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RELIGIOUS JOURNALISM: PROPOSAL FOR NEWSWORTHINESS CRITERIA IN THE DEVELOPMENT OF CATHOLIC AGENDAS

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Abstract: This work is a proposal for newsworthiness criteria as parameters for selecting subjects on Catholic religious agendas. The investigation is based on theoretical concepts about the news production chain process, with more specificity in the attributes of journalistic information and the discretion in selecting the topics to be disseminated by the communication professional. The proposition is also based on theoretical foundations that are found in the common field of the interdisciplinarity of communication and theology. The perspective adopted in this work to understand theological phenomena is based on the theoretical contribution from the perspective of the Catholic religion, that is, systematic and dogmatic theologians and Catholic documents.

Keywords: Religious journalism. Communication and Theology. Catholic Church and Communication

INTRODUCTION

The Catholic Church was born on Calvary¹ and became a mission at Pentecost², when Christ exhorted his apostles to spread the Gospel. Many ways of transmitting Christian values have been tried by the Catholic Church. The institution has always paid special attention to this process, which became especially unique following the mass communication event.

This study is a proposal for reflection on religious issues and proposes newsworthiness criteria for the selection of topics to be covered in Catholic confessional vehicles. As a thematic focus, the proposition is based on the mission of the Catholic Church, that is, Evangelization, as a reference to the problem. The argument is due to the reason for the emergence of the Catholic Church, that is, it was founded by Christ in the service of the

Kingdom of God, and for this, its function is to spread the good news that Jesus is God the Son who became incarnate, He died and rose again for the redemption of all.

The time frame for this research is the period after the Second Vatican Council, because it was from this point onwards that concerns about spreading the Gospel through mass media intensified in a special way. As the corpus of this investigation, we chose to study pontifical documents, more specifically the Papal Encyclicals, which deal with content relating to the mission of the church.

To achieve the objective, the study begins with the delineation of the spheres of communication and theology, the two disciplines that contribute to the activity of Catholic information. Theological work is only possible through communication from God, that is, divine revelation (FISICHELLA, 2002). Theology in a communicational perspective and communication in a theological perspective is the theme of the first item of this essay.

Investigation from a communicational approach is the foundation for theological knowledge, that is, it is through the manifestation of God that the study and understanding of theological objects is possible. As a manifestation of God, this essay understands the concepts proposed by the Catholic Church.

This means that the perspective adopted in this study to understand theological phenomena is based on the theoretical contribution that underpins scientific knowledge from the perspective of the Catholic religion, that is, systematic and dogmatic theologians and Catholic documents, such as the Code of Canon Law, the Catechism of Catholic Church and official pontifical pronouncements, in addition to the Catholic Bible, considered as another manifestation of God.

1. Calvary is a hill in Judea, in what is now the West Bank. It is the place where they crucified Jesus.

2. Pentecost is the Catholic festival that celebrates the appearance of Jesus to the apostles and his mother, and also the descent of the Holy Spirit upon them.

In view of this, this investigation establishes a brief look at the biblical events regarding God's communication, as a basis for understanding the context and content of the Catholic message that is intended to be disseminated in religious agendas. After this exegesis, which aims to provide support for the understanding of the Catholic kerygma, we move on to consider how the Catholic Church has undertaken activities to propagate and disseminate its message, based on the observation of the concern of Catholic ecclesiastical leaders with evangelization in the face of evolution of the media. In this process, this study seeks to look at the pontifical documents that deal with all the issues involved in the activities of announcing the Gospel through the mass media, whether those that exhort these actions or those that warn about the care and zeal of this exercise. This topic is reflected from the second point of this work: the communication of the Catholic Church: the means and message of evangelization.

The attention of the third point of this study is on the need for discernment, on the part of the religious journalist, when carrying out professional activity in all its functions, but even more specifically as an editor. Evangelization and the need for circumspection in the selection of agendas is the subject of this topic.

Simultaneously with the process of gaining knowledge and deepening the issues of disseminating religious matters, the need for research into the news production chain, with more specificity in the attributes of journalistic information and the discretion in selecting the communication professional in the time of publication. As a theoretical basis for newsworthiness criteria in journalistic topics, this study focused on authors such as Marcos Paulo Silva, Jorge Pedro Sousa and Gislene Silva, among others. This is the

content of the fourth item of this research: newsworthiness criteria: the attributes of the news and the journalist's discretion. From the development of this theoretical basis, we began experimenting with the applicability of the conceptual framework in the news aspects of religious journalism.

As a result of this scientific journey, it was possible to delve into questions related to the excerpts presented to this investigation, starting from the fifth topic: the pronouncements of the Holy See as foundational material for the newsworthiness of religious issues. This way, the motivations for choosing the pontifical documents as the corpus of this work were detailed.

To conclude, the last topics of this essay look at the problematization of the mission of the Catholic Church and the Papal Encyclicals and also at how these thematic sections solve the problem of this research, that is, the proposal of parameters as criteria for newsworthiness of Catholic issues.

COMMUNICATION AND THE CATHOLIC CHURCH: THEOLOGY IN A COMMUNICATIONAL PERSPECTIVE AND COMMUNICATION IN A THEOLOGICAL PERSPECTIVE

Communication has an excellent place in theological knowledge. It is through it that the divine manifestation can be perceived, that is, it is through the establishment of God's dialogue with men that it was possible to understand the Lord's manifestation. This way, communication is the basis for achieving scientific facts and ensuring the transmission of ideas and scientific advances, as well as in many other areas of knowledge. Theology, like philosophy, studies phenomena as a whole. The investigation of philosophy takes place based on reason and that of theology is supported by divine manifestation.

It is difficult to imagine theology without communication, if we start from the following assumption: now, if the first science attempts to investigate God and his relations with man and the universe, this would not be possible without communication, since theology admits that knowledge of God only became viable after his revelation.

La teologia è una scienza e in quanto tale essa implica in un linguaggio ed un parlare scientifici, razionali e sistematici. Questi ultimi termini possono apparire troppo rigorosi, quasi azzardati, per un discorso su Dio. Eppure, il parlare su Dio, è un parlare possibile poichè Dio stesso si è fatto conoscere dagli uomini, si è rivelato entrando in relazione con loro (POLLI e CARDINALI, 1998, p. 10)³.

It is from a communicational approach that the manifestations of the divine are investigated, because it is from its materialization that theology seeks its object of study. The communicational approach is the basis for systematic theological knowledge and for the standardization of its scientific language, that is, it is from the revelation of God, who wanted to manifest himself to humanity, that theological objects are interpreted.

La condizione di possibilità del linguaggio teologico è determinata dalla rivelazione di Dio [...] se la teologia può dire Dio è Dio, è perché Dio ha detto di sé. Ciò significa che in un linguaggio umano è stata impressa, una volta per tutte, la forma attraverso la quale Dio ha comunicato con l'umanità. L'individuazione di questa forma implica il suo riconoscimento come norma di ogni ulteriore linguaggio originario che voglia dire il mistero di Dio. [...] La rivelazione di Dio è il fondamento di ogni sapere teologico⁴ (FISICHELLA, 2002, p. 640)⁴.

