



2014-12-01

The Italian Press and the Church: Italian Newspaper Coverage of LDS-Related News and the Media Strategies of The Church of Jesus Christ of Latter-day Saints in Italy 2010-2012

Giulia Vibilio Matthews

Brigham Young University - Provo

Follow this and additional works at: <https://scholarsarchive.byu.edu/etd>



Part of the [Communication Commons](#)

BYU ScholarsArchive Citation

Matthews, Giulia Vibilio, "The Italian Press and the Church: Italian Newspaper Coverage of LDS-Related News and the Media Strategies of The Church of Jesus Christ of Latter-day Saints in Italy 2010-2012" (2014). *All Theses and Dissertations*. 5548.
<https://scholarsarchive.byu.edu/etd/5548>

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in All Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.

The Italian Press and the Church: Italian Newspaper Coverage of LDS-Related News and
the Media Strategies of The Church of Jesus Christ of Latter-day Saints in Italy
2010-2012

Giulia Vibilio Matthews

A thesis submitted to the faculty of
Brigham Young University
In partial fulfillment of the requirements for the degree of

Master of Arts

Sherry Baker, Chair
Mark Callister
Robert Wakefield

Department of Communications
Brigham Young University

December 2014

Copyright © 2014 Giulia V. Matthews

All Rights Reserved

ABSTRACT

The Italian Press and the Church: Italian Newspaper Coverage of LDS-Related News and the Media Strategies of The Church of Jesus Christ of Latter-day Saints in Italy
2010-2012

Giulia Vibilio Matthews
Department of Communications, BYU
Master of Arts

The relationship between media and religion has been influenced by many factors in history. The Church of Jesus Christ of Latter-day Saints has received a great deal of media attention throughout the world in the past five years. In Italy, the Church National Council of Public Relations worked to provide the media with the necessary information to report accurate news about the Church. This thesis collected the information provided to the Italian media by the Church National Council and analyzed the main topic and the level of accuracy reported by the Italian media on Church-related news. The results show that Italian media tend to use the information provided by the Church only when discussing the Church in Italy, but still report a great deal of inaccurate or misleading information when discussing the Church in the world.

Keywords: The Church of Jesus Christ of Latter-day Saints, Mormons, Italian National Council of Public Relations, Italian media, press, inaccuracy

ACKNOWLEDGEMENTS

This work would have not been possible without the help and the encouragement of few people. First of all, I need to thank my wonderful husband Sam, for his patience, his help around the house, his precious suggestion and his great trust in me and my capacities, even when I didn't have any. With the same gratitude, I also thank my family in Italy, who walked with me through this adventure with faith and emotional and financial support. A big thank goes to my professors at the Italian department, Cinzia, Mariolina, Jennifer and Prof. Klein, for having my back, giving me precious advice and encouraging me.

My gratitude goes to Mr. Sergio Zicari, Mr. Giuseppe Pasta and Mr. Raimondo Castellani of the National Council of Public Relations, for their time, their help and the invaluable work they do in Italy.

I also thank the professors of my committee: Prof. Baker for her help and patience, Prof. Callister for his encouragement and precious advice and Prof. Wakefield for being a great teacher and for helping me when I most needed help. And naturally, a big thank to Debby, the best secretary ever.

Table of Contents

TABLE OF CONTENTS	IV
TABLE OF TABLES	VII
TABLE OF FIGURES	VII
CHAPTER 1: INTRODUCTION	1
RESEARCH QUESTIONS.....	4
CHAPTER 2: LITERATURE REVIEW	6
MEDIA AND RELIGION.....	6
MORMONS AND THE MEDIA	8
<i>A brief history of Mormon-media relations in Italy.</i>	13
RECENT MEDIA	17
ACADEMIC LITERATURE ABOUT THE LDS CHURCH IN ITALY:.....	20
<i>Massimo Introvigne.</i>	20
<i>Mauro Properzi.</i>	23
<i>Michael Homer.</i>	25
<i>James Toronto.</i>	26
<i>Michael Cleverly.</i>	27
THE MORMON MOMENT	28
ITALIAN NEWS RELIABILITY.....	30
THEORETICAL FRAMEWORK	33
<i>Framing.</i>	33
<i>Agenda setting and agenda building theory.</i>	35
CHAPTER 3: METHODOLOGY	39
RESEARCH TEXT	39

<i>Newspapers research text</i>	40
<i>Weekly periodicals research text</i>	41
<i>Monthly periodical research text</i>	42
QUALITATIVE ANALYSIS.....	43
INTENSIVE INDIVIDUAL INTERVIEWS.....	44
GROUNDING THEORY.....	46
CHAPTER 4: CONTENT ANALYSIS	49
RESULTS AND DISCUSSION.....	49
<i>Discussion of the single nodes</i>	49
<i>Analysis of the evolution through the years</i>	93
CHAPTER 5: INTENSIVE INTERVIEWS	109
DEMOGRAPHICS OF THE INTERVIEWEES.....	110
STRUCTURE OF THE ITALIAN NATIONAL COUNCIL OF PUBLIC RELATIONS.....	111
<i>History of the Italian PR organization</i>	114
THE “AMERICAN PHENOMENON”	114
PURPOSES OF THE ITALIAN NATIONAL COUNCIL OF PUBLIC RELATIONS.....	115
ITALIAN CHURCH MEDIA.....	116
ITALIAN CHURCH SOCIAL MEDIA.....	117
ATTITUDE OF MEDIA TOWARD THE CHURCH.....	118
<i>Examples</i>	120
REASONS FOR NEGATIVITY.....	121
MEDIA EVOLUTION.....	122
THE INTESA AGREEMENT.....	123
RELATIONS WITH OTHER RELIGIOUS DENOMINATIONS.....	125
PR MEDIA STRATEGIES.....	125

THE ROME TEMPLE	130
FUTURE RELATIONSHIPS AND STRATEGIES	131
CHAPTER 6: DISCUSSION	132
RESEARCH QUESTION 1.....	132
<i>Politics: Mitt Romney and Jon Huntsman.</i>	<i>132</i>
<i>Church doctrines and practices.</i>	<i>134</i>
<i>Historical news.</i>	<i>136</i>
<i>Inaccurate and misleading information.</i>	<i>137</i>
<i>In passing nodes.</i>	<i>138</i>
<i>Famous Mormons.</i>	<i>139</i>
<i>Rich and powerful.</i>	<i>140</i>
<i>The Church in Italy.....</i>	<i>140</i>
<i>Attitude.</i>	<i>142</i>
RESEARCH QUESTION 2.....	144
RESEARCH QUESTION 3.....	146
CHAPTER 7: CONCLUSION.....	152
LIMITATIONS AND FUTURE STUDIES.....	158
REFERENCE PAGE.....	159
APPENDIX A: TITLE, DATE AND AUTHOR OF EVERY ARTICLE ANALYZED AND DIVIDED BY NODE	170
APPENDIX B: QUESTIONS FOR THE INTENSIVE INDIVIDUAL INTERVIEWS	207
APPENDIX C: INFORMATION SUBSIDES PROVIDED BY THE ITALIAN NATIONAL COUNCIL OF PUBLIC RELATIONS TO THE MEDIA.....	209

Table of Tables

TABLE 1: NUMBER OF CHURCH-RELATED ARTICLES IN TOP TWENTY ITALIAN NEWSPAPERS, ORGANIZED BY ANNUAL CIRCULATION	40
TABLE 2: NUMBER OF CHURCH-RELATED WEEKLY ITALIAN PERIODICALS, ORGANIZED BY ANNUAL CIRCULATION.....	41
TABLE 3: NUMBER OF CHURCH-RELATED ARTICLES IN MONTHLY ITALIAN PERIODICALS, ORGANIZED BY ANNUAL CIRCULATION	42
TABLE 4: 39 NODES (THEMES) EMERGED FROM THE CONTENT ANALYSIS WITH A BRIEF DESCRIPTION.....	50
TABLE 5. NODES (THEMES) EMERGED FROM THE ANALYSIS OF THE INTERVIEW TEXT WITH A BRIEF DESCRIPTION.	109

Table of Figures

FIGURE 1: RELATIVE DISTRIBUTION OF REFERENCES TO THE CHURCH IN ARTICLES COVERING LDS-RELATED NEWS.....	93
FIGURE 2. GRAPHIC OF NODES WITH THE HIGHEST NUMBER OF REFERENCES IN 2010.	94
FIGURE 3. GRAPHIC OF NODES WITH THE HIGHEST NUMBER OF REFERENCES IN 2011.	97
FIGURE 4. GRAPHIC OF NODES WITH THE HIGHEST NUMBER OF REFERENCES IN 2012.	99
FIGURE 5. EVOLUTION OF REFERENCES TO MORMONISM AS A CULT BETWEEN 2010 AND 2012	100
FIGURE 6. EVOLUTION OF REFERENCES ABOUT MORMONISM BEING NOT CHRISTIAN BETWEEN 2010 AND 2012.....	101
FIGURE 7. EVOLUTION OF REFERENCES ABOUT MORMONS STILL PRACTICING POLYGAMY BETWEEN 2010 AND 2012.....	101
FIGURE 8. EVOLUTION OF REFERENCES DISPLAYING WRONG NAMES REGARDING THE CHURCH BETWEEN 2010 AND 2012.....	102
FIGURE 9. EVOLUTION OF OTHER INCORRECT OR MISLEADING INFORMATION BETWEEN 2010 AND 2012	103
FIGURE 10. DETAILED NEWS ABOUT THE LDS CHURCH IN ITALY BETWEEN 2010 AND 2012	104
FIGURE 11. REFERENCES IN THE NODE “ANNOUNCEMENTS” BETWEEN 2010 AND 2012.....	105
FIGURE 12: REFERENCES IN THE NODE “INTESA” BETWEEN 2010 AND 2012.....	105
FIGURE 13. ARTICLES REFERRING TO SERVICE ACTIVITIES ORGANIZED BY LOCAL UNITIES OF THE CHURCH BETWEEN 2010 AND 2012.....	106
FIGURE 14. REFERENCES TO THE ROME TEMPLE BETWEEN 2010 AND 2012.	107
FIGURE 15: RANKING OF TOPICS DISCUSSED BY ITALIAN NEWSPAPERS AND PERIODICALS BETWEEN 2010 AND 2012.	108
FIGURE 16. STRUCTURE OF THE ITALIAN PR ORGANIZATION, UPDATED ON OCTOBER 10, 2014.	112
FIGURE 17. THE OFFICIAL FACEBOOK PAGE OF THE CHIESA DI GESÙ CRISTO DEI SANTI DEGLI ULTIMI GIORNI.....	117
FIGURE 18. THE OFFICIAL TWITTER PAGE OF CHIESA DI GESÙ CRISTO DEI SANTI DEGLI ULTIMI GIORNI.	118

FIGURE 19. ARTICLE *WHAT KIND OF AMERICA IT WILL BE WITH A MORMON AT THE WHITE HOUSE*, BY MARCO VENTURA, FROM
MAGAZINE *PANORAMA*, ISSUED MARCH 7TH 2012, PP. 78-80.....149

FIGURE 20. ARTICLE *A TYPICAL FAMILY’S COMMANDMENT*, BY CARMELO ABATE, FROM MAGAZINE *PANORAMA*, ISSUED MARCH 7TH
2012, PP. 82-84.150

Chapter 1: Introduction

In April of 2006, several Italian newspapers published detailed articles about the “Orthodox Mormon cult” in Colorado City and its leader Warren Jeffs. Attracted by the bombastic headlines, thousands of Italians read the story of Sarah, a fifteen-year-old forced to become the fourth wife of an older man who, after two pregnancies and years of abuse, found the courage to call the police. The public then read the crude details: the police’s raid into the community, their entrance in the “mysterious white temple” where white beds awaited the ceremonies that would be performed therein, the arrest of Warren Jeffs, prophet of the community, accused of sexual violence, having forced a fourteen-year-old to become the wife of a much older cousin. And for those who believed that this thorny affair took place in some remote corner of the Middle East, it certainly was a surprise to realize it actually happened in present-day United States of America.

A few newspapers then also followed up by reporting about the subsequent trial where women, dressed in old-fashioned long dresses, paraded around the courthouse testifying of the innocence of their prophet. Only one newspaper, and not even one of the most widely-read in the country, finished the story: the end of the trial; the discovery that “Sarah” was a mythomaniac with no husband, who wasn’t even part of the community; the convicting of Warren Jeffs for reasons that had very little to do with his role of prophet.

More importantly, very few papers reported accurate details about the existence of two churches: the mainstream Church of Jesus Christ of Latter-day Saints (hereafter “the Church”) and the breakaway Fundamentalist Church of Jesus Christ of Latter-day Saints.

For many Italians, this was their first encounter with the LDS Church: a deceptive report of news put together to attract audiences and sell the news, definitely not with the sole purpose of

informing the public. It was also the beginning of a series of articles, some more accurate than others, about the Mormon community in Italy, Church doctrines and rituals, and the relationships with the Catholic community which composes the overwhelming majority of the Italian population. This is not an “Italian-only” phenomenon: scholar Terryl Givens identified fifty-six novels that used Mormon polygamy as a background between 1850 and 1900, because it was “salacious, lucrative, pious, chivalrous and patriotic all at once” (Homer, 2010)

Generally, the public has different ways to learn about an issue like The Church of Jesus Christ of Latter-day Saints and its doctrines. Some can have a personal direct experience with the Church, being a member of the community or working directly with the Church, others can know of the Church through peers or family members, but for a large segment of the public the amount of information they gather about the Church comes from the media. As stated by Ragas,

This [mediated experience] includes forming impressions based on the information disseminated by information intermediaries, such as the news media, as well as through company controlled advertising, public relations and related communication efforts (2013, p. 155).

This thesis aims to describe the evolution between 2010 and 2012 of the delicate relationship between the Italian media, specifically the press, and The Church of Jesus Christ of Latter-day Saints. The author of this thesis conducted a study in Italy for her undergraduate thesis in 2008, a content analysis of all Italian newspapers published between 2005 and 2007, aimed at finding the most frequently published incorrect information about the LDS Church and its doctrines. In order to observe the evolution of news reporting by the Italian media on the LDS Church since that time, the author will do a new content analysis of three years worth of Italian newspapers, from the beginning of 2010 to the end of 2012, in order to assess the general attitude

of the press after two major events that made the LDS Church more visible in the country: the candidacy of the LDS candidate Mitt Romney in the 2012 Presidential campaign, and the announcement in 2008 of the construction of a large LDS temple in the Italian capital, Rome.

A pilot study was already conducted in 2013, when the author analyzed one of the three most widely-sold newspapers, *Corriere della sera*, and was able to draw the conclusion that, at least with reference to that specific newspaper, the general tone of the news regarding the LDS Church drastically changed from the attitude registered in the 2008 study, from mostly negative to mostly positive or at least neutral.

Another significant change was observed in relation to the quality of the information reported about the religion: while the research that the newspaper conducted was superficial and carried a great deal of disinformation in the 2008 analysis, in the 2013 analysis, it was determined that journalists of the *Corriere* showed a tremendous effort in getting correct information and accurate names and facts.

Notwithstanding the statistical majority of accurate articles, however, the 2013 analysis showed that there were still a few journalists who were grossly misinformed about the doctrines of the LDS Church or who showed through their articles a general attitude of sarcasm or irony toward the Church's beliefs.

Considering these results, the author decided to expand her research to include all the newspapers published in the same years (2010 – 2012) as the pilot study and to find out if the same attitude displayed by the *Corriere* was shared by other publications. Moreover, in order to find out what caused the change observed at least in one newspaper, the author interviewed the three Italian media specialists and members of the LDS Church who were assigned specifically by the LDS Church to monitor and improve the Church's relationship with the media and the

Italian government. In these personal interviews, the author focused her questions on the position taken by the media in the past years and the evolution of the relationship between the Church and the Italian media. A five-factor model created by Baker and Campbell can be used to analyze the societal aspects that influence media representations of Mormons. These factors are the media itself, the influence of the LDS community on the media, the opinion of other religions, the secular perspectives portrayed in the media regarding the Church, and finally, the political and governmental aspects (2010). This paper will focus on two of these factors: the media and the influence of the LDS Church on media content.

This study has two main objectives: it will provide an overview of how the LDS Church is portrayed by the Italian press and will add important information to the set of studies conducted in Italy by the LDS PR organization. Furthermore, because there is a lack of critical studies on the relationship between the Italian media and the LDS Church and, in general, on the diffusion of the LDS Church in Italy, this study will be a helpful starting point for further research and analysis.

Research Questions

This thesis was driven by three main research questions:

1) What were the main topics that Italian newspapers included in their articles about The Church of Jesus Christ of Latter-day Saints, in the years 2010 through 2012, and how were these topics discussed?

2) What media strategies were implemented by the official media specialists working for The Church of Jesus Christ of Latter-day Saints to provide information subsidies and help build the agenda and frames for the media about the Church?

3) What was the impact of the Church's PR efforts on Italian media content reporting Church-related news?

Chapter 2: Literature Review

Media and Religion

Media is the communication channel *par excellence*. De Tocqueville stated— more than a century ago (before television, Internet, and social media)—that media “can drop the same thought into a thousand minds at the same moment” (De Tocqueville, 1889, p. 185). Media credibility has been explored by different studies. The work of Abel and Wirth (1977), Gaziano and McGrath (1986), Lemert (1970) Kiouisis (2001) and Chung, Kim and Kim (2010) has shown that TV is considered more credible than press, while others have discovered that online material is regarded as more credible than information from TV (Carter and Greenberg, 1965 and Brady, 1996).

Media is for everyone. The majority of the population has access to information provided by media on many channels. Internet credibility has exponentially increased in the last few years. On the other hand, not all information retrieved online or even in newspapers is 100% reliable. Political, sociological, and cultural issues may affect the objectivity of a given source. The process of seeking information and deciding whether the new concepts that have been found can be adopted in everyday life is not always easy.

Significant studies in Communications illustrate that the decision to create opinions about a religion depends on many factors, including the level of persuasiveness of the media, individual preexisting beliefs, the eventual commitment to a particular denomination, and the kinds of information one will be able to find about it (Catton, 1957; Stark & Bainbridge, 1980; Swatos, 1991).

At first glance, it might seem that the media can be a dangerous enemy for religion. In 1967, Berget proposed the concept of secularization, illustrating the idea that certain kinds of

media can weaken one's commitment to a particular religion. However, recent studies have shown how certain religious communities have been capable of detaching themselves from the consequences of prolonged exposure to media portraying images and concepts that openly conflict with religious values. For example, Stout (2008) observed that the Mormon community in Las Vegas adopts a particular set of media strategies, and Warren discovered in 2010 that the Southern Baptist Church's protests to Disney's productions led to an increased sense of community and cohesion in the group (Stout, p.12). These studies tell us that the effect of secularization is not uniform or predictable.

Religions also make extensive use of the media. Several scholars today describe the many merits of the use of the media to increase faith and expand religious influences. The Internet, for example, can be a great tool for religious communities, while at the same time the starting point of a domino effect of misleading information and inaccuracy, depending on the reliability of the source. Nonetheless, various denominations have, throughout the years, embraced the numerous advantages provided by the web. Stout refers to these uses as "institutional strategies": through the Internet religious communities proselytize, spread information, reach members worldwide, publish pamphlets and articles, perform rituals, create and maintain religious groups, provide "church-approved" types of media and entertainment, and so on.

However, the way the media chooses to portray doctrines and practices of a community is of great importance for those who do not belong to such a community and can therefore rely only on the information given by the media. The reporting of secular news, for example, the building of a new house of worship in a specific city, sets the agenda for the media to give the public more insight about that specific community. It is then the responsibility of the journalist to report

information fairly and accurately. Examples throughout history have proven how misleading information can lead to tension and even persecutions among groups.

The conflict between religious community and journalists, whether the latter describes the religious values or the doctrines in a fair and accurate way, is far from being resolved. On the one hand, denominations feel that secular news does not give the necessary emphasis to what needs to be told about their community. On the other hand, journalists defend themselves claiming that religion must be reported just like any other news, even if the coverage might seem negative from time to time (Stout, p. 103)

Mormons and the Media

In spite of the running joke in some European countries, Mormons are not enemies of modern media. In 1862, Brigham Young, the second President of The Church of Jesus Christ of Latter-day Saints, said:

Every discovery in science and art, that is really true and useful to mankind has been given by direct revelation from God, though but few acknowledge it. It has been given with a view to prepare the way for the ultimate triumph of truth, and the redemption of the earth from the power of sin and Satan. We should take advantage of all these great discoveries, the accumulated wisdom of ages, and give to our children the benefit of every branch of useful knowledge, to prepare them to step forward and efficiently do their part in the great work (Widtsoe, 18-19).

On several occasions, LDS authorities have shown concern about the use of certain kind of media. Former President of the Church Gordon B. Hinckley, a media expert himself,

encouraged members to “read good magazines, read a good newspaper, go to the theater” and to use the tools of communications to “enrich their lives.” (1975). In 2008, the apostle Dieter Uchtdorf stated that technology can be “a wonderful resource of inspiration, help and learning” and “a blessing for you, priesthood holders, for your family and for the Church” but also added,

But be cautious. These same technologies can allow evil influences to cross the threshold of your homes. These dangerous traps are only a mouse click away. Pornography, violence, intolerance and ungodliness can destroy families, marriages, and individual lives. These dangers are distributed through many media, including magazines, books, television, movies and music, as well as the Internet. The Lord will help you recognize those evils: it is the early recognition of danger and a clear course correction that will keep you in the light of the gospel. Minor decisions can lead to major consequences. (“A Matter of a Few Degrees”, April 2008 General Conference).

In the semiannual address to the worldwide Mormon community called General Conference, the authorities of the Church have underscored the dangers of the media and have given precise guidelines on what is inappropriate for the members’ spiritual health. First and foremost, the LDS Church considers pornography a perilous addiction that must be avoided. Dallin H. Oaks, of the Quorum of the Twelve Apostles, said:

With a few fatal exceptions, bad food will only make you sick but do no permanent harm. In contrast, a person who feasts upon filthy stories or pornographic or erotic pictures and literature records them in this marvelous retrieval system we call a brain. The brain won’t vomit back filth. Once recorded, it will always remain subject to recall, flashing its

perverted images across your mind and drawing you away from the wholesome things in life. (“Challenges for the Year Ahead”, 1974)

More recently, the Apostle Quentin L. Cook defined pornography as “a plague in our day” (2012). The current President of the Church, Thomas S. Monson, also said in 2009:

Now, a word of caution to all—both young and old, both male and female. We live at a time when the adversary is using every means possible to ensnare us in his web of deceit, trying desperately to take us down with him. There are many pathways along which he entices us to go—pathways that can lead to our destruction. Advances in many areas that can be used for good can also be used to speed us along those heinous pathways. I feel to mention one in particular, and that is the Internet. On one hand, it provides nearly limitless opportunities for acquiring useful and important information. Through it we can communicate with others around the world. The Church itself has a wonderful website, filled with valuable and uplifting information and priceless resources. On the other hand, however—and extremely alarming—are the reports of the number of individuals who are utilizing the Internet for evil and degrading purposes, the viewing of pornography being the most prevalent of these purposes. My brothers and sisters, involvement in such will literally destroy the spirit. Be strong. Be clean. Avoid such degrading and destructive types of content at all costs—wherever they may be! I sound this warning to everyone, everywhere. I add—particularly to the young people—that this includes pornographic images transmitted via cell phones. (“Until we meet again,” April 2009 General Conference)

The same words of caution were addressed throughout the years to the Mormon community to also avoid violence in movies and music, and messages of intolerance and hate.

“(…) far too much programming is not wholesome and uplifting but is violent, degrading, and destructive to moral values. This kind of television offends the Spirit of the Lord; therefore, I express a word of warning and caution about such programming. (“The effects of television,” M. Russell Ballard, 1989)

In 2009, the Apostle David A. Bednar addressed the youth of Brigham Young University-Idaho on the topic of virtual reality and praised the use of modern technologies that improve quality of life. However, he warned media users about “becoming so immersed and engrossed in pixels, texting, earbuds, twittering, online social networking and potential addictive use of media and the internet” that they “fail to recognize the importance of [our] physical bodies and miss the richness of person-to-person communication” (“Things As They Really Are,” 2009).

The Apostle L. Tom Perry held a worldwide leadership training meeting in 2013 and spoke of how the world has changed since the time that he had served his proselytizing mission: in the past, he explained, missionaries could speak to the people on the street and knock on their doors to proselytize. However, nowadays, “many people are involved in the busyness of their lives [...] and they are often less willing to allow complete strangers to enter their homes, uninvited, to share a message of the restored gospel. Their main point of contact with others, even with close friends, is often via the Internet. The very nature of missionary work, therefore, must change if the Lord is to accomplish His work of gathering Israel ‘from the four corners of the earth’” (Perry, 2013).

According to the most recent LDS Church report (Oct. 17, 2014), there are about 88,000 missionaries currently serving proselytizing missions in many countries (Mormon Newsroom), and since 2012, most of these missionaries are allowed to increase their regular missionary work with the use of social media. Through the website mormon.org, users can enter a chatroom where

missionaries are waiting to answer questions and refer investigators to the closest meetinghouse. The LDS Church also consistently uses the internet (through lds.org) for interviews, talks, videos, and other communication to the Mormon community worldwide in 104 languages.

In 2014 the Church increased its presence online, encouraging the members to participate in sharing their thoughts on the Gospel and sending messages about their faith. A few weeks before Easter, the Church released the hashtag #becauseofHim, asking members to send out their own Easter messages regarding the work of Jesus Christ on Facebook, Twitter, Instagram and other social media (Bednar, 2014). One of the most well-received implementations of this media strategy was the work of Ben and Chelsea Prince from Arizona who posted a daily reading assignment from the Book of Mormon on Instagram, gaining about 45,000 followers who discuss and share their thoughts while reading together. (Carlson, 2014)

In October 2014 the Church released on their channel and in some selected theaters across the US a movie entitled “Meet The Mormons,” which addresses the main misconceptions about the LDS Church and clarifies doctrinal issues.

The Church position can be summarized in a statement made by David A. Bednar in his remarks delivered in August 2014 during Campus Education Week at Brigham Young University: “technology in and of itself is neither inherently good nor bad. Rather, the purposes accomplished with and through technology are the ultimate indicators of goodness and badness.” (“To Sweep the Earth as With a Flow,” 2014)

A brief history of Mormon-media relations in Italy.

Historically, there have been publications by the Italian media regarding the LDS Church since its very beginning.

The Church of Jesus Christ of Latter-day Saints (LDS) was founded in the United States in 1830 (Our Heritage, 14). In 1850 Lorenzo Snow, T.B. Stenhouse, and Joseph Toronto (an Italian formerly known as Giuseppe Taranto who joined the Church in Utah) arrived in Genoa to begin missionary work. (Homer, 84) These early missionary attempts in the Italian kingdom were unsuccessful; Elder Snow reported that “the people in the major Italian cities were not ready to receive the gospel” (Snow, 205); therefore, the three missionaries concentrated their efforts among the Waldenses, a secluded community in the Piedmont valley on the French border. Over the course of 17 years of proselytizing, they baptized about 171 people, almost half of which moved to Utah; the remaining members slowly abandoned the Church’s doctrines once the missionaries left. Elder Snow and Elder Stenhouse returned to Utah after a brief mission to Malta, and Elder Toronto went back to Sicily where he baptized some friends and relatives and moved back to Utah with them. With the departure of the last missionaries, the Italian mission was officially closed in 1867 and did not reopen until 1964. (Homer, 83)

During this time, the media, in terms of books, articles and pamphlets, played an important role in the diffusion of information about Mormonism in Italy. Some of these works were published by Snow and other missionaries during their mission, triggering immediate responses from other intellectuals; other works describing the Church and its doctrines came from travelers who visited Utah and reported on the traditions, culture, society, and religion; and lastly, many works were translations from other publications printed in Germany, England and France (Homer, 83).

Immediately after his arrival in Italy, Lorenzo Snow translated a French pamphlet entitled *La Voix de Joseph* and published it in Italian. He wrote about Joseph Smith, the testimonies of the *Book of Mormon*, and a short report of the persecutions and the arrival of the Saints in Missouri (Homer, 38, 2000). According to Snow, publications which criticized Catholic doctrine in any way were not allowed to be published in the Italian territory (Snow, 22), so he placed on the pamphlet's cover "a woodcut of a Catholic nun, an anchor, a lamp and a cross" and, on the backside of the pamphlet, "Noah's Ark, the dove and the olive" (Snow, 25).

Shortly after Snow left the peninsula, William J. Conybeare of the *Edinburgh Review* in Milan printed an article in 1862 with the title *Mormonismo dall'Edinburgh Review* [Mormonism from the *Edinburgh Review*] which aimed to criticize the LDS Church, characterizing Lorenzo's Snow account of the mission as "grotesque" and claimed that the images on the cover of *La Voix de Joseph* were put on the pamphlet to deceive the Catholic authorities. Two Swiss authors in Piedmont also published tracts which heavily criticized the LDS Church and the mission: Luis Favez published a 46-page essay in 1851 entitled *Lettre sur les Mormons de la Californie* that advocated the Spaulding Theory which affirmed that the *Book of Mormon* was plagiarized from an unpublished manuscript written by Solomon Spaulding in 1812; Emile Guers wrote *L'Irvingisme et le Mormonisme* in 1853 where he compares the Mormon doctrines with those of the Catholic Apostolic Church. An anti-Mormon book, *The History of Saints* by John C. Bennett, also started circulating in Italy (Homer, 84, 1991). Cardinal Reisach published an article around 1860, when the mission was still open, in *La Civiltà Cattolica*, a Jesuit journal, reporting many of the same criticisms written by other authors, but also praising certain traits of the LDS Church, like the fact that the Church's authority was not separate from the that of the State of

Utah and the “infallibility of the Prophet,” which should be the case, in his opinion, also in the Catholic Church.

According to Homer, several Italian travelers also visited Utah and published works about their sojourn in the State of Deseret. Their accounts were often favorable reports about the flourishing economy of the region, the agricultural progress, the hospitality of the people, and the architecture of the Salt Lake City Theater. However, almost all of them mentioned the doctrine of plural marriage and the polygamists’ lifestyle (even long after the doctrine was abandoned after 1890), the Spaulding Theory, the Danites, obscure temple ceremonies, the concept of blood atonement, and Mountain Meadows Massacre. The majority of them also “were convinced that the Church would disintegrate after [Brigham Young’s] death, a change that would be helped by the increased influx of gentiles into Utah territory after the completion of the transcontinental railroad” (Homer, 98). In addition, during the nineteenth century, several authors of fiction which included dangerous Mormon characters and the practice of polygamy in their stories, such as Jules Verne’s *Around the World in Eighty Days* and Arthur Conan Doyle’s *A Study in Scarlet*, were translated into Italian.

The first Italian mission was officially closed in 1867 (Toronto, 1), but in the following century editors continued to publish works of American, English, and German authors which were generally very negative toward the Church. The Waldensian pastor David Bosio wrote an article about the Church in England and how the English government did not permit missionaries to enter the country because their main target was to marry women and take them away with them (Homer, 107, 1991). During the early years of Fascism, Arnaldo Cipolla and Arnaldo Fraccaroli wrote reports of their travels in Utah, praising the geography and the economy of the state, but still mentioning polygamy which at that time hadn’t been officially practiced for 30

years. A favorable account came instead from Irene di Robilant who described polygamy as a good practice for the protection of women and mentioned its abandonment in 1890 (Di Robilant). In the 1930's Italy saw the flourishing of several encyclopedias which contained unfavorable accounts of the LDS Church ("Mormoni", Enciclopedia Italiana 1934 and Grande Dizionario Enciclopedico, 1936).

At the beginning of 1965, several Church authorities from three European missions (the Swiss, the South German, and the Bavarian) gathered in Milan (Toronto, 2) with the main purpose of determining whether the mission could be reopened in Italy. For a little over a year, the Italian territory was part of a much larger mission area that comprised Greece and North Africa which were under the direction of the Swiss mission. Finally on August 2nd 1966, the Italian mission was officially reopened by Elder Ezra Taft Benson (Toronto, 27).

After the reopening of the Italian mission, missionaries reported that proselytism was easier than expected because the people were very warm and welcoming, fond of American culture, and curious about new religions. However,

Perceptions of Mormonism in Italy [...] were stereotypical and negative, shaped largely by the American cinema which was enormously popular in Italy and generally portrayed Mormon as nineteenth-century clandestine religion that practiced polygamy on the western frontier (Toronto, 42).

In an attempt to find alternative ways to attract the attention of the public, missionaries started visiting local and national newspapers' offices, encouraging the reporters to ask them questions and write about them and their work (Toronto, 7) At other times, the media would cover LDS-related events, such as performances of the Mormon Tabernacle Choir in Italy or events that would feature BYU sport teams or Mormon personalities, like the boxer Don Fullmer who

visited Italy in 1968 to fight the middleweight champion Nino Benvenuti (Toronto, 46).

According to Toronto, the content and the tone of these articles and rare TV broadcasts were curious about the growing presence of the LDS Church, but also reacted with fascination, amusement and annoyance at the implausibility of a new religion like Mormonism – which they viewed as an obscure and bizarre American sect – attempting to insert itself in Italy’s religious space. (53)

The main topics that journalists discussed in their articles between 1965 and 1971 was the connection between the Church and American history, polygamy, Mormons’ dietary and health code (the Word of Wisdom), service activities, and the perception of the Church as an “all-American” religion with vast financial resources (Toronto, 54). While several articles may have displayed a fair view of Mormonism and a polite curiosity about their whereabouts in the peninsula, other articles were not so positive. Toronto observes that the reporter of one particular article published in *La Sicilia* in 1967 was “[...] obviously hostile, his prose dripped with antipathy and sarcasm, and his interpretation of LDS teachings and missionary work was distorted and sensationalized” (58).

This trend did not change throughout the years: according to Homer, there have been hundreds of articles published by the Italian media on the Church, its doctrines, and its society, the majority of them highly negative (146, 1996).

Recent Media

In more recent years, the Italian media’s interest in the Church has had three separate peaks: the first, in 2002, with the Olympic games in Salt Lake City; the second, between 2007 and 2008, when the former Governor of Massachusetts, Mitt Romney, a member of the LDS

Church, ran for the United States Presidential Election, and during what has been defined as “the Mormon Moment” between 2011 and 2012, when Romney ran for the second time in the United States Presidential campaign, getting very close to being elected and raising a whole range of questions about religion and government worldwide; finally, the third peak was in 2008 when the President of the Church, Thomas S. Monson, announced the building of a temple in Rome, Italy’s capital, after long years of dialogues with the Italian government. The Italian media’s interest in the Church—not only in the US organization, but in the growing community of Italian Mormons (counting over 25,000 members)—increased exponentially during these three periods (Sala Stampa, 2014).

The author of this paper researched this same topic in 2008, examining every article published by Italian newspapers between January 2005 and December 2007 regarding the LDS Church. In general, the media at the time had the same attitude toward the LDS Church as their predecessors in the 1800s; the articles analyzed in 2008 contained many careless mistakes, caused by lack of proper information or because of added sensationalism (Vibilio, 2008)

A brief and irreverent article published in 2007 in the fashion magazine *Marie Claire* took a quick glimpse of the prospective First Ladies of the United States during the presidential campaign of their husbands. Ann Davies Romney was portrayed as a stylized figure wearing a shapeless dress with the caption listing among her “weaknesses” that “she is a Mormon.”

The Italian Encyclopedia *Treccani*, sold by door-to-door solicitors to countless Italian families, gave this definition of “Mormons” for several years on its website: “Their practices are characterized by submission of the woman, obligation to polygamy, adult baptism, and blood atonement for serious sins.” The definition on the main page was changed in 2009 to a more accurate one, but it still reports that baptism is only for adults and that the Aaronic and

Melchizedek Priesthoods are designed to take care of both temporal and spiritual matters.

(“Mormoni”) Neither entry is necessarily wrong, but each lacks important clarifying details.

On the bottom of Treccani’s online page, an article by Stefano La Colla gives detailed information about the history of the LDS Church and then summarizes its doctrine. There are several errors. Some statements are still made without the necessary details; others are openly misleading, like “no woman can be saved, if not through marriage” and “for non-American Mormons it is compulsory to make a pilgrimage to New Zion, Independence.” Much information is definitely wrong: the god of our planet is Adam and “nowadays Mormons pray to God to avenge all the blood shed by their martyrs and saints [sic].” (La Colla)

On *youtube.com*, the first entry that appears after searching “Mormoni” is a documentary entitled *L’inganno Mormone* [The Mormon Deceit], translated into Italian from English, that states that Joseph Smith talked to aliens who ordered him to found the LDS Church, that the traditional common practice in the early Church was to execute whoever “didn’t respect the hierarchy,” and that, although the Church proclaims itself Christian, there is “a sharp contrast between it and Christian values.” The documentary cites a video as an official Mormon source which explains that God has several wives, that Joseph Smith is worshipped above Jesus Christ, and that God and one of his wives came to earth as Adam and Eve to give birth to the human race. (Sciortino, 2014)

In February of 2007, reporter Federica Cavadini published a fair and balanced article in *Corriere della sera*, one of the main Italian newspapers, citing correct dates and reporting accurate doctrines and data: the title, however, was not as fair or accurate. It is undeniable that “Mormons to take over Italy” (Cavadini) is a title designed to attract audience through

sensationalism, especially in a time when Italy was living important social and religious changes through a new wave of immigration from Eastern European countries.

To increase the general disinformation about the LDS Church in Italy, the dubbing of the 1985 movie *The Witness* with Harrison Ford, set in an Amish community, was mistranslated in French, Polish, and Italian: instead of Amish, the community is referred as a Mormon one. Consequently, many Italians believed for several years that Mormons refused technology and progress.

All of the examples above represent the primary information that the Italian public received about The Church of Jesus Christ of Latter-day Saints up until the announcement of the building of the Rome Temple.

Academic Literature about the LDS Church in Italy:

The following is a brief literature review of academic articles which were published about the Church in Italy. The main authors of works regarding the LDS Church in Italy are Massimo Introvigne, Mauro Properzi, Michael Homer, and James Toronto.

Massimo Introvigne.

Massimo Introvigne is founder and managing Director of the Center for Studies on New Religions (CESNUR), an international network of scholars who study new religious movements. Introvigne has published several articles, books, book reviews, and pamphlets on the LDS Church in Italy, focusing mainly on the sociological aspect of the doctrines and, in two instances, on the work of the Italian media. In *I Mormoni. Dal Far West alle Olimpiadi* [Mormons. From

the Far West to the Olympic Games] (2002) Introvigne gives an overview of the history and main doctrines of the Church from its beginning until the Olympic Games in Salt Lake City. In *Il Destino dell'Uomo nella Teologia dei Mormoni* [Man's Destiny in Mormon's Theology], he explains and discusses the destiny of the mankind as perceived in the LDS doctrine (1988), and two of his articles focus on anti-Mormonism (1994a, 1994b, 1995-1996). In a 2005 article which he wrote with Rodney Stark, Introvigne talks about the relation between religious participation and government regulation (Stark & Introvigne, 2005). Introvigne's main articles regarding Italy, the LDS Church and the Italian media are *The Mormon Factor in the Romney Presidential Campaign: European Perspectives* (2009), *New/Old Family Values: Italian Reactions to Big Love and Twilight* (2009) and *Utah and All These Cherries: Mormonism in Fallaci's 'Un cappello pieno di ciliege'* (2010). In *The Mormon Factor* Introvigne states that human beings tend to define themselves and others with an ascribed status (referring to unchangeable traits like gender, race and religion), and an achieved status which emphasizes personal achievement, choice, and merits (Ascription Theory) (98). While ascribing is mostly neutral, labeling is instead a negative process; when someone is given a label, it might lead to negative consequences. For example, being Bulgarian or Romanian is an ascribed status, while being a Roma or 'Gipsy' is a label. In this article Introvigne analyses how the main newspapers examined the public figure of Mitt Romney between January and July of 2008 and concludes that the Italian media would never mention the ascribed status of a Baptist or a Methodist candidate, but "would not pass on the ascribed Mormonism" of Mitt Romney. Polygamy is mentioned, in 47.3% of the articles, and the repetition of variations of the sentence "Mr. Romney has only one wife" "tells us that for a significant number of Italian reporters the word 'Mormonism' immediately rings a bell whose

sound is ‘polygamy’” (105) and ultimately contributes to the general misinformation about the LDS Church in Italy.

In 2009 Introvigne expanded his study and analyzed all the Italian articles that mentioned Mormons from January 2008 to May 2009. In his research (a content analysis very similar to the one proposed in this paper), he categorized the articles as positive, neutral or negative and divided the stories by topics: the Rome Temple, Mitt Romney, the TV series *Big Love* (airing in Italy in 2009 on Fox TV) and the connection between the book series *Twilight* and the LDS Church. In the article, Introvigne concludes that the “Italian media have still a long way to go in order to fully understand Mormonism and to get their stories right” but also that “data about stories on the Rome Temple do show that the Church’s PR efforts do have some impact, particularly on the polygamy issue.” (8)

In *Utah and All These Cherries*, Introvigne reviews a book by famous writer Oriana Fallaci. Fallaci was famous in Italy for a series of anti-Islamic books that were published right after 9/11, and her intense and passionate writing gave her a devoted and large following. In her last book, *Un Cappello Pieno di Ciliege* [A Hat Full of Cherries], Fallaci wrote the biography of her ancestors, having discovered that a great-grandmother moved to Utah in the 1800s and converted to Mormonism. According to Introvigne, although Fallaci avoided the most common mistakes when depicting the LDS Church, she portrayed the religion in dark tones and “reinterpreted the material she obtained through the prejudices of classical Italian secular humanism and anticlericalism” (106).

Mauro Properzi.

