

**INSTITUT CATHOLIQUE DE KABGAYI  
(ICK)**



**FACULTY OF JOURNALISM AND COMMUNICATIONS STUDIES  
DEPARTMENT OF JOURNALISM**

**THE IMPACT OF SOCIAL MEDIA ON EVANGELIZATION.  
CASE STUDY OF FACEBOOK AND TWITTER  
IN THE DIFFUSION OF ROGATE FROM 2017 TO 2019**

**A dissertation submitted to the Faculty of Journalism and Communication  
Studies in partial fulfillment of the academic requirement for the award of  
Bachelor's Degree in Journalism**

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Kabgayi, June 2021

## DECLARATION

I, Dourwe Bernard, hereby declare that the present work entitled “**The impact of social media on evangelization. Case study of Facebook and Twitter in the diffusion of Rogate from 2017 to 2019**” has been written by myself. I have only used the sources presented in the reference list. All ideas, concepts, and formulations have been cited or quoted according to the rules of scientific dissertation. This work has been neither presented to any institution nor submitted anywhere for similar award at the university.

DOURWE Bernard

18/AC/5814

Date..... /...../.....

## APPROVAL

I, **HITIYAREMYE VIVENS** certify that the research entitled “**The impact of social media on evangelization. Case study of Facebook and Twitter in the diffusion of Rogate from 2017 to 2019**” has been carried out under my supervision and submitted to the Faculty of Journalism and Communication Studies with my approval.

Signed

.....

Date .....

## DEDICATION

*To all people involved in the evangelization through social networks*

*To the Rogates' Family*

*To my departed sister Genevieve Ndo Kedebda*

## ACKNOWLEDGMENTS

My first thanks is to the Almighty God, source of all graces and blessings. All what we are and we have come from Him. To him the glory forever.

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## **ABSTRACT**

It is undeniable today to admit the benefits and wonders of New Information and Communication Technologies in our society. Social networks occupy more and more a place of choice in the life of the citizens. The Catholic Church is not left behind in this great movement of using social networks to achieve its evangelization goals. The Congregation of Rogationist Priests has also been committed in recent years to disseminate the Rogate charism through social networks. Several Rogationists have created Facebook and Twitter accounts for this purpose. To better showcase his social networks, the researcher was interested in studying the impact of social networks in evangelization with the case study of the diffusion of Rogate through Facebook and Twitter from 2017 to 2019.

Using the qualitative method, the researcher interviewed seven Rogationist priests involved in social networks from each of their seven circumscriptions present around the world to better assess the impact of Facebook and Twitter in the diffusion of the Rogate. The research results provide information on the use they make of social networks, the achievements made, the impacts achieved, the opportunities offered, the challenges that arise and ways for a better influence of Facebook and Twitter in the diffusion of the Rogate. The different responses of participants show how Facebook and Twitter have impacted the diffusion of the Rogate during 2017-2019 conforming to their own experience on social media. They received positive satisfactions of their followers especially of young people. They also observed that Facebook, Twitter gave greater visibility to work of the congregation in the diffusion of the Rogate. Because of this positive impact, there is a need of taking several measures to increase the influence of Facebook and Twitter in the diffusion of the Rogate and the evangelization.

The research ends with a series of recommendations both to the Congregation of Rogationist Priests and to the whole Church for a better use of social networks in evangelization.

## RESUME

Il est indéniable aujourd'hui d'admettre les bienfaits et les merveilles des Nouvelles Technologies de l'Information et de la Communication dans notre société. Les réseaux sociaux occupent de plus en plus une place de choix dans la vie des hommes. L'Eglise Catholique n'est pas en reste dans cette grande mouvance de l'utilisation des réseaux sociaux pour atteindre ses objectifs d'évangélisation. La Congrégation des Pères Rogationnistes s'est aussi engagée depuis quelques années à diffuser son charisme le Rogate à travers les réseaux sociaux. Plusieurs Rogationnistes ont pour cela créé des comptes Facebook et Twitter. Pour une meilleure mise en valeur de ses réseaux sociaux, le chercheur s'est intéressé à étudier l'impact des réseaux sociaux dans l'évangélisation avec pour cas d'étude la diffusion du Rogate à travers Facebook et Twitter entre 2017-2019.

En s'appuyant sur la méthode qualitative, le chercheur a interrogé sept prêtres rogationnistes engagés dans les réseaux sociaux venant chacun de leurs sept circonscriptions présentes dans le monde entier afin de mieux évaluer l'impact de Facebook et Twitter dans la diffusion du Rogate. Les résultats de la recherche fournissent des informations sur l'usage qu'ils en font des réseaux sociaux, des réalisations faites, des impacts réalisées, des opportunités offertes, des défis qui se présentent et des stratégies pour une meilleure influence de Facebook et Twitter dans la diffusion du Rogate. Les différentes réponses des participants montrent comment Facebook et Twitter ont impacté la diffusion du Rogate de 2017 à 2019 conformément à leur propre expérience sur les réseaux sociaux. Ils ont reçu des satisfactions positives de leurs audiences, en particulier des jeunes. Ils ont également observé que Facebook et Twitter donnent une plus grande visibilité au travail de la congrégation dans la diffusion du Rogate. En raison de cet impact positif, il est nécessaire de prendre plusieurs mesures pour augmenter l'influence de Facebook et Twitter dans la diffusion du Rogate et l'évangélisation.

La recherche s'achève par une série de recommandations tant à la Congrégation des Pères Rogationnistes qu'à toute l'Eglise pour une meilleure mise en valeur des réseaux sociaux dans l'évangélisation.

**Key words:** social media, Facebook, Twitter, Evangelization, diffusion, Rogate.

## **LIST OF SYMBOLS AND ABBREVIATIONS/ACRONYMS**

Br	Brother
ICK	Institut Catholique de Kabgayi
Fr	Father
Lk	Luke
Mk	Mark
Mt	Matthew
St	Saint
UGT	Uses and Gratification Theory



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## INTRODUCTION

### **Background of the study and problem Statement**

The 21<sup>st</sup> century is deeply marked by the impact of social networks in the daily life of citizens. Nowadays people are hyper connected. They spent most of their time in social media especially Facebook, Instagram, WhatsApp, Twitter, YouTube, etc. That social networks are the expression of globalization which is still changing the lifestyle. That transformation affects also the traditional media (Television, Radio, Newspapers, and Books). For this reason, they joined social media to be updated. Otherwise they would have lost their audience.

With the emergence of that new form of communication through social networks, most of the institutes, organizations, business, created their account in Facebook, Twitter, Instagram, WhatsApp, YouTube, etc. in order to reach their public.

According to the Pontifical Council for Social Communications (2002), the Catholic Church is not left out in this movement of the emergence and impact of social networks. During the Vatican Council II which took place at Rome in 1962 to 1965, conciliar fathers and the Pope Paul VI, recognized the benefits of new technology of information and communication through the publication of “*Inter Mirifica*” decree.

“Among the wonderful technological discoveries which men of talent, especially in the present era, have made with God's help, the Church welcomes and promotes with special interest those which have a most direct relation to men's minds and which have uncovered new avenues of communicating most readily news, views and teachings of every sort. The most important of these inventions are those media which, such as the press, movies, radio, television and the like, can, of their very nature, reach and influence, not only individuals, but the very masses and the whole of human society, and thus can rightly be called the media of social communication.” (*Inter Mirifica*, 1963).

Thus the Church considers social media as instruments to spread the Gospel all over the world. For this reason, she invites Christians and people involved in a specific apostolate of communication to use positively all forms of media to evangelize.

Through different publications, encounters, exhortations, several Popes, Bishops, Superiors of Congregations and Dioceses encourage and motivate their members to use media especially social networks to announce the Kingdom of God.

The Rogationist Congregation has also listened to the voice of the Church to announce the good news. “The means of social Communication have become an indispensable instrument of great impact in any place and any kind of apostolate. In the new ‘Areopagus’ we promote the charism of the Rogate, the veneration of our holy Founder and evangelizing mission of the Congregation.” (Norms Art.124)

Conforming to the Norms of Rogationist congregation published after the XI General Chapter (2010), Rogationist are called to get knowledge and good use of the means of social Communication to promote the apostolate of Rogate. “We are aware of the value of the means of social Communication. In the footsteps of the Founder, we attach great importance to their knowledge and appropriate use, especially in the apostolate of Rogate, in the promotion and defense of life and human rights, especially of the little ones and of the poor.”

Since many years, several initiatives have been taken to diffuse the Gospel through social media. Many members of that Congregation created Facebook, WhatsApp, Twitter, YouTube, Instagram accounts, Newspapers, and Web sites to share the Rogate which is the commandment of Jesus to pray to the Lord of Harvest to send good workers into his harvest because the harvest is abundant but the workers are few. (Mt 9, 37-38; Lk 10, 2.)

