



GUIDELINES FOR PEDAGOGICAL IDENTITY AND FUNDAMENTAL OPERATIONAL CHOICES FOR THE PAULINE CENTRES FOR COMMUNICATION STUDIES (CPSC)

PRESENTATION

The operative guidelines 1.2.1 of the X General Chapter which was celebrated at Ariccia from 25 January to 14 February 2015, has requested that, *“The General Government through the International Technical Committee for the Apostolate (CTIA) and the International Secretariat for Pastoral Vocation Promotion and Formation (SIF), establish guidelines of pedagogical identity which would serve as reference for the Study Centres promoted by various Circumscriptions and would also facilitate mutual collaboration”*.

Considering this request, the General Council, in its meeting in March 2016, had established a commission consisting of the four Directors of the Study Centres active in the Congregation (COMFIL, FAPCOM, SPICE, SPSF). The commission is coordinated by a General Councillor and is tasked with creating a concrete mutual collaboration, drawing guidelines of pedagogical identity and finally, giving to all Pauline Centres for Communication Studies (CPSC) a clear Pauline identity which is common and specific. After burning the midnight oil purely through online platforms, this commission convened in Brazil for the first time. From this meeting, held in São Paulo (FAPCOM) from 15th to 18th February, the first draft was introduced. CTIA and SIF have successfully analysed the document and forwarded it to the General Government wherefrom it was approved.

This document is based on some fundamental aspects – charismatic, academic-pedagogical, organizational and structural – which truly support the CPSC. The document is realized from the “Integral Pauline” perspective, seeking to promote a significant and specific presence in the academic-university field, by making CPSC true promoters of thought, of reflection and of critical thinking, suitable to train people capable of communicating effectively and to make them creative professionals who are competent and able to transmit values to all, and making all “in love of Truth”.

In this sense, the document proposes itself as a common foundation essential to all the Pauline Centres for Communication Studies in the world – active or in project. This document is also a qualified orientation to all the Paulines who collaborate in other institutes or universities, defining the main characteristics of the Pauline influence in higher education. We are in the presence of a true and authentic form of the Pauline Apostolate, already realised by our founder and developed over time, from the Typographical School to the

SPICS, which had become essential in this historical-cultural-ecclesial scenario in which we live. We hope that these lines of pedagogical identity enrich all CPSC and provide concrete help to those Provinces and Regions that have plans to start a new study centre, as a response to the 1.2.2 priority of the X General Chapter and the commitment of the congregation to the educative dimension of the Pauline charism.

In addition to the aspects that help us to define the pedagogical lines of CPSC, there has emerged the need to present some fundamental operational choices that relate to the organizational and administrative area, as well as some procedures concerning exchange programs between the study centres of the congregation, specific content of the second part of the document and which can be adapted and updated according to the needs.

In a special way, we hope that this document will promote, in the congregation and in all members, the conscience that a Pauline Centre for Communication Studies is an apostolic initiative and a response to creative fidelity to the Pauline Mission in the church, in society and in the culture prevalent today.

CTIA and SIF

I. GUIDELINES OF PEDAGOGICAL IDENTITY

I. Society of St Paul

Priests and brothers together form the Society of Saint Paul, the congregation that Fr James Alberione (1884-1971) had founded over 100 years ago in Alba (Piedmonte, Italy), on 20th August, 1914.

Subsequently, he founded four other congregations: the Daughters of St Paul, the Pious Disciples of the Divine Master, the Sisters of Jesus, the Good Shepherd, the Sisters of the Queen of the Apostle; and four Secular Institutes united to the Society of Saint Paul: Jesus; the Priest, Mary Most Holy of the Annunciation, St. Gabriel; the Archangel, Holy Family. Together with these foundations, in addition, he founded the Association of Pauline Cooperators. These Institutions constitute a great religious family: the Pauline family.

The common mission is to “live and give Jesus the Master, Way, Truth and Life to the men and women of today”, reaching as many people as possible through all forms of communication. To realize this mission, Blessed Alberione gave as a model and Father, Saint Paul, the Apostle of Universal Christianity, and presented Mary, Queen of the Apostles, who first gave Jesus, the Divine Master to the world, for all men and women of all times.

Therefore, the specific mission of the Society of St Paul is the proclamation and the diffusion of the Word of God and the Magisterium (teachings) of the Church with the spirit and the openness of Saint Paul, which motivates us to have as the object of our thoughts and our actions “*whatever is truthful, holy, just, pure [...] deserves praise and admiration*” (Phil 4, 8-9). To fulfil this task, at the beginning of 1900s, Fr. Alberione relied on the printing press and, subsequently, to all the means of social communication: cinema, radio, television, audio-visual, etc. Today the “Paulines”, his followers, continue the mission with the same courage, and of course not without worry, through digital communication, which is generating a new culture and a new anthropology, and in a special way thinking about the educative dimension - establishing communication study centres, a place of reflection and preparation to respond to the challenges of men and women, culture and society today.

Today, we are present in 41 countries with numerous communities and activities. In collaboration with the local churches, we want to give an answer to the spiritual needs of the men of our time and of every nation, promoting the dignity and the vocation of a person to the point of ‘abundance of life’, in line with what our founder said: “*To do everything for the love of Truth*”. With the resources and means that Providence entrusts to us, we strive to liberate human beings from a new and ancient poverty: the lack of truth and the truth which is more than a concept or content; Jesus Christ Himself. A person who “*can fill our hearts with joy and make our life meaningful*”¹.

