

THE PAULINE AS EDITOR: 1914-2014

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0. Introduction

0.1. I offer to all and each one of you my greeting and that of the entire General Government, giving thanks for your participation which represents all the Circumscriptions in the world. On the occasion of the centenary of the birth of our Congregation, the mother cell of all the other Institutions of the Pauline Family, besides the usual commitments carried out during the **Frankfurt Bookfair**, we have decided that a time be also dedicated to **think together** about our identity, observed from the editorial point of view with the history of a hundred years.

0.2. In order to reflect with you who are by majority editorial directors of the apostolic activities in your respective Circumscriptions regarding the **Pauline as editor** at one hundred years of his existence, I consider it useful to state beforehand some **considerations about the Pauline charism** that make up the foundation upon which to base also the specific activity of the editorial direction.

1. The Pauline editor in the project of new evangelization of Fr. Alberione

1.1. Even on the occasion of the first centenary of our life, let us let others synthesize the thought and foundations of Fr. James Alberione quoting some **rapid slogans** like: "the prophet of the media," "the editor of God," "the pioneer of the means of communication at the service of the Gospel" and the like. I think that in all these definitions there is some truth, but certainly all the Pauline members know in more documented form the complex personality of the Founder: a man of thought for action.

After a hundred years, in order to be faithful continuers in creativity, we must first of all take into consideration the "**Project of new evangelization through the press**" elaborated and realized by Fr. Alberione. Only with this previous knowledge is it possible to prepare a "**Project of evangelization in communication employing communication**" that continues today the style of the Primo Maestro.

1.2. "Let the Congregation study the thought and make an edition out of it: we are neither businessmen nor industrialists but a Society of Apostles!" (*Mihi vivere Christus est*, 1938 in *Viviamo in Cristo Gesù*, p. 220). "There was no need for a religious Institute to engage in industry! There is no need for persons consecrated to God to do commerce!" (1948, *Alle Figlie di San Paolo 1946-1948*, p. 574).

From the start Fr. Alberione's **objective** has been very clear for him: not to give life to a Catholic publishing house adding to those already existing to supply the market with books and magazines of religious character, but to start through the press a **new form of complete evangelization**. His formation and experience as a diocesan priest have convinced him that **the parish is not enough anymore** to confront the new phenomenon of the constant and progressive straying away of the masses from religion.

Fr. Alberione has not been the first or the only one who has thought of giving value to the press for evangelization, but his novelty consists in having elaborated this adoption as **an evangelization** which, **with equal dignity**, puts itself "**beside**" the traditional form of evangelization using the word that takes place in the parish.

The **recipients** of this evangelization are the great number of persons who don't come to church: in particular **the people and the men of culture**, who wield a strong influence in creating public opinion.

The **press** and, in the following years the cinema, the radio, la television, photography and discs, are means that allow bringing the Gospel to one who does not come to church but is a user of the new means of communication. **Every new form of communication** must be used by the Paulines for evangelization. Always the "**fastest and most effective means**" of every time to announce the Gospel.

New ought to be the **contents** of evangelization using communication: the faith proposed in its **integrality** (dogma, morals and cult) directed to the **totality** of the person (mind, heart and will) and: "**It is not necessary to always talk about religion, but to talk of everything in a Christian way.**" The **priority** of evangelization must be new and progressive: catechism, the Bible and the tradition of the faith.

New must be the **apostle** who evangelizes using the press: a person who profoundly lives his experience of faith and for his testimony has recourse to the press and, thereafter, to the other mass media. Since the evangelization in the Church is entrusted to the priest, to the Pauline priest is due evangelization as his **specific ministry**, but he must not be responsible for a territorial parish; he is to carry out his task of "**teaching**" in the parish consisting of paper and pen.

New must be the **state of life** for evangelization using the press: the consecrated style of life allows greater effectiveness **both** for the priest in living his experience of life in a radical form **and** for having the necessary help to exercise with fruit his Pauline ministry. The **Pauline disciple**, in taking care of the production and

diffusion, closely collaborates with the priest writing the contents to complete the evangelization. Hence, the disciple possesses an "**almost priesthood.**" Even the consecrated woman, consecrated laywomen and laymen living in the world and cooperators are being mobilized as "**family**" for communication.

