



Everything is Connected

Integral ecology and communication in the Digital Age

Martín Carbajo Núñez

“Everything is Connected”

Integral ecology and communication in the Digital Age

Martín Carbajo Núñez

ORIGINAL EDITION:

Todo está conectado. Ecología integral y comunicación en la era digital, Paulinas, Lima, 2019.

Laudato si', my Lord, for Ascensión and María Ranilla,
who taught me to take care of creation,
and for my father Martín, whose passion for the radio
aroused my interest in media communication.

Introduction

This book relates integral ecology to communication; that is, the Web of Life to our life on the web. “Everything is connected.” From a humanist perspective, this study tries to respond to current communicative and environmental challenges. We are more connected, but more alone. Technology has greatly increased material goods and worldwide connectivity, but individualism is also growing, and our common home is at risk. In fact, “human beings and material objects no longer extend a friendly hand to one another; the relationship has become confrontational.”¹

Numerous scientific data confirm the seriousness of the current socio-environmental crisis. It is an ethical crisis, because we are to blame for it. Indeed, we have damaged the Web of Life and we are not properly inhabiting the digital Web. Instead of taking care of nature and strengthening our fundamental relationships, we seem entangled, caught up in the net, unable to communicate serenely.

We need to restore the four levels of the ecological equilibrium: spiritual, interior, social, and natural; that is, we need to restore family relationships: with God, with ourselves, with others, and with nature (210). This quadrilateral and relational structure is the basis of human ecology. It must always be present, even among non-believers or atheists, because everybody needs to transcend himself, following values and ideals.

The book presents a humanistic perspective of current communicative and environmental challenges, leaving the study of technical issues to scientists and information professionals. In the technical-scientific field, there are already various disciplines that relate the media to ecology. They speak of a mediatic ecosystem that conditions the global environment. The study of these disciplines would be a good complement to the content of this book. For example, Media Ecology considers the media as environments and studies

1 *LS 106.* In the body of the text, the quotations of the encyclical *Laudato si'* will be indicated with just the numbers in parentheses.

the important influence they have on the way we think, feel, and behave. They “create an environment that surrounds us and shapes our perception and cognition.”² They give us “the symbolic structure within and through which we encode, decode, or otherwise ideate and talk about what we sense or know about the world around us.”³ With the expression “The medium is the message,” McLuhan had already underlined that the medium we use conditions our perception of the world.⁴ In addition, the media interact among themselves as “species” of the same ecosystem, mutually conditioning each other.⁵

As an initial hypothesis, we consider that the main cause of the current socio-environmental crisis is the dualistic anthropological conception that has prevailed in Western philosophy. This has led to a despotic anthropocentrism, a dialectic of perennial conflict at all levels (also in the communicative field), and a disembodied way of living the spirituality. If this mentality does not change, our world will not change either, because technical and scientific solutions are always insufficient.

The objective is to identify the theological, anthropological, and ethical bases that will allow us to overcome the current technocratic ideology and to assume a more relational paradigm. To this end, we will pay a special attention to Franciscan spirituality and to the encyclical *Laudato si'*. The encyclical invites us to reflect on how the spirituality “can motivate us to a more passionate concern for the protection of our world” (216). In this sense, two of its sentences are noteworthy: a) «There can be no ecology without an adequate anthropology» (118); b) we need to overcome those unhealthy dualisms, that “left a mark on certain Christian thinkers in the course

2 SCOLARI C.A. (ed.), *Ecología de los medios: Entornos, evoluciones e interpretaciones*, Gedisa Barcelona 2015, 29.

3 KONG LUM C.M., «Media Ecology: contexts, concepts and currents,» in FORTNER R.S. - FACKLER P.M. (ed.), *The Handbook of Media and Mass Communication Theory*, John Wiley & Sons, Boston 2014, 137-153, here 141.

4 “Man is an extension of nature that re-makes the nature that makes the man.” MCLUHAN M., *Take Today: The Executive as Dropout*, Harcourt Brace, New York 1972, 66.

5 Media interact with each other: “The Radio changed the form of the news story as much as it altered the film image in the talkies. TV caused drastic changes in radio programming.” MCLUHAN M., *Understanding Media. The extensions of man*, McGraw-Hill, New York 1964, 61.

of history” (98). In fact, the thesis of human exception has been based on the ontic and the ontological dualisms, thus becoming one of the main causes of both the ecological and communication crisis.

What went wrong?

The seriousness of the current socio-environmental crisis forces us to review the philosophical and anthropological bases that have caused it. Something similar had to be done in other big crises throughout history; for example, in the economic and financial crisis that started in Florence the year 1341, when a credit bubble burst. More than thirty years were needed to get over it. That crisis had notable similarities with the one we have recently suffered.

In the midst of that economic crisis, the Black Death spread in Europe from the year 1347 onwards. That pandemic killed a third of the European population and forced people to revise the way they saw reality and the human person. In those critical moments, the Franciscan friars invited people to humbly recognize their own fragility and to strengthen collaboration at all levels⁶. Everyone, rich and poor, was encouraged to be active and creative in the construction of the community (*communitas*), instead of favoring a “paternalist social assistance that is demeaning to those in need” (CV 58). Indeed, both on a theoretical and practical level⁷, the Franciscans made a decisive contribution to overcome the crisis and to bring about the emergence of modern economy.⁸

In the 20th century, after the enormous trauma of the two world wars, authors such as Martin Buber⁹ and Emmanuel Lévinas tried to identify the terrible mistake of Western culture that had led to

6 Bonaventure of Bagnoregio (+1274) had already warned against an arrogant manner of engaging in theology “a pride of reason that sets itself above the word of God.” BENEDETTO XVI, «General audience » (March 17, 2010) in *OR* (March 18, 2010) 8.

7 The Franciscans even promoted financial institutions, such as the Mounts of Piety. Cf. CARBAJO NÚÑEZ M., *A free and fraternal economy. The Franciscan perspective*, Tau Publishing, Phoenix (AZ) 2017, 109-120.

8 Cf. CARBAJO NÚÑEZ M., *A free and fraternal economy*, 73-75.

9 “The relation to the *Thou* is direct. No system of ideas, no foreknowledge, and no fancy intervene between *I* and *Thou*.” BUBER M., *I and Thou*, Scribner, New York 1958², 11-12.

the holocaust. They concluded that Western philosophy had to be reformulated to avoid a similar tragedy in the future.

The numerous technological advances (photography, cinema, radio) of the “belle époque” (1871-1914) seemed to confirm the apparent supremacy of Western civilization, which would have already reached a high peak of excellence, according to Darwin’s theory of evolution. However, it was there that the worst of all barbarisms broke out.

