ABSTRACT

Talking about faith and God has always been an ambition of all ages.
Philosophers, scientists and artists tried to, but they came often across adventurous
conceptualizations.
However, everybody arrived to a dead end beyond which he was not able to give at least
a plausible explanation to the phenomenon of "divine".
Philosophy, above all the Western one, has answered with solutions absolutely unusual, from Plato
to Marx, obviously with different argument criteria, but with the same logical thread to follow
despite the thousands of years that separate them.
Even science hasn't been able to achieve a concrete result, and it has made science in dispute with
faith secularly.
Today, it is interesting to observe how these two branches of human knowledge are helping each
other.
With new technologies, which science has fully-developed, faith and knowledge seem to go
together for the first time in centuries.
Religion has settled in technological universe using it as a resource of absolute utility.
Science uses faith to create a media dependence of social value, and certainly economic too,
which tends to grow exponentially.
While once each religion was confined geographically in certain places, it is now possible to get
more creeds and "choose" the one that better fits on oneself.
So some creeds, once in minority, have had their revenge, spreading like wildfire all over the world,
overcoming the unlimited boundaries through the net.
Indifference to the old religious institutions makes difficult, by the ecclesiastical hierarchy,
to find a way to recruit all those followers who have left or are leaving the liturgical practices.
Just note that many religious communities are using Facebook, Twitter and other social networks to
get down from the altars of the churches and approach to new generations.
Even His Holiness, the Pope, uses these social networks!
I wonder what the Evangelists would have thought if they had knew that their Gospels are now
potentially available worldwide.
Switch from seeking God to the search engine is a crucial aspect for mankind.
This text aims to bring out, deliberately in a critical way, the intricate and sometimes insidious ratio
occurring between religion and mass media.
It is easy to understand that there are some definitely positive aspects, such as the comparison of the
various precepts or the increasing of personal culture, and completely negative others such as the
exasperated fanaticism with which you are trying in every way, through the web, to bend the beliefs
of the users to the image that the various faiths try to give to humanity.
It is strange to note that the sudden change in less than half a century has upset human relations,
speeding communication and slowing the interest of the physicality of relationships.
I will explain recent and past issues related to the telecommunications system.
I will highlight the various communication strategies by which the churches have served to avoid
succumbing to the new secularization perpetrated by the mass media.
We will notice that it seems to be no longer necessary physicality of pilgrimage, but a simple
camera is a screen to enter inside the virtual monasteries.
To access the network you need to build an alter ego according to your own tastes and inclinations.
This media reflection of themselves can act in three-dimensional environments where you can find
other users.
You can explore new territories, gain experiences, find, buy or sell antiques and other trappings.
A sort of parallel world that, like any self-respecting world, has an elaborate religious system, with
a copious populated pantheon of gods and other immortals.

The text route will pass through a certain number of full experiences that focus on ideas about a not yet well defined subject of study.

Until now you would think that only the believers subjective point of view is able to give full legitimacy to religious practice to the virtual environment.

However, the highlighted aporias related to this phenomenon make incomplete any scientific approach you want to operate.

In understanding the relationship between religion and the internet, we cannot rely only on the different traditions or institutions of worship.

In fact, you should consider the structure ambit with which you come into contact, in our case the virtual set of circumstances in which new religious movements arise and the old ones still persist.

It is absolutely important not to exclude the physical dimension, for the elimination from the search of all events that, in one way or another, are significant.

Putting the religious phenomenon in relation to the symbolic systems and behaviours that they trigger suggest to take seriously into account what happens in the net.

In cyberspace religions express again their inherent communicative power.

In Internet the religious imagination and the ability to give rise to hopes of immortality renew and enhance.

The new mass media can emphasize this pervasive ability historically belonged to religions, but also highlight the degree of consensus that the new religions receive in the net.

Media tools are extraordinary multipliers of the message efficacy.

The web creates the conditions for the resumption on a mass scale of the sacred and the need for faith.

The net religious communication challenges traditional forms of communication used until a century ago by the great beliefs.

Obviously we do not know what will be the future of religions in the net.

What has been written so far has only shown that the process of interaction between web and religions has begun and it will not be likely reversible.

We have seen how many online religions have seen their own light in the net and therefore they have only created virtual communities, far from being regarded as non-existent.

Like Descartes, I think it's better to adopt a temporary morality to take as a tiny star within the boundless sky of Religions on the Internet.

However the "online belief" appears as an individual choice that states a big change in contemporary society.

All this things make the user no longer satisfied to receive a religious message, now he needs to manipulate it maybe through a computer keyboard.

After all, if we consider the meanings accumulated by this new religious phenomenology, we can say that the internet has become a symbol, perhaps the most powerful ever among the myriad of symbols in the world.