3. Theology is a science, and as such, it implies a scientific, rational and systematic language. These last terms may seem too rigorous, even imprudent, for a discourse about God. In fact, it is only possible to talk about God because He made Himself known. He revealed himself when he entered into intercourse with men. (Free translation by this author).

4. It is God's revelation that determined the conditions of possibility of theological language. If theology can affirm that God is God, it is because God spoke about himself. This points out how God communicated with humanity, from the human perspective. The uniqueness of this form shows its recognition as patterns of successive languages that want to explain the mystery of God. God's revelation is the foundation of all theological knowledge. (Free translation by the author).

For theology, communication has always been intrinsic to the procedural constitution of the manifestation and knowledge of God. Among the many circumstances scrutinized by science that are references to divine revelation are the Covenant with Moses and the chosen people on Mount Sinai (Ex 31,18); the nativity of Jesus Christ, when God became man to communicate in human gestures, image and language (Luke 2:11); and Pentecost, when the Spirit makes himself known, beginning the time of the church (John 20:22). From this, the apostles and the entire Christian community were called to announce what they experienced. The personal encounter with Christ that they witnessed made them understand the transcendence of Jesus' message as the redeemer of humanity.

The meaning of Jesus as the Christ is his being, and the prophetic, priestly and royal elements in him are immediate consequences of his being (in addition to several others) [...] Jesus as the Christ is the savior through his universal meaning of your being as the new being (TILLICH, 2005, p. 421).

This message of good news, as it was called, was also a communication purpose. Jesus' apostles and friends passed it on to everyone, just as Christ himself exhorted them. This is what the first Christian communities were like. People were united by the same ideal of fraternity, they had an unshakable faith that they would be led to eternal life by Christ, they lived in groups, sharing everything they consumed, and they were persecuted and tortured to death because of their belief. However, they devoted their lives to spreading their faith.

A quick examination of the early days of the Church shows that its concept of communication was centered on the community. This, composed of the first Christian faithful, was in itself an instrument of communication. The community believed that, through the testimony of fraternity among its members, the faith could spread widely among others (PUNTEL, 2005, p. 117).

It is God's revelation that enables insight into the nature of Jesus.

The liturgical time proposes the remembrance of biblical passages at each Eucharistic celebration in a structured way to follow the mystery of God. It begins with the Christmas cycle, which leads to God's revelation of his Son. The day of Christ's birth is the remembrance of the incarnation, of the Word made flesh (Cf. John 1:14). The following week, the liturgical season presents the Epiphany, that is, the manifestation of God pointing out his mystery. When the wise men were looking for the newborn boy, it was a very bright star that guided them to the place (Cf. Mt 2, 9-11) Sequentially in the other week the Baptism of the Lord is celebrated, which is the revelation of God about the nature of Jesus. John the Baptist baptized Jesus and at that same time a voice was heard revealing that He is the Son beloved of the Father (Cf. Mt 3:17). All these episodes are communication, that is, the establishment of a dialogue between God and man. These three moments, the incarnation, the manifestation and the revelation that Jesus is God the Son who became man to enter the history of humanity, are the beginning of the good news, which culminates in the death and resurrection of Christ.

5. Kerygma is understood as the revelation of the divine mystery, which is the core of the Christian message, the center of the Catholic faith, and must be announced.

6. Letters were a way of communication between the first Christian communities. Some of them make up the New Testament of the Holy Bible. Most of the letters were written by the apostle Paul and contain theological content and instructions of Catholic doctrine such as the mystery of God, the divine plan of salvation, the government of the church, the practice of worship, among others.

The announcement of the good news, that Jesus is the incarnate God and savior of humanity, is a ministry of the Catholic church, in terms of kerygmatic theology. The Catholic church was born on Calvary, when Christ died on the cross for the sins of humanity. Subsequently, it becomes a mission, when Jesus, after ascending to heaven, appeared to the first disciples and, breathing the Holy Spirit on them, sent them to announce the good news (Cf. John 20, 21- 23). When Christ sent his apostles to announce the good news, he gave the Catholic church the mission of evangelizing.

The message that Christ is God who became incarnate to bring salvation to the world has been disseminated since the advent of Pentecost. The church has always had a pioneering role in spreading its kerygma⁵. The first communities used interpersonal communication, very successfully, through letters⁶. They used visual communication, through iconographic symbols, with icons in the catacombs or on the doors of Christians' homes, when they could not be discovered by their persecutors. The priests' sermons were effective forms of oral communication and dissemination of ecclesiastical doctrine. The inventor of movable typography was the German priest Johannes Gutemberg. The Bible, which was the first printed book, was also translated into several languages and spread to many cultures.

Furthermore, visual communication, already used with such sagacity at the time of the iconography of the first Christian communities, was also very strong in the Renaissance, with sacred works of art. The Catholic Church showed great development in the communication scenario during these periods.

However, for around one hundred and fifty years, according to Robert White, forms of spirituality in the Catholic Church have been transforming in a more unique way, precisely due to the rise of mass media and the way in which communication is intrinsic to religion.

Christianity is preeminently a religion of communication, placing central emphasis on a divine revelation, on the Incarnation and a Church that is continually becoming incarnate in different cultures, on the mandate of proclaiming the Word of God, on the formal ecclesial community as the context of Faith development, on the key role of written scriptures, and on the teaching of a tradition to succeeding generations. The vitality of the Church has depended very much on adapting its gospel witness to the forms of communication of a particular era (WHITE, online, p. 4).⁷

Today, the Catholic Church works hard to assimilate the dynamic situational changes that communication presents. The institution still seems to need to adapt to this new concept of communication, relationships, interactivity and culture.

Certainly, there are many issues to be faced in this new era of communications. Christians, especially those dedicated to evangelization, are faced with the challenge of a unique and special mission of facing the change in communication paradigms of the 21st century. (PUNTEL, 2005, p. 141).

The Church is the same. The kerygma also remains the same. On the other hand, communication brings its elements all redefined. The concern of Catholic ecclesiastical leaders with evangelization in the face of the evolution

of the media is notable. From the Second Vatican Council (1961 to 1965), the institution began to issue guidelines on how to use the media and coexist with society immersed in this context. Pope John XXIII convened the Second Vatican Council through the Apostolic Constitution *Humanae Salutis*, and launched three basic issues to be addressed at the conciliar meeting. John XXIII asked that the church's need to seek new methods of announcing the same substance as his kerygma to modern man. The Pope also reflected on the urgency of opening the church to the times and the indispensability of dialogue, of being a city open to the world. Furthermore, he highlighted the importance of overcoming divisions and walking on the path of Christian unity.

Il prossimo Concilio dunque si celebra felicemente in un momento in cui la Chiesa avverte più vivo il desiderio di irrobustire la sua fede con forze nuove e di rimirarsi nella stupenda immagine della propria unità; come pure sente più pressantemente di essere vincolata dal dovere non solo di rendere più efficace la sua salutare energia e promuovere la santità dei suoi figli, ma anche di portare incremento alla diffusione della verità cristiana e al miglioramento delle sue strutture⁸ (JOÃO XXIII, 1961, online).

