



Communication with victims

An ecclesiological reflection on communication



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How to communicate with victims?



It is up to the Church to acknowledge with regret her negligence, to examine her closeness in the most tragic human situations, to assess whether her current mission in the world is to protect her faithful.



The structural corruption of the Church will always be a pathological "centralism" that will undoubtedly provoke a deafening and self-referential ideological discourse, an ecclesial monologue, a permanent and castrating silence.



“A Church always on the defensive, which loses her humility and stops listening to others, which leaves no room for questions, loses her youth and turns into a museum. How, then, will she be able to respond to the dreams of young people? Even if she possesses the truth of the Gospel, this does not mean that she has completely understood it; rather, she is called to keep growing in her grasp of that inexhaustible treasure”

(CV 41)



Communication is the letter of presentation of care and ecclesial protection. Prevention is the most formidable, universal, and mysterious force, inscribed in the heart of manhood, capable of transforming the world.



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The issue of abuse leads us to think about our Safeguarding Culture. If we go back to the Gospel we would understand that this ecclesial crisis has caused us a necessary "conversion of the way we treat each other" a "metanoia of communication".



Communication with victims
supposes, in fact, the praxis
of the Gospel of tenderness



The Church of
Tenderness is the
Church of the
preferential option for
children, for vulnerable
people, victims of
sexual abuse and the
secondary victims.



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The communication of Tenderness in an invitation to the Church to “exit” her intra-ecclesial comforts.



A Church that engages in dialogue with victims and survivors will announce the Good News with the seal of God's protection and tenderness, building safe environments for those who comprise it.



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