Mauro Properzi is a professor of Religious Education at Brigham Young University. His field of expertise regards the intersection of psychology and spirituality, the interfaith dialogue between the Mormon Church and the Catholic Church, and moral theology. His PhD dissertation focused on the display of emotions observed in correlation with the canonical texts of the LDS Church (2010). In his article *Belonging (and Believing) as LDS Scholars of Religion*, he explores the struggle of LDS scholars when they are placed in the highly skeptical environment of religious studies (2009). In 2010 he also published an article entitled *The Religious “Other”:* *Reflecting Upon Mormon Perceptions* where he analyzes the attitude observed in members of the Mormon Church when discussing other religions. The main paper where Properzi analyses media content is *Mitt Romney and ‘I Mormoni’: Perspectives of the Italian Media*, a content analysis which reflects the tenor and accuracy of LDS-related articles published in Italy from January and November 2012, specifically on Mitt Romney and the connection between his faith and his political character (2014). In this article, Properzi posed three main questions, namely: how did Mitt Romney’s Mormonism affect the media’s portrayal of his candidacy? What historical, social and theological image of the LDS Church emerged from these accounts? How did reports on the Italian LDS Church shape the broader treatment of Mormonism? His findings showed that Mormonism was connected to Mitt Romney in the majority of the analyzed articles: 46% of them just mentioned that the candidate was a member of the LDS Church while 62% went into details which gave an overview of the doctrines of the Church. Among these more detailed articles, 50.6% considered Romney’s religion as a liability (84). The image that the media portrayed of the LDS Church, and more generally, of its doctrines and traditions, is, according to Properzi, “somewhat mixed, with both praise and criticism, although the latter,

intermingled with suspicion, is certainly more prominent.” (97). In answering his third question about the number of references made about the LDS Church in Italy, Properzi reported that only a small percentage (22%) mentioned the existence of the Mormon Church in Italy. There were only three events reported: the Intesa, an agreement between the LDS Church and the Italian government that made the LDS Church equal to the Catholic Church as a partner of the state; the building of a LDS temple in Rome, Italy’s capital; and finally, the contract between Family Search, the LDS Church’s genealogical organization, and the Italian National Archives. Properzi also added that there might be different reasons why only these topics were discussed in the media. The temple was announced in 2008, the groundbreaking was in 2010, and the completion is expected by 2015, so 2012 was not a particularly relevant year. The agreement between Family Search and the Archives took place in October of 2012, close to the end date of Properzi’s research (98-99). It is possible that further articles will be found in the present analysis, which will include the months of November and December of 2012.

The analysis conducted by Properzi is very similar to the content analysis conducted in this paper, but it is important to mention two main differences: the length of the study and the focus of analysis. Properzi’s research took place between January and October of 2012, while this research includes the articles published between January of 2010 and December 2012. While Properzi made an impressive categorization of the articles divided by tone and topics, this thesis aims to discuss in detail each theme found in every article and to provide insights about the media strategies implemented by the LDS Italian PR organization.

Michael Homer.

Michael Homer published several articles about the history of the Church in Italy. His 1991 article *The Church's Image in Italy from the 1840s to 1946* gives an overview of all the works published in Italy between the years which preceded the official opening of the first Italian mission and the end of the Second World War, both by the Church and by other writers and scholars. In 1996, Homer wrote an article entitled *LDS Prospects in Italy for the Twenty-first Century* where he gives an overview of both Italian and LDS history, describing the negative environment created by the media regarding the LDS Church. In his opinion, “the Mormon image in Italy has improved and will continue to improve in the twenty-first century because of CESNUR and [Massimo] Introvigne, and press story which rely on them.” (148); however, “it is unlikely that there will be a significant increase in convert baptisms unless the Church undertakes a more aggressive public exposure campaign, as it has done in the United States” (154).

In *Like the Rose in the Wilderness: The Mormon Mission in the Kingdom of Sardinia* (2000) (Note: prior to 1861 the Italian peninsula comprised several small nations; the Kingdom of Sardinia included the island of Sardinia and much of northwestern Italy.), Homer describes missionary work only in the Kingdom of Sardinia; this territory had a particular importance because its King, Vittorio Emanuele II, would later become the King of the newly-founded Kingdom of Italy.

According to Homer, the proselytizing mission started by Lorenzo Snow in 1850 was not very successful in Genoa, the first Italian city that the LDS missionary visited. Snow and his companions, T.B. Stenhouse and Joseph Toronto, moved to the nearby community of Waldesians, a small protestant group living in Tor Pellice, on the French border. The

Waldesians, whose origins trace back to 1174, were considered by several European denominations to be the only Church that preserved the original principles of Christianity (51).

Homer also wrote a chapter in James T. Richardson's book, *Regulating Religion* (2004), where he states that Italy is "one of the friendliest environments for new religious movements" because of its unique set of laws that "foster religious liberty in its increasingly pluralistic society" (203). Homer later conducted a historical study on missionary work performed among the Waldesians (2006), not just by the LDS missionaries, but also by Jehovah's Witnesses, Adventists, and Protestants.

In *Oriana Fallaci, the Mormons and me: a personal recollection* (2010), Homer discusses the work conducted by Oriana Fallaci while writing her ancestor's biography, adding a narrative recounting his meeting with Fallaci where she asked for a detailed account of the Waldesians who immigrated to Utah at the end of the 1800s.

James Toronto.

James Toronto works as a professor of Arabic and Islamic studies at Brigham Young University. Toronto served as President of the LDS Church's Italy, Catania mission between 2007 and 2010. In 2005 Toronto wrote an article entitled '*A Continual War, not of Arguments, but of Bread and Cheese*': *Opening the first LDS mission in Italy*, based on an analysis of Lorenzo Snow's letters, where he explained the reasons why Italy was among the first European countries, and the first non-English speaking country, where missionaries were sent to spread the Gospel of the LDS Church. According to Toronto, Italy's unique location, the European religious environment, and the presence of the Waldesian community led to the decision to make Italy one of the first places in Europe where the Church decided to send missionaries.

In October of 2014 Toronto published a long and detailed article in *The Journal of Mormon History* about the “second” Italian mission, the one that opened in 1966. In the article, Toronto talks extensively about the various strategies implemented by missionaries to attract the attention of the Italians, often through PR initiatives, recording the progress of the new mission and discussing the reactions of the inhabitants of the peninsula. Special attention is given to the media portrayals of the Church during those years, describing a welcoming attitude mixed with curiosity and skepticism about the future of Mormonism in Italy (57).

Michael Cleverly.

Cleverly was among the first, in 1980, to write about the relationship between the LDS Church and the political environment in Italy, in a time when Italy was facing important historical events connected to politics as the Christian Democratic Party and the Communist Party raced for power (106). The Church had given instructions about the dangers of Communism and Italian members found themselves in a dilemma: the political situation in Italy was different from the rest of the world and many LDS members were voting for the Communist party. This predicament was brought to the media’s attention right before Spencer Kimball, the twelfth President of the Church, visited Italy in 1977. Invitations to attend his address in Rome were sent to all politicians, except to those of the PCI (Italian Communist Party). According to Cleverly, “the uproar in the press, which before then had only rarely acknowledged the Church’s existence, was almost exceeded by that heard in priesthood meetings,” meaning that the missing invitations had created indignation not only among the media, but also among LDS Church members. Cleverly concludes that in this specific instance, the Church resolved to abstain from any political instruction in Italy.

The Mormon Moment

The term “Mormon Moment” was mentioned for the first time in the US by Newsweek journalist Kenneth Woodward in 2001, a year before the Winter Olympic games that were hosted in Salt Lake City, Utah, the state that housed the majority of American Mormons and the organizational heart of the Church. In the article, Woodward talks about the “moment of truth” that the Church would have to face when large numbers of journalists would arrive in SLC for the Games and it would have to provide favorable representations of the lifestyle of its members. In later years, the term Mormon Moment was redefined in the US to designate a period of notoriety given to the LDS Church and its members by the media, a fame mostly triggered by the candidacy of the LDS member Mitt Romney to the US presidential campaign of 2008.

This thesis discusses the Italian Mormon Moment. It started with the Romney candidacy and culminated with the 2008 announcement of the construction of an LDS temple in Rome, Italy’s capital. When Mitt Romney started his presidential campaign in 2008, there were about 23,000 members of the LDS Church in Italy and the religion was still largely unknown. Romney’s religion, however, played a central role in the Italian media’s depiction of him. Massimo Introvigne (2009) collected the coverage of Mitt Romney’s presidential campaign from January to July 2008 in 50 Italian newspapers and 100 periodicals. In 99.1% of the articles, Romney’s affiliation with the LDS Church was mentioned, but no references were made about Hillary Clinton’s religious affiliation (Methodist) nor John McCain’s (Baptist). (Introvigne, 103)

Polygamy was also mentioned in 47.3 % of the articles, and only 11.5% explained the difference between those denominations that still practice plural marriage and Romney’s religion. The article concludes with the statement that “only a significant presence of [mainstream] Latter-day Saints in Italian and Central and Southern European social, cultural and

religious life will make the general public familiar with what 21st century [Mormonism] is really about.” (Introvigne, p.106)

The Church received the attention of the media in Italy in these years also due to the Intesa, an agreement that the the Italian government made with the Church. The 8th article of the Italian constitution declares:

All religious denominations are equally free before the law. Denominations other than Catholicism have the right to self-organization according to their own statutes, provided these do not conflict with Italian law. Their relations with the State are regulated by law, based on agreements with their respective representatives. (Italian Constitution, art. 8)

The word “agreement” in Italian is translated as “intesa”: the Intesa with the Church is a collection of agreements regarding administrative aspects of the relationship between the Church and the Italian government. These administrative aspects include the recognition of the Church as a religion, a small tax deduction for the payment of tithing, the permission given to Church authorities to officiate civil marriages, sanctions on the temporary religious visa for missionaries, and the possibility for Church authorities to be able to assist members in prison hospitals. The Intesa, signed with the Church in 2006, became a law in 2012 (Perché l’Intesa, 2012). One point that distinguishes the Intesa with The Church of Jesus Christ of Latter-day Saints from agreements with other denominations is that the Church refused to be included in the group of churches receiving the “otto per mille.” The law of the “otto per mille” (eight per thousand) is an Italian law which binds Italian taxpayers to donate a compulsory 0.8% of their annual income tax return to an organized religion recognized by Italy or, alternatively, to a social assistance program run by the Italian State (Otto per mille, 2014).

As already stated, the print media had a history of publishing inaccurate and unfair articles about the LDS Church, citing unofficial sources and demonstrating a great lack of research and professionalism. The purpose of this thesis is to study how the media, specifically the press, reacted to the Italian Mormon Moment and to analyze the sources of any change to the previously observed pattern.

Before starting an analysis of how Italian media reports might have changed after the Mormon Moment, it is important to determine the accuracy of the news reports of the Italian media and, even more importantly, the public's perception of the reliability of Italian journalism.

Italian News Reliability

Journalists no longer hold the monopoly on news: modern media allows users to find the information they need, start discussions, participate in debates and share their personal points of view. However, not everyone uses modern media. Many are not tech savvy and do not have the necessary skills to search for appropriate sources of information, and others are more trusting of printed paper than of online blogs. In Italy, the switch from traditional to modern media has not been completed yet (Osservatorio sul Capitale Sociale degli Italiani), and a large number of Italians still rely on journalists to give them information about the world.

Italy is the only democratic country where entry to the profession of journalism is controlled by a journalist organization, Ordine dei Giornalisti (Order of Journalists), and journalists are required to take a test in order to work. They also have a specific code of ethics that they are supposed to follow at all times which requires them to report accurate information and to rectify mistakes (Codice Deontologico dell'Ordine dei Giornalisti of 1996).

Credibility is fundamental for any publication. According to the research conducted by Gaziano and McGrath in 1986, credibility is fundamentally based on constructs such as being fair, unbiased, trustworthy, complete, factual, and accurate.

In 2012 Porlezza, Maier and Russ-Mohl attempted a content analysis of US, Swiss, and Italian newspapers, to determine the accuracy of their report. Based on the frequency of errors and the seriousness of the mistakes, the authors hypothesized that inaccuracy would be directly proportional to lack of trust. Porlezza et al. also hypothesized that “due to different journalism cultures in the three countries, we expect a significantly higher error rate in Switzerland and in Italy compared to the United States, with the highest rate in Italy due to a lower professionalization” (534).

This last hypothesis was not proved, due to lack of data. Only 15% of the Italian participants responded to the survey, rendering the study as “just exploratory.” The authors suggested that the response rate was so low because Italians, aware of the low quality of their news, failed to respond out of national pride (535). The responses that were received, however, reported 51.9% of factual errors in Italian newspapers stories and 55.8% of misleading information. On a seven-point credibility scale, the participants gave Italian newspapers a score of 5.2.

Recent literature on Italian media accuracy is surprisingly lacking. The author of this paper was only able to find two studies similar to the study by Porlezza et al. One study was considered only exploratory due to the lack of data, and another study examined only health science reports. This second study, conducted by Iaboli, Caselli, Filice, Russi and Belletti reports:

[there are] Undisclosed costs and risks, emphasized benefits, unrevealed financial conflict of interest and exaggerated claims in Italian print media. In addition, we show that the risk for a story about a new medical approach to be unbalanced is almost 9 times higher with respect to stories about any other kind of health science-related topic. These findings raise again the fundamental issue whether popular media is detrimental rather than useful to public health. (1)

Although one should always be careful in generalizing from such little data, the reports that do exist seem to indicate that the inaccuracies of Italian media are a systemic problem and not confined to a specific subcategory of journalism.

Media accuracy is an issue directly correlated to the perception that Italians have of their media: How much do Italians rely on the media? How much do they trust media sources? Roberto Durante conducted a study in 2012 with the purpose of analyzing the responses of media users, after the change of government, based on their political preferences. After Silvio Berlusconi won the 2008 elections, there was an ideological shift in the control of the public media: media sources that used to lean toward the center-left changed their attitude toward the center-right. (478) According to Durante, after the shift, the audience recalibrated its reliance on the media, leaning toward the left-centered media, in order to find a less partial source of information. This shows that Italians are more inclined to change their media source either to keep their political partisanship, or in order to find more objective reports when they perceive their media source is off balance.

Another source available on the matter is the official report of the Osservatorio sul Capitale Sociale degli Italiani (Italian Society Capital Observatory), which is published every three years. Although a 2013 report is currently available, the author decided to take into analysis

the 2012 reports, which show the tendencies registered at the end of the period analyzed by this paper. According to the reports, TV is the primary source of information for 80% of Italians; nonetheless is not the most trustworthy: only 24% rely exclusively on TV to gather information, and they are generally older people, housewives and the less-educated who do not verify the news of other sources (5). The reports also find that 64.5% of Italians still read newspapers, some more frequently than others (8), while 57% use the online version of newspapers. The reports concluded that 41% of the survey's participants found online news reports to be more reliable than news found elsewhere. In sum, Italians still rely on a physical copy of newspapers to gather their information about the world, although they often resort to the online version of newspapers. Another reason why this thesis focuses primarily on newspapers is that print media is still the main source of analysis for the LDS PR organization in Italy, although in the last year there have been several changes that seek to study online social media platforms.

Theoretical framework

Framing.

Framing theory states that every story can be viewed from a multitude of perspectives and that the journalist who reports the issue will decide to frame it in a specific way. Reporters must decide which details they want to include in the story, which kinds of sources they treat as reliable, and the interpretation they will give of details. Each of these perspectives, or “frames” will trigger a series of reactions in the readers. A specific frame plays a central role in how readers understand the news, remember it, relate it to their lives, and make decisions according to the new information they gather. Davis and Kent state, “If the coverage is dominated by a single frame, especially a frame that comes from an elite source, then learning will be guided by this

frame” (2013). Scholars have researched the effects of frames on audiences relating to news on international issues (Wasburn, 2002), public life (Simon & Xenos, 2000), social welfare (Sotirovic, 2000), health communication (Rafalovich, 2004), crisis communication (Swain, 2012), politics (Brewer and Sigelman, 2002) and science (Weaver, Lively & Bimber, 2009, Nisbet and Brossard, 2003). Studies by Mazzarella (2010), Berger (2001) and Norris, Kern and Just (2003) propose that journalists who reported issues tied to health crises or threats to individuals tended to frame the details that exaggerated the threat and did not offer advice that would help the population, causing a state of panic in the readers. According to framing theory, readers will also frame the information they receive to reinforce their existing sets of belief. As stated by Davis and Kent,

Framing research indicated that there is a seemingly benign conspiracy between journalists who use frames that support the status quo and news consumers who typically want to be reassured that the status quo will endure and that problems are only minor or temporary (2013, p.74)

Pierre Bordieu (1998) said that even in countries with freedom of speech, there is still censorship: journalists can select a frame and decide to emphasize the details that will make that news more attractive to the readers, or they can let their personal interpretation of the news color their choice of vocabulary in order to influence the reader’s opinion. The newspaper’s tradition, the reporter’s personal opinion, and the newsroom norms play a great role in the decision-making process of a journalist when he decides to frame news, often with little consideration of how the framed news will be interpreted by the reader (Tuchman, 1978; Gitlin, 1980; Bennett, Lawrence & Livingston, 2007).

The relationship of trust between reader and reporter and the effect of framing have been shown to be particularly relevant to news regarding on-going and highly publicized events (Edy and Meirick, 2007). This would apply for example, to the building of the LDS temple in Rome. Among the aims of this thesis is to identify the frames that Italian journalists selected for their news reports when they wrote about the LDS Church between 2010 and 2012. In the 2008 study, the author found that several journalists reported inaccurate details about the doctrines of the LDS Church, perhaps to give the news an aura of mystery, to attract more readers and to sell more news, or perhaps because they were not well informed about the Church. However, if the public were to be more educated about the doctrines and the traditions of the Church, this media strategy would not bring the expected outcomes (Vibilio, 2008). In the 2013 pilot study (described earlier), the author perceived a shift in the way that the news was reported in the newspaper *Corriere della sera* (Vibilio, 2013). Among the aims of this thesis is to determine if the same shift took place in all newspapers or if the *Corriere* was only an exception.

Agenda setting and agenda building theory.

Two other theories, agenda setting theory and agenda building theory, relate to media portrayals of the Church studies in this thesis. Agenda setting, a theory developed by McCombs and Shaw, states that the media has the ability to influence how important certain kinds of news are by the prominence given to them in media outlets (1972). According to McCombs et al. there are two levels of agenda setting: in the first level, the media tells us what to think about; the second level is concerned with how the media message also gives us instructions on how to feel about a specific issue. This second level is again divided into two subcategories: substantive attributes and affective attributes. The substantive attributes are the issues that journalists decide

to portray, while the affective attributes are the tone, the vocabulary choices, and the tenor used by reporters to describe those issues (1997). In his study of Spanish elections in 1995, McCombs describes the use that the media makes of affective attributes by saying:

Just as a painter draws colors and forms from reality to create a representation that is no longer reality itself, but an image of it, the news media selects attributes of candidates to construct images appropriate to news stories about the election while the political parties select attributes of the candidates to construct images in their political advertising aimed at winning votes (1997, p. 706).

If agenda setting is combined with framing, the journalist can emphasize a specific detail instead of the whole issue in order to catch the attention of the audience.

In time, as more scholars approached the topic of agenda setting, studies showed that the process of setting public agenda does not solely involve journalists, but can also be influenced by the reaction of the audience (Erbring, Gorldberg and Miller, 1980; Lang & Lang, 1981) and the work of public relation figures (Berkowitz, 1992). Scholars researched not only how the media sets the agenda for the public, but also how the agenda is set for the media. Agenda building is the theory that studies how the agenda is first set through interactions between journalists and their sources, and then set for the public through the media.

Studies like the one conducted by Carroll and McCombs (2003 and 2010) discuss how corporations and organizations have an interest in providing the media with accurate information about their business, hoping the media would make good use of such information and set the agenda for the public. A very crucial step in agenda building is information subsidies, the set of material that organizations put together solely for the use of media “which attempt to increase the consumption of the source agenda by reducing journalists’ cost, time and complexity of news

gathering” (Ragas, 2013, p.158). Research in this field has shown that although it is easy for journalists to use the information subsidies that the various organizations provide them with, it is still a personal choice of the journalist whether to use them or not. In 1985, Turk found that a large number of journalists preferred to maintain their autonomy (7) and in 1999, Curtin added that “journalists would use releases from agencies with no obvious self-serving purpose; otherwise, journalists preferred to use information they had gathered on their own” (54). On the other hand, scholars like Ohl et al. (1995), Ragas (2010) and Ragas and Roberts (2009) found that “while the news media does not simply march dutifully to the drumbeat of corporations, the growing stream of corporate agenda-building research demonstrates that firms’ effort generally have a meaningful impact on the media coverage associated with them” (Ragas, 2013, p.158).

The Church of Jesus Christ of Latter-day Saints has organized a PR department, the Office of Public Affairs, that oversees the dialogue between the Church and other faiths, governments, and media, and that participates in agenda building. As they stated:

Though you won’t find the words Public Affairs in the scriptures, the principles of building good will and creating lasting friendships have been critically important to the Church from the beginning. The Church has public affairs directors in every corner of the globe. These seasoned men and women help priesthood leaders build the relationships with community, government, and faith leaders that allow us to pursue the mission of the Church. From working with government leaders for approvals on a new building, to fostering respectful interfaith dialog and answering questions from the media, public affairs forms a vital bridge between our congregations and the communities they call home (The Church, 2014 *Welcome*).

In light of the aforementioned theories, the author of this thesis is interested in discovering what media strategies were implemented by the Church's PR personnel to provide information subsidies and build the agenda for the media, and to see how Italian journalists make use of this information.

Chapter 3: Methodology

The nature of the research questions suggests the need to choose different methods of data collection and data analysis for each question. The analysis of the newspaper text was conducted through qualitative and textual analysis. The question about the influence on the Italian media by the Church PR efforts was addressed through intensive interviews.

Research Text

The Church National Council of Public Relations in Italy has a contract with the media monitoring agency Eco della Stampa. The agency collects every article published in Italian paper media sources, such as magazines, newspapers and online papers, that mentions “Mormoni,” “Mormone” or Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni” [Mormons, Mormon, or The Church of Jesus Christ of Latter-day Saints] (Properzi, 78, 2014) . The official media specialist for the Church in Italy provided all of the articles published between 2010 and 2012 to the author.

The total number of articles of daily, weekly and monthly publications collected by the Eco della Stampa agency and sent to the author was 1380. The author selected only the articles published between 2010 and 2012. Another criteria of inclusion was to select the articles published by the 20 newspapers with the highest circulation, according to the report edited by the media monitoring agency Accertamenti Diffusione Stampa (Certified Press Circulation). The number of articles included in the final text from all sources was 390.

Newspapers research text.

Table 1: Number of Church-related Articles in Top Twenty Italian Newspapers, Organized by Annual Circulation

Ranking	Name of Newspaper	Circulation in 2012	Articles published on the Church between 2010 and 2012 (N=390)
1	Corriere della sera	464,428	50
2	La Repubblica	382,234	43
3	Il Sole 24 ORE	315,521	20
4	La Gazzetta dello Sport	224,558	6
5	La Stampa	221,659	41
6	Il Messaggero	142,188	20
7	QN – il Resto del Carlino	123,747	12
8	Corriere dello Sport - Stadio	122,400	4
9	il Giornale	102,773	54
10	Avvenire	105,563	19
11	QN – La Nazione	99,906	15
12	Tuttosport	95,788	1
13	Liberio	76,187	23
14	Italia Oggi	72,323	11
15	Il Gazzettino	70,439	12
16	il Fatto Quotidiano	64,384	22
17	Il Secolo XIX	58,276	19
18	Il Tirreno	58,178	9
19	Il Mattino	53,375	3
20	QN – il Giorno	50,829	6

Note. 2012 data retrieved from the agency Accertamenti Diffusione Stampa <http://www.adsnotizie.it/certif/index.php>

This research text specifically excludes all articles published before 2010 or after 2012 as well as the articles that were published in newspapers with lower circulations.

Weekly periodicals research text.

The total number of periodicals from the sample that had any mention of the Church was 73, divided between 53 weekly periodicals and 20 monthly periodicals. All articles published on weekly and monthly periodicals between 2010 and 2012 were included.

Table 2: Number of Church-related Weekly Italian Periodicals, Organized by Annual Circulation

Ranking	Name of Periodical	Circulation in 2012	Articles published on the Church between 2010 and 2012 (N=53)
1	Famiglia Cristiana	445,035	1
2	Il Venerdì di Repubblica	438,588	2
3	Io Donna	398,111	1
4	Di Più	393,781	1
5	Oggi	387,043	2
6	Panorama	338,722	16
7	D La Repubblica delle Donne	322,515	1
8	Donna Moderna	320,538	2
9	Gente	301,434	1
10	Chi	280,534	2
11	L'Espresso	267,045	6
12	Sport Week	259,241	1
13	Vanity Fair	254,796	8
14	Grazia	249,436	2
15	Diva & Donna	200,982	1
16	TV Mia	167,511	1
17	Milano Finanza	163,219	1
18	A Anna	158,213	3
19	Gioia	137,527	1

Note. 2012 data retrieved from the agency Accertamenti Diffusione Stampa <http://www.adsnotizie.it/certif/index.php>

Monthly periodical research text.

Table 3: Number of Church-related Articles in Monthly Italian Periodicals, Organized by Annual Circulation

Ranking	Name of Periodical	Circulation in 2012	Articles published on the Church between 2010 and 2012 (N=20)
1	GQ	72,609	3
2	Focus	349,514	2
3	Marie Claire	141,183	5
4	Vogue	90,863	1
5	National Geographic	89,995	3
6	Due Ruote	80,887	1
7	Airone	77,733	3
8	Wired	67,766	2

Note. 2012 data retrieved from the agency Accertamenti Diffusione Stampa <http://www.adsnotizie.it/certif/index.php>

The author noticed that there were articles that were repeated. The three newspapers *Il Resto del Carlino*, *La Nazione* and *Il Giorno* are owned by the same group, Quotidiano Nazionale, and are therefore almost identical in content, excluding the local news. They are published, however, in three different cities and circulated in four separate regions: *Il Resto del Carlino* in Bologna, Emilia-Romagna and Marche, *La Nazione* in Florence, Tuscany and *Il Giorno* in Milan, Lombardy. Because of the widespread circulation and some little differences in both content and presentation they have been considered as separate newspapers in the following analysis.

The total number of newspaper articles in the final research text was 390. The author also included all articles published between 2010 and 2012 by weekly and monthly periodicals, for a total number of 73. Taken together, the total number of the articles selected for research was 463. Appendix A will include details of each article analyzed.

Qualitative Analysis

As previously mentioned, in the second level of agenda setting, journalists add affective attributes, giving the article a specific tone, a non-verbal clue that suggests the writer's opinion. News reports can adopt a positive, negative or neutral attitude towards their subjects and reflect the author's attitude and the kind of reaction the journalist expects from the readers (McCombs, 1997).

The research text was analyzed using NVivo, a qualitative data analysis software program, intended to help users organize and analyze non-numerical or unstructured data. NVivo allows users to classify, sort and arrange information and examine relationships in the data, helping to find trends and to cross examine information. NVivo has a specific term for such themes, that is nodes. NVivo also uses "child nodes" that are subcategories of nodes. In the process of close reading and analysis of all of the articles in the research text, the author analyzed every article and coded every reference found on the Church into separate nodes. The author started the research with 6 nodes, representing the topics she anticipated to find, based upon her previous research and the Church-related historical events that happened within the 2010-2012 research time frame: Church doctrines, the Church in Italy, famous Mormons, polygamy, Mitt Romney, and the Rome Temple. Gradually, while analyzing, the author added more nodes and child nodes, organizing them hierarchically. At the end of the first analysis of the three years, the author had 34 main nodes and 7 child nodes. She then went back to the articles, starting with the year 2010 and repeated the analysis in light of the structure and content of the nodes. The author kept the data acquired separated by year, for the purpose of highlighting the changes in the coverage of LDS-related news throughout the three years.

This method of research is called content analysis. Content analysis has been widely used to assess the image of particular groups of society. Wimmer and Dominick (2011) report that “these studies are conducted to assess changes in media policy toward these groups, to make inferences about the media responsiveness to demand for better coverage, or to document social trends” (159). The limitation of the content analysis method is that the sole collection of data, in this case the analysis of the articles, cannot provide the findings necessary to assess the accuracy of coverage of LDS-related news. For this reason, the qualitative analysis of the text will be paired up with the qualitative analysis of intensive interviews conducted with the Church Italian media experts which will clarify the strategies implemented by the Italian PR to monitor the news reported by Italian media and to make sure such news are accurate and correct.

Intensive Individual Interviews

The second level of research involves individual interviews with prominent members in the Church in Italy who are currently in charge of relations with the media, other religious denominations, and the Italian government. As already said, this research was prompted by two main studies. The first was the author’s undergraduate thesis written in 2008 in Italy, which unveiled a general negative attitude of Italian newspapers toward the LDS Church in the years 2005 to 2007. The second was a pilot study for this research, a content analysis of all the articles published by a single paper, *Corriere della sera*, between 2010 and 2012, in which she noticed that the general tone of the articles had substantially changed, compared to the 2008 study, in that the majority of the articles were neutral or even positive. This prompted the author to research more fully on the matter in this thesis, which first establishes the current image given by Italian newspapers about the LDS Church, and secondly, what has been done to change it, if it

has, in fact, changed. Therefore, the second part of the thesis is a set of interviews conducted in Italy, with people who have specific responsibilities in the Church as representatives of the LDS Church for the media and the government (Chiamato il nuovo dirigente, 2012). The purpose of the interviews was to learn about the various strategies that have been used to work with the Italian media, and about the general results of these efforts. The author of this thesis obtained official permission to conduct these interviews from the Brigham Young University Institutional Review Board before conducting the interviews. The set of 18 questions prepared for the interviews had three main purposes (see Appendix B.) The first four questions aimed to describe the Church's Italian PR organization, its structure, and how responsibility was divided among members of the Italian PR organization and the local Church organizations. Seven questions addressed how LDS-related news is currently reported according to the Church's Italian media experts. Finally, seven questions seek information about media strategies implemented between 2010 and 2012 to ensure that the news reported by media were accurate. The questions also seek insights on how the professional relationship between the Church and the Italian media are expected to develop in the future.

Individual or intensive interviews provide several advantages. The sample in these kinds of interviews is usually smaller. In this specific case, the three top experts and PR representatives for the Church in Italy were interviewed: the national director of public relations for the LDS Church in Italy (hereafter, the PR Director), the specialist for relations with the media (hereafter, the Media Specialist), and the specialist for relations with the institution and the opinion leaders of other denominations (hereafter, Institutional Relations Specialist.)

Using a small sample and selecting the main representatives for the intensive interviews allowed the author to gain a greater wealth of detail and more accurate responses of sensitive

issues than would have been possible with surveys. The expertise of the interviewees provided a detailed background on what has been studied on the specific matter in Italy. The face-to-face approach allowed the author to observe the respondents' nonverbal language, their attitudes toward questions and the research. Lastly, this kind of interview allowed the interviewer to customize new questions based on the answer provided by the interviewee, to improve the quality of the research and unveil new insights.

The author conducted these interviews in Italy in the month of May 2014: the national PR director was interviewed in the Church Stake Center in Milan, the media specialist in his business office in Portogruaro (Venice) and the institutional relations specialist was interviewed in the local LDS Chapel in Bergamo. The interviews lasted between one hour and one hour and a half. Every interview was video and audio recorded and later transcribed by the author. The transcripts of the interviews were analyzed using NVivo.

The intensive interviews described the structure of the Church PR organization in Italy and discuss the strategies used and the eventual results that are expected in the future. The interviews were transcribed by the author and inserted in NVivo, where the text was analyzed and categorized in nodes according to the topics of the questions. The author started with a set of 12 nodes, based on the questions she prepared for the interviews. During the analysis, more nodes arose from the research text, for a total of 17 nodes and three child nodes.

Grounded Theory

The author selected two methods for data collection, content analysis and individual interviews, and both methods generally require the formulation of a specific hypothesis prior to data collection. This study, however, has taken a different approach.

There have been several studies about the relationship between the media and the LDS Church, mostly focused in the United States (Baker and Stout, 2003). A few studies have been conducted on the history of the Church in Italy (Homer 1991 and 2000, Toronto 2005 and 2014) but there is only one study about the accuracy of LDS-related news in Italy, the 2014 study by Mauro Properzi on the Italian media portrayal of Mitt Romney in 2012. This research expands the analysis by three years and adds a description of the media strategies implemented by the Church's Italian PR organization. Given that this research is among the first of its kind, it is important to aim this analysis toward exploratory methods, refraining from the research on a specific theory or hypothesis, in order to avoid being restricted to a framework of categories and theories.

The chosen methodology involves grounded theory, the systematic approach that implies the discovery of theoretical perspectives through the collection of data. Rather than beginning with a specific hypothesis, the research starts with data collection through two different methods.

Grounded theory is a useful tool in exploratory research. As stated by Turner, grounded theory “produces theoretical accounts which are understandable to those in the area studies and which are useful in giving them a superior understanding of the nature of their own situation” (1983, p. 348). Grounded theory works through three stages: observation and note taking, the discovery of the main concept, and the elaboration of a theoretical interpretation.

Observation and note taking have been an integral part of the research in both methods. A fundamental property of grounded theory is that data can be found and observed not only from a specific text but also from different variables: the tone of the article, the position in the newspaper, the frequency of articles written by the same author, the choice of words; in the interviews, the willingness of the interviewee to be approached, his nonverbal clues, his level of

expertise in the matter, his general attitude. These and other factors are minutely observed and taken into account. The content analysis was recorded in tables, and the interviews were video and audio recorded and aided by *in vivo* (Glaser, 1978) notes, which are brief recordings of ideas and environmental observation.

The second step of grounded theory, the discovery of the main concepts to form a theoretical interpretation, comes from the observation and the categorization of the received information. The information is placed into themes, or nodes. The analysis of the single nodes and their recurrence directs the research to the third step, the definition of the main concepts leading the study and the formation and elaboration of a theoretical interpretation.

NVivo offers a good environment for the grounded theory approach: the author started the research with six nodes that she already expected to find, given her previous research and the historical events that happened between 2010 and 2012. While working on the coding, other nodes and child nodes came to the surface, for a total of 39 nodes. The author then went back for a second analysis where she refined her data, according to the new nodes.

Martin and Turner suggest that the most practical approach in developing the definition of a concept is to select those themes that show the highest number of incidents and start from there, observing that “the most useful concepts will persist and the less useful ones will be discarded as the theory matures.” (151). Once the themes have been analyzed, the goal is to find an interpretation that sits well with the majority of the data that have been found, and all connections must be explicit.

Chapter 4: Content analysis

Results and Discussion

The search retrieved 390 newspaper articles and 73 periodical articles, from the 2010-2012 period, for a total of 463 articles. The author analyzed every article, coding every mention made of the Church in 39 nodes, ranging from the Church doctrines, to historical events, to famous members of the Church. The references were then counted and inserted in a table, divided by year.

Discussion of the single nodes.

The study started with only six nodes, and the author added nodes gradually while proceeding with the research, according to the references that were surfacing with the analysis. This is part of the grounded theory approach, where the research starts with a few guidelines and gets refined as the analysis proceeds. The author found 33 nodes and six child nodes, for a total number of 39 (see Table 4.) The findings for each of these nodes are discussed below. The complete list of title, date and author of every article divided by node can be found in Appendix A.

Table 4: 39 Nodes (themes) Emerged from the Content Analysis with a Brief Description

Node Name (Child Nodes in Italics)	Description
Brigham Young University	The university owned by the Church.
Church doctrines: Chastity Church doctrines: Fast and fast Offering Church doctrines: Jesus visits the Americas Church doctrines: Proxy Baptism Church doctrines: Tithing Church doctrines: Word of Wisdom Other Church Doctrines and Practices	The doctrines and the practices of the Church most mentioned in newspapers.
Church History <i>Joseph Smith</i> <i>Brigham Young</i> Polygamy in the Early Church	Historical events according to Mormon doctrine.
The LDS Church in Italy	Specific articles about the Church in the Italian territory.
Famous Mormons	Famous members of the Church.
Gender and race issues	References in the media to gender and race inequality in the Church.
Genealogy: <i>Family Search – Archivio di Stato agreement</i>	Church activity involving the collection of documents about previous generations.
General world news	News involving Mormons around the world.
In passing: <i>Announcements</i> <i>Geography</i>	Brief references to the Church without specific context.
Inaccuracies: Mormonism as a cult Inaccuracies: Not Christian Inaccuracies: Still practicing polygamy Inaccuracies: Wrong name Other inaccurate or misleading information	Statements about the Church and its doctrines, which are not accurate.
Intesa	Agreement between the Church and the Italian government.
Mission	The two-year period of proselyting by young adults.
Mormons in the media	Media produced by the Church or its members.
Music: The Book of Mormon Musical	News related to the Broadway musical by Trey Stone and Matt Parker.
Opinions of other religions or groups	Reports of opinions from different groups or denominations.
Jon Huntsman Mitt Romney	News regarding politics and the two Mormon candidates in the 2012 Presidential campaign.
Rich and powerful	References to the Church's wealth and power
Service	Service activities performed by members of the Church.
Sport	News related to the Church and sports.
Stereotypes	Characteristics attributed to Mormons.
Temple: <i>The Rome Temple</i>	News regarding the temple, specifically the one currently being built in the Italian capital.

Brigham Young University.

Brigham Young University (BYU) is the university owned and operated by the LDS Church, located in Provo, Utah. In the period of three years, 12 articles mentioned BYU, in four different contexts. In every article, BYU is defined with various variations of “the Mormon university” or “the executive center of the Mormons.” Seven articles (58% of the total references) were regarding the fact that the candidate Mitt Romney studied at BYU for his undergraduate degree. One article mentioned an art exhibition featuring the work of Jon McNaughton, a painter, whose work features political themes, mostly leaning toward Republican ideology; the exposition was taken down only after a few “democrat professors” protested (*Il Pellizza*, 2012.) Another article published in *Focus*, a scientific periodical, discusses a study conducted by BYU on the use of swear words, adding that the results of the study are not completely reliable because of the Mormons’ belief that “swearing degrades the Spirit.” (*Più parolacce*, 2011)

Three articles (27%) tell the story of Brandon Davies, the basketball player excluded from the university team because he failed to abide by the chastity requirements at BYU. Two of these articles cite the fact almost in passing, one noting that BYU is more interested in following the rules of the university instead of winning the championship. In the third article the journalist opens the piece with a series of rhetorical questions to guess what was “the big sin” that caused the expulsion of the athlete, such as:

did he smoke marijuana, or beat up his coach or make inappropriate advances toward the still-good-looking 83-year-old university President’s wife? No, because his fault is even worse than that: he admitted to have had sex. [...] God knows how much he tried to follow the rules. But one can fight love only to some point. He couldn’t, he gave up. And because he is a good boy, he repented and confessed. But it wasn’t enough for BYU...”

The article concludes “make love, not basketball. Or vice versa.” (*Ha fatto sesso*, 2011.)

Church doctrines: Chastity.

Mormons believe in the law of chastity, the abstinence from sex outside of marriage. The law of chastity is mentioned in six articles. Two of them (33%) are about Brandon Davies, the player who broke the law of chastity and was suspended from the BYU basketball team. One article was already discussed in the node BYU (*Ha fatto sesso*, 2011). The other article describes the event and the Honor Code, the set of rules every student signs when attending BYU, which is “very dreadful” and “very mean”; what Brandon Davies did is “very serious” and the law of chastity imposes that having sex is “very forbidden.” (*Giocatore di basket espulso*, 2011). The final comment is “this seems like a story from the previous century.”

The third article talks about the annual meeting which many young members of the Church attend on Duck Beach in North Carolina, explaining that the party allows flirtation but not “one-night stands,” because all Mormons abide by the law of chastity.” The article mentions a rule set by Spencer Kimball, twelfth president of the Church, that kissing should be “clean, decent and sexless, like a mother to her child” but adds that the rule is slightly different nowadays, although young members are always encouraged to take special precautions to “not give in to sin” and that “the week following the party at Duck Beach is always the busiest for LDS confessors” (*Mormoni, è caccia al fidanzato*, 2011.)

The fourth article, in the fashion magazine *Marie Claire*, is an interview with Elna Baker, a young comedian and writer and member of the Church, who published a book in 2010 entitled *The New York Regional Mormon Single Halloween Dance*, an autobiography that talks about the perks of being a Mormon in New York and resisting temptations. The title says “*Is it Really*

Worth it to be a Good Mormon and End Up a Virgin, Frustrated and Alone in New York?" (*Ma vale davvero la pena*, 2011). The fifth article summarizes several doctrines and practices of the Church and adds that “[a good Mormon] follows the law of chastity and makes love with his wife on his wedding night” (*I comandamenti di una famiglia tipo*, 2012).

The last article is a sport’s magazine article and the law of chastity is mentioned only in passing: Torah Bright, the snowboard athlete who won the silver medal at the Vancouver Winter Olympic Games in 2010, is a Mormon, and “is against premarital sex.” (*La gioia di essere Torah Bright*, 2010).

Church doctrines: Fasting and fast offering.

Mormons observe a monthly fast, usually during the first Sunday of the month. They abstain from food for 24 hours and donate the money they would have spent on food to a Church fund called “fast offering,” intended to help the poor of the community. Italian newspapers discussed this subject in five articles. Three of them (60%) mention that members of the Church fast (*Patate e frutta*, 2011; *Mille Mormoni riuniti a teatro*, 2011; *Mormoni, welfare senza IMPS*, 2012) and two accurately explain the concept of fast offering. (*Mille Mormoni riuniti a teatro*, 2011; *Mormoni, welfare senza IMPS*, 2012) The other two (40%) are articles which mainly focus on the act of fasting as a health precaution and briefly mention that fasting is practiced by several communities, including the Mormons (*Cervello gonfio dei golosi*, 2011; *Dilemma digiunoterapia*, 2010).

Church doctrines: Jesus visits the Americas.

Mormons believe that, after his resurrection in Jerusalem, Jesus Christ appeared to the populations (called the Nephites) living on the American continent. Five Italian articles briefly mention this as a part of Mormon beliefs. The article *La svolta mariana degli Stati Uniti* states that “Americans felt they were missing something, [so] they made Jesus come to the future USA” and defines Mormonism as a “typical religion made in the USA” (2010).

Church doctrines: Proxy baptism.

Proxy baptism is an ordinance performed by members of the Church in their temples. Mormons believe that “people who have died without essential gospel ordinances may receive those ordinances through the work done in the temple” (*Temple, True to the Faith*). Baptism is one of those ordinances. Members enter the temples to perform such ordinances on behalf of their ancestors or others who have died.

