

PRESENTATION OF THE EDITORIAL GUIDELINES 2019

We are in a moment of change. In a special moment to rethink our way to see the communication and to do the pauline apostolate. The present *Editorial guidelines* are a possible answer for these changes that we need to introduce in our apostolate. It is a possible way to think differently, to start doing something new, in a new way, never forgetting the things we do good.

There are so many things to tell about the *Editorial guidelines*, so many ways to view and study this document. In this meeting we will try highlight some ideas that come from the particular need of the CAP-ESW area, some concepts that are closer to this reality. I would like to explore some keywords that help us to understand better the spirit of the Guidelines: words such as Editor, Interlocutor, Relationship, Teamwork and Testimony.

The Document *Editorial Guidelines. Identity, content and interlocutors of the Pauline apostolate* responds to the request of the X General Chapter, operational guideline 1.1.2: «*The General Government, through the International Technical Committee for the Apostolate (CTIA), within the second year of its mandate, develop the document Editorial Guidelines of Pauline Apostolate and the circumscription Governments are to render themselves responsible of its application in the proper pastoral context*».

Obviously, it is not a handbook on the Pauline mission. It is not a manual on the Pauline apostolate. It is a contribution to reflect and update our apostolic activity in the current context: the communicative, social and ecclesial context. The *Objective* of the Document is to offer some fundamental principles or parameters to standardize the criteria of universal Pauline apostolate. It wants to help the Congregation to make progress, recognizing its history and the richness that distinguishes it, with all the firm points of our mission. 'Some' elements, not all; the most significant and relevant aspects for this historical moment. These concepts were presented and discussed especially during the 2nd International Seminar of the Pauline Publishers (2nd ISPP), October 2017, in Ariccia. The Document tries to bring us into a new communicative, cultural, sociological, ecclesiological and even charismatic vision.

"Editorial guidelines" are not to be understood as "editorial themes", or rules for the ones who work in the editorial (creative) department only; but as **fundamental policies, parameters-principles of work** that give unity to an institution and all initiatives and projects: it is orientations and policies for every Pauline, in every area: creative, diffusion, marketing, production, bookshops, communities, formation, study centres, cultural centres, social media, etc. These principles are expressed or based on three fundamental dimensions: identity, content and interlocutors.

Precisely because they are working principles, the Document aims to be a **beacon**: We are in an archipelago... in a island... so maybe the Filipinos can explain better the importance of a lighthouse, or a beacon... during the night, during a storm, or maybe during a difficult time, the beacon guide us. It shows us the right direction to go. In this particular time of "crisis", of darkness, of change, it is very important to have a guide, a light to follow... that is the image I choose as an analogy for this *Editorial guidelines*.

Identity of the Pauline Publisher - be Editors

The *Editorial Guidelines* respond to the necessity to «*creatively renew our missionary impetus at the service of the Word*» (Priority 1.1 of the X General Chapter, on the apostolate) and presuppose «*the application in its proper pastoral context*», the task of every circumscription Government.

The Document proposes a redefinition of the *profile (identity and responsibility)* and of the *priorities (processes and strategies for the future)* of the Pauline apostle, precisely because the workgroups of the 2nd ISPP have gone in this direction. We do not want to give the Pauline a new identity, but updating and rethinking is necessary.

Who participate in the 1 ISPP must remind a discussion that was there about the essential identity of the Pauline: we are essentially **writers or publishers**? Fr. Rocca defended that in the beginning of the institute, fr. Alberione wanted all of us be writers. In fact we started as writers of the *Gazzeta d'Alba*. But soon he realized that not everyone could be writer. Saying that the essential of a Pauline is to be a writer will conduct us into 2 kinds of paulines: 1st class – writers, and 2nd class – others. From *Apostolato Stampa* (1933) he soon passed to *Apostolato dell'edizione* (1944). **From writers to massmedia publishers.** Some numbers from that time can enlighten us: from 97% of the publications written by Paulines in the 1930s, it dropped to 25% in the 1940s, to 15% in the 1950s and reached 1.5% after 1960. **Fr. Gambi** helps us understand this change and the way of do our apostolate, from Printers to Publishers: *“One of the most serious problems of the SSP is the problem of writing. The editorial office - apostolically understood and implemented as explained to us this morning by the Primo Maestro - gives form and guarantee of true apostolate to all our activity. (...) Today the importance of the editor/publisher is equal and, in a certain sense, immensely superior to that of the author. (...) the author is the mother and the editor the father of the book. (...) The editor has acquired a pre-eminent function: it is he who seeks the author he likes; which translates from foreign languages when his countrymen do not satisfy him; that launches the ideas he wants or that his moral, cultural or exclusively economic interests suggest to him; it is he, in short, the great director who orchestrates the perhaps most risky of the undertaken, never concluded and never reassuring what is the formation or disconsecration of the masses; finally, he is the pedagogue - now sad and noble - one of the most fruitful, the most universal in space and time and the most effective, shaping day by day and in different guises, with multiple and unpredictable results, but with certainty of effect, the soul of the reader.”*