The Second Vatican Council dedicated one of its nine decrees to the theme of communication and called *Inter Mirifica*, that is, between marvelous technical inventions to communicate easily, the means that “can reach and move not only individual men but also multitudes and the entire human society, such as the press, cinema, radio, television and others” (CONCÍLIO ECUMÊNICO VATICANO II, 1966, p. 1).

7. Christianity is pre-eminently a religion of communication, placing central emphasis on a divine revelation, the Incarnation, and a Church that is constantly incarnating itself in different cultures, the mandate to proclaim the Word of God, the formal ecclesial community as the context of development. of faith, about the fundamental role of scriptures and about teaching a tradition to subsequent generations. The vitality of the Church depended greatly on adapting its witness to the gospel to the communication linings of a specific era.

8. The next Council is therefore celebrated with joy at a time when the Church feels most strongly the desire to strengthen her faith with new strength and to look to the stupendous image of her unity; besides feeling more pressing to be bound by duty, not only to make their wholesome energy more effective and promote the holiness of their children, but also to increase the dissemination of Christian truth and the improvement of its structures.

COMMUNICATION OF THE CATHOLIC CHURCH: THE MEANS AND MESSAGE OF EVANGELIZATION

The advent of mass communication awakened in the Catholic Church the concern to expand and adapt its mission of evangelization, also through these means that reach a large audience. From the Second Vatican Council onwards, the Catholic Church revealed its concern to use these means as instruments of evangelization, set out in the Council Decrees issued by Pope Paul VI *Ad Gentes* (For the Nations), on the missionary activity of the church, and *Inter Mirifica* (Between Wonders), about Social Communication.

Ad Gentes was promulgated on December 7, 1965 and reaffirms the missionary nature of the church, recognizing the essentiality of this activity in the words of Jesus Christ when he calls on his disciples to go “into the whole world and proclaim the Good News to every creature” (Cf. Mc 16,15).

The document states that the basic and substantial way of implementing the Church is the preaching of the Gospel, to which Jesus calls each one, constituting a people gathered in unity.

The Church’s mission is therefore realized through the activity by which, obeying the commandment of Christ and moved by the grace and charity of the Holy Spirit, it becomes actual and fully present to all men or peoples to lead them to faith, freedom and peace of Christ, not only through the example of life and preaching but also through the sacraments and other means of grace, in such a way that a free and safe path is open for them to fully participate in the mystery of Christ (II VATICAN ECUMENICAL COUNCIL, 1965, p. 5).

Inter Mirifica, published on December 4, 1966, praises the media as a valuable aid in spreading the Kingdom of God, as long as

they are used correctly. As another resource for reflection and guidance for Catholics to use the means of communication correctly, the Council implemented, through *Inter Mirifica*, World Communications Day, to be celebrated in all dioceses around the world. Since then, every year, the Pope launches a theme related to communication processes to be reflected on a global scale. Or, as Pope Paul VI already predicted, when speaking on the occasion of the First World Day of Social Communications, on May 7, 1967, how to reflect and use the media as evangelizing tools.

We therefore renew, with paternal spirit, our urgent invitation to the worthy professionals in the world of social communications - and especially to all those among them who boast of the Christian name - to bring their “testimony in the service of the ‘Word’ which, in all its created expressions, must be a faithful echo of the eternal Word, the Word of the Father, the Light of minds, the Truth that sublimates us so much (PAUL VI, 1967, online).

This concern was already embryonic before the Council. Pope Pius XII’s encyclical *Miranda Prorsus* warned the faithful that the Catholic Church needed to be more concerned with the mass media in spreading the Gospel (PIO XII, 1957). Thus, 60 years ago, the pastoral care of communication was implemented in churches. Since then, many pontifical documents focused especially on the topic of media communication have been published. In 1990, John Paul II, in the encyclical *Redemptoris Missio*, called social networks, as spaces for evangelization, appropriating the name of the place where the apostle Paul preached in Greece (JOHN PAUL II, 1990).

To incorporate itself into this new form of communication culture and thinking and develop its evangelization processes with it, the church must focus on new ways of communicating. Since 1967, the Supreme

Pontiffs have prepared messages on the circumstantial scenarios of ecclesiastical communication and the social context.

These documents are also a literary genre of intervention in pastoral communication activities. Because they are related to the Church and society, they offer guidelines on communication and up-to-date social issues. Among the Popes' main concerns is the use of the media as instruments of evangelization.

All papal messages recorded, since the 1st. World Social Communications Day, on May 2, 1967, until the 56th, on May 29, 2022 (in Brazil), point to the observation that evangelization is the predominant theme for communication pastorals. Of the 56 messages, 18 of them propose reflection on the use of mass media as devices for announcing salvation. Meanwhile, the remaining 38 address topics such as family (7); unit (5); charity, peace, youth, culture and duties of communicators (5); and hope, fake news, education, women, elderly people, freedom, human rights, spiritual values and progress of nations (1). Since 1990 (advent of the Internet), of the 32 editions of World Communications Day (from the 24th to the 56th year), ten of them have brought the theme of digital culture, whether about the internet, social networks, new technologies or globalization and of this total, seven refer to the media as instruments of evangelization.

EVANGELIZATION AND THE NEED FOR CIRCUMSPECTION IN THE SELECTION OF AGENDAS

Therefore, the mission and nature of the Catholic church is to shine the truth of the Gospel, making it known. The Catholic church was born when Christ donated his life to atone for the sins of humanity, when he died crucified.

But the Church was born mainly from the total gift of Christ for our salvation, anticipated in the institution of the Eucharist and realized on the cross. "Such beginning and growth of the Church expresses to us the blood and water that flowed from the open side of Jesus crucified." Because "it was from the side of Christ asleep on the cross that the admirable sacrament of the entire Church was born" [...] the Church was born from the pierced heart of Christ, dead on the cross. (CATECHISM OF THE CATHOLIC CHURCH, can.766).

The Catholic church was manifested by the Holy Spirit, at Pentecost, as a mission for all. It was at that moment that we became aware of the nature of Catholicism and its purpose, which is to spread the Gospel.

It was then that "the Church was publicly manifested before a great crowd" and "the spread of the Gospel among the Gentiles began, through preaching" [...] Because it is the "call" of all men to salvation, the Church is, by its very nature, missionary, sent by Christ to all nations, to make disciples of them all (CATECHISM OF THE CATHOLIC CHURCH, can.767).

The spread of the Gospel and the propagation of belief in Jesus Christ is entrusted to the entire Catholic Church. In the same way, it is also up to Catholics to guard the deposit of faith. Currently, there are many means used by the church for this purpose. After specifying the media as instruments of evangelization, the church has disseminated its kerygma much more widely. Urged by the Apostolic Letter in the rapid development, promulgated by Pope John Paul II in 2005, Catholic communicators are impelled to propagate the Gospel through social media. The Pontiff encourages ecclesiastical communicators not to be afraid to use different means to spread the good news and not to be afraid of opposition from the world. The apostolic document, which is considered a testament from the Pope to communicators, exhorts to "communicate with the strength of

the Holy Spirit” (John Paul II, 2005, online).