¹ Pope Francis, Discourse with the students of University of Rome Three, 17 February 2017.

2. Charismatic Foundation: the Teaching Mission and Pedagogical Choices in the Developmental History of the Congregation

Fr. Alberione was very conscious that the Church continues in the world the evangelizing Mission of Christ, which is the Way, the Truth and the Life for every generation and at all times. The Church – at the service of Christ – is also a Teacher of men and her pedagogy is global, like that of the Divine Master. It reminds us of what Blessed Alberione expressed, “*the great means of salvation that the Lord wanted to employ to save men is the proclamation, the good news, the gospel. What the son of God has begun must now be continued by the priests. Therefore, the Church fulfils the great mandate: ‘to teach’*”².

According to the Founder, one of the expressions of the Pauline Charism is his teaching character. He explains: “*Ours is a teaching Institute. It makes the Church’s truths and teachings its own. The Pauline priests set themselves out for the people by word of mouth and through technical means; the brother, jointly with the priest, through technical means alone. The overall aim is people’s salvation: ‘Veritatem facientes in caritate’. The Institute is to teach everything: first, what expressly promotes getting to heaven, that is, faith, morals and worship; then “quidquid bonum, quidquid verum...”*”³

The teaching aspect exercised in the Pauline family means, for our founder, the mission to proclaim the Gospel (evangelization) through written word (preaching), we participate in the teaching ministry (*munus*) of the Church.⁴ Being born to ‘live and give the world Jesus; Master of the Way, the Truth and the Life’, our mission is to transmit the truth of the gospel, as Jesus taught and lived. In this context, it is understood that when the founder insisted on the teacher-pedagogical dimension of our mission, he thought that he would be inserted within the evangelizing mission of the Church. In the Church and with the Church, the Pauline Mission is to evangelize, proclaim, communicate, teach, train and educate.

With the term “teaching” Blessed Alberione confirms the ecclesial importance of our vocation, stating that the Pauline family is an important part of the church. In fact, the Church is enriched with the help of the Pauline mission to communicate her treasure, the gospel, with new means and new languages, “*new capacity and new consciousness of the validity and possibility of her mission in the modern world and with modern means*”⁵. Therefore, the teaching is an element that characterizes the Pauline identity. This gift received makes us responsible wherein we commit ourselves tremendously.

Fr. Alberione, after affirming that the Society of St Paul “*is directed to the written form of preaching, what preachers do with the spoken word*”. He clarified that among the objectives of the institution, besides that of performing the printing works – with the sole purpose of the Greater glory of God – and the spread of good literature, there was also to “*form colleges for journalists and writers, priests and laity, with specific studies, with profound theological culture and*

² Giacomo Alberione, *Carissimi in San Paolo* (a cura di Rosario Esposito), Roma, Edizioni Paoline, p. 824.

³ Giacomo Alberione, *Ut Perfectus Sit Homo Dei, II*, Cinisello Balsamo, Edizioni San Paolo, 1998, p. 172.

⁴ Cfr. Joana Puntel. La dimensione docente-pedagogica nel campo della comunicazione in don Alberione e nel magistero della Chiesa. In: http://paulus.net/pdf/others/20170215-bra-cpccs-relazione-JoanaPuntel_ita.pdf

⁵ Cfr. Paolo VI, *L'Osservatore Romano* del 29 giugno 1969, p. 2.

with the virtues of the one who writes to spread the Christian culture [...]”⁶. Already then Fr. Alberione acknowledged that it is “Urgent to have the formation of intellectuals and moral formation of writers, of printing press, of propagandists. [...] The writers must have instructions, education, qualification to cross check. Today, the most delicate office of the press, a good number of them, is abandoned into hands of inexperienced experts, worse, to the young people who are unable to undergo their exams. If it is so delicate (and it is certainly not a private affair), why not have appropriate training institutions as they have much less important careers? Therefore, It is not strange the idea of a seminary of formation for Christian writers and printers. And, this is precisely the program of ‘the Pious Society of St Paul’”⁷.

In the following decades, for different reasons the project of the Pauline educative dimension was not realised, and the theme reappears only during the Special General Chapter (1969-1971), certainly, as a result of the Decree on *Inter mirifica* from the Vatican Council II, especially numbers 15 and 16, which speaks of the formation of the authors and users of the instruments of social communication. The final Document of the chapter refers to the commitment of the Congregation to the formation of promoters of social communication, for the Church as well as for the civil society. The special chapter indicates at least two methods to offer a Pauline contribution in the formation: promotion of Institutes of Specialization (for research in the field of theology, philosophy, psychology, sociology and social communication, in each of its forms in journalism, cinema, radio, TV, etc.); and the organization of introductory courses, conferences, conventions, congresses, competitions, exhibitions, clubs, forums, symposiums, seminars, etc., for priests, religious and also for lay people, with the aim to create awareness and to prepare them for the effective and responsible use, as well as the promotion and animation of the social media.⁸

A few years later, recognizing the helplessness in the whole of the congregation in this specific apostolic aspect, the third General Chapter (1975) felt the need to develop the SPICS (Pauline International Study of Social communication) in Rome. There were two programmatic projects which were entrusted by this chapter to the SPICS, they two main objectives: “1) to give a basic training in the sciences of social communication: not a training for technicians-operators and professionals in the various media, but a scientific-practical approach to the problems of the social communication means; 2) to set up a specialized advisory group that makes us sufficiently autonomous to guide and to evaluate the studies, the apostolic sector, the formation, the government, to help our own choices and to analysis the content of the “means of evangelization”⁹.

