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In cyberspace, at least as anywhere else, they can be called to go against the current, exercise the counterculture and even suffer persecution for being in favor of the true and good. Parents and children should discuss together what you see and experience in cyberspace. 30. (7) Communo and Progressio, n. They can also benefit from websites that enable a theological and pastoral update. (29) Cf. Aetis Novae, n. This communication is more than an exercise in technique, since "she is based on the communication between the father, the son and the holy spirit, and on his communication with us"; and the realization of this Trinitarian communication - "reaches humanity: the Son is the word, forever pronounced by the Father; and in Jesus Christ and by Jesus Christ, Son and word made flesh, God communicates to himself and communicates his salvation to men and women. Depository of his revelation, whose ministry of teaching alive has entrusted the task of interpreting his word authentic14. (41) Cf. John Paul II, speech to the bishops of the United States, n. (45) Juan Pablo II, Message for the XXIV World Day of Social Communications. 37. Justice is needed, especially justice at the work of closing the digital gap, the separation between rich and poor in information in today's world. 52 This requires a commitment in favor of the International Company, as well as the "globalization of solidarity".53 Strength and understanding are needed. Here, the fundamental duty of parents consists in helping their children to become judicious and responsible users, and not addicted to it, who move away from contact with their contemplates and with nature. The media offer important benefits and advantages from a perspective - They transmit and news of events, ideas and conclusions of the religious sphere, and serve as vehicles for rupture and catechesis. 107. Believers, also present on the Internet with their legitimate concerns, want an active presence in the future of this new medium. Three decades ago the Communio et progressio pointed out that "the modern media offer new instruments for people to confront the Gospel message".17 Pope Paul VI said that the Church "would feel guilty before God" if it stopped using the media for the break-up. 18 Pope John Paul II defined the media as "the first aeopagus of the modern age" and stated that "you are not enough to accept to spread the Christian message and the authentic Magisterium of the Church, but it is appropriate to integrate the message itself into this 'new culture' created by modern communication." 19 Doing this is very important today, not only because the media exert a influence on the part that people have good learning (5) Communo et progressio, n. Those responsible for the various areas of the Church need to know the characteristics of the means of social communication in order to use them appropriately in the elaboration of pastoral plans in general and concerning the sector itself of communication. 43 Many require specific trainingIn fact, "it would be a great good for the Church that a greater number of people who hold office and perform functions on their behalf will be formed in the use of social media."44 This applies to both the Internet and the traditional media. Prudence is needed to see clearly the implications — the potential for good and evil — of this new medium and to respond creatively to its challenges and opportunities. The universities, schools and Catholic schools, as well as educational programs at all levels, should offer courses for various groups — seminarians, ministers, religious or lay animators; (...) teachers, parents and students » 48 — as well as a more careful training in matters of technology, administration, ethics and politics of communications for people who prepare to work professionally in the media, or to carry out important religious teaching functions. Aetatis novae, n. There are no sacraments on the Internet, and even possible religious experiences there by the grace of God are insufficient if they are separated from the interaction of the real world with other people of faith. The exposure should not be allowed without internet supervision. 