But the big question today is that **the time of massmedia passed too**. We are living in a new model of communication today. It is no longer social communication or massmedia (also if we still use this slogan in the vocational promotion and even in our documents), but it is not interpersonal communication too. It is a convergence, of communicative models, of media, of languages. It is a true revolution of the "media ecology", similar to the invention of the alphabet and the press. We need to rethink our identity again. Not thinking in medium only, but in communication as a culture ("The mentality, the lifestyle and the way of doing everything"), an environment, and a ambience, a living place. Probably we are not anymore "publishers", a concept connected to the massmedia, mass communication world. In fact the English dictionary define "publisher" as:

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an employee of a publishing company who has responsibility for deciding what is published; an organization that publishes text or music; an organization that publishes books, magazines, or newspapers; the title of a person in a company who is responsible

for publishing particular books, magazines, or newspapers. North American A newspaper proprietor.

COLLINGS DICTIONARY

A publisher is a person or a company that publishes books, newspapers, or magazines; 1. a company or person engaged in publishing periodicals, books, music, etc; 2. US and Canadian: the proprietor of a newspaper or his or her representative.

Maybe the new concept could be **communicator**:

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used to refer to a person when you are thinking about how good they are at communicating their ideas to other people; someone who is able to talk about their ideas and emotions in a way that other people understand; A person who is able to convey or exchange information, news, or ideas, especially one who is eloquent or skilled.

In the document we choose the concept of **EDITOR**, but I will try explaining his etymology, maybe it will be clearer.

The Editor is different from the writer (discussion present in the 1st ISPP) or the publisher/communicator, because it is a much broader concept. **Edit, from Latin, means who “gives birth”,** who gives life to something, who transforms, who translate in a new language... the one who «*gives form to an experience, who writes or translates his personal and community life of faith and encounter with Christ in words, texts, images, sounds, videos, bytes or in any other form that technology gradually develops; but also in experiences and initiatives where every language is at the service of inculturation of the Gospel with and in communication. One who, through the example of Mary, gives (edit) the Saviour to the world*» (cf. 1.2). “Every Pauline, by his specific vocation, is an editor, or a “publisher”. This is the “only purpose” – Father Alberione would say – of his life and his action, of his vocation and mission. The Pauline is a man called by Christ and consecrated to be an apostle of communication, to be essentially an editor” ...

Alberione use to say: "With the name of the edition we do not just mean a book: we mean other things. **The word edition has many applications:** edition of the periodical, edition of who prepares the script for the film, who prepares the program for television, who prepares things to be communicated through the radio. "*Edidit nobis Salvatorem*" says the liturgy; the Most Holy Virgin gave us the Savior. Use the verb edit. The edition includes the artistic concept, the study to produce an object that at the same time is liturgical and artistic. It also includes the work of the sisters who are preparing to teach catechism to children and then, really, in love, they explain it." (Prediche, 1957)

Of course we will continue to be writers and publishers, **but we need to include new kinds of communication and be open to new ways to do our apostolate**, as editors or communicators or any other name we choose to explain better the new idea. Every Pauline must be an editor and not only the ones in the publishing house, that is the most important thing that the *Editorial guidelines* try to underline. **Every Pauline is an editor**, in every area: creative, diffusion, marketing, production, bookshops, communities, formation, study centres, cultural centres, social media, etc.. As Alberione used to say: “*The editor does his apostolate when he handles the pen, as when he starts the machine to print what has been composed. (...) It is the work of all together: the writer, the printer, the binder, the propagandist, united in the same apostolate, to receive all together, having all contributed to this work, the prize of the apostle,*

when the Lord will not distinguish between those who used the pen and those who used the compositoio but will give the prize according to the love with which it was made” (predica di Don Alberione il 25 settembre 1952).