Lévinas attributes this socio-cultural collapse to a tremendous error of Western philosophy, that had placed the thinking self at the center of reality and had subordinated everything else to him. Instead, Lévinas insists on putting the “you” at the center, letting him “remain absolutely other,”¹⁰ independently of the thinking self. The central value for Lévinas is the encounter with the other,¹¹ whose naked face awakens in me the ethical dimension. Lévinas gives primacy to the ethical self over the thinking self; to the ethical relationship over knowledge, thus avoiding the metaphysical, epistemological, and ethically neutral disputes that had predominated in Western philosophy until then. The original relationship should not be based on the symmetry of reciprocity, but on the perception of being “one for the other.”¹²

The Covid-19 pandemic, which began in Wuhan (China) at the end of 2019, has caused another huge socio-economic crisis and, once again, has uncovered our vulnerability, the absurdity of our despotic anthropocentrism, and the falsity of our claim “to be like gods” (Gen 3:5). One tiny and inert element of nature has been enough to bring into disarray the entire technocratic society of competitive individualism and globalized indifference. Fascinated by technological advances, we have neglected fraternity and relational goods, that are “the very things that nourish, sustain and

10 LÉVINAS E., *Totality and infinity. An essay on exteriority*, Duquesne UP, Pittsburgh 1968, 40.

11 “The face resists possession, resists my powers.” LÉVINAS E., *Totality and infinity*, 197-198. “This presentation is preeminently nonviolence, for instead of offending my freedom it calls it to responsibility and founds it.” *Ibid.*, 203. On the epiphany of the face in Lévinas: ROCCHETTA C., *Hacia una teología de la corporeidad*, San Pablo, Madrid 1993, 817.

12 LÉVINAS E., *Totality and infinity*, 40.

strengthen our lives”¹³. As the Bible illustrates: “in his prime, man does not understand” (Ps 49, 21). The Covid-19 is reminding us that “everything is connected”, that we are beings-in-relation, deeply dependent on one another.¹⁴

The Church affirms that “the ecological crisis is a moral issue” (WDP 1990, 15). To overcome it, “the world needs rebirth through spiritual and ethical values.”¹⁵ As Levinas did in the twentieth century and the Franciscans in the fourteen-fifteen centuries, nowadays we must also reflect about the changes that are needed in our philosophical and anthropological conception in order to restore communication and integral ecology.

We must overcome our egocentrism, come out of ourselves and pay more attention to those situations that “have caused sister earth, along with all the abandoned of our world, to cry out” (53). Doing so, we will be able to develop our being as image of the merciful God, who hears the cry of the oppressed.

Francis of Assisi is a model of listening and of openness to otherness. He is a universal brother, fully reconciled with God, with others, with himself and with creation. For this reason, the encyclical *Laudato si'* proposes him as “an example of genuine and deep respect for the integrity of creation” (WDP 1990, 16)

Distribution, method, and content

The book is distributed in three parts, following the see-judge-act method.¹⁶ The first part (chapters 1 and 2), entitled “A look at

13 FRANCESCO, «Momento straordinario di preghiera in tempo di epidemia» (27.03.2020), in *OR* 72 (29.03.2020) 8. “Ci siamo resi conto di trovarci sulla stessa barca, tutti fragili e disorientati, ma nello stesso tempo importanti e necessari, tutti chiamati a remare insieme, tutti bisognosi di confortarci a vicenda”. *Ibid.*

14 FRANCIS, «Extraordinary moment of prayer» (27.03.2020)

15 SINGH K., *The contribution of Religions to the culture of peace. Final report*, UNESCO, Barcelona 1995, 4. [Trad.].

16 The method is described, for instance, in the Encyclical *Mater et Magistra*: “There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: look, judge, act.” *MM* n. 236 (May 15, 1961), in *AAS* 53 (1961) 401-464.

our world,” describes both the Web of Life and our life in the Web, emphasizing that all reality is a network of relationships. It is also underlined that the socio-environmental crisis is a family crisis, caused by the deterioration of our four fundamental relationships. These data will later be illuminated in the second part (chapters 3 and 4) from the perspective of Christian theology, anthropology, and morality; that is, from the Christian foundation of communication. From this study, in the third part (chapters 5 and 6), some guidelines are indicated to promote a new relational paradigm. Each of these parts consists of two chapters and each chapter is organized into four sections, that normally correspond to the four fundamental relationships of the human being and, therefore, to the four levels of ecological balance (spiritual, interior, social, and natural).

The first chapter presents nature as a Web of Life (physical ecology), where collaboration prevails over conflict. It is noted that human beings have broken the ecological balance, thus causing the current socio-environmental crisis. This is a family crisis at all levels. To overcome it, we need to transcend ourselves, restoring family relationships (1.1). We also need to overcome the dualistic anthropological conception that accentuates separation and leads to a dynamic of permanent conflict and despotic domination (1.2). Likewise, we need to re-establish social bonds, making good use of the media (1.3) and rediscovering nature as a welcoming space (1.4).

The second chapter studies our life in the Web (human ecology); that is, the media ecosystem in which we are all immersed. The digital environment reflects, in communicative terms, the interaction that characterizes the Web of Life. It expresses the yearning for relationship that nests in our intrinsically social nature. It is underlined that the media should not be considered as mere neutral instruments at our disposal. They facilitate communication (2.1), help us to build our own identity (2.2), promote universal brotherhood (2.3), facilitate the access to truth and a joyful encounter with nature (2.4). However, it is our responsibility to ensure that they do not bring about the opposite effects. The technical dimension is not enough and must never be confused with the anthropological dimension. Therefore, we must strive to make them contribute to strengthening the Web of Life at all levels.

In the second part (“Christian Foundations of Communication”), the third chapter studies the theological, anthropological, and ethical foundations of communication from a Christian perspective. Everything has been created through the Word and is ordered to the loving and communicative encounter (3.1). Man is a dialogical and relational being (3.2) who has the responsibility of strengthening the cosmic fraternity (3.3). Creation is also dialogical, a space of encounter and relationship (3.4).

The fourth chapter analyzes some ethical aspects of media communication in the light of the encyclical *Laudato si’*. The media are divine gifts and powerful shapers of reality (4.1). They can facilitate, but also condition, the ecological balance and the four relationships of the human being (4.2). Therefore, journalists and communicators have an important social mission (4.3), which must be guided by well-defined and well-founded ethical principles (4.4).

In the third part, entitled “Towards a relational paradigm,” chapter 5 recognizes that human sin has been the main cause of the current socio-environmental deterioration and, therefore, it proposes some steps to get rid of it and to strengthen the Web of Life. More specifically, it asserts the need of ecological conversion, bringing our ecological abuses to the sacrament of reconciliation (5.1). We also need to overcome the thesis of human exception (5.2) and to grow in ecological awareness and relational capacity (5.3), opening ourselves to contemplation and listening (5.4).

The sixth chapter offers some guidelines for the integration of the media in evangelization, in the parish (6.1), and in pastoral projects (6.2). It also gives some indications on how consecrated people (6.3) and all other Christians can responsibly inhabit the digital environment (6.4).