23-33. From the point of view of the Church, the history of human communication is like a long journey, which leads to humanity "from the Babel project and the fall in the confusion and mutual incomprehension it produced (cf. 12) Ib. (13)In social communications, n. Analogously, as we observe before, the virtual reality of cyberspace has some worrying implications for both religion and other life. 11. It is also © n añáfil sharing with other families that have the same values and concerns. In addition to opening channels for the expression of the opinion of the public opinion, we think of other elements, such as consulting experts, preparing meetings and practicing collaboration in the churches and religious institutes, at the local level, at the local level, at the local level, at the local level, at the local level, at the local level, at the local level. national and international, as well as among them. To the leaders of the Church. It is not acceptable to remain thirteen táfamo for fear of technology or for any other reason, considering the numerous positive possibilities offered by the Internet. You can enrich your life more all of the dreams of the previous generations, and train them so that, in turn, they enrich the life of the demos. (30) Aetis Novae, n. It is not about censorship, but about offering Internet users a safe guide about what expresses the authentic position of the Church. As the Second Vatican Council says ÁÀ «although we must carefully distinguish the terrain progress of the growth of the kingdom of Christ, however, the first, to the extent that it can contribute to better order human society, interests a lot to the kingdom of God ÁÀ ».§ Seeing this light the media social communication, we discover that" they effectively contribute to rest and cultivate the spy and propagate and strengthen the kingdom of God ÁÀ ". 9 Today today This applies in a special way to the Internet, which is contributing to making revolutionary changes in commerce, education, political, journalism, relations between nations, and in the current world Gaudium et Spes, n. Priests, deacons, religious and lay pastoral agents should try to train in the media to know make good use of the possibilities of social communication about people and society, so that it helps them acquire a communication style that Talk to the sensitivities and interests of the people who live immersed in a media culture. It is an instrument to perform a § Etíl, and the young people must learn to see it and do it. In part, this is due to the fact that the culture of the media has progressively impregnated by a typically postmodern mentality, as the only absolute truth is that there are no absolute truths or, in case they existed, they would be inaccessible to the human reason and, therefore, irrelevant á ». 37 Among the specific problems online is the presence of sites full of hate to make defame and attack the groups. When reflecting on the Internet, as on all other means of social communication, we remember that Christ is "the perfect communicator", 54 the norm and model of the Church of the approach to communication, so as of the content that must communicate. 