

“Truth, Goodness, and Beauty in Person” Evangelization and Social Communications with Pope Francis

the inaugural John Cardinal Foley Lecture / Saint Charles Borromeo Seminary, Overbrook / January 27, 2014

by **REV. THOMAS F. DAILEY, O.S.F.S.**

With gratitude to Archbishop Chaput, I am honored to inaugurate a lecture series that rightly pays tribute to a man whose work was instrumental in bringing the pope and the Church to all the world: Cardinal John Patrick Foley.

Cardinal Foley was a graduate of Saint Charles Borromeo Seminary, where he also taught Philosophy for seventeen years. He was quite well-known in the archdiocese as editor of *The Catholic Standard & Times*. Following his nearly twenty years behind that desk, he moved to the eternal city to direct the work of what is now the Pontifical Council for Social Communications. Under his leadership, that council produced significant documents that brought ethical reflection to bear upon communications, advertising and the then-emerging Internet. However, he's perhaps best known as the proverbial “voice of Christmas” after 25 years of translating the annual papal midnight Mass. In 2007, Pope Benedict XVI created him a Cardinal and appointed him as Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem.

Among the many tributes about Cardinal Foley, consider these two, one formal and one informal:

The formal accolade comes from Archbishop Claudio Maria Celli, the current President of the Pontifical Council, who has spoken on multiple occasions about his predecessor's work. In his view, Cardinal Foley made it possible “to see the face of a church capable of speaking to the world with cordialness and to dialogue with it in maximum openness, without ever putting aside the truth or its own reasons.” He added that Cardinal Foley “had the tone of one who ... did not see enemies or adversaries, but men before whom he could make the benevolence of the Lord transparent, by way of a friendly welcome.”¹

The informal praise comes from Fr. Thomas Rosica, who directs the Salt & Light Television network and who also works as the English-language liaison for the Holy See Press Office. He recently commented to me

that Cardinal Foley “would have loved Pope Francis ... and Francis would have loved him.”

While I certainly believe the formal comment, I have been wondering about the informal one. I agree with it, of course, but I have been trying to figure out the reasoning behind both parts of Fr. Rosica's assertion.

To see why Pope Francis would have loved Cardinal Foley, all we need to do is recall the comment by John Allen, Jr., the long-time Vatican correspondent, who once claimed that Cardinal Foley was “the nicest guy in the Vatican.” What stood out for Allen was the cardinal's ever-present humor, coupled with the honesty, humility, and heart of a pastor,² traits which are likewise evident in our Holy Father.

But to see why Cardinal Foley would have loved Pope Francis takes a bit more reflection. Perhaps because Cardinal Foley was a man of great loyalty, he would naturally esteem his boss. Perhaps because they were both Jesuit-educated, he would appreciate another who knew how to speak always in three points. Or maybe the pun-loving cardinal would simply enjoy the pope's tongue-in-cheek commentary, since the cardinal would often say that working for the Church offers little by way of pay but “the retirement benefits are out of this world,” while the pope recently quipped that “both (the faithful) and their ordained ministers suffer because of homilies: the laity from having to listen to them and the clergy from having to preach them!” (*Evangelii gaudium*, no. 135).

Actually, I think their mutual appreciation would run much deeper, and I would like to explore that in more detail in this lecture. In deference to both the cardinal and the pope, and as a fellow alumnus of a Jesuit university, I, too, will endeavor to develop this talk in three points! What I imagine Cardinal Foley would love especially about Pope Francis is his journalistic style, his evangelical message, and his digital discipleship.

1. Journalistic Style

First, both the Cardinal and the Pope share an attitude and an ability that could commonly be called journalistic. Their concern is to bring the Church into direct contact with the world. Through ways at once daring and down-to-earth, ways that are newsworthy by their very normality, they engage others openly and in doing so exercise a strong influence on the reformation of our culture.

In his day, Cardinal Foley brought the Church full force into the world of television. In addition to the annual Christmas Mass, this was evident in all that he had to do behind the scenes to make the coverage of Blessed John Paul II's funeral available to all the world. He also anticipated the expansive potential of the Internet and managed to obtain the .va domain designation for the Vatican. Whether on-screen or on-line, he saw the real value of journalism, once telling a group of new bishops that "the opportunities offered for the proclamation of the message of Christ and his Church are irretrievable – and so we should be ready to respond not at our convenience but when the media make their requests."³ It's no wonder, then, that communications professionals not only respected him as a churchman but also admired him as a colleague.

