duty"]; Christ --- Word["and the Word was God  
(John 1)"]; Christ --- ChurchComm["Church as communication"]; Human --- Deeds[Deeds]; Human --- Words["Words and testimony"];
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Christ's institution:
communication as mission

“and the Word was God”
(John 1)

Church as communication

Human institution:
communication as duty

Deeds

Words and testimony

Communicating 8X1000

Accountability



Confronting prejudices



Easy language

Coping with crisis



Rethinking economics



Oikos nomos: “freely you
have received, freely
give”

Communicating 8x1000

Inclusion



Net and new model of communication



Sharing, providing information

Understanding



Deeds: not mere function



“The spirit of gift”
(CV 37)

Rethinking economics

“Every economic decision has a moral consequence (...) Economic life undoubtedly requires contracts, in order to regulate relations of exchange between goods of equivalent value. But it also needs *just laws and forms of redistribution* (...) and, what is more, it needs works redolent of *the spirit of gift*” (CV 37)

Enlightening deeds

But soft!

*What light through
yonder window breaks?*

It speaks, and yet

says nothing

(W. Shakespeare)

Main aims

Closeness and
commitment to reality

Trust building

The “imagination of
charity”

Hope

“What designates and verifies my participation in salvation – from the moment I become a patient worker for the universality of the true – is called hope. (...) One could say that hope is not the imaginary of an ideal justice dispensed at last, but what accompanies the patience of truth, or the practical universality of love, through the ordeal of the real”

(A. Badiou, *Saint Paul*, Stanford University Press, 2003, p.96-97)