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## ABSTRACT

### *DIGITAL RELIGION: Interreligious questions from experience*

Italy, starting from the end of February 2020, found itself in an unthinkable situation due to the strong escalation of Covid-19. Italy was closed, as if it had stopped and together with other activities, the religious one had to say stop. Drastic measures and choices were needed, always balanced with constitutional principles. In a balance, therefore, between the need to guarantee public health and the fundamental rights of the faithful, the former absolutely prevailed. The CEI in an announcement dated 12 March pointed out that: "It is with this gaze of trust, hope and charity that we intend to face this season. It is also part of the sharing of the limitations to which every citizen is subjected. Each one, in particular, is asked to have the utmost attention, because any imprudence in observing health measures could harm other people. The ministers of worship must therefore not see the closure of places of worship as an imposition by the state, but as a civic sense of responsibility in order to protect an unshakable right provided for by article 32 of the Constitution, or the right to health".

In this social and historical context Facebook and similar digital platforms seem to have turned into liturgical spaces. Every kind of celebration is transmitted through them: «domestic» liturgies are held, retreat houses are switching to online activities, spiritual assistance is offered through a computer screen and so on. How can we evaluate this experience? The ecclesial communities are called to fully grasp the place that the digital environment occupies today in our societies and cultures. If there are no sacraments on the internet and the digital environment is not sufficient, the question remains open: what does inculturation of the law and the liturgy and the sacraments mean in the digital experience, at a time when internet mediation is becoming increasingly important?

Two types of online religions can be distinguished: religion online and online religion. The first definition refers to all the historical religions that have entered the web, such as Christianity, Islam, Judaism, etc., while it defines as online religion all religious groups for which the network becomes decisive for the very existence of religious experience.

The scientific community is in fact questioning how the various religious categories are reconstructed and negotiated online: how can a religious community be recreated online? How is a religious authority reconstructed or recognized on the web? What is called sacred online and how can an online rite be reproduced? How can sacred times and spaces on the internet be limited? What transformations does religious communication on the net undergo?

The scientific contribution aims to highlight the problems and issues that have come to determine and present the practices used within the confessional systems. In conclusion, also in relation to a recent research on the subject, promoted by the Giustino Fortunato University of Benevento, we will try to offer reflections that can favor a better relationship between the needs of worship, pastoral and confessional regulations on the subject of sacraments and celebrations.