

"10 years Conference of the ECCR"

ROME
14 to October 17, 2004

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PROGRAM

Thursday October 14, 2004

16.00 **Opening of the conference**

Reception by the President of the CERC, Mr. Luigi BARDELLI

- Short speeches

16.25 - **Monseigneur Francesco CACUCCI**, President of the Italian Episcopal Commission on the culture and social communications.

16.35 - **Mr Maurizio GASPARRI**, Minister of Transport

16.45 • **Intervention of the representatives of the radios founders.**

17.20 **Conference of Mgr Renato BOCCARDO**, Secretary of the Council Pontifical for the Social Communications *"Horizon, method and content of communication"*

18.15 **Conference of Professor Francesco CASETTI**, vice-rector of the University of the Sacred Heart (Milan) *"Mass communication, between market and service"*

19.00 **Dinner**

21.00 **10 years Concert of the ECCR**- Central Internazionale Giovanile San Lorenzo - Retransmitted by Radio inBlu and adherent radios with the ECCR, in collaboration with Radio Vaticana.

Friday October 15, 2004

9.30 **Mass** celebrated by Mgr Renato BOCCARDO, in the Saint-Pierre basilica.

11.15 **Pontifical audience**

13.00 **Visits of TeleLazio and Sat 2000**
Aperitif/dresser in the studios

17.00 **Conference-debate** with Mario MARAZZITI, the Community SANT' EGIDIO: *"Europe of the Person, solidarity, subsidiarity. The possible commitment of the Christian radios"*

18.00 **Plenary assembly** of the ECCR

20.30 **Dinner**

Saturday October 16, 2004

8.15 Visit of Sixtine and museum of the Vatican.

11.00 Visit of Radio Vaticana

Meeting and exchanges with the management of Radio Vaticana

13.00 Lunch (free)

14.30 Meeting with the Pilgrims or spare time

18.00 Eucharist

19h00 Closure conference

20. 00 Dinner– Free Evening

Sunday October 17, 2004

8.00 Eucharist

9.00 Breakfast

10.00 Departure

List participants

AUTRICHE – Radio Stephansdom

- Anton GATNAR, *Chief Executive Officer*
- Christoph WELLNER, *director of the programs*

BELGIQUE– RCF Brussels

- Father Tommy SCHOLTES, *Managing director*
- Andre QUERTON

BULGARIE– Youth transmissions

- Iva MIHAILOVA, *journalist*

SPAIN – COPE

- Jose Shine RESTAN MARTINEZ, *Director of the socio-religious programs*
- Manuel Maria BRU ALONSO
- Victor CORTIZO
- Jose Maria GIL TAMAYO, *director of the secretariat of the episcopal commission of the media of social communication*

France - RCF

- Emmanuel JOUSSE, *General Manager*
- Pierre LORIDON, *Secretariat CERC*
- Father Paul HUOT-PLEUROUX, *founder member of the ECCR*
- George PAGEOT, *administrative Director and financial RCF*
- Jean-François BODIN, *Director of information RCF*
- Father Emmanuel PAYEN, *founder member of the ECCR*
- Hubert BAKER, *President of RCF Lyon*
- Louis JOUSSE, *founder member of the ECCR*
- Jean REVERT, *founder member of the ECCR*

HUNGARY –Hungarian Catholic Radio - Eger

- György SIMON, *Editor*
- Eszter Anna SOMOSVÁRI, *Writer*
- Ernő TIKOVITS, *Writer*
- Klára DOBOS, *Writer for the catholic newspaper “The New Mission”*
- Szilárd SZABÓ, *Lutheran, Writer of the oecumenical program*

ITALIE– Associazione Corallo

- Luigi BARDELLI, *President, founder member of the ECCR*
- Luigi MERLO, *Vice-president*
- Marie-Laura TELLS, *Memb of the Board of directors*
- Enrico VIVIANO, *Member of the Board of directors*
- Free ROSSI, *Member of the Board of directors*
- Claudio CAGNONI, *Member of Collegio dei Revisori dei Conti*

IRLANDE– SOLAS AM

- Dave HEFFERNAN, *CEO*
- Cronin DECLAN, *Director*

Radio MALTE– RTK

- Victor FORMOSA, *executive Director*

MONACO– RMC

- Father Patrick KEPPEL, *Person in charge for the catholic emissions*

THE NETHERLANDS – KRO

Bernadus JONGBLOED, *Chief of the religious department*

POLOGNE– Radio PLUS

- Kazimierz SOWA, *President*
- Tomasz ARABSKI, *Director of the programs*

PORTUGAL– Rádio RENASCENÇA

- Jose Eduardo BORGES OF PINHO, *Coordinator of the religious action*
- Fernando MAGALHAES CRESPO, *Vice-president Radio Renascença, founder member of the ECCR*
- Antonio CORREA Of OLIVEIRA, *Secretary-general Radio Renascença, founder member of the ECCR*
- José Luis RAMOS PINHEIRO, *Gérant*
- Francisca FAVILA, *producer*

RUSSIE– Radio Sophia – Radio Dar

- Farher Ivan SVIRIDOV, *Editor in chief off the Christian Channel in Moscow*
- Dr. Piotr SAKHAROV, *Editor in chief off the catholic radio operator Dar*

SLOVENIE– Radio Ognjisce

- Franc BOLE, *Director*
- Miha TURK, *writer Chief*

SWITZERLAND – Radio Suisse Romande

- Raphaël PASQUIER, *producing journalist*

REPUBLIC TCHEQUE– Radio Proglas

- Martin HOLIK, *Director*
- Martin SMIDEK, *Vice-director*
- Milan TESAR, *writer of music*

Speech of opening of the President, Luigi BARDELLI

Welcome with the 11th Conference of the CERC at the time of the 10th birthday of the foundation of our association.

10 years ago, they were yesterday hardly, the leaders of the radios of four countries – France, Spain, Portugal, Italy – had the happy intuition to give life to the CERC to face together the problems of the communication in Europe.

Those which listen to us know well which type of problems we must face when we raise an idea of this kind. There are objective barriers, like the language; there are psychological barriers between the various nations, heritage of antiques prides and old divisions; there are, it should be said, some “suspects” in the catholic world even, inside the various organizations; all in all, even ten year behind, there was of all and even more, could one say, to make consider the idea beautiful in theory, perhaps obvious, in spite of a dubious navigation, on a sea full with shelves.

Eh well, ten years afterwards, we can say it with joy, we are there, having grown in a number and perhaps in quality, charged of the many problems about which we spoke in our ten preceding conferences, but all conscious of the potentialities of the association which we built, with our 700 radios of almost 20 countries, capable of a capillary communication, at one moment when our old continent is on for a great choice: or to rediscover the innovation of the Christian message and to again offer it as solution to the dramatic problems of our time to go towards a world of solidarity and authentic peace, or to disguise themselves with so many idols, its golden calves, to go towards this hedonist individualism and his inevitable procession of wars, fights, injustices and sufferings.

Admittedly we are radios of Christian inspiration, laic, in a certain manner, in official collaboration with the European Union and the Council of Europe, and like such in open dialog with all giving answers to the joint life of the men, on the parameters and the values that all say to seek and divide: justice, peace, the development in the freedom and the democracy, the respect of all the races, all the beliefs, the uses and the habits. Yes, it is on this ground that we want to work and contribute our share, but in clearness and without hiding the problems and contradictions that certain choices of life comprise, and without us to resign to a minimalist Europe in the name of the tolerance, incompetent to post raised prospects, very of this individualistic design, where the supposed pleasure of the individual becomes right to eliminate the nuisances, especially if they are caused by the weakest and the defenceless.

The radio and the media in general, let us know we it, would not be... to invent the life, (I say: would not have, but I think how and how much on the contrary the media TV precisely seems from now on to invent a kind of life parallel with the real life), but to tell it, comment on it, contribute to the sharing of the problems, sad and happy. Thus our radios do not have this task. And however we know well how by telling the life we can be obliging with common, apparent and convenient mentality, or how one can, on the contrary, honestly... discover the charts with the commonplaces, fruit often of an hegemonic and elitist mentality, managed by varied capacities, engaged towards a society made of so many individuals and masses, finally more easily manipulated than the people inserted in interdependent communities.

We realize today the question is less not to have refers to the Christian roots of Europe than the fact that we continue an intention, from now on in various European nations, which in fact wants to deny all the fruits of these roots, all that was built around these principles during centuries. There including, pay well attention, the freedom even of thought when it is about catholic thought! *(I invite you, do it I request from you, to document yourself on the reasons of the contrary vote of a European Commission to the Buttiglione Minister. Observe, I do not apply to you to form an opinion for or against the contents or to accede to the political ideas of a part rather than of another. I invite you to document you on the adopted method, and you will see which bitter surprised!)*

And that because it is a commitment which I have carried for more than 40 years, that towards the handicap, and which thus returns to me particularly sensitive, but when I feel the principles which continue in a nation like Holland in connection with this problem; when we follow in Italy the intentions of certain promoters of referendum in which the selections of embryos explicitly are theorized; when we follow the recent decisions of the Spanish government, and we could still continue, eh well, let us say that we are in an emergency phase which we have the duty to highlight, to announce to all the civil company, not so much because we are convinced that we engage on roads in which it will be the man as such who will be destroyed, without we realizing that the obvious aspiration with Peace can only pass by radical acceptance and solidarity for the Life, especially of the life of weakest and defenceless. We are in a time when forces and organizations which proclaim peace at any moment, as well as the democracy and freedom, actually seem to work for a society of the right to the individual pleasure at all costs, whose final projection can be only the war and the negation of the freedom in fact and finally the negation of the democracy.