10. The technical in social communications, n. It also provides the Church for media to communicate with particular groups á € "young and adults, elderly and prevented, people living in remote areas, members of other religious communitiesá €" to which they could otherwise arrive. OPPORTUNITIES AND CHALLENGES III. (39) Aetis Novae, n. The Church has a double objective with respect to the media. (24) Cf. Communo et Progressio, n. But this will not happen automatically. The internet of the Church online is a particular expression of its former inter -social media. I mean, I'm not sure. ¿ I don't know ¿ sal ed se laidnum sadanroJ sal ed nÁAsaco noc II olbaP nauJ y IV olbaP secifaÁtmoP sol ed sejassem sol zacifrim retñi .olpmeje rop .esna©AAV JX¿ .n .seps te muiduG lautca odnmU le ne aiseigl al erbos larotsap nÁAicituttsnoC .II onacitaV oillncoC J8l .n .larotsaP aitseupsen aru .selaiCoS senoiacinumoc sal ne acineloiV y aÁAÁArgonroP J83¿ .aiseigl al ed sorbmeim sol a selbisecca nÁAAcinumoc ed soidem sol ne nÁAcicadeu ed selabog samargorp rargetni nedup tenretñi sal nÁAcimroP al y nÁAcimroP al y nÁAcimroP ed soidem sol ed osu le arap nÁAcicadeu ed opit etse ranioicrop arÁAÁrebed aiseigl al .n ÁAcimroP al samargorp sus ed y saluocse sus ed ©AAvart A .sarraescen y sanurotop saeriÁÁ sartio nos nÁAcimroP al y nÁAcicadeu al .sabma ne sedadillabssnoper sus arap solarorapep a raduya edeup tenretñi ed otcerroc osu nU .onaitirsic osimorpom osu ne solreocueñtje y solrayopa arap .siseucetae al y azna±ÁAesne al etnaidem .tenretñi esrasu oguei aaÁAdop omÁAc y dadinumo acitn©ÁAtua anu atsaoh acisaperheC le edsed sanoresp sal a ravell omÁÁAc raredisnoc aaÁrebed larotsap nÁAAcimargorp al .ompeit omsim IA .amelbore etse avarga tenretñi .otnup ©AAuq atsañ y .i .risab arap nÁAcimroPm s¡ÁAm atisecen es .sotxetnoc sorto ne odicono amelborp nu se aiseigl al ed azna±ÁAesne al a 14 ÁÁA nÁAAsheidá ed odarg le razitam ed .socioÁÁAtac sonugla ed etrap rop .acinednet ÁÁ al .n .Jl J72¿ .0991 .selaiCos senoiacinumoc sal ed laidnum adanroJ V1XX al arap ejasneM .II olbaP nauJ J53¿ .n .selaiCos senoiacinumoc sal ne acitaÁÁ J32¿ .oirausu led nÁAAcificitarg y etneimneturñi ed oidem nu olÁAs se on tenretñi .Janoiseifor nÁAAcimrof noc ratnoc ebed euq riced oirasescen se on .nÁAAcinumoc ed soidem sol ne etnematecerid oeadcilmj aiseigl al ed lanosrep al otepsen noC .tenretñi a acitÁAcsepse acinerofe noc 93.ÁÁ nÁAAcinumoc al ed aÁAgolote aredadrev anu y aÁAgolopoortna anu ed nÁAcicarobale al .ÁÁ ondeyulcni .sounitnoc oidutse le Social Communication, Pontifical Council for Social Communications, Pastoral Instruction Communio et progressio, PornografaY y Violencia en las Comunicaci3n Sociales: una respuesta Pastoral: instruction pastoral Aetatis novae; edics in the Publication, informatica en las Comunicaci3n. For the sake of their children, as well as for their own, parents must "learn and put in practice their ability to discern such as viewers, listeners and readers, giving example in their homes of a prudent use of the means of social communication."49 As far as the Internet is concerned, children and young people are often more familiar with him than their parents, but they have a serious obligation to guide and monitor their children in their use.50 If this involves learning more about the Internet than they have learned so far, it will be very positive. (11) Aetatis novae, n. To the children and the young. This requires a clear consideration of your special media of direct, immediate, interactive and participatory means. 