Through their different publications in social networks, they impacted the life of their followers with the diffusion of the Rogate. They used several tools available on social networks to reach their public all over the world. So social networks are a great opportunity nowadays. To have a good use of that opportunity, there is a need for a deep knowledge of its operation. That is why it is good for us to examine scientifically what they did during 2017 to 2019 through Facebook and Twitter. By examining what has been done during that period, we shall evaluate its strengths and weaknesses in order to contribute to its improvement for its good use in the diffusion of the Rogate.

## **Research Questions**

The research questions to guide this study are the following:

1. How often do Rogationist priests use Facebook and Twitter in the diffusion of Rogate?

2. What are the key achievements of Rogationist priests due to the use of Facebook and Twitter in the diffusion of Rogate?
3. What are the opportunities offered by Facebook and Twitter to spread the good news especially the Rogate?
4. What are the challenges faced in the diffusion of the Rogate through Facebook and Twitter?

### **Objectives (General & specific objectives) of the study**

The general objective of this study is to assess the impact of social media on evangelization.

The specific objectives of this study is:

1. To assess the extent to which Rogationist priests use Facebook and Twitter in the diffusion of Rogate.
2. To investigate the key achievements of Rogationist priests due to the use of Facebook and Twitter in the diffusion of Rogate.
3. To discover the opportunities offered by Facebook and Twitter to spread the good news especially the Rogate.
4. To assess the challenges faced in the diffusion of the Rogate through Facebook and Twitter.

### **Significance of the study**

Personally, this topic is a response to a passion of the researcher who is very involved in evangelization through social media, especially through Facebook, WhatsApp and Twitter. This research will provide him enough elements to always improve his donation in the evangelization through social networks.

Academically, this research is the end of the study in order to obtain a Bachelor Degree in Journalism and Communication.

Socially, Social networks have today a strong influence in the life of citizens. Through this research, the researcher is interested to know how the social media can influence positively the life of citizens with the light of the Gospel and to discover the different challenges and opportunities presented by social networks in evangelization.

Scientifically, this research will be useful for future researchers who will use it as a reference. Most of the media outlets and institutes have their social media accounts today. It is a new challenge for the media to master the social networks in their component for their own interest and the public interest. This part of study concerns especially the field of online journalism.

### **The Structure of the Study**

After the general introduction, the research will be organized in three chapters. The first chapter concerns the Literature review. The second chapter talks about the research methodology. Then the third chapter will be about the results and discussion. The study will end with the conclusion.

## CHAPTER 1 – LITERATURE REVIEW

### 1.1. Definitions of the key Concepts

#### 1.1.1. Social media

Social media is the term often used to refer to new forms of media that involve interactive participation. According to Matthew Hudson (2020) “Social media refers to websites and applications that are designed to allow people to share content quickly, efficiently, and in real-time. [...] Social media can refer to any internet communication tool that allows users to broadly share content and engage with the public.”

In consonance with Maya E. Dollarhide (2020), “Social media is computer-based technology that facilitates the sharing of ideas, thoughts, and information through the building of virtual networks and communities.” Social media encompasses a wide range of websites and apps. The most well-known social media platforms are Facebook, Twitter, Instagram and LinkedIn. These websites allow you to share photos, videos and information, organize events, chat, and play online games.

#### 1.1.2. Evangelization

The term evangelization has its etymology Latin *evangelium*; from Greek *euangelion*, good news, reward for bringing good news, from *euangelos*, bringing good news: *eu-*, good, + *angelos*, messenger.

As stated by the Pope Paul VI (1975) “Evangelization means bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself. At its essence are the proclamation of salvation in Jesus Christ and the response of a person in faith, which are both works of the Spirit of God. It must always be directly connected to the Lord Jesus Christ. ‘There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed’” (Evangelii Nuntiandi, 22). Evangelization, therefore, includes three distinctive elements: 1. interior conversion to Christ and his Church; 2. affecting not only the individual person but the whole culture; and 3. as a result, changing this culture and its institutions to make them Christian and Catholic.

#### 1.1.3. Rogate

The word Rogate comes from Latin verb *rogare* which means to pray, to ask. It summarizes the words of Jesus Christ in the Gospels: "The harvest is rich but the workers are few. Pray (in latin



Rogate), therefore, to the Lord of the harvest that He may send workers into His harvest" (Mt 9:37–38; Lk 10:2).

Conforming to the Rogationists Constitution (2010), the Rogate, as the charism of Rogationists and the fourth vow, involves them 1) to pray daily to obtain good laborers of the Kingdom of God; 2) to propagate everywhere this spirit of prayer and promoting vocation; 3) to be good laborers in the Church by committing themselves in the works of charity, in the education and sanctification of children and the youth, especially poor and abandoned, in the evangelization, human promotion and help of the poor. (Constitution, 3).

## **1.2. Theoretical Framework**

The theoretical framework of our research is focused to **the uses and gratification theory** (UGT). It is an approach to understand why and how people actively seek out specific media to satisfy specific needs. Katz, Blumler and Gurevitch pioneered the Uses and Gratification Theory in 1974. As reported by McQuail (2010), the theory emerged in response to the needs of explanation to why people use certain media and the benefit they get from them. Mass communication researchers are using the U & G Theory to examine, explain, and provide answers to why people use certain media and what benefits or gratifications they get after that. The basic assumption of this theory is that people use mass media for different reasons and seek to derive various gratifications (Wimmer and Dominick, 2014).

This theory is related to our research because it demonstrates how people use the media to fulfill their everyday needs. In our case, it shows us how the Church, especially the Rogationist family use Facebook and Twitter for the Evangelization and the sharing of their mission.

## **1.3. Review of Researches**

### **1.3.1. Evangelization, a mission of the Church**

Various documents written by Popes; Bishops, councils, and synods on evangelization describe what the Church understands is the nature, purpose, and mission of evangelization.

*Inter Mirifica* ("The Means of Social Communication"), a Vatican II decree promulgated on December 4, 1963 by Pope Paul VI, has aim of addressing the concerns and problems of social communication. *Inter Mirifica* identifies social communication as the press, cinema, television, and other similar types of communication interfaces. It promotes the use of social media as an evangelization tool within the Church.

Paul VI (1975) urges all Catholics -priests, religious, catechists, parents, and lay faithful- to evangelize in their daily lives. Evangelization must always be directly connected to the Lord Jesus Christ. "There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed."

Pope John Paul II in *Redemptoris Missio* (1990), encyclical on the Church's missionary activity, called for a new evangelization, which was to be new in its ardor, methods, and expression. On the authority of him, there is urgency of evangelization. On the 36th World Communications Day in 2002, Pope John Paul II harped specifically on the internet when he said: "The Church approaches this new medium with realism and confidence. Like other communications media, it is a means, not an end in itself. The Internet can offer magnificent opportunities for evangelization if used with competence and a clear awareness of its strengths and weaknesses." Pope John Paul II urged Catholics to use the Internet.

Pope Francis in *Evangelii Gaudium* (2013), a papal document on evangelization, called to create a "culture of encounter" through which people come to know the Lord Jesus. In his Message for the 53rd World Communications Day, Pope Francis said "We need to recognize how social networks, on the one hand, help us to better connect, rediscover, and assist one another, but on the other, lend themselves to the manipulation of personal data, aimed at obtaining political or economic advantages, without due respect for the person and his or her rights."

### **1.3.2. Role of social media in evangelization**

Social media allow us to communicate with hundreds of thousands of people with one click. They have a big role to play in evangelization.

According to Emmanuel Ade Badejo (2019), by telling his disciples to "Go out to the whole world; proclaim the gospel to all creation" (Mk 16, 15), Jesus united the spreading of the gospel to communication. The Church down the years, in fact, has already self-defined on many occasions as itself being "evangelization" or "communication". "To evangelize people is to employ all legitimate means to communicate with them. That is the field of media."

As attested by Pope Francis (2016), in his message for World Communications Day, using social media to witness to Christ, and hopefully, to evangelize in his name, starts by treating social media as an end in itself, not just a means to an end. Pope Francis, alluded to this: "Emails, text messages, social networks and chats can also be fully human forms of communication. It is not technology that determines whether or not communication is authentic, but rather the human heart and our capacity to use wisely the means at our disposal."

In accordance with John Grosso (2018), “It is extremely important to use our social media outlets to invite people to Mass, adoration, confession and Catholic events, but we can't only use our social media in this way. Rather, we must acknowledge that our Facebook friends, or the accounts following our parish's Twitter account, are communities themselves.” He added “If we share meaningful content, we can use social media to bring people into an encounter with Christ every single day.”

### **1.3.3. Types of media used in evangelization**

Most people today understand media to refer only to the press, radio, newspapers, television, social media and other technical means of communication.

As reported by Emmanuel Ade Badejo (2019), there are several means of communication used in evangelization from the traditional to the digital. “From the word of mouth to signs and symbols of nature, to human gestures, means of traditional and group communication, print, electronic to modern digital communication everything lends itself to be used for evangelization.”