We do not have to assert Christian rights even if we have the title of it, but for the Grace of the Word which was given to us, we have to say to all the brothers of our time the major reasons of the heavy existential anguish in Occident, of psychotropic being ahead in the sales in pharmacies, of the mistrust of the future in Europe which does not grow any more and does not make any more children, of our absence as Europeans where we would be called like mediators of peace in the hot zones of the world, and we could continue...

And however, by chance, we know also another reality in which we are often immersed: that of all the good which surrounds us and in which, thanks to Heavens, we have an active role as Christian community. We know all some close experiments and some more remote experiments. By the hundreds of monk and missionaries dispersed since always in the most disinherited parts of the world and working without the light of the reflectors; by laic the so many ones according to their vocation of love and continuously assuming old and new tasks; by the daily gestures of love in our cities with the thousands of organizations which open theirs doors to the most varied needs; who help to accommodate the life; who help to release women, men, children so horribly exploited; who accommodate without anything to ask for men and women of various colours of skin, of various religious faiths, various customs and habits; by the ordinary life of our simple people who believe that the life is the fruit of a meeting of love between a man and a woman and that the suffering – against which we want to fight by all means, with all the possible prevention, the best of scientific research, levels of the rehabilitation highest possible – that the suffering, I said, must be accepted in the conscience of the intention of love of the Lord, not only for the Eternal Life in which we believe, but also to build, as of now, a life in peace and solidarity.

Then here are of the things to be told in our radios, to be witnessed with our radios so as to begin a frank debate and with everybody, in the meeting of the various identities, convinced that the growth of everyone is carried out in the exchange of major convictions. There will be

so many possible methods, or formats, as we say, different for the various situations, but with the single goal, sometimes kept in silence, sometimes proclaimed on the roofs, of the advertisement of the Word.

Then we want to think that we are also in an extraordinary season where as Christians we are often attacked also because we are challenged in a strong way like never. And we are challenged in this time, here at this hour, with the richness of our faith, and with the beauty of our radios.

It is in this scenario that we must work, and with the talk of S.E. Mgr. BOCCARDO, with the intervention of Prof CASETTI, the debate with Mario MARAZZITI, our discussions in assembly, we will fix the times and the methods and with the word of the Holy Father, especially, we will resume our work for the next years.

But at the beginning of work of our Conference, we have to say to all the operators of our radios, especially to our friends of Eastern Europe, a special word of thanks for their presence in their nations with their radios, a thing often nothing less than simple: to have made them grow in order to be modern instruments ready with the communication of the Word.

Thank you to the friends who were at the beginnings of the CERC, some of them will bring us their welcome right now, I do not want to name them because I would certainly harm the others.

Thank you with those which followed us with an affection and a special relationship, as S.E. Mgr PASTORE previously Secretary of the Office for the Social Communications of the Holy See (which is not among us today but will come certainly to visit us), replaced today by S.E. Mgr Renato BOCCARDO with which we welcome among us, sure of being able to continue and develop the relation established during these ten years; Radio Vatican and Father LOMBARDI in particular who believed in our work as of the beginning, taking part almost always in our work and often giving an invaluable support to us. And today a special word of thanks with the Italian Episcopal Conference for its reception and its contribution to this Conference, with Mgr Francesco CACUCCI, President of the Episcopal Commission which will address his welcome presently to us.

I greet at the same time Mister the Minister GASPARRI who did not want to miss this meeting and whose presence honours us.

Speech of S.E. Mgr Francesco CACUCCI, Archbishop of BARI, President of the Episcopal Commission Culture and Communication

We celebrate in this day in Rome the 10th birthday of ECCR, the European Conference of Christian Radios, which from the Atlantic to the Ural groups together 650 radio stations, born in 1994 thanks to the Corallo association, from which the president comes to take the revolving chair of the CERC. The Corallo association currently represents 280 Italian radio and television stations of Christian inspiration, on various levels with varied methods, through a project of a network of radio "... InBlu", promoted by the Italian Church.

Through these social means of communication of which you are the operators and the persons in charge, the CERC proposes, as you know it, to contribute to build Europe based on ethical and spiritual values, who will promote the comprehension and the bringing together of the nations of the continent, made, like said it SA Holiness, "...of men and women which are invested to bear the fruits of the Christian values, with the service of all, for an Europe with human face, in which reflects the wish of God".

As from May 1 of this year, the European Union counts 450 million inhabitants, 25 countries, among which many are Eastern countries, definitively undeniable sign from now on of the emergence of our continent resulting from the division set up, after the Second World War, by the agreements of Yalta. One can read in the document of the COMECE of Brussels, the commission which links the bishops of the EU countries, diffused this 10 June: "an opportunity to make concrete our values"; "so much in the East than in the West this project of European integration is a response to the war and the totalitarianism which tore Europe during its recent history".

On this subject it appears convenient to me to point out the words of the Cardinal Ruini, president of the Italian bishops, marked at the time of the last Episcopal Conference of last May: "let us continue with sincerity the effective union of Europe as well political as economic, but also on the cultural and spiritual level "without exacerbated nationalism", on the contrary consider the nations as the living centre of a cultural richness which deserves to be protected and promoted for the good of everyone". Or" the widening of the European Union is a historical course. Then we must have faith in these ideas and take again the way of an authentic follow-up directed with the service of each man in the need and with the interdependent assistance of the poorest country ".

The major and necessary reflection which is posed with the various institutions of the Member States of the Union on the possible entry of a Nation like Turkey, expression contemporary and concrete of a presence of two poles cultural and religious, Western and Eastern, Christian and Moslem, makes it possible to formulate an inevitable judgment: a duty of hospitality in which a choice impossible to circumvent is profiled, without to lose the specific characteristic of its Christian roots, the future of Europe, in so difficult and delicate international balances today, is played on the ground of the reconquest, of the rule of the "bridge" between the various cultures and religions, privileging the dialog and the reciprocal tolerance, just as it is in the East and the South of the world.

At this meeting it is convenient to go back in memory the European Constitutional Treaty, ratified this 18 June, which, following many negotiations and discussions, with the countries, privileges in a way impossible to circumvent the right of our continent to be prevailed of its

Christian roots, which represents an important projection on the way of the nations of Europe.

On this subject we still point out the words of Cardinal Ruini "... it is certainly a positive development, even if the text of the treaty itself, and often the concrete policy of the Member States of the Union, do not appear sufficiently conscious not only of the authentic roots of Europe, but also of this unit of intentions supported by adapted rules and Community structures, which the situation and the changes in progress in the world of today make increasingly more urgent and essential".

We are here as operators of the communication and the culture, in charge at various levels for media which can influence the consciences of the men of our countries of our Europe, to promote and diffuse the Gospel with passion, enthusiasm and determination: it is right to point out to you the way made by the Italian Church in this field.

Since 1994, the Italian Church chose with determination to take part in the agora of the mass media, convinced of the need for undertaking this course, to diffuse and promote the Christian values through the new technologies made available to the human progress. It is convenient to point out on this subject the publication into 2001 of the pastoral orientations "To communicate the Gospel in a world which changes", in which one can read in particular that "the ecclesial communion and the evangelistic mission of the Church find in the media a field of privileged expression".

For 10 years, moreover, the commitment of the Italian bishops has found an address within the framework known "cultural Project", thought and wanted for a work increasingly more incisive of evangelization of the culture and acculturation in the faith of the life of every day. In other words "to contribute to make the very whole Christian community more precisely conscious not only of the weight than have today, in good as in evil, the social communications, but also of spaces who exist there, for a humanizing and evangelistic presence, and of the moral duty not to leave them discovered".

In this long articulated course one finds also the document "*Communication and Mission, Directive on the social Communications in the mission of the Church*", approved by the last Conference of the Italian bishops: a text which is given for objective to contribute clearly, in the light of the teaching of the Church, the orientation of the catholic operators of the communication in the difficult daily activity to promote the Christian values by the mass media. We will be pleased to offer you the text of it tomorrow at the meeting programmed at Sat2000.

Facing an international situation which each day puts us in the presence of the dramas of whole people and events of war and of violence which by the media make irruption in a fulgurating way into our houses, awaking sometimes our too often dozing consciences, I still recall the words of the Ruini Cardinal: "We all are put to the test, as peoples, as international community, as Europe in a specific way, as Christians. (...) An interior clarification of our individual and collective conscience is of fundamental importance, recognizing without reserves our share of responsibilities, as well historical as contemporary, in the situations of injustices spread in the world, but without forgetting nor depreciating our roots, the size and the beauty of the Christian faith and the extraordinary contribution which it made and can make with the civilization to which we belong, as with the development of a user-friendliness on a world level which should be peaceful, free and interdependent and finally respectful of the single and inalienable dignity of the human person".

It is thus within this framework that must fit our quality of Europeans but especially of Christians facing the challenges impossible to circumvent of the communication of our time, which call us, as cultural workers, on the difficult ground of the promotion of the values of the Truth, Peace and Justice, by accepting the wish of His Holiness John Paul II that multiply in this field "...workmen who, with the genius of the faith, know how to be the interpreters of the cultural authorities of our time, while being committed not living this time of the communication like a time of alienation and

frustration, but like an invaluable time for the research of the truth and for the development of the communion between persons and peoples” (Congress “Media Parabolos. Practising culture at the time of the communication”, November 9, 2002).

Intervention of Mr. Maurizio GASPARRI Minister of Transport

Since my installation with the Ministry for the Communications I wanted to devote a great attention to the sector of the local private stations of radio and television, among which the Christian stations play a major part.

