



The John Cardinal Foley SYMPOSIUM *celebrating the World Day of Social Communications*

@ Saint Charles Borromeo Seminary
in the Archdiocese of Philadelphia



“The Cardinal Foley Award in Social Communications” 2017 VIDEO COMPETITION

Begun in 2016 with the 50th celebration of the World Communications Day, and sponsored by Saint Charles Borromeo Seminary (in the Archdiocese of Philadelphia), the award focuses on the creative genius of young adults working with social media, particularly in the realm of videography. The award is conferred during the Cardinal Foley Symposium, which takes place each year during the last week in May.



Videos should capture and express the Church’s concern for the enduring values of truth, beauty, and goodness in the spread of the Gospel. While determination of the specific content is at the discretion of the creator, videos must in some way connect to the theme of this year's World Day of Social Communications.

Theme for 2017

“Fear not, for I am with you” (Isaiah 43:5): Communicating Hope and Trust in Our Time

(The texts of the presentation of the theme and the papal message are re-printed below.)

WHO

- Any young adults, aged 18-25.
- The competition is administered by the advisory committee of the John Cardinal Foley Chair.

WHEN

- The annual contest opens on the feast with the publication of the papal message (**January 24th**).
- Videos approved for the competition will be uploaded to the Seminary’s video channels (YouTube and/or Vimeo) on **April 1st**. (Videos submitted after April 1 will be uploaded upon approval.)
- The competition for “likes” takes place during the month of April, ending at midnight on April 30th. Winners will be notified and announced on **May 1st**.

HOW

- Videos may be created by individuals or groups. One person must be identified as the leader of the video project.
- Videos may not be less than 15 seconds or more than 90 seconds in length.
- Videos files must be uploaded to a file sharing service (Google Drive or DropBox) and shared with the John Cardinal Foley Chair at Saint Charles Borromeo Seminary via email (tdailey@scs.edu).
- Following a review for suitability, all videos entered into the competition will be simultaneously uploaded to the Chair's VIMEO channel. (Videos deemed inappropriate in terms of content or connection to the theme will not be uploaded, linked to, or otherwise included in the competition.)
- The "competition" consists of the accumulation of the highest number of "likes" (and not merely "views"), after being posted on the Seminary's video channel. 

AWARDS

- The creator(s) of the winning video will receive
 - an honorarium of \$500,
 - a commemorative plaque noting their accomplishment, and
 - a free table at the banquet that concludes the symposium.
- Institutions supporting the creation of the winning video (e.g., college/university) will receive public recognition.
- Award winning videos will be shown at the symposium's banquet and archived on the Cardinal Foley Symposium web site.

*Provided below is more information about
The World Day of Social Communications, including*

- the presentation of the theme for the 2017 celebrations
- the text of the Holy Father's Message (available after 1/24/17)



*For more information about the John Cardinal Foley Symposium,
visit our web site:*

www.scs.edu/cardinal-foley-symposium

PRESENTATION OF THE THEME
Secretariat for Communication

***"Fear not, for I am with you" (Isaiah 43:5):
Communicating Hope and Trust in Our Time***

“Numbness of conscience or letting desperation get the better of us are two possible “diseases” that our current communication system can cause.

It is possible that our conscience is cauterized, as Pope Francis comments in *Laudato si'*, as a result of the fact that often professionals, opinion leaders and means of communication work in urban areas distant from places of poverty and need, and their physical distance often leads them to ignore the complexity of the dramas faced by men and women.

Desperation is possible, instead, when communication is emphasized and transformed into spectacle, at times becoming a genuine strategy for constructing present dangers and looming fears.

But in the midst of this tumult a whisper is heard: ‘Fear not, for I am with you’. In His Son, God expresses his solidarity with every human situation and revealed that we are not alone, because we have a Father Who does not forget His children. Those who live united with Christ discover that even darkness and death become, for those who so wish, a place for communion with Light and Life. In every event, they try to discover what is happening between God and humanity, to recognize how He too, through the dramatic scenario of this world, is writing the history of salvation. We Christians have ‘good news’ to tell, because we contemplate trustfully the prospect of the Kingdom. The Theme of the next World Day of Social Communications is an invitation to tell the history of the world and the histories of men and women in accordance with the logic of the ‘good news’ that reminds us that God never ceases to be a Father in any situation or with regard to any man. Let us learn to communicate trust and hope for history”.

MESSAGE OF HIS HOLINESS

POPE FRANCIS

FOR THE 51st WORLD DAY OF SOCIAL COMMUNICATIONS

***“Fear not, for I am with you” (Isaiah 43:5):
Communicating Hope and Trust in Our Time***

[celebrated on Sunday, 28 May 2017]

Access to the media – thanks to technological progress – makes it possible for countless people to share news instantly and spread it widely. That news may be good or bad, true or false. The early Christians compared the human mind to a constantly grinding millstone; it is up to the miller to determine what it will grind: good wheat or worthless weeds. Our minds are always “grinding”, but it is up to us to choose what to feed them (cf. SAINT JOHN CASSIAN, *Epistle to Leontius*).

I wish to address this message to all those who, whether in their professional work or personal relationships, are like that mill, daily “grinding out” information with the aim of providing rich fare for those with whom they communicate. I would like to encourage everyone to engage in constructive forms of communication that reject prejudice towards others and foster a culture of encounter, helping all of us to view the world around us with realism and trust.