In line with Robert Bogešić (2019), through the history of media development, we list several types of media used for evangelization, such as electronic media which include film, radio, television, computers (the internet) and printed media such as books, newspapers, magazines, comic books, posters, and others. As the media developed, so did their functions so we now have several important functions of the media, such as communicating information, the educational function, entertainment, and the communication-interactive function.

In accordance with Erica Mateus (2017), many churches have begun utilizing social media in their ministry efforts. They publicize, encourage, and promote events, all on social media sites such as Facebook, Twitter, Instagram, YouTube and WhatsApp because they have the potential to shape the way the world communicates.

### **1.3.4. The charism of the Rogate, a mission of Rogationists**

Daughters of Divine Zeal founded on March 19, 1887, and the Rogationist Fathers and Brothers founded on May 16, 1897, by Saint Hannibal Marie Di Francia (1851 -1927) in Messina, Italy, carry out the mission of: praying for vocations to the priestly and consecrated life in the Church and propagating this prayer worldwide. Caring and promoting the human and spiritual welfare of orphans, needy children and the poor. They use several means to diffuse their charism, the Rogate. Several researches and publications have been made concerning the Rogate.

The Tenth General Chapter's (2004) particular theme was: "Apostles of the Rogate. The Mission of the Rogationists at the Beginning of the Third Millennium." The Chapter Document, focused on the "Rogate" foundation of the mission, the Rogationist mission in the mission of the Church, and the Rogationist Apostolate today. It called to take initiative in promoting the Rogate.

The particular theme of the Twelfth General Chapter (2016) was "Seeing the crowds, he felt compassion for them and said, Rogate. Our charismatic identity in today's challenges." It was clear that the intention is to call the Congregation to reflect again on its own charismatic identity and to look at the signs of the times in order to translate the charism in Church and the world today. The Chapter recommends promoting the cultural dimension of the charism through the study and constant application, in the various areas of philosophy, theology, literature, art, technology, journalism, and cinematography.

Recently, Fr. Bruno Rampazzo, RCJ (2020) wrote *The Inspiration of the Rogate in Its 150th Anniversary. A Circular Letter to the Family of the Rogate*. "After the year in which we commemorated the 150th anniversary of the Inspiration of the Rogate, we still feel the need to examine together our charism, the precious pearl that, in our poverty, has been handed to us, in order to find more light and strength to understand and welcome it."

As specified by Bruno Rampazzo, RCJ (2020), there is a need to "reflect on how the charism of the Rogate, a gift of the Spirit in our times, demands of us today to live and spread it more and more in the Church for the salvation of the world, as a new way of holiness." This research shall be an opportunity to examine how the social media, especially Facebook and Twitter impacted the diffusion of the Rogate from 2017 to 2019.

### **1.3.5. Brief history and functioning of Facebook**

As reported by Sarah Phillips (2017), Facebook is an online social networking site that has been in operation since 4 February 2004 by Mark Zuckerberg, a 23-year-old Harvard University Psychology student experimenting on social networking in computer programming. Facebook was originally named "The Facebook", inspired by the papers profiling students. It was renamed "Facebook" in August 2005, and in September 2005 high school students in the United States were allowed access. Since 2006, anyone who is older than 13 years is allowed to register to this site based on the local laws with a valid email address. In 2008, social media was fairly new; "By the end of 2018, Facebook had over 2.2 billion active users throughout the world and reached a market capitalization of 431.8 billion dollars". (Sarah Phillips, 2017).

In line with John Writh (2019), Facebook is a favorite free social media site which enables registered customers to create profiles, upload images, and movies, send messages and even stay in touch with friends, family members, and coworkers. The Website, which can be found in 37 languages, comprises features such as: Marketplace – enables visitors to post, browse and respond to classified ads. Groups – enables members that have shared interests to find one another and socialize. Occasions – enables members to market an event, encourage guests and monitor who intends to attend. Pages – enables members to make and market a people page constructed around a particular topic. Presence tech – enables members to determine which contacts are online and talk. FACEBOOK has become the largest social networking platform in history. This network is being used extensively by Catholics: Cardinals, Bishops, Priests, Deacons, Brothers, Nuns, Dioceses, and Laity.

### **1.3.6. Brief history and functioning of Twitter**

On the report of André Picard (2011), Twitter is the brainchild of a programmer who worked at the podcasting company Odeo Inc. in San Francisco. The founders are Jack Dorsey (@Jack), Evan Williams (@Ev) and Biz Stone (@Biz). They were looking for a way to send text on their cellphones and a way to reinvent a dying company. On March 21, 2006, @Jack sent the first tweet: "just setting up my twttr." And thus a communications revolution was born, one renown for brevity and bad spelling. Dom Sagolla (@Dom), in tweet 38, typed these prescient words: "Oh, this is going to be addictive."

According to Fabian Sommer (2019), "Born as a side project apart from Odeo's main podcasting platform, the free application allowed users to share short status updates with groups of friends by sending one text message to a single number ("40404"). Over the next few years, as Twttr became Twitter, the simple "microblogging" service would explode in popularity, becoming one of the world's leading social networking platforms."

Once the service went public, its founders imposed a 140-character limit for messages, based on the maximum length of text messages at the time; this was later expanded to 280 characters in 2017. Audio and video tweets remain limited to 140 seconds for most accounts. It has increasingly become a source of breaking news and information, especially for younger users.

## **CHAPTER 2– RESEARCH METHODOLOGY**

This chapter indicates methods and techniques used to conduct our research: the study area, the research design, the sample design, the study population, the sampling techniques, the data collection instrument, and the data analysis instrument.

### **2.1. Study area**

The Rogationists are present in 28 countries all over the world and are organized into 7 major circumscriptions (confer Appendix 3). To conduct his research, the researcher selected seven Rogationist priests from each circumscription from all continents. There are from Cameroon (Saint Joseph Quasi-Province in Africa), Italy (Saint Hannibal Province in Southern Italy and Saint Anthony Province in Northern Italy in Europe), United States of America (the Delegation of Our Lady of Guadalupe in North of America), Brazil (Saint Luke Province in South of America), Philippines (Saint Matthew Province in Asia) and India (Saint Thomas Quasi-Province in Asia).

### **2.2. Research Design**

The research design is a logical structure of a research work. It is the conceptual structure within which research would be conducted. According to Inaam Akhtar (2016) “Research design can be considered as the structure of research it is the “Glue” that holds all of the elements in a research project together, in short it is a plan of the proposed research work.”

This study referred to qualitative research design. The researcher referred to literature information available. Then he went on the field to collect information by the survey. The survey was composed of seven selected priests belonging to the Rogationist congregation spread all over the world and specially involved in the evangelization through the diffusion of the Rogate in the social networks (Facebook and Twitter). The data was gathered by interviews, questionnaire and documentation. Then the gathered information was analyzed and interpreted.

### **2.3. Sample Design**

Sample is a method for investigating a whole population. It is a segment of the population selected to represent the population as a whole. As noted by Rajiv Shukla (2008), “A sample, as the name implies, is a smaller representation of a large population. In other words, a section of the population selected from the latter in such a way that they are representative of the universe called a sample.”

The researcher chose seven Rogationist priests coming from the seven Rogationist circumscriptions (Saint Joseph Quasi-Province in Africa, Saint Hannibal Province in Southern Italy and Saint Anthony Province in Northern Italy in Europe, the Delegation of Our Lady of Guadalupe in North of America, Saint Luke Province in South of America, Saint Matthew Province in Asia, Saint Thomas Quasi-Province in Asia) to have a general view of the whole population constituted of Rogationists priests using social networks for the diffusion of the Rogate.

### **2.3.1 Study population**

For this study, the researcher chose to work with 7 Rogationists priests among the 383 priests from all over the world (*Annuario 2021*). The priests selected for the study are most involved in social networks especially in Facebook and Twitter. They are located in Cameroon, Italy, United States of America, Brazil, Philippines and India. They were selected as the representation of the different circumscriptions of the Rogationist Congregation.

### **2.3.2 Sampling techniques**

The sample method involves taking a representative selection of the population and using the data collected as research information. The researcher used the non-probability sample with judgment or purposive sample. As pointed out by Violeta Lopez and Dean Whitehead (2013) “With non-probability sampling in qualitative research the researchers recruit only specific populations to investigate a specific topic or when the total population is unknown or unavailable.”

The population involved in the research is the Rogationist priests from seven different circumscriptions (Saint Joseph Quasi-Province in Africa, Saint Hannibal Province in Southern Italy and Saint Anthony Province in Northern Italy in Europe, the Delegation of Our Lady of Guadalupe in North of America, Saint Luke Province in South of America, Saint Matthew Province in Asia, Saint Thomas Quasi-Province in Asia). The researcher selected seven Rogationist priests among them according to their involvement in social networks. They are easier to obtain information wanted. They are good prospects for accurate information. They have the required experience to provide the information that the researcher seeks. Because the research is focused on qualitative research, the sample size depended of the researcher.

## **2.4. Data collection instruments**

As stated by Syed Muhammad Sajjad Kabir (2018) “Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes.” To conduct this

study, the researcher referred to documentary, questionnaire, interviews, and observation techniques.