Broadcasting on a community basis is certainly not an innovation in our country: just as the other stations it was born with the liberalization of the local radio and television broadcasting by the airs in second half of the Seventies. It was however necessary to wait the Eighties so that this typology of broadcasters obtains a recognition by the law. The law n°223 of 19990, which introduced the regulation of the public and independent system of radio and television, has in fact sanctioned the distinction between the commercial and the Community stations of radio and television, the latter being characterized by the absence of lucrative goal and carrying particular sensitivities of a cultural, ethnic, political and religious nature, with a view to promotion and protection of the democratic participation apart from any economic conditioning. Whereas for the stations of the commercial type the liberalization of the airs was especially justified by the requirement to guarantee the economic freedom of initiative, in the case of stations of the Community type one wanted to protect the principle of the freedom of manifestation of the thought, which finds its broadest expression in the religious field and constitutes a constitutionally guaranteed value.

In the same way in the new law on the system of radio and television, born under the sign of the technological innovation the distinction is confirmed between the stations of the commercial type and those of the Community type. In this law one wanted to introduce a later principle of recognition of the private broadcasting, by defining the activity of audio-visual information, exerted by any station, like a service of general interest and consequently subjected to precise obligations: honest and true presentation of the facts to support the free formation of the opinions, the daily transmission of the TV and radio news, the conditions of equality and impartiality in the transmissions of information and propaganda, prohibition to use methodologies and techniques able to handle the contents of information. One wanted, in this way, to recognize the fundamental role for the pluralism of information and the local culture played by the local radio and television broadcasting in our country.

The characteristic of the Community radio stations was also preserved in the rules concerning the radio networks. In fact, the new regulation of the inter-connected broadcasting which, in order to better distinguish the national sector from the local sector, fixes at six hours the daily time of simultaneous programming for the local radios, does not apply to the mainly Community radio networks, precisely in consideration of the religious authorities which they represent and which place them apart from advertising and market logics. For the Community radio networks, in fact, it is important to have a greater number of hours of common programming, to develop an effective message and capillary towards the public.

With regard to the economic support for the development of radio, the finance law 2002 planned for the first time a quota of subsidy for the local radio stations which hitherto did not benefit from any financing. The decree n°225 of October 2002 quickly regulated the criteria of attribution of the subsidies to the local radio stations, specifying simple and effective methods of payment. In the criteria of distribution one held account particularly local radio

stations to which returns, as with the commercial stations, a third of the quota of financing, although the number of the Community radios is definitely lower than that of the commercial radios. The six twelfths remainders of the financing are allotted to the stations which make information, among which a very great number is of Community type.

The wealth of information and the high degree of pluralism recorded in Italy in the radio sector also depend on the variety of leading typologies represented: national stations, local stations, networks of local stations, commercial stations, Community stations. The distinction adopted by the Italian legislation between commercial radios and Community radios is thus significant as well as the delimitation of their respective fields: the first one based on publicity and the audience, the second non-profit-making one and with a connotation of "service", as carrying particular sensitivities of the society which deserve to be supported and developed, like the Christian sensitivities represented here today. I thus think that the Community radios and in particular the Christian radios constitute a cultural inheritance of the country not only to be protected, as it was made until now, by envisaging a reserve of terrestrial frequencies for their transmissions, but also to be exported at the European and world level, perhaps thanks to new technologies of transmission like the satellite or the numerical radio. That because the Christian radios, with their programming, contribute to guarantee some of the fundamental principles of the communication system and in particular the respect of human dignity, the minors, the freedom of thought.

INTERVENTIONS RADIOS FOUNDERS OF THE CERC

Franco MUGERLI

(CORALLO)

I thank the President for the CERC for having invited myself to point out the beginnings of this way undertaken ten years ago by the Italian religious broadcasters joined together in CORALLO, of which I was then a President, jointly with their French, Portuguese and Spanish colleagues.

Another person, who gave a contribution determining at that initial time, would have probably more titles than me with speaking. It is about Mgr Francesco CERIOTTI, President of the Foundation Communication and Culture, at the time Director of the National Office Social Communications of the Episcopal Conference Italian, and who will take part tomorrow in our work. It is him which put to me in liaison with Father HUOT-PLEUROUX and shared with me the preparatory phases of the constitution of association.

This idea to join together the European radios of Christian inspiration did not surprise us. It was even a natural stage and from now on mature of an history born many years before and which I want to recall here.

At the end of the Seventies one counted at least 130 catholic radios. A number approximate per defect and intended to increase in first half of the Eighties, since a census CORALLO/CEI of 1988 revealed the existence of 435 Church radios (more than 10% of the broadcasters at that time), and that in 1985 there were already 32 local televisions of the same statute. In order to ensure a prospect for presence and instruments adapted to the catholic broadcasting, in 1981 in Rome with some friends operators of radio we constituted CORALLO (Grouping of the free local Radio and Televisions), within the framework of the CONFCOOPERATIVE. The grouping proposed to be "a point of reference of the private audio-visual diffusion declaring to adhere to the Christian-social principles". If the first years of CORALLO occurred to gather the catholic transmitters, to produce programs (since February 1992 were carried out hundreds of journalistic programs dispatched on cassettes with the transmitters), to organize congresses and courses of update and study, the following years constituted the public moment, namely its exit towards outside.

The Italian Episcopal Conference, via the National Office for Social Communications, considered with an attention and a sympathy increasingly larger this work made by the catholic operators of radio stations and in 1988 asked for the collaboration of CORALLO for the first census of the radio transmitters. In April 1989 Mgr Camillo RUIINI, at the time Secretary-general and current President of the CEI, entrusted to CORALLO the production of "ECCLESIA", a weekly radio program on the life of the Church in Italy and in the world,

dispatched to almost all the 450 stations identified by the census. The meeting made very positive as well at principal CEI at the transmitters.

Became ripe then times of the law of regulation. CORALLO, in a close dialog with all the political forces and other TV and radio associations of the sector, made pass in the law of regulation approved in August 1990 the typology of the Community radios and a regulation for their protection. The catholic radio and television were saved. Considering the result obtained, in September 1990 Mgr RUINI asked CORALLO to also widen the grouping with televisions of the catholic field, whose existence was precisely threatened by the law which had been just approved.

To ensure a professionalism increasingly larger and a development of the journalistic production hitherto managed by CORALLO, I created in 1991 with some friends and colleagues journalists the NEWS PRESS agency of radio and television.

In 1993 NEWS PRESS, thanks to an agreement with Radio Vaticana, was the first Italian radio agency to diffuse its daily journalistic services via satellite with approximately 200 local radios. In 1994 Mgr Dionigi TETTAMANZI, at the time Secretary-general of the CEI and currently Archbishop of Milan, charged NEWS PRESS carrying out a television version of ECCLESIA. Again NEWS PRESS was the first Italian television agency to diffuse via satellite daily TV news with more than 100 local transmitters of television, in collaboration with the Television Centre of the Vatican.

Thus a new border of work opened: Europe. Thanks to these journalistic productions, the Italian catholic diffusion could be listened in all Europe. Always during these years CORALLO started to take part in transnational meetings with other operators of European commercial radio stations in Brussels, Cannes, Lisbon. Of these meetings the leaders matured the conviction that an approach of Europe would be even more effective if it were shared with other realities of European catholic radio. As the choice had been made in Italy of a unit representation of the catholic diffusion inside a broader collaboration with groupings of other achievements and other cultures, in the same way on the European ground, instead of dispersing the participations, one could have tried something analogous.

It was Mgr TETTAMANZI which in Budapest informed the other Episcopal conferences of the work and the prospects for the presence of the catholic diffusion of Church in Italy. It was Mgr Francesco CERIOTTI, during his meetings with his/her European colleagues, who seized the proposal of Father HUOT-PLEUROUX to create an association of Christian radio stations in Europe and presented it to me.

What we shared since the beginning was precisely the emphasis placed on the Christian identity to give to the association to be constituted. Precisely in order to protect this identity we repeated the need which the candidatures for adhesion are endorsed by the recognition of the respective Episcopal Conferences.

The constitution of the CERC was the last act of my mandate to the presidency of CORALLO, which I gave up in November 1994 to devote me full-time to the news service NEWS PRESS. Today NEWS PRESS constitutes the structure carrying the new television and radio adventure promoted by the CEI since 1988: the radio circuit IN BLU and SAT 2000, the television of the Italian Catholics.

Intervention of António CORRÊA of OLIVEIRA

(Radio Renascença)

Dear friends

It is with great joy that Radio Renascença celebrates with you all, here in Rome, the 10th birthday of the European Conference of the Christian Radios.

For us, to celebrate the ten years of the ECCR it is, above all, to thank the Lord for the covered way.

It is to say our gratitude to all those which led the ECCR until today, into special, to Paul Huot-Pleuroux and Emmanuel Payen for their devotion which built the ECCR in its beginnings and so strongly marked its heart.

It is us to delight by the recognition of our identity obtained with the European authorities and the work completed with them, in particular with the Council of Europe.

It is us to delight by what we did together:

- work and friendships, with the Conferences;
- the defence of the common causes, lived together in the Days of THE ECCR;
- the prayers which we made the ones for the others and ones with the others.

It is to express our joy for all those which wanted to make way with us. If at the beginning we were only four, we arrived today, here with Rome, fifteen representatives of the radios, the countries and the peoples of all Europe.

But, to celebrate the ten years of the ECCR, it is also to take our look towards the way to be covered.

- It is to want to take again the original dash and to add the experiment of the lived History to him.
- It is to remain faithful to the fundamental proposals and objectives which joined together us as of the beginning: - priority with the Man / an European commitment for freedom and democracy / to affirm the Christian radios and to develop the mutual aid and the co-operation between them.
- Is to testify to the one who is the response to all our needs, with all our doubts, Christ our Lord.

Somebody said that he had not come to found a church, but rather, to make a communion, a communion between all the men and with his God and Creator.