Faced with the specificities of evangelizing through the media, Pope John Paul II also addressed journalists in particular. When delivering the speech to journalists from the Catholic Union of the Italian Press, on the occasion of the World Communications Year, promoted by the United Nations, in 1983, the Pontiff referred to journalism as a noble profession and a craft that puts intelligence at the forefront. service of truth and good, playing a wide-ranging role in guiding the population, which requires high levels of insight and sensitivity focused on the happiness of all.

As the pontifical Magisterium has repeatedly indicated in these decades, the profession of journalist must be understood as a “mission” of information and the formation of public opinion, at the origin of which lies a strongly inner impulse, which we could call a vocation. Such a mission, that is, a qualified task, at the same time that it requires from the subject a personal commitment that mobilizes his best faculties, demands by its nature exercise to defend himself from all will and converges in the realm of a “ministerium”, of a service - as is also commonly said about some journalistic services - incessantly linked to the criteria of veracity, objectivity and clarity (John Paul II, 1983, online).

A journalist is a professional with training focused on the common good. The development of its work is a mission, according to Pope John Paul II, in search of the improvement of society. To do this, he needs to have careful discernment when carrying out his role, in all assignments.

NEWSWORTHINESS CRITERIA: THE ATTRIBUTES OF NEWS AND THE JOURNALIST’S DISCRETION

The news construction chain goes through phases of journalist interaction, where, in each instance, the author’s subjectivity can be added. The agenda, which is the first moment in the chain, is where the proposal for how the news will be covered is born. This is where the perspective of the subject to be discussed is provided. The reporting, writing and editing of articles may also be intertwined with the journalist’s bias, but it is the agenda that gives it guidance and meaning, as well as the treatment of facts and news values.

Despite all the transformations that have occurred in the field of media, the journalist’s main tasks are still related to their most traditional functions: selection and hierarchy of events likely to have value as news; transformation of these events into news; dissemination of news. Selection is the cornerstone of the process, as a newspaper cannot be an unjudicious pile of all types of information (SOUSA, 2005, p 38).

The agenda is the moment to select the news to be prepared and disseminated. This is the instance where the journalist’s glasses will make the most difference in the process. The construction of a vehicle’s agenda is what will characterize its editorial line. The characteristics of a message to be placed before others are variable and subjective. In 1950, David Manning White, after specific studies on this subject, presented the theory that it is the journalist’s judgment that determines the attractiveness of the news to be published (SILVA, 2021). White proposed the Gatekeeping theory to define the professional’s subjective view when selecting the news to be propagated, however, White’s definition of the dynamics of news selection did not specify many particularities that could create an attractive character for the facts to be chosen. over the others, and thus, Galtung

and Ruge were the first authors, in 1965, to draw up a list of news values that must precede the journalist's bias (SOUSA, 2005).

The authors listed twelve aspects that would serve as precepts to make news more interesting for publication than others. Proximity, moment of the event, significance, social prominence of the subjects involved, prominence of the nations involved, consonance, unpredictability, continuity, composition and negativity were the particularities that a news item can present to make its publication more interesting. News value is the attribute that a fact has to become newsworthy.

Following Galtung and Ruge's thoughts, other authors proposed news values. There are many authors who have classified and listed the newsworthiness criteria, such as Michael Schudson, in 1978, Mauro Wolf, in 1987, Nelson Traquina, in 2004, and also the Brazilians Mário Erbolato, in 1978, and Nilson Lage, in 1985.

After the pioneering study by Galtung and Ruge, authors who have dedicated themselves to this topic generally present the criteria for newsworthiness of an event in the form of a list. It includes factors such as opportunity, proximity, timeliness, probable public interest, importance, impact, consequences and repercussions, interest, conflict or controversy, negativity, frequency, dramatization, crisis, deviation, sensationalism, emotion, prominence of the people involved, novelty, eccentricity and singularity (in the sense of unusual); (SOUSA, 2005, p. 11).

Jorge Pedro Sousa made a summary of the authors that propose newsworthiness criteria and offered a table of elements that classifies the singularities that a news item can present as a prerogative in dissemination.

The mathematical translation of the part of the theory that concerns the construction of news is a function in which N (news) is directly proportional to the product of the forces mentioned above personal,

socio-organizational, extra-organizational, ideological, cultural, historical, physical environment and technological devices (SOUSA, 2005, p. 12).

The author based his model, in addition to the results of the findings he made in his studies on what other authors previously defined on the issue, also on factors such as the result of the contextual and historical interaction of the news. It highlights aspects of the personal, social, ideological and cultural forces of the environment and the effects they have on people's behaviors. Furthermore, the main authors who list the newsworthiness criteria prioritized news about important personalities as the most relevant classification (SILVA, 2005).

THE PRONOUNCEMENTS OF THE HOLY SEE AS FOUNDATIONAL MATERIAL FOR THE NEWS COVERAGE OF RELIGIOUS ISSUES

The authors who classified the criteria, which can provide more attractiveness for a fact to be disclosed, understand the news as a formation process, encompassing the aspects of perception, selection and structuring of the raw material, which is the fact, in the final product. Therefore, in this research the connotation of news is assumed as an action under construction. Based on these premises, this study proposes the presentation of newsworthiness criteria for topics related to religious journalism, or even matters with a Catholic content to be published in confessional vehicles.

As already pointed out in this investigation, it is necessary for the journalist who deals with the religious agenda to be circumspect in the selection of topics. What this work proposes is that the communication professional establishes his newsworthiness criteria when selecting the subjects to be publicized from

a systematic and critical perspective, focused on the content of the agenda to be publicized. The basis for this circumspection suggested in this essay is the mission of the church, and the road to be taken as access to this discernment is marked by the contents provided by the Catholic Church regarding this precept, such as the pontifical documents on the subject and the Catechism of the Catholic Church, obviously prioritizing Holy Scripture.

Pontifical documents are understood to be writings issued by the Holy See. They all have authority and require obedience and respect. However, there are differences between them, according to the content of each one. It is important to highlight here that this study aims to investigate the issues that arise from the perspective of the foundations of the Catholic Church, and, more specifically, what is considered systematic and dogmatic religious knowledge.

To be considered official, pontifical documents must be published through the formal means of the Holy See, as stipulated in the Code of Canon Law. "Universal ecclesiastical laws are promulgated by publication in the official bulletin *Acta Apostolicae Sedis*" (CODE OF CANON LAW, canon 8). These publications are always originally in the Latin language and, among the official writings are the Papal Encyclicals, Apostolic Exhortations, Apostolic Letters, Apostolic Constitutions, *Motu proprio*, Papal Bulls, Briefs and Rescripts. The subjects addressed in the pontifical documents are doctrinal, governmental, disciplinary, among other ecclesiastical institutional issues. The authority of these writings is based on being the manifestation of the Supreme Pontiff or the College of Bishops. When the Pope, in his magisterial office, expresses himself regarding matters of faith or morals, the content is considered indefectible.

The Roman pontiff, head of the episcopal college, enjoys this infallibility by virtue of his office, when, as pastor and supreme doctor of all the faithful, and charged with confirming his brothers in the faith, he proclaims, by a definitive act, a point of doctrine regarding faith or customs (CATECHISM OF THE CATHOLIC CHURCH, can. 891).