For the apostle who evangelizes through the press, there is need of a **new formation** capable of educating **the whole person** (mind, heart and will) and of being **integral in its contents**: human, Christian, religious and Pauline. Required is a preparation in the disciplines that are necessary for the diocesan priest and additionally a **specialization in the disciplines of communication**. The whole of formation must have as the only objective that of forming **the Pauline apostle**, not a generic religious.

Even the **search for vocations** must be new because needed are young "missionaries with the press" who, besides the qualities required for the priesthood and for the religious consecration, demonstrate **enthusiasm** and **aptitudes** for evangelization engaging in the press and eventually in all forms of communication.

New must be the **spirituality** for the experience of faith of the apostle using the press which finds in **Saint Paul** the ideal model **both** because he has lived and interpreted the faith in Christ in an integral way **and** because he has preached with his voice and writing. In iconic representation the three principal sources of the Pauline spirituality are **a visual synthesis of the press apostolate**: the open book which **Christ the Divine Master** holds, the scroll in the hands of the child Jesus and both scroll and child seemingly being offered by the **Queen of apostles**, and the book close to his side and seen above the sword of **Saint Paul**.

In the Pauline **love for God leads to love one's neighbor** with the use of the press and all communication. The **Constitutions** point all the aspects of our life to our specific mission. Evangelization using the press is the characteristic and only way for the sanctification of the Pauline and to realize "**the charity of truth**" for one's neighbor: our blessed and venerable members are a guarantee of the supernatural value of the Pauline charism.

The integral vision of the **Project** summarized here in broad lines has not been in Fr. Alberione well identified and articulated from the start, but is a fruit of all his existence, in a particular way, from 1900 to 1971. From a primitive intuition, he passes, together with the events of his life, the counsel of persons friendly to him, the difficulties encountered even in church organisms to give life to his foundations and

the unavoidable contrasts that every new idea meets, forward to successive stages of development and deepening to reach, **in April of 1960**, the extraordinary course of spiritual exercises during which he declares as concluded his mission as Founder and traces the **definitive profile of the Pauline charism**.

"The hand of God is upon me from 1900 to 1960. ...Fr. Alberione is the instrument chosen by God for this mission" (*Ut perfectus sit homo Dei*, I, 374).

2. The evolution of the Pauline editor

2.1. His mental formation open to changes, his attentive observation of the concrete developments of his initial work and the nature itself of the Pauline charism placed in synchrony with the continuous innovations of communication, have allowed **Fr. Alberione** to let evolve his **Project of new evangelization** initially conceived only with the help of the press.

Starting with the direction of the diocesan weekly **Gazzetta d'Alba** (1913), the apostolate of the press makes its first steps with the publication of parish bulletins, magazines for specific sectors of the public, catechisms, liturgical leaflets, books and the first serials.

In **1939** the apostolate of **cinema** is born with the film *Abuna Messias*, in **1948** it's the radio and the **house of the Pauline writers**; in **1961** it's the apostolate of **discs**.

In **1954**, the fortieth of the foundation of the Congregation is also an occasion for a dialectic reflection of Fr. Valentino Gambi, named by Fr. Alberione in charge of the Central Office of the Pauline Editions (created in 1952) which manifests through a well-articulated intervention a change that was being realized factually in the directives of the Founder.

It is necessary to pass **from the idea of "author" to that of "editor"**: while observing well the fruit of the Pauline "authors," it is impossible to continue to sustain that everything must be written by us; it is time to define ourselves as "editor," who chooses the authors, who translates from abroad when the national authors do not satisfy him, who launches the ideas that he wants by means of his publications and organizes the work of others.

In the course of exercises of **1960**, while Fr. Alberione continues to stimulate the creativity of the Paulines with the support of one who repeats his ideas with his selfsame words, Fr. Gambi, strengthened by his experience and by his success,

confirms and reinforces with the use of numbers and statistics the need to **pass from "author" to "editor."**

2.2. Already in a letter dated **1953**, Fr. Alberione proposes the apostolic coordination of the editions in the **Spanish language**; the theme is taken up again in the course of exercises of 1960, entrusted to Fr. Renato Perino, extending also to the coordination of the editions in the **English language**, a topic presented by Fr. Domenico Valente.

2.3. When to the press Fr. Alberione adds the cinema, the radio, the television and discs for evangelization, the **process of realization** remains the same: redaction, technical production and diffusion. Numerous are the appeals of the Founder so that there be **accord** and **close collaboration** among those who work in the various stages of realization and his appeal is permanent that redaction and diffusion remain firmly in the hands of the Paulines while production can also be given to externs.