Five articles mention the ordinance of baptism in the temple. Two of them briefly describe the ordinance and quote the explanations given by two members, the Italian national director for the PR and the current president of the Rome Stake (*Mormoni pronti a schedare l'Italia*, 2012; *I Mormoni costruiscono online l'archivio degli antenati in Italia*, 2012). A third article (*Battesimi agli ebrei la Chiesa mormone imbarazza Romney*, 2012) discusses the proxy baptism administered for the parents of the Shoah (Holocaust) survivor Simon Wiesenthal without formal permission of the family. The article briefly describes the ordinance and then adds that the practice of baptizing non-members without permission used to be very common before the authorities of the Church put a stop to it in 1995. It also adds that the spokesperson for the Church has deplored the action of the unknown member who performed the ordinance, since

this is a “grave violation of protocol.” The fourth article talks about proxy baptism in these terms:

Mormons offer, to penniless dioceses in Europe, to microfilm the records that contain the names of the faithful since 1800 until today. They take copies of them home. They re-baptize them in their solemn temples in order to turn Catholics, Protestants, Jews and Hindu (dead or alive) into Mormons. (*Romney, un mormone a Washington*, 2012.)

The fifth article connects the ordinance of baptism to Romney saying, “the admission of the former governor of Massachusetts of having participated in the Mormon ceremony of the baptism of people who lived believing in a different religion, already caused a general feeling of disdain in 2007” (*Romney corteggia il voto cattolico*, 2012).

Church doctrines: Tithing.

Mormons are encouraged to pay tithing, corresponding to one-tenth of their income, either on a monthly or an annual basis. Tithing is used by the Church to provide for many different kinds of expenses, from the building of temples to sustaining missionary work, etc. The Italian media mentions tithing in three references. These references talk about the fact that the Italian Mormon community is completely self-financed and does not ask for government funding, calling it “a voluntary offering” and saying that “they abide by the Jewish law of the tithing,” connecting it to the biblical practice (*Mormoni, con la decima è nata una nuova Chiesa*, 2012; *Mormoni welfare senza IMPS*, 2012; *Mormoni la comunità allergica ai vizi*, 2012)

Church doctrines: Word of wisdom.

The Word of Wisdom is a diet and health code that Mormons follow: it indicates which kinds of food and substances are good or bad for the body and which habits are most healthy. Among the good substances are vegetables and fruits, meat in moderation, and grains. The unhealthy substances are alcohol, coffee, tea, and tobacco. The spirit of the law includes drugs and the abuse of prescription medication (*Word of Wisdom, True to the Faith*).

In the 13 references that discuss the Mormons' health code, there is one mention of the use of produce, grain or meat (*I comandamenti di un famiglia tipo*). In 100% of the 13 articles however it is explained that it is forbidden to the Mormons to consume alcohol, tobacco, coffee or tea. 69% of the articles (nine) connect the Word of Wisdom to Romney. Three articles (23%) discussed a dossier on Mitt Romney where it is discovered that the candidate invested in two casinos in Las Vegas, although “the candidate is a Mormon: he cannot smoke or gamble” (*Spunta un dossier su Romney, 2012*). One article features an interview of an Italian businessman, Atilio Cortella, who spent a year with the Romney family in the late 1950s. Cortella describes the habits of the family, where “there was no smoking, or coffee or tea” but “they never imposed it on me: I was allowed to smoke, if I wanted, in my room.” (*Io, il fratello torinese di Mitt Romney, 2012*).

Another mention is made in the newspaper *Il Fatto Quotidiano*. It said that:

In Utah, smoking is risky, and alcoholic beverages are prohibited, although there are a few authorized and very hidden venues where, for a very high price, it is possible to order wine from California (*Romney, un mormone a Washington, 2012*)

Other Church doctrines and practices.

This node collects the 35 references to other Church doctrines that do not fall in the previous nodes, and which are found in 28 different articles. The article published in *Il Sole 24 Ore* on October 1st 2012 is the account of a former Mormon who talks about the conversion of his family and his own feelings about the Church. In the description, there are mentions of the United Order, a practice used in the early Church (19th century) where the members donated all their substances to the Church in order to have them re-distributed to the congregation according to their needs, and of the sacred garments used by members as part of the endowment ordinance in the temple and of the sacredness of the family. The piece communicates correct and accurate information, but the whole article, 10 pages long, shows images of the Fundamentalist Church of Jesus Christ of Latter-day Saints, the majority of them displaying women in their typical attire. The article does not give any explanation about the differences between the two Churches (*Confessioni di un ex Mormone*, 2012).

Four articles (11%) report correctly that, in addition to the Bible, Mormons believe in another book called *The Book of Mormon*. In one of these is it also reported, “Mormons also believe Jesus Christ is the head of the Church, under the direction of the Father” (*Gli ex ambasciatori USA in Vaticano preferiscono un Mormone a un Cattolico*, 2012).

The article, *I comandamenti di una famiglia tipo* [A typical family’s commandments], summarizes a number of Church practices: appropriate clothing, not too short or tight; avoidance of tattoos, piercings, pornography, and rated R movies; the sacredness of the Sabbath; and the Mormon use of having one night dedicated to learning and playing with the family. The article adds that Mormons “don’t condone abortion, unless under specific conditions, like rape and health risk for the mother” and “opposes euthanasia but is also against extraordinary lifesaving

measures.” It also adds that “notwithstanding the fact that many nowadays push the Mormons out of the boundaries of Christianity, they are Christians. In [their] house they celebrate Easter and Christmas with the tree, the nativity scene and the typical dinner on the 24th of December” (2012).

Two articles report that Mormons dedicate Sundays to worship and to family-related activities (*Io, il fratello torinese di Mitt Romney*, 2012; *Mormoni la comunità allergica ai vizi*, 2012). Two other articles discuss the location of the Garden of Eden and report that Mormons believe it is located in Jackson, Missouri (*Eden, caccia al paradiso tra Zambia e Missouri*, 2012; *Il nuovo sogno Americano*, 2012). The remaining articles discuss various doctrines. In the newspaper *Avvenire* it is explained that “some religious movements of Judeo-Christian origins, such as Jehovah’s Witnesses and Mormons, believe that the events that scare men, like earthquakes, tragedies and wars, are instead the starting point of a long period of a thousand years, that precedes the reign of Christ” and adds that this vision excludes the most important concept in the “authentic Christianity,” the atonement of Christ (*L’attesa millenaristica tra false profezie*, 2011).

The article *Cosa (non) sapete dei Mormoni* [What you (don’t) know about Mormons] reports an interview with blogger Joanna Brooks about her childhood as a member of the Church and touches various aspects of life in the Church. First she talks about her baptism: “[W]hen I was eight years old, I was wearing a white dress. My dad baptized me, he was soaking in a pool of water; he put me under the water completely and then he took me out.” Then she adds that she “was not allowed to drink Coke, only root beer” and that on Sunday she was “allowed to watch only *The Ten Commandments*” because it was the Sabbath. The reporter then asked why her parents used to keep food in the garage and she replied “It was the Cold War, Americans were

worried. I, on the other hand, like any other Mormon, grew up knowing that the end of the world could have happened at any second: we were prepared!”

The article published in *Il Secolo XIX* announces that Mary Ann Glendon and former US ambassadors to Vatican City, Thomas Melady, Raymond Flynn, James Nicholson and Francis Rooney, would prefer a Mormon to a Catholic as the US President. The journalist reminds the readers that in 2001 the former Cardinal Ratzinger (who was the Pope at the time of the article) excluded the Mormon Church from a list of Christian denominations. This was because Mormonism “is essentially a polytheistic religion”; the article then explains that according to the Vatican document, Mormons believe that “the divinity was made of three distinct gods,” that “God is an exalted man, coming from a different planet, who acquired his divine status through death, which is a necessary step to become a god,” and finally, that “God also had relatives and a wife.” (*Gli ex ambasciatori USA in Vaticano preferiscono un mormone a un cattolico*, 2012.)

Four articles mention Mormons’ sacred garments as “magic underwear,” mostly connecting them to Mitt Romney. In one of these articles, the reporter defines garments as “heavy cotton clothing, as a sort of hair shirt.” (*Mormoni, la tentazione della Casa Bianca*, 2012.) Another article defines Mormons as “inflexible antiabortionists” (*Ai confine estremi d’America, dove l’aborto è un crimine*, 2012.)

One article talks about the death of a prisoner, Ronnie Lee Gardner, who was serving time in prison in Salt Lake City and was executed by firing squad. Two additional newspapers covered this story (*Il condannato si fa fucilare, volontari in fila per sparare*, 2010; *Quattro pallottole nel cuore di Ronnie Lee*, 2010), but only this article connected the execution to the Church. In this article, it is explained that execution by firing squad is currently illegal in the state of Utah, but because it used to be one of the ways to execute a prisoner, the law permits that

inmates be allowed to select it as their own mode of execution. Gardner chose the firing squad over lethal injection, and nobody objected because “Mormons believe that only by spilling blood a man can hope to be forgiven by God and cleansed from his sins.” (*USA, fucilato dopo 14 anni*, 2010.)

Church history.

The node entitled Church History collects all the references to any historical event about the Church. It has three child nodes for those topics that were treated more often than others. In the general node, there are eight articles containing historical events that could not be categorized under the child nodes. Two of them are about the heritage of Mitt Romney (*Dai figli missionary all'avo Cherokee*, 2012; *Mitt Romney, una storia di umana determinazione*, 2012). One of them briefly mentions the Mountain Meadows massacre, where a group of Mormons killed 120 emigrants who were traveling to California through Utah. This event, reported in a 2007 movie, would have made Americans suspicious of Romney and his religion (*Il magico mondo di Romney*, 2012). In connection to Romney, one article mentions “the white horse prophecy” a statement purported to have been made in 1843 by Joseph Smith, the Church founder, which has been interpreted as a prediction of an eventual Mormon as president of the US (“*Romney presidente*” *Lo dice la profezia*, 2012). In this article the prophecy serves as an introduction to a brief biography of Mitt Romney. Three articles mention the exodus of the Mormons that took them from Illinois to the territory that would later be called Utah (*Mormoni, la tentazione della Casa Bianca*, 2011; *Sul cammino di Mitt l'ostacolo più difficile è la fede mormone*, 2012; *Visions*, 2012). Finally, one article about Florida mentions that Mormons

colonized the area and founded Orlando. It also reports that the number of Mormons in the area is over 140,000 (*Una terra promessa al sole di Orlando*, 2012).

Joseph Smith.

A total of 14 articles mention or discuss the founder of the Church. 68% of them (9) simply mention that he founded The Church of Jesus Christ of Latter-day Saints. Four add that he claimed to have seen Jesus Christ and God the Father and talked to them and that he translated the writing on golden plates. Another considers Joseph Smith as the “mastermind of Mormon genealogy.” (*L’archivio del day after*, 2011) Some of these articles provide incorrect information, such as the name of Smith and some of the events that Mormons believe in. This will be discussed in the node “incorrect information.” In one article the journalist asks singer Brandon Flowers about his fellow Mormon Mitt Romney, and Flowers replies that the last Mormon candidate who tried to become president “was Joseph Smith, and he ended up dead” (*Alternativi ma conservatori*, 2012.)

Brigham Young.

Six articles mention Brigham Young, four of them pointing out his role as leader of the Mormon exodus to Utah; one article erroneously described him as “the founder of the Mormon cult” (*Il film sulla Bibbia che batte Avatar*, 2010). One article adds that, in Utah, Young founded “Zion, the New Jerusalem” (*Mormoni, la tentazione della Casa Bianca*, 2012). In one article, the journalist talks about the life of Miles Romney, the great-great-grandfather of Mitt Romney. The article describes the life of Miles, his three wives and numerous children:

[Miles] started the exodus when he was seven, and arrived in Salt Lake in 1862 where he got married, but after only a month the leader of the Church Brigham Young asked him to leave his house and his wife Hannah to become a missionary. (...) When he got back, Miles bought a house with two rooms, but Young commanded him to take a second wife (...) then a new order arrived to the Romney family, to leave and go 450 kilometers south of Salt Lake City to build new establishments. In the beginning there were only shacks, but the village grew and in awhile the Romneys started to prosper until a new order required them to move again, this time 600 kilometers away (*Mitt Romney, una storia di umana determinazione*, 2012.)

Polygamy in the early Church.

In this node the author collected the 34 references to the practice of plural marriage in the early Church or the actual doctrine practiced currently by the Fundamentalist Church of Jesus Christ of Latter-day Saints, when reported accurately by the Italian media. This node does not contain references to the LDS Church still practicing polygamy; these mentions will be in the node “Inaccurate information: Still Practicing Polygamy”.

In these references there are 21 mentions of polygamy as a practice of the early Mormon Church (64%). One of these, the short article published in the magazine *Airone* answers the question, “Is it true that Mormons are polygamous?” by saying that

[t]hey are not anymore. Mormons, that is, the members of The Church of Jesus Christ of Latter-day Saints, founded in 1830, used to practice polygamy, or plural marriage, between 1852 and 1890 when the practice was abandoned because of the pressure of the American government against it. Polygamy was considered a patriarchal institution, and

its practice was rooted in the model of the New Testament. (*È vero che i mormoni sono poligami?* 2012).

Eleven articles (32%) describe plural marriage as a doctrine of the Fundamentalist Church of Jesus Christ of Latter-day Saints. The article *Fra i Mormon poligami dello Utah* [Among polygamous Mormons in Utah] mentions that “the mainstream Church took its distance from polygamy, although in the US the Fundamentalist communities that still practice it are numerous” (2012.) Another article entitled *La nostra vita* [Our life] explains that the mainstream LDS Church abolished the practice of polygamy, which the Fundamentalist LDS Church still practices, (2012) but the title on the cover of the magazine says “Us, the former slaves of the religion of Mitt Romney” (*Noi, le ex schiave della religion di Mitt Romney*, 2012). Three articles mention that Mormons were forced to abandon polygamy by US laws (4%).

The Church in Italy.

27 articles report news about the Italian Mormon community. The article *I comandamenti di una famiglia tipo*, [A typical family’s commandments] (2012) extensively talks about an Italian Mormon family, their habits, and their lives as member of the Church (individual references have been inserted in the appropriate nodes).

Two articles announced the building of local chapels in Pordenone and Rimini. Both articles are accurate in describing the community, the doctrines, and the aims of Mormons in Italy. A third article reports that the Mormon Church does not receive any contributions from the Italian government and is financially self-sufficient. Four articles discuss the genealogical work in Italy of Family Search and the local Mormon communities. Two articles cover the stake conference in Alessandria (Piedmont), where more than a thousand members gathered from

various parts of northern Italy; the articles report the words of Gérald Caussé, then counselor of the Area Presidency, and of Giuseppe Pasta, spokesperson of the Church in Italy. Both articles extensively discuss Church service initiatives in the city, such as blood drives and the collection of hygiene products to be sent to places of war, and make correct use of specific terms of the Church as an organization. A sixth article discusses the situation of non-Catholic denominations in Italy and mentions that “the Mormons don’t even have a meeting house in Ferrara.” (*Una città, tante preghiere*, 2011) One additional article briefly mentions the Church in a legal battle between a town and a Muslim community: the city hall was accused of facilitating the construction of a local Mormon chapel while impeding the Muslim community from opening their community center.

50% of the articles in this node, 13 of the total, revolve around one incident that happened in Terni at the end of 2010. The Catholic Church had intended to convert a building into a homeless shelter, but the residents of the street protested against it for more than two months. The reason, reported by the 13 newspapers, was that, “on this street there is already a Sikh temple, a Muslim cultural center and the Mormon church,” and that the addition of the homeless shelter would “have been a tinderbox,” (*Dormitorio, I residenti alzano le barricate*, 2012) and “would have been a threat to public safety,” (*Dormitorio, la partita torna in Comune*, 2012) or it was “because the street has already been through enough.” (*Il Comune bocchia il dormitorio della Caritas*, 2012.)

Famous Mormons.

This node contains all references made to Mormon celebrities or prominent figures. The analysis found 44 references in 25 articles. Three of these articles contain 20 of the 44

references. The article by the financial newspaper *Il Sole 24 Ore* lists all the Mormons who represent “a disproportionate quota of powerful positions in politics, army and in the world” (*Romney, la fede come politica*, 2012.) The article by *Corriere della Sera* instead lists the “pop culture personalities” who “legitimized the Mormon Church” and created “the Mormon moment: a religion that is still incomprehensible to the majority of the Americans and surrounded by suspicion, but on its way to becoming mainstream” (*Così la cultura pop ha sdoganato i Mormon*, 2012.) The last article lists “the talents of the Mormon Church” (*Il magico mondo di Romney*, 2012.)

The celebrity most mentioned (7 references in 7 articles) as a Mormon is Ryan Gosling: 60% of these references briefly mention that Gosling’s parents were Mormon, and one article defined his parents as “reliable because they were Mormons,” (*La trasgressione blu di Ryan Goslin*, 2011.) One article adds Gosling to the long list of personalities that helped legitimize the Church. The last article about Gosling explains that “he built his strong and flexible character in The Church of Jesus Christ of Latter-day Saints” without adding any further explanation (*La rivelazione? Sarà Ryan Goslin*, 2011.)

Four articles dedicate several pages to Brandon Flowers, the singer of the alternative rock band *The Killers*. In one article entitled *Non c’è più religione* (literally “there is no religion anymore,” a pun that can be translated as “what is the world coming to?”), Flowers is defined as the “most improbable rock star” because of his religion (2010).

Three articles mention that Stephenie Meyer is a Mormon and suggest that her religion heavily influenced the storyline of the characters in the *Twilight* saga. Another article cites the blog *The book of Mormon Girl: stories from an American faith* by Joanna Brooks, a member who gives advice to young Mormon girls going through a crisis (*Cosa (non) sapete dei*

Mormoni? 2012). Another blogger mentioned by Italian media is Heather Armstrong who “had a scarred adolescence by having a Mormon family and went to a university managed by Mormons, which she considers ‘the most horrible place in the world’” (*Dooce, vita vera di una mommy blogger*, 2012)

The remaining references are single and brief and include writers Ally Condie, Elna Baker, and Stephen Covey, quarterback Steve Young (mentioned as a descendant of Brigham Young), silver Olympic medal Torah Bright, blogger Heather Armstrong, basketball players Ryan Toolson and Jaycee Carroll, volleyball player Russell Holmes, politician Harry Reid, and actress Katherine Heigl.

Gender and race issues.

This node collects the 15 references made in 13 articles of Italian newspapers and periodicals on gender and race inequality in the Church. Mormons are mentioned in relation to the debate over gay marriage nine times, and two articles discuss the generic position of the Church on the debate regarding the lesbian, gay, bisexual and transgender community. One article mentions the support that Mormon blogger Joanna Brooks gives to the LGBT community, which she expresses “differently than many Mormon leaders” (*Cosa (non) sapete dei Mormoni?* 2012). Another article defines the Church position as “ostracism against gays which led to clamorous suicides on the churchyard of the temples.” The same article mentions “the segregation of women” and “the delay in opening the temple doors to black people” (*Che America sarebbe*, 2012).

Four of these articles mention Judge Vaughn Walker who passed the judgment that it is unconstitutional to prohibit gay marriage in California. The articles then refer to Mormons in the

group of “organizations actively opposed to gay marriage” who “do not consider gay marriage as a civil right” (*California, matrimony gay*, 2010). Two articles reference “the battle of the Mormons against gay marriage” and the Church activism in supporting Proposition 8 (*La battaglia dei gay per il diritto alla felicità*, 2012). One article states that “the Church is still accused of excluding gays, non-whites, black and women from their group” (*E vissero felici e contenti*, 2012). In the article about blogger Joanna Brooks, the interviewer asked her what she wanted to become when she was a child, and Brooks replied, “At that time, the Church discouraged women to work outside the house,” and adds: “There are many Mormon women who respect the ideas of their grandmothers and mothers, but don’t agree to certain outdated ideas about the role of women. I am one of them.” Finally, the reporter concluded by asking what Brooks liked and disliked about her Church. She replied:

I love the feeling of belonging to a community that counts millions of people, the fact that Mormons are hard workers, and the idea that God is made of a heavenly father and a heavenly mother. I can’t stand the conservatism of my Church when it comes to questions of gender. Differently than many Mormon leaders, I fully support the LGBT community” (2012.)

One article, which reports a number of Church doctrines and practices, mentions that Mormons “tolerate homosexuality, but don’t accept their sexuality because ‘one can have tendencies, but cannot act based on those tendencies’, therefore [there is] absolute chastity.” The same article adds details about the position of the women in the Church:

Women don’t have the priesthood because ‘God intended it this way’, period. However, they have a strong role in the Church organization. They study, they graduate, they get married and they have children. They are advised to stay home with the kids, but no one

forces them. In Italy, for example, 60% of Mormon women are stay-at-home moms, but 40% work outside the house. (*I comandamenti di una famiglia tipo*, 2012).

Genealogy.

Eight articles mention genealogy. Five refer to the genealogy work performed at a local level in the Mormon community and also invite the residents of that town to take advantage of the initiative. Three articles mention that the Church is involved in the research of ancestors. One article defines it as bizarre, and another, the tech magazine *Wired*, writes, “In Utah, the mind of a man, Joseph Smith, the founder of the CGCSUG [an incorrect acronym of the Church’s name in Italian], started one of the most unsettling beliefs in the history of religion: some of his successors started one of the most disturbing cataloging of every human trace on Earth,” and adds that “they keep it underground” (*L’archivio del day after*, 2011.)

Family Search- Archivio di Stato Agreement.

A child node has been created in the node “genealogy” for the three references that specifically discussed the agreement between the Italian State Archives (Archivio di Stato) and the LDS organization Family Search. Two of the three articles explain that the Italian Ministry of Cultural Heritage and Activities had been looking for a way to collect information in a digital database that came from their physical genealogy archives, and that the Church offered to do it. While the third article is only a brief mention of the agreement, the other two include quotes from the Italian Church’s PR office about the importance of genealogy for Mormon doctrine and explanations about how the Church’s genealogy centers work in Italy. One of these articles displaying quotes also adds,

Rossana Rummo [national director of State Archives] already suspected that this agreement would have baffled someone, but I found it already signed by my predecessor Luciano Scala on June 30, 2011. The first contacts with the Genealogy Society of Utah, today Family Search, have been made even in the early 1980's. And in any case, I can see the advantages: we are acquiring their rich archives with no expense and we are not losing anything, because all the information collected for the Portale degli Antenati [the Italian collection] will remain our exclusive property (*I Mormoni costruiscono l'archivio degli antenati*, 2012).

General world news.

Twelve articles mention the involvement of the Church in world events, but do not mention details about the Church or its members. These articles describe the Church in a variety of scenarios: a critique of a fictional story imagined in an all-Mormon world, a study conducted in the US about the knowledge of the Bible where Mormons placed second, a Church spokesperson fired for adultery (*Enti religiosi e licenziamenti*, 2012), Mormon scholar Jana Riess posting Bible verses on Twitter, (*Editore Mormone pubblica su Twitter la Bibbia in sms*, 2010), anti-Romney protests in front on the Moscow local chapel (*Giovani filo-Putin contro Mormon*, 2012).

One article covers the story of an orphanage which the Church opened in Haiti after the earthquake in 2010. The structure is surrounded by a makeshift camp of refugees without water or proper sanitation. After describing the difference between the two structures, the reporter adds that the orphanage doesn't let in the refugees and comments that "outside of the gate [of the orphanage], a mother is washing her newborn baby in a bowl of fetid water." The title of the article is *Separated by a kilometer, the fancy orphanage and the desperate orphanage* (*Divisi da una chilometro*,

l'orfanotrofio chic e quello dei disperati, 2010). Another story, covered by four newspapers, is about an incident in Albemarle, Virginia. The mother of a student, a member of the Church, successfully requested that the novel *A Study in Scarlet* be removed from the school curriculum because of the negative impression it gives of the Mormon pioneers. In one of these articles, the journalist mentions that polygamy is not practiced by the Church anymore and refers to a press release issued by the Italian PR office of the Church. The title of the piece is *Sherlock Holmes Forbidden to Mormons* and the title of one of the paragraphs is “Worse than the Inquisition.” (*Sherlock Holmes proibito ai Mormon*, 2011).

In passing.

The node “in passing” contains all references that mention the Church without giving any explanation and without setting a specific context for the reference. This is the node with the second highest number of references in the whole analysis, 47 references in 47 articles. Two child nodes were created to contain other mentions of the name of the Church, related to specific topics.

Announcements.

This node contains a total of 13 references. Ten references (76%) mention the Church as the place where the community would meet to attend certain performances (concerts, exhibitions etc.) or ceremonies (funerals etc.). Three articles (24%) announce meetings, not sponsored by the Church, about religious denominations. In the article *Erano finiti nella rete, adesso raccontano* (2012) [They fell in the trap, now they talk about it], a workshop is announced where former members “of several cults” would give their testimonies. The group, called Gris, unites the dioceses of two northern cities in Italy (Vittorio Veneto and Treviso) and “every year collects

hundreds of requests for help” from former members of these “cults.” In the second article (“*L’esperienza di un esorcista e le vittime di Geova*”, 2012) the GRIS association talks about Satanism and “his penetration in the social tissue of cults and groups inspired by evil” and adds that an expert from the city of Udine will “examine another alternative ‘Church,’ that has been watched closely by the GRIS for a while, The Church of Jesus Christ of Latter-day Saints.” The third article is about another GRIS workshop that discusses the presence of “new age cults on the territory: Sai Baba, biodance and Mormons” (*Le sette ora spopolano nei campi*, 2011.)

Geography.

This node contains all 26 geographical references to the Church, namely “Utah, land of the Mormons” or quotes like “many Mormons live in Idaho.” One article mentions that there are 1.7% of Mormons in the US (*That’s America*, 2012).

The following five nodes will contain references that display inaccuracies from the perspective of the Church. In particular, the referencing to Mormonism as a cult or a non-Christian religion is common in several groups and religious denominations. This thesis, however, takes into account the official position of The Church of Jesus Christ of Latter-day Saints which considers itself a Christian religion, not a cult.

Inaccuracies: Mormonism as a cult.

A total of 9 references in 9 articles mentions that Mormonism is a cult. In the article *Il film sulla Bibbia che batte Avatar* [the Bible movie that trumps Avatar], the reporter defines the main character as “something in between Mussolini and Brigham Young, founder of the Mormon cult”

(2010). Another article announces the GRIS workshop about “cults” in Treviso, in northern Italy (*Le sette ora spopolano nei campi*, 2011), and Mormons are on the list. In the remaining seven articles, journalists report several groups (such as “Evangelicals”, “Christians” or “Americans”) who consider Mormonism as a cult.

Inaccuracies: Not Christian.

Seven single references in seven articles mention that the Church is not a Christian Church: in four of the articles it is mentioned that other Christians don’t consider Mormonism a Christian denomination. One of these articles states: “The doctrines of the Mormons, who define themselves as Christians, have fundamental differences with Christianity” (*Romney, la fede come politica*, 2012). Another article, entitled *The experience of an exorcist*, defines Mormonism as “an alternative Church” (*L’esperienza di un’esorcista*, 2012). Another article mentions that “Mormons are hoping to see one of them enter the White House, to see the conclusion of a long, bloody, marginalizing process, where they have been considered as a cult of pseudo-Christian fanatics” (*Mormoni, la tentazione della Casa Bianca*, 2011).

Inaccuracies: Still practicing polygamy.

This node contains statements made by Italian media that claim that The Church of Jesus Christ of Latter-day Saints still practices the doctrine of plural marriage. This node is different than the node “polygamy in the early Church” where the author collected references on polygamy practiced by Mormons in the early years of the Church, or practiced nowadays by isolated non-Mormon groups.

18 articles state that polygamy is currently practiced in the Church. Ten articles (65%) mention that polygamy is practiced “by Mormons” without pointing out the difference between the mainstream LDS Church and the denominations derived from Mormonism that still practice polygamy. The remaining six articles (35%) discuss Mormonism and add that the practice of plural marriage is allowed. One article, concerning the tax money that could go in the otto per mille which is accessible to religious denominations in Italy, reports that “The Church of Jesus Christ of Latter-day Saints is composed of a few thousand Mormons who allow polygamy like their brothers in the US” (*Otto per mille anche a sei religioni*, 2010.) Two articles compare polygamy in Mormonism and in Islam (*Divorziare e risposarsi*, 2012; *La mia settimana*, 2012).

Inaccuracies: Wrong names.

This analysis identified nine instances of mistakes relating to names in the articles. For example, the founder of the Church, Joseph Smith, becomes John Smith (*Mio marito diventa Mormone*, 2011); the book used as sacred scripture by the Mormons, the *Book of Mormon* is called “The Book of Joseph Smith” (*Così la cultura pop ha sdoganato i Mormon*, 2012) or “The Book of the Mormons” (*La versione di Hornby*, 2010; *Voglio conoscere quale dio si candida*, 2011; *Fanatismi*, 2010). Finally, the name of the Church is misinterpreted as “The Church of the Latter-day Saints” (*Scrivo libri per i miei tossici*, 2011), “The Church of Joseph Smith” (*I Mormoni pensano in grande*, 2011), “Last days Saints Church” (*Mormoni, è caccia al fidanzato*, 2011), and “The Seventh Day Church” (*Una terra promessa al sole di Orlando*, 2012).

Other inaccurate or misleading information.

This node is composed of 19 articles containing 23 references that are inaccurate or misleading, whether intentional or not. Four of these references regard the mission that young adults, male and female, serve for 18 to 24 months all over the world. The purpose of the mission is to proselytize, and although it is not compulsory, it is strongly encouraged for young men (aged 18-25). The mistakes made by journalists classified the mission as compulsory (“compulsory paramilitary service,” *Romney, un mormone a Washington*, 2012) where missionaries are sent only to poor countries. Five references refer to the history of the Church: the murder of one of the early apostles of the Church, Parley P. Pratt; the year or place where the foundation of the Church took place (one newspaper said it was founded in 1981 in Italy; another that the Church was founded by the Waldenses); or the role of Joseph Smith (“Joseph Smith decided to follow the articles of faith expressed in the book of Mormon” (*A Settebagni sorgerà il primo tempio dei Mormoni in Italia*, 2011.)) In two references, the date of the abolition of polygamy was wrong: one said 1980, another 1935. Six references report doctrines that do not pertain to the Church, or fail to give a specific context to the reference, making it misleading. This is the case of the interview with the Mormon writer Elna Baker, where it is reported that “Mormon women have to wear special clothing after they get married” (*Ma vale davvero la pena*, 2011). Although this is technically correct, the journalist failed to mention that both men and women wear the sacred garments after receiving the endowment ordinance in the temple, which would actually take place before they serve a mission or get married. The article *Cosa (non) sapete dei Mormoni?* [What you (don’t) know about Mormons?] reports that blogger Joanna Brooks is married to a Jew and adds “sacrilege!” in parenthesis. (2012).

In this category, one article reports on the party held every year on Duck Beach, where Mormons supposedly go to “find a spouse.” The title indicates that “the event was requested by the Church,” but then the text reports the correct information: that the Church did not organize the event (*Mormoni, è caccia al fidanzato*, 2011). Other incorrect information reported in these newspapers is that “Mormons cannot marry non-Mormons” (L. France), “Mormons make a fruit-based fast once a month” (*Patate e frutta, così il digiuno è più goloso*, 2011), “Mormons believe blacks and women are inferior” (*Romney riuscirà davvero a chiudere l’era di Obama*, 2012), the name “Mormon” derives from “‘mor-mon’, a composite name of Egyptian origin that means ‘better’” (*Che America sarebbe*, 2012), and that “Mormons worship Mormon” (*Gli ex ambasciatori USA in Vaticano*, 2012). Five references focus on the Italian Mormon community: their number (reported as 3,000 when actually it is about 25,000), their categorization as protestant, their “peculiar attire” (*Gialloblu*, 2011); and, in an article about the Rome Temple, the declaration that the Italian Mormon community did not have a place to hold meetings and that the construction of the temple would resolve that concern. (*A Settebagni sorgerà il primo tempio dei Mormoni in Italia*, 2011).

The “Intesa”.

The Intesa (Italian for “agreement”) between the LDS Church and the Italian government, discussed more fully in chapter 2, is the collection of agreements regarding the administrative aspects of the Church in Italy.

In the collection of 20 references found in the research text, 75% (15) mention that the agreements with the government and the LDS Church and five other denominations have become law. One pointed out that the politician Umberto Bossi, leader of the party called Lega

Nord (the North League), was trying to stop the Intesa process by “declaring religious war” on several denominations, including the LDS Church (*Bossi dichiara Guerra pure agli induisti*, 2010). Four references (20%) also mentioned that the Church was the only one that refused the money coming from the otto per mille. In the article *Perché non dobbiamo avere paura di un futuro multireligioso* [Why we should not fear a multireligious future], the author Marco Ventura said:

Our fear to recognize ourselves as multi religious with the untrustworthy attitude toward a free and equal religious environment, shows [that we are] a fearful and closed country, afraid of leaving the safe spot of corporation and corruption. We all need a society where all the beliefs and the denominations have full citizenship (2011).

Mission.

The node “mission” contains 30 references to the period, between 18 and 24 months, when young adults (18 and older), male and female, serve with the purpose of proselytizing in different countries. 40% (12) of the references discuss the mission that Mitt Romney served in France when he was 18, while only one article mention Jon Huntsman’s mission in Taiwan. 20% (6) refer to the fact that the Church sends young adults in the world to proselytize. One of these articles reports that “the Church sends missionaries only to the poorest countries” (*Ha fatto sesso, 2011*). Another 17% (5) characterize the “typical” Mormon missionary: young males, dressed in a suit with a white shirt, well-groomed and shaved. The article *Il giudizio universale* defines missionaries as “well-behaved and squeaky clean” (2010), and another article displays the picture of a young missionary with the caption “a Mormon ‘missionary.’” Another article states:

Mormons who ride their bikes in Italy are boys with short hair, white shirts and ties, well trained in the shyness taught to all missionaries in the world, which are more than 30 thousand. When a baby boy is born, the Mormon family starts saving money so that when he is 18 he can go to a faraway country to preach the “updated” Bible of the Prophet Joseph Smith. (*Romney, un mormone a Washington*, 2012)

The remaining 33% contain single references to isolated events. Brandon Flowers, the Mormon singer of the band *The Killers*, for example, did not serve a mission, “but his brother did” (*Non c'è più religione*, 2012). A young boy who was admitted to the military school in Pisa, Tuscany, preferred to delay a mission. The main characters of *The Book of Mormon Musical*, here defined as “the Mormon musical”, are two missionaries who are “naïve, but they really believe in a better world” (*Gli autori di South Park sbancano Broadway con il musical mormone*, 2011). Another article critiques the documentary *Tabloid*, where the main character Joyce McKinney falls in love with Kirk Anderson, a Mormon missionary, who “is shipped to England to be removed from the temptations of the flesh and to occupy himself, instead, with preaching” (*Tabloid, il film*, 2011). One article is about the conversion of politician Mia Love who “met her husband, the Mormon missionary Jason Love, at university” (*Donna, nera, repubblicana*, 2012). In one article, bikers are encouraged to wear helmets when they ride, following the example of the Mormon missionaries, and concludes: “They look like aliens. Instead, we are the aliens” (*Subito un casco anche per chi usa la bicicletta*, 2012).

One article describes the practices of an Italian Mormon family and adds details about a girl who left her boyfriend to serve a mission: “She left on her mission and for a year and a half they didn’t see each other and didn’t talk. This is the Mormon law. In the ages between 19 and 25, both boys and girls have to consecrate one year and a half (or two) to refine their knowledge

of the doctrine and to diffuse the Word in the world. [...] Phone contacts with friends of boyfriends were not allowed, only letters. There was one exception only for the family: a phone call on Christmas and Mother's Day" (*I comandamenti di una famiglia tipo*, 2012).

Mormons in the media.

The node "Mormons in the Media" collects seven references to events where the Church was involved with the media, and/or when media was produced by the Church. Two of the references are about the "I am a Mormon" campaign. One article states:

The Church has prepared itself to be under the spotlight for a long time: since the Forties it has tried to produce educational movies, and in 2010 it spent millions of dollars on the advertising campaign "I am a Mormon"; in one of the videos, the singer of *The Killers*, Brandon Flowers, "comes clean" (*Così la cultural pop ha sdoganato i Mormon*, 2012).

Another article describes the campaign as "I am a Mormon, don't be afraid of me, and the faces of the followers of this religion plead for positive reactions from the side of a bus, in the newspaper, and on TV" (*Mormoni, la tentazione della Casa Bianca*, 2011). Single references are made about isolated episodes: a protest "led by Mormons" in Park City because of the salacious content of movies at the local Sundance Film Festival (*Redford, niente pensione*, 2011); an LDS artist painting on political themes in Utah (*Il Pellizza*, 2012); and the building of a movie set featuring Jerusalem in southern Utah (*I Mormon ricostruiscono nello Utah la Gerusalemme di duemila anni fa*, 2011). One article, *The magic world of Romney: Mormons are in style* (*Il magico mondo di Romney*, 2012), reveals the media initiatives of the Church and lists all Mormon celebrities; it concludes by defining *The Book of Mormon Musical* as an "advertisement for the Mormon candidate."

Music: The Book of Mormon musical.

A total of 14 articles discuss the musical and reference the Church 19 times. 47% (9) of the references mention the musical and its tone as a profane satire of the Church, while 21% (4) also mention that it won nine Tony Awards. 15% (3) report that the Church had a positive reaction and quote the official statement which says: “The production may attempt to entertain audiences for an evening, but the Book of Mormon as a volume of scripture will change people's lives forever by bringing them closer to Christ.” (*The Book of Mormon Musical*, 2011)

10% (2) find that the musical would be good publicity for the Church, while 5% (1) declared it “anti-Mormon.” In the article *Il magico mondo di Romney*, the reporter writes: “[Mormons] are taking advantage of the numerous talents [of their members] in various fields, for example in the musical *The Book of Mormon*” (2012).

Opinions of others.

17 articles report on judgments of Mormonism by various groups and their reactions. The sources of the judgment are “Christians” (29%), “Evangelicals” (28%), followed by “Republicans” (18%), “Americans” (13%), and a general “many” (14%). Four references (24%) report groups declaring Mormonism a non-Christian religion. Seven articles (41%) report that various groups consider Mormonism a cult. The remaining 35% reference various opinions. In one article, it is reported that in 2011 the Congregation for the Doctrine of the Faith “officially expelled Mormons from the group of Christian Churches and declared Mormonism a polytheistic religion, where the baptism of its members could not be considered valid” (*Gli ex ambasciatori*, 2012). Another article states that “because of polygamy, practiced in the past by Mormons, [the

religion] is still viewed with skepticism by Americans” (*Romney “corteggia” il voto cattolico*, 2012). Another article reports that “there is skepticism about Mormons” (*A Santorum piace vincere facile*, 2012). The article *Gaffe* defines Mormonism as “a Christian denomination that fundamentalists and traditional Christians consider a cult, non-Christian” (2011). The article *Mormoni, la tentazione della Casa Bianca* [Mormons, the temptation of the White House] reports that there are “30 million Republicans who consider Mormons heretics” (2011). According to the article *Romney: cambiamo l’America* [Romney: let’s change America], Evangelicals also consider Mormons heretics (2012). The *Panorama* article *Che America sarebbe con un Mormone alla Casa Bianca* [What kind of America would it be with a Mormon in the White House] reports that “[the majority of the Americans] consider Mormons as an enigmatic religious ethnicity, controversial in the US, who perceive themselves as aliens for historical, theological and cultural reasons” (2012).

Another article states: “in the past, Mormons were considered by other Christian communities as a fanatical and obscurantist cult” (*Colpo grosso di Mitt*, 2012). An article entitled *The dreaded Mormons* declares that “in the past,” Republicans considered “the power of the Church as a threat to free institutions in the US” (*I Temuti Mormoni*, 2012).

Politics: Jon Huntsman.

Jon Huntsman was one of the Republican candidates in the 2012 Presidential elections and, like his opponent Mitt Romney, he is a member of the Church. In 23 articles there are a total of 31 references to Huntsman. 100% of the references to Huntsman mention that he is a Mormon. 45% (19) of the references report that Huntsman paired up with Romney: their names are together, and they are almost always referred as “the two Mormons.” In one article it is

mentioned that the presidential campaign “risks to become a Mormons-only match” (*Alla conquista della Casa Bianca, senza fantasia*, 2012). Only 12% (five) of the references are about Huntsman alone. Other than being “a Mormon like Romney,” Huntsman is also characterized as “the former US ambassador to China” (19%), “the former governor of Utah” (9%), and as a former Mormon missionary who served in Taiwan (2%). Three articles referred to his retirement (7%) and two described his family (5%). One article on his family, in particular, describes the differences between Huntsman’s daughters and Romney’s son: “Huntsmans are Mormons too. But, in contrast to the teetotaler Romney boys, the girls admit that they frequently treat themselves to a glass of wine or a cocktail made with gin and elderberry” (*Astemi ma sexy*, 2012). Another article reports: “Huntsman and Romney are Mormons, meaning they belong to a religious denomination that many conservative Christians consider a cult, and which many others regard as simply eccentric. Huntsman, however, guarantees that he is not ‘excessively religious’” (*Voglio conoscere quale Dio*, 2011). After Huntsman retires, several articles mention the possibility of Huntsman occupying the office of Vice President in a possible Romney administration, “mostly because they are both Mormons” (*USA, si ritira l’altro mormone*, 2012).

Politics: Mitt Romney.

Willard Mitt Romney was the Republican Party’s nominee for President of the US in 2012 and he is a member of the Church. All the articles collected mention him as a Mormon, but the author divided the references to see how they mentioned his name in reference to the Church. Other references about his business, his work, or his political views were not taken into account if they did not refer to the Church. This node contains the highest number of references in this entire study: 180 references in 151 articles. In 27% (52) of these references, Romney is defined

as “the Mormon candidate” or “the Mormon,” or it is mentioned that he is a member of the Church. Nine references, 5% of the total, include Romney’s faith in articles that specifically discuss religion.