Here is the expression of our Christian, European and radio vocation:
to make the communion in our societies, between our peoples and our countries.

But, how, in which way?

We can find a response in the words of S. Paul to Timothy, that the Church proposes to us for next Sunday:

"...proclaim the Word, intervene in time and with hitch, denounce the evil, make reproaches, encourage, but with a great patience and the concern of informing."

Here is a whole program, a way to be covered in the years which await us. Thank you.

Jose-Luis RESTAN MARTINEZ

(COPE)

Dear colleagues and friends,

We are joined together in this marvellous city in which the Pierre apostle confirmed with his blood the word called to Jesus: "Lord, You know what I ask you". We are joined together to celebrate ten years of friendship and collaboration of the Christian radios which form the ECCR. Ten years during which, through our successive Conferences, we looked Europe in which together we happen to work, as actors of the social communication and witnesses of the faith in Jesus-Christ.

Europe that we like and in which our mission develops is living today even in a curious paradox: we could say that the dream of the fathers founders Schumann, Adenauer and De Gasperi has never been so near, but we could just as easily say that it has never been so far. The fathers of the great project of the European unity were a clear aware on the ethical, cultural and spiritual base this process. They wanted to build a political entity that place in the centre the crowned dignity of the person, who defends the freedom of conscience faced with any constraint, and which facilitates the development of a community woven by the bonds of solidarity, with a detailed attention for the weak ones.

Since these beginnings the institutional building did not cease growing and being done more complex, and it is resulted from it great successes like the single currency, the freedom of circulation of people and capital, and the incorporation of many countries which had undergone the communist yoke. However the philosophical and spiritual basic currents which animate this construction evolved in an opposite way to the original impulse. A significant part of the European political and cultural leading classes is marked by an extreme relativism. It is the triumph of an idea of the freedom separate from the research of the truth, and the radical culture tends to dissolve the certainties which were used as pillars with European civilization. It seems that all can be barred with one stroke of a pen, like that occurs in this moment even in our country, to be rewritten in accordance with the intention of an intellectual and political class committed to model the conscience of the society according to its own ideological project. It is not astonishing under these conditions that we give the way to Europe marked by the absence of hope.

But it is certain that some other forces are also with work in the European field: men of culture critical towards the nihilism, some educational institutions and some other organizations of the civil society which coincide with the concern of the Christian Churches. And also the message of John Paul II, the only one who at the beginning of the Eighties believed in the fall of the system of Yalta. The day when it occurred the Pope recalled that "the vital force of the Gospel is that which can ensure Europe a development coherent with its identity, in freedom and solidarity, justice and peace".

We, Christian radios of Europe, we can contribute to continue this debate and to call on those who want to take again the impulse of the fathers founders: by animating the resistance of the social subjects facing the ideology of the state control; by promoting the

family and by protecting the life with its birth and its end; by defending the freedom of education, and a true secularity which recognizes the single role of the religious communities, particularly of the Christian Churches, in the process of European construction. It is a task to which our tenth Conference can and must give a clear and assumed support.

Speech of Mgr BOCCARDO

HORIZON, METHOD AND CONTAINED COMMUNICATION

We enter a horizon to contours rather moving and the unlimited, inhabited extent questions constantly changing and often suitable to be gotten mixed up quickly. This is why our glance will be only one panoramic glance of in top. We will thus not enter on the paths of the contemporary communication but we will be satisfied to propose of it a simplified chart and an essential guide to visit this territory. Among the trajectories which we will follow: the situation or the horizon of the communication, the methodology of course or action within this framework, contents and substance to be built in this horizon.

The horizon of the communication

It does not belong to me, and it is not possible either, to describe in a completed way the situation of this communication in which in any event “we have the life, the movement and the being” (*cf Acts of Apostles 17,28*). I would like on the contrary, as well for the radio-television as for data processing, to try to announce some reserves, criticisms and perplexities raised by a long series of qualified analysts who had often accommodated with enthusiasm their extraordinary development (we think simply of Herbert Mr. McLuhan and his disciples Walter J.Ong and Derrick of Kerckhove).

Superficiality, external appearance, the simplification of television also infected the remainder of the communication little by little, to start with printed paper, always more carried to follow the rates/rhythms, the styles, the modes and the data of television. These characteristics are even widespread also in the society and the general culture: any subject must from now on be tackled in an “essential” way, but this adjective does not mean the research of the substance of the problems but rather their simplification and their vulgarizing. To distinguish and argue in a relevant and moderate way compared to the binary dominating, easy and summary rate/rhythm of the 'white or black', “truth or forgery”, “the line or the left”, and so on, are considered to be bad for the audience rating of brains from now on unable to further go that the futile glare from the slogan or the flash of wit. The consequences are conceivable for the moral and spiritual formation of the man, if it is true as Pascal affirmed it that: “To commit itself thinking well: here is the principle of morals!”.

The data-processing empire is in certain connections even more pressing and perhaps only at the beginnings of its potentialities. There already exists on this subject an abundant literature which evaluates the structures of them, describes the courses, judges the results of them. Even in this case we are satisfied to collect a series of critical observations, while recognizing as of the access the extraordinary capacity of “democratization” of 'information, generated by the multiplication of the computers and the “popular” dissemination of

knowledge which follows. Some reserves do nothing but dissociate those already expressed on the induced effects of television. Here is a series, gathered in a very synthetic way in three assertions.

- ✓ *Firstly.* The unlimited multiplication of the data available leads to an agnostic relativism, a kind of intellectual and moral anarchy, to a fall of the critical spirit and of capacity of selective sorting. Thus the great agencies of communication of the past such as the Church, the School and the State enter in crisis; the scales of values are upset, the constellations of the truths disintegrate, reduced with a set of variable opinions in the immense basket of information.
- ✓ *Secondly.* Under the apparent “democratization” of the communication, imposed by the data-processing globalisation which would seem to be the principle of pluralism, under relativistic anarchy already mentioned here, actually an operation of homologation and control hides. It is not for nothing that managements of the networks always more often fell between the hands of tycoons or “mega-corporations” which succeed subtly and learnedly to direct, to work, model at their benefit (and the benefit of their market and their interests) the contents and the data, creating by there new models of behaviour and thought. There is thus what was called a “social lobotomy” which extirpates some confirmed values to replace them by other artificial and alternate ones.
- ✓ *Thirdly.* There is a speeding up and a multiplication of the contacts, but also their reduction to “virtuality”. One falls thus into a cold and reclusive communication which explodes into the form of aggravation and of perversion. There is, on a side, the intimacy sold off by the *chat line* or, to remain within the framework of television, the programs of the kind “Big Brother”; there is the breach of the subjective conscience, of interiority, of the personal sphere. On another side one obtains as a result a more intense loneliness, a basic incomprehension, a series of ambiguities, some flimsiness in the personal identity, a loss of dignity. It could be observed that as soon as the computers multiplied and that the parabolic aerials flowered on the roofs, people closed themselves in their houses and lowered the curtains. Paradoxically the slip towards virtual reality and media worlds caused to separate people from each other and the death of the dialog in the village.

In front of such a problematic situation, temptation can be strong to discourage and adopt a posture of resignation and abdication, in the conviction that such a process is inexorable. It is not rare to see people withdrawn on their small old world, being satisfied to follow the rules of the past and to disapprove decays of the present. On the pastoral level do not miss the phenomena of rejection and recourse to the traditional channels of communication, tested by an agricultural or paléo-industrial or proto-urban society.

However the French philosopher and sociologist Edgar Morin – while observing that some new media appeared to distinguish reality from manipulation and the truth of the lie, like photography, cinema and television, were used to then precisely support the illusion, the manipulation and the lie – is convinced that the new communication can even generate a richer and more complex reality and finally more humanly fertile.

Under these conditions the realism of knowledge and criticism does not justify the pessimism of the commitment. And that is worth also largely for the believer. The challenges are strong, risky and dangerous: but precisely for this reason they require faith and courage, in the conscience to be alone, according to the warning of the Gospel of Matthew: “I will be with you until the end of times” (28,20). It is significant to note that it is precisely the teaching of the Church in its highest expression which constantly asked the Christian community not to adopt a protective isolationism, but to enter what is “the first modern learned assembly”, like had made Paul in Athens (cf Actes 17,22-32). It is known that this sentence belongs to the

encyclical *Redemptoris missio*, 1990, in which John Paul II noticed that a “new culture” has course from now on: this one is born “before even as from the contents, by the very fact that exist new ways of communicating with new messages, new techniques and new psychological attitudes”. The Pope himself is convinced that this culture is unifying humanity, returning it – like one is accustomed to saying – “a total village”.

The social means of communication reached such an importance that they are for many the principal instrument of information and formation, guide and inspiration for the individual, family, social, behaviours. Rising generation especially grows in a way conditioned by them... It is then necessary to integrate the Christian message in this “new culture” created by the modern communication “(n.37).

In its apostolic exhortation *Evangelii nuntiandi* John Paul II, announcing the hesitations which had caused a “rupture between Gospel and culture” (n.20), a hiatus with the multiple aspects not only as regards communication, but also artistic, musical, social and cultural in the broad sense, did not hesitate to warn that “the Church would feel guilty in front of the Lord if it did not use these powerful means” (n.45). And if we go back to the Vatican II council, we find intact the call to recognize that the instruments of the social communication “admirably contribute to raise and enrich the spirit and to diffuse and consolidate the Kingdom of God “(*Inter mirifica*, 2). Paul himself had implemented the first great project of acculturation of Christianity resorting to a missionary language and a missionary activity suitable to benefit from the resources offered by the Greco-Roman culture, of his oratorical techniques, of the transportation routes of the empire. Even if it is not always the rule, the media is neutral by nature and becomes specific by the human subject who adopts it and uses it, by its moral intentions and its ultimate purposes.