Pope Francis, too, has been lauded for his effective public relations. He engages the world through forms of speech not typical of papal teaching, leading one writer to claim that his brief meditations at daily Mass or his lengthy interviews with journalists seem to make his influence inversely proportional to the official character of his words.⁴ In those words, the pope's rhetorical style freely makes use of Socratic questions and imaginative expressions. Who can forget his references to "airport bishops" or "smarmy priests" or "little monster" seminarians or joyless Christians whose faces look like "pickled peppers"?⁵ But because his oratorical candor is suffused with personal authenticity, the pope's words cut straight to the heart as they illumine for us the way to a deeper understanding of our real purpose in life. And the scores of images we see of him each day make abundantly clear that he practices what he preaches. Indeed, this pope demonstrates the Gospel as much as, if not more than, he interprets it. Put simply, he emulates his call to accompany others, and the multiple accolades he has received from the media suggest that the world has taken notice of this change in the culture of Church communications.

One could say of this pope, as Archbishop Chaput did of Cardinal Foley, that "by the sheer force of his personality, he (draws) people to the faith and to himself."⁶ But there is certainly more to the pope's popularity than an engaging personality and more to

his communication than skillful oratory. His strategy is one of charity not charm, his message one with substance not just style. And this brings us to the second reason why I think Cardinal Foley would love Pope Francis.

2. Evangelical Message

Fluent as they both are in the ways of modern communications, both of these prelates clearly give priority to God's word over those of men and women. The substance of the message they speak is not simply the current news cycle, but the Good News of the Gospel. They are at heart pastors and preachers, and their work remains focused on the Church's mission of evangelization.

Ad majorem Dei gloriam – "to the greater glory of God" – that is the Jesuit motto both of them learned and embraced. But Cardinal Foley also had another favorite quote, a line from Dante that simply says: "In His [God's] will is our peace." His public remarks disclosed an unceasing passion for that divine will, and his personal demeanor showed that he, himself, experienced that divine peace. As he once said to those in this very seminary: "whatever task you are given, view it as the Will of God for you – as a means of offering hope to a world in which there is so little hope ... as a way of expressing your faith and of showing your love and the love of Jesus Christ who gave his life for love of us."⁷

Expressing faith as a way of showing the love of Jesus to the world – that is what we mean by evangelization and is precisely what Pope Francis does day in and day out. As he explained in his audience with representatives of the communications media just three days after the conclave (3/16/13), "the Church exists to communicate precisely this: Truth, Goodness and Beauty 'in person'." Let us now consider further each element of that existential triad.

For Pope Francis, the truth is that of the Gospel, that stream of faith in God's gift of redemption that we profess as Christians. That gift appears in person, in the life and death and resurrection of Jesus Christ. It takes the form, still today, of that mercy which the pope reminds us is the primary message we preach; education in the faith only comes after the proclamation of the foundational truth of our salvation, and as a consequence of it. Without first knowing the truth of God's love for us by cultivating a relationship to the One in whom we believe, catechesis in the dogmatic or moral teaching of the Church will not be heard. And that hardness of hearing holds true even for those of us who already profess to be Christians! Hence, evangelization must be ever "new."

Once appropriated, the truth implicates each of us in goodness. Love of God – both God’s love for us and ours for God – necessarily leads to love of neighbor. This is the “nearness” to others that Pope Francis unceasingly calls for as the social consequence of our faith. Despite the recent rants of some commentators, the pope’s exhortation to befriend the poor does not signal the adoption of Marxist liberalism over and against any “trickle-down” economic policy. Rather, as an evangelist, the pope seeks to cultivate a Christian attitude, one based firmly on the inherent dignity of each and every person on the planet. It is, as Elizabeth Tenety calls it,⁸ a “trickle-down transcendence” that should lead, whenever and wherever possible, to concrete action on behalf of those less fortunate than ourselves. Consider why the pope hugs so many people. It’s not merely for a photo op, but is a simple gesture that enacts the goodness and nearness of which he speaks. And it works. It positively affects the people who receive it and all those who see it. Maybe we should all try it more often – and also do whatever else we can to alleviate the plight of those who suffer.