76. The Internet also poses some special problems to the Church, in addition to those of the general one discussed in the document attached to it.36 At the same time what is positive in relation to the Internet, it is important to clarify what is not. 34. As pornography and violence in the media, these Internet sites " show the most turbid component of human nature, damaged by sin."38 And although respect for freedom of expression sometimes demands to tolerate to a certain extent even the voices of the negative, the application of the reasonable self-regulation and, when necessary, the authority to make it clear, should be respected. Templanza, self-discipline is needed in the face of this formidable technolñic instrument that is the Internet, to use it without exclusively for good. (19) Encyclical Redemptoris missio, n. needs (28) Cf. canon 212, § 2 & 3. The Second Vatican Council stated that the members of the Church should express to their employees "their needs and desires with the freedom and confidence that the children of God and brothers in Christonic must have." In fact, according to their knowledge, competence or legitimate space Com "have the right, and even sometimes the duty of Church 29 The Aetatis novae defines the communication of two directions and public opinion as "a concrete way of bringing to practice the character of responsible communication." » 31 The Internet provides an effective technological means to realize this perspective. (55) John Paul II, Message for the XXXV World Day of Social Communications, n. (18) Evangelii nuntiandi Exhortation, n. (4) Pornography and Violence in Social Communications: aPastoral, no. III RECOMMENDATIONS AND CONCLUSION 10. Immediate access to information gives the Church the possibility of furthering in its dialogue with the contemporary world. As we have seen, a special aspect of the Internet concerns the proliferation, sometimes confusing, of unofficial websites that are defined as "Catholics". For this reason, more than for any other, "the exercise of communication by the Church should be exemplary, reflecting the high models of truth, responsibility and sensitivity with respect to human rights, as well as other important principles and norms".16 4. (9) Inter mirrñis, n. 28. The Internet is an open door to an ocnalb omoc namet sollo ed sonuglÁ .Á .dadiradillos ed en Á©AI, y cÁÁAmo usar la nueva tecnologíÁAm para su desarrollo integral y en beneficio de los demÁAs. Los jÁÁAvenens, como se ha dicho repetidamente, son el futuro de la sociedad y de la Iglesia. Este es otro aspecto de Internet que requiere estudio y reflexi3n. (49) ÁÁtica en las Comunicaciones Sociales, n. La instruccióÁAn pastoral Communio et progressio habla de la ÁÁÁ obligaci3n urgente ÁÁ que tienen las escuelas cat3ÁÁlicas de formar a comunicadores y receptores de las comunicaciones sociales en los principios cristianos pertinentes.47 Este mismo mensaje ha sido repetido muchas veces. 3. 128. 116. Un nÁAmero creciente de parroquias, diÁÁAcesis, congregaciones religiosas, instituciones relacionadas con la Iglesia, programas y todo tipo de organizaciones hacen ahora uso efectivo de Internet con estas y otras finalidades. 1. El doble canal de interactividad de Internet ya estÁÁ borrando la antigua distincióÁAn entre quienes comunican y quienes reciben lo que se comunica.24 y estÁÁÁ creando una situaci3n en la que, al menos potencialmente, todos pueden hacer ambas cosas. AdemÁAs, confiamos lo problemas y las cuestiones antes mencionados a la atenci3n de alumnos e investigadores de las disciplinas pertinentes en las instituciones cat3ÁÁlicas de estudios superiores. AÁÁ Este diÁÁÁlogo implica que la Iglesia se esfuerce en comprender los medios de comunicaci3n e ÁÁÁsus objetivos, sus estructuras internas y sus modalidadese ÁÁÁ y que sostenga y anime a los que trabajan en ellos. Esta no es la comunicaci3n del pasado en una ÁÁÁnica direcci3nÁAn, de arriba a abajo. (No 11, 1-9), hasta PentecostÁÁ y es el don de lenguas: una restauraci3nÁAn de la comunicaci3nÁAn, centrada en Jesús ÁÁs, bajo la accióÁAn del EspÁÁritu Santo ÁÁÁ.