Method of the communication

The impression of the Christian who penetrates the “arteries” of the communication can be illustrated perfectly by a striking biblical icon, that of the sling of the young David and of the monumental armour of the giant Goliath. Actually, even in our case, the effectiveness is not measured obligatorily on the basis of pure and simple technique or on the extrinsic potential. However, like David does it, it is essential to go down on the same ground and to begin the fight. To lead it until conclusion a strategy is needed. In this case also we will be satisfied to enumerate in a synthetic way some lines of behaviour, of orientation and suggestions.

1/ Law of knowledge.

It is precisely for its complexity, for the risks which it involves, for the potentialities that it contains that the world of the communication requires of the one who approaches it a sufficient level of knowledge. One of the largest experts of this horizon, already quoted McLuhan, in its work “*The mechanical wife*” (1951), did not hesitate to declare that “today the models of eloquence are not any more the traditional ones but well the advertising agencies”. It is thus necessary to acquire a specific knowledge, to have grammar and the syntax of the new communication, to exceed certain snobberies expressing itself by the standard isolationist declarations (“I do not have television and I am some well”, “I never look at television”, “the pen is enough for me and I do not need a computer”, and so on). It is necessary to give oneself good tools cognitive of the media in question (television, radio, newspaper). It is necessary to introduce into the training even of the Christian and the priest a theoretical and practical presentation relevant on this decisive chapter for the evangelic advertisement in the contemporary world. One should not let oneself be tempted on the one hand by the practice or the vice of the improvisation and superficiality, nor on the other hand by self-sufficiency of the old style of communication, which hides the fear or the stupid claim.

Even if, like one says, this world submerges us of dangers or is infected poisons, the courageous paulinian testimony guards all his value: “Although being free of all I was made the servant of all not to gain the greatest number, I was done Jewish with the Jews, to gain the Jews...! With those which do not have a law I became as somebody who is without law, whereas I am not without the law of God, being even in the law of Christ, to gain those which are without law. I was done weak with the weak ones, to gain the weak ones, I was done all with all, to save some of them at all costs” (1 Co 19-22).

2/ Law of the identity or contradiction.

To enter the world the of the communication by knowing it and while adapting to its rules of expression does not mean to give up its own identity. It is not rare that it is able to the ecclesiastics to be let capture by the field dominating and of immersing itself there, being impregnated inside this species of marmalade of fiction and truth which is the product more common of the modern communication. To give examples, we think of the incorporation of the priest or the sister among the standards of the variety shows, with the recourse to the provocation to raise the level of acceptance and attention, until the unconscious fall in the dead ends of vulgarity or banality, pushed by a subtle control or a constraining context. The vacuum of the values which is frequently spread in this horizon can exert a secret power of attraction. The philosopher Martin Heidegger in his “*Broken Ways*” observed: “The time of the night of the world is the time of poverty, because the world becomes increasingly poorer. It has already become so poor that it does not recognize the absence of God as being an absence”.

It is precisely faced with this absence of God and the human, ethical and spiritual values, often even more disputed because quite simply ignored, that the believer must oppose its identity and thus make emerge the opposition. And it is this true provocation which succeeds in disconcerting and scrambling the charts of the leader of service. To create the dispute it is consequently essential of to have something founded and convincing to say, but by it affirming in an effective way, while being conscious that certain radical topics however always imply the man because – as suggested it Pascal – “the man exceeds the man infinitely”, not being reducible with a pure object or product. But, to express its own identity and to offer a presence and a message of dispute, another competence is needed.

3 /Law of the language.

It is there the “punctum dolens” in the current communication of the Church. It is it even already at the internal level with the Church. It is enough to think of the sometimes excessive difference between the language of the pastoral documents and the comprehension of the faithful. Or to think of the thorny question of the homily that a famous Italian literary critic, Carlo Bo, defined as “torment of the faithful” and certainly not in the meaning of the capacity to worry the consciences... We know certainly how much it is difficult to imply a heterogeneous public, accustomed moreover at the nervous rhythms of the communication of today. After all Saint Paul, speaking too lengthily, managed to send to sleep and to make fall from the third stages the young Eutyque in Troas (cf Acts 20, 7-12), while centuries later, at the 18th century, the famous author of the *Gulliver's Travels*, Jonathan Swift, which was also an Anglican priest, wrote an ironic essay on the way of sending the faithful to sleep during a sermon. The question of the language is capital especially in “the learned assembly” of the new communication. There the discordance between the word and the style of Church – sometimes marked of rhetoric, of emphasis, of honeyed, with hieratic tonalities – and those commonly adopted marks a contrast or a variation (a *gap*) so much marked that it constitutes a true fracture degenerating into incomprehension. The language is one of the fundamental challenges on which the Church must still much work, study and practice, without letting itself be tempted by intellectual autarky and the tendency to be posed in victim while always and

only denouncing incomprehension of the others. "We are often so much "inside" that we speak the language of "the interior", at a point such as those which are outside of the Church understand almost nothing of what which we speak about "(Mgr Crispian Hollis, former President of the committee of the European bishops for the media).

4 /Law of charity.

A first sign of the respect and love for the other - and the true communication is an act of communion and thus of charity – is the capacity of transparency, while avoiding deviating in the esoteric and oratory darkness which is arrogance and mistaken towards the other. Already Quintilian (1st century after J.C.), the Master of traditional rhetoric, in his "*De institutione oratoria*", observed with perspicacity: "the first quality of the eloquence is clearness, comprehensibility". It is there one of the most frequent limits of the Christian announcement in "the learned assembly of the modern society": the recourse to "the ecclesial", the call to the jargon, incapacity to express in a simple way, avoiding the technical words (kerygma, eschatology, kenosis, koinonia, diacony, mystagogy, pericope, pneumatic...) but also the emphasis or the rigidity of style. Clearness and simplicity are paradoxically more demanding than the sophisticated and esoteric language. In its "*Vulgar Sermons*" Saint Bernardine of Sienna already warned "that who speaks clearly has its clear heart".

5/ Law of the incivility.

Mgr. John P. Foley, President of the Pontifical Council of the Social communications, warns: "the greatest sin in the world of the media is to be tedious and too many productions and programs of the Church tend to be tedious". It is there a old vice of the sacred eloquence that Voltaire mischievously compared with the sword of Charlemagne: it is long and flat. Montesquieu, the famous French philosopher and writer of the 17th century, was done accusing in its *Letters Persians*: "What they miss in-depth, the speakers compensate for it in length". But already between the words and the apophtegmas of the Fathers of the desert, who are a model of icastic communication, there is of them one shingling of abbà Sisoës devoted to the theologians of the School of Alexandria of Egypt: "If God had charged the theologians with writing the Decalog, instead of the Ten Commands, we would have had thousand of them!". And it is curious to note that Christ reduced the 613 precepts worked out by the rabbinical tradition to two only which became the only command of love (*cf MT. 22, 34-40*). Jesus even is a model of punch in his communication by his recourse to the effectiveness of the symbols: it is enough to think of his parables (one goes from a minimum of 35 to a maximum of 72, according to various restrictive or general classifications'). In his speeches, it never passes over the head of its interlocutors, but it captures them to lead them from their horizon towards other destinations. It is not for nothing that the guards, sent to arrest him on suspicion, return to the high priests the empty hands while exclaiming: "Never a man did not speak like that one!" (*Jean 7, 44-46*). Thus is carried out, in a positive and not alienating meaning, the work of "seducing" the listener, i.e. of *secum ducere*, of leading him with us on new and higher courses. It is thus necessary to return to the force of the symbol, which adapts well to a communication by images like that of our time, with the resources of the narration, the effectiveness of the formatted word and thus with the seduction that the Holy Scriptures can still exert today when they are made current advisedly.

6/Law of the connotation.

There is an added value which is allotted to the word by the characteristic of the person who pronounces it or by the gesture that she achieves or by the specificity of the context. The function of the person changes the scale of the messages. The bishop, the priest, the Christian must be conscious that each one of their declarations has a weight, often undergoes later interpretations, has unexpected resonances, leads to the search for hidden intentions. The prudence is consequently essential, which should not however emerge in a semantic dumbness: how many times ecclesiastical and political personalities, to avoid mistakes, resort to the communicating "void", repeating stereotyped formulas and refusing to give a necessary judgment or correct information. The evangelic principle of being "careful like the snakes and simple like the doves" (MT. 10,16) wants to precisely make eliminate ingenuity from the communication but also its antipode which is the reserve, which generates the suspicion. In connection with connotation, there is a positive aspect not to forget: the person itself is message. That one thinks only of the often tired and suffering figure of the Pope: it is already from itself an icon of communication which touches the spirit and the heart of people. Thus are all the charismatic and emblematic characters whose connotation rises from their same words (let us quote, to give an example, the appearances in public or on television of Mother Teresa de Calcutta).

7/ Law of listening.

Yes, listening should precede the word. The preparation, the training, the exercise are the conditions required for any occupation. Thus, before reaching the television screens, before preparing an article, arranging a site or composing a message, it is necessary to have a cultural luggage, it is important to understand the mechanisms of the communication, it is essential "to listen" with the full meaning of the term. This law must also be essential in another direction, always in the communication. Dietrich Bonhoeffer said that "the beginning of the love for the next one consists in learning how to listen to its reasons". Unfortunately this rule is not often complied with in the radio and televised debates and gives place only to confusion, with superposition of voices, angry words. The polemic can be also the salt of confrontation, but watch out with excesses – especially for the man of the Church. The famous catholic novelist shelled Bruce Marshall had forged these three formulas for the dialog between people characterized by cultural or religious diversities: "To listen to what the other says. To listen to all that the other says. To initially listen to what the other says". The humble pride of our convictions should never be transformed into abuse of power but into serene confrontation, in the respect and the listening of the convictions of others to be able then possibly to discuss them.