#### **2.4.1. Documentation**

In conformity with Babbie (2010), document analysis is “the study of recorded human communications, such as books, websites, paintings and laws”. It is a method of data collection which involves analysis of content from written documents in order to make certain deductions based on the study parameters. Documentation consisted of consulting and reading books, articles, publications, which contain information related to the study.

#### **2.4.2. Questionnaire**

This is a data technique which consists of a set of questions presented to a respondent for answers. The respondents read the questions, interpret what is expected and then write down the answers themselves. According to Rajiv Shukla (2008), “A questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents.”

The questionnaire was designed based on research questions and objectives of the study. There were open-ended questions. They allowed respondents to answer in their own words to have their opinions in the topic. As attested by Roger D. Wimmer and Joseph R. Dominick (2014), “Qualitative research uses a flexible questioning approach”.

The researcher gave the opportunity to his respondents to choose between the questionnaires either the interview. Among the seven priests selected to conduct the research, four priests among the seven priests chose for the Questionnaire. He sent them the questionnaire through their email.

#### **2.4.3. Interviews**

Interview is a conversation between an investigator and an informant for the purpose of gathering information. As mentioned by Rajiv Shukla (2008), the purpose of an interview is “To secure certain information from the subject, which is known only to himself and cannot be gathered from any other source”.

The researcher interviewed three selected Rogationist priests among the seven priests selected to conduct the research according to their availability. He used telephone interviews to gather information.



## **2.5. Data Analysis instruments**

On the report of Rachael Chapman (2018), “Data Analysis is the process of inspecting, rearranging, modifying and transforming data to extract useful information from it.” Analysis of data is a process of inspecting and organizing data in order to take out useful information that will be used to suggest conclusions and support decision making.

Qualitative method was used for the analysis of data. It helped the researcher to analyze and interpret information obtained from open questions on the questionnaire and the interviews conducted.

## **CHAPTER 3– RESULTS AND DISCUSSION**

### **Introduction**

This chapter presents all data and findings from documentation, questionnaires and interviews. As it was said in the previous chapter concerning the research methodology, the researcher gave opportunity to the participants to choose between answering the questionnaire or being interviewed. Four chose to respond to the questionnaire sent by email and three choose to be interviewed via telephone. The questions were open-ended questions based on their own experience in the use of social media. The researcher's objective for these questionnaires and interviews was that each participant shares his personal experience and opinion about the impact of social media (Facebook and Twitter) in the diffusion of the Rogate. The surnames of participants are omitted as a courtesy measure. They are representatives of the seven circumscriptions of Rogationists all over the world. This chapter ends with the discussion of results of data collected.

### **3.1. Presentation of the results**

The presentation of the results is based on the following main points: the use of Facebook and Twitter in the diffusion of the Rogate; the key achievements of Rogationist priests due to the use of Facebook and Twitter in the diffusion of Rogate; the opportunities offered by Facebook and Twitter to spread the good news especially the Rogate; the impact of Facebook and Twitter in the diffusion of the Rogate from 2017 to 2019; the challenges faced in the diffusion of the Rogate through Facebook and Twitter; and the improvement of the influence of Facebook and Twitter in the diffusion of the Rogate.

#### **3.1.1. The use of Facebook and Twitter in the diffusion of the Rogate.**

All the participants in our research are involved in evangelization through social media. All of them have a Facebook account. There are only two among them who have a Twitter account.

Brother Christian, the Provincial Secretary of the St. Matthew Province in charge of the Rogate, from Philippine, uses Facebook to create and disseminate, and receive, acknowledge and share official documents and other relevant communications. And these tasks are performed daily. He said. "For materials strictly linked to our apostolate of the Rogate (prayer aids, newsletters, infographics, stampitas, posters, announcements, etc.), the St. Matthew Province has another Facebook page dedicated to it, namely, Kaya Idalangan – which previously was a printed leaflet, produced regularly, especially in aid of the celebration of the annual World Day of Prayer for

Vocations.” The materials posted on this page, are then shared on the many other Facebook pages and accounts of the individual confreres and of the Circumscription, including the Rogate Media.

Father Gilson, General Counselor of the Congregation, who lives in Italy in the Saint Anthony of Padua circumscription, uses his personal Facebook account (Gilson Luiz Maia), a page (Prayer Network for Vocations) and a group (Vangelo del Giorno) to post mediation of “the biblical reading of the “Gospel of the Day” with an emphasis on the vocational perspective: Rogate. The most visible posts are the photo albums of missionary journeys. Many Facebook posts are also linked to WhatsApp groups or shared links.”

Father Santi, who lives in the United States of America in Our Lady of Guadeloupe circumscription, makes a daily use of his Facebook account to evangelize and to diffuse the Rogate.

Father Claudio, from Italy in the Saint Hannibal circumscription, revealed that he uses Social media to interest and evangelize young people. “My use of social media is very frequent. More than internet sites, portals like Facebook and Instagram are very popular with young people, so leaving a message or promoting an activity becomes more effective if done on social media.”

Father Dieudonné, the Rogate Center’s Responsible in the Saint Joseph circumscription from Cameroon, confirmed that he uses daily his Facebook and Twitter account to leave either a message or a thought from our Holy Founder or a digital file, a photo, a gif, a short video evoking our charism, our activities in the formation house where I am or an intention of prayer.

Father Nikhil, from India in the Saint Thomas circumscription, reported that he uses the social media mainly “to express, share, communicate and convince my ideas, thoughts and concepts to my audience in those platforms” related to the Rogate as a good worker and thus a Rogationist.

Father Reinaldo, the Rogate Counselor of Saint Luke circumscription from Brazil, stated that he refers to Facebook more than Twitter, with the aim of disseminating and spreading the charism. “Our reference is based on our charism, Rogate, in addition to the life and works of the founder, Santo Hannibal Maria, as well as the Church documents and Rogationist Congregation.”

### **3.1.2. The key achievements of Rogationist priests due to the use of Facebook and Twitter in the diffusion of Rogate.**

For many years already, Rogationists priests have used Facebook and Twitter to spread and fulfill their charism and mission.

According to Br Christian, not only priests but also religious brothers and students use Facebook. Facebook facilitated the communication to people and organizations. It provided the possibility to reach out to an increased number of audiences, from all walks of life; it provided a means for other people and organizations to reach them; it opened greater possibility for facilitated sharing, support, coordination and collaboration; and it helped create a network.

As reported by Fr Gilson, Facebook has helped a lot to spread the Rogate charism and reaches both people already linked to our parish communities and others who still do not know the Congregation and the Rogationist charism and their mission.

Conforming to Fr Claudio, the results concerning the key achievements of social media are very positive. “They allow you to reach a greater number of young people.” he said.

According to Fr Dieudonné, “On Facebook, I mainly integrated the social network and created a page to update online our activities in the house of formation and the major events of the Church and our constituency. On Twitter, I very often post spiritual thoughts of our founder, wise men and reflections on the charism and current issues of our society in connection with the spiritual Christian thought of our Holy Founder.”

In line with Fr Nikhil, as our present generation uses social media for most of their purposes, the diffusion of Rogate happens more widely than the last decades. “The main achievement that we can have as a Rogationist is the fame and spreading of our charism and the name of the congregation.”

According to Fr Reinaldo, Facebook and Twitter help to expand knowledge related to Rogationists, the Rogate charism and the life, work and spirituality of the founder. They help and contribute to the awakening of vocational sensitivity, creating a vocational awareness in users and online relationship networks. They strengthen the institutional bond with friends, relatives, the local Church and the entire Rogate Family. They facilitate the collaboration with the Rogationist Vocational Animation and the propaganda of the Rogationists' socio-educational, missionary and charitable activities.

### **3.1.3. The opportunities offered by Facebook and Twitter to spread the good news especially the Rogate.**

As revealed by all study respondents, Facebook and Twitter offer several opportunities to spread the good news and the Rogate. In his message for the 45<sup>th</sup> World Communication Day, Pope Benedict XVI (2011) highlighted opportunities of using social media. He said: “The new

technologies are not only changing the way we communicate, but communication itself, so much so that it could be said that we are living through a period of vast cultural transformation. This means of spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship.”

As reported by Fr Gilson, On Facebook, in addition to the possibility of sharing with people from other geographical areas and cultural realities, we can talk about some specific publications on special dates such as religious holidays or organize "lives" or "rooms" always with a view to catechesis and evangelization.

In consonance with Fr Santi, Social media are “very powerful means that allow you to spread your message to many people in a short time. On Facebook, I also started fundraising campaigns for Rogationist missions with the tools made available by Facebook for Non-Profits.”

As stated by Fr Claudio, “Social networks such as Facebook and Twitter are great opportunities to spread the Gospel and the Gospel of the Rogate, because it guarantees a very large user base, with the ability to communicate your message to a large number of people.”