I am convinced that we have to break the vicious circle of anxiety and stem the spiral of fear resulting from a constant focus on “bad news” (wars, terrorism, scandals and all sorts of human failure). This has nothing to do with spreading misinformation that would ignore the tragedy of human suffering, nor is it about a naive optimism blind to the scandal of evil. Rather, I propose that all of us work at overcoming that feeling of growing discontent and resignation that can at times generate apathy, fear or the idea that evil has no limits. Moreover, in a communications industry which thinks that good news does not sell, and where the tragedy of human suffering and the mystery of evil easily turn into entertainment, there is always the temptation that our consciences can be dulled or slip into pessimism.

I would like, then, to contribute to the search for an open and creative style of communication that never seeks to glamourize evil but instead to concentrate on solutions and to inspire a positive and responsible approach on the part of its recipients. I ask everyone to offer the people of our time storylines that are at heart “good news”.

Good news

Life is not simply a bare succession of events, but a history, a story waiting to be told through the choice of an interpretative lens that can select and gather the most relevant data. In and of itself,

reality has no one clear meaning. Everything depends on the way we look at things, on the lens we use to view them. If we change that lens, reality itself appears different. So how can we begin to “read” reality through the right lens?

For us Christians, that lens can only be the good news, beginning with *the Good News* par excellence: “the Gospel of Jesus Christ, Son of God” (*Mk* 1:1). With these words, Saint Mark opens his Gospel not by relating “good news” *about* Jesus, but rather *the good news that is Jesus himself*. Indeed, reading the pages of his Gospel, we learn that its title corresponds to its content and, above all else, this content is the very person of Jesus.

This good news – Jesus himself – is not good because it has nothing to do with suffering, but rather because suffering itself becomes part of a bigger picture. It is seen as an integral part of Jesus’ love for the Father and for all mankind. In Christ, God has shown his solidarity with every human situation. He has told us that we are not alone, for we have a Father who is constantly mindful of his children. “Fear not, for I am with you” (*Is* 43:5): these are the comforting words of a God who is immersed in the history of his people. In his beloved Son, this divine promise – “I am with you” – embraces all our weakness, even to dying our death. In Christ, even darkness and death become a point of encounter with Light and Life. Hope is born, a hope accessible to everyone, at the very crossroads where life meets the bitterness of failure. That hope does not disappoint, because God’s love has been poured into our hearts (cf. *Rom* 5:5) and makes new life blossom, like a shoot that springs up from the fallen seed. Seen in this light, every new tragedy that occurs in the world’s history can also become a setting for good news, inasmuch as love can find a way to draw near and to raise up sympathetic hearts, resolute faces and hands ready to build anew.

Confidence in the seed of the Kingdom

To introduce his disciples and the crowds to this Gospel mindset and to give them the right “lens” needed to see and embrace the love that dies and rises, Jesus uses parables. He frequently compares the Kingdom of God to a seed that releases its potential for life precisely when it falls to the earth and dies (cf. *Mk* 4:1-34). This use of images and metaphors to convey the quiet power of the Kingdom does not detract from its importance and urgency; rather, it is a merciful way of making space for the listener to freely accept and appropriate that power. It is also a most effective way to express the immense dignity of the Paschal mystery, leaving it to images, rather than concepts, to communicate the paradoxical beauty of new life in Christ. In that life, hardship and the cross do not obstruct, but bring about God’s salvation; weakness proves stronger than any human power; and failure can be the prelude to the fulfilment of all things in love. This is how hope in the Kingdom of God matures and deepens: it is “as if a man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow” (*Mk* 4:26-27).

The Kingdom of God is already present in our midst, like a seed that is easily overlooked, yet silently takes root. Those to whom the Holy Spirit grants keen vision can see it blossoming. They do not let themselves be robbed of the joy of the Kingdom by the weeds that spring up all about.

The horizons of the Spirit

Our hope based on the good news which is Jesus himself makes us lift up our eyes to contemplate the Lord in the liturgical celebration of the Ascension. Even though the Lord may now appear more distant, the horizons of hope expand all the more. In Christ, who brings our human nature to heaven, every man and woman can now freely “enter the sanctuary by the blood of Jesus, by the new and living way he opened for us through the curtain, that is, through his flesh” (*Heb 10:19-20*). By “the power of the Holy Spirit” we can be witnesses and “communicators” of a new and redeemed humanity “even to the ends of the earth” (*Acts 1:7-8*).

Confidence in the seed of God’s Kingdom and in the mystery of Easter should also shape the way we communicate. This confidence enables us to carry out our work – in all the different ways that communication takes place nowadays – with the conviction that it is possible to recognize and highlight the good news present in every story and in the face of each person.

Those who, in faith, entrust themselves to the guidance of the Holy Spirit come to realize how God is present and at work in every moment of our lives and history, patiently bringing to pass a history of salvation. Hope is the thread with which this sacred history is woven, and its weaver is none other than the Holy Spirit, the Comforter. Hope is the humblest of virtues, for it remains hidden in the recesses of life; yet it is like the yeast that leavens all the dough. We nurture it by reading ever anew the Gospel, “reprinted” in so many editions in the lives of the saints who became icons of God’s love in this world. Today too, the Spirit continues to sow in us a desire for the Kingdom, thanks to all those who, drawing inspiration from the Good News amid the dramatic events of our time, shine like beacons in the darkness of this world, shedding light along the way and opening ever new paths of confidence and hope.

From the Vatican, 24 January 2017