When that goodness is exercised, persons will know the beauty of which the pope speaks, a beauty experienced and expressed in joy. So prominent a theme in the pope’s speaking, joy is what we receive when we know the truth of God’s merciful love and what we share when we show goodness to those to whom we draw near. No wonder, then, that the beauty of faith, expressed in joy is the focal point of Pope Francis’ first apostolic exhortation. In that document (*Evangelii gaudium*), he speaks of joy – 59 times, in fact! – as the antidote to the world’s desolation and anguish (introduction). Joy gives impulse to the missionary paradigm and action of the Church (chapter I). Joy generates the strength by which to face the challenges of being publicly committed to the faith (chapter II). Joy motivates a renewed proclamation of the Gospel (chapter III). Joy is the reality that makes peace possible in a common good for all (chapter IV). Joy reflects the power that comes from and leads to being Spirit-filled (chapter V).

Truth, Goodness, and Beauty – this is the substance of evangelization, the message of mercy and nearness and joy that is the Church’s unending mission to proclaim. That existential triad finds its fullness in the person of Jesus Christ. And today it also comes to expression in His Vicar, Pope Francis. As Kathryn Jean Lopez summarily remarked,

over the last eight months, many (people) — of varied and no creeds — keep taking note of Pope Francis with a hopeful curiosity. They’re inspired. They’re consoled. They’re surprised.

People see him embracing the sick, living humbly and engaging people from all walks of the Church and life. People see a man of joy. And they want something of it, they want to follow.⁹

The voice of this pope whom people desire to follow is the voice of true joy – a voice that, in continuity with his predecessors, speaks of the interconnection among missionary evangelization and care for the poor and worship of God. His is an astonishing voice that longs to be heard because, as Rabbi Eric Yoffie observes, he lives what he speaks and does so in a way that “generates hope among the murk and morass of everyday life, keeping us facing, even in tough times, in the direction of humanity.”¹⁰

The desire to heed his voice, to be part of the “revolution of tenderness” that he has re-ignited (*Evangelii gaudium*, no. 88) – that is the real reason why Pope Francis was the “person of the year” in 2013. Still, that designation owes much to modern media, a forum in which this pope’s voice is perfectly well-suited. And this brings us to the third reason why I think Cardinal Foley would love him.

3. Digital Discipleship

Just last month we celebrated the 50th anniversary of the promulgation of *Inter Mirifica*, the document from the Second Vatican Council that, for the first time ever, championed the media of social communications in the Church. That decree certainly led to much more work for Cardinal Foley, who once mused about our world “as an interconnected globe humming with electronic transmissions – a chattering planet nestled in the provident silence of space.”¹¹ Back here on earth, he maintained “that the means of social communication contribute to determining culture. Not just respecting it, but determining it.”¹²

Though perhaps without intending to do so, Pope Francis is certainly playing a crucial role in determining the Church’s culture of communications. He clearly understands that the digital highway is one of those streets onto which the Church must go if it is to reach people where they are. And despite the risk of accidents on that street – which we see happen when his words are misunderstood or misappropriated – the simple fact is this: Pope Francis continues to enjoy worldwide attention precisely because his words and images are online. There his message is shared with the rapid speed and global reach that social media now make possible. Digital communications may not allow him to demonstrate the poetic flare and philosophical genius of John Paul II, or the academic acumen and theological breadth of Benedict XVI. But they do

enable Francis to continue the mission of being “pontifex” – the bridge-builder between the Church and the world.

To his nearly 11 million followers, the word “Pontifex” signals the pope’s handle on Twitter! This and other forms of social media are fast becoming a well-traveled bridge to and from the Vatican. The first successor of Peter to launch a mobile app, Pope Francis has been recognized as the most talked about name on the Internet, the most talked about topic on Facebook, and the most influential world leader on Twitter, where his messages are regularly shared (“re-tweeted”) by nearly 60 million people. That’s rather high praise for someone who does not even own a smart phone or an iPad! The “pope effect” created by modern media is undeniable; whether or not it will translate the world’s fascination into Church-going participation is something still to be seen.