Fr Dieudonné asserts also that “The opportunities that these two social networks offer me for the dissemination of the Good News of Rogate are mainly two. Reaching out to young people and users of social networks in this virtual world, which even today is considered to be banned from priests, and also to respond in a healthy interaction, with those who follow me, to the various questions, requests of the users who come to us to solve matters of spirituality and vocational animation.”

On the report of Fr Nikhil, “actually the social media are the fastest and easiest way to spread the Rogate than the printing media, in the present world. Because people use social media more than the other means and it is easy to convey the message within a few moments.”

For Fr Reinaldo, social networks especially Facebook give greater visibility to Rogate's charisma; they offer communication tools that enable Rogate interaction and sharing and they enable proximity and convergence of lives in a network.

#### **3.1.4. The impact of Facebook and Twitter in the diffusion of the Rogate from 2017 to 2019**

As revealed by the study findings, during the period of 2017-2019, the participants of our research study experienced the positive impact of social media in the diffusion of the Rogate especially in the use of Facebook.

On the testimony of Fr Gilson, “the mass media have opened new horizons for the spread of the charism of the Rogate, the person of the Founder Saint Hannibal and also gave greater visibility to the works of the Congregation”.

In the opinion of Fr Claudio, “the use of social media, especially in the period between 2017 and 2019, has led us to abandon the official site of our Rogationist seminar in Messina Giovanni Rog, moving on to the exclusive use of these new means of social communication, guaranteeing us a yield greater.”

Fr Dieudonné stated that “I don't have any statistical data, but even the growing number of people who follow me, and their interest in my publications leads me to think that there is some influence of these social networks on the message we send and on interactions between us and subscribers, who know me personally or not.”

As mentioned by Fr Nikhil, “2017-2019 is the period of a great emulsion occurred in between the printing and social media. But from then on, the social media especially, the visual media have scored much more than the others due to the impact produced by the electronic equipment and availability in the world around.”

For Fr Reinaldo, Facebook and Twitter have greatly impacted the way of communicating the Rogate with the ability to communicate in real time. They became something indispensable for society in this “multilocal” interaction of digital presence networks.

### **3.1.5. The challenges faced in the diffusion of the Rogate through Facebook and Twitter.**

All participants in our research noted several challenges in the diffusion of the Rogate through Facebook and Twitter.

Referring to Br Christian, “among many others, here below are the challenges faced in using Facebook: it is susceptible to fraud and to hackers; it is not reliable when it comes to security, privacy and confidentiality; and depending upon the users’ location, device and other factors, connectivity affects its use”.

For Fr Gilson, there is a lack of a more adequate technical qualification in the use of the media as well as in the availability of equipment for the production of videos. “There is still a lot of “improvisation” and “good will” and there is a lack of a qualified and equipped team for authentic “Rogationist virtual pastoral care”.”

In agreement with Fr Santi, the charism of the Rogate is a topic that is not easily communicated for the general public of Facebook, especially non-believers and people of other faiths. “The challenge is to find ways to reach those who don't know us with understandable and attractive content.”

In accordance with Fr Claudio, the challenge is the quality of the message. “As Rogationists, sons of Saint Hannibal, we are called to spread our Rogate charism with preparation and professionalism. The risk of social media consists in falling into the obvious, while as the Rogate family we are called to be experts in vocational ministry, helping young people to better understand what the project God has thought for them from eternity.”

In the opinion of Fr Dieudonné, the first challenge is to stay in its editorial line, it is to love to be there to announce a clear message and to target well, not to get into the dynamic of publishing in order to publish or to respond to all the different provocations and distractions that are also part of this virtual world: Comments sometimes inappropriate. The second challenge is to be present and maintain one's presence by creating interesting content.

In line with Fr Nikhil, the present concepts, ideologies, way of life of the society are the main challenges at present. “In earlier times, it was easy to convey a message even to a group of people around without any rethinking. But now it's a challenge to be coped up and updated with the all available sources of the matter, particularly for everything is at hand to our audience.”

As attested by Fr Reinaldo the main challenges are to monitor advances in technologies, platforms and digital applications; a greater empathy for religious Rogationists in the use of social networks; and to create greater connective communion between personal and institutional profiles.”

The Rogationists Norms (2010) in Article 10, alerts to the power and challenges that means of social communication offer, “we provide an appropriate formation which allows us to use their potentialities, and at the same time, to prevent their risks. We use them with prudence, competence and moderation.”

### **3.1.6. The improvement of the influence of Facebook and Twitter in the diffusion of the Rogate.**

By taking in consideration their own experiences in the use of social networks to diffuse the Rogate from 2017 to 2019, the participants of our research think that something can be improved to increase their presence in Facebook and Twitter.

In the opinion of Br Christian, among many others, here below are some ways to improve the influence of Facebook: consistent presence and updates; constant monitoring of network and

content; conceptualization and preparation of Facebook-specific materials; use of the latest upgrades in Facebook capacities; and reporting irrelevant and malicious virtual presence, content and actions.

In the light of Fr Gilson, there is a need of multiplying the courses for a better knowledge of Facebook resources for its correct use. “The “Rogationist media” could also be spread in the various Rogationist communities and in other environments in view of the formation of the People of God, the spread of the Rogate, devotion to the Founder and the works of the Congregation.” He noted that the use of the media is still based on individual initiatives and there is, however, no organization at the level of the Congregation. For him, there is a need to systematically create bodies to promote the Rogationist mass media with their own regulation.

Following Fr Santi, “I think modern, fast, impactful audio-video content would be useful. Easy to understand and share.”

As stated by Fr Claudio “the best way to improve the dissemination of the Rogate service on social networks is certainly the use of the best skills in the field. It is also very useful to work as a team within the Congregation in order to obtain a more effective service” with the testimony of life.

As mentioned by Fr Dieudonné, “Social networks are communities, which function with the number of clicks, then the more the religious priests and others are present, the more they will produce messages which will be diffused and which will arrive at virtual and real communities.”

As specified by Fr Nikhil, the good way of improving the influence of social media in the diffusion of the Rogate is “to use, explore and make our own space in the media through our own videos, messages and creativities very often.”

Referring to Fr Reinaldo, there is a need of stimulating the charismatic, vocational and testimonial presence of religious, seminarians, lay people in virtual spaces; of encouraging network partnerships for the propagation of the charism among the Rogationist circumscriptions and to create a Rogate International Center (online) to discern ideas, create lines and materials for the diffusion of the Rogate charism in the world.

### **3.2. Discussion of the results**

After the presentation of the results of the participants to our research, our discussion will be based on the main points related to our four research questions which guide our research.



To the first research question of knowing how often Rogationist priests use Facebook and Twitter in the diffusion of Rogate, all our participants confirmed that they are involved in social media for the diffusion of the Rogate. All of them have a Facebook account. Some of them have Facebook pages and Facebook groups. It is only Fr Dieudonné and Fr Reinaldo who have both Facebook and Twitter accounts with the purpose of diffusion of the Rogate. But the use of Twitter is very weak. All of them use their account frequently to communicate, to evangelize and to diffuse the Rogate. Some of them link their Facebook account with other social media as WhatsApp, YouTube and web sites. Their involvement can be seen as a response to the call of Pope Benedict XVI (2010) who called priests to be more involved in social networks by using audiovisual resources to evangelize. “Priests are thus challenged to proclaim the Gospel by employing the latest generation of audiovisual resources (images, videos, animated features, blogs, websites) which, alongside traditional means, can open up broad new vistas for dialogue, evangelization and catechesis”.

Regarding the key achievements of Rogationist priests due to the use of Facebook and Twitter in the diffusion of Rogate, all the study participants recognize that social media help them to spread the charism of Rogate more widely than the last decades. Facebook became an instrument of propaganda of the Rogationist congregation, of diffusion of the life and devotion of their Founder saint Hannibal. It also became a source of income. Father Santi for example, used Facebook to collect aid in favor of the Rogationist missions. “The recent, explosive growth and greater social impact of these media make them more important for a fruitful priestly ministry,” Pope Benedict XVI said in his message for the 44th World Day of Communications. For him, “priests can discover new possibilities for carrying out their ministry to and for the Word of God”. These findings help to answer the second research question in this study.

To the third research question concerning the opportunities offered by Facebook and Twitter to spread the good news especially the Rogate, the study respondents stated various opportunities offered by Facebook and Twitter in their mission of Evangelization and in diffusing the Rogate. To illustrate, it was reported that it is now easier to reach a large number of people all over the world at the same time to share about the Gospel, the Rogate, and the figure of Saint Hannibal. With the interaction, the audience asks questions to know more about the Rogate and to express their satisfaction. There is also the use of live broadcast to be connected with the audience. Not only Facebook offered an easy way to spread the Rogate more than the traditional media but it also offered to organize fundraising to sustain the Rogationist missions. We agree with Emmanuel Ade Badejo (2019) that “In this current digital culture, as in every era, the task remains for Christians to

speak to the world. Nonetheless, holding to the textually mediated reality of Christian Scripture, the people of God today must utilize the various tools for community formation in a digital world. To do this, assumes the task of sharing particular stories as the message of the Church.” Our digital era offers several opportunities to diffuse the Rogate.