The concepts of physical, human, and integral ecology

Before going any further, it is important to clarify the concepts of ecology and communication, which are especially present in this book. The word ecology was coined by Ernst Haeckel in 1866,¹⁷

17 HAECKEL E., *Generelle Morphologie der Organismen. Allgemeine Grundzüge der Organischen Formen-Wissenschaft*, Reimer, Berlin 1866.

using two Greek terms: *oikos* (home, family) and *logos* (discourse, study). Therefore, from an etymological point of view, ecology is the science that studies how all beings interact among themselves and with their environment in the common home. Ecology should not be confused with the conservation of nature, the environmentalist movements or ecological sciences.¹⁸ Today, a person who publicly defends the protection of the environment is usually called an environmentalist, while the term ecologist is reserved for a scientist who specializes in that scientific branch that has been traditionally associated with biology.¹⁹

Environmental ethics and ecology are distinct and complementary sciences. The scientific discipline of ecology needs environmental ethics to adequately formulate its discourse, both at the philosophical and anthropological levels. For example, “that land is a community is the basic concept of ecology, but that land is to be loved and respected is an extension of ethics.”²⁰

The “ecological” must not be reduced to the “green;” i.e., it should not be considered as something alien to social dynamics and human interaction. Benedict XVI affirmed that, “alongside the ecology of nature, there exists what can be called a «human» ecology, which in turn demands a «social» ecology. [...] Experience shows that disregard for the environment always harms human coexistence, and vice versa” (*WDP* 2007, 8). Human ecology (*CA* 38) studies the relationships of human beings among themselves and with the various environments in which they live: natural, social, technological, physical, and digital.

The encyclical *Laudato si'* speaks of an integral ecology, since it assumes that everything is related.

“Ecological culture cannot be reduced to a series of urgent

18 Cf. SÁNCHEZ FÉLIX H. - GUERRERO SÁNCHEZ F. - CASTELLANOS VÁZQUEZ M.A., *Ecología*, Umbral, Zapopan 2005, 11.

19 “In the United States, one distinguishes *environmentalist* (a public advocate for environmental protection) from *ecologist* (a scientist who practices a subfield of biology). In Europe, those who «promote ecology» are environmental advocates and not necessarily ecological scientists.” WARNER K.D., «Retrieving Saint Francis: tradition and innovation for our ecological vocation,» in WRIGHT T. (ed.), *Green discipleship: Catholic theological ethics and the Environment*, Anselm Academic, Winona 2011, 113-127, here 120.

20 LEOPOLD A., *A sand county almanac*, Oxford UP, Oxford 2001, 21.

and partial responses to the immediate problems of pollution, environmental decay and the depletion of natural resources. There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational program, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm” (111)

The concept of integral ecology underlines the need to recognize and strengthen the bonds that unite us to all other beings, thus overcoming the conflicting vision that has prevailed in modernity. For example, Francis Bacon (1561-1626) affirms that man must enlarge the bounds of his dictatorial empire, dominating all things possible, and subduing the forces of nature through science²¹ and technology.²² René Descartes (1596-1650) confirms that we must use reason and science “to become like masters and possessors of nature.”²³ These statements contradict Christian anthropology and our mission in the world.

The concept of communication

Communication will be authentic if it is an expression of self-giving; that is, if it is oriented to building up community through communion. It cannot be an end in itself, nor can it be reduced to a simple bi-directional transmission of data.²⁴ “Communication is part

21 “Enlarging the bounds of human empire.” BACON F. - CAMPANELLA T., *The new Atlantis of Francis Bacon & The city of the sun by Tomasso Campanella*, Dover, Mineola (NY) 2003, 31.

22 BACON F., *Novum Organum*, Globus, Madrid 2013.

23 DESCARTES R., *Discurso del método*, Edaf, Madrid 1982, 93; cf. VIVIEN F.D., *Economía y ecología*, Abya-Yala, Quito 2002, 45; LABERTHONNIÈRE L., *Etudes sur Descartes*, II, Vrin, Paris 1935, 288-289.

24 On the origins of this way of understanding information: SHANNON C.E. - WEAVER W., *La teoria matematica delle comunicazioni*, Etas, Milano 1983. Cimatti sostiene che “il linguaggio umano è solo una delle infinite forme di comunicazione -trasmissione bidirezionale di informazione- che sono riscontrabili in tutte le specie viventi.” TUGNOLI C., «L’unità di tutto ciò che vive. Verso una concezione antisacrificale del rapporto uomo/animale,» in ID (ed.), *Zoantropologia. Storia, etica e pedagogia dell’interazione uomo/animale*, FrancoAngeli, Milano 2003, 62; CIMATTI F., *La mente silenziosa. Come pensano gli animali non umani*, Riuniti, Rome 2002.

EVERYTHING IS CONNECTED

of God’s plan for us and an essential way to experience fellowship” (*WCD* 2018). In fact, “at its most profound level it is the giving of self in love” (*CP* 11). The example is Christ, the perfect communicator and Word of the Father, who, through his incarnation, became one of us in all things, except sin, and gave himself to us out of love.

In addition to the theological and anthropological levels, communication has also the ecological and cosmological levels. “Everything is interconnected” (70) The entire creation responds to the logic of gift (159) and is oriented towards universal communion. (76)

Communication professionals have the mission of fostering these three levels of communication, making truth accessible and providing the information people need to develop their four fundamental relationships. By doing so, they enhance dialogue, communication, and integral ecology.

Table of Names

A

Adams W.M., 175
Agrelo S., 109, 181
Alcock P., 155, 170
Alday J.M., 70, 117, 170, 180
Alexander of Hales, 114, 115, 169
Amarante A.V., 47, 170, 180
Andrews M.P., 24, 181
Angela of Foligno, 84, 170
Aquinas Thomas of, 66, 72, 179
Aristotle, 33, 170
Armstrong R.J., 170
Aroldi P., 91, 180
Artuso Da Fara L., 82, 181
Attanasio M.R., 133, 135, 170
Augé M., 59, 170
Augustine St, 93, 170
Austriaco N.P.G., 109, 181

B

Bacon F., 19, 171
Balthasar H.U. Von, 124, 171
Ban Ki-Moon, 108, 186
Barak A., 49, 52, 171
Baricco A., 151, 171
Bartolomé I, 167
Bateson G., 22, 29, 171
Battaglia V., 57, 71, 181
Battelle J., 35, 171
Bauckham R., 80, 110, 171
Bauman Z., 34, 47, 51, 171

Bavelas J.B., 179
Becker W.H., 86, 181
Benasayag M., 153, 171
Benedict XVI, 6, 7, 18, 25, 27, 41, 46, 52, 53, 67, 71, 72, 121, 123, 125, 127, 132, 140, 141, 165, 166
Bergson H., 31, 171
Berry T., 31, 86, 171
Bettetini G., 91, 180
Bezançon J.N., 54, 171
Bissi A., 56, 181
Boespflug F., 124, 171
Boff L, 79, 112, 171, 176
Bonaccorso G., 152, 180
Bonaventure, 8, 13, 25, 40, 68, 72, 80, 82, 83, 85, 115, 169, 170, 173, 180
Borobio D., 80, 171
Brady B.V., 121, 171
Brashears M.E., 48, 181
Bressan L., 129, 181
Brooks P., 118, 132, 171
Bruni L., 156, 172
Buber M., 13, 172
Bubolz M.M., 24, 181
Bullock J.M., 112, 184