Contents of the communication

July 15 200, during an emission on line of Italian television from the place of the cathedral of Lecce, a storm fell down on some apparatuses of connection so that during 15 minutes only the hour was posted on the television screens. Eh well, according to data's of the surveys of listening, during these fifteen minutes the rate of listening was 15%, i.e. three million TV viewers remained stuck to look at time to pass. This data can be apprehended according to two symbolic finalities: the first one is of contradicting the alleged rigor of the surveys "of audience", large idol of the modern communication of mass; the other indication can be that of endorsing the idea that the public is passively ready to accept any proposal which offers him the television screen, even most extravagant. The American writer Gore Vidal did not hesitate to affirm that "those which work in the mass media scorn people at such a point that they consider them still more stupid than are to it the mass media".

Happily the things are not always completely like that and the proof is provided by it by programs of quality which succeed in also reaching raised indices of audience, even if it should be recognized that the media of communication already much corrupted the moral,

aesthetic and human taste of those which benefit from it. Here is, the Church community precisely must count on this basic *répiscence*, on this central point of intelligence and humanity which endures in the listener or the reader to offer his message. Temptation can be strong to form an opinion alone or on the basis of “internal” information (considered, although significant, like a certain “curiosity” with respect to the phenomena of Church) or while following certain topical themes, social questions, *écologico-environmental* problems and so on. All that is obviously important and cannot be left on side, but must be entrusted mainly to laic journalists or qualified operators. On this aspect each Episcopal Conference, and even each diocese of certain importance, should begin specifically in the selection and the preparation of its own journalists, arrange well documented sites according to the various realities of Church, obtain their own office for the social communications, develop all the potentialities and the resources to constitute its own bodies of press, radio, television and so on in the wake of the call to enter “the learned assembly” even of this “new culture”.

However, all that having been set vigorously, the pastors and the faithful must aim at an personal and ecclesial commitment more advanced in the communication. If we will resort to the famous distinction of Bonhoeffer, it is right to invest oneself in entering the “penultimate” realities as a good Christian, but the fundamental specificity of the Church is that it proclaims “ultimate” realities. Too much often the mass media communicates towards crowd, which is with the hands raised as a sign of worship or capitulation, on what they must eat or cover, the modes and the ways of life. It misses a voice which shows the way, the direction of the life, which challenges on the ultimate values. At one time of weak thought it is necessary “to challenge”, by opposing the great values, the ultimate truths which since always torment in secrecy the intimate being of the man, even if it is put under the narcosis of the consumerism.

God and man, life and died, present and beyond, pain and mystery, well and badly, charity and hatred, sex and love, truth and falseness, justice and abuses of power, individual and freedom, history and transcendence, morals and immorality, heart and conscience etc... must be re-offered with force and wisdom. They must be propagated like seeds and sparks in the fabric of superficiality, the banality and stupidity.

It is on this level that is precisely located, in position of prestige, the Bible, the “great code” of Western civilization and its extraordinary effectiveness of communication. An effectiveness which is naturally founded on its quality of “testimony that God (Christ) gives oneself” (*1 Horn 1,6*), and who is thus at my base of the “theological” confidence of our message. An effectiveness which insists on the sacred text even with its extraordinary apparatus of symbols, its luxuriant spectrum of topics and events, with its interior depth, intended to reveal God, the man and the world. After all, the culture even of the occident during centuries used the Bible like its own expressive lexicon in art, literature, music, ideology and folklore. It is certainly necessary to exceed a kerigmatic biblicism which re-offers in an almost fundamentalist way the pages of the Scriptures, without taking account of the cultural mediations nor of correct hermeneutics. Just as it is necessary to exceed a cultural biblicism which offers a connexion with the Bible only for topics, concepts, categories of values, by stripping it of its historical, literary and symbolic dimension. An honest announcement of the Scriptures, especially of the Gospel, constitutes a solid and consistent core of the Christian presence in the vast language of the communication.

We could say, correcting the famous assertion of McLuhan, that “the message is stronger than the media” and it is with this conviction that the entry of the Christian in the world of the mass media must be trustful and serene. Admittedly the risk always watches for us to extinguish and dissolve our own identity, overpowered and crushed as we are by these structures that we described in their power of perversion. But the conscience to have a “treasure” and the capacity of evangelic opening of the message make it possible to discover

the *semina Verbi* in the multiplicity of human research. Conscious of our own identity we do not become fundamentalists but sure in the confrontation and the dialog, ready “to examine each thing and to retain what is good”, as the Apostle (1 TH 5,21) suggested it. On a side there is the confidence in “the image of God” which is printed in each human creature, notwithstanding the deformations caused by the personal and social sin. Other side however we must calmly affirm that for the occident – as said the great Thomas S. Eliot – “if Christianity fails away, all our culture fails away, our face even fades away”. And more particularly Goethe affirmed than “the mother tongue of Europe is Christianity”. For us, in any event, resounds this always alive word-will of the Raised from the dead who goes down from the mountain of Galilee and closes the Gospel of Matthew: “Go and teach all the nations (ethnos groups, *éthne*)” (28, 19-20).

Conclusion

A small appendix: the heart felt and incisive word is born from silence, i.e. of the reflection and interiority, the prayer and the meditation. In the middle of the ceaseless buzz of the data-processing communication, chattering and vanities of television and journalism, deafening noise of publicity, the Christian must always know to preserve a space of “white” silence which is – as it is the case of this colour which is the synthesis of the chromatic spectrum – the sum of major words and no pure “black” silence, i.e. absence of sounds. God of Horeb appears in Elias not in the flashes, the wind of the storm and the earthquake but well in a voice of subtle silence (cf 1R 19, 12). Greek pythagorean wisdom also warned that: “the wise one does not break silence except to say something of more important than silence”. It is only in this way that the word of wisdom blossoms. This is only in this way that the choice is made of the ground according to a famous rabbinical proverb: “the stupid one said what it knows; the wise one knows what he says”.

Speech of Professor Francesco Casetti, Vice-Rector of the University of the Sacred Heart (Milan)

The communication of mass between market and service

We are here to celebrate the tenth birthday of the birth of the ECCR. It is certain that, ten years ago, the media landscape was deeply different and not only on the political level. The European Union had not been carried out yet. It was carried out today from an economic point of view but not yet from a social and cultural point of view. But especially what had not been carried out yet was the phenomenon of media **convergence**. Convergence from a point of view of the signal, progressive adoption of the numerical signal for European televisions and radios. And economic convergence not connected directly to the convergence of the signal but developed and propelled by the adoption of a numerical signal like single signal in the world of the media.

I will thus start from the phenomenon of convergence, **technological convergence**. Today the numerical signal unifies from now on radio, televisions, mobile telephone, camera, DVD.

Economic convergence: the progressive and even violent construction of some large conglomerates of production and distribution which have for objective to become new monopolies. For some great groups which fall (Kirsch), other groups are built (Murdoch). And incontestably the media landscape of all our European nations shows producers and distributors which are presented in the form of evolving oligopolies of the communication. In some cases – I think of France – it is a matter of producers not only of communication but also of energy, when they are not weapons.

I will not make any negative analysis of the process of convergence in oneself. I would like to point out three aspects in structural terms which appear important to me - I hope they are it effectively – for the operators of the communications of mass, including the Christian operators.

Initially in Europe a distinction takes shape, which will become increasing in the next years, between the **owners of the means of transport**, of the networks, the owners of the means of transport of the television – radio – telephone signals, and the **manufacturers of the contents**.

We are at one time when will be carried out a distinction increasingly clearer between the conveyers (“carriers”) and the manufacturers of contents. This phenomenon which is explicit and obvious for example in the field of television will not be less in that of the radios where the services of distribution of the radio signal, numerical signal, will be gradually gathered in some great groups which will have the transmission resources, and the groups which on the contrary will manufacture the contents.

I believe that the first element is to prepare us to dialectic between owners of the means of transport and owners of contents. To be equipped because it will not be enough to have contents to be able to be transmitting, (“broadcasters”).

The second point that I allow myself to announce very quickly is the distinction which will be done increasingly clearer in the next years between manufacturers of contents and suppliers of services. Our radios, our televisions will be always more a place in which one offers contents, but also services. Services of varied nature, specialized services concerning the media field. Because many radios will pass on the same decoder as that which at the house allows the reception and the decoding of the numerical signal for television.

It should be also imagined that there will be channels ("carriers") which will transmit the two signals. Those which receive SKY know that SKY also belongs to the bouquet of Murdoch for the radios, and not only for the signal television.

I thus told you a distinction between manufacturers of contents and suppliers of services. Services that one calls PUSH, to which while pressing on a button one has access to privileged channels, but also these services which require in a way or the another active intervention of the viewer or the listener.

We must prepare to think: 1/ that it is not enough to have contents to transmit; 2/ that contents are offered jointly and simultaneously to services. It will be difficult to think in the future of an offer of contents without services.

One of the elements of contents which I would like to underline is the contents of files, the supply of record files but there is, nearby, some interactive contents which concern the service to the person and who also are to be studied thoroughly.

The third point that I want to underline with regard to the convergence is that – to which we will assist in the next years – of a **very fragmented panorama** on the one hand, and qualified or defined by **great monopolies** on the other hand.

The presence of great monopolies will release spaces for "operators of niche", specialized operators who will work on very precise targets apparently too expensive to reach for the monopolies or oligopolies. It is probable that the small operators, who for example have a manufacturing unit of contents and use a channel in hiring, will be recomposed and edited by oligopolies in well defined bouquets. It is the case for SKY.