For the fourth research question about the challenges faced in the diffusion of the Rogate through Facebook and Twitter, our respondents noted several challenges. There are lack of qualified humans’ resources, lack of qualified equipment and adequate technique, matter of security (hackers, frauds), the question of privacy and confidence respect, the challenge of attractive content, the focus on the editorial line, and news ideology of the society. Those challenges need specific answers to permit the good impact of the Rogate.

As the Pontifical Council for Social Communications (2002) said: “Education and training regarding the Internet ought to be part of comprehensive programs of media education available to members of the Church. As much as possible, pastoral planning for social communications should make provision for this training in the formation of seminarians, priests, religious, and lay pastoral personnel as well as teachers, parents, and students.”

The different responses of our participants show how Facebook and Twitter have impacted the diffusion of the Rogate during 2017-2019 conforming to their own experience on social media. Our participants, even if they don’t have an exact number of their different audience are convinced that the number of followers has increased. They received positive satisfactions of their followers especially of young people. They also observed that Facebook, Twitter gave greater visibility to work of the congregation in the diffusion of the Rogate. Because of this positive impact, there is a need of taking several measures to increase the influence of Facebook and Twitter in the diffusion of the Rogate and the evangelization. That is why the Pontifical Council for Social Communications (2002) recommends that “Priests, deacons, religious, and lay pastoral workers should have media education to increase their understanding of the impact of social communications on individuals and society and help them acquire a manner of communicating that speaks to the sensibilities and interests of people in a media culture.”

Our findings are in line with the research of Fr Alexandre Niyonsaba (2019) who showed in his research “the role of new media in catholic evangelization in Rwanda: case study of Website of Byumba Diocese between January-December 2018”. His studies presented the existing opportunities that could enhance the use of new media in evangelization and the strategies and perspectives to overcome challenges encountered, and how to increase the use of Byumba Catholic

website in evangelization. We realize with him that the new media are transforming the manner of evangelizing.

Our findings are also in perspective with the research of Fr Dieudonné Baleba (2018) who focused on “the Evangelization through social media: opportunities and challenges”. We agree with him that “social networks are establishing themselves more and more in the world of communication and as such they are essential for any person or company wishing to be in contact with the people of our time.” This is why the duty of the presence of the Church and that of Christians is to evangelize the web and evangelize through social networks.

## CONCLUSION

The intent of this study is to establish the input of social networks in evangelization especially the diffusion of the Rogate through Facebook and Twitter. Through the findings, the study showed the achievements, the opportunities, the challenges and the impact of social media in the diffusion of the Rogate. This study offered keys to increase the influence of Rogate through social networks.

The findings of this study showed that there is a use of social media in the evangelization. Rogationist priests are involved in social media to diffuse the Rogate. Most of them use Facebook more frequently than Twitter to disseminate their Rogate charism. They also use social media to make known the life of their Founder saint Hannibal and to disseminate information about their Congregation.

The findings also presented the key achievements of Rogationist priests due to the use of Facebook and Twitter in the diffusion of Rogate. We discovered that social media helped to spread the charism of Rogate more widely than the last decades.

The findings furthermore exposed the opportunities offered by Facebook and Twitter to spread the good news especially the Rogate. Thanks to social networks it became easier to reach a large number of people all over the world at the same time to share about the Gospel, the Rogate, and the figure of Saint Hannibal with the interaction of the followers and the possibility of organizing fundraisings. With the advancement of technologies and the effervescence of social networks, mainly Facebook and Twitter, the ability to communicate in real time has become something indispensable for society.

The findings also exhibited the impact of Facebook and Twitter in the diffusion of the Rogate from 2017 to 2019. The feedback and the increase of the followers demonstrate the positive impacts of Facebook and Twitter in the diffusion of the Rogate during the selected period of 2017-2019 but there is still a low use of Twitter.

The findings moreover revealed the challenges faced in the diffusion of the Rogate through Facebook and Twitter. These challenges are related to the lack of qualified humans' resources, lack of qualified equipment, the matter of security, the quality of the content, etc.

The findings lastly proposed keys to improve the influence of Facebook and Twitter in the diffusion of the Rogate. Among several propositions made, there is a need of working in a team,

the need of having more skills, knowledge and training concerning the use of social media and tools related to communications, and to have a good content to attract more people.

This research has its originality to be the first with that specific topic of the diffusion of the Rogate through Facebook and Twitter and it encourages the involvement of the Church in the evangelization through social networks. Nowadays the Church cannot evangelize the world by ignoring the impact of social media in the lifestyle of Christians and citizens. This research offers keys and opportunities to fulfill the mission of Jesus-Christ who recommended to his disciples to make all nations his disciples (Mt 28, 18-20). By this study the researcher draws the attention of the Church to its responsibility to evangelize social networks and to evangelize through social networks. There is also the place and the sign of God's presence. The findings of the researcher can be a good support for further researches.

This research presents some weaknesses. The researcher faced insufficient documentations for the research. In fact evangelization through social media is the new challenge of the Church. There is not a lot of documentation about. There were also insufficient resources to make face to face interviews. The sample population involved for the research are in several countries. This research was only focused on Rogationist priests involved in the evangelization. It didn't take in consideration the opinions of the audience who benefited from the evangelization and the impact of diffusion of the Rogate through Facebook and Twitter.

## **Recommendations of the study**

### **Recommendations to the Rogationist Congregation**

After the findings, the researcher recommends to the Rogationist Congregation the need of being more involved in social networks. There are many opportunities in the use of social networks for the evangelization especially for the diffusion of the Rogate. There is a need of having a strong and qualified team to work together and to coordinate and regulate the use of different Facebook and Twitter accounts involved in the diffusion of the Rogate. If possible, it will be good to have Rogationists involved in social media in all the different countries where they are present. In Rwanda for example, there is none Rwandan Rogationist priest involved in social media. There is a need for qualified equipment to facilitate the task of Rogationists involved in evangelization through social networks. There is a need of training Rogationists to face the new challenges of mass media especially social networks in the evangelization as the Norms of Rogationists

recommended: “The use of the means of social Communication requires a specific preparation which has to start from the initial formation and a continuous commitment to adapt to the languages which foster the knowledge of the Institute’s charism and mission.” (Norms, 2010, Art. 124).

### **Recommendations to all media outlets, institute and organization**

To all media outlets, institute, organization, is indispensable to know that nowadays social networks are a compound of human habits. With the coming of the Covid 19 Pandemic and the new challenges of our world in this digital era, most people are informed, and formed through social media. The recommendation is to have social networks accounts (Facebook, Twitter, YouTube, Instagram, WhatsApp, etc.) to maintain a strong relationship with their public. We agree with the Pontifical Council for Social Communications (2002) that “It is important, too, that people at all levels of the Church use the Internet creatively to meet their responsibilities and help fulfill the Church's mission.”

### **Recommendations to all the social media users**

It is not enough to have a social networks account, there is also a need of being always updated. It is good to have and to encourage people interested in their use but they need to be well prepared by a good formation or training in journalism and a permanent training about social media update to face different challenges and to bring something new for the goodness of all their audience and the positive transformation of our world.

For further research, it should be good to focus on the impact of social networks like Facebook, WhatsApp, Twitter, YouTube, Instagram, Telegram, is the lifestyle of their audience. Nowadays the coming of citizens’ journalism can offer research about the impact of citizens’ journalism in the coming of professional journalism. Another research can be made about the impact of Facebook and Twitter in the diffusion of the Rogate by taking in consideration the quantitative research and also the opinions of the audience.

This research is not exhaustive, further research can explore the field of evangelization through social networks.

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## APPENDICES

### Appendix 1: Survey Questionnaire

#### Survey Questionnaire (English version)

Survey questionnaire about research topic **“The impact of social media on evangelization. Case study of Facebook and Twitter in the diffusion of Rogate from 2017 to 2019.”**

This questionnaire is addressed to you within the framework of our research at the end of the study in Bachelor Degree in Journalism and Communication.

1. How often do you use Facebook and Twitter in the diffusion of Rogate?
2. According to you, what are the key achievements of Rogationist priests due to the use of Facebook and Twitter in the diffusion of Rogate?
3. With your experience, what are the opportunities offered by Facebook and Twitter to spread the good news especially the Rogate?
4. According to your own experience on social media, how have Facebook and Twitter impacted the diffusion of the Rogate during 2017-2019?
5. What are the challenges faced in the diffusion of the Rogate through Facebook and Twitter?
6. What can be done to improve the influence of Facebook and Twitter in the diffusion of the Rogate?

Thank you very much for your answer.

#### Survey Questionnaire (French version)

Questionnaire d'enquête sur le sujet de recherche **«L'impact des médias sociaux sur l'évangélisation. Étude de cas de Facebook et Twitter dans la diffusion de Rogate de 2017 à 2019. »**

Ce questionnaire vous est adressé dans le cadre de nos recherches de fin d'étude en Licence en Journalisme et Communication.