In the fifth General Chapter (1986), again the theme is resumed, as no. 12 of the “Congregational Action Plan” reads as, “Give the appropriate guidelines to the SPICS, so that it will become more and more a school of specific, basic and permanent apostolic formation for the whole congregation.” The SPICS has operated from 1971 to 1998, beginning it offered monthly

⁶ “Don Alberione precisa all’abate Serafini lo scopo della SSP. La lettera è senza data, ma deve essere di poco posteriore al 16.11.1922, perché don Alberione in essa fa riferimento all’istanza presentata da Mons. Re alla S. C. dei Religiosi proprio in quel giorno”, cfr. Gianfranco Rocca, *La Formazione della Pia Società San Paolo (1914 – 1927)*. Appunti e documenti per una storia, Roma, 1982, p. 591.

⁷ Giacomo Alberione, in *Unione Cattolica Buona Stampa*, n. 5, 16 aprile 1922.

⁸ Cfr. Capitolo generale speciale (1969 – 1971), *Documenti Capitolari*, Roma, Casa Generalizia Società San Paolo, 1982, n. 128.

⁹ III Capitolo generale, *Scelte programmatiche affidate dal Capitolo generale 1975 al Governo generale*, Casa Generalizia Società San Paolo, Roma, 1975, p. 15.

courses, then annual and then two years courses, it offered a formation to many Paulines, priests, religious and laity in the context of communication.

After almost a hundred years of Pauline history, the IX General Chapter (2010) decided to “revive the gift received”, to be creative and faithful to her charism. The priority 1.3, concerning the Apostolate, asked to “strengthen the “pedagogical choice,” becoming formators in the field of communication in the service of the Church”¹⁰ and presented three operational guidelines entrusted to the responsibility of the general Government: “1.3.1 The General Government is to coordinate and harmonize the specializations in the field of formation and apostolate in order to answer the common needs of the Congregation and of the individual circumscriptions. 1.3.2 The General Government is to support with bourses of study the persons that the Governments of circumscription orient to a specialization in communication. 1.3.3 The General Government, from its first year of activity, is to develop the potentialities and the interchange in the Centers of specialised formation in communication operating in the Congregation (COMFIL, FAPCOM, SPSF, etc.).”¹¹

The same idea was reinforced in 2015, with the X General Chapter, which theme was to do “everything for the Gospel” (I 9.23). At the threshold of the centenary of the foundation of the Society of St Paul and the challenges posed by the media to the human progress of the 21st century, it is inevitable to rely on the teaching and pedagogical characteristic of our apostolate. The last general chapter has placed as a challenge, in the Apostolic area, Priority 1.2: “Strengthening our apostolic commitment in becoming formators in the field of communication and in the Biblical”¹², through two operational lines concerning the training centres in communication, one at the expense of the general government and the other of circumscription governments: “1.2.1 The General Government, through the International technical Committee for the Apostolate (CTIA) and the International Secretariat for Vocation pastoral and Formation (SIF), establish guidelines of pedagogical identity which would become reference point for the Study Centres promoted by various Circumscriptions and promote mutual collaboration; 1.2.2 The circumscription Government promote the development of its own centre or Faculty in the field of evangelization and of communication or, as an alternative, collaborate steadfastly with similar Institutes of formation.”¹³

Therefore, the operative guidelines reinforces what our Constitutions say: “Besides employing the media of social communication with the objective of evangelization we are also duty-bound to train people to use these media for their own formation, for healthy relaxation and for spiritual uplift.”¹⁴ The documents of the General Chapters make it clear that the teaching mission and the pedagogical choice are integral and essential elements of the great project of “new, long and profound evangelization”¹⁵ started by the Founder. These words are reconfirmed and rereading of “doing something for the men and women of the new century”¹⁶. Hence, the Pauline Apostolate, in a special way the Pauline centres communication studies, is entrusted with the

¹⁰ IX Capitolo generale, Atti e Documenti. Ariccia 25 aprile – 15 maggio 2010, Casa Generalizia Società San Paolo, Roma, 2010, p. 63.

¹¹ Ibidem.

¹² X Capitolo generale, Atti e Documenti. Ariccia 25 gennaio – 14 febbraio 2015, Casa Generalizia Società San Paolo, Roma, 2015, p. 66.

¹³ Ibidem.

¹⁴ Costituzione e Direttorio della Società San Paolo, 1984, art. 74.

¹⁵ Giacomo Alberione, La Primavera paolina (a cura di Rosario Esposito), Roma, Edizioni Paoline, 1983, p. 680.

¹⁶ Cfr. Giacomo Alberione, Abundantes divitiae, Roma, Edizioni Paoline, 1985, nn. 15 e 20.

task of Educating the digital natives, creating thinkers, giving content to modern means and generating values for technicians and for means of communication.