A theme that I just mention in passing here is the collaboration between the **Society of Saint Paul** and the **Daughters of Saint Paul**. Only to be recalled, equally, is the celebration of **Vatican Council II** (1962-1965) for its importance for the Church and for the Pauline charism.

2. 4. The **Special General Chapter of 1969-1971** constitutes an important stage in the history of the Congregation for at least **three reasons**: Fr. Alberione, already advanced in age and with health problems, does not participate regularly and therefore it is the first time that the Paulines personally handle the charism; the chapter members rethink the Pauline charism with the spirit and the texts of Vatican II; the editorial apostolate is interpreted as the pole of all the aspects of the Pauline life and it is amplified by study and by research in the sciences of communication which will become concrete with the birth of the **International Pauline Studio of Social Communications** (=SPICS). Born on 22 May 1975, it starts its annual courses in 1980.

The **Chapter Documents**, although they respect the historical reality of the time, still constitute the best actualization of the Pauline charism and deserve to be read and meditated even for what concerns *Our apostolic life* (nn. 35-326).

2.5. As development of the theme of evangelization deepened during the **V General Chapter** (1986), organized in Ariccia and Milan is the **International Seminar of Pauline Editors** (17 September - 2 October 1988). For the actualization of our charism, it is certainly the most significant event after the **Special Chapter of**

1969-1971 and its **Acts**, beyond that which is outdated, still merit an attentive reading.

As concrete realizations of the **Final Document**, on 18 November 1988 is born the **International Technical Committee for the Apostolate (CTIA)**; on 29 November 1991 start is done for the **Ibero-american Center of Pauline Editors (CIDEP)**; and on 25 December 1991 the common **new logo** is adopted for all the apostolic activities. Work is also being done for a coordination of the **Pauline Editors of Europe** and of the English language (**CAP/ESW**).

In the **Intercapitular Assembly of São Paulo** (1-16 April 1989) the General Government presents and gives help in reflecting about the contents of the Seminar of the preceding year. The **Final Document** indicates among the operative lines entrusted to the Circumscriptions the need for a **General Director of all the apostolic activities**.

2.6. In order to give a follow-up to the priority **The single mission of communicating the Gospel** of the **VI General Chapter** (15 March - 16 April 1992), the General Government, after a **Seminar on multimediality** (Alba, 7-9 October 1992), approves on 16 December 1992, the document **A proposito della IIIa priorità** (About the IIIrd priority) to dictate "lines for an effective apostolic coordination on the national and international level, with particular attention to projects oriented to multimediality."

Besides indicating the need for a "**global multimedia project**" for the apostolic activities, the VI General Chapter also asks for the redaction of a "**Manual of Authority in the Society of Saint Paul**" to regulate rapports between ordinary canonical authority and delegated canonical authority, an **International seminar on formation oriented toward mission** (celebrated in Ariccia, 12-23 October 1994) to facilitate the redaction of the **Iter formativo** of every Circumscription and a Seminar on "**Jesus, the Master**" (Ariccia 14-24 October 1996).

In the **Intercapitular Assembly of El Hatillo** (2-13 May 1995) the **Manual of Authority in the Society of Saint Paul** is approved *ad experimentum*; with force is recalled the need to use correctly the **logo**; commitment is taken up to create a **close connection** between the apostolic project, the vocational promotion and formation; and the Circumscriptions are urged to collaborate with the General Government to realize **an international Pauline multimedia project**.

2.7. The **VII General Chapter** (15 April - 15 May 1998) commits the new General Government for the elaboration of a **Congregational Apostolic Project**. On

14 May 2000 takes place the first meeting with the General Directors of the Apostolate of Europe (including the Congo); on 11-17 September 2000 takes place the meeting of CAP-ESW (established in 1992); from 3 to 5 January 2001 there is the second meeting of the Europe Group (including Canada and the Congo).