1. À quelle fréquence utilisez-vous Facebook et Twitter pour diffuser le Rogate?
2. Selon vous, quelles sont les principales réalisations des prêtres rogationnistes grâce à l'utilisation de Facebook et Twitter dans la diffusion de Rogate?
3. À partir de votre expérience, quelles sont les opportunités offertes par Facebook et Twitter pour diffuser la Bonne Nouvelle en particulier le Rogate?
4. D'après votre propre expérience sur les réseaux sociaux, comment Facebook et Twitter ont-ils influencé la diffusion du Rogate de 2017 à 2019?

5. Quels sont les défis rencontrés dans la diffusion du Rogate via Facebook et Twitter?
6. Que peut-on faire pour améliorer l'influence de Facebook et Twitter dans la diffusion du Rogate?

Merci beaucoup pour votre réponse.

### **Survey Questionnaire (Italian version)**

Questionario di indagine sull'argomento di ricerca **“L'impatto dei social media sull'evangelizzazione. Caso study di Facebook e Twitter nella diffusione di Rogate dal 2017 al 2019 ”.**

Questo questionario ti è rivolto nell'ambito della nostra ricerca al termine del corso di Laurea in Giornalismo e Comunicazione.

1. Quante volte usi Facebook e Twitter per diffondere Rogate?
2. Secondo la tua esperienza, quali sono i principali risultati raggiunti dai sacerdoti rogazionisti grazie all'uso di Facebook e Twitter nella diffusione di Rogate?
3. Quali sono le opportunità offerte da Facebook e Twitter per diffondere la buona notizia soprattutto il Rogate?
4. Secondo la tua esperienza sui social media, in che modo Facebook e Twitter hanno influenzato la diffusione del Rogate nel periodo 2017-2019?
5. Quali sono le sfide affrontate nella diffusione del Rogate tramite Facebook e Twitter?
6. Cosa si può fare per migliorare l'influenza di Facebook e Twitter nella diffusione del Rogate?

Grazie mille per la tua risposta.

### **Survey Questionnaire (Portuguese version)**

Questionário de pesquisa sobre o tema **“O impacto das redes sociais na evangelização. Estudo de caso do Facebook e Twitter na difusão do Rogate entre 2017 até 2019. ”**

Este questionário é dirigido a você no quadro da nossa pesquisa pela redação do nosso trabalho de conclusão da licenciatura em Jornalismo e Comunicação.

1. Com qual frequência você usa o Facebook e o Twitter na difusão do Rogate?
2. De acordo com você, quais são as principais conquistas dos padres Rogacionistas devido ao uso do Facebook e do Twitter na difusão do Rogate?
3. De acordo com sua própria experiência, quais são as oportunidades oferecidas pelo Facebook e Twitter para divulgar a Boa Nova, especialmente o Rogate?
4. De acordo com sua própria experiência nas redes sociais, como o Facebook e o Twitter impactaram a difusão do Rogate durante 2017-2019?
5. Quais são os desafios enfrentados na divulgação do Rogate pelo Facebook e Twitter?

6. O que pode ser feito para melhorar a influência do Facebook e do Twitter na difusão do Rogate?

Muito obrigado pela sua resposta.

## **Appendix 2: Letter to request respond of questionnaire or interview**

### **English Version**

Greetings Dear Father!

I hope you are feeling good.

I am Father Bernard Dourwe, Superior of the Kabgayi Community in Rwanda. I am doing research for my Bachelor Degree in Journalism on the topic: **"The impact of social networks on evangelization. Case study of Facebook and Twitter in the diffusion of Rogate from 2017 to 2019 "**.

I want to conduct my research with some Rogationist priests of different circumscriptions all over the world who are involved in social media especially in Facebook and Twitter. I would like to have your availability to collaborate with me by accepting to answer the questionnaire or the interview that I would like to do with you.

Thank you very much Dear Father. Have a nice day!

### **French Version**

Bonjour cher Père!

J'espère que tu vas bien.

Je suis le Père Bernard Dourwe, Supérieur de la Maison Kabgayi au Rwanda. Je fais des recherches pour mon diplôme en journalisme sur le thème: **«L'impact des réseaux sociaux dans l'évangélisation. Etude de cas de Facebook et Twitter dans la diffusion de Rogate de 2017 à 2019 "**.

J'aimerais mener mes recherches avec des prêtres rogationnistes de différentes circonscriptions à travers le monde qui sont présents sur les réseaux sociaux notamment sur Facebook et Twitter. J'aimerais avoir votre disponibilité de collaborer avec moi en acceptant de répondre au questionnaire ou à l'interview que j'aimerais faire avec vous.

Merci beaucoup cher Père. Bonne journée !

### **Italian Version**

Salve Carissimo Padre!

Spero tu stia bene.

Sono Padre Bernard Dourwe, Superiore della Casa di Kabgayi in Ruanda. Sto facendo una ricerca per la mia Laurea in Giornalismo sul tema: **"L'impatto dei social network nell'evangelizzazione. Caso study di Facebook e Twitter nella diffusione di Rogate dal 2017 al 2019 "**.

Vorrei condurre la mia ricerca con alcuni sacerdoti rogazionisti di diverse circoscrizioni in tutto il mondo che sono presenti dei social media soprattutto su Facebook e Twitter. Vorrei avere la tua disponibilità a collaborare con me accettando di rispondere al questionario o al colloquio che vorrei fare con te.

Grazie mille Carissimo Padre. Buona giornata !

### **Portuguese Version**

Olá, Querido Padre!

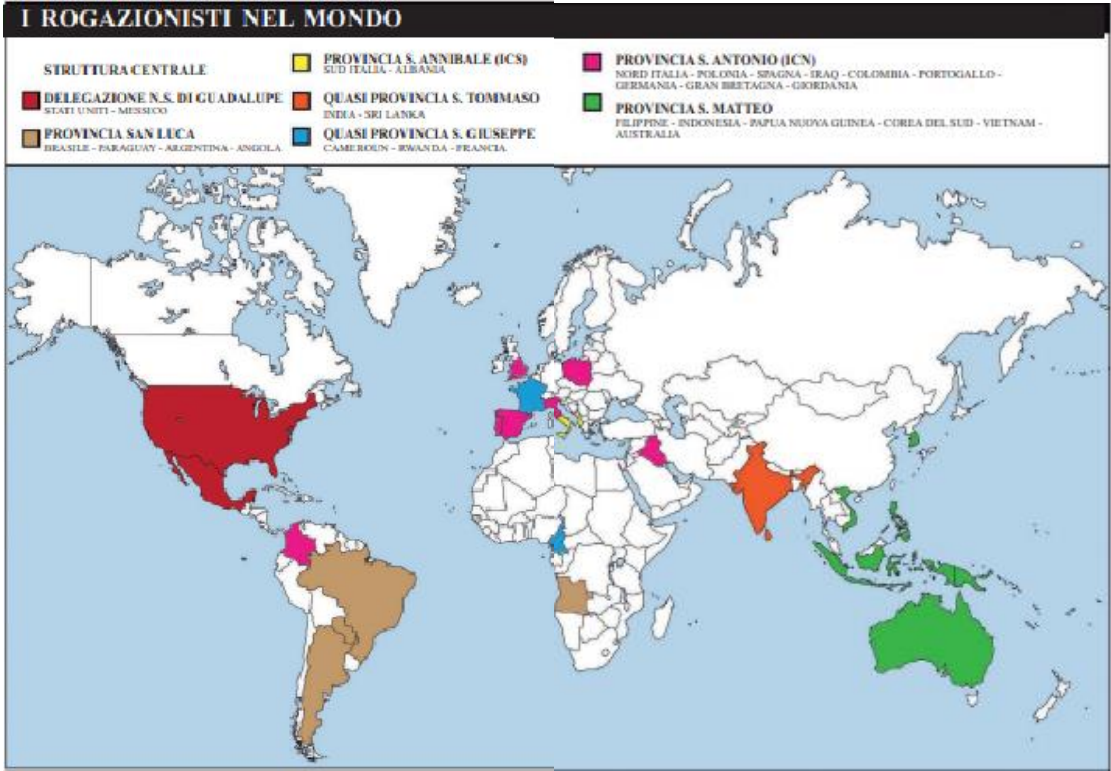
Espero que você está bem.

Eu sou o Padre Bernard Dourwe, Superior da Casa de Kabgayi em Ruanda. Estou fazendo uma pesquisa para minha licenciatura em Jornalismo sobre o tema: **“O impacto das redes sociais na evangelização. Estudo de caso do Facebook e Twitter na difusão do Rogate de 2017 a 2019 ”.**

Gostaria de conduzir minha pesquisa com a ajuda dos alguns rogacionistas de várias circunscrições que estão presentes nas redes sociais, especialmente no Facebook e no Twitter. Gostaria de ter sua disposição para colaborar comigo aceitando de responder ao questionário que vou te mandar.

Muito obrigado Querido Padre. Dia bom!