For Blessed Alberione, teaching is not a characteristic or aspect of our mission, but it is the place for our mission in the Church, the way of serving in the church. In the present communicative context – which is not only composed of instruments or means, but it is a lifestyle, a way of being in the world, an existential environment, to educate the person in the field of communication is to help human beings in its entirety, for holistic human growth. To be Paulines, therefore, it includes above all the teacher-pedagogical dimension, that is, to preach and help in the formation of readers and writers consciousness, providing them with critical thinking, highest respect to responsibility, to have proper thoughts, of opinions founded on a passion for the truth, etc. In this sense, the CPSC are a significant step forward of creative fidelity, because they respond to the trends of society, the challenges of the present communicative models and the needs of the culture of communication and the omnipresence of the media in today's society.

3. Identity of the Pauline Centres for Communication Studies

3.1. Nature

The Pauline centres for communication studies, an apostolic initiative integrating the project of “New Evangelization”¹⁷ willed and initiated by Fr James Alberione, are institutions of formation and higher studies of Pauline Inspiration, who have a Catholic identity¹⁸ and promote evangelical values.

Every CPSC has the vocation of becoming a centre that develops creativity, a privileged space to know, deepen and create new apostolic initiatives¹⁹. They are privileged places to create thoughts and starting points to generate and spread “new mindsets”, in the specific case of communication, professionals and intellectuals are prepared who work in different media will have the strength to create thought patterns.

The CPSC are true and proper centres for the Church in the field of evangelization with communication, and are privileged places to awaken in young people sound ethics inspired by the gospel, with social responsibility and a critical look on reality. They are “*places of education for life, cultural development, vocational training, commitment to the common good [...] and educational communities in which the learning experience feeds on to the integration of research, thought process and life.*”²⁰

¹⁷ Cfr. Giacomo Alberione, La Primavera paolina, op. cit., p. 680.

¹⁸ Cfr. Congregazione per l'Educazione Cattolica, Educare oggi e domani. Una passione che si rinnova. Instrumentum Laboris, 7 aprile 2014.

¹⁹ Cfr. Valdir J. De Castro, L'identità dei Centri Paolini di Studi in Comunicazione, in http://paulus.net/index.php?option=com_content&view=article&id=4227:l-identita-dei-centri-paolini-di-studi-in-comunicazione&catid=129&Itemid=1491&lang=it

²⁰ Congregazione per l'Educazione Cattolica, op. cit.

3.2. Mission

The mission of the CPSC is to promote the human being by training people in areas of communication, media studies and media technology, with solid theoretical and practical knowledge, to live and to work in the world and in the culture of communication with professionalism, ethics and social responsibility.

3.3. Vision

The CPSC aim to be an institution of academic reference in the areas of communication, that privilege the content and cultural development and integrate scientific and practical skills, associated with human and evangelical values, combined with creativity and innovation, to “create thought” through the threefold dimension of teaching, research and training-dissemination activities.

3.4. Values

The values that guide the CPSC are based on the Christian principles expressed by the way of being the Apostle Paul, characterized by universality, respect for neighbour, dialogue between cultures, networking, ethics, justice, mutual collaboration and solidarity.

3.5. Characteristic Elements of the “Pauline Colour” of the CPSC

3.5.1 Catholic Identity

“To live and give to the world Jesus the Master, the Way, the Truth and the Life” is the main element of the mission, of the methodology and of the Pauline pedagogy. All human sciences must converge and aspire towards this integrality which is found in God alone, the true source of all wisdom and, therefore, “*altrice*” par excellence. In God everything begins and ends. Thus, all the methods, contents, values and criteria that animate the CPSC must express this Christian and Catholic dimension. The centers of studies must therefore have a clear “Catholic” identity, considering that “*the heart of Catholic education is always the person of Jesus Christ. All that happens in the Catholic school and in Catholic University should lead to the encounter with the living Christ.*”²¹ They must principally have the gospel, the Truth, which is Jesus himself²².

²¹ Ibidem.

²² Cfr. Papa Francesco, *Evangelii Gaudium*, n. 11.

3.5.2 Saint Paul, Model of Educators

Saint Paul is the father, the protector and the true founder²³ of the Pauline family. Hence, he is the model and inspiration of the CPSC, which assumes the aspects that characterized the apostle: his way of 'being an apostle' and working for evangelization, his way of working in 'Synergy' with his collaborators, his pastoral strategy with the great cities, the means and the languages used to reach everyone, etc. The name "Paul" or the adjective "Pauline" that qualifies our institutes therefore recalls this key aspect from our identity: the implicit or explicit reference to the Apostle of the Gentiles will never be lacking in the production of thought from the CPSC.

3.5.3 To Humanise in Order to Christianise

A particular commitment of the CPSC is to truly promote human formation, which puts human beings at the center, and not otherwise with technology or ideology, thus contributing to the "humanisation" of communication, and to overcome a technical or ideological vision. Like Paul, who developed a "content" and a pastoral sensibility, thanks to which he sought to give "Christian" answers to the concrete problems of the different people and communities, *"we assume as a preferential choice to the defence and the promotion of human dignity in all its dimensions, of social justice, of universal fraternity, of interreligious dialogue, of the integral progress of every people and person, peace and authentic communication."*²⁴

3.5.4 Integral Formation

Following the inheritance left by our Founder, the CPSC promote an integral pedagogy²⁵ in view of the total development of the person. The integral Formation about which Fr Alberione always insisted, includes a solid, concrete, broad formation, which starts from the mind (formation of the Christian, religious, Apostolic, Pauline); a human formation, from the basic moral virtues to the social ones; training for work and diligence; a formation of conscience for a responsible use of freedom²⁶. Always in view of the integral formation, the CPSC also tries to convey a spirituality, a "Pauline" in nature, since communication characterizes all aspects of the Pauline Life and is an integral part of our charism.