We are here between committed people and thus nobody will scandalize himself if I say that in the policy of Murdoch there is as well the acquisition of televisions of general interest, of sports, of cinema that the repurchase of spaces of niche and – I say it with sorrow – for Murdoch niche means either certain type of porn or certain type of politically committed televisions and programmes.

Let's equip ourselves to work in a world which will attend a conflict between fragmentation and specialization of the offer and monopolistic or oligopolistic recombining sometimes quite simply related to the constitution of an undifferentiated bouquet as for the offer.

I will add on this background one 4th and one 5th elements of reflection.

On the one hand, for you who are operators of radios, it is probable that in mode of convergence start some mechanisms of what is called in technical jargon "media smothering", i.e. the will of some media to capture the services which are specific of other media.

The most typical example is that of this apparatus, this projector which is there in front of me, which "steals" some services which are specific to the computer and which will be seen stolen some services by interactive numerical television. We must reflect on this subject to know which marginal services of the radio can be killed or stolen by other media.

Fifth observation: in this context appears obvious a drift, a tendency increasingly stronger to regard the communication as goods, **information like goods** divided into goods of quality and general goods, goods intended for audiences and segments of specific audience and goods intended for the whole of the population, what is called "the general interest offer". On this subject, it is not by coincidence if within the framework of the European Community the

concept of public service tends more and more to be replaced by the concept of public utility or universal service much better than the simple calculation of the goods which, like the drugs, are intended for the whole of the citizens: the television news and entertainment. All the remainder can be considered with toll.

I would not like to seem pessimistic but it is clear that if the panorama is this one we will have problems.

To conclude, - and regard this reflection as completely personal -, I find that there are three things for which it is worth working "*ingenuous like doves and clever like snakes*".

First is because there is an **Announcementt**. We have, us, to make with an Announcement and I must say, at least for me, that that does not depend on me but on someone else.

The second for a **cultural combat** which is in progress. Mgr Boccardo drew a very precise picture, even if it turns into negative on certain aspects, of the culture of the media which is being built. Here also I would like to recall that the first part of the Directive on the Communications of the Italian Church is an extremely lucid analysis in good and evil of the cultural elements, of the culture of the media. And well the second reason for which it is necessary to continue to work is that, in this moment and on this ground, take place important cultural choices and I thus believe that it is worth fighting for certain options rather than for others.

Third point: I believe personally that it is necessary to continue **to defend the rights of the citizenship**, of all the catholic and non-catholic citizens in a logic of service for the citizenship, of gift for the citizenship, so that the system that I outlined does not become a system which is not at the service of the citizen but who on the contrary make use of the citizen and denies to him some rights of the citizenship with an aim of becoming the only heavy industry of post-modernity, succeeding the steel which was that of modernity.

Speech of Mario MARAZZITI The Community Sant' Egidio

*Europe of the person, solidarity, subsidiarity.
A possible engagement for the Christian radios.*

After a day extraordinary as that described by Luigi Bardelli I hope not to decrease the level of quality with my intervention and I smell in any event relaxed since there is nothing which can be compared with the great spiritual experiment of a meeting with the Pope as that you lived today. It is not the first time that I take part in the one of your gatherings since I already had this pleasure a few years ago at the time of your Conference of Malta.

I will speak today about Europe, solidarity and subsidiarity on behalf and sometimes by using the very thought of a dear friend, Andrea Riccardi, invited to spend this afternoon here with you but who, fortunately for him and unfortunately for us, yesterday evening received in Washington a Doctorate honoris causa for the humans right of the Georgetown university.

Europe: one does not know very clearly on what Europe is founded, and however Europe is there and is very important today, in my opinion, for the destiny of the world.

Europe is not only founded on the history, otherwise Germany and France would find it difficult to be in Europe. It is not only founded on the culture because more or less all the expressions of the Western culture were born in Europe and then left there to change, including the historical novel, literature, it is enough to think of Garcia Marquez and others. Almost all was born in Western Europe and yet nothing remained identical.

It is undoubtedly not territorial continuity either since there are islands of Europe which are not in plain Europe. It is a question of attracting even worlds which do not form part of it from a territorial point of view. Let us think to a part of the Mediterranean, Turkey and in a different way to Israel and Palestine as with a possible exit to go over the conflict in Europe like part of Europe.

But **Europe exists**. Europe, until some years ago, was crossed by what us call impérialism, colonialism, but actually in this posture Europe knew which it was, where it located and which were its neighbours, whereas, today, we are during one time which on the contrary aims towards the absence, towards the **absenteeism**.

Europe is nowadays in the centre of a disordered and passably confused world. Started since the Sixties comes to an end a course of break, of cultural distance, of increasing distance, of distrust which followed between Europe, enlarged and not enlarged, and the countries which surround it.

If we look at the Southern hemisphere, we see that Europe has a central position, very central, with respect to Africa and to worlds like Asia and America, but this central position does not mean that the relations were reinforced between these worlds and especially with the South.

Luigi Bardelli, in his address to the Pope, told the effort of the radios of Christian inspiration to speak about these worlds but it should be said that we are at one time of disinterest if we

look at Europe and not at the catholic radios. Then what I will say can constitute question marks or topics or challenges for the Christian radios.

For example you know that the Western assistances in Africa vanished these last years. They amounted to 32 dollars per capita in 1990, they were not any more but of 18 dollars in 1998. UNO estimated that we passed with regard to the bilateral assistance, the direct assistance to individualized countries, of 23 billion dollars in 1994 to 15 billion in 1999. We know all that the commitment entered into to pay 0,7% of the GNP of the developed countries to the poorest countries of the world has never been respected. Two years ago were we a 0,24% even if, at the conference of the FAO which was held in Rome during the six-month period of Italian Presidency, the latter had launched the figure of 0,35% like objective for 2005 at the latest.

Today we are actually facing up to the **disappearance of the bilateral assistance**. In Italy we have come down below 0,17%. You all know about the great gap there is between the 80% of the inhabitants of the planet who have only 20% of the available resources of the planet. These figures mean that 100 billion dollars did not go to the South for the development as it was thought and than the 18 agricultural produces most widespread in the world saw lowering their price because of the assistances granted to agriculture in Europe and in the Western world: a billion dollar per day of assistances to agriculture in the Western world. The eighteen agricultural produces most widespread in the world have all got their prices to collapse and there is no more competitiveness to be able to sell these products: the cocoa, the coffee, etc... most of the wars, of the ethnic and religious conflicts of the South – Latin America, Africa and Asia – have to see much with this problem. Not only with the problem of the weapons but also with that one. Naturally it is not perceived like a serious and important problem by the European public opinion, even by those which have in heart the problem of peace.

Then we Christian Europeans – I also say that from the point of view of the Community Sant' Egidio – we felt in an acute way sometimes the cruelty of this **unacceptable**, the non-acceptable one which is the fact that Africa alone has 26 million people infected by the HIV-SIDA and that only 70 000 people have access to the treatments. That wants to say the disappearance of a continent and of any future for a whole continent due to the defect of treatment and the fact that, on a world level, one estimated sufficient for Africa and the South the prevention alone, in spite of the charges of the Holy See and of the catholic world, which considered the prevention based on the condoms something of non-acceptable and in any event inadequate.

Various initiatives were born in such a situation. We ourselves took a pioneer initiative to show that the therapy is possible, that the costs are bearable and that it becomes a new human right for the third millennium. To deny it is a genocide for which the responsibility is that of all.

Then I believe that the first challenge for European Christians and radios which have this diffusion and this contact with the person is not to accept the distinction between useful zones of the world and non-useful zones of the world. **Not to accept the absenteeism** like a destiny or an obvious fact. Either Europe has a meaning for the rest of the world or it is only another large market among so much of others.

We saw in this century, in Europe even, that the Christians reacted to conformism even in difficult times. Martyrs, in the world wars, many laic martyrs even who arrive until our days. We saw this **resistance to conformism** even in the refusal of the opulence of Europe as if it were a closed safe, inaccessible to the others. We saw a position more reflected and less Manichean, less black/white on the topic of immigration. Immigration which is not only a

simple urgency, but which is a data to be managed and with which to confront itself in our European societies, while resisting temptation to speak only to the bellies, to the fears. On this topic of immigration rise easily the figure of the scapegoat, the opposition enemy/friends, the criminalisation of the others to evacuate problems which generally concern us ourselves.

John-Paul II spoke, constantly and also recently in his message for the Day of Peace, of the **idea of a common destiny**. I think that, as Christians, we must look our connection with the rest of the world a little as the connection of the rich person which eats with the poor Lazare which lives on crumbs, - the parabola of the rich pig person or the parabola of the Mercy of the divine love according to the Bible of Jerusalem and the text of the Italian Episcopal Conference.

In a climate such as that which followed on September 11, in which the shock of civilizations suggested like inevitable, like something of inexorable, I believe that the **living together** is the challenge that the Christians and the Christian radios also must appropriate. In Europe where all is closed by fear, where often one erects walls to defend oneself, where common spaces are rare, where even a group of houses needs vigils, where the videophones/radiophones multiply, the Church remains a space where the door is open.

The "living together" is written in the chromosomes of the Church, in the chromosomes of the preaching of Paul who wrote at a community while speaking about another by pointing out the debt towards the community of Jerusalem and claiming its money for the community of Jerusalem in a Christian pedagogy. I believe that this capacity of each citizen and each Christian in Europe to help, not to lose the chromosomes of the "living together" and to be always related to a soil and at the same time universal is a great **anthropological challenge**.