C

Cabra P.G., 130, 172
Cacciato C., 131, 172
Caciuc V.-T., 110, 181

- Campanella T., 19, 171
 Cangia C., 149, 156, 172, 180
 Canobbio G., 132, 182
 Cantelmi T., 117, 156, 172, 180
 Capaccio, F., 172
 Capra F., 39, 172
 Carbajo Núñez M., 13, 23, 24, 28, 38, 39, 42, 47, 51, 52, 58, 70, 76, 101, 123, 144, 172, 180, 182
 Cardoso G., 52, 172
 Carlos V, 33, 183
 Carr N., 55, 172
 Castellanos Vázquez M.A., 18, 178
 Castells M., 44, 58, 117, 150, 172
 Cazzullo A., 90, 176
 Celano T. of, 169
 Cencini A., 143, 146, 148, 156, 172, 182
 Chardin Teilhard De, 83, 172
 Cheaib R., 70, 180
 Chesterton G.K., 81, 173
 Chiavacci E., 75, 173
 Cifuentes P., 172
 Cimatti F., 19, 39, 173
 Cobianchi D., 48, 173
 Cobo Juárez S., 35, 173
 Codeluppi, V., 173
 Collins P., 108, 173
 Colombo F., 88, 182
 Conradie E.M., 78, 183
 Contini P., 50, 173
 Corradi V., 117, 183
 Couturier D.B., 38, 173
 Cravotta G., 118, 173
 Crespo M., 56, 185
 Crowley D.J., 62, 173
 Cucci G., 156, 173
- D**
- D'Agostini F., 75, 173
 Darwin C., 38, 173
 Defleur M.L., 34, 173
 Delio I., 68, 82, 173
 Denney R., 154, 178
 Dennis E.E., 34, 173
 Desantes J.M., 98, 173
 Descartes R., 19, 30, 32, 173
 Dijk J.Van, 174
 Don Bosco, 128, 183
 Donati P., 63, 92, 174
 Dulles A., 128, 137, 174, 183
- E**
- Empoli G. Da, 151, 174
 Esser K., 32, 183
- F**
- Fackler P.M., 12, 174
 Flores N.M., 24, 183
 Forsberg G., 62, 183
 Fortner R.S., 12, 174
 Fox J., 112, 174
 Fox M., 86, 174
 Francis of Assisi, 8, 15, 18, 32, 41, 50, 51, 76, 81-85, 109, 113, 114, 1119-123, 128, 144, 150, 169, 170, 173, 181
 Francis Pope, 6, 7, 15, 23, 24, 26, 27, 78, 79, 91, 94, 103, 128, 145, 160, 166, 167
 Fredericks S.E., 107, 183
 Freire P., 130, 174

Freud, 153, 178

G

Galaviz J.M., 128, 174
García Añoveros J.M., 33, 183
García J.A., 130, 174
Garelli F., 142, 174
Geertz C., 57, 174
Gesteira Garza M., 106, 174
Giaccardi C., 91, 180
Gilkey L., 110, 174
Giuliano L., 47, 183
Glazer N., 44, 154, 178
Gonsalves P., 128, 183
Grandi M., 37, 174
Gregory The Great, 152, 174
Greshake G., 128, 174
Grillo A., 53, 183
Gronemeyer M.E., 102, 183
Guerrero Sánchez F., 18, 178
Guillory J.E., 56, 184

H

Habel N., 109, 112, 183
Haeckel E., 17, 174
Han B.-C., 46, 175
Hancock J.T., 56, 184
Haque U., 91, 183
Harari Y.N., 160, 175
Hayes D., 111, 175
Hayes G.B., 111, 175
Heidegger M., 92, 175
Heidelberg Institute, 121
Heller A., 91, 175
Hellmann J.A.W., 170
Heyer P., 62, 173
Hobbes T., 38, 175
Hsing C., 91, 183

Hugh Grant, 48, 173

Huxley A., 93, 175

I

Illich I., 134, 175
Iunii Iuvenalis D., 92, 175

J

Jackson D., 179
John of the Cross, 76, 124, 151, 175
John Paul II, 6, 7, 24, 39, 40, 79, 84, 89, 95, 97-100, 123, 134, 163, 164, 165

K

Kaitholil G., 130, 175
Kennedy T., 154, 183
Kerckhove D. De, 175
Konrath S., 91, 183
Kramer A.D.I., 56, 184
Kubicki J.M., 85, 184
Küng H., 108, 175

L

Laberthonniere L., 19, 175
Lacroix M., 56, 175
Ladaria L.F., 66, 67, 175
Laertius D., 175
Lane, N., 175
Lauder R.E., 87, 184
Leader-Williams N., 112, 175
Leopold A., 18, 175
Lévinas E., 14, 175
Lugaresi L., 93, 176, 184
Lynch J., 47, 52, 54, 55, 89, 90, 176

M

Malizia G., 149, 177, 180
Margulis L., 39, 176

Martinelli D., 39, 176
Martínez Albertos J.L., 63, 176
Martínez Díez F., 148, 176
Martini C.M., 44, 89, 127, 176
Massaro R., 50, 173
Massimo L.M., 128, 176
Massimo R., 128, 176
Masterman L., 149, 176
Mcfague S., 83, 176
McLuhan M., 12, 176
Mcshane K., 111, 184
Melandri E., 130, 184
Migne, 176
Migne J. P., 176
Mischel W., 149, 176
Moltmann J., 31, 67, 79, 176,
177
Mosso D., 134, 177

N

Nanni C., 149, 177, 180
Natoli S., 75, 177
Nicodemo F., 37, 63, 177
Northwehr D.M., 40, 180
Nykiel K., 107, 177

O

O'Collins G., 130, 177
O'Brien E.H., 183
Oliverio Ferraris A., 50, 177
Orlando V., 153, 184
Ormerod N., 79, 184

P

Pablo VI, 163
Palmer C., 111, 184
Paolucci B., 24, 181
Pardo A., 21, 181
Pariser E., 35, 63, 177

Pasquale G., 117, 184
Pasqualetti F., 93, 153, 184
Pedrosa V.M., 131, 177
Pérez Martínez A.J., 129, 177
Peters J.D., 30, 177
Piccolo G., 116, 184
Porter W.E., 95, 178
Postman N., 93, 177
Prelezo J.M., 149, 177, 180
Prensky M., 147, 184
Putnam R.D., 44, 177

Q

Quattrociocchi W. 201

R

Rahner K., 85, 177
Rey Benayas J.M., 112, 184
Rheingold H., 50, 177
Ricceri P., 142, 144, 177
Rieff P., 153, 178
Riesman D., 44, 154, 178
Rifkin J., 111, 178
Rivoltella P.C., 142, 178
Rocchetta C., 14, 178
Rosenzweig M.L., 81, 178
Rossi P.J., 87, 178
Rubio Lacoba M., 35, 178
Ruesch J., 22, 29, 171
Ruggeri G., 45, 178
Rusch W., 107, 178
Russell B., 75, 178
Ryan M.A., 25, 184

S

Sacco F., 47, 170, 180
Sagan D., 39, 176
Sánchez Félix H., 18, 178
Sandler R., 111, 184