3.5.5 Talk about Everything in a Christian Way

Faithful to the thought and the desire of our founder, the CPSC are open to all content and themes, but they all must read in a christian way: *"To penetrate all the thought and human knowledge with the Gospel. Do not speak only of religion, but speak everything in a christian way; similarly to a Catholic university, if it is complete, has theology, philosophy, literature, medicine, Political economy, natural sciences, etc."*²⁷

²³ Cfr. Giacomo Alberione, *Abundantes Divitiae*, op. cit., n. 2.

²⁴ VIII Capitolo generale, *Riflessioni e Documenti dell'VIII Capitolo generale*. Ariccia 20 aprile – 20 maggio 2004, Casa Generalizia Società San Paolo, Roma, 2004, p. 234.

²⁵ Cfr. Costituzione e Direttorio della Società San Paolo, 1984, art. 89-98; *Ratio formationis*, n. 46, 135, 161.

²⁶ Cfr. Apostolato stampa, pp. 19 ss.; Preparazione alla mente, pp. 89 ss. e 94 ss.; Studiosità: schede di approfondimento in vista del Centenario alberioniano; Pina Ricciari, *Santificazione della mente. La studiosità - Alcune piste di lettura*, Lavoro monografico, Roma.

²⁷ Giacomo Alberione, *Abundantes Divitiae Gratiae Suae*, op. cit., n. 87.

3.5.6 The charity of the Truth

The first commitment of the CPSC must be to the Truth (Jesus Christ Himself) and to truth (concepts). As a Catholic higher education institution, each CPSC assumes the following indication of the Magisterium of the Church: *“The aim is to form men and women capable of critical thought, endowed with high professionalism, but also with a rich humanity and oriented to put their competence at the service of the common good. If need be, the Catholic University must have the courage to say inconvenient truths, truths that do not flatter public opinion, but which are also necessary to safeguard the authentic good of society.”*²⁸; to offer to the communication professionals and to the public a training that leads them to consider the media with *“critical sense, moved by the passion for the Truth”*; to launch *“a task to safeguard freedom, respect for personal dignity, to elevate the authentic culture of peoples, through the steadfast and courageous refusal of all forms of monopolization and manipulation.”*²⁹

3.5.7 Create Thought and a New Mind-set in Society

Responding concretely to the priorities of the most recent general chapters, the CPSC are real workshops of creativity; Privileged space to know, deepen and research; Centers of thought patterns for the members of the Society of Saint Paul and all people of goodwill. The CPSC are also engaged in *“giving real assistance by indicating the ethical and moral criteria applicable in the field of communication, criteria that will be found both in human values and in Christian values.”*³⁰ *“Your Apostolate”*, urged Fr Alberione, *“not only aims at the progress of individual souls, but aims to form a new mindset in society; which means giving an imprint, a new address. Often one falls in the error of wanting to see only the fruit of a particular soul, but the greater fruit is the mindset that is spreading in the midst of society: Christian Mindset, fear of God and all that assures the spiritual life for the souls and for the Christian Life in society”*³¹.

3.5.8 Rich Content and Critical Approach

Always faithful to the original proposal of Fr Alberione – that to train technically and morally writers, printers, propagandists, and instruct them all to use the fastest and most effective means of communication-the CPSC will strive to help the new generations to have not only a technical capacity and code of conduct, but also to think and live ethically the new digital environment. The Centres will strive to train the professionals not only to the “technical” aspects, but also make them think. These are persons of freedom and conscious, with their own opinions, critical vision of reality, a sensitive to human and Christian values, and to the needs and anxiety of humankind. Professionals who are promoters of common good and builders of an egalitarian and just society, always with better quality of life. Hence, the formation in the centers for communication is connected to the philosophy and other branches of the human sciences, and fight against all forms of ideological communication,

²⁸ Congregazione per l'Educazione Cattolica, op. cit.

²⁹ Pontificio Consiglio delle Comunicazioni Sociali, *Aetatis Novae*, n. 13.

³⁰ *Ididem*, n. 12.

³¹ Giacomo Alberione, *Vademecum* (a cura di Angelo Colacrai), Edizioni Paoline, Cinisello Balsamo, 1992, n. 1337.

alienating, manipulative³², or “misinformed”. The CPSC seeks, as Pope Francis asks, to “offer a contribution to the search for an open and creative communicative style, which is never willing to give the evil a leading role, but tries to highlight the possible solutions, inspiring a proactive and responsible approach in the people to whom the news is communicated.”³³

3.5.9 Universality

The centre for communication studies is a privileged place where consciences are formed, in accordance with welfare, truth and goodness, with the reality and its contradictions³⁴. The etymology of the word “university” derives from the Latin root ‘universitas’, which means a complex of all things, which, in turn, derives from the adjective ‘universus’ includes all which is also the basis of the concept of “universality”, the whole of things or people considered in their absolute totality. To be “Pauline” is to have an open mind and heart, characterized by this integrality and universality. As Fr Alberione said, “Universality! Don't get your head narrowed down, small, and only to see your own reality. Search and feel the need to help even between house to house. When there is a small head and narrowed down, there is a doubt, if there is a vocation, because you live in selfishness, do not see ourselves, and some small circle of people around [...]. Great heart! Heart of the Apostle, the heart of Jesus! wide opened heart!”³⁵ This vision and universal spirit, in its different dimensions, must characterize every CPSC, even when these are not universities in a technical sense. Universality regards to human, to technical means, to times and to objects³⁶ which must emerge in all their initiatives and attitudes.