Appendix 3: Map of Rogationist Circumscriptions

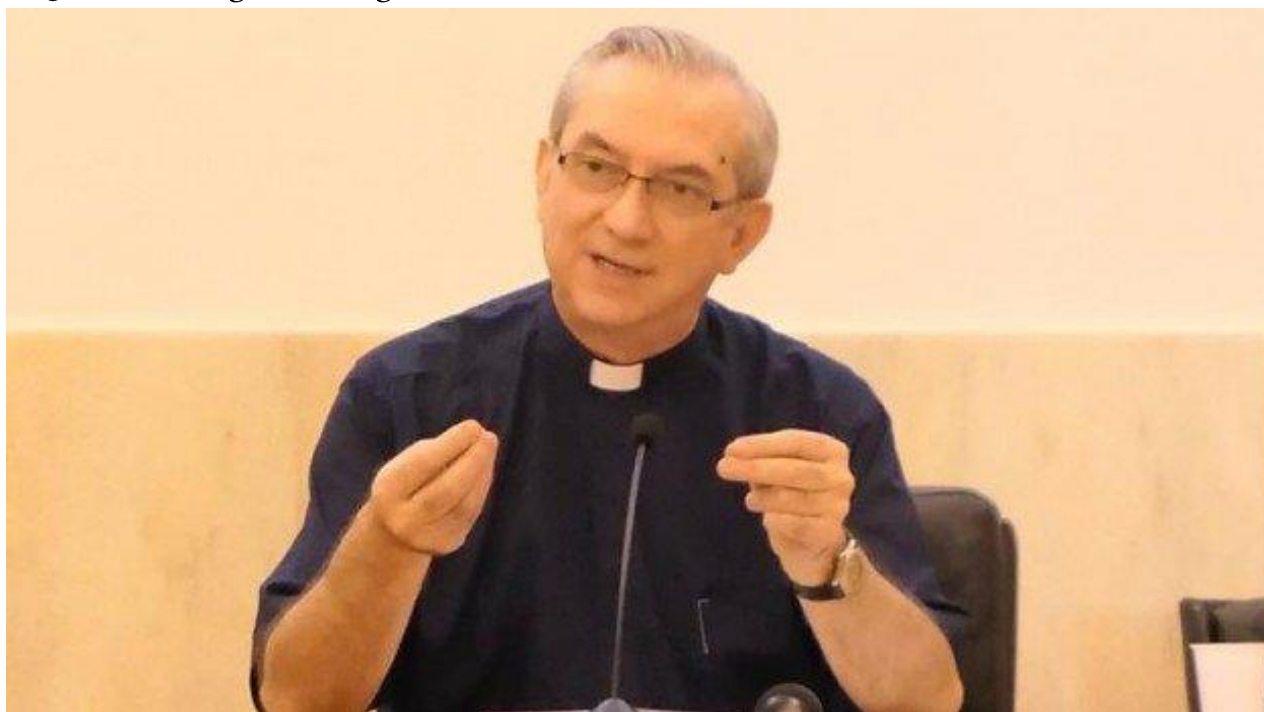


#### **Appendix 4: Journalistic production (an interview for a Magazine)**

### **The social networks an efficacious means for the evangelization and the diffusion of the Rogate.**

By Bernard DOURWE

An interview with Father BRUNO RAMPAZZO, Superior General of Rogationists about the diffusion of the Rogate through social networks. Interview realized for the Magazine *Echange et Partage*.



**Father BRUNO RAMPAZZO (internet photo)**

*Father Bruno Rampazzo shared his vision of social networks on evangelization especially their impacts in the accomplishment of their mission as Rogationists: the diffusion of the Rogate. He is convinced that social networks are nowadays a great opportunity to realize the will of Jesus Christ who sent his disciples all over the world to announce the Gospel.*

Reverend Father BRUNO RAMPAZZO, Thank you for accepting the production of this interview on the diffusion of the Rogate charism through social networks.

I would like to thank you for this opportunity of sharing an especially important aspect of our mission as Rogationists, which you are already embodying in the context of your Circumscription “St. Joseph”.

What is the mission and charism of the Rogationists?

To obey with zeal to the evangelical command of Jesus “*Rogate ergo Dominum messis ut mittat operarios in messem suam*” (“Pray therefore the Lord of the harvest to send out laborers into his harvest” Mt 9, 38; Lk 10, 2) and to spread the necessity of this prayer. To be good laborers for the coming of the Kingdom of God, working for the spiritual and material good of the neighbor, following the example and the teaching of Father Founder, St. Hannibal Mary Di Francia, in the education and sanctification of the children and the youth, especially poor and abandoned, in the evangelization, human promotion and help of the poor.

One of the three dimensions of the Rogate is the diffusion of the Rogate in our living environments and elsewhere. What are the effective means to achieve this mission?

Nowadays I believe that to make the “Rogate universal”, according to the thought of St. Hannibal, that is known by everybody and everywhere, very efficacious means are the

social network; on our part they require our testimony of life and the zeal for the spreading of the Rogate not only through the media, but also in the environment where we live and operate.

For some people, social networks should be avoided, for another, they are a favorable means of proclaiming the Gospel, yet others think that they are places to evangelize. What do you think of these three opinions? How do you see social networks?

We should consider the social networks as an excellent opportunity that today is offered to us in order to facilitate the communication and the communication of messages that are important for the life of the people. Since the internet has been available, the Church has always tried to promote its use with the purpose of letting people meet and for solidarity among everybody. When the network does not promote meetings with others and does not promote knowledge, it can become dangerous. For this reason, it is good to organize a proper formation to the use of the mass media. The Church since 1963 with a Document of the Council Vatican II “*Inter mirifica*” and the Conferences of Bishops have prepared documents indicating lines of action concerning the use of the means of social communication. **In themselves, the social network can be efficacious means for the evangelization and the spread of the message of Jesus Christ.**

Today social networks seems to have conquered human daily life to the point where it is almost impossible not to make use of them. Regarding the dissemination of Rogate, do you think that social networks are a chance to accomplish the Rogationist



**mission? If so, what advantages and what disadvantages? If not, why?**

During his times Father Hannibal has used the means at his disposal for the dissemination of the Rogate: the preaching, the press, the Union of prayer for vocations addressed to lay people and religious, the Sacred Alliance addressed to Bishops and Prelates of the Holy Church. Nowadays the social network is an opportunity, not the only one, but indispensable to foster the Rogationist mission of spreading the Rogate. In this way it is possible to reach many people that up to some decades ago it was unthinkable. On our part it is required professional preparation not only to the use of the social means of communication but as well to the proper use of the language and of the images so that everybody may be reached.

**Are there structures in the congregation for coordination and regulation in the use of social networks for the diffusion of Rogate or it is up to each confrere to use the social networks according to his own initiatives?**

Every Confrere has the possibility to use the social network and to contribute, according to his knowledge, to the dissemination of the Rogate.

At the level of the Circumscriptions the Superiors of the local Government with the respective Councils have given instructions on the matter and there are offices that coordinate and update the information concerning the diffusion of the Rogate.

At the central level, the Office of the General Secretariat and one of the General Councilors are committed to this task and carry on this service.

Nevertheless, at the General as well of Circumscription level we are following a necessary and urgent organization of this sector.

**As Superior General of the Congregation, if you are asked for a charter or guidelines for the fruitful diffusion of the Rogate charism on social networks, what will you answer?**

The St. Matthew Province has addressed to the Religious of the Circumscription a letter with some reminders on the use of the social media (see Prot. N. 223/20, 5 August 2020). This initiative is an initial attempt to offer guidelines, a bylaw, for the proper use of the social network. At the level of the General Government, we believe that it is appropriate to have a statute which serves as a guide, but what turns out to be the golden rule for the use of these means is the personal responsibility and the maturity that reminds us of our identity as Christians, consecrated Rogationists and priests.

**According to a study, young people are the greatest users of social networks and we sometimes see abuses. What advice do you give to Rogationist youth so that their presence in social networks becomes evangelically profitable?**

In every situation and environment, we can find abuses, at all levels and at all ages. What

is needed is an accurate formation that may accompany the person to the knowledge and use of the social network. It is advisable also to identify some preventive systems at personal and community level. As I said before, the starting point is our personal responsibility and coherence with our identity as consecrated persons, Rogationists and priests.

**What do you think of the future of evangelization, especially the diffusion of the Rogate through social networks?**

I think that evangelization is a commitment and a mission entrusted to each one of us, particularly as Rogationists. The social network can facilitate not only the dissemination of the Rogate, but can also

contribute to the building up of a “community” in the web, whose members will bring to daily life the values that have been communicated.

**Reverend Father BRUNO, Superior General of the Rogationists, thank you very much for this interview that you gave to Echange et Partage.**

I would like to thank you for the opportunity offered to share with you some thoughts. I invite you to read the Circular Letter of Fr. Giorgio Nalin, R.C.J. and Mother Diodata Guerrera, F.D.Z., on “Our communication yesterday and today”, on the occasion of the centennial of the magazine “God and neighbor”, June 2008 ●