Be an editor means to be a Testimony, a witness

The Pauline «*is called to be himself an instrument of evangelization and to communicate the Gospel by every means and in every circumstance, with enthusiasm, creativity, professionalism, dedication and coherence*» (see 2.3). Multimediality is part of our Pauline identity (a single multimedia publisher, a firm and indispensable point). This can be considered another firm point, reiterated during the Interchapter and present in different parts of our Document. It is also reflected here on the current logic of *meducation* (see 7.2), «we ourselves are the media», a theme we want to study in depth in the next *Seminar on formation for the mission* (Ariccia, November 2019). Thus, we understand the sense of personal testimony in a new way: if the medium is the message (McLuhan) and «we ourselves are the media» (see Massimiliano Padula and others), we are the message, that is, we must bear witness, with consistency of life and **through every form of communication**. The first form of communication of the Gospel is that of personal witnessing because we ourselves are the media. Already Fr. Alberione went in this direction (*to live in order to give to the world the Gospel*), but also St. Paul («*It is no longer I who live; it is Christ who lives in me*»). To communicate, first we must feel, experience, participate, live. To publish/edit (to give to the world), we must incorporate, must be part of us. *Edit*, give to the world, like Mary (see 1.2, 2.3, 7.1). In this sense, the editor is not only one who communicates through social communication (books, magazines, radio, TV), but through any instrument or form of communication (interpersonal, social, cultural, digital, spoken and non-spoken, etc.). This is why we stress the importance of reviewing the identity of our bookshops, communities, study centres, cultural centres, Bible centres, etc.

Teamwork

Another firm point is the apostolic **unity**, or synergy (found in point 5 of the Document but it is already present in paragraph 1.5). Several times it is reiterated (also with reference to our Constitutions) that the Publisher is not a person alone, but a collective, a whole, a group. **Teamwork**, Collegiality is essential (synodality – in many parts of the Final Document of the last Synod talk about teamwork and sinodality): to work as a team, with respective Councils and with a clear and functional Apostolic Project, with the laity and the Pauline Family, etc. Teamwork is a important kind of communication. We cannot be men of communication if we cannot communicate with each others, if we can not work together in a common project, discussing ideas, complementing, changing if necessary.

The aspect of communication as a communion is also emphasized, as the importance of our unique logo (trademark), the visible symbol of unity, of our value and credibility, essential elements in today's world of communication. In fact, this is what bloggers, Youtubers, influencers, etc., try to build: credibility. We already have it, we should not lose it. This paragraph also includes the question of the different requests to be able to create new logos, a perspective that has always had a negative response from the General Government. I notice many errors in the use of the logo here in the CAP-ESW area. I hope everyone rethinks it and ask for the designers to study carefully the *manual of application* of the logo, that is available in our website.

Courage to Change

We are still very attached to the walls, to the structures. We think first of the buildings, we think of safeguarding the structures and lifestyle. Our decisions are normally not very courageous or audacious, they are to preserve what we have. Here we must learn from Pope Francis, when he says in the *Evangelii gaudium*: «*Time is superior to space*» (Nos. 222-225).

Courage to change, because the paradigms of communication have changed, the communication model has changed. In paragraph 2.2, the crisis of the industrial model of communication is underlined ... and this is our big problem. In my opinion, this is the second great crisis that profoundly affects the Society of St. Paul: not so much the Pauline charism but our way of doing, our praxis, our apostolic activity. The first crisis of the Pauline mission began with *Inter mirifica* because the Church has understood the apostolate of the editions, has assumed communication as pastoral activity and as mission for all, and therefore what is our specificity now? It is still not clear.

It is certain that we must update ourselves to the new forms “of communication” (the new communication grammar): today there is no crisis in books or reading. But there are different forms of writing (Wikipedia, social networks, collective construction, interactivity), of editing (Youtube, news sites: text, image, video, comments, constant updates and corrections), of publishing (Amazon self-publishing, digital printing, Youtubers phenomenon), of reading (three types of readers: linear-contemplative, fragmented-motive, immersive-virtual). It is not enough to change the texts if you keep the same grammar. If we want to survive, we need to start giving different answers for the society’ and the church’s questions. We cannot be successful giving old answers answering for the new questions (printing, bookshop, publishing, etc.). The crisis is internally, not externally.

Create relationships (as the apostle Paul) – public relationship

This is the philosophy of Pope Francis and even before that of Saint Paul: to put man before technique. Communication as a communion and relationship, at the service of a culture of encounter. Overcoming the paradigm that separates the informational (transmission) dimension with the relational (construction) dimension. St Pauls was much more than a writer of letters. He founded many communities, he animate them, he visit them, he connected people, he transmitted a very deep content (the Gospel) through many ways, he change lives testify Jesus. That’s why he is our model.