3.5.10 Promoters of Encounters

With an ever-universal vision, the CPSC undertakes to educate by eliminating any discrimination: ethnic, sexual, social and cultural, and to promote the awareness that, in Christ, we are all equal and brothers (Gal 3.28). The CPSC are a place of “encounters” and creators of bridges between faith and science, people, cultures and religion. “The university can also be a place where the culture of encounter and welcoming people of different cultural and religious traditions are realised [...]. We are called to understand and appreciate the values of the other, overcoming the challenge of indifference and fear. Never to fear to the culture of encounter, of dialogue and of conversation.”³⁷

3.5.11 Inculturation

The CPSC must form the culture of communication by enhancing the culture of each one, the different cultures in each of them and their respective anthropological and ethical values, following the example of St. Paul who succeeded in putting the Gospel at service complexity of cultures that distinguished him (Greek-Hellenic, Jewish and Roman), managing to share

³² Cfr. Papa Giovanni Paolo II, *Christifideles laici*, 44.

³³ Papa Francesco, *Messaggio per la 51ª giornata mondiale della comunicazione* 2017.

³⁴ Cfr. Papa Francesco, *Discorso agli studenti dell'Università Roma Tre*, 17 febbraio 2017.

³⁵ Giacomo Alberione, *Spiegazione delle Costituzioni*, Roma, Pia Società Figlie di San Paolo, 1962, p. 83.

³⁶ Cfr. Giacomo Alberione, *Ut perfectus sit homo Dei*, I, n. 372-373, Cinisello Balsamo, Edizioni San Paolo, 1998, p. 158-159.

³⁷ Papa Francesco, *Discorso agli studenti dell'Università Roma Tre*, 17 febbraio 2017.

with his audience not only the language, but also the same categories of thought pattern and the symbolic meaning which existed then. Consider, therefore, the culture and the cultures to make the centre of study a real “areopagus” modern that creates ideas and initiatives for the cyberculture, the new digital “agora”.

3.5.12 Option for the Periphery

The CPSC is open to everyone. However, we particularly seek to facilitate access to the poor and disadvantaged young people (e.g. through scholarships) and to develop special activities and services for those suffering in the physical and existential peripheries, including the ‘peripheries of thought’³⁸. Our social commitment also includes the promotion of digital inclusion and charity towards the disadvantaged. In this sense, our centres respond to Pope Francis’ desire: “A response that I would like to suggest is to commit you, also as a university, in projects of sharing and service to the least [...]. We will face a lot of social urgency and many situations of distress and poverty[...]. When we work with projects, even small one, that promote the encounter and solidarity, a sense of trust in life is recovered together.”³⁹

3.5.13 Cooperation with the Church

Being aware of that the Society of St Paul is a “teacher” institute, the CPSC must always be in deep communion with the Church, which continues the mission of Christ. We help the Church when she seeks to use the communication tools at the service of evangelization and, especially, when she needs to prepare professionals and to educate people for the correct and critical use of the media, thus trying to give “the Church new tools to express herself, new means to give vigour and breadth to her apostolate, new capacity and new consciousness of the validity and possibility of her mission in the modern world and with modern means”⁴⁰. Recalling that “the Church would receive better service if those who hold positions and perform functions in her name were formed in communication”⁴¹, the CPSC is real search centre for the Church in the field of evangelization with communication and also, as we have already mentioned, privileged places to awaken in young people the values inspired by the gospel.

3.5.14 Apostolic Unity

The CPSC must be integrated into the great body that involves the entire Apostolic Project of circumscriptions, both for the proper administrative and economic aspects, in order to respond to the exhortation of our founder, “Let the Apostolate be united, for the whole Congregation. Unique Centre: Everything is there, firmly, without letting oneself not be guided by small or vested interests: All this must disappear in view of common good; universality. There is a universal welfare to be followed, which has to overcome any individual interest: this is an obligation, not an advice – It is a religious obligation.”⁴² As a true Apostolic initiative, the CPSC are

³⁸ Papa Francesco, Visita pastorale a Genova, 27 maggio 2017, e Discorso ai novizi salesiani, 2 maggio 2017.

³⁹ Discorso agli studenti dell'Università Roma Tre, op. cit.

⁴⁰ Cfr. L'Osservatore Romano, 29 giugno 1969, p. 2.

⁴¹ Pontificio Consiglio delle Comunicazione Sociali, Etica nelle comunicazioni sociali, 26.

⁴² Giacomo Alberione, Esercizi alle Maestre, Roma-Alba, Pia Società Figlie di San Paolo, 1942, pp. 116-117.

included in the organizational chart and in the Apostolic Project of circumscription. They offer their collaboration and make available its facilities (auditoriums, computer labs, TV, radio and photography, etc.) to all other apostolic areas, and at the same time they serve the various services of the Apostolic Organization of the circumstances (legal advice, marketing, human resources, etc.). In a particular way, they contribute with creativity, being in a privileged space, as well as deepen and create new apostolic initiatives. In this regard, it is commendable that all the apostolic areas are integrated, in some way, with the CPSC.