Religion plays a great role in his characterization: 13% (22) of the references describe his faith as a liability to his success in the election; one article defines his being a Mormon as “a disability” (*Chi è l’AntiObama?*, 2012) or “an obstacle” to his election (*Gli sfidanti di Obama*, 2012; *Sul cammino di Romney l’ostacolo più difficile è la sua fede*, 2012) and “a controversial point” (*Benvenuti a casa Romney*, 2012). The article *Romney corteggia il voto cattolico* [Romney courts the Catholic vote] reports: “The admission made by the former governor of Massachusetts, of having participated in Mormon ceremonies for the proxy baptism of people who lived believing in a religion different than Christianity, already caused a general disdain in 2007” (2012). In the magazine *Chi*, the reporter asked Romney, “Is being a Mormon a disability?” and Romney replied, “It is a blessing” (*Candidato Formato Famiglia*, 2012).

Another article talks about Romney’s religion as “a faith centered on an ancestral idea of purity, and seasoned, as every good Mormon, by an inescapable feeling of persecution” (*Romney, l’uomo che ha sposato la tradizione*, 2012). In an article about the electoral defeat of candidate Newt Gingrich, the reporter comments: “The rest was made by the work of Romney who, notwithstanding Christian teachings, demonstrated to possess the necessary malice to demolish the adversary” (*Tutto contro “L’imbarazzo Gingrich,”* 2012). Being a Mormon is a problem also in Romney campaign strategies against adversary Barack Obama, according to the article *L’inseguitore repubblicano che parla già da sconfitto*, [The Republican chaser who already talks like the loser] where it is said: “Romney has limited weapons: he cannot mention religion to get the attention of the Republicans who believe Obama is a Muslim, because the

President would reply that, in the statistics, Mormons like Romney are not even considered Christians” (2012). When Romney mentioned his religion in the conclusive speech in Tampa in 2012, an article reported the event with the title, *Against Obama, Romney “enlists” Jesus* (*Contro Obama Romney “arruola” Gesù*, 2012). The article *Che America sarebbe con un Mormone alla Casa Bianca?* [What kind of America would it be with a Mormon in the White House?] summarizes the fundamental traits of Mitt Romney and his religion:

Would you buy a used car from someone who believes in constant revelations from saints and prophets to the administrators of his parish, in the physical lineage of Christ from God, and who considers Jesus the brother of Satan? Would you be with someone who believes that homosexuals are people who need to be healed, that women are born to live in the kitchen, and that black people are a little so and so? [sic] Someone who leaves the infidel relatives of the bride outside of the temple? Who doesn't drink alcohol, coffee, and tea, and married a virgin, but keeps a picture on his nightstand of his great-grandfather with 12 wives and his other great-grandfather with five wives, and who is so obedient to his religion that he doesn't find the attempt to convert dead people weird, especially if they are Jewish, like Elie Wiesel and Simon Wiesenthal? Someone who every year gives to his church 10% of his income, a tithing equivalent to 4.7 million dollars in ten years? Someone who dedicated the best years of his life preaching “another testament” of Christ, engraved on golden plates in a language that never existed, translated by a twenty-year-old prophet who was killed in prison in Illinois in 1844? If your answer is yes, you found your candidate for the presidential elections (2012).

On the other hand, 10% of the references (17) define being a Mormon as an advantage because journalists hypothesize that fellow Mormons will vote for him, as several articles report

that a variation of “the Mormon candidate had an easy vote in Vermont, which has liberal tendencies and in Idaho where the Mormons helped him” (*A Romney sei stati su dieci*, 2012). Twelve articles (7%) have a different subject about the Church as a main topic, like the *Book of Mormon Musical* or the Mormon gathering at Duck Beach in North Carolina, but added a note that Romney was the Mormon running for president.

In addition to calling Romney “the Mormon candidate,” the analyzed articles in 6% (10) of the references also used the title “the Mormon billionaire” and 12 references mention the wealth of the candidate. One article, talking about Romney’s children, states: “Their offspring, the 18 grandchildren of Romney, has been seen as a symbol of power and wealth, of a dynasty that could not stop with the forefather George, loved and strict governor of Michigan, or with the son, former governor of Massachusetts and successful business [sic], now running for president of the United States” (*Quel clan di destra troppo bello*, 2012).

Mitt Romney was mentioned in comparison, or together, with Jon Huntsman in 11% (18) of the references. The rest of the references included seven brief references to the mission he served for the Church in France (4%), one of which reports that “young Romney also served in sweet France, a special consideration for him as the son of the Mormon governor of Michigan” (*Romney, un mormone a Washington*, 2012). Five references (3%) mention his abstention from tobacco, alcohol and gambling, in three cases by saying “he is a Mormon: he is not allowed to smoke or gamble” (*Spunta un dossier*, 2012), and in another saying, “he doesn’t drink alcohol, coffee or even tea. His religion forbids him. Mineral water aside, the republican candidate keeps himself going with hot cocoa” (*Fede, successo, famiglia*, 2012).

His position in the Church as a former bishop in Boston is also mentioned in six references (3%). The article *Romney sotto attacco, ombre sul suo passato di vescovo mormone*

[Romney under attack, shadows on his past as a Mormon bishop] reports the story of Peggy Hayes, who was a member of the ward where Romney was bishop:

Hayes was already a single parent when she got pregnant for the second time. Romney visited her at home and asked her if she was willing to put her child up for adoption.

When she refused, the bishop threatened to excommunicate her if she insisted on keeping the baby, and when the young mother called him a few months later, because the child had to undergo head surgery, Romney refused to attend the baptism (2012).

Another article defines him as “inflexible”:

Like his father, Mitt is inflexible when it comes to religious and family habits [...]. When he was a young bishop in Boston, he was notoriously very dry, especially toward Mormon converts: for a believer with a long tradition and great expectations (particularly from himself), the idea of conversion contained something suspicious (*Mitt Romney, il candidato inevitabile*, 2012)

The article *Romney fra il diavolo Ryan e l'acquasanta Ann* [Romney between the devil Ryan and the holy water Ann] mentions that “[according to the book *The Real Romney*] Romney has always lived his faith with no reservation. At the time when he was in charge of the spiritual well-being of the Mormon community where he lived, he was available day and night for every emergency or problem” (2012).

Four references (2%) mention the religion of his family and his ancestors in the early Church. In one of these, entitled *I temuti Mormon* [The dreaded Mormons], reporter Angelo Aquaro discusses polygamy in the early Church and adds:

Two years later the Church rejected polygamy and started its long route toward respectability. It was, however, too late: the gig was up. To dodge the new USA law, a

very faithful member had escaped with his four wives in Mexico. His name was Miles Park Romney, the great-great grandfather of a certain Mitt (2012).

In another article published in the magazine *Panorama*, it is explained that Romney's Mormon ancestors were "baptizers as a profession" (*Il "Mormone" Romney ha sangue inglese nelle vene*, 2012). Another article indicates that "Joseph Smith" was "Romney's ancestor" (*Mitt Romney, il candidato inevitabile*, 2012). There are two references to Romney's role in the 2002 Olympic Games (1%), "for which his Mormon brothers will be eternally grateful" (*Obama gode, gaffe di Romney*, 2012). Two articles (1%) also mention his "donations" or "large payments" to the Church (*Romney e il fisco*, 2012), and another two (1%) mention the White Horse prophecy.

Two of the articles that discuss the school in Albermarle, Virginia that took the book *A Study in Scarlet* off the lists of books that students were supposed to read, also add that the future elections featured a Mormon candidate. One of these articles states: "Do not touch those Mormons, especially now, Heaven forbid, with Mitt Romney aiming for the White House." (*Ecco la scuola che ha deciso di censurare Sherlock Holmes*, 2011). Two articles describe the experience of Attilio Cortella, an Italian from Turin who lived with the Romneys at the end of 1950's.

One article mentions the importance of a candidate's religion:

Frankly, I don't care if under his tight Gap jeans Romney wears undergarments approved by Mormons, or if he believes that the history of ancient American prophets has been carved in golden plates and buried in upstate New York. And even if the prophet who founded Mormonism really practiced polygamy (which was abolished by the church in 1890). [...] I don't care if the candidate trusts the Bible or the Book of the Mormon (the sacred scriptures, not the Broadway musical), or any authority higher than the

Constitution. I care that a President respects true science and documentable history
(*Voglio conoscere quale Dio si candida alla Casa Bianca*, 2011).

After Romney lost the elections, the magazine *Gente* published an article entitled *Meno male che ha perso Romney, altrimenti ora saremmo tutti Mormoni* [Good thing Romney lost, otherwise we would all be Mormons by now], written by Father Antonio Mazzi, a well-known writer and regular guest of talk shows, where he says: “In a situation like that in the US, we would have voted for Romney. But then imagine a life without wine and cigarettes, and with women, who are only wives and mothers, dressed as nuns” (2012).

Rich and powerful.

This node contains all the references made about the financial stability and wealth of the Church and its “power” in world. The analysis found 29 references in 28 articles. Twelve references (45%) are about the wealth of the “Mormon candidate” Mitt Romney. In connection to Romney, one article talks about the candidate’s advisor Spencer Zwick: “His father is a general authority of The Church of Jesus Christ of Latter-day Saints (Mormons, indeed), has a construction business, and is friends with prominent figures of the lobby, from David Neeleman, founder of JetBlue, to Henry Eyring, dean of Brigham Young University. And in the past months, they have all been busy gathering funds for Romney” (*La “Chicago Machine” dei democratici contro la squadra religiosa repubblicana*, 2012). Eleven references (37%) are about the political and financial power of the Church, which is here defined as “very powerful” (*E vissero felici e contenti*, 2012; *Mormoni, la tentazione della Casa Bianca*, 2012), a “political and financial lobby” (*Il mal di testa anti primarie*, 2011), and “the fourth Church in the US, but the richest” (*Che America sarebbe*, 2012). One article classified Mormons as “2% of the American

population with “a disproportionate quota of powerful positions in politics, army, and in the world” (*Romney, la fede come politica*, 2012). Another article comments on “the overall power of the Church”: “Utah’s capital is not only a business center, wealthy and technological, but also the capital of a state where religion administers to the life of the people. The Church administers everything: babysitters, schools, sports” (*Romney, un Mormone a Washington*, 2012). The remaining five references (18%) point to the wealth of the Church “that owns goods for 30 billion dollars” (*Una terra promessa al sole di Orlando*, 2012) and mention that being wealthy is a doctrine of the Church: “becoming rich is part of their religious ethic” (*Romney, un mormone a Washington*, 2012) and that

the high bearing of rich businessmen in the Mormon community [...] is not fortuitous.

Personal and financial success is an integral part of the religious ethic, an ethic centered on discipline and on the premise that the commitment toward personal success connects men to God (*Romney, la fede come politica*, 2012).

One article about the Rome Temple starts with the words: “Mormons think big even in the narrow frame of our Boot” (*I Mormon pensano in grande*, 2011).

Service.

17 references mention service initiatives (cleaning public properties, blood drive, collection of clothing and other items for the poor) and 18% of them include quotes from local authorities of the Church explaining the reasons for the initiative and the meaning of service, such as “it brings more happiness to give than to receive, and service is not something we do on this Earth so as to get to Heaven, but is the very essence of divinity” (*Donato il sangue al Santa Chiara*, 2011). In the article *Mille Mormoni riuniti a teatro tra carità e fede* [Mormons meeting

in a theater for charity and faith], the reporter quotes the Institutional Relations Specialist who states that “we are ready to intervene when there are calamities, like the earthquake in L’Aquila, and we are available to activate services to support families to live the Gospel,” and adds that “women of the Church are currently making blankets, which will be shipped to Lampedusa, for the group of refugees that will arrive in the next few months” (2011).

Ten (62%) of these articles are short paragraphs, five (31%) take up about one-quarter of a page and one (6%) comprises one-third of a page. 100% of these articles are published in local newspapers; there is no mention of any service activity between 2010 and 2012 in any national newspaper or magazine.

Sports.

In this node the author collected ten references to sports that are connected to the Church. Three of them (37%) regard the Moto GP World Championship (Grand Prix motorcycle racing) of 2010; the second stage of the tour was in Salt Lake City, and the event organizers asked to change the day of the race from a Sunday to a weekday. Two references regard basketball player Brandon Davies and the consequences of his expulsion from the BYU basketball team. Two articles refer to the Utah Jazz: in one, the team is called “the Mormons” (*Hornets ancora un ko*, 2011), while, in the other, there is a reference to the basketball game hosted in Salt Lake City on Sunday, April 24 2010. The article quotes the title that appeared in the Salt Lake Tribune on Sunday, *Jesus or Jazz?* which referred to the choice the members of the Church had to make, between watching the game on the Sabbath or worship (*Una domenica da Mormoni tifando Jazz*, 2010). The rest of the references are to Torah Bright, the Mormon winner of a silver medal in

snowboarding at the Winter Olympics in 2010, the volleyball player Russell Holmes, and basketball players Ryan Toolson and Jaycee Carroll.

Stereotypes.

This node collects all the references to stereotypical views of Mormon doctrines and Church members. 21 references were found. The highest number of references regard the family. According to Italian reporters, four references (15%) are made about the fact that Mormons get married early, “right after adolescence” (*Confessioni di un ex Mormone*, 2012), and have many children (15%). In these references, one article mentions singer Brandon Flowers and states that “he kept the carefree tradition of the Mormons and brought to the world a horde of children” (*Alternativi ma conservatori*, 2012). Another article, entitled *Mormons, hunting fiancées* mentions that “Thomas Monson, president of this Christian movement, has recently heartily recommended that young people not postpone marriage” (*Mormoni, è caccia al fidanzato*, 2011). Four (20%) references characterize Mormons with a long beard and a black hat (“the Mormon ugly black hat” *Uomini in nero*, 2011), and another four (20%) describe Mormons as the total opposite: with clean-shaven faces and white shirts. The Church is also defined as “sinister” (*Per Letta*, 2011), “racist” (*Un salto per sempre*, 2011), and characterized with a variety of negative connotations, such as with “a moralism that translates into ostracism” (*L’ipocrisia del benessere*, 2011), or as “a Church that is not famous for its modern views” (*Gli autori di South Park*, 2011), or as having “cast iron rules, typical of a Mormon family” (*Io, il fratello torinese*, 2012), and with the “crazy folklore of those millenarian cults” (*Pregchiere, lavoro e niente TV*, 2010). There is one positive reference (5%) to Mormon pioneers who were “industrious.” (*Una terra promessa al sole di Orlando*, 2012)

Temple.

Excluding articles about the Rome Temple (see below), the Italian media refers to other Church temples six times. In one instance, a statistic mentions that there are 11 operating temples in Europe (*Mormoni, la comunità allergica ai vizi*, 2012). Another article describes the architectural structure of the Windermere temple in Orlando, Florida, “one of the most beautiful temples in the world: covered in white marble and surrounded by palm trees and fountains, it was dedicated in 1994 by the president of the Church Howard Hunter, with a sumptuous ceremony attended by twenty thousand people” (*Una terra promessa*, 2012). The third article is about a journalist who stops in Salt Lake City on her way to the Sundance Film Festival and admires “the very tall marble white building that is closed to the public and is opened just for the baptisms and the weddings of the members. Sad.” (*Nello Utah ho incontrato Robert Redford*, 2012) The fourth and fifth articles relate to the prohibition for nonmembers to enter the temple. One says, “A persistent ritualistic mysteriousness, which excluded non-Mormons from temples, even if they are related or married to the converts, didn’t help the image of the Mormons.” (*Mormoni, la tentazione della Casa Bianca*, 2011). In the article *I comandamenti di una famiglia tipo* [A typical family commandments], it is explained that “[in the temple] nonmembers are not allowed, but that there are also filters for members: only those who have a certain reputation, or who are certified by a high representative of their Church” (2012).

Rome Temple.

The Rome Temple was announced on October 4th of 2008, and the President of the Church, Thomas S. Monson, presided at the groundbreaking on October 23, 2010. As of this

writing, construction of the temple has not been completed. Surprisingly, there are only eight articles that mentioned the Rome Temple between 2010 and 2012. Five articles (63%) report accurate news about the building of the Rome Temple and of the Church in Italy. One article states:

The building of the temple, according to the promoters who came from Salt Lake City (USA), will have consequences in both economical and architectural aspects. The temple is an investment that the Church of Jesus Christ has made not only for the Italian Mormon community, but also for the citizens (*A Settebagni il tempio mormone*, 2011).

Another reporter calls Rome an example of tolerance (*Cominciati i lavori al tempio dei Mormon*, 2011). One article (12%) describes the building as “a maxi temple” and “imposing,” and adds:

So far, members have met in the narrow spaces of a building in via Cimone, where it is a problem to find a parking spot for a scooter, let alone a spot for tour buses and cars coming from all over Italy. Yes, because the first objective of the Italian specialists of the Church is to build a religious center that will attract “pilgrims” from the whole country (*I Mormoni pensano in grande*, 2011)

In the same article, the journalist reports the invitation made by the Rome Stake president to visit the temple, and that “this is the greatest thing: everyone is welcome to visit us even on Saturday and Sunday, maybe after hanging out at the mall” (*I Mormon pensano in grande*, 2011).

Two articles (25%) seem to not be aware of the differences between the temple and a local meetinghouse. The article *Settebagni, the first temple of the Mormons*, among other

mistakes, says: “Until now, members were forced to meet in makeshift places, even in garages, without a real church” (*A Settebagni il primo tempio dei Mormon in Italia*, 2011).

Analysis of the evolution through the years.

The analysis of the data showed that every year there is a difference in the topics discussed in the articles. For every year, the author will discuss the nodes with the highest number of references, the percentage of Italy-related news and the percentage of incorrect information reported by media. The author analyzed the data year by year in three separate sheets of NVivo, in order to let the data itself show the evolution of the coverage between 2010 and 2012 and to highlight any change. The total number of references found was 804. The year 2010 witnessed the fewest references, with 102 references to the Church, followed by the year 2011 with 197, and 2012 with the highest number of references, 505. This result was not surprising considering that Italian newspapers and magazines followed closely the US Presidential election in which the Mormon candidate Mitt Romney ran.

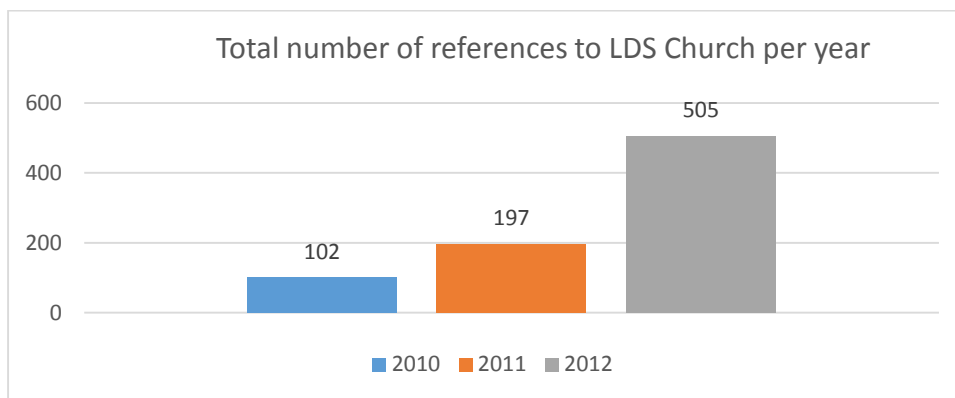


Figure 1: relative distribution of references to the Church in articles covering LDS-related news

The references regarding Italy have been coded in the following nodes: Church in Italy, Intesa, Archivio di Stato, Announcements, Service, and Rome Temple. All incorrect information has been coded in the nodes: Mormonism as a Cult, not Christian, Still Practicing Polygamy, Wrong Names, and Other Inaccurate or Misleading Information.

2010

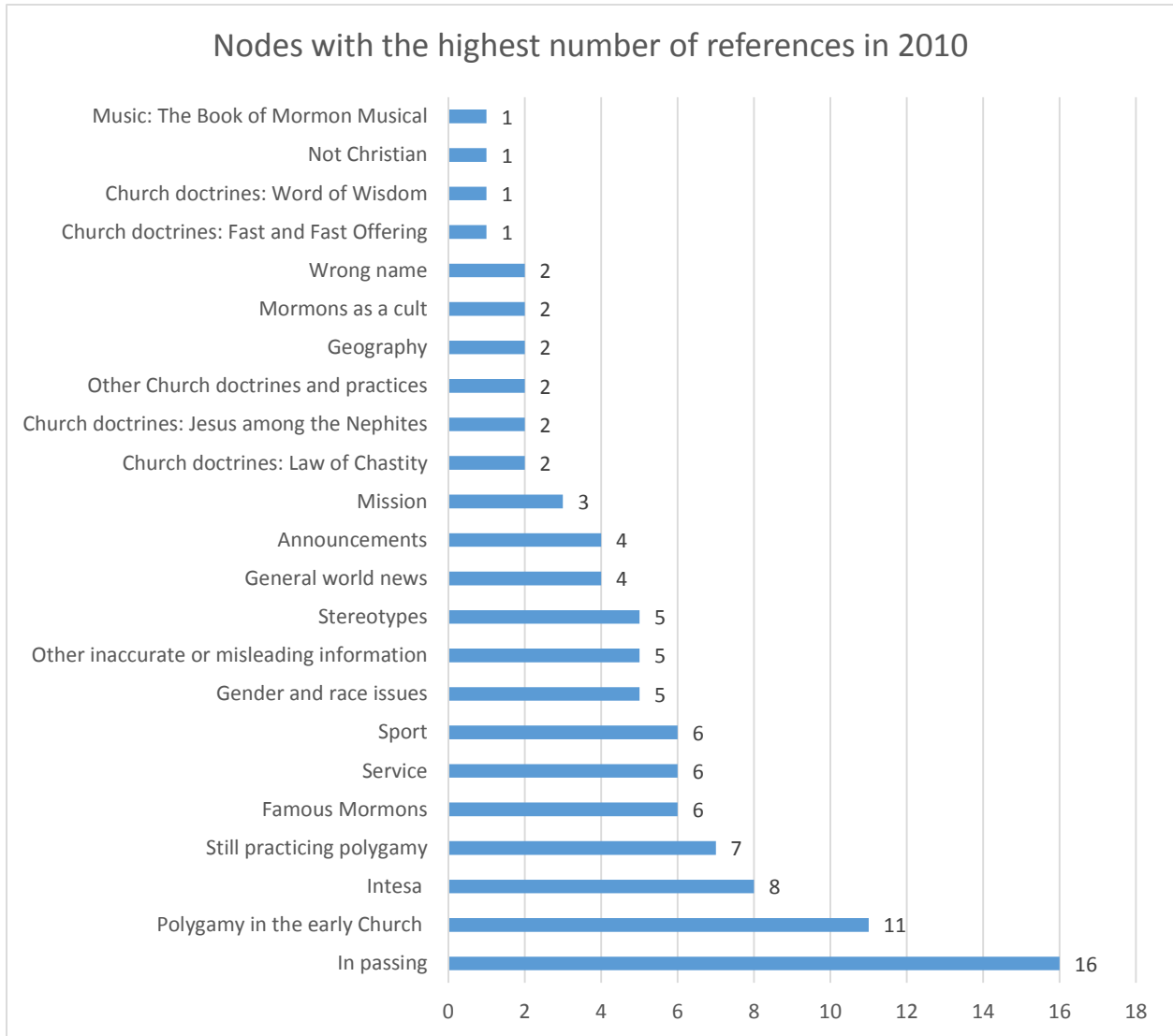


Figure 2. Graphic of nodes with the highest number of references in 2010.

2010 is the year with the smallest number of references to the Church: in this years there were 102 mentions. The node with the highest number of references was the node “in passing”: the Italian media mentioned briefly the Church in 16 references, often using “Mormon” as an adjective and without giving any further information about the Church or the Italian community. The following nodes with the second highest incidence of references were eleven references to “polygamy”, eight to “Intesa” and seven references to “still practicing polygamy”, immediately followed by “famous Mormons”, “service” and “sport” with six. Five references were found for the nodes “Gender and race issues”, “Stereotypes” and “Other inaccurate and misleading information”. The nodes “announcements” and “general world news” had four references each and three references in the “mission” node. The nodes “wrong name”, “Mormonism as a cult”, “Geography”, “Other Church doctrines and practices”, “Jesus among the Nephites”, and “Law of Chastity” each counted two references. Finally, only one reference was attributed to the nodes “The Book of Mormon Musical”, “Not Christian”, “Word of Wisdom”, and “Fasting and fast offering”. Sixteen nodes, referring to “Brigham Young University”, “Proxy Baptism”, “Tithing”, “Church History”, “Joseph Smith”, “Brigham Young”, “the LDS Church in Italy”, “Genealogy”, “Family search and Archivio di Stato agreement”, “Mormons in the media”, “Opinions of other religions or groups”, “Jon Huntsman”, “Rich and powerful”, “Mitt Romney”, “Temple”, and “Rome Temple” had no references in 2010.

Italian-related news were 18, 17% of the total for 2010, and 20% of the total for the three years. Inaccurate information was 17, 17% of the total for 2010 and 25% of the total of the incorrect information displayed in three years. In the comparison between the three years, 2010 had the majority of references when it comes to sports.

2011

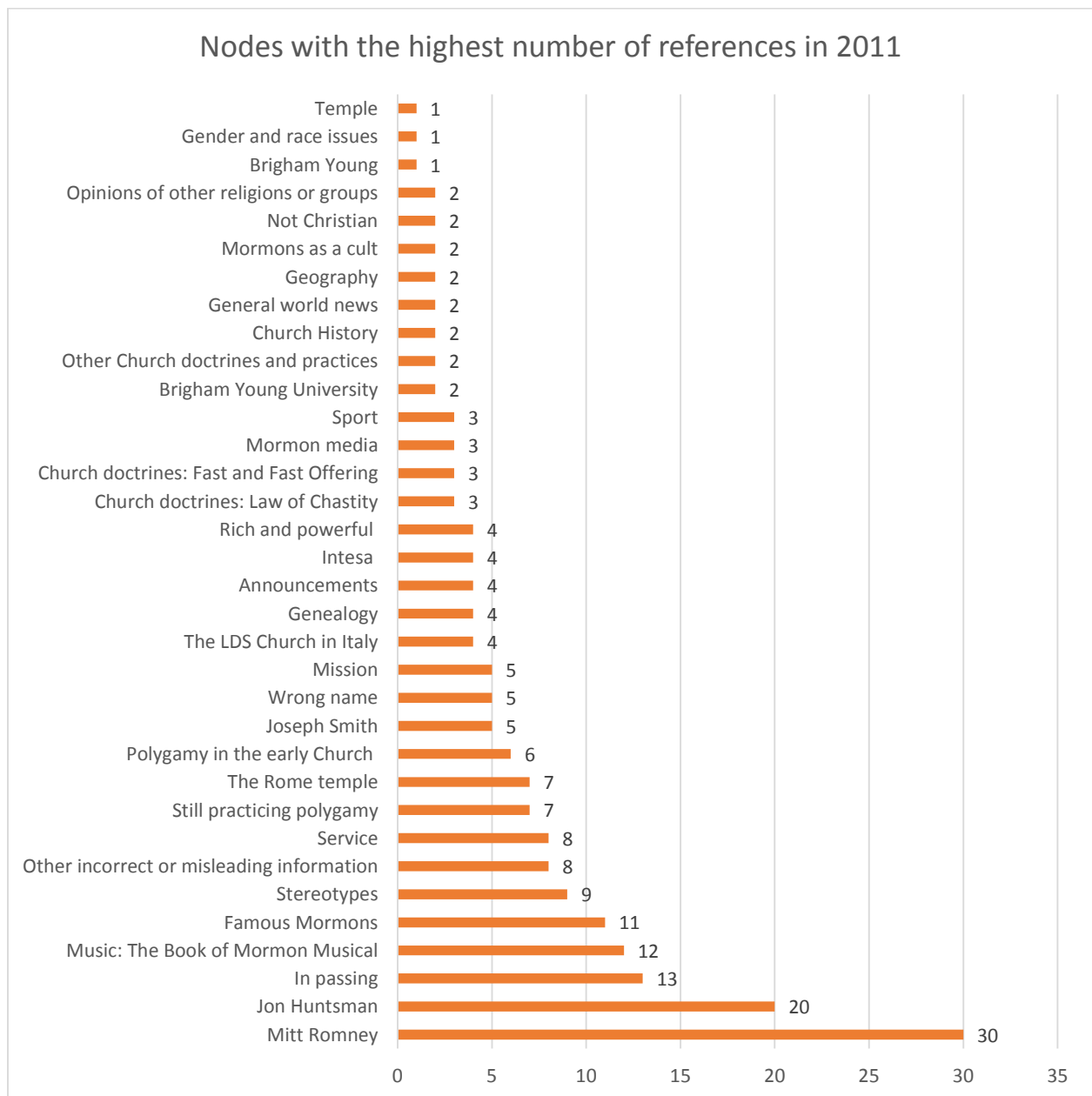


Figure 3. Graphic of nodes with the highest number of references in 2011.

In 2011 the references to the Church increased in various articles: Church-related topics were mentioned 197 times. The node with the highest number of references in 2011 is Mitt Romney (30 references), immediately followed by Jon Huntsman (20). The third node was the node “in passing” with 13 references, and the fourth node, “Famous Mormons, counted 12 references. Immediately after, the node “famous Mormons” with 11 references, “Stereotypes” with nine, “Service” and “Other incorrect and misleading information” with eight, “Still practicing polygamy” and “Rome Temple” with seven, “Polygamy in the Early Church” with six and “Mission” “wrong name” and “Joseph Smith” with five. Four references were found in the nodes “Rich and powerful”, “Intesa”, “Announcements”, “Genealogy” and “The LDS Church in Italy”. Three references were in “Sport”, “Mormons in the media”, “Fast and fast offering” and “Law of Chastity”. Finally, nodes “Opinion of other religions or groups”, “Not Christian”. “Mormonism as a cult”, “Geography”, “General world news”, “Church History” Other Church doctrines and practices” and “Brigham Young University” contained two references, and “Temple”, “Gender and race issues” and “Brigham Young” only one. There were no references to “Jesus among the Nephites”, “Proxy Baptism”, “Tithing”, “Word of Wisdom” and “Family Search and Archivio di Stato agreement”.

References to the Mormon community in Italy were 27, 14% of 2011, and 31% for the three years. Incorrect information was 24, 12% of the total, and 35% for the three years. 2011 contains the majority of the references in the nodes “Genealogy,” “Still practicing polygamy” “Wrong name,” “The Book of Mormon musical,” “Jon Huntsman,” “Service,” “Stereotypes” and “the Rome Temple.”

2012

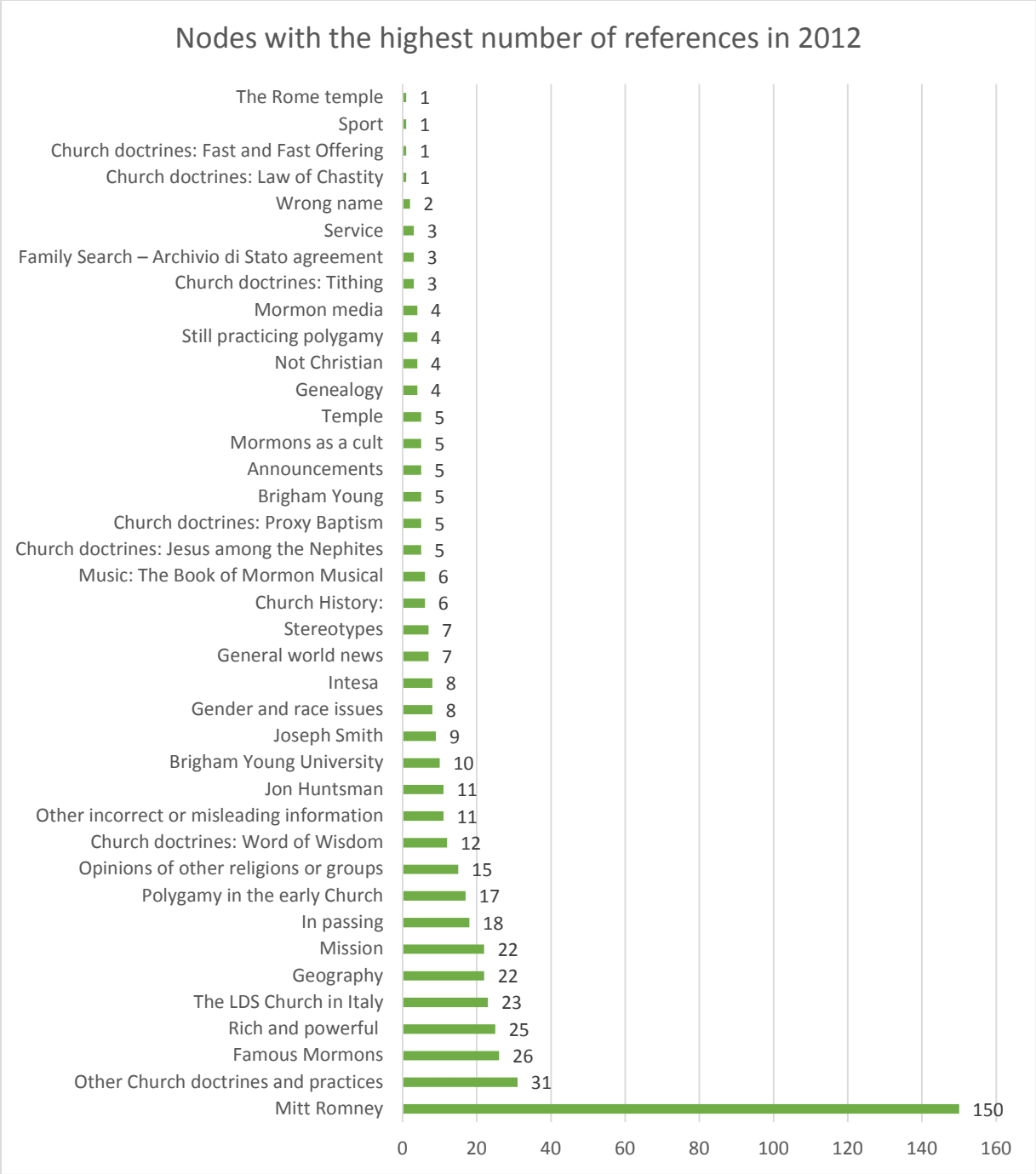


Figure 4. Graphic of nodes with the highest number of references in 2012.

2012 was the year of the US Presidential elections. Italian journalists referred to Mitt Romney as the main topic, in detail or in passing. Romney is mentioned in 150 references, 28%

of the total 502. Between Romney and the second node, “Other Church doctrines and practices,” with 31 references, there is a big gap. 2012 is the only year that displayed at least one reference for every node.

News regarding the Church in Italy were 43, 8% of 2011, and 49% for the three years. Incorrect information was 26, less than 1% of the total, and 38% for the three years.

Display of Incorrect Information

The data showed the increase or decrease of incorrect information throughout the three years analyzed.

Mormonism as a cult



Figure 5. Evolution of references to Mormonism as a cult between 2010 and 2012

When defining Mormonism as a cult, data shows that the references were the same in 2010 and 2011 (two references each), and that they increased to five in 2012, the year with the highest number of references.

Mormons as non-Christians

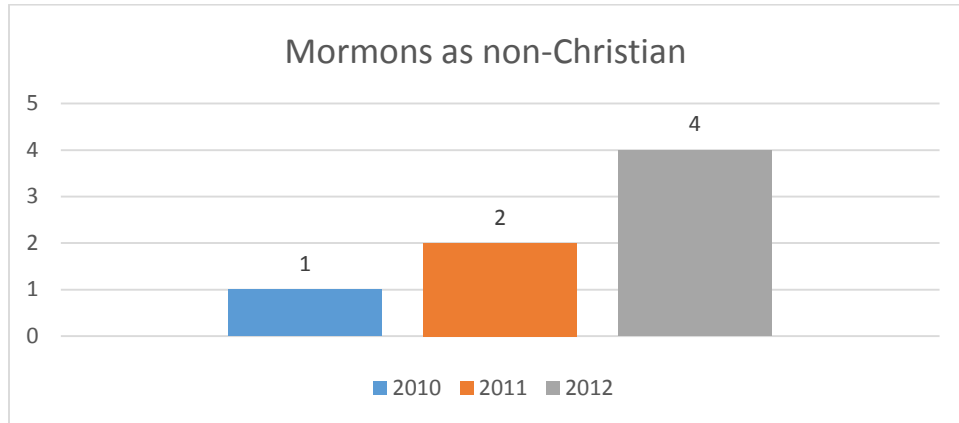


Figure 6. Evolution of references about Mormonism being not Christian between 2010 and 2012

The number of references to Mormons being non-Christians increased progressively in the three years, from one reference in 2010, followed by two references in 2011, and four references in 2012.

Still practicing polygamy

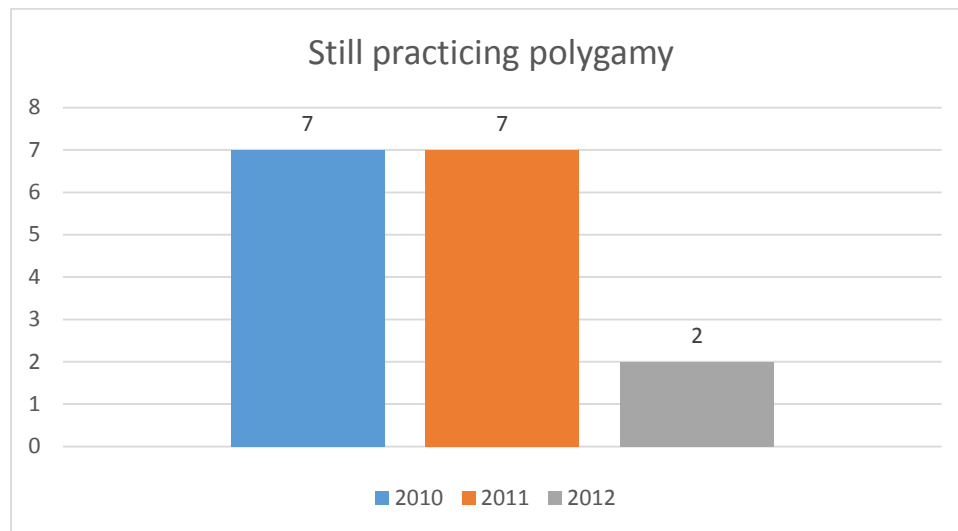


Figure 7. Evolution of references about Mormons still practicing polygamy between 2010 and 2012

References to Mormons still practicing the doctrine of plural marriage after 1890 were seven in both 2010 and 2012, and decreased to 2 in 2012. This is the only node where there is a decrease of incorrect information from 2010 and 2012.

Wrong names

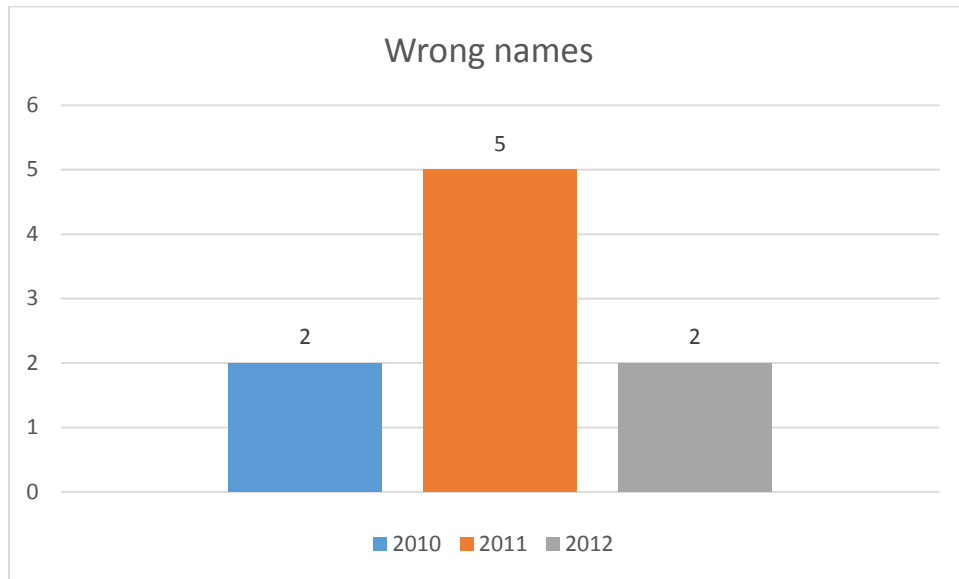


Figure 8. Evolution of references displaying wrong names regarding the Church between 2010 and 2012.

The reporting of wrong names regarding the Church oscillated through the three years: the data showed two references in 2010, an increase to five references in 2011, and a decrease to two references in 2012.

Other incorrect or misleading information

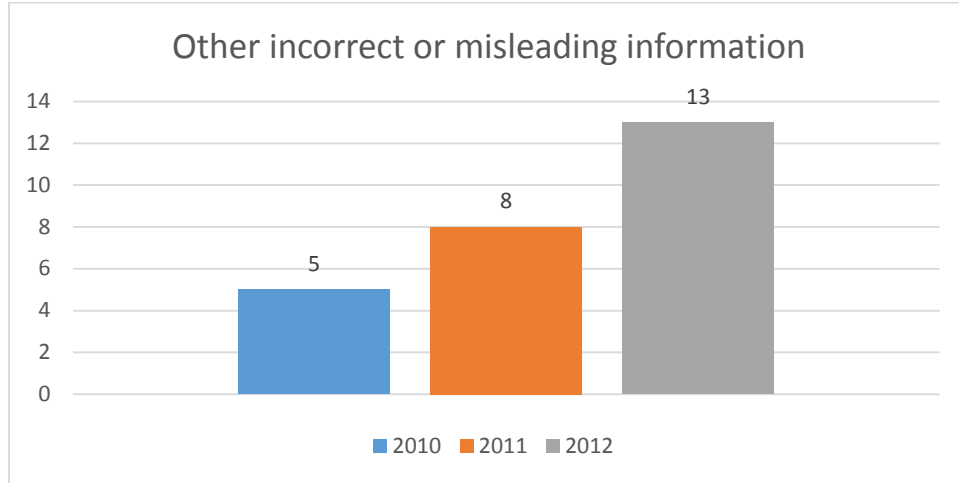


Figure 9. Evolution of other incorrect or misleading information between 2010 and 2012

The display of other inaccurate or misleading information increased between 2010 to 2012, with five references in the first year, eight in the second year, and 13 in the third year.

