

Semi-Fatwa: Towards full presence
with social media...

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- individuals are both consumers and commodities by way of data-driven advertising profiles and data are sold. "If you are not paying for it, you are the product." #13
- That first gesture is an expression of care, and this is crucial. The ability to listen and be open to receiving the story of another without concern for the cultural prejudices of the time prevented the wounded man from being left for dead. #28
- Attention itself has become the most valuable asset and commodity. #32
- The process called: attention-interest-desire-action, is well known to advertisers. #34
- silence is a precious commodity, for it ensures space for focus and discernment. The impetus to seek silence in digital culture elevates the importance of focusing and listening.
- "Silence" = digital detox; a way to engage more deeply with God and with others. #35
- and recognizing the dignity of those we encounter. #37

- To listen with the "ear of the heart" goes beyond the physical ability to hear sounds. Instead, it impels us to be open to the other with the whole of our being. # 38
- On social-media, neighbourliness is a complex concept. Social media "neighbours" are most clearly those with whom we maintain connections. At the same time our neighbours are also often those we cannot see, # 42.
- a proper "examination of conscience" regarding our presence on social media should include three vital relationships: with God, our neighbour, and the environment around us... and our relationship with God, which is the most important, must be visible in our relationships with others and with our environment. # 44
- There is no communication without the truth of an encounter. # 45
- The evangelist John, for example, concludes his second and third letter by saying "I have much to write to you, but I don't want to use paper and ink. Instead, I hope to visit you and talk to you face to face, so that our joy may be complete. # 46

- if we remember that on the other side of the screen there are no "makers" or mere ~~copy~~ "aggregates" of individuals", but ~~page~~ people who have stories, dreams, expectations, sufferings. There is a name and a face. #47
- Beyond mere connections, they can be an avenue to engage sincerely with others, to engage in meaningful conversations, to express solidarity, and to relieve someone's isolation and pain. #48
- In order to form community, the work of healing and reconciliation is often the first step to be taken along the way. #51
- The human person is made for relationship and community. #54
- Sharing ideas is necessary, but ideas alone do not work; they must become "flesh". Actions must fertilize the ground, day after day. #56
- We can become drivers of change, imagining new models built on trust, transparency, equality, and inclusion. #58
- Jesus himself, in his farewell dinner, assured us that the distinctive sign of his disciples would be to love one another as he has loved them. By this, everyone is able to recognize a Christian community. #64

- Therefore, how we say something is just as important as what we say. All creativity lies in ensuring that the how corresponds to the what. # 65

- To communicate goodness, we need quality content, a message that is oriented to help, not to harm. To communicate beauty, we need to make sure that we are communicating a message in its entirety, - an art that enables us to see a reality or an event linked to many other realities and events. In the context of "post-truth" and "fake news", Jesus Christ; the way and ^{method} the truth and the life" Jn. 14:6. As pope Francis reminded us in the 2019 world communication day message, "the duty to guard the truth springs from the need not to belie the mutual relationship of communion. Truth is revealed in communion. Lies, on the other hand, are a selfish refusal to recognize that we are members of one body; they are a refusal to give ourselves to others, thus losing the only way to find ourselves." # 66

- The fact that social media facilitates individual ~~facilities~~ initiatives in content production could seem like a valuable opportunity but it can become problematic when individual activities are carried out unappreciated and do not reflect the overall goal and outlook of the Church community... and that revives what Saint Paul calls the "joints" that enable the members of a body to act in synergy. Col. 2:19. # 67

- Creating a counter-narrative can be more effective in replying to a hateful comment than answering with an argument. # 70
- Be reflective, not reactive. # 75
- In the face of this temptation, often the best course of action is not to react, or to react with silence so as not to dignify this false dynamic. # 75
- It is urgent then to learn to act together, as a community and not as individuals. Not so much as "individual influencers", but as "weavers of communion" pooling our talents and skills, sharing knowledge and contributions. For this reason, Jesus sent out the disciples "two by two" Mk. 6:7, so that by walking together we can reveal, also on social media... # 76
- to be "quick to hear, slow to speak, slow to anger"

Jas. 1:19. # 77

- What does it mean to be a witness? The Greek word for witness is "martyr", and it is safe to say that some of the most powerful "Christian influencers" have been martyrs. # 78
- and indeed, the Lord, who said: "Whatever you do to one of the least of these... you did it to me" Mt. 25:40.
- In either case... the face-to-face encounter... so that in a personal, heart-to-heart encounter, their wounds and ours may be healed and "our joy may be complete" 2 Jn. 12. # 82

Fatwa: De manier van communiceren

Imam Ibn Barz rahimahullah zei:
Allah subhanahu Zegt in Zijn Edele Boek: "Nodig uit tot
de Wieg van jouw Heer, met wijsheid en goed onderricht,
en wissel met hen van gedachten op de beste wijze..." [16:125]
Wijsheid houdt in Kennis; Allah Zei, de Boodschapper zei,
en het doen plaatsen in een geschikte locatie, dit is wijs-
heid ~ dat je praat met de waarheid op een geschikt tijdstip
en een geschikte locatie, deze zaken doe je met goede verklaringen
en zachte woorden waarin geen hardheid zit. Dit is goed
onderricht: Allah Zei, Zijn Boodschapper zei, O dienaar
van Allah, dit is niet toegestaan, vrees Allah, moye Allah
jou genadig zijn, dit is verplicht voor jou, dit mag je niet
doen, met verklaringen die zacht zijn met verduidelijking
uit de bewijzen, Allah Zei dit, de Boodschapper saws. zei
dit. Zo hoort wijsheid en goed onderricht, met duidelijk
spreken vanuit de Woorden van Allah en de woorden van zijn Rasul
gepraat met vriendelijkheid en het nalaten van hardheid en botheid
of schelden en wat erop lijkt. Daarentegen behoort zijn spreken
duidelijk te zijn, zacht, waar geen hardheid in zit, maar waar
vriendelijkheid in zit en zuivere woorden en wissel met hen van
gedachten bij het discussiëren. Wanneer men discussieert met
het verwerpenlijke dan discussieert hij met wat beter is, behalve bij
onderdrukking, vanwege de Uitspraak van Allah de Verhevene:
"En redetwist niet anders dan op de beste wijze met de mensen
van het Boek, behalve met de onrechtplegers onder hen..." [29:46]
Degene die onderdrukt roept het over zich heen dat er met hem
gediscussieerd wordt met het gelijke daarvan (Einde)

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