3.6 Objectives

Every Pauline Centre for Communication Studies will have the following as main goals:

3.6.1 From the Academic Point of View:

- To provide quality education to students, with the corpus of well-prepared teaching staff and suitable infrastructure.
- To promote an excellent academic atmosphere, focusing on personal growth and developing plans for political and administrative nature in line with the mission.
- To expand the boundaries of thought and to deepen different cultural backgrounds by integrating professional studies with research and training.
- To promote scientific-technical skills by communicating knowledge through an excellent academic inputs and quality publications.
- To contribute to the integral training of professionals in the fields of communication, human sciences and technology, preparing them for inclusion in the labour market and the integral growth of society.
- To prepare professionals in the field of communication and training them in analytical-creative competence in view providing real and profound social impact and the promotion of human dignity according to evangelical values.
- To encourage students in critical thinking and responsible use of the media, making it clear that communication is the fundamental and essential response to the needs of the society.
- To adopt a system of continuous assessment and follow-up of the actions that shape the institutional work, highlighting the parameters and criteria that are compatible with the accomplishment of the mission.

3.6.2 From the Viewpoint of Organization:

- To ensure quality service, streamlining work processes and adapting the organizational structures of human, physical, economic and technological resources to the needs of the academic, technical and administrative mission.

- To develop the social values of organization giving special attention to local, regional, national and international issues through communication which leads us to the commitment to freedom, democracy, education and social justice.
- To keep updated with the regulations of the Ministry of Education of the respective countries and to comply with them, their rules and requirements in respect of the disciplines, the academic profile of the professors and the necessary procedures required to provide certificates and diplomas and administrative procedures.
- To establish good relation with the Church, the Pauline Family and the local community, collaborating for the integral growth by providing inputs periodically.
- To ensure that creating, consolidating and broadening the collaboration between CPSCs, as well as with other national and international higher education institutions.
- To follow the lines of pedagogic identity and key operational choices elaborated by the General Government through CTIA and SIF and the directions given by the General Government and the District Government.

II. FUNDAMENTAL OPERATIONAL CHOICES

I. Documentation

Main documents for the efficient functioning of CPSC:

- **Institutional Regulation:** It is the set of all rules established to regulate the operation of the Pauline Centre for studies. It contains, for example, the characteristics of the institution, its structure, organization, academic activity, institutional relations, the rights and duties of the academic community, and so on.
- **Institutional Development Plan:** It consists of the institution's governing plan: a document identifying and defining its mission, working philosophy, strategies to reach its goals, objectives, a chronology and methodology for the implementation of actions, etc. It contains, for example, the educational and pedagogical project, the implementation and developmental plan of the institution and the courses, the profile of the teaching staff, the policy and providing administrative structure in the organization, the infrastructure, the organizational chart, etc.
- **Pedagogical Project for Each Course:** It is the tool that explains the basics of the individual course, academic management, pedagogical and administrative management, educational principles, etc. It must comply with the national guidelines and norms of each country and it must reflect the specific features of the Pauline Centre for Studies. It contains, for example, the institutional policies of the course, the characteristics of the course itself (name, objectives, curriculum, timetable, history, etc.), methodology, elements of curriculum, teaching staff, evaluation processes, etc.
- **Student's Manual and Professor Manual:** It contains all the rules, norms, rights and duties of each academic category are presented in this manual.
- **Organizational Chart:** It presents clear, concrete, updated chart for organizational purposes which is also included in the overall organizational chart of the Circumcision.
- **Academic Agenda:** It specifies the programming throughout the academic year (seminars, forums, symposiums, conferences, classroom, various celebrations etc.).

2. Policies

Basic Policies for the CPSC:

- Developing the threefold dimension of teaching (organizing courses that respond to the urgent needs in the culture of communication), research (prioritizing topics related to the Pauline mission), and training and dissemination activities (supporting, and training of persons engaged in pastoral activities, especially providing inputs to the parish priests who work in the area of media and communication).

- Know the regulations issued by the Ministry of Education of a respective country and to comply with them in accordance with the disciplines, the academic profile of the professors and the requirements required to provide certificates and diplomas.
- Create an efficient communication flow and promote true teamwork among the various departments of the Pauline communication centre and the multiple apostolic areas of the Circumcision.
- Ensure that the entire academic community follows the rules and the steering plans laid down by the centre for communication studies, ensuring that these rules are practiced and its operational actions are followed meticulously.
- Always nominate Paulines as directors of the Pauline Centres for studies who are prepared in the field of communication as its directors.
- Encourage ongoing assessment and verification of internal and external activities.
- Adopting a common visual identity with the aim of strengthening the unity of the CPSCs and of all apostolic activity, in accordance with the regulations of the Congregation and following strictly the guidelines provided in the application manual of the logo of the Society of Saint Paul (unique for all institutional and apostolic initiatives).
- Observe the principles of Pauline poverty in all environments, areas, and activities: to renounce, to produce, to preserve, to provide and to build up.
- Conduct competitions with the aim of motivating participation and creativity (e.g. film festival, presentation of dissertation, on course design, best student of the year, etc.).
- Establish a university with 'Pauline Colour' integrated with pastoral zeal which is coordinated and animated by a Pauline.
- Encourage the creation of student and alumni associations.
- Maintain good relations with the local Church, with other institutions, organizations and businesses.
- Working on a network with other CPSCs and with institutions that promote the same values through agreements, interchange, mutual collaboration, joint projects, etc.