Santiago Alberione, 128, 130, 174, 175
 Sbardelotto M., 52, 185
 Schaefer J., 40, 178, 181
 Schaeffer J.M., 29, 30, 31, 32, 38, 178
 Schillebeeckx E., 73, 147, 178
 Schirmacher F., 50, 178
 Schmit G., 153, 171
 Schramm W., 95, 178
 Scolari C.A., 12, 179
 Scotus Duns J., 8, 67, 70, 72, 74, 77, 78, 115, 166, 170
 Sears C.L., 39, 184
 Seneca Lucio Anneo, 54, 179
 Sequeri P., 132, 184
 Serna J.M. de la, 50, 179
 Shannon C.E., 19, 179
 Short W.J., 8, 170
 Sinek S., 155, 179
 Singh K., 15, 123, 179
 Smith R.J., 175
 Soukup P., 87, 178
 Stenico T., 152, 179, 180
 Stephenson N., 54, 179
 Strate L., 62, 185
 Strologo C., 35, 179
T
 Taylor C., 28, 154, 179
 Tertullianus Q.S.F., 92, 179
 Titmuss, 155, 170
 Todisco O., 30, 72, 73, 179, 185
 Todorov T., 57, 179
 Tomatis P., 135, 185
 Tonioni F., 156, 179
 Toriello F., 118, 185
 Tremblay R., 109, 185
 Trjo E.G., 35, 179
 Tugnoli C., 19, 179
 Turkle S., 54, 179
U
 Uribarri G., 146, 185
V
 Vallverdú J., 57, 179
 Vanin C., 79, 184
 Vázquez Manzanares V.M., 37, 186
 Vetralli T., 81, 119, 185
 Vicini A., 177
 Vivien F.D., 19, 179
W
 Warner K.D., 18, 68, 173, 181
 Watzlawick P., 29, 179
 Weaver W., 19, 179
 Wénin A., 76, 180
 White R.A., 136, 185
 Wood P., 68, 173
 Wright T., 18, 180, 181
Y
 Young K.S., 156, 180
Z
 Zamagni S., 41, 180
 Zizioulas J.D., 180
 Zubiri X., 78, 180

Subject index

Anthropocentrism: despotic
12, 14, 38, 159,
irresponsible 28,
Promethean 34,
Renaissance 154, tyrannical
33

Anthropological: dimension
16, 36, 48, 61, 91, unity
114

Anthropology 12, 105, 160,
essentialist 28, integral 29

Areopagus 101

Ascetic: 146, 154, dimension
150

Asceticism 119

Awareness 80, 107, loving
113, of a common origin
79, of oneself 50, of human
dignity 40, of our common
origin 22, social 34

B

Balance 134, 143, 152

Beauty 61, 62, 74, 99, 131,
145, devine 124, of created
things 124, of the
Trinitarian God 85, True
125, the way of 130, 133

Biocentrism 40

Biodiversity 112, 184

Black Death 13

Body 11, 28-33, 51-53, 75,
78, and soul 28, 68, 82,
114, 115, of Christ 68, 71,
85, of God 83, 176, of
nature 86, 120, of
revelation 85, physical 51

Bread and circuses 92

Bulimia 33, 54

C

Canon Law 6, 144, 168

Canticle: of Brother Sun 83,
of Creatures 41, 84,
spiritual 76, 124, 151

Care: compassionate 26, for
Creation 4, 7, 68, 78, 167,
173, of himself 114, 116, of
nature 11, 116, of the
ecosystem 123, pastoral
127

Cash nexus 77

Cathars 32, 84

Catholic Social Teaching 6,
60

Christian: anthropology 19,
communicators 127,
community 53, liturgy 135,
spirituality 118, 119,
anthropology 16, tradition
111

Citizenship 35

- Common good 35, 40, 42, 61, 80, 94, 96, 100-102, 160
- Communication: authentic 76, damaged 22, crisis 13, digital 52, ecclesial 140, evangelizing 71, fraternal 113, instant 56, 90, 92, 150, integral 51, interactive 35, 58, 128, 129, internet 88, 91, 140, intra-Trinitarian 66, living 129, media 4, 17, 36, 137, 159, modern 89, 132, of faith 132, deep 116, gratuitous 74, religious 137, social 49, 50, 99, 101, 102, 128, virtual 91
- Communicative: dimension 83, encounter 17, 21, environment 134
- Communicator(s) 17, 94, 95, 99, 136, perfect 20, 58, 74
- Communion 19, 26, 27, 31, 36, 43, 48, 59, 69, 71, 74, 75, 77, 78, 84, 92, 103, 121, 137, deep 116, divine 67, in plurality 66, living 129, with ghosts, 47, with God, 28, 41, 73, Trinitarian 65, 67, 73, 159, universal 20, 83, 113
- Community 7, 13, 18, 19, 26, 43, 44, 53, 57, 60, 66, 74, 95-98, 101, 106, 109, 142, 145, 146, 154, 168, 177, believing 139, of Creation 80, 110, 171, quest for 129, religious 147
- Competitiveness, 150, 156
- Conflict 16, 22, 39, 121, 152, 159, 185, perennial 12, 38, permanent 16, 28, 38, 105
- Conscience 94, 100, 102, clause 97, examination of 107, responsible 150
- Consecrated 142-145, 148, 150, life 142, 141, 147, person(s) 17, 105, 141, 143, 145
- Consumer society 33, 49, 143, 149
- Consumerism 28, 37, 62, 80, 110, 119, 120, 137, 156, compulsive 34, unsatisfactory 33
- Contact(s) 32, 36, 45, 48, 67, 123, 148, 157, direct 51, 93, 94, personal 53, 145, online 49, physical 94, 108, virtual 91, 93, 145, with nature 108, 111, with non-believers 130
- Contacts 49, 148, 157, ,
- Contemplation 17, 92, 105, 116, 124
- Conversion 40, 79, 108, 110, 181, interior 106, of heart 108
- Corpore et anima unus* 114
- Cosmic: family 23, 24, 25, 27, 41, 114, fraternity 17, 65, 76, 110, 113

Crisis 13, 22, 23, 92, 146,
 financial 13, moral 107, of
 faith 146, socio-
 environmental 16, 22, 28
 Cry: of nature 120, of the
 earth 121, of the oppressed
 15, 121, of the poor 120,
 121
 Culture 15, 26, 30, 32, 44, 52,
 62, 87, 88, 89, 91, 99, 101,
 106, 123, 127, 132, 137,
 141, 149, 165, 172, 173,
 175, 178, 179, 182, of
 consumerism 111, digital
 50, 128, 146, 147, 150,
 modern 38, of excess 59, of
 joy 139, of the memorial
 139, throwaway 28, 33, 34,
 37, 38, 115, 156, Western
 13, 28, 151
 Cyberbullying 46

D

Darwinian 39, Darwinism 38
 Dialogue 20, 34, 43, 49, 50,
 58, 63, 67, 70, 73, 75, 77,
 90, 98, 105, 118, 121, 129,
 143, 145, constructive 60,
 123, inter-religious 7, 122,
 123, intra-Trinitarian 69,
 72, implicit 139, loving 72,
 74, respectful 62, with God
 69, 122
 Digital: communication 52,
 culture 50, 128, 146, 147,
 150, environment, 45, 157,
 era 148, 160, fraternity 57,

immigrants 146, 147, 153,
 184, journalism 35, media
 35, 57, 129, 142, natives,
 55, 56, 146, 147, 152, 153,
 network 37, space 44, 49,
 147, 148
 Dignity 25, 27, 40, 42, 71, 77,
 87, 94, 100, 101, of the
 body 114, unique 115
 Discernment 47, 56, 87, 96,
 116, 117, 133, 136, 141-
 144, 182, moral 35
 Diversity 24, 38, 42, 43, 45,
 49, 63, 66, 74, 92, 99, 121,
 133, 139, 146, biological
 78, rich 76, unity in 77
 Divine: beauty 124,
 communion 67, gift(s) 17,
 65, 75, 87, 110, 113
 Development: religious 43,
 sustainable 88, 186, self-
 development, 154
 Dualism: ontic 28-31, 38, 115,
 116, ontological dualism
 28, 31-33, 38, 114, 115,
 rigid 84, unhealthy 12, 29