Display of News Regarding the LDS Church in Italy

This section will display the increase or decrease of the news regarding the presence of the LDS Church in Italy. Such news are found in the nodes “LDS Church in Italy,” containing detailed news about the presence of the Church in Italy, “announcements,” references to events taking places in Church’s meetinghouses; the node “Intesa,” with news regarding the agreement between the Church and the Italian government; “Service,” referring to service activities done by the Church in Italy and news about the Rome Temple. References to the agreement between the genealogy organization Family Search and the Italian State Archives will not be displayed here,

because the agreement took place in 2012 and therefore, there are not going to be references to it in the previous years.

The LDS Church in Italy

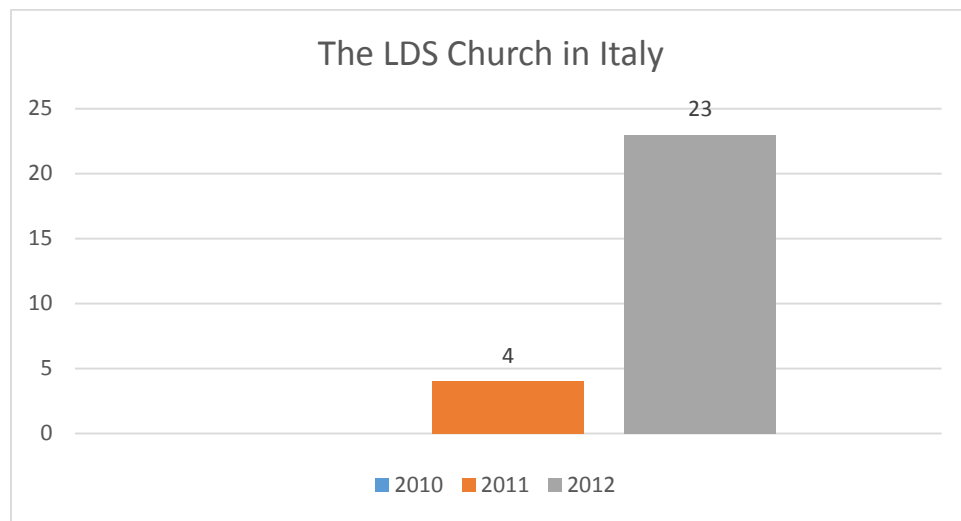


Figure 10. Detailed news about the LDS Church in Italy between 2010 and 2012

Italian newspapers and magazines never detailed the presence of the Church in Italy in the year 2010, but only briefly referred to small service activities in short articles. In 2011 the media referred to the Church in Italy in four instances. The number of detailed news about the Church in Italy increased in 2012 with 23 references.

Announcements

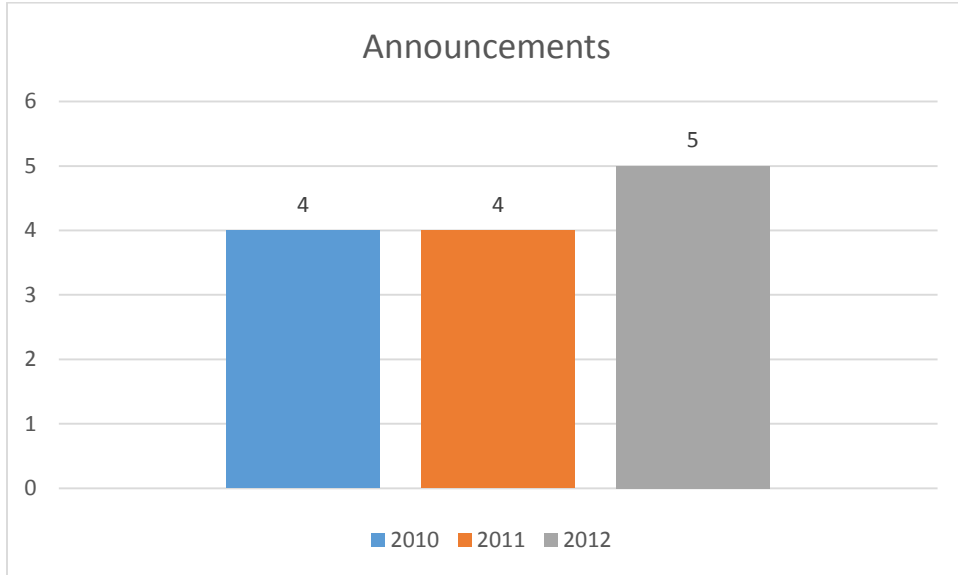


Figure 11. References in the node “announcements” between 2010 and 2012

In 2010 and 2011 the short articles announcing events taking place at Church meetinghouses were four per year. In 2012 they increased to five.

Intesa

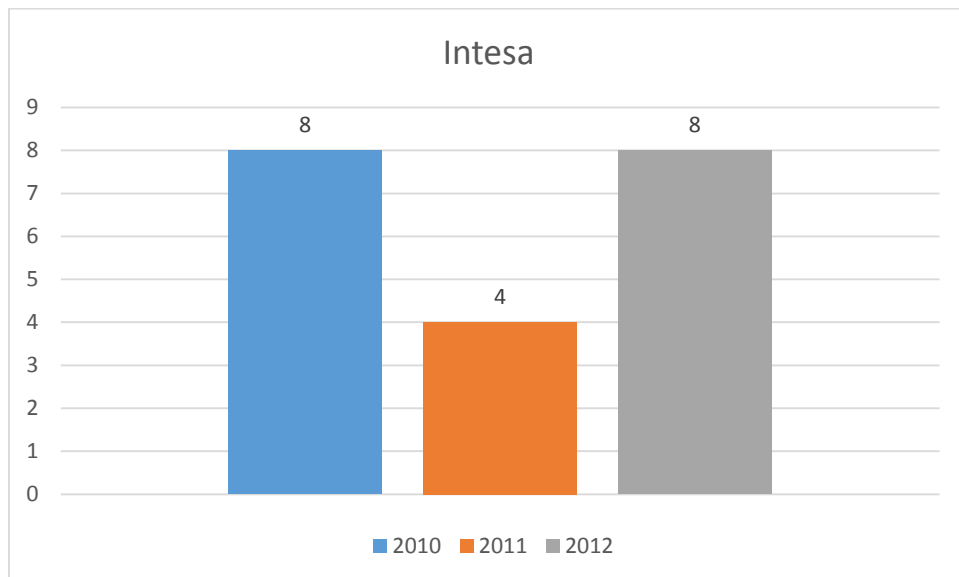


Figure 12: References in the node “Intesa” between 2010 and 2012

In 2010, eight articles referred to the Intesa, the agreement between the Church and the Italian government. The number decreased in 2011, with only four references, and increased again in 2012, going back to eight references.

Service

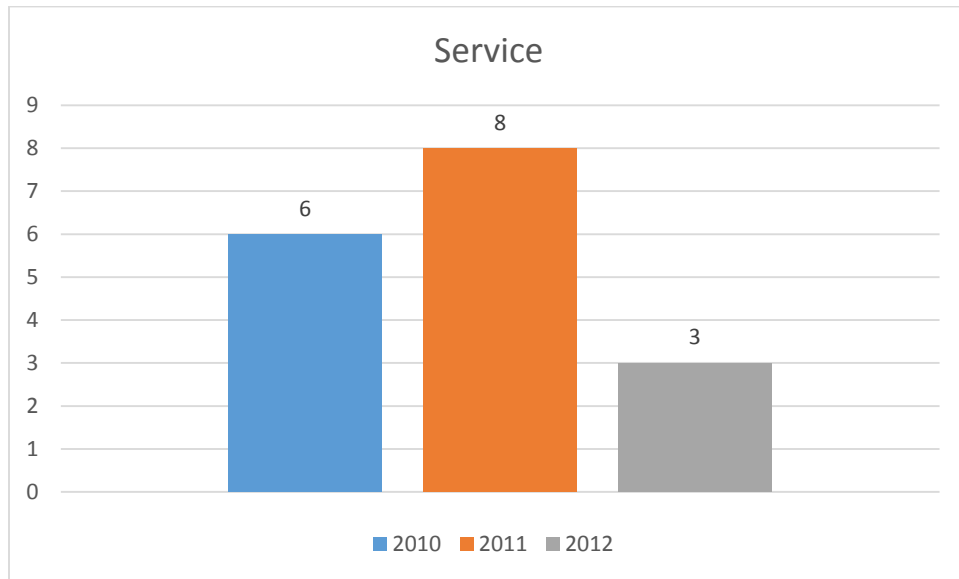


Figure 13. Articles referring to service activities organized by local unities of the Church between 2010 and 2012.

Newspapers reported the majority of the service activities organized by Church's wards or stakes in Italy six times in 2010, eight times in 2011, and three times in 2012.

The Rome Temple

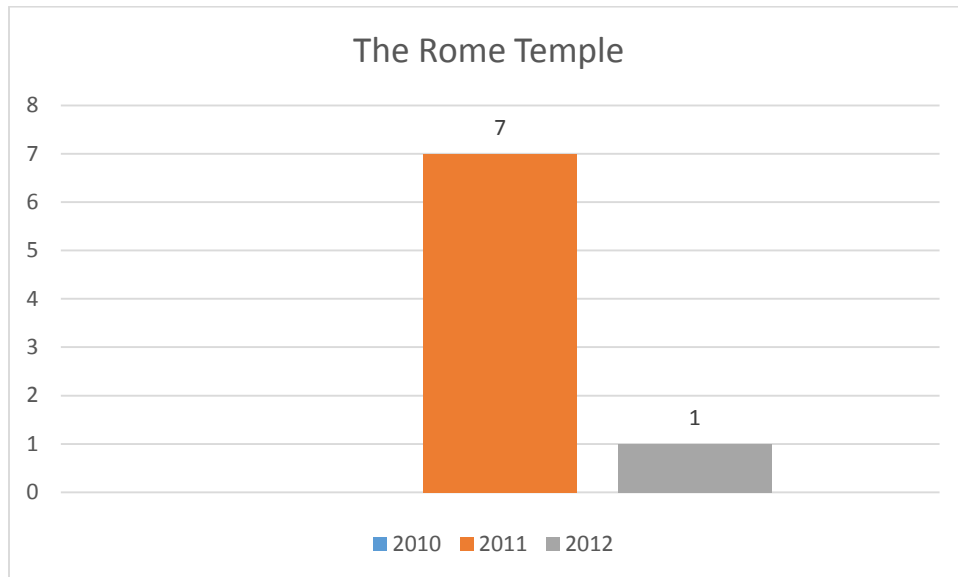


Figure 14. References to the Rome Temple between 2010 and 2012.

Newspapers never referred to the Rome Temple in 2010, although the groundbreaking took place on October 23rd of 2010. Increased references are shown in 2011, with seven articles about it. In 2012 the Rome Temple is mentioned once.

Overview

Figure 8 shows the main topics discussed by Italian newspapers and periodicals between 2010 and 2012. The most mentioned topic is Mitt Romney as a Mormon. As visible in the graph, Romney's mentions are not only the highest in the rank of the topics (n. 180), but also outdistance the second topic in the rank (n. 47) by almost four times.

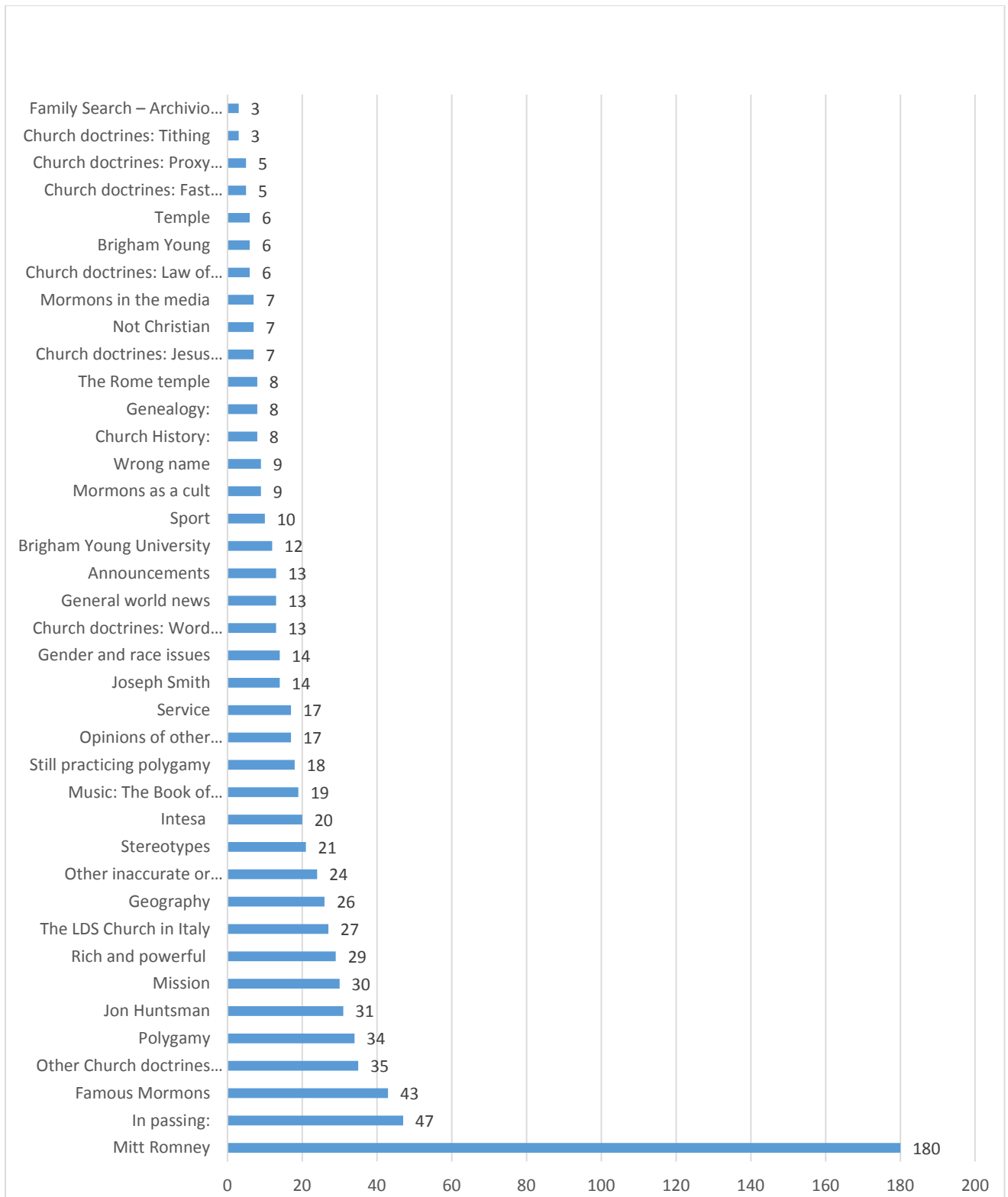


Figure 15: Ranking of topics discussed by Italian newspapers and periodicals between 2010 and 2012.

Chapter 5: Intensive interviews

In addition to the content analysis of the articles published in the 20 newspapers and magazines with the highest circulation in Italy, the author interviewed three experts who are in the leadership of the Italian National Council of Public Relations: the PR director, the Institutional Relations Specialist and the Media Specialist. These interviews were conducted in Italy in May of 2014 with the purpose of discovering the media strategies implemented by the Italian National Council of Public Relations. The author analyzed the research text using NVivo, in order to highlight the main themes arising from the interviews. Fourteen nodes and two child nodes arose from the research text all related to the interview questions (see table 4).

Table 5. Nodes (themes) Emerged from the Analysis of the Interview Text with a Brief Description.

Node Name (Child Nodes in Italics)	Description
Demographics of the interviewees	Demographics information about the three interviewee
Structure of the Italian National Council of Public Relations: <i>History of the Italian PR organization</i>	The structure and the history of the organization and the specific roles of those who are involved.
The “American Phenomenon”	Church expansion worldwide
Purposes of Church Italian PR	Purposes of the PR organizations regarding the Italian media.
Italian Church media	Media produced by the Church (books, magazines etc.)
Italian Church Social Media	The use of Social Media in the Italian PR organization.
Attitude of Media toward the Church: <i>Examples</i>	General positions of the Italian media toward the Church.
Reasons for negativity	Reasons for the bad attitude of the media toward the Church.
Media evolution	How the Italian media has changed its position on the Church and why.
The Intesa agreement	The agreement between the Church and the Italian government.
Relations with other religious denominations	Discussion on the ongoing relations between the LDS Church and other religious groups
PR media strategies	Media strategies implemented by the PR organization.
The Rome Temple	Media strategies implemented by the PR organization, specifically regarding the Rome Temple.
Future relationships and strategies	Prediction of future relationships between the Church and the Italian media and strategies to be implemented in the future.

Demographics of the Interviewees

The interviewees are all males and members of The Church of Jesus Christ of Latter-day Saints. Their role in the PR organization is voluntary.

The National Director of the Italian PR (hereafter, the PR Director) has been associated with the Italian Church PR since 2011, after having spent three years as the President of the LDS Zollikofen temple in Bern, Switzerland. The PR Director retired a few years ago after 38 years as director of an international telecommunications business. His main expertise is in marketing and human resources.

The Specialist for Relations with the Media, (hereafter, Media Specialist) has been in this position since 2011. He is currently senior manager of a communications and marketing business, and author of several books and articles on media and communications.

The Specialist for the Relations with Institution and Italian government (hereafter, Institutional Relations Specialist) has been employed by the Church since 1983, and has started taking care of relations with the institution in 1993. Before being hired by the Church, he was working as director of human resources for a multinational Italian business.

The media specialist stressed fundamental points. It is customary in the Church to give responsibility to all members by giving them a specific role in the Church organization, whether in a teaching position or a leadership position. It is expected that there is a learning curve for all these voluntary positions, and that in time the member will learn to improve his performances in his office. The media specialist pointed out that this is not the case when it comes to PR: “Even if there is still a big percentage of learning on the job, it is fundamental that the people assigned to the PR organizations have professional communication skills and linguistic abilities. We cannot risk being not prepared.”

Structure of the Italian National Council of Public Relations

The interviewees were asked by the researcher about the structure of the National Council of Public Relations. The leadership of the Church is organized hierarchically by the First Presidency and the Quorum of the Twelve apostles, followed by the Presidency of the Seventy, the First and Second Quorums of the Seventy, and the Presiding Bishopric. The worldwide Church is divided into “areas,” which are under the authority of the specific Quorum of the Seventy. Italy falls in the boundaries of the Western European Area (PR Director).

The LDS Public Affairs Office in Frankfurt, Germany, directs the work of the Church PR in Europe. At the very top of the Italian PR Organization there is an Area Seventy. Under his authority there is a National PR Director, with an assistant and a secretary, a Media specialist, and an Institutional Relations Specialist. Italy is divided into ten stakes and one district, and each one of these local organizations has its own PR Director. The local directors are under the direct authority of the Area Seventy. Since the groundbreaking of the Rome Temple, a member of the Church has been called as a temple specialist, whose responsibility is to be available to the media regarding specifically the Rome Temple; he is also under the direct authority of the Area Seventy (Media Specialist). Similarly, since it has been announced that the next world EXPO will be hosted in Milan, the Church called an EXPO specialist, also under the authority of the Area Seventy.

Under the authority of the Media Specialist there is a specialist for radio and television, a specialist for social media, and a specialist for the online newsroom. Under the authority of the social media specialist, there is a photography specialist, a graphic design specialist, a calendar specialist, a Facebook specialist, and a Twitter specialist. All are Church volunteers.

National Council of the Public Relations

Updated on October 10th, 2014

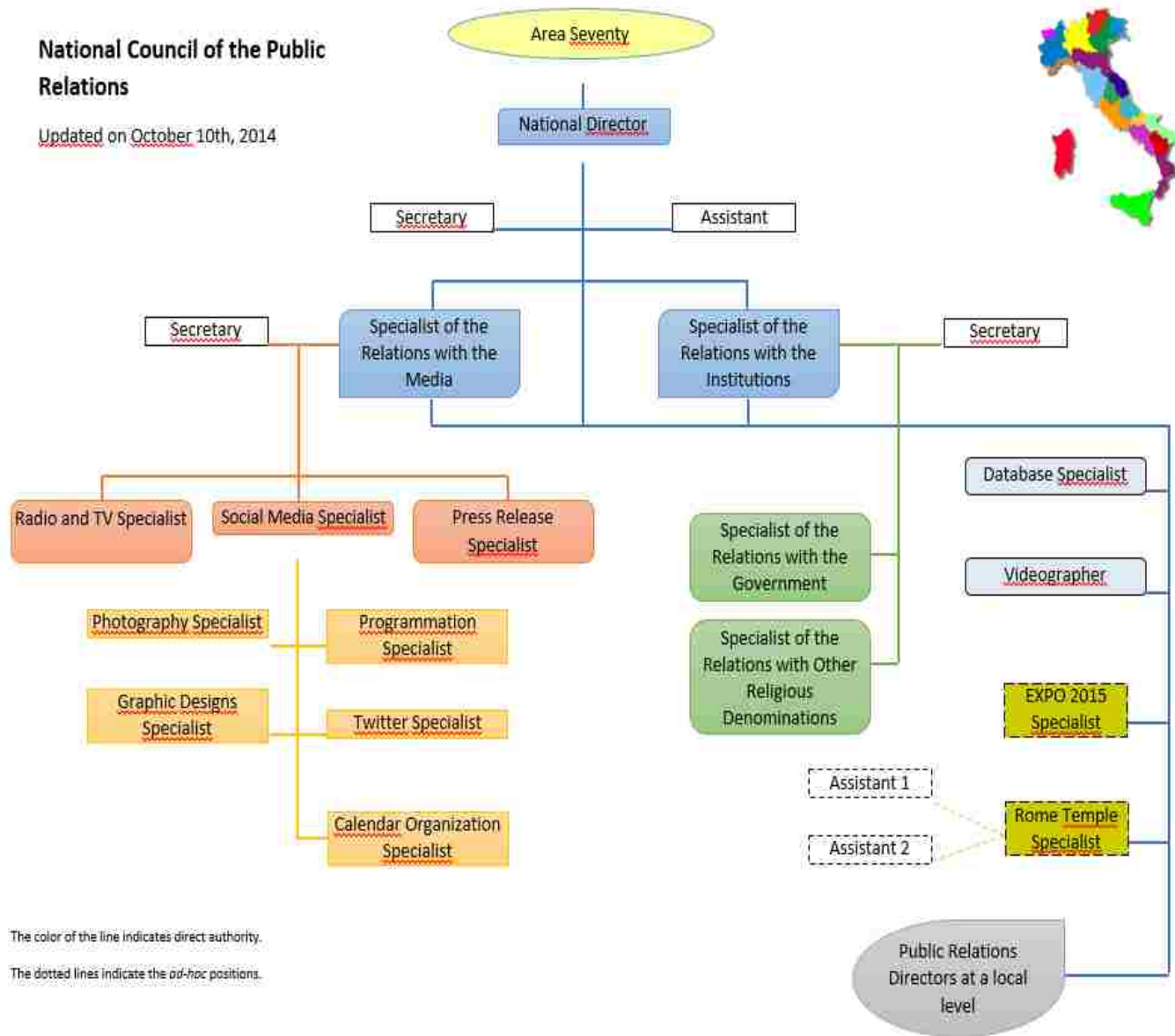


Figure 16. Structure of the Italian PR Organization, updated on October 10, 2014.

The author interviewed the National PR Director, the Media Specialist, and the Institutional Relations Specialist. These three experts coordinate the strategies and the work of the Italian Public Relations.

The PR Director is in direct contact with the LDS Public Affairs and the member of the Quorum of the Seventy, and directs the work of the whole Italian PR structure. The Media Specialist supervises the work of the specialists for radio and TV, social media, and the Italian newsroom, and is the main reference for the local PR directors of every Church unity. There are two additional specialists who are directly connected to the summit of the organization: the Database specialist, who is in charge of the collection of articles about the Church from various media outlets, and the videographer.

The Institutional Relations Specialist supervises the work of the specialist for relations with the Italian government and the specialist for relations with other religious denominations. At the time of the interviews (May 2014), these two positions had yet to be assigned, so the Institutional Relations Specialist was in charge of every aspect regarding the relations with the institutions and other religions.

The specialists described so far have been covering the so-called “stable positions” in the structure. There can be “Ad Hoc” positions, temporary assignments for very specific tasks, such as the case of the Rome Temple specialist and of the 2015 EXPO specialist who are coordinated directly by the Media Specialist and the Institutional Relations Specialist. The Rome Temple specialist oversees that news about the temple is reported correctly and that the media are able to find all the information they need from an official source. The 2015 EXPO specialist will be in charge of the attention given to the Church during the Expo in Milan in 2015. Both of these positions will be eliminated when the temple is completed and EXPO is over.

History of the Italian PR organization.

The Italian mission was opened officially in 1966 and Italian Church authorities have always been involved in the work of public relations since 1976. At the time, the current media specialist was called with the title “Coordinatore del Consiglio delle Comunicazioni Pubbliche” [Coordinator of the Council of Public Communication]. At this point, there was not a European organization of Public Affairs, and the Coordinators in Europe worked directly under the authority of the Quorum of the Twelve Apostles (Media Specialist). The Institutional Relations Specialist also worked in this field for more than 40 years. About two years after the initial organization, the Church formed the Public Affairs organization which managed the work of the Coordinator in European countries.

The “American Phenomenon”

The specialists noticed in the press a tendency to consider the LDS Church an “American-only” phenomenon (Media Specialist). One of the efforts of the specialists was to erase the stereotype that the Church was an American-only reality. Their work was to make sure that the media noticed that not only the majority of the members lived outside the US, but that there was also a strong community growing in Italy, made up, for the most part, by Italians who converted to the Church or were born into it, as part of the second or third generation. The Media Specialist reported that the habit of considering the Church as not Italian is still sometimes found in some articles, but that lately, more and more reporters have started to refer to LDS Church local meetinghouses and local initiatives.

Purposes of the Italian National Council of Public Relations

This node describes the main purpose of the Italian PR organization and the reasons why it was created. According to the three interviewees, the main purposes of their efforts are first to make sure that the media know there is an official source available to them to gather information; second, to monitor what is being said in the media about the Church; and, third, if need be, promptly notify the media of the mistake so it can be corrected. The outcome that the PR organization hopes to see is that the Church will become a known reality in Italy, and that Italians will learn the truth about it. This would create a more favorable environment in Italy for the Church. In the past, Church growth was often obstructed by prejudices and ignorance: with a circulation of correct information about the Church, people and institutions have been more accepting of the Church presence in the territory.

The Media Specialist reported an example. At the end of the 1970's, the Church needed to build a new meetinghouse for the Venice community, but encountered opposition from local authorities and residents who saw the presence of the Church in the territory as a foreign and dangerous phenomenon. Instead of buying property and building a chapel, they were forced in 1980 to buy an already existing building, the Barchessa Veneta, to renovate it and use it as the meetinghouse. In another example, when the Rome Temple was announced in 2008, the residents of the area surrounding its construction reported that they were worried about the project. The PR organization worked closely with the local authorities and the media, explaining that the temple would constitute a quiet spot, that a modest quantity of guests would visit the temple, that the Church would provide the necessary parking space, and that the areas surrounding the temple would be open to the public. In a few months, the opposition of the residents disappeared. The same happened with several service initiatives. The media specialist

recalled personally contacting a nonprofit organization in 1976 to collaborate on a service activity, but the organization refused to be associated with the name of the Church. However, now in Italy the Church organizes several service activities in the area that are not only in collaboration with nonprofit organizations, but often requested by them. The Media Specialist said that “[t]his change is not due to missionary work, but to the work of Public Relations” (Media Specialist).

Italian Church Media

The author asked what kind of Church-related media (meaning, media produced by the Church) was available in Italy and translated in Italian, for the public to read, and from which to gather information about the Church. The printed media available in Italy includes the translated version of the *Ensign*, the official Church monthly periodical, that in Italy and in several other countries takes the name of *Liahona*. In the periodical there is a special insert with national Church-related news and messages from local authorities. The majority of official Church manuals still in print have been translated and are available in Italian on the Church website.

The media specialist cited the few academic studies conducted on the Church and the media, and recognized Massimo Introvigne’s work as impartial and objective.

The Italian PR organization is working on the Church presence online: there is an Italian Newsroom, where news about the Church is released daily so that the media can gather information or contact the organization; there is a Facebook page, a Twitter page, and the Italian official Church website chiesadigesucristo.it.

Italian Church Social Media

This question related to the presence of the Italian PR on social media platforms. As already mentioned, the PR organization supervises pages on Facebook and Twitter.

According to the PR Director, the Church aims to have a strong presence on social media platforms: “The future is in social media, and in the future, the messages will be shorter and shorter and will have a visual impact, much like the videos ‘I am a Mormon’” (PR Director).



Figure 17. The official Facebook page of the Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni.



Figure 18. The official Twitter page of Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni.

Attitude of Media toward the Church

In this node the author reviewed the comments that the three interviewees made about the attitude that the media used to have toward the Church and whether there has being any change in recent years. In the opinion of the three experts, news reporting has improved in the last few years, thanks to the PR initiatives, but many journalists still maintain a negative attitude toward the Church. Some myths that were perpetrated by the media have progressively been debunked, such as the Church endorsing polygamy, or the confusion between Mormons and Amish. However, the Italian media still reports a great deal of incorrect information, partial information, or correct information with a negative attitude.

According to the PR Director, the media still describes the stereotypical Mormon at times as “a long bearded man with several wives, like it was depicted in the novels of the 1800’s,” and one of the main accusations made about the Church is that its doctrine is outdated

and obsolete (PR Director). One expert also talked about the habit that some reporters had to discuss only parts of a historical event or a doctrine, emphasizing only the most sensational part of it: “Journalists used to take apart the information and by [doing so] they sometimes nullify our efforts” (Institutional Relations specialist).

Some mistakes appear not to be made intentionally, but based on distraction or lack of information. For example, the Media Specialist reports often finding the name of the Church written wrong. Although the mistake is probably made in good faith, it is important to correct it:

We can understand when the name is reported as “Church of Jesus Christ” and then the “of Latter-day Saints” is left on the side, maybe forgotten or just because the journalist wanted to be quicker. But writing the name of the Church as “The Church of the Latter-day Saints” could potentially perpetrate the idea that Mormons are not Christians, when they completely take away the name of Christ from our name (Media Specialist).

The general attitude of news reporting has also a great impact on the reaction of the reader. According to the Media Specialist, journalists can describe the Church in details, reporting accurate information and even praiseworthy news about Church members and their activity, but then insert a spiteful comment:

They raise many positive points, such as “Mormons have a lot of activities for young adults” and “they built a sport park open to everybody” or “they have many service activities.” At the end, however, the journalist sometimes adds comments on the Church’s wealth and the “mega temple” we are building for ourselves... They emphasize a negative note. (Media Specialist)

The three experts however agreed that the situation is slowly changing: “Thanks to the information [journalists] receive from the Church, their attitude is becoming less suspicious and more open” (Institutional Relation Specialist).

Examples.

The experts gave the author a few examples of cases where the media has reported news in a non-accurate way and the possible consequences of this:

Two articles published a few years ago in the same magazine, *Panorama*. One was fair and accurate; the other was terrible, entitled “The Stars-and-Stripes God of the Mormons.” They were in the same issue of the magazine! They were looking for sensationalism to sell more (Institutional Relations Specialist).

There was a recent article about a celebrity who committed suicide [L’Wren Scott], and several articles mentioned that she was a Mormon, adopted by a family of Mormons. When notes like that are added in this kind of news, without any explanation, it is easy to make the connection between the Mormon family and her suicide. A few newspapers were even more explicit and mentioned “a repressive education that might have led to her suicide” (Media specialist).

An article was talking about the fact that Utah has strict laws for the selling of liquor, at least to limit it. This journalist, instead of highlighting the fact that less alcohol leads to fewer car accidents, fewer injuries and less disease, said that those who drink and are members of the Church are socially isolated or are estranged from the community. This

makes the reader go from “they are sober in their life choices” to “they are fanatics” (Media Specialist).

Reasons for negativity

In this node the author collected all the reasons reported by the interviewees of why the media tends to give a negative connotation to Church-related news. The three experts agreed that the main reason for bad news reporting is a lack of information. The reporters who contact the Church PR, or at least use the resources found on the official Church websites, will “create a better quality product” (PR Director). When journalists do not research the Church or do not use the information that the Church provides, they tend to write a negative or non-accurate article:

It was very emblematic, the case of two articles that were published together in *Panorama* a few years ago. One was fair, fundamentally positive, at times humorous, but always respectful. That journalist called me, came to church and attended our meetings, visited two families at their houses and reported what he had seen and heard. The other article was negative and inaccurate: the journalist never contacted me (Media Specialist).

Another reason for bad Church-related news reporting can be the need to create sensationalism. The PR Director commented that there are many reporters who “are not interested in good people or at least members of the Church who are being good people.” The Media Specialist added that bad news is usually more appreciated by the public, and therefore journalists tend to report more bad news.

Finally, the Media Specialist commented that in some cases envy could play a role in reporting negative news or news with a negative attitude:

While other Churches are losing members, the Church keeps growing. While other denominations have a percentage of attendance of one digit, the Church has 40% or even 50% attendance. Churches, or non-profit organizations in Italy, are in financial difficulties, and the Church has no such thing, at least when it comes to debts. In my opinion, this leads to criticism and denigration. The success of others can be annoying for some.

Media Evolution

Notwithstanding the negative attitude that the media can have toward the Church, according to the interviewees, the efforts of the Italian Church PR office is leading to a change in media attitude. This evolution from negative news reporting to more accurate and generally a more positive attitude from the media has several reasons: higher information availability, the Church efforts on social media platforms and online, and the growth of the Church in Italy.

The increasing availability of information regarding the Church, provided by the Church itself, amplified the publication of accurate information. In the past, journalists were not aware of official sources that would give them the information they needed, or they preferred to ignore the official sources. According to the Media Specialist, who has been involved in PR work for the past 40 years, in the first 20 years it was extremely rare to be contacted by the media. Usually the Church would contact the media outlet when a mistake was reported in the newspaper. In the past 20 years, the number of journalists who contact the Church and keep a good relationship with the PR expert has increased (Media Specialist). According to the PR Director:

Thanks to communication, to the Internet, and to the time and energy that the Church has invested in social media, people now can find official information online, where before

the majority of the news about the Church found online was very little and often negative. This is due to the vision that our [Church] leaders had of technology and the use they made of it.

Another important reason that should be mentioned when noticing the changing attitude of the media is the growth of the Church in Italy. The Media Specialist recalled several phone calls coming from journalists who noticed that a meetinghouse had been built or that there was a service activity organized by the local LDS community and decided to gather more information about the Church. The announcement of the Rome Temple and the building of the structure also raised the attention of the media. Finally, the curiosity of reporters was also piqued by the popularity of some individuals at an international level, like Mitt Romney and by movies or music celebrities.

All of these reasons caused a wider interest in the Church by the Italian media, and those who relied on the information provided by the Italian Church PR office started reporting news about the Church with a more positive attitude and with higher accuracy. However, according to the Media Specialist, “there is still a prevalence of bad information, but at least now they are mixed with some good information.”

The Intesa Agreement

As discussed in an earlier chapter of this thesis, the Intesa was the agreement between the Italian government and the LDS Church regarding the administrative aspects of the Church in Italy. The Church Italian PR personnel worked many years on this agreement, in particular the Institutional Relations Specialist, to make sure that the Church’s rights were recognized by the government. The Institutional Relations Specialist and the Media Specialist both worked on the

Intesa for almost twenty years, since 1993 until its final signature in 2012. Before the Intesa, Church administration could sometimes become very complicated because of Italian bureaucracy. The Media Specialist recalls that several times the Church would request that the local jurisdiction recognize the authority of Mormon Bishops or High Priests to conduct weddings for Church members, but such recognition often would arrive after the member had fulfilled his Church calling and had been released from his position. The Intesa now grants the Church the status of “religion” and not “charity institution” or “financial institution” as in the past. The name of the Bishop or High Priest is automatically presented to the local government administration with immediate official effect (Media Specialist). Another point that is very important for the Church in this Intesa is the Otto per Mille. The otto per mille is the law under which Italian taxpayers, once per year, must give a compulsory 0.8% of their taxes to one of the religious denominations recognized in Italy. With the Intesa and the newly acquired status of “religion,” the Church has the right to be placed on the list of the group of denominations that can have access to these funds. All three interviewers explained that the Church refused this access to money because the LDS Church accepts only voluntary donations (tithing) and wanted to make sure that the Intesa would cost nothing to the Italian government. When asked if the media attitude toward the Church could have in any way prevented the recognition of the Church by the Italian government, the Institutional Relations Specialist commented that by reporting inaccurate news, especially on polygamy, the media might have delayed the agreement.

Relations with Other Religious Denominations

In 1994, the Institutional Relations Specialist invited the leaders of the main religious denominations in Italy to be part of a group which still exists today. Denominations in this group helped and sustained each other during the acquisition of the agreements with the Italian government, and often collaborate on service activities. In spite of the ongoing rumor spread by the media that the LDS Church and the Catholic Church are enemies, the Institutional Relations Specialist said that the relations between the Church and other religious groups, including the Catholic Church, are characterized by mutual respect and collaboration. Very often the LDS Church collaborates with the Catholic Red Cross in service activities. During a dinner organized two years ago to celebrate the Intesa between the LDS Church and the Italian government, the Institutional Relations Specialist said:

We are all different, but together we create harmony. We will always have a good relationship. When it comes to religion, the most important act is service. Heavenly Father uses imperfect people to gain perfection. What we cannot achieve is gained through the atoning blood of Jesus Christ.

PR Media Strategies

This node contains the strategies implemented by the Italian Church PR to distribute correct information about the Church and to influence the media.

The first effort is to constantly monitor Church-related news reports in media outlets and immediately contact the reporter in case there is any mistake. The Italian National Council of Public Relations is subscribed to the agency Eco Della Stampa, a database that collects every article published in magazines and newspapers that mention the Church. The Eco della Stampa

sends daily updates to the Database Specialist, who is in charge of reading the articles to check on the accuracy of the information reported. If there is any mistake that needs to be corrected, the media specialist or the local director of PR will contact the media outlet. The Italian PR organization has a subscription with the service MediaAddress, a web platform used to manage the relations with the media, making it easier to find the contact information of the reporters.

The Italian Church PR's philosophy is to correct any kind of mistake published in newspapers and magazines, whether it is a grave mistake, like mentioning that the Church endorses polygamy or a more superficial mistake, like a wrong spelling. The Media Specialist reported an episode where an article said that Mormons fast every Monday. Although this could portray the members of the Church as disciplined in their habits, the PR office corrected the mistake anyway. According to the Media Specialist, "We strive to inform whenever it is the case, because true knowledge starts from what is true."

This procedure used by the PR organization has led, according to the interviewees, to some good results, but it does not always guarantee a positive outcome. The Media Specialist commented that the reporters who accept to be contacted by the PR office when their articles report mistakes are one out of ten and those who accept to correct the mistake are one out of one hundred. When journalists refuse the initial contact via email, the PR office tries to contact them on the phone, but still nine out of ten journalists refuse the call. According to the Media Specialist, this is due to the pride of the journalist who does not want to change the article, more than a real prejudice against the Church.

Sometimes Church activities or events like the building of the temple trigger the interest of the media. When this happens, journalists can get their information through online sources or by directly contacting the PR office, both at a national or at a local level.

It is fundamental that the information about the Church displayed on social media (Facebook and Twitter), on the Italian Church website, and on the Italian Newsroom are constantly updated to the most recent events. This is the job of the various specialists in charge of the different media outlets (PR Director).

If, on the other hand, journalists decide to contact the PR office, the first interaction is usually with the Media Specialist, who then refers the reporter to either the local PR Director, if the news is about a specific city, or to the specialist in charge. For example, the Media Specialist recalled being contacted on the phone by a reporter from the Roman newspaper *Il Tempo*, who wanted information about the Rome Temple. In this case, the Media Specialist directed the reporter to the temple specialist and the Rome PR Director, because they could take the reporter on the temple ground, show him the progress of the building, and answer every question he had face to face.

The PR specialists prefer to have direct contact with reporters and when possible they invite journalists to visit Church and attend meetings; this way, they can directly observe the work and the interactions of members and the structure of the Church. Depending on the occasion, and on the specific interests of reporters, the Italian Church PR office puts together a “journalist kit,” a series of documents and brochures to make sure that reporters have a hard copy of all the information that they will need to write an accurate article.

The author was given the complete journalist kit. It includes maps and statistics about the Church in Italy; the boundaries of the two Italian missions and the number of members in each mission; several documents that explain the organization of the Church, both at a local level and at an international level; data about the Rome Temple; three brochures that clarify the most common mistakes made about the Church; the accurate way to report Church-related news and

the history of the Church in Italy; and finally, the complete text of the Intesa between the Church and the Italian government.

In this kit, there is also a pamphlet which discusses and clarifies important topics about the Church, often mistaken by the media or popular beliefs. This pamphlet clarifies that the Church observes a strict neutrality when it comes to political matters, and that the Church is not involved in Mitt Romney's campaign. The pamphlet also explains that Mormons are Christian, and that they consider the Bible as sacred scripture. The following section describes the good terms between the LDS Church and other religious denominations, in Italy and the world, and reports that the official Church doctrine recognizes in everyone the right to believe, (or not believe) "how, where, and who they want" (*Alcuni punti da chiarire sui Mormoni*, 2012). In particular, the pamphlet stresses the good relationship between the LDS Church and the Catholic Church and reports official events where the two churches have met and discussed collaborations and activities.

The next section describes the old practice of polygamy and reiterates the abolition of the practice in 1890, with a description of the measures that the Church adopts whenever cases of polygamy are discovered among members. The pamphlet concludes with an explanation of appropriate names to define the Church, and discourages the use of the term "Mormon" when mentioning polygamist groups (Appendix C).

The common opinion of all three interviewees is that those journalists who gather their information about the Church with this process will write an accurate article that will also, most of the time, have an overall positive attitude.

A side strategy that has been used by the PR organization is to contact reporters or even media directors when an article is particularly accurate and does not present a negative attitude.

The Media Specialist provided a series of emails sent to newspapers and magazines where the journalist was praised for having reported news correctly and without a negative attitude.