Á En la vida, muerte y resurrecci3nÁAn de Cristo, el fundamento ÁÁÁltimo y el primer modelo de la ÁÁÁ comunicaci3nÁAn entre los hombres lo encontramos en Dios que se ha hecho hombre y hermano ÁÁÁ.7 Los medios modernos de social son una parte importante de esta historia. ConsiderÁÁAndolos como un resultado del proceso hist3ÁÁrico cientÁÁfico por el que la humanidad ÁÁÁ avanza cada vez mÁÁs en el descubrimiento de los recursos y de los valores encerrados en todo lo creado ÁÁÁ.1 la Iglesia ha declarado a menudo su convicci3nÁAn de que los medios de comunicaci3nÁAn son, como dice el Vaticano II, ÁÁÁ maravillosos inventos de la IAÁcnica ÁÁÁ.2 que ya hacen mucho para afrontar las necesidades humanas y pueden hacer aaÁAn mucho mÁAs. (50) Cf. Juan Pablo II, exhortaci3nÁAn apost3ÁÁlica postsinodal Familiaris consortio, n. La proliferaci3nÁAn de sitios web que se autodefinen cat3ÁÁlicos plantea un problema de tipo diferente. A todas las personas de buena voluntad. Internet pone al alcance de los jÁÁAvenens en una edad inusualmente temprana una inmensa capacidad de hacer el bien o el mal, a sÁÁ mismos y a los demÁAs. John P. 2. (43) Cf. Aetatis novae, nn. (22) Aetatis novae, n. 2. 7 de abril de 2000. (33) Cf. Aetatis novae, n. (2) Concilio Vaticano II, Decreto sobre los medios de Comunicaci3nÁAn Social Inter mirrñica, n. (17) Communio et progressio, n. Por supuesto que esto conlleva una adaptaci3nÁAn de la mentalidad a las caracterÁÁsticas y estilo del mismo. En la medida de lo posible la planificaci3nÁAn pastoral de los medios de comunicaci3nÁAn deberÁÁA prever esta formaci3nÁAn para los seminaristas, los sacerdotes, los religiosos y el personal pastoral laico como maestros, padres y estudiantes.33 Los jÁÁAvenens, en particular, necesitan que se les enseÁ±Áe ÁÁÁ no sÁÁlo a ser buenos cristianos cuando son receptores, sino tambiÁÁÁn cuando son activos al usar todas las ayudas para la comunicaci3nÁAn que ofrecen los medios de comunicaci3nÁAn. Hoy esto les exige claramente el aprendizaje de Internet, incluyendo cÁÁÁAmo usarlo en su trabajo. Pero origina confusi3nÁAn, por lo menos, no distinguir interpretaciones doctrinales desviadas, praÁÁcticas arbitrarias de devoci3nÁAn y posturas le noc onitnoc etabed nu ed ortneC le ne ratse y acilbÁAp nÁÁinipo al ed zov al dadiralc sÁAm noc rahucuse edeup n©ÁÁbmat .nÁÁxelfer ahcum nerepñe señoitusc sacro sanuglÁ .somsim sol ertne dadinu ed solhucÁÁ sol recelatorñi nedup sorbmeim soiporp sus ertne ogolÁid le y nÁAcinumoc al ratificatÁÁ arap sodot©AM «Á amrof aneub al natiscen euq odad 22.»Á senoisivñ sal y sotcñifnoc sol a etnefr .sarultuc sal y senoiac sal .solbeup sol aiseigl al ed etnefr .arolta la .setneserp sol sodot noc dadiradillos ne .acñisuj al ed etrap ed ertneP se .lacidat nÁÁciziralucos anu a etnefr .anamuh soiporp al ed etnednesart onitñed le y anivid dadrev al ed odad onitñet le se .opmeit ortseun ed seremñh sal a y serbmoh sol a adigirid aradrelñi y acit©ÁÁorp arabayo omoc oilegnaeE led nÁAcimacorp al se .onaitirsic larom al a y ef al a litsoh osulñe e etneredñid recerap edeup nÁAcinumoc ed soidem sol ed odnum le secev a «Á .odnuforp yum levni nu nE .n .selaiCos senoiacinumoc sal ed laidnum adanroJ VXXX al arap ejasneM .II olbaP nauJ J73¿ .51 etenamautum esrayopa y esrearta ef ed selautiv sedadinumoc ne napicitrap euq dadatulo aneub ed setnoimtes rop sadamina sanoresp a otacnoci ne odneinop .otneimaisla le y saicnatsid sal rreppes ed dadicapac elbaton anu essop .n .selaiCos senoiacinumoc sal ne acitÁÁ J44¿ .saretni senoiacinumoc ed oidem nu omoc tenretñi rasu y rednerpmo atisecen n©ÁÁbmat aiseigl al .anamuh aillmaf aretne la a otñisC ed acitÁÁVilas dadrev al ramalcorp arap sacinÁÁ sedadinurotop ecerfo n©ÁÁbmat .onaitirsic ejasneñ el esrenope d nÁÁserpmi al rad edeup «Á .selaiCos senoiacinumoc sal ed odnum le euqña Y .aiseigl al ed sacitn©ÁAtua senoiopsis sal ed .»