In the **Intercapitular Assembly** of New Delhi (26 February - 10 March 2001) it is reaffirmed that "the elaboration of the *Congregational Apostolic Project* cannot be postponed." To help in the reflection about this commitment on the level of the Circumscriptions, the CTIA convokes (Ariccia, 30 April - 5 May 2001) the **first international meeting of the General Directors of the Apostolate** to deal with the theme "**The Pauline, a single multimedia editor.**"

2.8. In the **VIII General Chapter** (20 April - 20 May 2004), the General Government is asked to elaborate "**guidelines**" to coordinate and relaunch the apostolate by means of the international organisms already existing. The **Manual** is approved as a "normative text" and it will be called **Service of Authority in the Society of Saint Paul. Manual.**

On 16 November 2005 the General Government, following presentation by the CTIA, approves the document **Editorial lines, contents and recipients of the Pauline Apostolate** which focuses the contents on three topics: **Bible, family, communication.**

From 16 to 29 April 2007 the CTIA organizes the **Second International Meeting of the General Directors of the Apostolate.**

On 25 January 2008 is established the **International Secretariat for Vocational Pastoral and Formation** (SIF) and is celebrated (Ariccia, 14-21 September 2008) the first international meeting of the **General Coordinators of Vocation Promotion and Formation.** Also to be remembered are the **International Seminar on the Pauline Charism** (Ariccia, 17 June - 3 July 2008), the **International Seminar on Saint Paul** (Ariccia, 19-29 April 2009) and the First International Meeting of the **Delegates of the Pauline Institutes of Consecrated Secular Life** (Ariccia, 12-18 September 2009).

2.9. The **IX General Chapter** (25 April - 15 May 2010) has formulated its Project starting from the **apostolate** and has committed the General Government to:
1. on the occasion of the centenary, expand our presence in the world; 2. review the Statutes and the operational efficacy of the international apostolic Organisms; 3. elaborate a project that "coordinates the biblical pastoral of the Congregation"; 4.

promote the specializations and coordinate our centers of teaching in communication to strengthen the pedagogical choice in this area of the apostolate.

There has been a move toward the **revision** of the Statutes of the international apostolic Organisms with **two objectives** principally: to simplify the structures to make them more effective and to watch over that they be operative; moreover, to favor an ever more close collaboration between the apostolic activities and the stages of formation. While carrying out the meetings of **CIDEP**, of the **Europe – Congo Group** and of the **CAP/ESW** an examination has been made about the real usefulness of the Statutes and there has also been a move toward some correctives, in particular in rapports with the SIF.

Upon presentation by the CTIA, the General Government on 22 November 2012 has approved the documents: **Criteria for the San Paolo multimedia developments; Policies, procedures and administrative control in the Circumscriptions of the Society of Saint Paul; Ethics Protocol of the Society of Saint Paul; Guide for the elaboration of the Ethical Directory of the Society of Saint Paul; Norms regarding human resources and Statute of the San Paolo Centro Biblico** (4 April 2013).

2.10. Some considerations which, following the history of the Congregation observed in particular through the **apostolic organization**, can help us to understand the successive developments of the **Pauline editor** until today. A numerical observation: of our 100 years, 57 have passed with the presence of our Founder and 43 after his departure.

2.10.1. The **project of Fr. Alberione**, although it has undergone some modifications, remains constant as far as some convictions are concerned. The press apostolate is a true **evangelization** because it preaches the faith integrally (dogma, morals, cult) and has as its **privileged recipients** people who don't come to church anymore and men who due to their culture wield influence on the masses; there is a priority in offering the **contents** (catechism, Bible and Tradition); the initial **means** is the press to which are then added all the other mass media and "every new means that will be invented"; the **evangelizer** is the Pauline priest who needs the (almost priesthood) help of the consecrated layman, of the sister, of the consecrated lay persons living in the world, of the cooperators; evangelization by means of the press is entrusted to the **religious** because in this condition of life, while they tend toward perfection, they are totally available for a mission to be realized as a community; there is need for a **particular formation** for the apostles of the press and it is necessary to look for **young people** who have passion for this apostolate; the

experience of faith to be communicated is founded on a **suited spirituality** which has for its model Saint Paul.

2.10.2. In the **1950's**, with the creation of the central Editions Office, the autarchical idea of the "**priest-writer**" goes in crisis and becomes the "**Pauline editor.**" The same with the identity of every "house" as a "**small Congregation in miniature,**" to form part of a "**central coordination**" of various activities at first autonomous, and this in Italy and in the world by will of the Founder that the nations using the same language work together (**Spanish and English**) not only for books and magazines, but also for **cinema, radio and television**. The initial consignment of the Founder: "*Do as it is done in Alba!*" in the face of the development of the Congregation in Italy and abroad requires a **change in organization**: "*Do as it is done in Italy*" (Office of the Editions, Magazines and Sampaolofilm: three groups that give results).