Another fundamental function of the Italian Church PR is to train not only the specialists who are part of the organization, but also the members of the Church in the way that they give information about Church events or doctrines. During meetings directed by the Media Specialist, members and local PR directors are advised about how to interact with the media:

It is fundamental to keep a professional and calm attitude. Our members also should learn to control the language they use to talk about Church doctrines: using a language that is too technical or the jargon that only members of the Church can understand, can be deleterious not only for the media, but also for nonmembers (Media Specialist).

The Italian Church PR also promotes events that can lead to a favorable view of the Church, like the Rome Temple open house, EXPO 2015, and service activities throughout the country.

The Rome Temple is scheduled to be completed in 2015, and when the building will be ready, but not consecrated, it will be open to the public (temple open house). EXPO is the world exposition that will take place in Milan between May and October 2015. According to the PR Director and the Media Specialist, the Italian National Council of Public Relations is working to invite the media, political personalities and other opinion leaders that will visit Italy for the EXPO to attend the temple open house.

Service activities, organized by the Church and often in collaboration with other religious denominations, can also be a showcase for the Church. Sometimes, the media also acts as inspiration for such activities. For example, the article that appeared in *Il Resto del Carlino* in 2012 mentioned that Mormon missionaries wear helmets when they bike, and encouraged more

bikers to follow their example. The PR office organized a service activity where they distributed hundreds of helmets for bikers in schools (Media Specialist). This, in the words of the Media Specialist, is when the Italian National Council of Public Relations is “not only active, but even proactive in showing what the Church is about.”

The Rome Temple

The PR organization worked closely on the news regarding the Rome Temple. The first effort made by the Italian Church PR was to explain to local authorities and media the purpose of temples. The Media Specialist reports that several times the media has talked about “the Mormon temple” even before it was announced in 2008, mistaking the building of a meetinghouse for the temple. After the announcement, the media also often reported that the Rome Temple would be the primary place where members of the Church could meet and worship. For these reasons it was fundamental to make the media aware of the Church structure and of the reasons why a temple was being built in Rome. The Church Italian PR office corrected a few references made on media outlets about “problems” between the LDS Church and the Catholic Church caused by the building of the Rome Temple. According to the Institutional Relations Specialist, the LDS Church is “on good terms with the leaders of the Catholic Church.”

The PR Director pointed out the great interest that the media had about the statues that will be displayed in the visitor center adjacent to the temple. These statues will be an exact reproduction of the “Christus” and the statues of the Twelve Apostles made 200 years ago by Bertel Thorvaldsen, and with the same Carrara marble that was used by Michelangelo.

The three interviewees agreed that the attendance of the media and authorities to the temple open house will be an important moment in their change of attitude toward the Church.

Future Relationships and Strategies

The three interviewees agreed that the perseverance and the efforts of the Italian National Council of Public Relations and the help of members in Italy will lead to a dissemination of better information about the Church. According to the Institutional Relations Specialist, there has already been a change in the attitude of the media toward the Church, and this change will probably increase in the years to come. The Media Specialist is sure that the authorities or media personalities who will attend the open house of the temple will be influenced and will create a better general opinion of the Church. However, adds the PR Director, even if the media remain negative toward the Church, the PR effort will still be aimed at the people, to inform them of what the Church is. In time, it is hoped that the Church will be more familiar to Italians and will create less suspicion:

For those who will want it, sarcasm will continue. But the work is made not only by the PR specialists, but also by ten stakes and three districts, by 25,000 members and by a temple. The emphasis will be so great that less and less people will know Mormons exclusively through stereotypes (PR Director).

Chapter 6: Discussion

Research Question 1

What were the main topics that Italian newspapers included in their articles about The Church of Jesus Christ of Latter-day Saints, in the years 2010 through 2012, and how were these topics discussed?

The analysis of all newspapers and periodicals published between 2010 and 2012 mentioning The Church of Jesus Christ of Latter-day Saints showed that there were 804 references that could be categorized under 39 nodes, divided in 33 main nodes and 6 child nodes.

Politics: Mitt Romney and Jon Huntsman.

News about Mitt Romney constitutes the majority of the total Italian media coverage about the Mormon Church. The 180 references about the politician's religion totally eclipse the other nodes, starting with the node in passing with a total of 48 references (fig. 15). The Italian media closely followed the US Presidential campaign of 2012 and strongly characterized the figure of Mitt Romney as a Mormon, very often citing his religion as a liability to his election. In 2011 the Italian media dedicated the same attention to Jon Huntsman, a member of the Church and another candidate in the same elections, and the majority of the analyzed articles mention Huntsman and Romney together. After Huntsman announced the end of his campaign in 2012, the media focused on Romney. Although Huntsman is also often called "the other Mormon," some articles also seem to hint that the Mormonism of Romney and that of Huntsman were somewhat different, being that Huntsman's was "not excessively religious" (*Voglio conoscere quale Dio*, 2011).

The interest of the Italian media on Mitt Romney has not been perceived by the National Council of Public Relations as a negative factor. On the contrary, the Director of the Council commented that “distinguished characters like Romney made the world talk about them, which led people to look for more information about the Church.”

Romney’s connection to the Church was discussed in Italian media between 2010 and 2012 in three levels of depth: a brief mention of his membership to the Church, often through a title; a brief discussion about how his religion could be an advantage or a liability for his election; and, lastly a more in-depth discussion of Mormon values and practices and how these could influence the work of Romney as a US president.

The analysis showed that in 27% of the articles regarding Mitt Romney, his connection to the Church was simply defined by the use of the title “the Mormon candidate” or simply “the Mormon.” This first level of connection occurred in 45% of the articles mentioning Jon Huntsman. As stated by Baker and Campbell, in occasion of the 2008 Presidential campaign, “media coverage of the religious affiliation, beliefs and associations of the candidates [...] was perhaps unprecedented in American politics” (2010). In this research, the author found only nine references out of 180, in articles where the major topic was religion, which appropriately mentioned Romney’s faith. This means that the label “Mormon” was given to Romney whether or not the topic of the discussion was religion.

Italian journalists often take their information from local newspapers of the country they are writing about, therefore if the US media tended to characterize the figure of Romney as “the Mormon,” it is not surprising that so many Italian papers mention Romney’s religious affiliation in an unprecedented way. Another explanation for the frequent use of the title “Mormon” or “Mormon candidate” is that the Italian language, especially the jargon used in journalism, tends

to avoid repetitions: the title offered reporters an alternative way to indicate Romney without repeating his name. However, “Mormon” was the favorite title for Romney, but for Huntsman, also a member of the Church, the title more often switched to “the former US ambassador in China.”

The analysis showed that there was a second level of news reporting about Romney: his religious affiliation was not discussed in depth, but only regarded as a liability or an advantage for the success of his campaign. Results showed that according to the Italian media, being a Mormon was certainly a disadvantage for Romney, while only 10% of the articles reported that being a Mormon would favor Romney because fellow Mormons throughout the US would have voted for him. On the third level of analysis, newspapers discussed Romney’s religion at a deeper level, reporting doctrines and practices. It has been observed, however, that although the discussion was not at a superficial level, it cannot be said that Mormon doctrines were discussed in depth. Most of the time they were totally lacking appropriate context and were reported with the clear intent of causing sensationalism.

Church doctrines and practices.

Italian reporters portrayed a variety of doctrines, but the tendency is to choose doctrines that can be considered more controversial, or difficult to understand without providing a proper context, like proxy baptism, polygamy or temple garments. Another category of doctrines often mentioned in Italian media are those that are not difficult or extraordinary, but are those often portrayed with an undertone of sarcasm, like the law of chastity or the word of wisdom.

In these three years, it can also be observed that there is no mention of those doctrines that play a central role in the principles taught by the Church, such as the fundamental

importance of the family, free agency, the atonement of Jesus Christ or the plan of salvation. Even when doctrines were portrayed in a positive way, like tithing or the word of wisdom, the way these news reports were framed describe these doctrines as obligations (Romney “cannot drink or gamble” and Mormons “must get married fast”).

In this node, there is a great deal of omissions and lack of context. This is the case, for example, of the execution of prisoner Ronnie Lee Gardner. Three different newspapers covered the story, all connecting the execution through firing squad to the Church, but one in particular added that the execution by firing squad is currently illegal in the state of Utah, but because it used to be one of the ways to execute a prisoner, the law permits that inmates select it as their own mode of execution. Gardner chose the firing squad over lethal injection, and nobody objected because “Mormons believe that only by spilling blood a man can hope to be forgiven by God and cleansed from his sins.” (*USA, fucilato dopo 14 anni*, 2010). The practice here erroneously reported as a doctrine is the practice of blood atonement, and it has been a topic of heated discussion for many years among academics of religion and history. In this practice, it is said that Brigham Young, second President of the Church and the leader of the Mormon exodus from Illinois to Utah in the 1800’s, proclaimed that only by spilling blood a grave sin could be forgiven. When US journalists started writing about the blood atonement in relation to the execution of Gardner, the Church issued an official statement. The Church explained, “In the mid-19th century, when rhetorical, emotional oratory was common, some church members and leaders used strong language that included notions of people making restitution for their sins by giving up their own lives.” In addition, the Church does not recognize the blood atonement doctrine as an official doctrine and it is mentioned only in connection with the atonement

performed by Jesus Christ (“Mormon Church statement,” 2010). The official Church statement was not reported by any Italian newspaper.

The data showed six references to Mormon temples, and a specific interest in the fact that “nonmembers cannot enter the temple” in 66% of the references. It is also noteworthy to observe that none of these references mentioned the temple open house, the period of time between the end of construction and the consecration, when a temple can be visited by anyone for free. The framing here shows that journalists are looking for the sensationalistic side of the news and want to highlight the exclusive nature of the Church.

Historical news.

Historical news reported by the Italian media are mostly on polygamy. The 34 references to polygamy surpass the number of all the other historical events together. The data showed that in these three years the number of references to the Church still practicing polygamy decreased. However, the high number of references in this node shows that the media still mention polygamy, and several reported that the doctrine was abandoned only because Mormons were forced by the US government. However, the analysis showed that a good number of articles explained the differences between the mainstream Mormon Church and the other denominations that still practice polygamy. Several articles discussed the Mormon exodus, when Mormons left Illinois in the 1800’s, walked across the US, and colonized the territory of Utah. These articles present a neutral tone and no evident judgment. Aside from the frequent mistakes, the references to Joseph Smith are also neutral. Brigham Young, however, was described as a tyrant in the article about the ancestors of Mitt Romney (*Mitt Romney, una storia di umana determinazione*, 2012).

Inaccurate and misleading information.

These references report that Mormons cannot marry non-Mormons, that missionary service is compulsory, that only women wear the temple garments after they get married, that Mormonism is a cult, or non-Christian, and so on. 18 articles still reported that “Mormons practice polygamy” to this day. In actuality, plural marriage was a doctrine in place in the early Church that started to be practiced in the 1840’s and was officially ended in 1890 by the fourth President of the Church, Wilford Woodruff (*Plural Marriage*). In 1923, a group of members of the Church separated from the mainstream Church with the purpose of keeping the practice of plural marriage and took the name of Fundamentalist Church of Jesus Christ of Latter-day Saints. This community is not affiliated with the mainstream Mormon Church. The author found 17 references stating that polygamy is practiced nowadays in the Church or by Mormons. The PR newsroom website, available in Italian, is very specific about this issue:

When referring to people or organizations that practice polygamy, the terms "Mormons," "Mormon fundamentalist," "Mormon dissidents," etc. are incorrect. The Associated Press Stylebook notes: "The term Mormon is not properly applied to the other ... churches that resulted from the split after [Joseph] Smith's death." (Style Guide, 2014)

Some of these references are just confusing: the article about the party on Duck Beach where Mormons “meet to find a spouse” put in the title that the event was organized by the Church, and in the text, that the Church has no part in the organization of the event (*Mormoni, è caccia al fidanzato*, 2011). Another talked about the fast Mormons practice every month as a “fast based on fruit” (*Patate e frutta, così il digiuno è più goloso*, 2011).

The figures provided in the result section about the evolution of inaccurate news show that references regarding Mormonism as a cult, as a non-Christian religion, and those in the node

“other inaccurate and misleading information” increased between 2010 and 2012. News about the practice of polygamy after 1890 decreased and the reporting of wrong names regarding the Church spikes in 2011, and then returns back to the same number of 2010. The way these news are framed could reflect a media agenda in which these mistakes are made deliberately, with the intention to diffuse false information or to mislead the reader, or it could be (as in the case of the wrong name attributed to the Church) a consequence of incorrect information that the reporters gathered outside of official Church channels. According to the Media Specialist, whenever members of the Church Council of Public Relations find inaccurate information on any media outlet, they notify the reporter. However, only one out of ten accepts the phone calls and one out of one hundred corrects the mistake. The decrease of the news regarding polygamy can however show a different result. Notwithstanding the insistence of Italian media to mention polygamy when discussing the Church, there have been several articles explaining that polygamy was practiced in the early Church and it is not practiced today. These articles made this notion available to the public, making it probable that the majority of Italians know, from the news or other sources, that the Church does not endorse the practice of polygamy anymore. The public awareness made this specific reference impossible to be exploited anymore by the Italian media, and the number of references decreased.

In passing nodes.

The Italian media never made, in these three years, a complete analysis of the Church without referring to Mitt Romney, world news, news regarding celebrities, or a few local events. It is not surprising that the node with the second highest number of references is the node “in passing,” meaning that the news reports were merely simple references to the Church (usually

the word “Mormone” or “Mormoni”) and completely lacking any connection to the Church itself. References collected under the “in passing” node mostly mention various religions, for example “men are all the same, whether Catholic, Buddhist or Mormons...” (*Heller, studio Gesù ma penso da filosofa*, 2012) or mention the Church without a specific reason, like the article about a new mall that could contain as many people as “a number in between the world community of Jehovah’s Witnesses and Mormons” (*In fila nel santuario dello shopping*, 2012). Journalists here cite the word Mormon completely out of context, as to add a touch of the exotic to their articles. The same can be said for the references included in the child node “geography.” The references contained in this child node mention the position of a community of Mormons in the world, or they characterize Utah, Nevada and Idaho as “Mormon states.” Like the node “in passing,” such a high number of references is simply used to add a different adjective to a description and has no specific meaning.

Famous Mormons.

The third node in order of number is the node “famous Mormons”: the Italian media labels celebrities with their religious affiliations, even when the celebrity is no longer a Mormon. It is a way to characterize the person: by saying that they are Mormons, journalists portray a specific set of qualities that, at the very least, make the celebrities even more “different” than usual. The node contains 44 references, 20 of which are included in lists made in only three articles: in the article *Romney, la fede come politica* [Romney, his faith is his politic], there are over ten names of “powerful people” who represent “a disproportionate quota of powerful positions in politics, army and in the world.” This choice of vocabulary and the style of reporting names in a long list seem to be designed to make the reader feel like Mormons are a threat.

Rich and powerful.

The Italian media often hinted at the wealth of the Church and to its supposed “power” in the world. In the articles analyzed for this research, these traits of the Church are reported with a negative connotation. The data showed two articles in this node that mentioned that the Church “administers the life of the people, [like] babysitters, schools and sports” (*Romney, un mormone a Washington*, 2012), and that Mormons have “a disproportionate quota of powerful positions” (*Romney, la fede come politica*, 2012). This tendency had also been observed by the Media Specialist, who commented that often this insistence on reporting the Church’s wealth could be seen as a sign of envy.

The Church in Italy.

The articles in the node “LDS Church in Italy” provided detailed information about the Church and the majority of them were informative and accurate, if not even welcoming. Articles reported the financial independence of the Church, the service activities at a local level, the genealogy services open to members and nonmembers, and cited quotes from Church authorities. However, 13 of the total 27 articles in this node all discuss one single incident that happened in Terni, where the local Catholic organization wanted to open a homeless shelter, finding the opposition of the residents who complained that on the same street there were already a Sikh temple, a Muslim association, and a Mormon Church. One newspaper in particular quoted a resident who said “the street has already been through enough” (*Il comune boccia il dormitorio della Caritas*, 2012). This report shows that many Italians still haven’t accepted the presence of the Church in the country. This could perhaps be a consequence of how Church-related news has been reported by the media in the past.

The media reported news about the Intesa without implying any specific judgment, at times including a positive note about the opening of the Italian culture to new religions. Seventeen references were also made to service initiatives organized by local units of the Church. These articles do not congratulate the Church for these efforts, but contain accurate details and often quote Church members accurately. However, the majority of these articles are short paragraphs and they were all published in local newspapers; there is no mention of any service activity between 2010 and 2012 in a national newspaper or in a national magazine.

One of the main trends that seems to emerge from this research is that there is a distinctive difference, perpetrated by media framing of Church-related news, between the Mormon Church as an American phenomenon and the Mormon Church gradually growing in Italy. News about the Church in Italy is almost always published on the local inserts of national newspapers, and it is not rare to find in the same newspapers or magazines two articles that contradict each other. At a national level, it seems like the Church never arrived in Italy and that Mormons are a cult with bizarre rules, confined in the US. At a local level, journalists report the Church's service activities with quotes about the beauty of serving others, the building of new meetinghouses with spaces open to the public, and genealogy initiatives.

A good example of this tendency is that among the articles discussing the Church not at a local level, there is no mention of the Italian community. Another good example of this can be found in one article relating the agreement between the Government Archive and Family Search, where the "American" Church contacts the Italian government. In the words of the reporter, the director of the State Archive "already suspected the agreement would have baffled someone," but she couldn't do anything about it because she "already found it signed by her predecessor," and defends her position by saying that there are no risks to the agreement because "all the

information collected for the Portale degli Antenati [the Italian collection] will remain our exclusive property” (*I Mormoni costruiscono l’archivio degli antenati*, 2012). Another example can be found in the reporting of news regarding the temple in Rome. National newspapers mention the general concept of the temple, stressing the fact that nonmembers are not allowed in the temple, even for important ceremonies like weddings, and the only references to the Rome Temple at a national level refer mainly to it being “maxi” and “imposing” (*I Mormoni pensano in grande*, 2012) or include a lot of large number of incorrect information about the Church. The positive or neutral reports of the temple are found only in the local inserts of the newspapers.

Attitude.

The author of this research found evidence that the Italian media reports Church-related news that took place in Italy in the manner suggested by the members of the Italian National Council of Public Relations. Correct news articles display an attention to details that shows a thorough research and the use of the information subsidies provided by the Church PR experts. On the other hand, many journalists often reported inaccurate and misleading information about the Church in these three years, perpetuating the stereotype that the Church is “weird,” “sinister,” and “obsolete,” or wrote about doctrines and practices without providing the appropriate context to help the reader understand the concepts. In addition to omission, many articles displayed a sarcastic undertone and even when a piece was accurate and neutral, there was often the addition of a spiteful detail.

Data shows that there were also differences in style and attitude between news stories. For example, the same issue of the magazine *Panorama* displayed two back-to-back articles, written by two different journalists, that could not have being more different in attitude and style, even

though they discussed the same topic. The first article, *Che America sarebbe con un Mormone alla Casa Bianca?* [What kind of America would it be with a Mormon at the White House?], completely focused on the sensationalism of Romney's religion, including details about the Church but avoiding explanation or a context that would have clarified them. In this article there is no connection to an Italian Mormon community, and the article overall shows a negative attitude and does not make a fair or accurate portrayal of the Church. On the next page, the article *I comandamenti di una famiglia tipo* [A typical family commandments] accurately reports doctrines of the Church and practices of a Mormon family, ranging from Family Home Evening to the law of chastity, and missionary service. These two articles were in the same issue, so in this case it is not clear what attitude the magazine was trying to communicate. Likewise, the author of the negative article about the Church, Marco Ventura, was the same journalist who wrote a passionate article about the opening of the Italian culture to new and various religions.

Another distinction was that only local newspapers reported news about service activities organized by the Church or accurate articles on the growing presence of the Mormon community in Italy. Such articles had an overall positive attitude and displayed a great deal of accurate information, especially in the year 2012. National newspapers tended to report Church news only at an international level, creating a subtle discrepancy between Mormonism in Italy and Mormonism in the rest of the world, almost treating the two like two separate, distinct entities.

The data shows that the majority of these articles were framed with the specific intention to create sensationalism more than to inform. This tendency was observed in magazines and newspapers alike. The coverage of LDS-related news is dominated by mentions or discussions of polygamy, Church wealth, political and financial power, and details about the exclusive nature of

Mormonism, where, according to several media reports, there is still a high level of gender and race discrimination.

Research Question 2

What media strategies were implemented by the official media specialists working for The Church of Jesus Christ of Latter-day Saints to provide information subsidies and help build the agenda and frames for the media about the Church?

The strategies implemented by the members of the Italian National Council of Public Relations to build the agenda for the media is threefold. First, there is a net of specialists trained to provide a series of information subsidies that cover a wide range of topics that can be of interest to the media. Second, there are specialists dedicated to monitoring different media outlets, to assess the accuracy of the news, and to unveil the framing that the media decides to apply. Third, the net of specialists work together to intervene in case news is reported inaccurately.

The agenda that the PR organization wants to build for the media is the image of a Church that is modern, present on social media, that offers information about doctrinal and administrative aspects, and, above all, has a strong and growing community in Italy, involved in service activities and on good terms with other religious denominations in Italy.

Accuracy is of foremost importance in this agenda. The PR organization actively works to correct any inaccurate information, even those that constitute a harmless mistake, like for example saying that Brigham Young was the founder of the Church, or that Mormons fast every Monday. However, the PR organization does not contact media outlets when reporters actively

criticize the doctrines or the position of the Church. The purpose of this organization is not to defend the Church, but to ensure that the public receives information that corresponds to the truth. On the other end, one of the media strategies implemented by the National Council of Public Relations is to contact journalists who reported the news accurately, thanking them for their framing of the news.

The strategies implemented by the PR organization have proved effective when journalists have made use of the information subsidies provided by the Church. Journalists can find all information needed through online official websites that are constantly updated by the relative specialists and translated into Italian. If they need more information about a specific issue, or if they desire to have a firsthand experience about the Church, they are invited to contact the local media specialist, to attend Church, and to receive the specific set of information subsidies they require for the tone and the topic of their article.

The information subsidies provided to the media cover the main points needed to give an accurate portrait of the Church. There are maps and statistics about the Church in the world, but also maps that define the boundaries of the two areas (missions) into which Italy is divided, and statistics about the growth of the Church in Italy. Both the history of the Church and the history of the Italian Mormon community are reported in a brochure. The PR Council also put together a very exhaustive pamphlet that covers the main mistakes made by media, discussing points like the Christianity of Mormons, the correct use of the name “Mormon,” the abolition of polygamy, the neutrality of the Church in political matters and the good relationship between the LDS Church and other churches in Italy and in the world. This pamphlet alone, if used, would allow journalists to avoid the most common mistakes they report in their articles.

The PR council actively works to correct mistakes and build an agenda, however it can be difficult to find a strategy to reduce the amount of spiteful commentary many reporters include in their articles, or their focusing on certain details to frame the news in a specific way. A strategy implemented so far by the PR organization is to praise those reports that show lack of negative judgments, with a positive or even neutral attitude, and that report correct information.

Research Question 3

What was the impact of the Church PR efforts on Italian media content reporting Church-related news?

The data shows that there are effects in media content that can be the consequence of the efforts of the Italian National Council of Public Relations. The analysis showed that the articles that reported accurate information gathered through the channels built by the PR organization also displayed an overall positive or neutral attitude, whether the articles that gave a negative image of the Church also contained a number of gross mistakes. This result shows that if reporters are interested in informing the public, they will use the information provided by the Church through official channels and report official statements of the Church even when discussing more controversial topics. If, however, the main purpose of the article is to create sensationalism, the news will be framed in a way that emphasizes more obscure details or hints at hypotheses that will lead the reader to have a negative reaction.

The results of the use that reporters can make of information subsidies can be observed in the news regarding the LDS Church in Italy. The analysis shows that the local articles, mostly

published in local newspapers or in short articles of newspapers and periodicals, display an overall positive or neutral attitude and a set of correct information. In several of these articles the journalist report specific quotes of local Church authorities, or of media specialists. In the articles about the genealogy activity of the Church, *Mormoni pronti a schedare l'Italia* (2012) and *I Mormoni costruiscono online l'archivio degli antenati in Italia* (2012), the reporter cites the words of the Director of the National Council and of the Rome Stake President, where they explain the meaning of temple ceremonies for the dead. In the three local articles that covered the activities of the community in Alessandria, the journalists quote the words of former Church Area President and of the Institutional Relation Specialist (*Mille Mormoni riuniti a teatro tra carità e fede*, 2011; *Una città, tante preghiere: sentimenti e volti della fede*, 2011; *In città i Mormoni di mezzo nord-ovest*, 2011). Another example is the article *I comandamenti di una famiglia tipo* [A typical family's commandments], where the journalist visits two Mormon families and quotes them directly discussing several doctrines and practices, like the word of wisdom, the mission for young adults and Church policy about gay marriage and euthanasia. The article displays direct quotes; additionally, the Media Specialist confirmed, during the interview for this study, that he remembers the interest of the reporter and that he personally invited him to visit the families and attend Church meetings.

There is a striking contrast between news reporting on the Mormon community in Italy as compared to the Mormon organization in the world, specifically in the US. It could be observed that they are portrayed, at times, like they are two different religious denominations and two separate organizations: the evil and foreign Mormon Church, and the serviceable and meek Italian Mormon community. This difference of reporting has been observed in the analysis of single nodes. In the node containing five references to proxy baptism, for example, three articles

mentioned the practice of the Mormon Church to administer proxy baptisms to Jewish families, reported the “admission of Mitt Romney to have participated in proxy baptism” (*Romney corteggia il voto cattolico*, 2012), and the opportunity created by the Church to “offer to penniless dioceses in Europe to microfilm their records, [to] take them home [and to] turn them into Mormons” (*Romney, un mormone a Washington*, 2012). In the same node, two articles discussed the practice of the Italian Mormon community to baptize the dead in their temple, pending the approval of the family, to give them the chance to live with their loved ones for eternity. Both articles featured quotes from Church authorities or PR specialists (*Mormoni pronti a schedare l’Italia*, 2012; *I Mormoni costruiscono online l’archivio degli antenati in Italia*, 2012).

Another example can be found when the Italian media discusses the wealth of the Church. Between 2010 and 2012 there have been 29 references to the wealth of the Mormon Church or of its members, and to the positions of power held by members of the Church. However, in several references covering the Intesa, the administrative agreement between the Italian LDS Church and the Italian government, it has been mentioned several times that the “Mormons” renounced to be part of the group of denominations listed to receive the otto per mille, money coming from taxpayers.

No article, among those analyzed in the sample of this research, ever connected the US Church and the Church in Italy. The only example the author found of a faint connection were the two articles *Che America sarebbe con un mormone alla Casa Bianca* and *I comandamenti di una famiglia tipo*, published back-to-back in the same issue of the magazine *Panorama*. The first article, the topic of which was the campaign of Mitt Romney, framed the politician and his faith focusing on details like polygamy, gender and race inequality in the Church, and the financial

and political power of the Church, without mentioning one single positive attribute of the Church and choosing a specific vocabulary that showed the reporter’s skepticism and aversion toward the Church. A very small footnote invites the readers to “follow up on the next page for an investigation on Mormons in Italy.”



Figure 19. Article *What kind of America it will be with a Mormon at the White House*, by Marco Ventura, from magazine *Panorama*, issued March 7th 2012, pp. 78-80.

The second article, on the next page, is an accurate, precise, and neutral overview of the life of a Mormon family in northern Italy. The journalist visited two families, asked them questions and reported their answers, covering a large amount of Church doctrines and practices, even controversial topics like euthanasia and gay marriage. The Media Specialist remembers the author of the second article, who contacted the PR organization, attended a meeting in the Church, and was given information subsidies.



Figure 20. Article *A typical family's commandment*, by Carmelo Abate, from magazine *Panorama*, issued March 7th 2012, pp. 82-84.

The second article was framed in a way that presented the Church in a positive light. The choice of putting the two articles together, and the negativity of the first article versus the neutrality of the second, has the potential to create a cognitive dissonance in the reader: either these are two different Churches or one of the two articles must be incorrect. This doubt could potentially lead the reader to try to find information by himself or herself. Here lies the reason, among others, why the official information about the Church is open to everyone online, and not only diffused to media outlets through press releases. If the reader finds the official channels of information, the cognitive dissonance could be replaced by the correct information and the credibility of the newspaper could decrease. Given the current statistics about media credibility

in Italy, that suggest that media no longer hold the monopoly of information, it is possible that this process has already started. However, when a national newspaper publishes a half-page article displaying inaccurate details or a specific frame aimed to create a negative feeling in the reader, this will create an agenda of sensationalism, aimed to sell more and entertain the reader. The public will not be informed and will continue to believe in stereotypes about the Church.

A possible solution to the spreading of misleading information can be found in a more extensive use, on the part of the Church, of a media different from the press, like social media and dedicated websites. The National Council of Public Relations will continue to update the Church's official channels of information, and in time, users will rely on official information, instead of on the press. The decrease of references to the Church still practicing polygamy offers a good example of how the knowledge of the public can build the agenda for the media. Through the use of alternative sources and the example of the members of the Italian Mormon community, the public can be informed and have a fair overview of the Church and its doctrines and practices. If the public is educated and aware of the truth, the media has no choice but to abandon sensationalism and report accurate and fair news.

Chapter 7: Conclusion

In 2008 the author of this thesis gathered data that showed between 2005 and 2007 the tendency of Italian newspapers to report a large number of incorrect details about The Church of Jesus Christ of Latter-day Saints, mostly focusing on polygamy and the word of wisdom to create sensationalism and entertain the public instead of informing them (Vibilio, 2008). In a pilot study conducted in 2013 the author analyzed the issue of one of the newspapers with the highest circulation in Italy, *Corriere della Sera*, to assess the attitude of the Italian media after the candidacy of Mitt Romney in the 2012 Presidential election and the announcement, in 2008, of a Mormon temple in Rome. The pilot study showed an increase of accurate news and a more neutral, if not positive, attitude toward the Church (Vibilio, 2013). This discovery prompted a wider research, to assess if this trend of accuracy had expanded to other Italian newspapers and magazines.

The media has the responsibility to report as accurately as possible all the issues they discuss, and religion is a particularly delicate matter; there are several cases in history where misleading information diffused by the media led to negative consequences.

It is understood that every news can be seen with a multitude of perceptions. The set of details a reporter decides to emphasize, the choice of vocabulary and the general tone of the article, all lead to a specific interpretation and contribute to create a specific frame. This process is called framing, in communication, and its effects have been researched by many scholars (Sotirovic, 2000; Berger 2001; Brewer and Sigelman, 2002; Wasburn, 2002; Norris, Kern and Just 2003; Rafalovich, 2004; Weaver, Lively & Bimber, 2009; Mazzarella 2010; Swain, 2012). These studies show that readers are highly influenced by the way a news item can be framed and often base their decisions and their preferences based on the reactions they have to the news. The

ability media has to influence the importance given to certain news, by the prominence they give to it on media outlets, is called agenda setting (McComb, 1972).

Religions also make a large use of media. The Church of Jesus Christ of Latter-day Saints, in particular, takes full advantage of modern technologies, interacts with media regularly, and has a strong presence on social media. In order to oversee the interaction with the government, other religious denominations and media, the Church created public relations departments, both at a national and at an international level. Parallel to the study on agenda setting, studies show that the process of setting the public agenda does not solely involve journalists, but can also be influenced by the reaction of the audience (Erbring, Gorlberg and Miller, 1980; Lang&Lang, 1981) and the work of public relation figures (Berkowitz, 1992). Scholars researched not only how the media sets the agenda for the public, but also how the agenda is set for the media.

Agenda building is the theory that studies how the agenda is first set through the interaction between journalists and their sources, and then set for the public through the media. The process of building the agenda for the media is made through the use of a variety of strategies, in particular through the use of information subsidies. Information subsidies are the set of material that organizations put together solely for the use of media in order to “increase the consumption of the source agenda by reducing journalists’ cost, time, and complexity of news gathering” (Ragas, 2013).

Official media outlets, like the press, no longer hold the monopoly of information: nowadays people can find official information on a variety of sources, especially the Internet. However, many people still rely on more traditional media outlets. In Italy, the transition to more modern media outlets is not yet completed and a large amount of Italians still rely on traditional

media like TV and the press. In the last 3 years the credibility of Italian newspapers has decreased to favor the use of Internet, but the press still holds a good percentage of credibility, especially in the older generations.

The Church of Jesus Christ of Latter-day Saints, through its department of Public Affairs, created the National Council of Public Relations in Italy. This organization aims to monitor the publication of Church-related news on media outlets, specifically the press, and to provide information about the Church through official channels and by creating information subsidies to allow media to report correct and accurate information. Studies conducted by scholars like Michael Homer (1991, 2000, 2004), Massimo Introvigne (1995, 2009), Mauro Properzi (2014), and James Toronto (2014) showed that in the past the Italian media had a tendency to report the most sensationalistic side of news regarding the Church in Italy, giving their portrayal of the Church a negative connotation. Toronto, specifically, reported the media as having a polite but skeptical view of the Church in Italy when the second mission reopened in 1966, and that the majority of the news regarded the growth of the Church in Italy as very improbable (Toronto, 2014).

This thesis aimed to analyze the way Italian press reported news regarding The Church of Jesus Christ of Latter-day Saints in newspapers and periodicals between the years 2010 and 2012 in Italy, and to find the themes used by the Italian media to report Church-related news. This period of time has been specifically chosen because of two main events that took place in those years and that placed the Church at the center of the attention of Italian and international media: the building of the first Mormon temple in the Italian capital, Rome, and the candidacy of the LDS politician Mitt Romney to the US presidential elections of 2012.

The author collected all newspapers published between 2010 and 2012 mentioning the words “Mormon,” “Mormons” or “Church of Jesus Christ of Latter-day Saints” in Italian and conducted a content analysis to categorize the main themes reported by the Italian media when discussing news related to the Church. The data has been categorized using the software NVivo, a qualitative data analysis software program, intended to help users organize and analyze non-numerical or unstructured data. The content analysis provided the data necessary to assess the salience given to specific details regarding the Church and the attitude of media reporters, and showed what kind of agenda the Italian media was setting when discussing news related to the Church.

A second part of the analysis consisted of intensive interviews conducted with three members of the National Council for the Public Relations for the Church in Italy. The author interviewed the three main specialists called by Church authorities to build the agenda for the media in Italy and to create and implement media strategies to diffuse official information about the Church and the information subsidies provided to the media.

The analysis showed that politics-related news, particularly news regarding Mitt Romney, contained the highest number of references to the Church. The majority of Italian national newspapers reported a large amount of incorrect information or details about the Church and its doctrine without providing an appropriate context. Church-related news is framed by the Italian media at a national level by giving a perspective that emphasized the negative aspect of Church’s doctrines and policies. On a local level, however, newspapers displayed more accurate information and a neutral or even positive attitude toward the Church in Italy.

This contrast brought the author to conclude that there is a large discrepancy between how news is reported about the Mormon Church in the world, its doctrine and organization, as

compared to how news is reported about the Mormon community in Italy, the members and their initiatives.

The interviews with members of the Italian National Council for the Public Relations provided an overview of the media strategies implemented to influence the media agenda. The organization maintains a constant overview of Church-related news and contacts the reporters when necessary to correct news reported inaccurately. It also provides a complete and fully informative set of information subsidies, focused on avoiding the repetitions of the most common mistakes. The results observed in the content analysis of the articles showed that most of the journalists who discussed the presence of the Church in Italy gathered information through an official channel or used information subsidies provided by the PR organization, and have produced accurate articles that portrayed the Church in a neutral or even positive light. The majority of the analyzed articles, however, ignored the presence of the Italian Mormon community and the information subsidies offered by the PR organization and preferred to frame their news with a negative perspective to set a specific agenda.

The results of this study show that it is desirable that not only journalists, but also the Italian public start making a larger use of the official Church channels to familiarize themselves with the real doctrines and practices of the Church. An educated audience will be able to distinguish the fair reports from those with the sole purpose of emphasizing the negative and obscure side of the news. In time, it is the hope that the media, too, will be forced to report more fair and accurate news and abandon sensationalism.

This study presents evidence of information agenda setting theory, in which it shows that the Italian media shapes and frames news in a specific way, consistently attributing salience to specific details regarding the Church. The agenda set by the media aims to create sensationalism

more than to inform, and this could be one of the factors of the decreasing media credibility reported in Italy in the past three years.

One of the unique and primary contributions of this study is that it goes beyond a textual and thematic analysis of news coverage of The Church of Jesus Christ of Latter-day Saints to explore the ways in which the Church itself contributed to that coverage, as suggested by Baker and Campbell (2010). This study shows also that in Italy, like in the US, what Baker and Campbell call the Mormon factor, (that is the influence of the Church) or the National Council of the Public Relations, is at play in influencing media content of the Church. The National Council of Public Relations created a set of information subsidies to influence the media agenda. This information is aimed to correct the mistakes most commonly reported by the media and possibly to prevent the creation of new misunderstandings. Another contribution to the field is that that this analysis constitutes a complete database of all the print media coverage of the Mormon Church during the so called Mormon Moment, 2010 to 2012.

This thesis has contributed specifically to an understanding of Italian media content about The Church of Jesus Christ of Latter-day Saints during the specific timeframe between 2010 and 2012. More broadly, this thesis makes a contribution in the literature about media and religion by applying communication theories to Italian religion-related (and specifically Mormon-related) media content, and by expanding the scope of media content studies to include the element of the influence of a religion's public relations communications on media content.

Limitations and future studies

There are some limitations to this study. The first limitation is that the author of this thesis is a member of The Church of Jesus Christ of Latter-day Saints. This provided this study with a knowledge of Church doctrines and policies, but could have affected the author's objectivity. Another limitation consists in the fact that the articles analyzed were in Italian; although the author is a native Italian speaker, some details and nuances of the language used by the media in the framing process could have been lost in translation or could have been impossible to render in English.

There are a number of future studies that could reduce the study's limitations and expand the results. Using the same data set, it would be possible to analyze the number of inaccuracies and the attitude of the reporters based on the newspapers. This study should include variables such as the political partisanship of the newspapers which correlates the coverage of Church-related news to the newspaper's political agenda.

The same study could be repeated for another timeframe, namely the years 2013 and 2014, to see if the efforts of the Italian National Council of the Public Relations have influenced the Italian media more than what has been observed in this research. Similarly, another study could start with the same premises but, instead of analyzing newspapers and periodical articles, it could feature the analysis of broadcast news, or of social media through the use of hashtags. To solve the limitation of the possible bias of the author, these studies could be conducted by a team of scholars, possibly coming from different religious backgrounds. Additionally, the sample could be coded and analyzed by several researchers to achieve intercoder reliability.

Reference Page

- Abel, J. D., & Wirth, M. O. (1977). Newspaper vs. TV credibility for local news. *Journalism Quarterly*, 54, 371–375.
- Accertamenti Diffusione Stampa [Certified Press Circulation]. (2012, December) *Certificazioni 2012* [2012 Report]. Retrieved from <http://www.adsnotizie.it/certif/index.php>
- Ballard, M.R. (1989, May). The effects of television. *Ensign*, May 1989. Retrieved from <https://www.lds.org/ensign/1989/05/the-effects-of-television?lang=eng>
- Baker, S., & Campbell, J. (2010). Mitt Romney's religion: A five factor model on analysis of media representation of Mormon identity. *Journal of Media and Religion*, 999-121.
- Baker, S., & Stout, D. (2003). Mormons and the media, 1898-2003: A selected, annotated and indexed bibliography. *BYU Studies*, 42 (3&4).
- Bednar, D.A. (2010, May). Things as they really are. *Ensign*, May 2010. Retrieved from <https://www.lds.org/ensign/2010/06/things-as-they-really-are?lang=eng>
- Bednar, D.A. (August 19, 2014). To Sweep the Earth as With a Flood. *BYU Devotional*. Retrieved from <https://www.lds.org/prophets-and-apostles/unto-all-the-world/to-sweep-the-earth-as-with-a-flood?lang=eng>
- Bennett, W.L., Lawrence, R. G., & Livingston, S. (2007). *When the press fails: Political power and the news media from Iraq to Katrina*. Chicago, IL: University of Chicago Press.
- Berger, C. R. (2001). Making it worse than it is: Quantitative depictions of threatening trends in the news. *Journal of Communication*, 46, 655-677.
- Berger, P. (1967). *The sacred canopy: Elements of a sociological theory of religion*. Garden City, NY: Doubleday.

- Berkowitz, D (1992). Who sets the media agenda? The ability of policymakers to determine news decisions. In Kenamer, J.D. (Ed.) *Public opinion, the press, and public policy* (Westport, CT: Praeger) 2: 81–102.
- Bordieu, P. (1998). *On Television*. New York: New Press.
- Brady, D. J. (1996, November). *Cyberdemocracy and perceptions of politics: An experimental analysis of political communication on the World Wide Web*. Paper presented at the annual meeting of the Midwest Association for Public Opinion Research, Chicago.
- Brewer, P. R. & Sigelman, L. (2002). Political scientists as color commentators: Framing and expert commentary in media campaign coverage. *Harvard International Journal of Press and Politics*, 7(1): 23-35.
- Carlson, S. (March, 2014). New Year's resolution for LDS couple becomes daily reading challenge for thousands. *Deseret News*. Retrieved from <http://www.deseretnews.com/article/865597816/New-Years-resolution-for-LDS-couple-becomes-daily-reading-challenge-for-thousands.html?pg=all>
- Carroll , C.E.and McCombs , M.(2003) Agenda-setting effects of business news on the public's images and opinions about major corporations. *Corporate Reputation Review*, 6(1), 36 – 46 .
- Carter, R., & Greenberg, B. (1965). Newspapers or television: Which do you believe? *Journalism Quarterly*, 42, 29–34.
- Catton, W. R., Jr. (1957). What kind of people does a religion cult attract? *American Sociological Review*, 22, 561-566.
- Cavadini, F. (2007, February 27th) Castità, niente caffè, no alla poligamia: I Mormoni alla

conquista dell'Italia.[Chastity, no coffee, no polygamy: Mormons to take over Italy.]