E

Ecclesial: communication
 140, communion 140,
 community 133, dimension
 110, tradition 133
 Eco-justice 112, eco-
 spirituality 120
 Ecological: awareness 17, 26,
 37, 40, 43, balance 16, 17,
 34, 36, 65, 87, 107, 116,

152, 160, citizenship 118,
 conversion 17, 79, 80, 107,
 119, 159, 161, 184, crisis
 15, 23, 24, 27, 41, 42, 79,
 105, 106, 108, 159, culture
 18, dimension 106,
 education 105, 118, justice
 111, law 109, 181, moral
 law 109, reconciliation 81,
 sin(s) 47, 78, 86, 107, 108,
 110, 181, 182, virtues 80,
 110, 118, 119
 Ecologist 18
 Ecology 12, 24, 62, 81, 84,
 160, 178, 183, physical 16,
 116, 120, human 11, 16, 18,
 25, 27, 34, 116, 120,
 integral 11, 15, 17-20, 23,
 27, 28, 43, 113, 120, 148,
 159, 182, social 18
 Economic: crisis 13, 14,
 development 23
 Economy 111, 118, 175,
 fraternal 13, 24, 38, 42,
 144, 172, 173, modern 13,
 of Salvation 66, 67
 Ecosystem 12, 38, 62, 63, 78,
 79, 108, 112, 159, 160,
 184, global 109, local 26,
 media 11, 16, 44, natural
 21, 34, primary 22
 Education 26, 27, 50, 52, 54,
 62, 103, 130, 135, 142, 154
 Educators 153
 Emotions: 52, 53, 57, 60, 92,
 148, 149, 150, sensitive 56,
 shock 56, strong 103
 Enclosure 144, egotistical
 122, physical 144
 Encounter 17, 58, 65, 74, 78,
 82, 90, 94, 147, 157,
 affectionate 48, 76, 145,
 face-to-face 49, 53,
 fraternal 111, personal 54,
 serene and enriching 151,
 true 37, with all creatures
 114, with diversity 97, with
 God 72, 73, 125, 144, with
 nature 16, 34, 116, with
 others 14, 53, 91
 Environment(s): cultural 45,
 digital 45, 157, natural 120,
 physical 148, social 89,
 120, welcoming 22
 Environmental: crisis 11-13,
 16, 21, 22, 31, 38, 88, 107,
 decay 19, ecology 27,
 ethics 18
 Environmentalist movements
 18
 Ethic(s) 24, 87, 110, 111, 181,
 183, 184, of minimums
 140, challenges 36, 37, 43,
 46, 91, 160, commitment
 97, crisis 11, dimension 14,
 in advertising 6, 168, in
 communications 6, 168, in
 Internet 6, 168, of
 authenticity, 154, 179

Ethical: bases 12, 65, 159,
 principles 17, rationality
 28, relationship 14,
 relativism 46, self 14,
 values 15, 131

Eucharist 134, communion 53,
 71, 134

Evangelization 17, 98, 127,
 131, 135, genuine 53,
 interactive 129

Exhibitionism 52

F

Face-to-face: encounter 49,
 53, relationships 53, 148,
 157

Facebook 90, profile 46, users
 56

Fake news 38, 90, 100

Family 18, 22-28, 60, 62, 83,
 118, 154, 181, crisis 16, 22-
 24, 105, 159, human 27, 41,
 87, nuclear 23, 25, 26,
 parental 22, 25-27,
 relationships 11, 16, 23, 27,
 115, 159, universal 23, 25

Fathers of the Church 92

Formation 57, 97, 102, 103,
 131, 142, 143, 146, 150,
 153, human 49, 56, of
 conscience 107, of personal
 identity 117, technical 148

Forum 34, 101, for dialogue
 98

Franciscan: spirituality 12, 68,
 113, 173, Tradition 41, 65,
 68, 72-74, 160

Fraternal: communication
 113, economy 13, 24, 38,
 42, 144, 172, 173,
 encounters 111, lifestyles
 113, relationships 118, 141,
 145

Fraternity 14, 24, 41, 42, 112,
 145, 146, 156, universal 27,
 43, 119

Freedom 14, 25, 27, 32, 70,
 73, 95, 96, 97, 99, 100,
 112, 131, 138, 143, 146,
 184, dialogic 122, of
 communication 95, of
 expression 96, 100, of
 God's children 70, of
 information 96, 97,
 metaphysical 77, of opinion
 95, 96, of the press 96

G

Gift 43, 44, 68, 73, 74, 75,
 84, 87, of forgiveness 112,
 of self 25, 160

Global: ecosystem 109,
 solidarity 65, society 36, 59

Good(s): highest 66, of people
 96, of the individual 42,
 social 95, spiritual 138,
 supreme 66, 82

Goodness 25, 61, 83, 99, 103,
 of the Creator 85,
 Trinitarian 82

Google 54, 171, 179,
 googlecracy 35

Greed 26, 37, 80

H

Human: body 32, 39,
communication 36, 95, 178,
community 57, 99, 100,
contact 53, 145,
development 46, 50,
dignity 40, 87, 99, 100,
103, ecology 11, 16, 18, 25,
27, 34, 116, 120, family 27,
41, 87, formation 49, 56,
identity 29, 30, language
70, Rights 33, 95, 100, 121,
185, sin 17, 68, 100, values
100

Hyper-accelerated 53, 55

Hyper-connected 47, 53, 182

I

Ideal 26, 139, 143, 156, of
authenticity 154, of life in
common 146, of public
service 137

Identity 16, 23, 25, 33, 43, 47,
49, 50, 61, 82, 91, 122,
142, 147, 152, Christian
128, modern 154, 179, of
consecrated 141,
ontological 70, personal 51,
77

Ideology: anthropocentric 38,
liberal-capitalist 42,
Marxist 42, technocratic 12

Imago Dei 40, 43, 65, 70, 115

Individuality 41, 77, 78

Inner: balance 43,
reconciliation 119

Instrumental: rationality 28,
relationships 150

Integral: anthropology 29,
communication 51,
development 116 117,
ecology 11, 15, 17-20, 23,
27, 28, 43, 113, 120, 148,
159, 182

Interests 98, of the public 101,
commercial 46, 88, cultural
101, monetary 77,
particularistic 37, 42,
public, 96, 101, selfish 74,
91, 99, war of 38

Internet: addiction 156, 180,
communication 88, 91, 140,
users 44, 55, 58, 157

Intimacy 47, 51, 52

J

Journalism 94, civic or public
102, first-person 35,
interpretive 102

Journalists 17, 95, 97-99, 101,
103, 105, 163, 164, mission
94

Justice 81, 95, 96, 99-112

K

Kenosis 69

Kerygma 131

Knowledge 14, 25, 44, 45, 48,
55, 58, 72, 76, 90, 91, 94,
97, 98, 131, 136, 140, 141,
157, epistemic and ethical
29, scientific 40