This does not mean that the Pope does not make mistakes, but that he is infallible in everything he teaches when he is speaking *ex cathedra*, that is, as doctor and supreme pastor of the church, the Pontiff does not make mistakes in matters of faith and morals.

Furthermore, the cardinals and bishops who make up the College of Bishops are also considered infallible when deciding or demonstrating in communion with the Supreme Pontiff, on these same topics.

The infallibility promised to the Church also resides in the body of bishops, when it exercises its supreme Magisterium in union with the successor of Peter", especially in an ecumenical council (425) When, through its supreme Magisterium, the Church proposes something "to believe as being revealed by God" (426) as the doctrine of Christ, "one must adhere in the obedience of faith to such definitions" (427). This infallibility encompasses everything that encompasses the deposit of divine Revelation (CATECHISM OF THE CATHOLIC CHURCH, can. 891).

Thus, the Catholic Church considers the arguments of pontifical documents related to faith and morals to be indefectible. These contents must be respected and accepted by all the faithful, that is, by all "those who, having been incorporated into Christ through baptism, were constituted as the people of God" (CODE OF CANON LAW, canon 204, §1). And this way, the pontifical documents must be equally learned and obeyed in their content, differentiated in each category, to be detailed in the following items.

ENCYCLICAL

The encyclical, originally from the Greek *encyclae*, means circulatory, that is, it is a circular letter issued by the Pope to all dioceses or to some specific parishes. The content of the encyclical may be on subjects related to faith, doctrine, morals or ecclesiastical customs. Therefore, papal encyclicals can be doctrinal, exhortatory, epistles or disciplinary.

In fact, these teachings are from the ordinary Magisterium, whose words then apply: "He who hears you hears me" (Luke X, 16); and, to a large extent, what is proposed and inculcated in the Encyclicals is already the heritage of Catholic doctrine for other reasons. And if the Supreme Pontiffs in their acts deliberately pass a sentence on a hitherto controversial subject, it is clear to everyone that this question, according to the intention and will of the Pontiffs themselves, can no longer be the subject of free discussion among theologians (Pius XII, 1950, online).

However, dogmatic promulgations are not disseminated through papal encyclicals. The objective of this form of papal communication is to guarantee the unity and path of the Catholic Church.

APOSTOLIC EXHORTATION

An apostolic exhortation is a papal document addressed to certain groups of people, such as priests, journalists, young people, teachers, communicators, among others.

The objective is to transmit a teaching of the Catholic Church in a tone of admonition, that is, of exhortation, and, therefore, it has the characteristic of being less solemn, however this does not mean that its importance is reduced. It is also widely used after a synod, with the intention of reviewing the contents discussed.

APOSTOLIC LETTER

Within this category of pontifical documents are the Apostolic Letter and the Epistle Apostolicae. This is practically a generic name, since, from Latin, ``*lettera*`` and ``*epistola*``, they have almost the same meaning. What differentiates each one is that the Apostolic Epistle brings doctrinal themes, while the Apostolic Letter deals with issues linked to ecclesiastical government, such as the constitution of patron saints, canonizations or seasonal themes, such as important celebrations of the Catholic Church. The term apostolic refers to the authority of the Pope, who speaks as successor to the apostle Peter.

MOTU OWN

The texts written by the Supreme Pontiff with the characteristic of being of his own initiative and knowledge are called Motu own. It is almost a form of apostolic letter; however, these documents contain the term Motu own et certa scientia, which refers to the idea of being written for personal reasons with knowledge of the facts on the part of the Pope, who prepared it. The motu own brings regulations from the Catholic Church that the Pope wants to deal with special tenacity.

APOSTOLIC CONSTITUTION

The Apostolic Constitution comprises the most solemn magisterial action on the part of the Supreme Pontiff and, therefore, is a papal document that deals with matters of the highest importance for the Catholic Church. It is the primary way for the Pope to exercise his authority in the Petrine magisterium⁹.

Through the apostolic constitutions, the Pontiff promulgates laws and treats of doctrinal, administrative and disciplinary matters. Apostolic constitutions can be

9. The Petrine magisterium is the denomination addressed to the Supreme Pontiff, referring to the "munus petrinum", that is, the authority granted by Jesus to the apostle Peter, to govern the church (Cf. Mt 16, 18-19), and is transmitted to their successors, the popes, who can exercise ordinary, supreme, full, immediate and universal power in the Catholic Church, as regulated by canon 331 of the Code of Canon Law.

dogmatic, when the content involves church dogmas, or disciplinary, when they have the legislative character of canonical determinations.

PAPAL BULLA

The terminology ``*bullae*`, in Latin, means ball. It is the name related to the wax seal used long ago to seal sent letters, with the aim of ensuring the authenticity of the writing and the secrecy of its content, which could only be accessed after breaking the seal. This way, papal bulls have the characteristic of being correspondence issued by the Supreme Pontiff that contain specific content always directed to certain people, and, therefore, of interest only to them, or documents with a general content qualified as authentic. The subjects covered in a papal bull can be the creation of dioceses, appointments of cardinals and bishops, summoning participants to a synod or council, proclamation of special jubilees, and even the proclamation of dogmas, among other official announcements and declarations.

There are also briefs and rescripts among the Holy See's genuine printed materials. The briefs are almost equivalent to the papal bulls, but what differs from them is that in the former the solemn character and profusion of the text are milder and more concise, that is, more abbreviated. However, the contents may manifest related issues. Rescripts are a way for the Supreme Pontiff to respond to a letter, petition or written question. The text can also be abbreviated and, therefore, sometimes, the brief and the rescript have the same characteristic and function.

In addition to the forms of pontifical documents mentioned, Popes can also express themselves through speeches, homilies, messages, angelus and audiences.

Due to the need to focus on this research, it was decided to choose the papal encyclicals as the corpus of this work. The focus also delimits

the theme to be observed as guideposts for the investigation as being the mission of the Catholic Church.

THE PAPAL ENCYCLICALS AND THE THEME OF THE MISSION OF THE CATHOLIC CHURCH

As already detailed in this study, the encyclical is one of the categories of pontifical documents and stands out for dealing with ecclesiastical matters in a solemn manner. It is a communication made by the Pope to express, explain or comment on important issues about the doctrine and dogmas of the Catholic Church. The themes are Catholic guidance for subjects that stand out from world ephemeris. Papal encyclicals are addressed, most of the time, to the clergy, the Catholic faithful, but also to the entire population in general, as the inscription contains the dedication "to all priests and deacons, to consecrated persons, to the lay faithful and to all men of good will." This is also why the papal encyclicals were chosen as the corpus of this study, since Jesus exhorted his apostles to evangelize "every creature" (Cf. Mc 16:15).

Encyclicals, which take their name from their first words, are pontifical circular letters of a dogmatic or doctrinal nature, aiming to establish the position of the Church, in the theological or social field, outlining norms of conduct for the faithful, which, however, for the social scientist must be the object of accurate study (CUNHA, 2003, p. 112).