Each Pauline Centre, then, undertakes, in accordance with the national laws and the circulatory policies, to:

Establish professorial recruitment policies so that they fully assume the Pauline identity of the Centres and consider that the educator is the one who not only 'transmits knowledge, values with his words, but also he will be incisive on the children if he accompanies the words with his testimony, with its coherence of life. Without consistency you cannot educate!'"

- Establish clear policies for updating and training of professors, employees and Paulines engaged in this apostolate with the aim of promoting academic excellence in

teaching. This training also takes into account, in addition to the specific area of competence of each person, the human, Christian, and Pauline component, promoting values and seeking to impress the 'Pauline colour' in each of them.

- Define precise policies for the entry of new students interested by providing, humanistic, ethical knowledge which help work towards transformation of the person and society.
- Establish policies to foster the relationship between students, professors and the whole academic community.
- Create a suitable and adequate infrastructure for the provisional courses and disciplines.
- Organize an accessible, organized and up-to-date archive, with all the necessary and relevant documentation at the Institute.
- Ensure people's heritage security.
- Be involved in the apostolic project of the Circumcision by applying all human, administrative, purchasing, behavioral policies, etc.

3. Administration

Basic administration elements of each CPSC:

- The CPSC is included in the organizational chart of the Circumcision, sharing all the common services of apostolic activities.
- It creates a clear and up-to-date Functional Manual in all areas of the Centre like tasks, and roles of the Centre. This must be an integral part of the entire Manual of the Circumscription.
- There is need to work in collegiate management (with the presence of at least two Paulines), using definite directors and advices and with clear and specific functions according to the Manual of the Circumscription.
- Establish well-documented management policies that include growth plans, estimates, sustainability, training, updates, etc.
- Ensure utmost quality in management, with the application of transparency and economic self-sufficiency. Each Centre of studies must look for economic and financial autonomy, wisely coordinating ordinary management with extraordinary investments.
- Regularly update the equipment of laboratories, hardware and software, with appropriate policies and estimates.
- An 'economic fund' is envisaged, coming from internal or external resources such as donations and state funding, with the aim of promoting staff training, creating new structures, extensions, scholarships, research, publications, social services, Strategic operations, etc.

- Define clear and fair criteria for granting scholarships.
- There must be clear policy of purchasing books, magazines and new library materials, adapted to the reality and objectives set.
- All the administrative rules of each country are followed, both for the institution (structure, personnel, etc.) and for each course (pedagogical project, teaching staff, etc.).

4. Mutual Collaboration

Conscious of the importance of the CPSC for the concretization of Don Alberione's 'New Evangelization Project' and for the future development of the Pauline Mission, the above-mentioned Centres seek to operate on a network and in mutual collaboration, engaging in short, medium and long term goals.

4.1. Short-Term Initiatives

- Interchange of the content (especially documentation and experiences), of internal productions (advertising campaigns, institutional videos, internal documents, marketing strategies, etc.), training and education programs of professors and technical-administrative teams.
- Signing of formal agreements and documents of mutual cooperation among different CPSCs, according to a unique model.
- Sharing the contact list of the directors, coordinators and professors of each institute and every course.
- Creating a link to each site or web portal for other CPSCs, with the aim of promoting and following their programming. The same goes for PAULUS magazine (FAPCOM) and other digital magazines.
- On behalf of all CPSCs, set up a communication award as a recognition and valorization of the best initiatives and creativity in this field (e.g. 'Alberione Awards').
- Using the term 'Pauline Centres of Studies in Communication' (or, singularly, 'Pauline Centre of Studies in Communication'), or their acronym CPSC, when referring to the totality of them or to a single institute.

4.2 Medium-Term Initiatives

- Provide continuous communication between CPSCs, sharing the agenda, information and news of each institute.
- Conduct joint organization online courses and conferences.

- Programming and joint promotion of pastoral events for example, prayer vigils, celebrations, participation in WYD, pilgrimages, etc.
- Promote the World Day of Communication by promoting training courses or workshops on the theme of the year, rewarding students, creating educational material, videos, and so on.
- Pauline scholarships are issued by the Superior General of the Society of St Paul.
- Commitment to seeking forms of collaboration with other Pauline Family Communication Colleges.

4.3 Long-Term Initiatives

- Promoting the exchange of teachers and students.
- Shared organization of events such as seminars, symposia, forums, etc.
- Linking the libraries of each CPSC, preferably through the Sophia system.
- Evaluation of the possibility of common software acquisition, with a valid license for all Centres.
- Creating online courses, with a final certification from all CPSCs, on common and current themes.
- Organizing and creating an international observatory of communication which serves as a point of reference for monitoring events and publications, content production and consulting and research services in Catholic communication.
- Helping, assisting and giving advice to each new CPSC, in agreement with the CTIA and the General Government, facilitating the creation and development of new Pauline Centres of studies in the various Circumscriptions.

Approved by the General Government

Dated, 6 June 2017