L

Language 34, 52, 82, affective
71, colloquial 117,
evocative 133, human 70,
mediatic 131, 132, 141,
narrative 76, 130, 133,
outdated 147, symbolic 131
Languages 45, 127, 147
Laws 100, of dynamics 30, of
nature 30
Leadership 47, 155
Life project 142, 143, 149
Lifestyle 19, 62, 79, 90, 108,
110, 119, 149, 155, 156,
fraternal 113, sober 118
Linux 59, 155
Liturgy 133, 134, 151, Sunday
135
Logic: commercial 62, 155, of
efficiency 160, of creation
82, of gift 20, 26, 40, 59,
156, of gratuitousness 141,
of love 82, materialistic 46
Loneliness 49, 70, 91, 144,
146, 147, 157

M

Maieutics 153
Marshmallow test 149, 176
Mass media 44, 135-137, 176
Media: communication 4, 17,
36, 137, 159, culture 59,
105, 132, 135, 139, 141,
144, Ecology 11, 12, 62,
183, ecosystem 11, 16, 44,
environment 90, pollution,

90, popular 138, society
129

Modern: communications 89,
132, culture 38, economy
13, identity 154, 179,
philosophy 31
Modernity 19, 22, 28, 32, 75,
154, 179, 183,
supermodernity 59, 170
Moral: crisis 107, anomy 154,
discernment 35,
imagination 87, 178,
imperatives 154, natural
law, 109, values 100
Morality 16, 32, 76, 100, 105,
108, 154, 183, of self-
fulfillment 153
Movements 30, 34, dissent
102, neo-pagan or
pantheistic 40
Multitasking 54, 151
Mystical: body 69, experience
154
Mysticism 65, 75, the mystic
75

N

Narcissism 47, 120
Narcissistic: complacency 51,
63, exhibitionism 46,
relationships 160
Narration 116
Network: of life 159, of
relationships 16, 21, 37, 44,
57, 82, 159, 160, of
solidarity 34, social 21, 34,
37, 43, 49, 50-52, 55-57,

59, 63, 91, 117, 127, 129,
145, 149, 184, society 44,
58, 154, 172, 174
New media 45, 50, 53, 89,
133, 135, 137, 144

O

Online: addiction 156,
communication 46, 51, 53,
117, 147, contact 53,
relationships 49

P

Paradigm: relational 12, 16,
17, 65, 105, 113, 115, 159,
technocratic 19, 28, 33, 37,
115, 121, 124, techno-
scientific 77
Pastoral: care 127, projects
17, 135, 136
Peer to peer 59
Personal: project 143, contact
53, 145, encounters 54,
identity 51, 77,
relationships 35
Physical: body 51, contact 94,
108, ecology 16, 116, 120,
enclosure 144, environment
148
Pollution 19, mental 90,
mediatic 90,
Pornography 46
Privacy 35, 101, 157
Proto-sacrament 85
Public: forum 57, 101, 102,
137, good 35, interest 96,
101, profile 47

R

Radio 4, 12, 14, 127, 134
Rationality 32, 57, instrumental
28, rational dimension 108,
114
Reconciliation 80, 106, 112,
113, 138, communitarian
110, interior 81, with the
earth 109, 183
Relational: dimension 34, 152,
goods 14, 152, paradigm
12, 16, 17, 65, 105, 113,
115, 159, silence 151
Relationship(s): authentic 23,
141 competitive 48, 51, 77,
deep 49, face-to-face 53,
148, 157, four fundamental
16, 20, 21, 28, 43, 44, 65,
73, 79, 81, 109, 111, 127,
152, 160, fraternal 118,
141, 145, free 99,
harmonious 76, hedonistic
49, interpersonal 36, 45, 97,
instrumental 150,
meaningful 53, 145,
mediated 53, stable 48,
unsubstantial 91, virtual 52,
143, vital 107, web of 65,
152
Religious: communication
137, community 147,
development 43
Right(s) 29, animal 29, human
33, 95, 100, 121, 185, to
information, 35, 96, 97
Roman empire 92

S

Sacrament 83, 85, 109, of
 communion 71, of Penance
 47, 80, 107, 182, of
 reconciliation 17, 105-107,
 110, 113, 144
Sacramental: dimension 85,
 unity 129
Selfishness 37, 75, selfish
 interest, 74, 91, 99
Silence 46, 56, 143, 144, 149,
 of God 150, indiscreet 152,
 meditative 150, relational
 151
Sin(s) 20, 22, 67, 70, 74, 78-
 81, 86, 87, 94, 108-111,
 183, 184, against nature,
 106, against the land, 109,
 human 17, 68, 100, radical
 75
Skype 54, 144
Social: awareness 34,
 communication 49, 50, 99,
 101, 102, 128, ecology 18,
 environment 89, 120,
 forum 34, good 95,
 networks 21, 34, 37, 43,
 49-52, 55-57, 59, 63, 91,
 117, 127, 129, 145, 149,
 184, structures 34, virtues
 27, 153,
Society: hierarchical 138,
 individualistic 48, liquid
 149, ludic 92, materialistic
 150, globalized 36, 59,
 media 129, technocratic 14,

 technological 93,
 transparency 46, 175
Solidarity 24, 26, 27, 34, 40,
 42, 49, 58, 87, 93, 96, 152,
 183, among all creatures
 41, global 65,
 intergenerational 41,
 principle of 41
Spirit of Assisi 123
Spiritual: Canticle 76, 124,
 151, dimension 32, 124,
 138, goods 138,
 spiritual/rational dimension
 31
Spirituality 12, 19, 26, 65, 75,
 118-120, 159
Structures: of injustice and
 domination 31, oppressive
 93, social 34
Sunday liturgy 135
Supermodernity 59, 170
Sustainable Development 88,
 186

T

Technical: dimension 16, 36,
 48, 61, 153, formation 148
Techno-scientific paradigm 77
Technocratic: ideology 12,
 paradigm 19, 28, 33, 37,
 115, 121, 124, society 14
Technological: revolution 44,
 society 93
Technology 19, 36, 40, 47, 52,
 59, 62, 91, 134, 176, 179,
 Mobile 54
The way of beauty 130, 133

Thesis of human exception 13,
17, 28, 29, 31, 113
Throwaway culture, 28, 33,
34, 37, 38, 115, 156
Transparency Society 46, 175
Trinitarian: communion 65,
67, 73, 159, dialogue 72,
goodness 82

U

Universal: communion 20, 83,
113, fraternity 27, 43, 119,
human family 23, 25,
values 100, 153
Unity in diversity 77

V

Values: fundamental 79,
human 100, moral 100,
psychological 153,
traditional 144,
transcendent 49, universal
100, 153
Vatican Radio 134
Via pulchritudinis 130, 133
Virtual: communication 91,
contact 91, 93, 145, friends
49, place 59, reality 92,
relationships 52, 143, world
53, 156
Virtual/real 52, 147
Virtues 8, 27, 153, 169