With the foundation (1954) of the **Società Apostolato Stampa (SAS)** quickly becoming the **Società Azionaria Internazionale Editrice (SAIE)** in the same year 1954, Fr. Alberione creates a parallel "lay" publishing society for the "printing of books not having religious content, but are sound," thus extending evangelization to the **human sciences** (Phil 4, 8-9). These changes in strategy during the spiritual exercises of **1960** convince of the need for an "**international**" apostolic collaboration.

2.10.3. The **General Chapter of 1969/1971** deals with the Pauline editor starting from the texts of **Vatican II** which offer to the project of Fr. Alberione theological, ecclesiological, pastoral and communicative foundations and in the context of the **apostolic experience of Italy** (Periodicals, Books and Cinema) which becomes the point of reference.

In the **Acts** it is possible to single out an evolution of the Pauline editor: evangelization using the means of social communication is the **priority theme** that polarizes all the other aspects of the Pauline life: we are in the Church to evangelize using communication. Evangelization requires a **programming** that must start with choosing well the **recipients**, having clear the **contents**, choosing a **work organization**, whether of Paulines or of lay collaborators, and a **coordination** within every Circumscription and with the General Government.

Also motivated by the clear indications of the decree **Inter mirifica** (1963) and by the Pastoral Instruction **Communio et progressio** (1971), also entering to be part of the Pauline evangelization is the commitment for **an education in social**

communications which requires the creation of centers of study and research. This opening of the Pauline charism will be ratified upon the approval of the **Constitutions** (1984).

2.10.4. The **International Seminar of Pauline Editors** (=SIEP) of 1988 constitutes the start of a new reflection having international character dealing with the Pauline editor. In particular, the reports of those in charge of the three apostolic groups in Italy, then in full development, (Periodicals, Books and Audiovisuals) and of experts in company organization and market analysis (collaborators of the Periodicals Group) allow the accomplishing of a useful analysis regarding the **situation** of the Pauline apostolate in the world.

Programmatic consequences: the **mission** of evangelizing is at the center of everything, in a special way of Pauline formation; the organization of the work must assume the **enterprise** as an instrument of the apostolate to allow efficacy on the level of activity in the Circumscription, in the same language group and on the level of the General Government; a single image is necessary (**logo**).

2.10.5. With the **VI General Chapter** the need is confirmed to assume the **enterprise** (request of a **Manual of Authority in the Society of Saint Paul**) and to have from the General Government "**lines**" for a more efficacious apostolic coordination on the national and international level with particular attention to the projects oriented to **multimediality**." The General Government publishes the text **Regarding the third priority** (1992) which reasserts: the mission at the center of all; everybody and everything for the apostolate; formation for the mission; culture of the entrepreneurial organization working with projects, objectives, manual of functions, organigrams; ordinary canonical authority and delegated canonical authority; organization on the general level (CTIA), linguistic/continental and circumscriptional (General Director of the Apostolate); collaboration of the laypeople and with the Pauline Family; assuming multimediality. The **company model** of reference for the Pauline apostolate remains the Italian one (San Paolo Periodicals) and in part the Latin American one.

2.10.6. The **compass** guiding the apostolic initiatives starting 1992, in the VII General Chapter (1998) and during the Intercapitular Assembly in New Delhi (2001), is the elaboration and realization of an **International Pauline multimedia apostolic project** to be obtained through the collaboration of the CTIA, of the international apostolic Organisms and of the General Directors of the Apostolate. In order to favor this collaboration, organized is the **first international meeting** of the General

Directors of the Apostolate (2001) on the theme **The Pauline, sole multimedia editor.**

The **VIII General Chapter** (2004) asks for "**guidelines** to coordinate and relaunch the apostolate" by means of the international organisms. The General Government publishes (2005) **Editorial lines, contents and recipients of the Pauline apostolate** indicating three priority themes: **Bible, family and communication.** To verify the realization of the lines indicated, the **second international meeting** of the General Directors of the Apostolate is celebrated (2007).

The **IX General Chapter** (2010) asks for the revision of the Statutes of the international apostolic Organisms to make them more operative in the coordination of the Pauline apostolate.