Il Corriere della Sera http://archiviostorico.corriere.it/2007/febbraio/27/Castita_niente_caffe__alla_poligamia_co_9_070227116.shtml

Codice deontologico relativo al trattamento dei dati personali nell'esercizio dell'attività giornalistica, n. 675, art. 1.2 (1996)

Chiamato il nuovo dirigente delle Relazioni Pubbliche in Italia (2012). Retrieved September 26, 2014, from https://www.lds.org/bc/content/shared/content/italian/pdf/language-materials/10388eur_ita.pdf?lang=ita

Chung J. C., Kim, H. & Kim, J.H. (2010) An anatomy of the credibility of online newspapers, *Online Information Review*, Vol. 34 Iss. 5, pp.669 – 685.

Cohen, B. (1963). *The press and foreign policy*. Princeton, NJ: Princeton University Press.

Curtin, P. A. (1999). Reevaluating Public Relations Information Subsidies: Market-Driven Journalism and Agenda-Building Theory and Practice. *Journal of Public Relations Research*, 11(1), 53-90.

Davis, D.K., & Kent, K. (2013). Journalism ethics in a global communication era: The framing journalism perspective. *China Media Research*, 9 (2), 71-82.

di Robilant, I. (1929) *Vita americana*. Torino: Fratelli Bocca.

Edy, J. A., & Meirick, P. C. (2007). Wanted, dead or alive: Media frames, frame adoption, and support for the war in Afghanistan. *Journal of Communication*, 57(1), 119-141.

Erbring, L; Goldenberg, E.N.; Miller, A.H. (1980). Front-page news and real-world cues: A new look at agenda-setting by the media. *American Journal of Political Science* 24: 16–49

Establishing the Foundations of the Church. (n.d.) in *Our Heritage*. Retrieved from

- <https://www.lds.org/manual/our-heritage-a-brief-history-of-the-church-of-jesus-christ-of-latter-day-saints/chapter-two-establishing-the-foundations-of-the-church?lang=eng>
- Favez, L. (1851) *Lettre sur les Mormons de la Californie*. Vevey: E. Buevelot.
- Gaziano, C, & McGrath, K. (1986). Measuring the concept of credibility. *Journalism Quarterly* 63 (3), pp. 451-462
- Gitlin, T. (1980). *The whole world is watching: Mass media in the making and unmaking of the new left*. Berkeley, CA: University of California Press.
- Glaser, B.G. (1978) *Theoretical Sensitivity: Advances in the methodology of grounded theory*. Mill Valley, CA: Sociology Press.
- Guers, E. (1853). *L'Irvingisme et le Mormonisme*. Genève: É. Beroud
- Hinckley, G.B. (1975, November) Opposing evil. *Ensign*, pp. 38-40
- Kousis, S. (2001) Public trust or mistrust? Perceptions of media credibility in the information age. *Mass Communication & Society* 4, pp. 381–403
- Homer, M.W. (1991) The Church's image in Italy from the 1840's to 1964: A bibliographical essay. *BYU Studies*, 31, 83-114.
- Homer, M.W. (2000) Like the rose in the wilderness: The Mormon mission in the Kingdom of Sardinia. *Mormon Historical Studies* 1, 25-66.
- Homer, M. W. (2004) New religions in the Republic of Italy. In J. T. Richardson (Ed.) *Regulating Religion* (pp. 203-212). New York, NY: Sprenger.
- Homer, M.W. (2006) Seeking primitive Christianity on the Waldesian valley: Protestants, Mormons, Adventists and Jehovah's Witnesses in Italy. *Nova Religio* 9, 5-33.
- Homer, M.W. (2010). Oriana Fallaci, the Mormons and me: A personal recollection. *International Journal of Mormon Studies*, 3, retrieved from <http://www.ijmsonline.org/>

archives/452

- Iaboli, L., Caselli, L, Filice, A., Russi, G., & Belletti, E. (2010). The unbearable lightness of health science reporting: A week examining Italian print media. *PLoS ONE*, 5(3), 1- 17.
- Introvigne, M. (1988) Il destino dell'uomo nella teologia dei Mormoni. *Renovatio* 4, pp. 551-577.
- Introvigne, M. (1993) Storia dei Mormoni e organizzazione della denominazione maggioritaria, *Sette e Religioni* 3, 10-33.
- Introvigne, M. (1994) Almost Mormon - almost Christian!: The Image of the RLDS Church in contemporary anti-Mormonism. *The John Whitmer Historical Association Journal*, vol. 14, 11-23.
- Introvigne, M. (1994) The Devil makers: Contemporary Evangelical fundamentalist anti-Mormonism. *Dialogue: A Journal of Mormon Thought*, vol. 27, 153-169.
- Introvigne, M. (1994) Un avvocato per i mormoni. *Avvenire*, 2, 15.
- Introvigne, M. (1994) La Civiltà Cattolica e i mormoni, *Cristianità* 234, 17-27.
- Introvigne, M. (1995) Old wine in new bottles: The story behind fundamentalist anti-Mormonism. *Brigham Young University Studies*, vol. 35, 45-73.
- Introvigne, M. (1996) Embraced by the Church? Betty Eadie, Near-Death Experiences, and Mormonism. *Dialogue: A Journal of Mormon Thought*, vol. 29, 3, 99-119.
- Introvigne, M. (1996) The Book of Mormon wars: A non-Mormon perspective. *Journal of Book of Mormon Studies*, vol. 5, n. 2, 1-25.
- Introvigne, M. (2002) *I Mormoni. Dal Far West alle Olimpiadi*. Turin: Elledici Leumann.
- Introvigne, M., & Stark, R. (2005) Religious competition and revival in Italy: Exploring

- European exceptionalism. *Interdisciplinary Journal of Research on Religion* 1(1):14
Retrieved from www.bepress.com/ijrr.
- Introvigne, M. (2009). The Mormon factor in the Romney presidential campaign:
European perspectives. *International Journal of Mormon Studies*, 2, 98-107.
- Introvigne, M. (2009, June). New/Old Mormon Family Values: Italian Reactions to Big Love
and Twilight. Paper presented at the meeting of the 2009 CESNUR Conference, Salt Lake
City, Utah. Retrieved from http://www.cesnur.org/2009/introvigne_biglove.htm
- La Colla, S. (1934) Mormoni. In *Enciclopedia Treccani Online*. Retrieved from
[http://www.treccani.it/enciclopedia/mormoni_\(Enciclopedia-Italiana\)/](http://www.treccani.it/enciclopedia/mormoni_(Enciclopedia-Italiana)/)
- Mormoni (n.d.). In *Enciclopedia Treccani Online*. Retrieved from
<http://www.treccani.it/enciclopedia/tag/mormoni/>
- Lang, G.E.; Lang, K. (1981). Watergate: An exploration of the agenda-building process. In
Wilhout, G.C., & de Bock, H. (Eds) *Mass Communication Review Yearbook* (Beverly
Hills, CA: Sage) 2: 447–468.
- Kerlinger, F. N. (2000) *Foundation of behavioral research*. (4th ed.) New York, NY: Holt,
Rinehart & Winston
- Mazzarella, S. R. (2010) Coming of age too soon: Journalistic practice in US newspaper
coverage of early puberty in girls. *Communication Quarterly*, 58, 36-58
- McCombs, M., & Shaw, D. (1972) The agenda-setting function of mass media. *Public Opinion
Quarterly* 36.
- McCombs, M., Llamas, J., Lopez-Escobar, E., & Rey, F. (1997). Candidate images in Spanish
elections: Second-level agenda-setting effects. *Journalism & Mass Communication
Quarterly*, 74(4), 703-717.

- Monson, T.S. (2009, May) Until we meet again. *Ensign*, 113
- Mormon Newsroom (2014). Facts and Statistics. Retrieved from
<http://www.mormonnewsroom.org/facts-and-statistics/>
- Mormoni. (1934). In *Enciclopedia Italiana*. Roma: Istituto della Enciclopedia Italiana.
- Mormoni. (1936). In *Grande Dizionario Enciclopedico*, vol.7. Torino: Unione Tipografico Editrice Torinese
- Nisbet, M. C. (2008) Agenda Building. *The International Encyclopedia of Communication*. Retrieved from http://www.communicationencyclopedia.com/subscriber/toctnode.html?id=g9781405131995_chunk_g97814051319956_ss35-1
- Nisbet, M. C., D. Brossard, D., & Kroepsch, A. (2003). Framing science: The stem cell controversy in an age of press/politics. *Harvard International journal of Press/Politics*, 8(2), 36-69
- Norris, P., Kem, M., & Just. M. R. (2003). *Framing terrorism: The news media, the government, and the public*. New York, NY: Routledge.
- Oaks, D.H. *Challenges for the Year Ahead* (pamphlet, 1974), 4–5; reprinted in “Things They’re Saying,” *New Era*, Feb. 1974, 18.
- Osservatorio sul Capitale Sociale degli Italiani [Italian Society Capital Observatory]. (2012, December) *Gli Italiani e l’informazione* [Italians and Media] Issue XXXVI. Retrieved from http://www.demos.it/2013/pdf/2515capsoc36_informazione.pdf
- Perry, L.T. (Speaker). (2013). *Missionary Work in the Digital Age*. Retrieved from <https://www.lds.org/broadcasts/article/worldwide-leadership-training/2013/06/missionary-work-in-the-digital-age?lang=eng>.
- Plural Marriage (n.d.). In *Gospel Topics*. Retrieved from <https://www.lds.org/topics/plural->

- marriage-and-families-in-early-utah?lang=eng
- Porlezza, C., Maier, S.R., & Russ-Mohl S. (2012). News accuracy in Switzerland and Italy. *Journalism Practice*, 6(4), 530-546.
- Properzi, M. (2009). Belonging (and believing) as LDS scholars of religion. *Dialogue: A Journal of Mormon Thought*, 42(3), 37-44,211. Retrieved from <http://search.proquest.com/docview/213621745?accountid=4488>
- Properzi, M. (2010). *Emotions in Mormon Canonical Text* (Doctoral dissertation). Retrieved from http://etheses.dur.ac.uk/208/1/Mauro_Properzi_PhD.pdf
- Properzi, M. (2014). Mitt Romney e 'I Mormoni'. *Brigham Young University Quarterly*, 53:1, 75-106.
- Rafalovich, A. (2004). *Framing ADHD children: A critical examination of the history, discourse, and everyday experience of attention deficit/hyperactivity disorder*. Lanham, MD: Lexington Books
- Ragas, M.W. (2010) *Agenda-building and agenda - setting in corporate proxy contests: Exploring influence among public relations efforts, financial media coverage and investor opinion*. Unpublished doctoral dissertation, University of Florida.
- Ragas, M.W. (2013) Agenda-building and agenda-setting theory: Which companies we think about and how we think about them. In *The Handbook of Communication and Corporate Reputation* (153-165). Hoboken, JY: John Wiley & Sons.
- Ragas, M.W. and Roberts, M.S. (2009) Agenda setting and agenda melding in an age of horizontal and vertical media: A new theoretical lens for virtual brand communities. *Journalism & Mass Communication Quarterly*, 86 (1), 45–64.
- Richardson, J. T., & Introvigne, M. (2001). Brainwashing theories in European parliamentary

- and administrative reports on “cults” and “sects”. *Journal for the Scientific Study of Religion*, 40(2), 143-168.
- Sala Stampa della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni (2014). *Notizie e Statistiche*. Retrieved from <http://www.media-mormoni.it/notizie-e-statistiche/>
- Sciortino, Giuseppe. (2014, July 2) *L'inganno Mormone* [The Mormon Deceit]. Retrieved from <https://www.youtube.com/watch?v=TliuTktzhKI>
- Simon, A. & Xenos, M. (2000) Media framing and effective public deliberation. *Political Communication*, 17 (4): 363-76.
- Sobal, J. & Jackson-Beeck, M. (1981) Newspaper non-readers: A national profile. *Journalism Quarterly*, 58, 9-13.
- Sotirovic, M. (2000). Effects of media use on audience framing and support for welfare. *Mass Communication & Society*, 5(2/3), 269-297
- Stark, R., & Bainbridge, W. S. (1980). Networks of faith: Interpersonal bonds and recruitments to cults and sects. *American Journal of Sociology*, 85, 1376-1395.
- Stout, D. A., & Buddembaum J. M. (1996). *Religion and mass media*. Thousand Oaks, CA: Sage Publications.
- Stout, D.A. (2004) Secularization and the religious audience: A study of Mormons and Las Vegas Media.. *Mass Communication and Society*, 7(1), pp. 61-75
- Stout, D. (2012). *Media and religion: Foundation of an emerging field*. New York, NY: Routledge.
- Swain, K. (2012). Delivering the scary news: Newspaper sourcing in a bioterrorism crisis. *Online Journal of Communication & Media Technologies* 2(2), 29-56.
- Swatos, W. H., Jr. (1991). Getting the world around: A research note on

- communicating an evangelistic crusade. *Review of Religious Research*, 33, 176- 185.
- The Church of Jesus Christ of Latter-day Saints, Public Affairs. (September 2014) *Welcome to Public Affairs*. Retrieved from <https://publicaffairs.lds.org/>
- The Church of Jesus Christ of Latter-day Saints, Newsroom (2011) Book of Mormon musical: Church's Official Statement [Press release]. Retrieved from <http://www.mormonnewsroom.org/article/church-statement-regarding-the-book-of-mormon-broadway-musical>
- Toronto, J. A. (2005). A continual war, not of arguments, but of bread and cheese: Opening the first LDS mission in Italy, 1849-67. *Journal Of Mormon History*, 31(2), 188-232.
- Toronto, J. A. (2014). The “Wild West” of missionary work: Reopening the Italian mission, 1965-71. *Journal of Mormon History*, 40(4), 1-72.
- True to the Faith (2004). Retrieved from https://www.lds.org/bc/content/shared/content/english/pdf/language-materials/36863_eng.pdf?lang=eng
- Tuchman, G. (1978). *Making news: a study in the construction of reality*. New York, NY: Free Press.
- Turner, B.A. (1983) The use of Grounded Theory for the qualitative analysis and organizational behavior. *Journal of Management Studies*, 20, 333-348.
- Turk, J.V. (1985). Information subsidies and influence. *Public Relations Review*, 11(3). 1-14
- Uchdorf, D.H. (2008, May) A matter of a Few Degrees. *Ensign*, pp. 65-66.
- Vibilio, G. (2008) *Dalle scritture moderne alla scrittura odierna: I Mormoni e la stampa Italiana* [From modern scriptures to today's scriptures: Mormons and the Italian press] (Unpublished undergraduate thesis). Università degli Studi di Trieste: Trieste, Italy.

- Vibilio, G. (2012). *The Role of Italian Media in the Conversion Process of Members of the Church of Jesus Christ of Latter-day Saints*. Paper presented at the Mormon Media Studies Symposium of Brigham Young University, Provo, UT.
- Wasburn, P. C. (2002). *The social construction of international news: We're talking about them, they're talking about us*. Westport: CT: Praeger.
- Weaver, D. A., Lively, E., & Bimber, B. (2009). Searching for a frame: News media tell the story of technological progress, risk and regulation. *Science Communication*, 31(2), 139-66.
- Widtsoe, J.A. (1954). *Discourses of Brigham Young* [Kindle DX version].
- Wimmer, R.D., & Dominick J.R. *Mass Media Research* (9th ed.) Boston, MA: Wadsworth.
- Woorward, K. (2001, September 10th) A Mormon Moment: America's biggest homegrown religion is looking more Christian, but it's still a different world. *Newsweek*, vol. 138, n.11.

Appendix A: Title, date and author of every article analyzed and divided by node

This appendix shows the articles collected between 2010 and 2012 which mention the words “Mormoni”, “Mormone” or “Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni”. After the analysis, all the articles were inserted in 39 nodes according to the number of references they contained.

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Brigham Young University	Corriere dello Sport	Ha fatto sesso con la fidanzata, il mormone Davies è fuori squadra	4-Mar-2011	19	A. Sbardellati
	Il Giornale	Giocatore di basket espulso per sesso	5-Mar-2011	17	-
	Focus	Piu' parolacce ascolti, piu' sarai aggressivo? Mah	18-Nov-2011	Focus.it	V. Tartamella
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	L'Espresso	Romney vs Romney	19-Jan-2012	60/63	A. Carlucci
	Il Sole 24 Ore	Il Pellizza da Salt Lake	15-Mar-2012	Ilsole24ore.com	S. Pistolini
	Corriere della Sera	Dai figli missionari all'avo Cherokee, le famiglie -tribù dei due candidati	3-Nov-2012	8-9	A. Cazzullo
	Corriere della Sera	Così la cultura pop ha sdoganato i mormoni	4-Nov-2012	15	V. Mazza
	Corriere della Sera	Il "Chicago Machine" dei democratici contro la squadra religiosa repubblicana	4-Nov-2012	12-13	A. Cazzullo
	Il Fatto Quotidiano	Mitt, troppo buono per piacere ai suoi	4-Nov-2012	13	G. G.
	Il Giornale	Il mormone che sfida il destino di famiglia	6-Nov-2012	15	A. Marinelli
	Il Giornale	Il mormone che sfida il destino di famiglia	6-Nov-2012	Ilgiornale.it	A. Marinelli
Church Doctrines: Chastity	Marie Claire	Ma vale davvero la pena	1-Mar-2010	163/166	L. France
	SportWeek	La gioia di essere Torah Bright	20-Mar-2010	52/58	Z. Filicic

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Church Doctrines: Chastity	Corriere dello Sport	Siena da padrona a Madrid	4-Mar-2011	19	A. Sbardellati
	Il Giornale	Giocatore di basket espulso per sesso	5-Mar-2011	17	-
	Il Secolo XIX	Mormoni, e' caccia al fidanzato	22-May-2011	12	C. Basso
	Panorama	I comandamenti di una famiglia tipo	7-Mar-2012	82/84	C. Abbate
Church Doctrines: Fast and Fast Offering	La Repubblica delle Donne	Dilemma digiunoterapia	11-Dec-2010	240	S. Simeone
	Il Tirreno	Patate e frutta, così il digiuno è goloso	4-Jan-2011	20	C. Vestita
	La Stampa	Mille mormoni riuniti a teatro tra carità e fede	13-Jun-2011	28	M. Facciolo
	Il giornale	Il cervello gonfio dei golosi	29-Sep-2011	55	A. Mazza
	Avvenire	Mormoni, welfare senza INPS	10-Apr-2012	24	A. Spinelli
Church Doctrines: Jesus Visits the Americas	Corriere della Sera	La svolta mariana negli Stati Uniti	13-Dec-2010	32	V. Messori
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Panorama	Il "mormone" Romney ha sangue inglese nelle vene	18-Jun-2012	Panorama.it	S. Dessi
	Il Fatto Quotidiano	Romney, un mormone a Washington?	16-Oct-2012	22	M. Chierici
	Corriere della Sera	Così la cultura pop ha sdoganato i mormoni	4-Nov-2012	15	V. Mazza
Church Doctrines: Proxy Baptism	La Repubblica	Battesimi agli ebrei la chiesa mormone imbarazza Romney	16-Feb-2012	38	F. Rampini
	Avvenire	Romney "corteggia" il voto cattolico	11-Aug-2012	14	L. Bricchi Lee
	Il Fatto Quotidiano	Romney, un mormone a Washington?	16-Oct-2012	22	M. Chierici
	Italia Oggi	Mormoni pronti a schedare l'Italia	25-Oct-2012	12	S. Sansonetti/R. Gagliardini
	Corriere della Sera	I Mormoni costruiscono online l'archivio degli antenati in Italia	26-Oct-2012	31	E. Rosaspina
Church Doctrines: Tithing	Il Resto del Carlino	Mormoni, la comunità allergica ai vizi	7-Jan-2012	11	R. Celli
	Il Gazzettino	Mormoni, con la decima è nata una nuova chiesa	23-May-2012	8	V. Silvestrini

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Church Doctrines: Tithing	Avvenire	Mormoni, welfare senza INSP	4-Oct-2012	24	V. Spinelli
Church Doctrines: Word of Wisdom	SportWeek	La gioia di essere Torah Bright	20-Mar-2010	52/58	Z. Filicic
	Corriere della Sera	Astemi ma sexy: Romney punta sui figli	9-Jan-2012	19	P. Valentino
	Panorama	I comandamenti di una famiglia tipo	7-Mar-2012	82/84	C. Abbate
	Panorama	Mormoi in Italia. I comandamenti di una famiglia tipo	8-Mar-2012	Panorama.it	C. Abbate
	Panorama	I mormoni in Italia. I comandamenti di una famiglia tipo	8-Mar-2012	Panorama (Blog)	C. Abbate
	La Stampa	Io, il fratello torinese di Mitt Romney	19-Mar-2012	54	A. Rossi
	Il Giorno	Spunta un dossier su Romney <<Investe in tabacco e casino'>>	25-Aug-2012	21	G. Pioli
	Il Resto del Carlino	Spunta un dossier su Romney <<investe in tabacco e casino'>>	25-Aug-2012	21	G. Pioli
	La Nazione	Spunta un dossier su romney <<Investe in tabacco e casino'>>	25-Aug-2012	21	G. Pioli
	Il Fatto Quotidiano	Il leaders mormone dei Killers: la fede sostiene il mio rock	1-Sep-2012	63	A. Laffranchi
	Il Sole 24 Ore	Romney, la fede come politica	28-Oct-2012	Ilsole24ore.com	-
	Corriere della Sera	Fede, successo e famiglia, Romney paladino del partito della memoria	31-Oct-2012	22-23	P. Valentino
	Avvenire	L'uomo che ha sposato la tradizione	6-Nov-2012	3	G. Ferrari
Corriere della Sera	Romney, l'uomo che ha sposato la tradizione	6-Nov-2012	avvenire.it	G. Ferrari	
Other Church Doctrines and Practices	Il Tirreno	USA, fucilato dopo 14 anni	19-Jun-2010	8	A. Visconti
	GQ	Non c'e' piu' religione	1-Oct-2010	208-212	L. Ventura
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Other Church Doctrines and Practices	Avvenire	L'attesa millenaristica tra false profezie e vere paure don Scotti parla ai giovani di persiceto-CAS	20-Nov-2011	4	-
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Il Resto del Carlino	Mormoni, la comunita' allergica ai vizi	7-Jan-2012	11	R. Celli
	Il Secolo XIX	Gli ex ambasciatori in Vaticano preferiscono un mormone a un cattolico	9-Jan-2012	7	F. Peloso
	Il Fatto Quotidiano	Ai confini estremi d'America dove l'aborto e' un crimine	17-Feb-2012	13	G. Adams
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
	Panorama	I comandamenti di una famiglia tipo	7-Mar-2012	82/84	C. Abbate
	La Stampa	Io, il fratello torinese di Mitt Romney	19-Mar-2012	54	A. Rossi
	MarieClair	Cosa non sapete dei mormoni	26-Apr-2012	Marieclaire.it	-
	Marie Claire	Cosa non sapete dei mormoni	26-Apr-2012	Marieclaire.it	-
	Il Gazzettino	Mormoni, con la decima e' nata una nuova chiesa	23-May-2012	8	V. Silvestrini
	Il Messaggero	Eden	30-Jul-2012	17	R. Bertinetti
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	Il Sole 24 Ore	La macchina del fango	1-Oct-2012	20	-
	Il Sole 24 Ore	Stroncatura preventiva di questo numero	18-Oct-2012	Ilsole24ore.com	-
	Il Sole 24 Ore	Il nuovo sogno americano	22-Oct-2012	Ilsole24ore.com	C. Rocca
Diva e Donna	Testa a testa per la Casa Bianca	6-Nov-2012	55/59	-	
Church History	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Libero Quotidiano	Mitt Romney, una storia di umana determinazione	24-Jan-2012	LiberoQuotidiano.it	G. Maggi

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Church History	La Stampa	Una terra promessa al sole di Orlando	30-Jan-2012	19	P. Mastrolilli
	Il Giornale	Romney presidente: lo dice la profezia	2-Feb-2012	Ilgiornale.it	S. Kramer
	National Geographic	Visions	1-Jul-2012	14/21	-
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	Corriere della Sera	Dai figli missionari all'avo Cherokee, le famiglie -tribù dei due candidati	3-Nov-2012	8-9	A. Cazzullo
<i>Joseph Smith</i>	Il Giornale	L'ecologia democratica inquina il nostro futuro	5-Aug-2011	Ilgiornale.it	D. Mamet
	La Repubblica	Mio marito diventa mormone	20-Aug-2011	11	S. Bonzi
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Wired	L'archivio del day after	1-Dec-2011	90/91	T. Avoledo/D. Dileo
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Libero Quotidiano	Mitt Romney, una storia di umana determinazione	24-Jan-2012	LiberoQuotidiano.it	G. Maggi
	La Stampa	Una terra promessa al sole di Orlando	30-Jan-2012	19	P. Mastrolilli
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
	Airone	E' vero che I mormoni sono poligami?	1-May-2012	140	-
	Il Messaggero	Eden	30-Jul-2012	17	R. Bertinetti
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	Il Messaggero	Buddisti, mormoni e ortodossi ammessi all'otto permille	14-Sep-2012	17	F. Giansoldati
	Il Giornale	Alternativi ma conservatori boom dei rockettari mormoni	19-Sep-2012	29	B. Giurato
	Il Sole 24 Ore	Confessioni di un ex mormone	1-Oct-2012	81/90	W. Kirn

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
<i>Joseph Smith</i>	Il Fatto Quotidiano	Romney, un mormone a Washington?	16-Oct-2012	22	M. Chierici
<i>Brigham Young</i>	Il Giornale	Il film sulla Bibbia che batte Avatar	18-Jan-2010	29	S. Kramer
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Libero Quotidiano	Mitt Romney, una storia di umana determinazione	24-Jan-2012	LiberoQuotidiano.it	G. Maggi
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	Corriere della Sera	Così la cultura pop ha sdoganato i mormoni	4-Nov-2012	15	V. Mazza
<i>Polygamy in the Early Church</i>	Marie Claire	Ma vale davvero la pena	1-Mar-2010	163/166	L. France
	La Repubblica delle Donne	Per quanti batte il vostro cuore?	3-Jul-2010	36/43	M. Neri
	La Repubblica	Il minareto americano	17-Aug-2010	33/35	F. Rampini
	La Repubblica	Sli sciacalli di ground zero	14-Sep-2010	Repubblica.it	A. Stille
	Donna Oggi	Inside: l'uomo con 20 mogli	17-Oct-2010	Donnaoggi.it	-
	Gioia	Passaparola	21-May-2011	115/120	L. Lenti
	Corriere della Sera	Alla sbarra il Guru della setta di poligami "abusi su minori"	31-Jul-2011	12	M. Farina
	Airone	Ma quanti tradimenti	1-Aug-2011	46/51	A. Becerra
	Famiglia Cristiana	USA: all'ergastolo il senatore poligamo	9-Aug-2011	Famiglia Cristiana (web)	-
	Panorama	USA: All'ergastolo il senatore poligamo	9-Aug-2011	Panorama.it	-
	Panorama Blog	USA: All'ergastolo il senatore poligamo	9-Aug-2011	Panorama (Blog)	-
	Vanity Fair	Le 100 mogli di Warren	10-Aug-2011	46	-
	Avvenire	Sul fondo una frattura annunciata	11-Aug-2011	30	V. Spinelli
	La Repubblica	Ecco la scuola che ha deciso di censurare Sherlock Holmes	20-Aug-2011	36	A. Aquaro

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Polygamy in the Early Church	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Libero Quotidiano	Mitt Romney, una storia di umana determinazione	24-Jan-2012	LiberoQuotidiano.it	G. Maggi
	La Stampa	Una terra promessa al sole di Orlando	30-Jan-2012	19	P. Mastrolilli
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
	Corriere della Sera	È nata una femminista: lo scatto di Elisabeth, neo mamma mormone	2-Apr-2012	corriere.it	S. Gandolfi
	Airone	E' vero che I mormoni sono poligami?	1-May-2012	140	-
	La Repubblica	Colpo grosso di Mitt il capo dei vescovi USA "benedira" la sua corsa	27-Aug-2012	15	F. Rampini
	La Repubblica	I temuti mormoni	29-Aug-2012	17	A. Aquaro
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	La Gazzetta dello Sport	Romney riuscirà davvero a chiudere l'era di Obama?	2-Sep-2012	39	G. Dell'Arti
	Vanity Fair	Questa e' la nostra vita	12-Sep-2012	152/158	-
	Vanity Fair	Copertina	12-Sep-2012	1	-
	Il Venerdì di Repubblica	"Vita da poligami" e a Colorado City il turismo vola	15-Oct-2012	46	a.c.
	Corriere della Sera	Dai figli missionari all'avo Cherokee, le famiglie -tribù dei due candidati	3-Nov-2012	8-9	A. Cazzullo
	Corriere della Sera	Il "Chicago Machine" dei democratici contro la squadra religiosa repubblicana	4-Nov-2012	12-13	A. Cazzullo
Focus	Fra i mormoni poligami dello Utah	14-Dec-2012	Focus.it	E. Cruciano	
Focus	Fra I mormoni poligami dello Utah	14-Dec-2012	Focus.it	E. Cruciano	
The LDS Church in Italy	La Stampa	I soci di assalam ai vercellesi "ma davvero non ci volete?"	14-May-2010	72	G. Pozzo

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
The LDS Church in Italy	La Stampa	Mille mormoni riuniti a teatro fra carita' e fede	13-Jun-2011	58	M. Facciolo
	Il Resto del Carlino	Una citta', tante preghiere: sentimenti volti della fede	7-Oct-2011	4,5	C. Ghedini
	La Stampa	In citta' I mormoni di mezzo nord-ovest	11-Dec-2011	56	M. FA.
	Il Resto del Carlino	Mormoni, la comunita' allergica ai vizi	7-Jan-2012	11	R. Celli
	Il Gazzettino	Mormoni, con la decima e' nata una nuova chiesa	23-May-2012	8	V. Silvestrini
	Il Secolo XIX	Donna si getta nelle scale del grattacielo di via Ceccardi	26-Jun-2012	27	F. Forleo
	Avvenire - chiesa italia	Mormoni, welfare senza INSP	4-Oct-2012	24	V. Spinelli
	Italia Oggi	Mormoni pronti a schedare l'Italia	25-Oct-2012	12	S. Sansonetti/R. Gagliardini
	Corriere della Sera	I Mormoni costruiscono online l'archivio degli antenati in Italia	26-Oct-2012	31	E. Rosaspina
	Il Giornale	Tutti contro il dormitorio in centro	28-Oct-2012	18	M. L. Schillaci
	Il Messaggero	Lavori in corso per il dormitorio	28-Oct-2012	55	S. Capotosti
	Il Messaggero	Il comune prede le distanze	29-Oct-2012	46	S. Capotosti
	Il Messaggero	Dormitorio, il comune sbarra la strada	31-Oct-2012	46	S. Capotosti
	Il Giornale	Il comune: "non e' ancora arrivata la richiesta"	3-Nov-2012	23	-
	Il Messaggero	Audizioni rimandate, via al sopralluoco	3-Nov-2012	46	S. Cap.
	Il Messaggero	Dormitorio, I residenti alzano le barricate	4-Nov-2012	44	S. Cap.
	Il Messaggero	ormitorio spunta l'idea del Cimarelli	12-Nov-2012	54	S. Capotosti
	Il Messaggero	Il comune boccia il dormitorio della caritas	13-Nov-2012	49	S. Capotosti
	Il Giornale	Comune unito solo contro il dormitorio	14-Nov-2012	26	E. Ventura
	Il Giornale	"Popoli e religioni" porta al cinema anziani, immigrati e carcerati	15-Nov-2012	25	M. Borrelli
Il Messaggero	Dormitorio, la partita torna in comune	2-Dec-2012	51	S. Cap	

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
The LDS Church in Italy	Il Messaggero	Dormitorio caritas schiaffo della diocesi	21-Dec-2012	57	S. Capotosti
Famous Mormons	Marie Claire	Ma vale davvero la pena	1-Mar-2010	163/166	L France
	SportWeek	La gioia di essere Torah Bright	20-Mar-2010	52/58	Z. Filicic
	La Repubblica	Tra cielo e terra	4-Oct-2010	6	A. Morandi
	La Gazzetta dello Sport	Ecco Carabina Toolson Triple e punti per Treviso	5-Oct-2010		
	Corriere dello Sport	Ha servito una missione di mormoni	5-Oct-2010	17	D. Torromeo
	La Repubblica delle Donne	C'è posto per D?	12-Feb-2011		
	Vanity Fair	Tu sposi chi dico io	18-May-2011	219/220	E. Brocardo
	Il Giornale	Ryan Gosling	1-Jun-2011	103/106	A. Fisher
	L'Espresso	Ryan Gosling	1-Jun-2011	103/106	A. Fisher
	Corriere della Sera	La trasgressione blu di Ryan Goslin il seguace dark con un passato Disney	4-Jun-2011	37	G.L. Palacchini
	La Stampa	Reid, il mormone su cui punta Barack	31-Jul-2011	2,3	M. mo.
	La Repubblica	Gosling: mi piacciono I supereroi, purché folli	6-Aug-2011	Repubblica.it	A. Finos
	La Repubblica	Il divo Ryan	6-Aug-2011	42	A. Finos
	Il Giornale	La rivelazione? Sara' Ryan Gosling	29-Aug-2011	Ilgiornale.it	C. Romani
	Il Giornale	La rivelazione? Sara' Ryan Gosling	29-Sep-2011	26	C. Romani
	Il Giornale	Matrimonio, sesso, gravidanza: Twilight- Breaking down	15-Nov-2011	Ilgiornale.it	C. Romani
	Libero Quotidiano	Anche le nonne in delirio per I vampiri	16-Nov-2011	34	G. Carbone
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Grazia	Ryan Gosling: Questione di stile	8-Jan-2012	Grazia.it	-
	Marie Claire	Cosa non sapete dei mormoni	26-Apr-2012	Marieclaire.it	-
Grazia	Dooce, vita vera di una mommy blogger	13-May-2012	Grazia.it	-	

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Famous Mormons	Il Giornale	Jesca Hoop se il talento ha... quattro facce della medaglia	7-Jul-2012	61	M. Matteotti
	Corriere della Sera	Il leaders mormone dei Killers: la fede sostiene il mio rock	1-Sep-2012	63	A. Laffranchi
	Il Giornale	Alternativi ma conservatori boom dei rockettari mormoni	19-Sep-2012	29	B. Giurato
	Il Sole 24 Ore	Romney, la fede come politica	28-Oct-2012	Ilsole24ore.com	-
	Corriere della Sera	Così la cultura pop ha sdoganato i mormoni	4-Nov-2012	15	V. Mazza
Gender and Race Issues	Corriere della Sera	"I kolossal in 3D non bastano, il futuro del cinema è l'impegno"	23-Jan-2010	50	G. Grassi
	Il Sole 24 Ore	Bocciato il divieto ai matrimoni gay in California	5-Aug-2010	Sole24ore.com	-
	Libero Quotidiano	Nozze gay in California: il giudice boccia il divieto. Si' ai matrimoni gay	5-Aug-2010	Libero-news.it	-
	Il Giornale	California. Matrimoni gay giudice boccia il divieto: "non e' costituzionale"	5-Aug-2010	ilgiornale.it	-
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	La Repubblica	E vissero felici e contenti	7-Mar-2012	33/35	V. Zucconi
	La Repubblica	La battaglia dei gay per il diritto alla felicità	7-Mar-2012	Repubblica.it	V. Zucconi
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
	Panorama	I comandamenti di una famiglia tipo	7-Mar-2012	82/84	C. Abbate
	Marie Claire	Cosa non sapete dei mormoni	26-Apr-2012	Marieclaire.it	-
	Il Sole 24 Ore	La macchina del fango	1-Oct-2012	20	-
Genealogy	La Stampa	Un lavoro infinito ma e' questo il bello	26-Jan-2011	41	M. Baudino
	Il Sole 24 Ore	Obama sbarca oggi a Dublino e gli irlandesi "scoprono" I legami di parentela della famiglia O'Bama	23-May-2011	Sole24ore.com	M. Platero

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Genealogy	La Stampa	Mille mormoni riuniti a teatro fra carita' e fede	13-Jun-2011	58	M. Facciolo
	Wired	L'archivio del day after	1-Dec-2011	90/91	T. Avoledo/D. Dileo
	Il Resto del Carlino	Mormoni, la comunita' allergica ai vizi	7-Jan-2012	11	R. Celli
	Il Gazzettino	Mormoni, con la decima e' nata una nuova chiesa	23-May-2012	8	V. Silvestrini
	Italia Oggi	Mormoni pronti a schedare l'Italia	25-Oct-2012	12	S. Sansonettil/R. Gagliardini
	Corriere della Sera	I Mormoni costruiscono online l'archivio degli antenati in Italia	26-Oct-2012	31	E. Rosaspina
<i>Family Search - Archivio di Stato Agreement</i>	Il Secolo XIX	Divisi da un chilometro l'orfanotrofo chic e quello dei disperati	20-Jan-2010	3	M. Campo
	Italia Oggi	Mormoni pronti a schedare l'Italia	25-Oct-2012	12	S. Sansonettil/R. Gagliardini
	Italia Oggi	Prima pagina di giovedi' 25 ottobre 2012	25-Oct-2012	1	-
General World News	Il Gazzettino	Editore mormone pubblica su Twitter la Bibbia in SMS	24-Aug-2010	26	-
	Avvenire	Enti religiosi e licenziamenti	7-Oct-2010	28	V. Spinelli
	Italia Oggi	Negli USA la lotta politica e' sull'etica e sui costumi	8-Oct-2010	7	S. Gana Cavallo
	La Stampa	Tutti aspettano il novello Messia	30-Jul-2011	4,5	R. Bianchi
	Corriere della Sera	Sherlock Holmes vietato ai Mormoni	15-Aug-2011	corriere.it	G.M. Fagnani
	Corriere della Sera	Pregiudizi anti-Mormoni, una scuola americana vieta Sherlock Holmes	17-Aug-2011	41	S. Colombo
	Il Giornale	Sherlock Holmes vietato ai mormoni under 12	17-Aug-2011	22	-
	La Repubblica	Ecco la scuola che ha deciso di censurare Sherlock Holmes	20-Aug-2011	36	A. Aquaro
	Corriere della Sera	È nata una femminista: lo scatto di Elisothel, neo mamma mormone	2-Apr-2012	corriere.it	S. Gandolfi
	Corriere della Sera	I Mormoni costruiscono online l'archivio degli antenati in Italia	26-Oct-2012	31	E. Rosaspina

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
General World News	Corriere della Sera	Giovani filo-Putin contro Mormoni	1-Nov-2012	corriere.it	-
In Passing	Il Fatto Quotidiano	Io, cugino di emigrati e degli immigrati sfruttati- lettera	12-Jan-2010	19	C. Ceraso
	Corriere della Sera	Da Harvard ai Mormoni, continua la grande corsa ai bond (finchè dura)	13-Jan-2010	43	B. Argentieri
	Corriere della Sera	Lo Utah ed il giallo di Beltrame	28-Jun-2010	11	C. Baroni
	Corriere della Sera	Le religioni tornino ad essere anticopri contro trame e corruzione	31-Jul-2010	46	M. Ventura
	La Stampa	Quelli che vivono con piu' di 4 figli	1-Aug-2010	Lastampa.it	F. Giubilei
	Di Piu	La grande storia di Padre Pio	9-Aug-2010	75/78	S. Mayer/O. Orlandini
	La Stampa	Vento e pinguini sulle tracce di Chatwin	12-Aug-2010	34/35	C. Grande
	La Repubblica	Fanatismi	19-Sep-2010	42/43	V. Zucconi
	Corriere della Sera	Tensioni tra chiese e società - in Europa decidono i cittadini	30-Sep-2010	42	M. Ventura
	Il Giornale	Tra occidente e oriente	2-Nov-2010	Ilgiornale.it	-
	Corriere della Sera	Carnet	25-Nov-2010	18	-
	Il Giornale	Nel mondo di "Angels in America"	9-Dec-2010	58	-
	Panorama	Scelti per voi: I 10 libri piu' belli pubblicati nel 2010	16-Dec-2010	Panorama.it	F. M. Battaglia
	Avvenire	Addio a Smith, il "salvatore" dei libri tibetani	30-Dec-2010	25	-
	Wired	Confessione digitale e altre app religiose	9-Feb-2011	Wired.it	-
	La Repubblica	Multiculturalismo - perche' e' andato in crisi il sogno della convivenza	10-Feb-2011	42/43	A. Touraine/J. Habermas
	Il Sole 24 Ore	La finzione vi condurrà' all'azione	1-May-2011	Fastweb.it	M. Vargas Ilosa
	Il Secolo XIX	Il bosco di tutte le religioni	3-May-2011	1	S. Coggio
	La Nazione	Nasce il giardino della pace	5-May-2011	7	L. Provitina
	Il Tirreno	Nella chiesa non si aprono dibattiti	8-Jun-2011	5	A. Nardi

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
In Passing	Il Giornale	E il prete da spiaggia creo' la chiesa gonfiabile che porta I bagnanti a Dio	12-Jun-2011	12	S. Lorenzetto
	Corriere della Sera	Alla sbarra il Guru della setta di poligami "abusi su minori"	31-Jul-2011	12	M. Farina
	Il Secolo XIX	Rapina in banca sull'atollo sperduto	19-Aug-2011	11	D. Ghiglione
	GQ	Mai conosciuto una misandrica?	1-Sep-2011	126-132	M. Marzano
	Il Fatto Quotidiano	"Scrivo libri per I miei tossici	1-Oct-2011	14	F. Sansa
	Corriere della Sera	Wyoming, Come in un film western	19-Nov-2011	34-35	M. Covacich
	Il Messaggero	Guerra finanziaria	24-Nov-2011	22	R. Gervaso
	Corriere della Sera	Hitchens, l'ateo ribelle nemico dei conformisti e amato dagli avversari	17-Dec-2011	58-59	S. Montefiori
	Corriere della Sera	In fila nel santuario dello shopping - Oriocenter meglio di facebook	18-Feb-2012	3	E. Rosaspina
	Il Secolo XIX	Dalle ANDA un modello di economia	3-Mar-2012	43	G. g.
	La Stampa	Casa Bianca contro la liberta' di fede	16-Mar-2012	19	P. Mastrolilli
	GQ	Vivere e basta	1-Apr-2012	32/41	G. Romagnoli
	La Stampa	Il nuovo "girls" power di "sex and the city"	15-Apr-2012	Lastampa.it	P. Mastrolilli
	Avvenire	Religione e globalita': collana ENI	25-Apr-2012	23	-
	MarieClair	(In) certi giorni	1-May-2012	376/377	A. Alberti
	Marie Claire	(In) certi giorni	1-May-2012	376/377	A. Alberti
	Il Secolo XIX	Televisione	26-Jul-2012	45	-
	La Repubblica	Il cielo in una storia	31-Aug-2012	45	S. Ginzberg
	Avvenire	Int. a A. Heller: Heller: "Studio Gesu' ma penso da filosofa"	6-Sep-2012	24	D. Andreatta
	Corriere della Sera	Truffe, spaccio e prediche: la cellula di Ultra' copti dietro il video incendiario	15-Sep-2012	2-3	G.O.