W

Web: of relationships, 65, 152
Western: culture 13, 28, 151,
philosophy 12, 14, 29, 78
Wikipedia 59, 155

General Index

ABBREVIATIONS

- Biblical books
- 3. Writings of St. Francis
- 4. Franciscan Sources and Authors
- 5. Bibliographical and common

INTRODUCTION

I. A LOOK AT OUR WORLD

1. THE WEB OF LIFE

1.1. The ecological crisis is a family crisis

- 1.1.1. The abuse of creation begins when God is excluded*
- 1.1.2. In the family, the human being develops his identity*
- 1.1.3. School of communication in the logic of gift*
- 1.1.4. Fundamental structure of human and integral ecology*

1.2. The thesis of human exception

- 1.2.1. The anthropocentric ideology*
- 1.2.2. Ontic dualism*
- 1.2.3. Ontological dualism*
- 1.2.4. Domination and throwaway culture*

1.3. Human ecology and communication

- 1.3.1. A forum for dialogue and social awareness*
- 1.3.2. An interactive communication based
on personal relationships*
- 1.3.3. Technical dimension vs. anthropological dimension*

1.4. Nature is a network of relationships

- 1.4.1. A dialectic of permanent conflict*
- 1.4.2. In nature, cooperation is more important than conflict*
- 1.4.3. The principles of the CST from an ecological perspective*

2. LIFE ON THE WEB

2.1. Getting out of ourselves or being self-absorbed

- 2.1.1. *The media ecosystem*
- 2.1.2. *The challenges of the global village*
- 2.1.3. *Simulacrum and narcissism*
- 2.1.4. *More connected but more alone*

2.2. Anthropological realm in which identity is built

- 2.2.1. *Personal identity and social networks*
- 2.2.2. *The importance of the body*
- 2.2.3. *Hyper-connected and hyper-accelerated*
- 2.2.4. *Depersonalizing superficiality*

2.3. The digital fraternity

- 2.3.1. *Affectionate proximity and encounter*
- 2.3.2. *Eagerness to share and to be recognized*
- 2.3.3. *Uprooted and caught in the Net*

2.4. The media at the service of truth and dialogue

- 2.4.1. *Truth in relation to goodness and beauty*
- 2.4.2. *At the service of dialogue and socio-environmental education*
- 2.4.3. *The need of being open to diversity*

II. CHRISTIAN FOUNDATION OF COMMUNICATION

3. THEOLOGICAL AND ANTHROPOLOGICAL BASES

3.1. Before the *creatio ex nihilo*, communication already existed

- 3.1.1. *The Trinitarian communion: origin, way, and destiny of all that exists*
- 3.1.2. *“In the beginning was the Word”*
- 3.1.3. *Christ is the perfect Communicator*
- 3.1.4. *The Church “is a network woven together by Eucharistic communion”*

3.2. The human person is a dialogical and relational being

- 3.2.1. *Created for dialogue and communication*
- 3.2.2. *Relations based on freedom and gratuitousness*
- 3.2.3. *Communication as self-giving*
- 3.2.4. *The need for mysticism and spirituality*

3.3. Bases for a cosmic fraternity

- 3.3.1. *Individuality instead of individualism*
- 3.3.2. *Sin breaks communication and communion*

3.3.3. *Ecological conversion*

3.3.4. *Reconciliation with all creation*

3.4. Creation is language, communication, encounter, relationship

3.4.1. *All reality is dialogical*

3.4.2. *Each creature bears in itself a Trinitarian structure*

3.4.3. *“This world is pregnant with God!”*

3.4.4. *Sacramental dimension*

4. “DO NOT BE AFRAID OF NEW TECHNOLOGIES!”

4.1. Gifts of God

4.1.1. *A critical approach to the media*

4.1.2. *From neutral instruments to reality configurators*

4.1.3. *Mental and media pollution*

4.2. The media facilitate (and shape) our relationships

4.2.1. *Loneliness, indifference, and lack of empathy*

4.2.2. *Artificial emotions*

4.2.3. *Far from nature, far from the poor*

4.3. Vocation and social mission of communication professionals

4.3.1. *The information is a public right and a social need*

4.3.2. *Freedom of speech and freedom of information*

4.3.3. *At the service of the person*

4.3.4. *At the service of the Church*

4.4. Ethical criteria for communications

4.4.1. *Truth, sincerity, and honesty*

4.4.2. *Respecting Human dignity, his pace and
his integral development*

4.4.3. *A public forum for active and responsible participation*

4.4.4. *Balanced proportion of formation, information,
and entertainment*

III. TOWARDS A RELATIONAL PARADIGM

5. RESTORING COMMUNICATION IN THE COMMON HOUSE

5.1. The sacrament of reconciliation and the relation with the earth

5.1.1. *Sacramental reconciliation with nature*

5.1.2. *Examination of conscience about ecological sins*

5.1.3. *Contrition and conversion of heart*

5.1.4. *Confession*

EVERYTHING IS CONNECTED

5.1.5. *Satisfaction*

5.1.6. *Restitution and ecological justice*

5.1.7. *Celebration of the restored fraternity*

5.2. **Overcoming the thesis of human exception**

5.2.1. *Overcoming ontological dualism*

5.2.2. *Overcoming ontic dualism*

5.2.3. *From information about oneself to narration*

5.2.4. *Learning to narrate*

5.3. **Growing in ecological education and relational skills**

5.3.1. *Cultivating ecological virtues and fraternal relationships*

5.3.2. *Eco-spirituality*

5.3.3. *Towards an integral ecology*

5.4. **Dialogue and listening at all levels**

5.4.1. *Hear, O Israel*

5.4.2. *Dialogue and communication in the religious realm*

5.4.3. *Contemplating beauty and the personal mystery*

6. INHABITING RESPONSIBLY THE DIGITAL ENVIRONMENT

6.1. **New technologies, evangelization, and pastoral care**

6.1.1. *The priest and the parish in the digital age*

6.1.2. *An interactive evangelization*

6.1.3. *The media's potentiality for evangelization*

6.1.4. *Integrating the message in the media culture*

6.1.5. *The use of new technologies in the liturgy
and in pastoral ministry*

6.2. **Communication in pastoral projects**

6.2.1. *From *Communio et Progressio* to *Aetatis Novae**

6.2.2. *A complex relationship between the media and the Church*

6.2.3. *An opportunity for mutual enrichment*

6.3. **Consecrated life and digital environment**

6.3.1. *Access to the Internet in religious communities*

6.3.2. *A wise and balanced use*

6.3.3. *Retreat and enclosure*

6.3.4. *Experts in human relations*

6.3.5. *Life in fraternity: richness and challenge*

6.3.6. *Digital natives and Digital immigrants*

6.3.7. *A peculiar style of inhabiting the digital space*

6.4. Guidelines for inhabiting the digital environment

6.4.1. Overcoming the “I like” dependency

6.4.2. Developing a mature, active, and sensible interiority

6.4.3. Silence and the “murmuring solitude”

6.4.4. Enhancing the relational dimension

6.4.5. Understanding and welcoming digital natives

6.4.6. Strengthening intrinsic motivations

6.4.7. Other practical indications

CONCLUSION

St. Francis: his writings and early documents on him

Franciscanism: Reference works