But, as Fr. Antonio Spadaro characterizes it, this pope does not simply make use of social networks; he actually *is* one himself.¹³ In the logic of the digital environment, the pope is “connecting” with others by sharing the Good News and not just broadcasting documents about it. More important than the means is the immediacy of what he communicates. As is evident from his first appearance on the balcony of St. Peter’s Basilica, and in every public engagement since, this pope turns communication into an event by rendering those in his presence active participants and not merely passive receivers. He asks people to pray with him and for him. He willingly embraces those who manage to elude his security detail in their desire to touch him or to take a “selfie” photo with him. And when those images go viral by way of social media, the world sees and hears the evangelical message in a way to which it is now accustomed and by which it is clearly pleased.

In other words, Pope Francis models for us the way in which communication should serve an authentic culture of encounter. Not surprisingly, that is the theme of his first “Message for World Communications Day.” Issued for the feast of St. Francis de Sales, that message reiterates the pope’s deep-seated desire and persistent plea that we be more “neighborly” to one another. After all, the web is not just a jumble of wires and tubes. It is a network of people – real not virtual human beings – people who seek hope and long for salvation and who should be able, even in cyberspace, to encounter Christ and experience the beauty of our faith. Recalling the parable of the Good Samaritan, Pope Francis teaches us that really “connecting” with people entails more than marketing or messaging. Instead, we need to be available to one another, by means of attentive listening; to be in dialogue with one another, out of respect for differing points of view; and

to be personally engaged in the lives of one another, as fellow citizens of the digital world. That, we could say, is how “friends” become brothers and sisters, how “likes” lead to real relations, and how social communication generates true communion.

The Cardinal Foley Chair

Through this lecture, I hope our encounter has been authentic and worthwhile. The inauguration of this annual series is but one way Saint Charles Seminary hopes to be more neighborly as we contribute to the Church’s work in the realm of mass media and social communications.

In the last major document promulgated during Cardinal Foley’s tenure as President of the Pontifical Council for Social Communications, John Paul II wrote of “the rapid development of technology in the area of the media” as “one of the signs of progress in today’s society” (*The Rapid Development*, no. 1). Given what has happened since, that may well be the most understated opening sentence of any Church document! “Meteoric” better describes the speed and “revolution” the extent to which social communications have changed our world.

Even without divining the future, the soon-to-be Saint John Paul II recognized that “Communication permeates the essential dimensions of the Church which is called to announce to all the joyful message of salvation. For this reason,” he says, “the Church takes advantage of the opportunities offered by the communications media as pathways providentially given by God to intensify communion and to render more penetrating the proclamation of His word” (*The Rapid Development*, no. 6). One such pathway, we believe, is this newly established John Cardinal Foley Chair of Homiletics and Social Communications.

Deriving from the teaching of John Paul II’s apostolic letter (*The Rapid Development*, no. 2), the mission of the Cardinal Foley Chair includes three particular tasks. The first deals with forming seminarians to become servant leaders in the Church. Their age may suggest that they are already of the generation which is native to the world of new media, but these current digital consumers will quickly be surpassed by the next generation in terms of being thoroughly immersed in, and profoundly affected by, the culture of digital communications. Consequently, both now and even more so in the future, priestly formation must attend to this cultural reality.

And the reality is this: the digital world is no longer simply the realm of advanced computer technology or specialized instruments of communication. In his

presentation to the Pontifical Council for the Laity (12/6/13), Archbishop Celli summarized the change of paradigm in today's conception of the media:

At the beginning, in the 1960's, they were thought of as means (McLuhan, 1967), then they became environments (Meyrowitz, 1993). With the advent of digital media, we have a new change of perspective and the Magisterium speaks of inhabitants in this reality, for whom the environment is the Internet and the media can be considered today as connective tissue (Siemens, 2004), the nervous system of our culture by means of which we communicate, produce cultural contents, construct and express our identities, transmit values, (and) relate to each another.¹⁴

As such, social media exercise a decisive impact on how we think about truth, how we relate to others in goodness, and how we share our appreciation of beauty. Archbishop Celli spelled out the implications of this reality to those during his intervention at the recent Synod of Bishops on the New Evangelization (10/19/12) when he said: "If the Church is not present in this space, if the Good News is not also proclaimed 'digitally', we run the risk of abandoning many persons, for whom this is the world in which they live; this is the forum where they acquire news and information, develop and express their opinions, engage in debate, dialogue and seek answers to their questions."¹⁵ Thus, the "virtual" world should no longer be considered a substitute for, or a diversion from, the "real" world, no longer something simply to be turned on and off. So, too, online relationships should not be considered any less real or less authentic than those developed offline. After all, as Fr. Spadaro points out, life in the digital world is just that: life, which is integral and indivisible, though it is expressed in a variety of ways.¹⁶