It is through these writings that the Pope exercises his authority as a doctor and excellent pastor of the Catholic Church in the most original way. To overcome the need to cut out the corpus and the theme of this investigation, it was decided to choose the papal encyclicals among the other pontifical documents, considering the aspect of their singular relevance. Since the Second Vatican Council, the Holy See has published 25 papal

encyclicals. They are named in the table below.

Regarding the thematic focus, what was adopted as study guides was the missionary aspect of the Catholic Church. This was based on the premise that the church was born when Christ was crucified to atone for all the sin of the world, and after that, it became a mission, when Jesus appeared to his apostles, in the upper room, and inspired them with the Spirit Holy.

On the day of Pentecost (at the end of the seven Easter weeks), Christ's Easter was completed with the outpouring of the Holy Spirit who manifested Himself [...] On this day, the Holy Trinity revealed Himself fully. Through his coming, which will never cease, the Holy Spirit enters the world in the "last times", in the time of the Church (CATECHISM OF THE CATHOLIC CHURCH, can.732).

The announcement to which Jesus referred is the kerygma of the Catholic Church, that is, the certainty that Christ is God the Son who became incarnate as man, entered the history of humanity and died to atone for the sin of the world. The mission of the church, born at Pentecost, is the proclamation of this news, the good news of the Gospel.

It was then that "the Church was publicly manifested before a great crowd" and "the spread of the Gospel among the Gentiles began, through preaching."

(181). Because it is the "call" of all men to salvation, the Church is, by its very nature, missionary, sent by Christ to all nations, to make disciples of them all (182). (CATECHISM OF THE CATHOLIC CHURCH, can. 767).

As concrete and official foundation materials to support this study as parameters in proposing newsworthiness criteria, we chose to choose the encyclicals drawn up after the Second Vatican Council, which deal with the theme of the primary mission of the Catholic Church, namely: *Ecclesiam Suam*,

by Pope Paul VI, *Dominum et Vivificantem*, *Redemptoris Missio* and *Veritatis Splendor*, by Pope John Paul II. The encyclicals were selected based on the theme of evangelization, considered as the mission of the Catholic Church, either as a theme of the document or when the encyclical makes mention in a privileged space about the preaching of the Gospel.

The time frame was designed because after the Second Vatican Council, the Catholic Church devoted more enthusiasm to using the mass media as propagators of the kerygma, as already explained in the first chapter of this study. It was after the promulgation of the *Inter Mirifica* decree, on December 4, 1966, that World Communications Day was implemented, as an annual date to reflect on the issue of announcing salvation through the mass media.

THE MISSION OF THE CATHOLIC CHURCH AS A REFERENCE FOR A PROPOSAL FOR NEWSWORTHINESS CRITERIA

It was Christ himself who exhorted his disciples to proclaim the good news, when he spoke to the apostles at Pentecost and established the mission of the Catholic Church there. Jesus is the center of the Gospel, since the good news is his incarnation, passion and death for the salvation of all who believe. Pope Paul VI, in the Encyclical *Ecclesiam Suam*, reiterated this condition:

If the Church, as we said, is aware of what the Lord wants her to be, a unique plenitude and the need for outpouring arise in her, clearly signaling a mission that transcends her and a proclamation that must spread. It is the duty of evangelization, it is the missionary mandate, it is the duty of apostolate. An attitude of conservatism is not enough for him. It is certain that the treasure of truth and grace, which came to us as an inheritance from the Christian tradition,

Ecclesiam Suam , on the paths of the church (Pope Paul VI on August 6, 1964);
Mense May , on the occasion of the month of May (Pope Paul VI on April 29, 1965);
Mysterium Fidei , on the cult of the Holy Eucharist (Pope Paul VI on September 3, 1965);
Christi Matri , on true and lasting peace (Pope Paul VI on September 15, 1966);
Populorum Progressio , on the development of peoples (Pope Paul VI on March 26, 1967);
Sacerdotalis Caelibatus , on priestly celibacy (Pope Paul VI on June 24, 1967);
Humanae Vitae , on birth control (Pope Paul VI on July 25, 1968);
Redemptor Hominis , for the beginning of his pontifical ministry (Pope John Paul II on March 4, 1979);
Dives in Misericordia , on divine mercy (Pope John Paul II on November 30, 1980);
Laborem Exercens , on human work in the 90th anniversary of the Encyclical Rerum Novarum (Pope John Paul II on September 14, 1981);
Slavorum Apostoli , to commemorate the work of evangelization of Saints Cyril and Methodius on their 11th centenary (Pope John Paul II on June 2, 1985);
Dominum et Vivificantem , about the Holy Spirit in the life of the church and the world (Pope John Paul II on 18 May 1986);
Redemptoris Mater , about the Blessed Virgin Mary in the life of the church that is on its way (Pope John Paul II on March 25, 1987);
Sollicitudo Rei Socialis , for the twentieth anniversary of the Encyclical Populorum Progressio (Pope John Paul II in December 30, 1987);
Redemptoris Missio , on the permanent validity of the missionary mandate (Pope John Paul II on 7 December 1990);
Centesimus Annus , for the centenary of the Encyclical Rerum Novarum (Pope John Paul II on May 1, 1991);
Veritatis Splendor , on some fundamental questions of the Church's moral teaching (Pope John Paul II in 6 August 1993);
Evangelium Vitae , on the value and inviolability of human life (Pope John Paul II on March 25, 1995);
Ut Unum Sint , on ecumenical commitment (Pope John Paul II on May 25, 1995);
Fides et Ratio , on faith and reason (Pope John Paul II on September 14, 1998);
Ecclesia of Eucharistia , on the Eucharist in its relationship with the Church (Pope John Paul II on April 17, 2003);
God caritas is , on Christian love (Pope Benedict XVI on December 25, 2005);
Spe salvi , on Christian hope (Pope Benedict XVI on November 30, 2007);
Caritas in truth , on integral human development in charity and truth (Pope Benedict XVI in June 29, 2009);
Lumen fidei , on faith (Pope Francis on June 29, 2013);
Laudato si' , on caring for our common home (Pope Francis on May 24, 2015);
Fratelli tutti , on fraternity and social friendship (Pope Francis on October 3, 2020).

Table 1: List of Papal Encyclicals, subject covered, popes who issued them and date

Source: research by this author

we must guard and even defend. "Guard the deposit", commands Saint Paul (1 Tm 6,20). But neither guarding nor defense are the only duties of the Church in relation to the gifts it possesses. His duty, inherent to the heritage received from Christ, is also the dissemination, the offering, the announcement: "Go therefore and teach all peoples" (Mt 28,19). It was Christ's last order to his Apostles. These, now with the simple name of Apostles, define their own inescapable mission. We will give this internal impulse of charity, which tends to become an external gift, the name, now

common today, of dialogue. The Church must enter into dialogue with the world in which it lives. The Church becomes a word, a message, a colloquium (PAUL VI, 1964, online).

Pope Paul VI highlights the importance of dialogue, which is God's plan. The Pontiff recalls that religion is the link between God and man. Divine revelation is the beginning of this dialogue, inaugurated by God, interrupted by sin, but resumed in the history of salvation.