2.10.7. Starting from the **second half of the 1990's**, the physiognomy of the Pauline editor elaborated during the previous decades **becomes consolidated** and at the same time it shows its **limitations**, also by virtue of some events. Of the **historical context** the following deserve to be called to mind: the strong missionary impulse of the Church of John Paul II also accompanied by a certain ambiguity in the carrying out of Vatican II; the explosion of digital communication; the contrasts between the General Government and the Provincial Superior of Italy which lead to the nomination of a papal administrator, dragging the Congregation to a loss of credibility and of market.

Becoming manifest, in their effective putting into practice, are some **limitations** of the separation between apostolic communities and formation communities; between ordinary canonical authority and delegated canonical authority; between the role of the Paulines and that of the lay collaborators; the company model, in the best of cases, has been adopted for the definition of roles and functions, for the administrative and financial methodology, for plan making in general, but **much less** to guarantee **a succession** in leadership (too many "indispensable managers" who don't prepare themselves to leave their position) and even less to handle with constant attention the rapport with the **recipients** who are continually evolving.

The emphasis placed on the **functioning of the company**, almost out of paradox, has placed in the shadows the reflection regarding the **contents**: in what way does drawing inspiration from Saint Paul characterize the contents of our editorial activity? The conviction that the **laws of expression of the various mass**

media are more or less the same, combined with the difficulty of the necessary investments, have perpetuated commitment in the editorship of books and magazines, leaving in increasing minority evangelization which employs the other mass media. A very summary **knowledge of the public**, not to say one taken for granted, has led to close us ever more in the niche of those who already believe. The **diffidence** toward the centers of study and research in communication which were about to be born has been at times the excuse to obstruct de facto the opening of our charism to the study and academic teaching of communication, with the reason that they take away personnel from the editorial work!

Little by little, but with constant increase and for reasons both internal and external, the model of apostolic reference to Italy suffers **the crisis** of sales of books, magazines and audiovisual products. Convinced that one has a **good product, both because of contents and technical realization**, one continues to edit with the mentality of filling up a "container" according to a formula that appears to be winning and he does not observe a **public** that changes, for various reasons, which does not assure anymore a systematic acquisition.

On the other hand, being **consolidated** is the apostolic organization through the naming in all the Circumscriptions of the **General Director of the Apostolate**, the elaboration of the **Apostolic Project** and of the **Iter formativo**, the collaboration (at least in the decisions) among the **three continental/linguistic Groups** and the coordination at the international level on the part of the **CTIA**: all of that in view of favoring the final objective of a **single Pauline editor in the multiplicity** of his international activity.

3. The Pauline editorial Director

3.1. The Pauline editorial Director is first of all a **Pauline** inserted in the history of the Society of Saint Paul and its evangelizing mission, as blessed James Alberione has conceived of it and as it has been carried out in the course of a hundred years of history and as it is thought of and lived today.

Today's principal points of reference are: the **IX General Chapter** (2010), the thematic indications of the General Government (**Bible, family and communication**), the directives of the **CTIA**, the **continental/linguistic apostolic Project** (CIDEP, EUROPE-CONGO GROUP and CAP/ESW) to which belongs the **Apostolic Project of the Circumscription** (which, when it includes several countries, is also adapted with a **national Project**). These choices, which go from a

general level to a more immediate context, are to be translated into activities of evangelization in communication in a **specific nation** with all that characterizes it.

3.2. The Pauline who has received from the community the work of editorial director needs **professionalism** which is acquired through preparation, experience which becomes mature through practice and constant formation.

In the vast field of present-day editorial activity, we can indicate the principal professions: the editorial director of books, of newspapers and magazines, of radio and television, of multimedia products, of digital editorship and of editorial work in the social networks. Each of these professions has its mindset and a work methodology proper to it that cannot be transferred ingenuously from one to the other. The changes in communication are also translated in new forms of editorship which consequently require a specific editorial director. A good editorial director for books is thus not automatically valid for other forms of editorship.

In this meeting there is a majority of editorial directors of books, somebody of magazines and we also have productions of *ebooks*; the qualification of participation is in relation to the **real proportion** of our apostolic activities that are prevalently concentrated **on the editorship of books and magazines**.

Moreover, in order to think well, it is not enough that we only take into account what an editorial director "**does**," but also the "**results**" that he gets from the public. To reason with the numbers of our sales, whether the increases or the diminutions observed in synopsis in the last years, maintains our thought in close contact with history. These realities in fact should favor reflection regarding our editorial activity by means of some **questions**.