Consequently, the theology of social communications needs to be a formal part of seminary education, because the communication of the Gospel – as witnessed by his life and as preached by his words – is, and should be, the future priest's primary task. Speaking at a conference celebrating the fiftieth anniversary of *Inter Mirifica*, Monsignor Paul Tighe, the secretary of the Pontifical Council for Social Communications, put it this way: "What seems like a minor argument in a curriculum (filled) with numerous elements, should instead be seen in the broader light of the very finality of formation, in as much as communication touches every dimension of the activity of a priest."¹⁷ To highlight this dimension, I would recommend that the U.S. Conference of Bishops make room in the *Program of Priestly Formation* for the required study of CyberTheology!

The second task for the Cardinal Foley Chair focuses on ecclesial participation, which is to say that we need to enable the faithful to announce Christ in the digital age. That, in fact, was the theme of the recent plenary assembly of the Pontifical Council for the Laity. To the participants in that assembly, the Holy Father stated in his discourse (12/7/13) that "it is indispensable to be present [on the web], always with an evangelical style ... to reawaken the insuppressible questions of the heart about the sense of existence, and to indicate the way that leads to Him who is the answer, the divine Mercy made flesh, the Lord Jesus."

To be effective, that indispensable presence requires not only technical know-how but, more significantly, a twofold transformation on the cultural level. On the one hand, we need to adopt a different "language," one more suitable to the new media. As Archbishop Celli explained to those at the Synod on the New Evangelization, the Church is in the habit of "preaching, teaching and issuing declarations." But "the style of discourse in the digital forum ... is spontaneous, interactive and participative ... (and) the most effective forms of digital discourse are those that directly engage persons, that seek to respond to their specific questions and that are open to dialogue." As a result, we have to change from our heavy reliance on written texts to a different mode, "a language," he says, that is "rooted in the convergence of written word, sound, and images."¹⁸

On the other hand, that language also needs to find a new voice. We need to move beyond seeing Church communications as simply the priest speaking from the pulpit to a congregation that sits back and, hopefully, listens. Rather, to quote Archbishop Celli's synodal intervention again, "We are obligated to express ourselves in a way that engages and convinces others who, in turn, share our ideas with their friends, 'followers' and partners in dialogue."¹⁹ We need, in other words, to empower the voice of the laity, especially of young people who know the language of social media so well. Pope Emeritus Benedict XVI reminded us in his message for the 2011 World Communications Day, that these new voices, indeed all of us, are called "not only to insert expressly religious content into different media platforms, but also to witness consistently, in one's own digital profile and in the way one communicates choices, preferences and judgements that are fully consistent with the Gospel, even when it is not spoken of specifically."

To facilitate this new witness in a new language, the Cardinal Foley Chair intends to sponsor conferences and conduct workshops on various aspects of social communications. In collaboration with St. Joseph's University, Saint Charles Borromeo Seminary will be

hosting the nationally-known Digital Church Conference on October 18th of this year in their beautiful Cardinal John Foley Center. The seminary is also planning seminars for pastors and parish staff, and is in discussions with Catholic Voices USA to host special editions of their training workshop here at Overbrook.

Finally, the third task of the Cardinal Foley Chair is to engage in professional dialogue about the world of social communications. Given the astounding range and speed with which information is now communicated, and the diversity of forms that digital communications now take – along a vast spectrum from mindless entertainment to mindful research – the need for thoughtful reflection and critical analysis becomes ever more important. As Archbishop Chaput himself once wrote, “Visual and electronic media, today’s dominant media, need a certain kind of content. They thrive on brevity, speed, change, urgency, variety and feelings.” “But,” he noted, “*thinking* requires the opposite. Thinking takes time. It needs silence and the methodical skills of logic.”²⁰

How the Cardinal Foley Chair will facilitate such thoughtful and methodical dialogue has not yet been determined. That task, among others, will be taken up by a large advisory committee of professionals in the world of communications. Their work, and all of ours, has only just begun!

Conclusion

But it is time now for this lecture to end. So, let me leave you with an invitation.