The history of salvation narrates this long and varied dialogue, starting with God and engaging in a varied and admirable conversation with man. It is in this conversation of Christ among men (cf. Br 3:38) that God makes us understand something more about himself, the mystery of his life, admirably united in essence and triune in persons, and says, in short, how he wants to be known: He is Love, and how He wants to be honored and served by us: love is the supreme commandment that He imposes on us (PAUL VI, 1964, online).

This way, the first aspect for proposing newsworthiness criteria in the religious sphere is presented. Announcing the Gospel is spreading the good news within the history of salvation. Therefore, guidelines with the content of revelation and the mystery of God and his dialogue with men are a priority in this conception.

The first of these thoughts is that we live at a time for the Church to deepen its awareness of itself, meditate on its mystery, investigate for its instruction and edification the doctrine, which is already known to it and has been elaborated and disseminated in a special way in the last century, about its origin, nature, mission and destiny. This doctrine, however, will never be exhaustively studied and understood, as it contains the “dispensation of the mystery hidden for ages in God... so that it may be revealed... through the Church” (Eph 3,9-10), that is, it contains the mysterious reserve of mysterious divine plans that, through the Church, are published (PAUL VI, 1964, online).

It is good to remember that religious guidelines do not expressly have a factual immediacy character. The subjects can be both present and topics that have been covered for a long time, but which can be treated in a current way. Therefore, this study proposes that religious news be reported equally based on the criteria presented in this essay. This way, an issue such as a current ecclesiastical event can be approached from this first

classification of newsworthiness, exploring its context and its properties as divine revelation and mystery. It is also worth remembering that the journalist’s judgment is very valuable when deciding which subjects are included in this criterion, analyzing the attributes of the news to be appreciated.

The premise for human redemption is the faith that God the Son, incarnate and crucified, was killed for the remission of all sin. Of course, this conviction generates commitment to Christ and, immanently, everything transforms into devotion, delivery, respect and love. This is why anyone who experiences an encounter with Jesus, through faith, and makes the choice to follow him, observes his commandments. Pope John Paul II, in the Encyclical *Veritatis Splendor*, indicates this path, when commenting on the question of the rich young man who wanted to follow Jesus, in the biblical passage: “Master, what good must I do? to attain eternal life?” (Cf. Mt 19:16).

If we then want to penetrate the core of evangelical morality and identify its deep and immutable content, we must diligently seek the meaning of the question posed by the rich young man in the Gospel and, even more so, the meaning of Jesus’ response, letting ourselves be guided by him. In fact, Jesus, with delicate pedagogical tact, responds by leading the young man almost by the hand, step by step, towards the full truth (JOHN PAUL II, 1993, online).

Jesus is the way and the truth to eternal life, and to be with Him is to follow and obey Him. Therefore, it becomes capital that Christ and his doctrine in the Gospel are the second item in this list of news attribute criteria and the journalist’s circumspection when selecting the subjects to be focused on. This way, it is suggested that the communication professional turns his attention to the themes that encourage the observance of Christ’s teachings, but that he discusses the profane

agendas, highlighting his condition of opposition to God's plan and clarifying what Jesus preaches on the subject. In case of any doubt, Christ's precept regarding the truth and the path to the Kingdom of God is necessary: "one is good and if you want to enter eternal life, keep the commandments" (Mt 19:17).

This obedience is not always easy. Following that mysterious sin of origin, committed at the instigation of Satan, who is "a liar and the father of lies" (John 8:44), man is continually tempted to turn his gaze away from the living and true God and towards idols. (cf. 1 Thes 1:9), exchanging "the truth of God for a lie" (Rm 1:25); then his ability to know the truth is also obscured, and his will to submit to it is weakened (JOHN PAUL II, 1993, online).

In this situation it is also necessary to observe the unique aspect of religious news as a factual contiguity anchored in values already revealed, but which are still alive and current. It is important that religious journalists always have Sacred Scripture as their guide when reporting any issues.

Sacred Scripture, in fact, remains the living and fruitful source of the Church's moral doctrine, as the II Vatican Council recalled: "The Gospel is (...) source of all salutary truth and of all moral discipline". The former faithfully preserved what the word of God teaches, both about the truths to be believed and about moral action, that is, acting pleasing to God (cf. 1 Thess 4:1), making doctrinal progress analogous to that seen in the scope of the truths of faith. Assisted by the Holy Spirit who guides her to the total truth (cf. Jn 16:13), the Church has never ceased, nor can it cease, to examine the "mystery of the Incarnate Word", in which "the mystery of man is truly clarified" (JOHN PAUL II, 1993, online).

It is normal that among the topics to be published in a Catholic vehicle there are those that go beyond matters purely related to the metaphysical nature of the church.

Facts such as social events promoted by parishes, actions carried out by movements or pastoral, institutional celebrations of dioceses may have a more secular character. For these occasions, this study suggests that the subjects not be passed over, but that they be considered as an option without predilection, that is, as a second choice to the one in which the agenda speaks directly of the Gospel. This civil life of the church must be focused, according to the proposal of this work, in the light of that timeless one.

The Catholic Church is led by the Holy Spirit, the Third Person of the Holy Trinity. Therefore, everything that is carried out as an ecclesiastical experience must be constituted in the Holy Spirit, so that it has a beginning and link with eternal life.

The Church, therefore, instructed by the words of Christ, going to drink from the experience of Pentecost and from the "apostolic history" itself, proclaims from the beginning its faith in the Holy Spirit, as in the One who gives life, the One in whom the inscrutable, the triune God communicates himself to men, constituting in them the source of eternal life (JOHN PAUL II, 1986, online).

It was Christ who announced that the Holy Spirit is the leader of his church. Jesus anticipated to the apostles the news that he would give everyone a Comforter, at his last supper with them, and after, at Pentecost, that this would mean that Christ would be with the Church until the end of time.

When the time to leave this world was imminent for Jesus Christ, he announced to the Apostles "another Comforter". The evangelist Saint John, who was present, writes that, during the Passover Supper on the day before his passion and death, Jesus addressed them with these words: "Whatever you ask in my name, I will do it, so that the Father be glorified in the Son... I will ask the Father, and He will give you another Comforter, to be with you forever,

the Spirit of truth” [...] The Holy Spirit comes after him thanks to him, to continue in the world, through the Church, the work of the Good News of salvation (JOHN PAUL II, 1986, online).

This encyclical reminds us that the mission of the Catholic Church must be the proclamation of the Gospel as instruments of the Holy Spirit, who will continue the ecclesial path towards eternal life, guiding and leading the people of God. It is this way that this essay proposes the focus to be given to religious news of a civil and social nature, that is, as the life of the Church in *Espíritu Santo*.

Jesus adds: “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and will remind you of everything I told you.” The Holy Spirit will be the Consoler of the Apostles and the Church, always present in their midst - even if invisible - as teacher of the same Good News that Christ announced. The one who “will teach”... and “remember” means not only that He, in His own way, will continue to inspire the dissemination of the Gospel of salvation, but also that He will help to understand the exact meaning of the content of Christ’s message; that He will ensure the continuity and identity of understanding of this message, in the midst of changing conditions and circumstances (JOHN PAUL II, 1986, online).