3.3. The first question is about the meaning of our Pauline mission: "**what do we mean by evangelization in communication on the model of Saint Paul?**" Without an understanding that has become common mentality, we shall have as many editors as editorial directors. Why is our editorial work defined as "**Pauline**?" From our publications, from our catalogs and, more in general, from all our editorial activities, is it possible to acknowledge that we are **a continuation** of the "Gospel" of Saint Paul? a continuation of evangelization using communication toward the "**faraway**" promoted by blessed Alberione? Is the sole **logo** that we affix on our products the "signature" of an identity that is unmistakable, recognizable and recognized in its editorial line at world level?

3.4. We can also ask ourselves regarding the choice willed and about a documented knowledge of our **recipients**: "**To whom do we want to propose our**

evangelization?" How have we singled out the needs and how do we constantly follow the evolution of our public? How do we inform ourselves if the idea that we have of the public coincides with the results of the real public, based **on the numbers of diffusion?**

The changes to be observed are not only about the **contents**, but also about the evolution of the **text**, of the **reader** and of the **reading** not only in rapport to the **writing** but also in rapport to the **multimedia** and to **internet communication**.

3.5. We ask ourselves a question, furthermore, **regarding languages and forms of communication** that we adopt in our evangelization: "**The type of communication with which I operate, is it the only manner of edition in the Circumscription or do others exist?**" If there is **only one type** of communication (e.g. books), it can be useful to understand and explain why: it can be due to lack of prepared Pauline personnel, of economic and financial resources, of public demand. If there are **various types**, it would be well to observe how they are coordinated by a general strategy or else each one remains autonomous in its activity.

We have already called to mind that the competence required for the various contemporary editorial activities is not only a technical ability, but also a **mentality** and a **methodology** in thinking, realizing and selling the product. The **editorial process** is in close connection with the **model of communication** of the expressive form that we adopt.

From here we see the importance that the **serious study of communication** be **a constant** in the basic and continuing formation of the Pauline: a Pauline lacking in knowledge of communication or who presumes to know it without a systematic study, even as an editorial Director shows his uselessness, not to say his harmfulness to the Congregation. A crash course at the last moment about a particular subject-matter is not enough. It's about a basic education of the Pauline personality who makes use of it not only in the apostolate, but also in all the aspects of the Pauline life. We have here a fundamental duty provided for in the *Ratio formationis* which factually not always becomes a priority, even in the *Iter formativo*.

3.6. Meriting some questioning is also our **organization of the editorial process**. On the **level of Circumscription** we can ask ourselves first of all if the quality of the work rapports among those who are directly committed in the editorial is efficacious. In his specific field, the editorial Pauline director is "the orchestra director" and the last word belongs to him.

Remaining on the **level of Circumscription**, an indispensable question concerns the rapports between the editorial Director and the **other function directors**, in particular the **commercial Director**: "**In what way are the results of the diffusion made use of, whether in the initial editorial planning, or in their constant control and, above all, in the final budget?**"

Another question on the **level of Circumscription** concerns our collaboration with the Daughters of Saint Paul and with the Catholic publishing houses: "**Does the editorial programming take into account the apostolic programming of the Daughters of Saint Paul? Does it bear in mind and observe the editorial line of the Catholic publishing houses?**"

While enlarging the horizon on the **level of the continental/linguistic Group** where one belongs, it is important to ask oneself: "**Do I know and collaborate with the editorial programming for the attainment of the objectives and the realization of the initiatives of the Group?**"

On the **level of the entire Congregation**, we can summarize many questions into one only: "**Do I know and collaborate so as to acquire a common Pauline editorial mentality and a shared operative apostolic methodology?**"

In ending this reflection about the Pauline as editor and as editorial director in the centenary of our Congregation and of the whole Pauline Family, our principal duty remains to be **gratitude** and **thankfulness**. We thank Providence for having given to us and to the Church **blessed James Alberione** without whom we would not be here today. We have committed our life for the Pauline charism, based on the word of God, following the steps of Saint Paul and the project of Fr. Alberione.

We ought to show particular thankfulness toward the first Paulines and the following generations who have allowed the expansion, the development and the present identity of the Congregation, working for the Gospel by using the press and then mass media communication. Among them also deserving to be remembered are the Superior Generals and their Councils because all of them, each one with their own style, have believed and worked for the same mission of the Congregation.

To every one of you, **thank you** for living the Pauline charism while serving on the frontlines as editorial directors: all of us together share in the immense good that our apostolate does and which does not escape the watchful eyes of divine Providence.