Relationships become a key theme in online society (in the 2nd ISPP the theme appeared several times): hence the importance of communities, dialogue and listening (and also silence, see 4.3 on the big data, noise and excess of information), because only by listening to the other can we know what he needs, how we can help him. But relationships with apostolic proposal, of course; not personal contacts, not to make friends and groups of personal interests. This more interactive and dialogical vision of communication is evident in the logic of the agora, which contrasts with that of the pulpit (3.4). We must listen and not just talk. We are in the public square, no longer in the pulpit... we are no longer recognized as carriers of the truth, we must gain credibility and trust. Here again we are invited to rethink our concept of communication. Change mentality from the pulpit to the agora means not be stacked in the mass communication logic, but be open to the new ways of communication, specially social media, digital media, relationship, formation, culture, etc. Change the mentality of pulpit to agora is to view not anymore receivers or recipients, but Interlocutor, as they are in the present model of digital communication. **Interlocutor** is a person who is actively involved in a conversation; one who is taking part in a conversation or dialogue, we now use the word “interlocutor” to emphasize the interaction and the active participation of both the giver and

the receiver of the message. We are in the same level, in a horizontal communication, not anymore higher, in a pulpit.

It is good to remember that in the origins the concept of communication was not connected with the transmission of information, data. This was the concept only after Gutemberg. In the beginning, communication means *communio*. The first meaning of the word "communication", which appeared in the twelfth century, comes from the Latin and refers to the idea of communion, sharing. From the Latin *communicatio*, "act of sharing, distributing", literally "putting in common", derivative of *communis*, "which belongs to everyone, something shared for many, public, general". Very close to "communion". Some connect it to the cenobites. The monks who lived in community but in solitude had a moment of the day when they "broke the silence", a moment of meeting and communion that they called "communicatio". The second sense appears in the sixteenth century and refers to the concept of transmission, diffusion. It is connected to the development of techniques, starting with the press.

Here we emphasize the importance of having a broader concept of bookstore as a centre of evangelization and culture, and not as a simple point to sale products. We have 275 bookstores in the world (there were only 64 in 1988), along with other meeting spaces that we can make the most of. We talk a lot about study centres and cultural centres, because these are practically the only novelty after the 1st ISPP (together with the liturgical magazines, which in the end are not real news, but adaptations). In about 30 years, we have left several sectors of the apostolate (such as cinema, printing press, radio, TV, records, etc.) and again we have not started practically anything, only the training centres. This is why it is important to enhance them!

Open to every interlocutor

We talk about the peripheries and the borders, or the last, the excluded, even spiritually, psychologically, socially, digitally, existentially, etc. «*The periphery can be geographic, existential, human. Moreover, our inner peripheries make us see reality better than the centre. Because to get to the centre you have to go through filters, while in the suburbs we see the reality*» (Pope Francis in *Dio è un poeta*).

We are sent to do the *charity of the truth*, but we must identify who are the "poor" we want to reach, not only the materially poor, but above all the existential poor, the poor of truth, and with them all the peripheries.

An interesting thing that I notice visiting the many circumscription in the world is that the countries more open to the peripheries and the non-Catholic are precisely the most catholic and well developed. The countries where we are minorities (such as Japan, Corea, India, Canada, Australia, Nigeria, USA, etc.) are the countries where we produce practically all the publication *ad intra*, for the sacristy we use to say. It is our incoherence. It is a thing to think about.

Editorial choices

Here we talk about the central importance of the content in our mission. Everyone can learn how to use the means of communication, the instruments, but only a real apostle know what content to put in it. This is the real difference that we can make in the communication field today. That's why we insist so much also in the formation *to, for, with and in* communication (cf. *meducazione*). We communicate only one content, namely, Jesus Christ, who is the Truth. The Word, the *Logos*, the Gospel, the Truth is a person and not a concept. But evangelization is in view of a human and social transformation (see 6.2), this is our way of being prophets.

We repeat the three thematic areas from the 2005's guidelines: the Bible, the family and communication. But every year we will add an annual theme suggested by the Superior General (for 2019 it is *Ecology and the care of the common home*, in view of the Synod on Pan-Amazon).

Formation for the mission

In November 2019, there will be the *International Seminar of Formation for the Mission*, which is indispensable for bringing this new conception of communication into the formative process, developing above all the concepts of *Christification* or *Paulinization* (*impaolinarsi*), of *meducation*, etc.

Conclusion

We recognize that many challenges and weaknesses are not lacking... there are so many limitations.

However, we are optimistic, we want to aim high, we want to have a broad horizon, because we trust in God and in the gift received of the Pauline Charism, in the actuality and importance of the Charism and of our mission. We can find excuses and drift helplessly or instead we can work on the motivations in order to move ahead. The choice is ours. The Document concludes with a strong motivational impulse to react to the crisis and challenges. Let us not be complacent. We can respond with courage, creativity and prophecy (audacity).

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