Á socilÁÁAc «Á ed nacilfacitÁÁes euq narg al raredisnoc IA .1 NAICCDORTNI I senoislencoy senoiacnedmocer .otñisurjel ed aveun aneub al ed ocinuna le ne etnemaiacuse netsisnoc aiseigl al rop y aiseigl al ne necah es euq senoiacinumoc sal. «Á .setma otnauc olreahc ed dadilbisop al raredisnoc a amina sel es osap etse odad nah on aaÁvadot euq aiseigl al a sodalucniv soipurg sol A .71 y 01 .sodinetnoc sus eds atñsae nÁAcicarolav anu rop aÁuq y rasab ed Ás es acitcÁÁrp us .tenretñi ed osu neuh rechad esneñ euq el odot ravultuc ebed euq sedutriv sanugla rirergus somereuq .omitÁÁ roP .0991 .selaiCos senoiacinumoc sal ed laidnum adanroJ V1XX al arap ejasneM .II olbaP nauJ J24¿ tenretñi soidem euq nÁÁinipo amsim al se y .nÁÁinipo artseun odneis eugis atsE 5.»Á acitÁÁVilas dadatulo us noc ÁÁa nerohaloc euq arap serbmoh sol a etenmarretarñi aenu .atñedivorP anivid al ed oñsigñed nÁÁges .euq ay .soid ed senodá omoc ev sol aiseigl al. «Á .otnup etse ÁÁarbus .J791 ne adacilbup .oissergorp te oinummoc laicos nÁAcinumoc sal arap oicñifnoP ojesnoC led sotnemucod sol 3 .nÁAcinumoc ed soidem sol ed ovitosp etenematnemadñuf euqofne nu odinet ah aiseigl al ÁÁa .nn .tenretñi le acitE erbos senoiselñer .oicapserehC le ne dadiradillos .IC J25¿ .fc .52 .n .selaiCos senoiacinumoc sal ne acitÁÁ J15¿ .oidem etse ne selitÁÁ sotal ed nÁÁismsnart al y nÁÁcceles al etnaidem socilÁÁac on sol a omoc socilÁÁac sol a otmat etnatropñi ocivres nu ratserp edeup aiseigl al. 8 .711 .n .oissergorp te oinummoc J45¿ .11 24.»Á dadinamuh al ed setnegru s¡ÁAm amelborp sol revloser rop nÁÁmoc adeuqsÁAb al ne odnof a s¡ÁAm ÁÁa esodn©ÁAtemormpoc de las comunicaciones sociales, la Iglesia ÁÁÁ desea poder etablar un diÁÁÁlogo honrado y respetuoso con los responsables de los medios de comunicaci3nÁAn ÁÁÁ.11 un diÁÁÁlogo que ataÁ±Áe principalmente a la programaci3nÁAn de dichos medios. 25. Share the publicationSave the publication to a stacklike to get better recommendationsThe publisher does not have the license to enable download Top reviews Most recent Top reviews Translate all reviews to English PONTIFICIO CONSEJO PARA LAS COMUNICACIONES SOCIALES LA IGLESIA E INTERNET I. 26. (21) Juan Pablo II, Mensaje para la XXXV Jornada Mundial de las Comunicaciones Sociales, 27 de mayo de 2001, n. 10. Aunque la realidad virtual del ciberespacio no puede sustituir a la comunidad real e interpersonal o a la realidad encarnada de los sacramentos y la liturgia, o la proclamaci3nÁAn inmediata y directa del Evangelio, puede complementar, atraer a la gente hacia una experiencia mÁAs plena de la vida de fe y enriquecer la vida religiosa de los usuarios, a la vez que les brinda sus experiencias religiosas. Sugerimos un enfoque de esta cuesti3nÁAn mÁAs adelante. Introducci3nÁAn ÁÁ (20) Aetatis novae, 2. La realidad virtual no sustituye la presencia real de Cristo en la EucaristÁÁa, ni la realidad sacramental de los otros sacramentos, ni tampoco el culto compartido en una comunidad humana de carne y hueso. Esto es preciso para comunicarse eficazmente con la gente, de manera especial con los jÁÁAvenens, que estÁÁÁn sumergidos en la experiencia de esta nueva tecnologíÁÁa, y tambiÁÁÁn para usarla bien. (48) Aetatis novae, n. En la era de Internet, con su enorme alcance e impacto, esta necesidad es mÁAs urgente que nunca. nunca.

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