The Italian Minister of Public Administration (Giampiero D’Alia) was recently quoted as saying that “the Internet is the largest community in the world after the world.”²¹ He’s right! And to that community Pope Francis has come, as divine Providence would have it, to explain Truth to us, to exhort us to Goodness toward others, and to exude the Beauty of believing. He brings with him an engaging style of social communications that has sparked the revival of evangelization in a tent spanning the entire world. But he cannot do it alone.

It now falls to all of us to be missionary disciples in the digital world, to be an active presence in what John Paul II identified as “the first Areopagus of the modern age” (*Redemptoris missio*, no. 37), to be that voice on the local level that will counteract the drift of so many away from the faith, to be ultimately a living network of person-to-person evangelizers. To do this well, Pope Francis exhorts each of us to re-experience the joy of the Gospel for ourselves. Afterward, with that joy as

an impulse, I invite you to “connect” with him, “follow” him, “friend” him, “like” him, “pin” him, “post” him, “snap” him, “re-tweet” him, “tag” him, or somehow “share” him with those in your “circles” in whatever way you communicate, so that others will come to encounter the God who offers us the gift of mercy and the promise of eternal life.

After all, even in the digital world, the best medium to spread the Word is the person who believes it – and that would be us.

¹ S.E. Mons. CLAUDIO M. CELLI, “Omelia nella Santa Messa nel trigesimo della morte di Sua Eminenza il Signor Card. John P. Foley,” [11 gennaio 2012](#).

² JOHN ALLEN, “The red hat goes to the pastor,” *National Catholic Reporter*, [November 25, 2007](#).

³ “Media: Well Worth the Church’s Effort.” Reported by Zenit on [November 4, 2006](#).

⁴ FRANCIS X. ROCCA, “In interviews, Pope Francis crafts a new genre of papal language,” Catholic News Service, [3 October 2013](#).

⁵ POPE FRANCIS, respectively, to recently appointed bishops ([9/19/13](#)), at daily Mass ([1/11/14](#)), in a conversation about religious life ([1/4/14](#)), and at daily Mass (5/10/13).

⁶ “Archbishop Charles Chaput on Cardinal John Foley’s Death,” Catholic Philly, [12 December 2011](#).

⁷ Homily at a Mass of Thanksgiving in St. Martin’s Chapel on 12 December 2007. *The Brook*, Spring 2012, p.2.

⁸ ELIZABETH TENETY, “Like Pope Francis? You’ll Love Jesus,” *The Washington Post*, [11 December 2013](#).

⁹ KATHRYN JEAN LOPEZ, “Pope Francis a phenomenon by preaching Gospel of Love,” *New York Post*, [30 November 2013](#).

¹⁰ Rabbi ERIC H. YOFFIE, “The Francis Phenomenon and America’s Yearning for Values, Leadership and God,” *Huffington Post*, [31 December 2013](#).

¹¹ In “Vatican documents about Internet want of ‘digital divide’,” published by Zenit, on [28 February 2002](#).

¹² DELIA GALLAGHER, “I Cattolici nei media: aperti, onesti, prudenti,” *L’Osservatore Romano*, [11 April 2008](#).

¹³ ANTONIO SPADARO, SJ, “Papa Francesco è un social network,” *Wired.it* blog, [18 November 2013](#).

¹⁴ Archbishop CLAUDIO MARIA CELLI, “Presenza cristiana nella Rete. Situazione attuale e prospettive per il future,” speech to the plenary assembly of the Pontifical Council for the Laity, [6 December 2013](#).

¹⁵ Archbishop CLAUDIO MARIA CELLI, Intervento al Sinodo dei Vescovi, [19 October 2012](#).

¹⁶ GIULIO LIZZI, “Internet, intreccio tra realtà e tecnologia,” *Corriere del Ticino*, [22 August 2013](#).

¹⁷ PAUL TIGHE, “Inter mirifica @50. L’importanza globale del decreto,” Pontifical Council for Social Communications, [5 December 2013](#).

¹⁸ CELLI, Sinodo dei Vescovi, [19 October 2012](#).

¹⁹ CELLI, Sinodo dei Vescovi, [19 October 2012](#).

²⁰ Archbishop CHARLES CHAPUT, “News media failing to fulfill its role in our democracy,” Catholic News Agency, [9 July 2009](#).

²¹ In ROBERTO PAGLIALONGA, “Segreti e strategie di un social network chiamato Papa Francesco,” *Formiche*, [8 October 2013](#).