We also live it in our experiment of the Community Sant' Egidio where we listen to the poor in Guinea asking to us whether the poor of El Salvador could rebuild their houses after the earthquake. Then it is our responsibility to have a soul and to build or contribute to build a soul for Europe. We know that in Europe there is one, or more than one, Western soul, an Orthodox-Eastern soul and that maintaining them together is a richness of Europe. There is a European humanism.

I think that there is today, because of the mono-lateralism of this period of the international politics, a great need in the world which an Europe exits and that Europe incarnates a vocation of democracy of the humans right, a humanistic democracy. This **humanistic democracy** is possible if there is a major relationship with these cultural and spiritual roots which have a name, which is also a Christian name or deeply a Christian name.

The memory of Shoah is another way of maintaining alive this cultural and spiritual richness, this capacity to think us in the plural and to think a democracy which can always recognize the face of the human person even in the adversary. The adversary which is never to eliminate but to fight, in this case, with democratic means and methods.

There is in this situation an impulse which is that of recalling that peace is not impossible, an effort of **cultural resistance** in these times of shock of civilizations to maintain the word "**dialog**" with the number of the necessary things and not of the words which must disappear. I think that the ambition of Europeans, the Christians in Europe and the operators of information must be the capacity to be rooted in a soil, deeply rooted in a soil, to always succeed in having this interactive dimension to be able to touch the person in a world where there is an inflation of images, of messages, but to be rooted cannot mean to be condemned to particularism.

Region and tide. Region and globalization.

Region and globalization: that also means capacity to help each one not to lose its ambition, to cultivate its own personality, its own humanity and its own spirituality.

I estimate that one of the treasures of Europe is the fact that, in Europe, Christianity was religion of State only for one short period. Actually Islam does not have this freedom. Historically both have in fact evolved together. When Christianity became religion of State it lived great tensions, I would propose very beautiful pages in "God and César" of Kulmann Oscar, on the tension between a State and a Church which must differ each one. It is the base of a civilization in which the State cannot be totalitarian, in which there are no government of the theologians or of the religious law. At the same time there is a worship of the freedom which comes from the absence of government of the theologians but also of the presence of the Judeo-Christian tradition and of the meaning of the human person.

I say that at a time when one starts to see new tensions, for example in Spain. Tensions appear on this ground. It could be the same for it in Italy in connection with the laws on assisted procreation and the artificial insemination. But I believe that, in this moment, the challenge for each one of us is of going more deep down into our faith, and of succeeding in living freedom like interdependence in a globalized mode.

The world does not finish with my bell-tower and the world does not finish with my parish. The world cannot coincide with my parish but the world needs my parish. The current situation **of planetary interdependence** helps to better perceiving the community of destiny of all the human family and promotes for all the thoughtful people the regard for solidarity, - concept and words of John Paul II.

In conclusion, from imperialism to absenteeism: we, today, want to work to rebuild the culture of cohabitation, of conviviality, of dialog, of friendship. In a culture of utility and utilitarianism we want to reaffirm the value of the heart and of the human person, of all the human people without geographical limits.

Europe has a great significance if it does not only think only of it. Europe, like all, can have temptation to exist only for itself but then the democracy and Europe will empty themselves of their contents. Then the world, the life, the death, the present, the future, all is with you but you are to Christ and Christ is with God. All is ours but we are to Christ and Christ is with God. It is our challenge of every day.

Address to the Saint Father
By the President of the ECCR Dott. Luigi BARDELLI
(Audience of Friday 16/10/04 at 11H15 Sala Clementina)

Holiness,

How we would have liked not to weigh on your engagements, and as we insisted to have this meeting with your Holiness!

We want to thank You, with an infinite gratitude, to continue to accompany during twenty-six years of your life with Your word, Your encouragements, Your firmness and Your comprehension... All our wishes, Holiness.

We work in the radios of a good part of Europe. The radio is a media which arrives everywhere, with a great facility. We know that we have a great responsibility, especially in this moment. During these ten past years we sought to grow, to cross the barriers, being ready to accommodate the immigrants, to open to us with solidarity with the people of the third and fourth World. Then arrived on September 11 and we were obliged to face, under another version, the problem of always, that of Peace. Others approach this topic, with different ideas, with so much of demonstrations, so much of symbols. We know, us, thanks to your teaching, that we must make peace within each one of us to be able to make peace with all our brothers, and we know that we must always continue the way of the dialog.

We are Christian radios and we wonder how to dialog, which is the best method. In fact requests often dissimulate our limits because in time that we lived we had luminous examples of Christians capable of dialog and meetings with men of different religions and cultures. I think of Mother Teresa, with his capacity to communicate, his unlimited capacity of dialog with all the men of all the times – it would suffice to recall the tribute to his funeral – always with the crown of the Saint Rosary in hands.

I think of the rich experiment that I was likely to live, including personally, with Prof. Giorgio La Pira, mayor of Florence, who, in times more difficult than those of today, spoke with people about the East and the West, the North and the South of the world, with Jews and Palestinians, liked and estimated by everyone, and yet spoke in the name of Jesus, proclaiming the advent of Christ risen again.

We would like to have also this force, this capacity.

Holiness, we are here to beseech Your assistance, Your words, Your encouragements, to be able to face, with our means, all the problems to which faces our Europe and which are, for Your Holiness, a source of great concern. We are here today to say to You that we want to seek the best road to offer our contribution with our instruments so that the Christian radios of Europe which did not find a place in the Constitution find it from courageous testimonies of Christians.

We are there to still ask Your support and for Your blessing. Thank you Holiness, and remain still a long time with us, we need it.

**Message of S.S. John-Paul II to the participants
Of the Conference of the 10th birthday of the ECCR
Hearing of the 15/10/04 in Sala Clementina of the Vatican**

I greet you cordially, dear participants in the Conference which celebrates the 10 years of the foundation of the European Conference of the Christian Radios and I thank your President for the pleasant words that it addressed to me on your behalf.

I delighted with you: during these ten years, by gathering many European radios, from the Atlantic to the Ural, you worked to consolidate among your listeners the conscience of their common Christian roots and to stimulate their engagement to the service of peace. You thus contributed an invaluable share to the construction of Europe on ethical and spiritual bases, by supporting comprehension and the coming together between the people of our continent.

I exhort you to persevere with generosity in this important mission. Your voices, in the variety of your respective programs, continue to testify in favour of Christ, saviour of the world, and to announce to all its Gospel of peace.

I call on your work the assistance of God, in pledge of which I address to you my blessing, that I well readily extend to your families and all the listeners of your radios.

Homily of Father Emmanuel PAYEN (RCF-France)

29th Sunday of ordinary time

Mass of October the 17, 2004

At the end of our conference of the CERC, the Word of God transmits three invaluable recommendations to us which are summarized in only one word: perseverance.

1. Perseverance in the combat. (Ex 17, 8-13)

Moses fought against Amalecites. All its life, it fought multiple obstacles. The Christian life is a combat. All our radios know it. Each one of our radios fought and still fight to exist, to develop, gain listeners and to obtain frequencies.

We are joined together in Tre Fontana, the place of the martyr of Saint Paul. He could say "I carried out until the end the good combat", the combat of the faith, the combat of the Life.

And we saw and listened to the Saint Father John Paul II. His courage and his humility in the disease are a word for each one of us to persevere until the end of the entrusted mission. It encouraged us to continue our radio work to give a heart to Europe and to build the communication and the communion between all the peoples of Europe, from the Atlantic to the Ural.

To hold in this combat, we need to support us each other as Moses was physically supported to go until the end of the combat.

2. Perseverance in fidelity to our objectives of Christian radios. (Timothy 5, 14 - 4, 2)

Saint Paul recalls to Timothy the essence of his mission: "proclaim the Word of God, intervene in time and with against time, denounce the evil, make reproaches, encourage, but with a great patience and the concern of informing".

Our radios are Christian: they are founded on the Word of God; they are charged of transmitting, with words comprehensible by the general public, the Good News of the Gospel. That the Word of God be a light suggested to all those who seek the major and true direction of the life, in each one of our countries, but also beyond, until the ends of the earth, thanks to the satellites and Internet, like so well Radio Vatican does it so well.

That the Christian radios be explicitly Christian without complex and overconfidence; that they have the concern of giving the right to speak to the underprivileged and to be spokesman of the those with no voice; that without wearying themselves they work to the Unit of the Christians and the dialog inter-religious; by doing this, they will contribute to make occur peace.

Saint Paul asks us to proclaim the Word of God and to denounce the evil, the lie, the injustice, all that divides and damages the man created in the image of God. That we can ask for the assistance of the Holy Spirit to have courage to denounce the Evil and to say the Truth no matter what it costs.

We know the fascinating and difficult responsibility of the journalists in their work. That with them, the persons in charge for the radios be always ready "to encourage with a great patience and the concern of informing".

3. **Third recommendation: Perseverance in the prayer.** (*LLC 18, 1-8*)

Jesus says to us with insistence that in any circumstance, "it is always necessary to pray, without discouraging itself". Who among us was not tempted one day by the discouragement? Who among us did not want to lower the arms in front of the difficulties and the obstacles, coming from the world and even sometimes from the Church?

The prayer is then the buoy of help which holds us the head out of water; the prayer leads us to remake confidence in God, first served.

"If God does not guard the city, in vain the sentinels take care.

If God does not build the house, in vain the masons pain ".

Let us believe in the effectiveness of the prayer; this is why we decided to pray all together, each month, for one of our Christian radios of Europe. In turn and with the support of all our listeners, we pray so that the Lord shows the way of the success to us according to the Gospel.

That the Lord strengthen us in this perseverance to pray. Thus will be able we always "to want what He wants and to serve its Glory with a heart without division".

Amen.