It is also the proposition of this study that communication professionals use cold guidelines, that is, that they do not need immediacy in dissemination, creating scripts and subjects intrinsic to the Catholic Church, not only as a way of preparing “out of the box” content. “but also, as a catechetical solution for confessional vehicles.

The Church, “pillar and foundation of truth” (1 Tim 3:15), “received from the Apostles the solemn commandment of Christ to proclaim the truth of salvation” (77). “The Church is responsible for announcing always and everywhere moral principles, even those of a social nature, as well as

passing judgment on any human reality, to the extent that the fundamental rights of the human person or the salvation of souls require it” (CATECHISM OF THE CATHOLIC CHURCH, can. 2032).

As a supposition of arguments for these matters, in addition to those already described previously - the revelation and mystery of God and Christ and their doctrine in the Gospel - we suggest the subjects that make up the prayer of the Creed, the symbol of the Catholic faith born from the Sacred Liturgy and the sacraments, more specifically Baptism. It is an answer to Jesus’ question, like the one asked to Martha, when her brother Lazarus was dead. “I am the resurrection and the life. Whoever believes in me, even if he were dead, will live. Do you believe this? She replied: “Yes, Lord. I believe that you are the Christ, the Son of God, the one who was to come into the world” (Cf. Jn 11:26). Jesus’ question is a call to follow him and to commit to the truth. answer whether he believes, the faithful Catholic affirms and reaffirms his faith in God in his plan of salvation for the world. “The Christian Creed - profession of our faith in God the Father, Son and Holy Spirit, and in his creative, saving and sanctifying action-. culminates in the proclamation of the resurrection of the dead at the end of time, and in eternal life” (CATECHISM OF THE CATHOLIC CHURCH, can. 988).

The Creed [...] remains, so to speak, within the positive aspect of Christian history; accepts, without further ado, the fact that God became man for our salvation and does not try to look behind the scenes of history inquiring into its reasons and its connection with the whole of being (RATZINGER, 1970, p. 32).

The prayer of I Believe, this hymn to the truths of faith of the Catholic Church, taught since the time of the apostles, is a guide for any doubts that could harm the ecclesiastical integrity as the Mystical Body of Christ.

Therefore, it is shaped as a pillar in the circumspection of selecting what must be published as a religious agenda for announcing the Gospel, mirrored by the mission of the church.

The universal mission of the Church arises from faith in Jesus Christ, as stated in the Creed: "I believe in one Lord, Jesus Christ, the only Son of God, born of the Father before all ages (...) And for us men, and for our salvation, he came down from heaven. And he was incarnated by the Holy Spirit in the womb of the Virgin Mary, and became man.

"At the event of Redemption is the salvation of all, "because each and every one was understood in the mystery of Redemption, and Christ was united to each and every one, forever, through this mystery" only in faith, the mission is based and understood (JOHN PAUL II, 1990, online).

However, as Pope John Paul II reminds us, there is still a long way to go in this role. "The mission of Christ the Redeemer, entrusted to the Church, is still far from being fully fulfilled. [...] an overview of humanity shows that this mission is still in its beginning, and that we must commit ourselves with all our strength in your service" (JOHN PAUL II, 1990, online). It is an activity that requires commitment and surrender to Christ.

The urgency of missionary activity derives from the radical newness of life, brought by Christ and lived by His disciples. This new life is a gift from God, and man is asked to welcome and develop it if he wants to fully fulfill his vocation, conforming himself to Christ. The entire New Testament presents itself as a hymn to new life, for those who believe in Christ and live in his Church. Salvation in Christ, witnessed and announced by the Church, is God's self-communication. « Love not only creates good, but also makes us participate in the very life of God: Father, Son and Holy Spirit. In effect, he who loves wants to give himself (JOHN PAUL II, 1990, online).

It is worth highlighting that it is inherent to the religious journalist's circumspection to select only those stories that deal with Christ or are directly related to Him. Jesus is the center of the Gospel, of the mystery of God and of his plan of salvation for men. Therefore, no one can be the main focus of news except Christ himself. The Catholic journalist must be like John the Baptist, who preached the baptism of conversion from sins, prepared the ways of the Lord and said "He must increase and I must decrease" (John 3:30).

It is therefore necessary to ratify the list proposed as newsworthiness criteria for religious issues, identified as a result of considerations regarding the proclamation of the Gospel as the primary mission of the Catholic Church. Subjects related to the revelation and mystery of God, to Christ and his doctrine in the Gospel, the life of the church in the Holy Spirit and the prayer of the Believer and questions of faith are the items that, given this suggestion of parameters for publication, must be observed, in proportion to relevance, according to the order in which they were listed.

FINAL CONSIDERATIONS

The organization of a structure that methodologically supports the circumspect and reflective selection of religious guidelines to be published by the Catholic Church is the object of this essay.

The discernment when judging which news presents coherent attributes for propagation in Catholic vehicles was problematized in this work, which, for this purpose, covered several aspects related to the subject.

As an initial axis, reference was made to disciplinary spheres concerning the theme, which are communication and theology. This way, the relationships between the two areas and what is relevant at the intersection of these disciplines were observed. It is understood

that communication has a prominent place in the environment of theological knowledge, because the viability of theological investigation is through the revelation of God, who makes himself known through his communication with men. Furthermore, human communication processes are tools for disseminating Catholic values and faith, that is, for evangelization.

Proclaiming the Gospel is the mission of the Catholic Church and, this way, the ecclesiastical institution strives to transmit its kerygma in the best way possible. A brief overview of the episodes related to the communication of the Gospel, from the apostles in the first Christian communities, through situations of avant-garde communication processes in the church, to the event of mass communication, supports this premise. The aspect of the Catholic Church's mission being Evangelization, defined by Christ himself, led to the decision to establish this fact as the thematic focus of this research.

The time frame of the investigation delimits the post-conciliar time of Vatican II, as the event brought renewed concerns about ecclesiastical communication, this time, observing aspects of the mass media as emitters of the Catholic kerygma. This way, the pontifical documents were selected as research material, since they are part of the official pronouncements of the Holy See. Among the

writings, it was decided to choose the papal encyclicals as the corpus of this study, since they are addressed to all men of goodwill, and more specifically those that deal with content relating to the mission of the church, namely: *Ecclesiam Suam*, by Pope Paul VI, *Dominum et Vivificantem*, *Redemptoris Missio* and *Veritatis Splendor*, by Pope John Paul II.

This study was also based on theoretical concepts about the production chain of journalistic news, and, more precisely, on the attributes of information and the criteria for selecting subjects in the preparation of agendas. From the development of this theoretical basis, we began experimenting with the applicability of the conceptual framework in the news aspects of religious journalism.

The entire path followed by this investigation pointed to the result that is proposed as newsworthiness criteria for the preparation of Catholic agendas cover subjects related to: 1) the revelation and mystery of God and his dialogue with men; 2) Christ and his doctrine in the Gospel; 3) the life of the Church in the Holy Spirit and; 4) I believe and the truths of faith. It is also important to add that the entire motivation of the arguments put forward in this essay is based on the premise that announcing the Gospel necessarily means placing Christ as the center of all religious journalistic materials.

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