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
<i>In Passing</i>	Il Fatto Quotidiano	La rete di menzogne e la fuga da scientology	23-Sep-2012	14/15	L. Wright
	Il Sole 24 Ore	Contrastare l'intolleranza	25-Nov-2012	Ilsole24ore.com	-
	Il Messaggero	Nonna e coniglietta	26-Nov-2012	14	R. Gervaso
	Corriere della Sera	Si intese stato con induisti e buddisti	11-Dec-2012	corriere.it	-
	La Stampa	Nei film dei ragazzi vince la tecnologia che non fa male	15-Dec-2012	80/81	T. Platzer
	Tuttosport	Ligety domina in stile Vonn	17-Dec-2012	25	P. Valesio
<i>Announcements</i>	Il Mattino	In breve- Il cuore della musica	16-Jun-2010	43	-
	La Stampa	I mormoni inaugurano la nuova sede	20-Nov-2010	52	R. Al.
	La Nazione	Muore mamma di 37 anni, lascia un bimbo	5-Mar-2011	3	-
	La Nazione	Domani l'addio a Sonia Cadario lascia il marito e un bimbo di tre anni	6-Mar-2011	5	-
	Il Gazzettino	Le sette ora spopolano nei campi	18-Nov-2011	9	L. Simeoni
	Il Gazzettino	Le sette ora spopolano nei campi	18-Nov-2011	9	L. Simeoni
	La Stampa	Domenica mattina la conferenza del palo	9-Dec-2011	61	R. Al.
	La Stampa	In citta' I mormoni di mezzo nord-ovest	11-Dec-2011	56	M. FA.
	La Stampa	Blocknotes	4-Mar-2012	79	T. Platzer
	Il Gazzettino	Pagine d'autore dedicate alla donna	5-Mar-2012	XXXII	-
	Il Gazzettino	Erano finiti nella rete delle sette religiose: gli ex ora raccontano	23-Mar-2012	9	-
	Il Secolo XIX	Donna si getta nelle scale del grattacielo di via Ceccardi	26-Jun-2012	27	F. Forleo
	La Repubblica	Il Gesu' ironico di Cacciari	28-Sep-2012	18/19	C. Caroli
	Il Gazzettino	L'esperienza di un'esorcista e le "vittime di Geova"	23-Nov-2012	2	-
	<i>Geography</i>	Il Giornale	Tra occidente e oriente	2-Nov-2010	Ilgiornale.it
Il Giornale		Roberta Torre e la sua Italia dei miracoli	14-Dec-2010	44	Anfi
Corriere della Sera		E Lo Utah vota il ritorno al dollaro d'oro	5-Mar-2011	47	-

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
<i>Geography</i>	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Il Secolo XIX	Gli sfidanti di Obama giocano con fede e dollari	11-Jan-2012	7	S. Trincia
	Libero Quotidiano	La lobby delle lucciole vota per il libertario Ron Paul	18-Jan-2012	61	M. Stefanini
	La Stampa	Una terra promessa al sole di Orlando	30-Jan-2012	19	P. Mastrolilli
	Il Fatto Quotidiano	Primarie USA, Romney vince in Florida passo decisivo la sfida a Obama	1-Feb-2012	Ilfattoquotidiano.it	-
	Il Giornale	Romney presidente: lo dice la profezia	2-Feb-2012	Ilgiornale.it	S. Kramer
	Il Giorno	Nessuno ferma la corsa di Mitt	6-Feb-2012	15	G. Pioli
	Il Resto del Carlino	Nessuno ferma la corsa di Mitt	6-Feb-2012	15	G. Pioli
	La Nazione	Nessuno ferma la corsa di Mitt	6-Feb-2012	15	G. Pioli
	La Repubblica	Romney trionfa nella capitale del vizio gingrich attacca e non si arrende	6-Feb-2012	20	F. Rampini
	La Repubblica	Battesimi agli ebrei la chiesa mormone imbarazza Romney	16-Feb-2012	38	F. Rampini
	Il Giornale	Oggi e' il giorno di Romney. Forse	6-Mar-2012	15	G. De bellis
	Il Giornale	Oggi e' il giorno di Romney. Forse	6-Mar-2012	Ilgiornale.it	G. De bellis
	Il Messaggero	Super martedì', si vota in dieci stati	6-Mar-2012	18	A. Gu.
	Il Giornale	A Romney sei stati su dieci ma santorum resta in corsa la corsa e' ancora lunga	7-Mar-2012	Blog.Ilgiornale.it/Fo a	O. Sacchelli
	Il Giornale	A Romney sei stati su dieci ma santorum resta in corsa la corsa e' ancora lunga	7-Mar-2012	Ilgiornale.it	O. Sacchelli
	Il Giornale	USA, nel supermartedì' vittoria ai punti per Romney ma Santorum non demorde	7-Mar-2012	Ilgiornale.it	O. Sacchelli
	Corriere della Sera	Il Grande Fratello? Ha casa in Utah	16-Mar-2012	corriere.it	G. Olimpio
	Il Secolo XIX	Tutti gli spioni nel mondo	5-Apr-2012	41	S. Trincia
	La Repubblica	Viaggio al centro della terra l'oro rosso rilancia la corsa	14-Jun-2012	1	A. Aquaro

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
<i>Geography</i>	Il Sole 24 Ore	Confessioni di un ex mormone	1-Oct-2012	81/90	W. Kirm
	La Repubblica	La tempesta sulle elezioni	29-Oct-2012	1	F. Rampini
Mormonism as a Cult	Il Giornale	Il film sulla Bibbia che batte Avatar	18-Jan-2010	29	S. Kramer
	La Repubblica	La paura di Mr Wikileaks "la mia vita e' in pericolo"	27-Oct-2010	Repubblica.it	J. Elola
	La Repubblica	Gaffe l'ultima su Gheddafi del re della piazza una risata seppellisce la sfida a Obama	16-Nov-2011	39	V. Zucconi
	Il Gazzettino	Le sette ora spopolano nei campi	18-Nov-2011	9	L. Simeoni
	Il Sole 24 Ore	Un loffio e' un loffio e' un loffio	31-Jan-2012	Ilsole24ore.com	-
	La Repubblica	Battesimi agli ebrei la chiesa mormone imbarazza Romney	16-Feb-2012	38	F. Rampini
	La Repubblica	Presidenziali, il capo dei vescovi USA "Benedira" la corsa di Mitt Romney	27-Aug-2012	Repubblica.it	F. Rampini
	La Stampa	Nella roccaforte degli evangelici che decidono la sorte del mormone	5-Nov-2012	5	P. Mastrolilli
Not Christian	La Repubblica	Gaffe l'ultima su Gheddafi del re della piazza una risata seppellisce la sfida a Obama	16-Nov-2011	39	V. Zucconi
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Il Secolo XIX	Gli ex ambasciatori in Vaticano preferiscono un mormone a un cattolico	9-Jan-2012	7	F. Peloso
	Il Fatto Quotidiano	L'inseguitore repubblicano che parla gia' da sconfitto	3-Oct-2012	13	S. Feltri
	Il Sole 24 Ore	Romney, la fede come politica	28-Oct-2012	Ilsole24ore.com	-
	Il Gazzettino	L'esperienza di un'esorcista e le "vittime di Geova"	23-Nov-2012	2	-
Still Practicing Polygamy	National Geographic	Il prossimo mese	1-Jan-2010	113	-
	Corriere della Sera	"I kolossal in 3D non bastano, il futuro del cinema è l'impegno"	23-Jan-2010	50	G. Grassi

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Still Practicing Polygamy	Il Mattino	Otto per mille anche a sei religioni. Il governo vara I disegni di legge	14-May-2010	-	-
	Il Mattino	Otto per mille anche a sei religioni. Il governo vara I disegni di legge	14-May-2010	13	-
	Io Donna	Int. a C. Sevigny: "Non ho bisogno di un uomo per fare un figlio"	31-Jul-2010	16/19	A. Venezia
	Il venerdì di Repubblica	Satelliti	15-Oct-2010	191/192	A. Dipollina
	La Stampa	India, la famiglia record in 181 sotto lo stesso tetto	27-Feb-2011	22	C. Reschia
	Corriere della Sera	Musical sui Mormoni tutto da ridere	20-Mar-2011	49	A. Farkas
	La Repubblica	Gli autori di South Park sbancano Broadway con il musical mormone	25-May-2011	63	A. Aquaro
	Il Secolo XIX	Int. a T. Gerritsem: Legal Thriller l'ultima follia: detective contro medico	27-May-2011	42	D. Pizzagalli
	Corriere della Sera	La dubbia maturità della single che accetta un legame anche se lui ha un'altra	30-Jul-2011	41	A. Baccaro
	La Nazione	L'ipocrisia del benessere	6-Sep-2011	29	-
	La Gazzetta dello Sport	Un po' bande e un po' banditi	10-Dec-2011	102/108	L. Vaccari
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Libero Quotidiano	Divorziare e risposarsi? Inutile proposta choc: Poligamia. Forum	28-Apr-2012	Libero.it	-
	Donna Moderna	La mia settimana	1-Aug-2012	170	F. Rondolino
	La Stampa	II Edizione- Romney: cambiamo l'America	31-Aug-2012	12	M. Molinari
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	La Stampa	Romney: Un manager per l'America	31-Aug-2012	12	M. Molinari
	A Anna	Kody e le sue 4 mogli	7-Oct-2012	36	-
	Il venerdì di Repubblica	"Vita da poligami" e a Colorado City il turismo vola	15-Oct-2012	46	a.c.

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Wrong Name	La Repubblica	I bestseller piu' venduti dopo la Bibbia	18-Aug-2010	40	-
	La Repubblica	Gli sciacalli di Ground Zero	16-Sep-2010	Repubblica.it	A. Stille
	Il Secolo XIX	Mormoni, e' caccia al fidanzato	22-May-2011	12	C. Basso
	La Repubblica	Mio marito diventa mormone	20-Aug-2011	11	S. Bonzi
	La Repubblica	Voglio conoscere quale Dio di candida alla Casa Bianca	1-Sep-2011	1	B. Keller
	Il Giornale	I mormoni pensano in grande. Il loro primo tempio e' maxi	15-Sep-2011	16	P. Borgia
	Il Fatto Quotidiano	"Scrivo libri per I miei tossici	1-Oct-2011	14	F. Sansa
	La Stampa	Una terra promessa al sole di Orlando	30-Jan-2012	19	P. Mastrolilli
	La Stampa	Nella roccaforte degli evangelici che decidono la sorte del mormone	5-Nov-2012	5	P. Mastrolilli
Other Innaccurate or Misleading Information	Marie Claire	Ma vale davvero la pena	1-Mar-2010	163/166	L. France
	La Repubblica delle Donne	Per quanti batte il vostro cuore?	3-Jul-2010	36/43	M. Neri
	La Stampa	I 47 Cardon volano dagli USA in cerca di radici	22-Sep-2010	28	-
	Italia Oggi	Bersani a la dimostrazione di forza stile mussolini	7-Oct-2010	5	M. Bertoncini
	Il Tirreno	Patate e frutta, cosi' il digiuno e' goloso	4-Jan-2011	20	C. Vestita
	Il Corriere dello Sport	Ha fatto sesso con la fidanzata	4-Mar-2011	19	A. Sbardellati
	Il Secolo XIX	Mormoni, e' caccia al fidanzato	22-May-2011	12	C. Basso
	Il Messaggero	A Settebagni sorgera' il primo tempio dei mormoni in Italia	14-Sep-2011	37	F. Giansoldati
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
Il Resto del Carlino	Mormoni, la comunita' allergica ai vizi	7-Jan-2012	11	R. Celli	

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Other Innaccurate or Misleading Information	Il Secolo XIX	Gli ex ambasciatori in Vaticano preferiscono un mormone a un cattolico	9-Jan-2012	7	F. Peloso
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
	Marie Claire	Cosa non sapete dei mormoni	26-Apr-2012	Marieclaire.it	-
	La Gazzetta dello Sport	Romney riuscirà davvero a chiudere l'era di Obama?	2-Sep-2012	39	G. Dell'Arti
	La Nazione	Dei gialloblu': E' tornato in piazza 78 anni dopo	3-Sep-2012	3	S. Rossi
	Il Messaggero	Buddisti, mormoni e ortodossi ammessi all'otto permille	14-Sep-2012	17	F. Giansoldati
	Il Fatto Quotidiano	Romney, un mormone a Washington?	16-Oct-2012	22	M. Chierici
	Il Sole 24 Ore	Romney, la fede come politica	28-Oct-2012	Ilsole24ore.com	-
	Corriere della Sera	Dai figli missionari all'avo Cherokee, le famiglie -tribù dei due candidati	3-Nov-2012	8-9	A. Cazzullo
Intesa	Il Mattino	Otto per mille anche a sei religioni. Il governo vara I disegni di legge	14-May-2010	-	-
	Il Mattino	Otto per mille anche a sei religioni. Il governo vara I disegni di legge	14-May-2010	13	-
	Il Sole 24 Ore	Si prepara il concordato per nuove confessioni	14-May-2010	-	-
	L'Espresso	Riservato-piu' autonomi alle confessioni	3-Jun-2010	16	O.p.
	Avvenire	Nuove intese ai confini di legge	1-Jul-2010	22	V. Spinelli
	Italia Oggi	Bossi dichiara guerra pure agli induisti	4-Aug-2010	6	A. Ricciardi
	Il Giornale	Libertà di culto al via il progetto negli ospedali	7-Dec-2010	15	-
	L'Espresso	Riservato-non c'e' piu' religione	19-May-2011	17	P. d. n.
	Corriere della Sera	Perché non dobbiamo avere paura di un futuro multireligioso	11-Jul-2011	30	M. Ventura
	Avvenire	Sul fondo una frattura annunciata	11-Aug-2011	30	V. Spinelli
Il Fatto Quotidiano	Chiesa, tre metri sopra l'IRPEF	18-Aug-2011	18	M. Politti	

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Intesa	Il Fatto Quotidiano	la chiesa, tre metri sopra l'IRPEF	18-Aug-2011	Ilfattoquotidiano.it	-
	Italia Oggi	Storica intesa con mormoni e ortodossi	11-Aug-2012	9	A. Bevilacqua
	Corriere della Sera	Le confessioni religione conosciute e la vicenda dell'otto per mille	12-Aug-2012	35	M. Ventura
	Il Messaggero	Buddisti, mormoni e ortodossi ammessi all'otto permille	14-Sep-2012	17	F. Giansoldati
	Il Gazzettino	Riconoscimento giuridico per tre confessioni cristiane	19-Sep-2012	7	-
	Avvenire	Mormoni, welfare senza INSP	4-Oct-2012	24	V. Spinelli
	Italia Oggi	Prima pagina di giovedì 25 ottobre 2012	25-Oct-2012	1	-
	Italia Oggi	Mormoni pronti a schedare l'Italia	25-Oct-2012	12	S. Sansonetti/R. Gagliardini
	Avvenire	Gli "apostolici" nel fondo INSP	15-Nov-2012	22	V. Spinelli
Mission	GQ	Non c'e' piu' religione	1-Oct-2010	208-212	L. Ventura
	Italia Oggi	Bersani a la dimostrazione di forza stile mussolini	7-Oct-2010	5	M. Bertoncini
	Il Giornale	La resa dei conti	16-Oct-2010	55	-
	La Stampa	Il leader Gigi Palandri e' accompagnato da un quintetto affiatato	8-Dec-2010	77	-
	Corriere della Sera	L'ambasciatore-star che potrebbe sfidare Barack nel 2012	20-Jan-2011	13	M. Del corona
	Il Corriere dello Sport	Ha fatto sesso con la fidanzata	4-Mar-2011	19	A. Sbardellati
	La Repubblica	Gli autori di South Park sbancano Broadway con il musical mormone	25-May-2011	63	A. Aquaro
	Il Tirreno	Alla Gamera sognando di diventare para'	18-Sep-2011	Iltirreno.it	D. Salvestroni
	Vogue	Tabloid: il film	27-Nov-2011	Vogue.it	A. Monda
	La Repubblica	Veleno dei rivali su Romney "Lo sciacallo" New Hampshire, l'anti Obama perde consensi	1-Jan-2012	15	F. Rampini
	Il Resto del Carlino	Mormoni, la comunita' allergica ai vizi	7-Jan-2012	11	R. Celli

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mission	Il Secolo XIX	Gli ex ambasciatori in Vaticano preferiscono un mormone a un cattolico	9-Jan-2012	7	F. Peloso
	Corriere della Sera	Astemi ma sexy: Romney punta sui figli	9-Jan-2012	19	P. Valentino
	Il Fatto Quotidiano	Alla conquista della Casa Bianca senza fantasia	10-Jan-2012	12	G. Gramaglia
	L'Espresso	Romney vs Romney	19-Jan-2012	60/63	A. Carlucci
	Panorama	I comandamenti di una famiglia tipo	7-Mar-2012	82/84	C. Abbate
	Airone	E' vero che I mormoni sono poligami?	1-May-2012	140	-
	Il Secolo XIX	Donna, nera, repubblicana Mia Love cerca il primato	28-Jun-2012	10	F. Sasso
	Il Resto del Carlino	Subito un casco anche per chi usa la bicicletta.	1-Aug-2012	5	R. Damiani
	Panorama	Il Dio di Romney e di Obama	22-Aug-2012	Panorama.it	-
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	Il Sole 24 Ore	Confessioni di un ex mormone	1-Oct-2012	81/90	W. Kirn
	Avvenire	Mormoni, welfare senza INSP	4-Oct-2012	24	V. Spinelli
	Il Fatto Quotidiano	Romney, un mormone a Washington?	16-Oct-2012	22	M. Chierici
	Il Sole 24 Ore	Romney, la fede come politica	28-Oct-2012	Ilsole24ore.com	-
	Corriere della Sera	Dai figli missionari all'avo Cherokee, le famiglie -tribù dei due candidati	3-Nov-2012	8-9	A. Cazzullo
	Il Fatto Quotidiano	Mitt, troppo buono per piacere ai suoi	4-Nov-2012	13	G. G.
	Il Giornale	Il mormone che sfida il destino di famiglia	6-Nov-2012	15	A. Marinelli
	Il Giornale	Il mormone che sfida il destino di famiglia	6-Nov-2012	Ilgiornale.it	A. Marinelli
	Avvenire	L'uomo che ha sposato la tradizione	6-Nov-2012	3	G. Ferrari
Avvenire	Romney, l'uomo che ha sposato la tradizione	6-Nov-2012	avvenire.it	G. Ferrari	
Mormons in the Media	Corriere della Sera	Redford: niente pensione, credo che morirò prima	22-Jan-2011	62	G. Grassi

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mormons in the Media	Il Secolo XIX	I mormoni ricostruiscono nell Utah la Gerusalemme di 2000 anni fa	9-Aug-2011	11	R. e.
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Il Sole 24 Ore	Il Pellizza da Salt Lake	15-Mar-2012	Ilsole24ore.com	S. Pistolini
	Corriere della Sera	Così la cultura pop ha sdoganato i mormoni	4-Nov-2012	15	V. Mazza
Music: The Book of Mormon Musical	Il Secolo XIX	Il cartoon-cult nel mirino degli integralisti	23-Apr-2010	8	R. Scarcella
	Corriere della Sera	Musical sui Mormoni tutto da ridere	20-Mar-2011	49	A. Farkas
	Il Secolo XIX	Mormoni, e' caccia al fidanzato	22-May-2011	12	C. Basso
	La Repubblica	Gli autori di South Park sbancano Broadway con il musical mormone	25-May-2011	63	A. Aquaro
	Avvenire	Oscar del teatro: stravince musical anti mormoni	14-Jun-2011	29	-
	Corriere della Sera	Tony Awards ai Mormoni	14-Jun-2011	63	-
	La Repubblica	"I mormoni" trionfano ai Tony awards	14-Jun-2011	63	-
	Il Messaggero	A Broadway con I mormoni	14-Jul-2011	19	C. Angelini
	La Repubblica	Story Broadway	7-Aug-2011	38/39	F. Rampini
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Italia Oggi	I mormoni star di Broadway	13-Mar-2012	12	-
	Corriere della Sera	La Piece di Miller a 340 euro come un kolossal	5-Jun-2012	49	M. Persivale
	Il Sole 24 Ore	Il nuovo sogno americano	22-Oct-2012	Ilsole24ore.com	C. Rocca
	Corriere della Sera	Così la cultura pop ha sdoganato i mormoni	4-Nov-2012	15	V. Mazza
Opinions of Other Religions or Groups	La Repubblica	Gaffe l'ultima su Gheddafi del re della piazza una risata seppellisce la sfida a Obama	16-Nov-2011	39	V. Zucconi

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Opinions of Other Religions or Groups	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Il Secolo XIX	Gli ex ambasciatori in Vaticano preferiscono un mormone a un cattolico	9-Jan-2012	7	F. Peloso
	Il Sole 24 Ore	Un loffio e' un loffio e' un loffio	31-Jan-2012	Ilsole24ore.com	-
	La Repubblica	Battesimi agli ebrei la chiesa mormone imbarazza Romney	16-Feb-2012	38	F. Rampini
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
	Libero Quotidiano	Romney vince ma non decolla repubblicani senza un leader	8-Mar-2012	16	A. Marinelli
	Panorama	[Elezioni USA 2012] A Santorum piace vincere facile (e con I ceti piu' poveri)	14-Mar-2012	Panorama (Blog)	M. Ferraresi
	Panorama	[Elezioni USA 2012] A Santorum piace vincere facile (e con I ceti piu' poveri)	14-Mar-2012	Panorama.it	M. Ferraresi
	Corriere della Sera	La mamma di Pitt attacca Obama "Sta con I gay"	6-Jul-2012	corriere.it	F. Tortora
	Avvenire	Romney "corteggia" il voto cattolico	11-Aug-2012	14	L. Bricchi Lee
	La Repubblica	Presidenziali, il capo dei vescovi USA "Benedira" la corsa di Mitt Romney	27-Aug-2012	Repubblica.it	F. Rampini
	La Repubblica	Presidenziali, il capo dei vescovi USA "Benedira" la corsa di Mitt Romney	27-Aug-2012	Repubblica.it	F. Rampini
	La Repubblica	I temuti mormoni	29-Aug-2012	17	A. Aquaro
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	Il Fatto Quotidiano	L'inseguitore repubblicano che parla gia' da sconfitto	3-Oct-2012	13	S. Feltri
La Stampa	Obama-Romney il duello dei timidi	6-Nov-2012	6,7	A. Simoni	
Jon Huntsman	Corriere della Sera	L'ambasciatore-star che potrebbe sfidare Barack nel 2012	20-Jan-2011	13	M. Del corona

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Jon Huntsman	Corriere della Sera	Repubblicani USA, il duello di due mormoni	3-Feb-2011	17	M. Gaggi
	Il Giorno	Il mal di testa anti primarie	21-Jul-2011	22	G. Pioli
	La Repubblica	Le cavallette "cinesi" all'assalto di New York	29-Jul-2011	39	F. Rampini
	La Repubblica	Story Broadway	7-Aug-2011	38/39	F. Rampini
	La Stampa	Scintille in TV fra I repubblicani al via la corsa alla Casa Bianca	13-Aug-2011	19	M. Molinari
	Libero Quotidiano	Tris anti-Obama: La dura, il mormone, il texano	13-Aug-2011	15	G. Maggi
	Corriere della Sera	Pregiudizi anti-Mormoni, una scuola americana vieta Sherlock Holmes	17-Aug-2011	41	S. Colombo
	La Repubblica	Voglio conoscere quale Dio di candida alla Casa Bianca	1-Sep-2011	1	B. Keller
	Panorama	[Elezioni USA 2012] Jon Huntsman, il governatore mormone che guarda all'oriente	15-Nov-2011	Panorama.it	-
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Il Giornale	USA, chi puo' battere Obama? Tutti concentrati sull'Iowa altra gaff di cain dalla Libia	21-Nov-2011	Ilgiornale.it	O. Sacchelli
	La Stampa	Iowa, tutti I candidati del GOP contro l'aborto e le nozze gay	21-Nov-2011	16	M. mo.
	La Stampa	Gingrich: l'America non cacci I clandestini	24-Nov-2011	20	M. Molinari
	Italia Oggi	Letterman, altro che Fazio	24-Dec-2011	9	M. Nizzi
	La Repubblica	Iowa la corsa contro Obama	30-Dec-2011	37/39	F. Rampini
	Corriere della Sera	Astemi ma sexy: Romney punta sui figli	9-Jan-2012	19	P. Valentino
	Il Giornale	USA, e' scontro tra mormoni per 40 anni il new hampshire ha scelto il nuovo presidente	9-Jan-2012	Ilgiornale.it	O. Sacchelli
	Il Fatto Quotidiano	Alla conquista della Casa Bianca senza fantasia	10-Jan-2012	12	G. Gramaglia
	Il Fatto Quotidiano	Huntsman regala la scena a Romney	17-Jan-2012	13	G. Gramaglia

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Jon Huntsman	Libero Quotidiano	Mormone non morde mormone Huntsman lascia e tifa Romney	17-Jan-2012	15	G. Maggi
	Libero Quotidiano	Repubblicani in tilt tra esteri e gaffe	20-Jan-2012	17	G. Maggi
Mitt Romney	Corriere della Sera	Repubblicani USA, il duello di due mormoni	3-Feb-2011	17	M. Gaggi
	Il Fatto Quotidiano	Chi e' l'anti Obama?	6-Apr-2011	12	G. Gramaglia
	Il Messaggero	A Broadway con I mormoni	14-Jul-2011	19	C. Angelini
	Il Giorno	Il mal di testa anti primarie	21-Jul-2011	22	G. Pioli
	La Repubblica	Le cavallette "cinesi" all'assalto di New York	29-Jul-2011	39	F. Rampini
	La Repubblica	Story Broadway	7-Aug-2011	38/39	F. Rampini
	La Repubblica	Sfida a Obama	10-Aug-2011	35/37	F. Rampini
	Libero Quotidiano	Tris anti-Obama: La dura, il mormone, il texano	13-Aug-2011	15	G. Maggi
	La Stampa	Scintille in TV fra I repubblicani al via la corsa alla Casa Bianca	13-Aug-2011	19	M. Molinari
	Corriere della Sera	Pregiudizi anti-Mormoni, una scuola americana vieta Sherlock Holmes	17-Aug-2011	41	S. Colombo
	La Repubblica	Ecco la scuola che ha deciso di censurare Sherlock Holmes	20-Aug-2011	36	A. Aquaro
	La Stampa	La vita come un colosso di Hollywood	28-Aug-2011	1	L. Annunziata
	La Stampa	La vita come un colosso di Hollywood	28-Aug-2011	Lastampa.it	L. Annunziata
	La Repubblica	Voglio conoscere quale Dio di candida alla Casa Bianca	1-Sep-2011	1	B. Keller
	Il Sole 24 Ore	Il dibattito repubblicano	8-Sep-2011	Sole24ore.com	-
	Panorama	[Elezioni USA 2012] Mitt Romney, un missionario e un businessman verso la Casa Bianca	19-Oct-2011	Panorama.it	-
Il Fatto Quotidiano	USA, tutti contro Mitt Romney repubblicani si sfidano in TV	19-Oct-2011	Ilfattoquotidiano.it	-	

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mitt Romney	Panorama	[Elezioni USA 2012] Jon Huntsman, il governatore mormone che guarda all'oriente	15-Nov-2011	Panorama.it	-
	La Repubblica	Gaffe l'ultima su Gheddafi del re della piazza una risata seppellisce la sfida a Obama	16-Nov-2011	39	V. Zucconi
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Il Fatto Quotidiano	Presidenziali USA, resa dei conti tra I repubblicani: duello TV Romney-Perry	20-Nov-2011	Ilfattoquotidiano.it	-
	La Stampa	Iowa, tutti I candidati del GOP contro l'aborto e le nozze gay	21-Nov-2011	16	M. mo.
	Il Giornale	USA, chi puo' battere Obama? Tutti concentrati sull'Iowa altra gaff di cain dalla Libia	21-Nov-2011	Ilgiornale.it	O. Sacchelli
	La Stampa	Gingrich: l'America non cacci I clandestini	24-Nov-2011	20	M. Molinari
	Libero Quotidiano	Mormoni, cattolici immigrati: I nuovi repubblicani	2-Dec-2011	16	A. Marinelli
	La Repubblica	Iowa la corsa contro Obama	30-Dec-2011	37/39	F. Rampini
	Corriere della Sera	Obama in contropiede con I repubblicani	4-Jan-2012	16	M. Gaggi
	Panorama	Mitt Romney, il candidato inevitabile - il ritratto	5-Jan-2012	Panorama.it	M. Ferraresi
	Panorama	Mitt Romney, il candidato inevitabile - il ritratto	5-Jan-2012	Panorama (Blog)	M. Ferraresi
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Il Secolo XIX	Gli ex ambasciatori in Vaticano preferiscono un mormone a un cattolico	9-Jan-2012	7	F. Peloso
	Il Giornale	USA, e' scontro tra mormoni per 40 anni il new hampshire ha scelto il nuovo presidente	9-Jan-2012	Ilgiornale.it	O. Sacchelli
Il Giornale	USA, scivolone di Romney "mi piace licenziare la gente" Obama, via il capo gabinetto	9-Jan-2012	Ilgiornale.it	O. Sacchelli	

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mitt Romney	Il Giornale	USA, scivolone di Romney "mi piace licenziare la gente" e subito viene attaccato	9-Jan-2012	Ilgiornale.it	-
	Il Fatto Quotidiano	Alla conquista della Casa Bianca senza fantasia	10-Jan-2012	12	G. Gramaglia
	Il Secolo XIX	Gli sfidanti di Obama giocano con fede e dollari	11-Jan-2012	7	S. Trincia
	Il Messaggero	Romney sotto attacco ombre sul suo passato di vescovo mormone	13-Jan-2012	19	Fl.p
	Il Giornale	USA, si ritira l'altro mormone: l'ex ambasciatore Huntsman Sabato vota la South Carolina	16-Jan-2012	Blog.Ilgiornale.it/Fo a	O. Sacchelli
	Il Fatto Quotidiano	Huntsman regala la scena a Romney	17-Jan-2012	13	G. Gramaglia
	Il Giornale	Naufragio al Giglio, le vittime salgono a sei la telefonata: "capitano torni sulla nave"/USA, si ritira l'altro mormone: l'ex ambasciatore Huntsman Sabato vota la South Carolina	17-Jan-2012	Blog.Ilgiornale.it/Fo a	O. Sacchelli
	Il Fatto Quotidiano	Huntsman regala la scena a Romney	17-Jan-2012	13	G. Gramaglia
	L'Espresso	Romney vs Romney	19-Jan-2012	60/63	A. Carlucci
	Libero Quotidiano	Repubblicani in tilt tra esteri e gaffe	20-Jan-2012	17	G. Maggi
	La Stampa	Due uomini agli antipodi per il titolo anti-Obama	23-Jan-2012	15	A. Simoni
	Chi	Candidato formato famiglia	23-Jan-2012	42/48	N. Sipos
	Libero Quotidiano	Mitt Romney, una storia di umana determinazione	24-Jan-2012	LiberoQuotidiano.it	G. Maggi
	Libero Quotidiano	Romney nel pallone si da' la tassa sui piedi	25-Jan-2012	16	G. Maggi
	Il Fatto Quotidiano	Obama spara sui ricchi: devono pagare di piu'	25-Jan-2012	12	G. Gramaglia
	Vanity Fair	Anche in America l'antipolitica batte gli scandali	25-Jan-2012	Vanityfair.it	-
	La Stampa	Una terra promessa al sole di Orlando	30-Jan-2012	19	P. Mastrolilli
Libero Quotidiano	Romney-Gingrich, e' il giorno del giudizio	31-Jan-2012	LiberoQuotidiano.it	G. Maggi	

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mitt Romney	Il Sole 24 Ore	Un loffio e' un loffio e' un loffio	31-Jan-2012	Ilsole24ore.com	-
	Corriere della Sera	Tutti contro "l'imbarazzo Gingrich"	31-Jan-2012	20	P. Valentino
	Il Fatto Quotidiano	Primarie USA, Romney vince in Florida passo decisivo la sfida a Obama	1-Feb-2012	Ilfattoquotidiano.it	-
	Corriere della Sera	Romney in volata Florida e poi l'ovest	1-Feb-2012	19	P.Valentino
	Libero Quotidiano	Romney piace agli USA perche' fa soldi	2-Feb-2012	21	G. Maggi
	Il Sole 24 Ore	Romney punta sulla campagna web	2-Feb-2012	23	M. Platero
	Il Giornale	Romney presidente: lo dice la profezia	2-Feb-2012	Ilgiornale.it	S. Kramer
	Il Giornale	Ultima gaffe di romney "io non penso ai poveri" ma se fosse calcolata?	2-Feb-2012	Ilgiornale.it	O. Sacchelli
	Corriere della Sera	A Romney la scorta di Obama, il suo stratega "è uno solido"	2-Feb-2012	22-23	M. Gaggi
	Il Messaggero	USA, la sfida di Romney a Obama frenata dalle divisioni dei repubblicani	3-Feb-2012	20	R. Menotti
	La Repubblica	Romney trionfa nella capitale del vizio ginchrich attacca e non si arrende	6-Feb-2012	20	F. Rampini
	Il Giorno	Nessuno ferma la corsa di Mitt	6-Feb-2012	15	G. Pioli
	La Repubblica	Battesimi agli ebrei la chiesa mormone imbarazza Romney	16-Feb-2012	38	F. Rampini
	La Repubblica	Michigan e Arizona per Romney ma Santorum e' vicino	29-Feb-2012	1	-
	Corriere della Sera	Fra Romney e Santorum "vince" Obama	29-Feb-2012	23	M. Ga
	Il Messaggero	Super martedì', si vota in dieci stati	6-Mar-2012	18	A. Gu.
	Il Giornale	Oggi e' il giorno di Romney. Forse	6-Mar-2012	15	G. De bellis
	Il Giornale	Oggi e' il giorno di Romney. Forse	6-Mar-2012	Ilgiornale.it	G. De bellis
	La Repubblica	E vissero felici e contenti	7-Mar-2012	33/35	V. Zucconi

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mitt Romney	La Repubblica	E vissero felici e contenti	7-Mar-2012	33/35	V. Zucconi
	Il Giornale	A Romney sei stati su dieci ma santorum resta in corsa la corsa e' ancora lunga	7-Mar-2012	Blog.Ilgiornale.it/Fo a	O. Sacchelli
	Il Giornale	A Romney sei stati su dieci ma santorum resta in corsa la corsa e' ancora lunga	7-Mar-2012	Ilgiornale.it	O. Sacchelli
	Il Giornale	USA, nel supermartedi' vittoria ai punti per Romney ma Santorum non demorde	7-Mar-2012	Ilgiornale.it	O. Sacchelli
	Corriere della Sera	America, il verdetto del supermartedi	7-Mar-2012	17	M. Gaggi
	Il Giornale	A Romney sei stati su dieci ma santorum resta in corsa la corsa e' ancora lunga	7-Mar-2012	Blog.Ilgiornale.it/Fo a	O. Sacchelli
	Il Giornale	A Romney sei stati su dieci ma santorum resta in corsa la corsa e' ancora lunga	7-Mar-2012	Ilgiornale.it	O. Sacchelli
	Avvenire	Primarie USA, Romney cerca l'affondo finale	7-Mar-2012	16	E. Molinari
	La Stampa	Santorum s'aggrapperà al sud per restare ancora in corsa	7-Mar-2012	19	P. Mastrolilli
	La Stampa	Romney vince ma non sfonda, Santorum resta in corsa/focus	7-Mar-2012	Lastampa.it	P. Mastrolilli
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
	La Repubblica	Il profondo sud dell'America sceglie Santorum	15-Mar-2012	19	V. Zucconi
	La Stampa	Io, il fratello torinese di Mitt Romney	19-Mar-2012	54	A. Rossi
	GQ	Vivere e basta	1-Apr-2012	32/41	G. Romagnoli
	La Repubblica	Viaggio al centro della terra l'oro rosso rilancia la corsa	14-Jun-2012	1	A. Aquaro
	Panorama	Il "mormone" Romney ha sangue inglese nelle vene	18-Jun-2012	Panorama.it	S. Dessi
	Corriere della Sera	La mamma di Pitt attacca Obama "Sta con I gay"	6-Jul-2012	corriere.it	F. Tortora
	Il Fatto Quotidiano	Obama gode gaffe di Romney anche ai giochi	27-Jul-2012	17	A. Altichieri
Avvenire	Romney "corteggia" il voto cattolico	11-Aug-2012	14	L. Bricchi Lee	

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mitt Romney	Italia Oggi	USA, I diplomatici cattolici in campo per Romney	14-Aug-2012	14	A. Nucci
	Italia Oggi	Non sempre essere paperone aiuta	17-Aug-2012	13	A. Nucci
	Panorama	Il Dio di Romney e di Obama	22-Aug-2012	Panorama.it	-
	Libero Quotidiano	L'arcivescovo di New York benedice il mormone Romney	24-Aug-2012	14	C. Maniaci
	La Nazione	Spunta un dossier su romney <<Investe in tabacco e casino'>>	25-Aug-2012	21	G. Pioli
	Il Resto del Carlino	Spunta un dossier su Romney <<investe in tabacco e casino'>>	25-Aug-2012	21	G. Pioli
	Il Giorno	Spunta un dossier su Romney <<Investe in tabacco e casino'>>	25-Aug-2012	21	G. Pioli
	La Repubblica	Colpo grosso di Mitt il capo dei vescovi USA "benedira" la sua corsa	27-Aug-2012	15	F. Rampini
	La Repubblica	Colpo grosso di Mitt il capo dei vescovi USA "benedira" la sua corsa	27-Aug-2012	15	F. Rampini
	Il Messaggero	Romney fermato dall'uragano	27-Aug-2012	15	A. Guaita
	Il Giornale	Obama: il mio rivale non e' pronto a fare il presidente	27-Aug-2012	6	-
	La Repubblica	I temuti mormoni	29-Aug-2012	17	A. Aquaro
	Libero Quotidiano	Romney fra il diavolo Ryan a l'acquasanta Ann	30-Aug-2012	19	G. Maggi
	La Stampa	II Edizione- Romney: cambiamo l'America	31-Aug-2012	12	M. Molinari
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	La Stampa	Romney: Un manager per l'America	31-Aug-2012	12	M. Molinari
	La Repubblica	Mitt come Reagan "Il nemico e' lo stato"	31-Aug-2012	1	F. Rampini
	La Repubblica	Il cielo in una storia	31-Aug-2012	45	S. Ginzberg
	La Repubblica	Romney lancia la sua sfida a Obama "Voltiamo pagina per il sogno americano	31-Aug-2012	3,4	-

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mitt Romney	Il Secolo XIX	Contro Obama, Romney "arruola" Gesu'	31-Aug-2012	7	F. Sasso
	Il Fatto Quotidiano	Romney-Ryan a destra di Reagan	31-Aug-2012	17	G. Gramaglia
	Corriere della Sera	Famiglia, Clint ed un cardinale: Romney lancia la sua america	31-Aug-2012	14-15	M. Gaggi
	La Nazione	Eastwood-Obama, il duello della poltrona	1-Sep-2012	22/23	G. Pioli
	Il Resto del Carlino	Eastwood-Obama, il duello della poltrona	1-Sep-2012	22/23	G. Pioli
	Il Giorno	Eastwood-Obama, il duello della poltrona	1-Sep-2012	22/23	-
	Il Giornale	Quel clan di destra troppo bello per piacere ai liberal	1-Sep-2012	15	A. Marinelli
	Il Giornale	Quel clan di destra troppo bello per piacere ai liberal	1-Sep-2012	Ilgiornale.it	A. Marinelli
	Corriere della Sera	Il leaders mormone dei Killers: la fede sostiene il mio rock	1-Sep-2012	63	A. Laffranchi
	Avvenire	Per gli scommettitori dopo la kermesse il mormone arranca	1-Sep-2012	17	A.E.
	La Gazzetta dello Sport	Romney riuscirà davvero a chiudere l'era di Obama?	2-Sep-2012	39	G. Dell'Arti
	Il Gazzettino	Il candidato repubblicano Romney favorevole: "dopo stupri e incesti"	4-Sep-2012	12	-
	Chi	Benvenuti a casa Romney	12-Sep-2012	80/84	N. Sipos
	Il Giornale	Alternativi ma conservatori boom dei rockettari mormoni	19-Sep-2012	29	B. Giurato
	Il Giornale	Alternativi ma conservatori. Boom dei rockettari mormoni	19-Sep-2012	Ilgiornale.it	B. Giurato
	Oggi	Il presidente lo decidono le donne	19-Sep-2012	26/30	M. Del Freo
	Il Resto del Carlino	Romney e il fisco nel 2011 pago' il 14,1%	22-Sep-2012	24	G. Pioli
	Il Secolo XIX	L'ultima (per ora di Mitt: "Perche' non si aprono gli oblo' degli aerei?")	26-Sep-2012	11	P. Albanese
	Il Sole 24 Ore	Confessioni di un ex mormone	1-Oct-2012	81/90	W. Kirn

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mitt Romney	Il Secolo XIX	Obama e Romney col silenziatore sull'uso delle armi	3-Oct-2012	9	I. Lombardo
	Il Fatto Quotidiano	L'inseguitore repubblicano che parla gia' da sconfitto	3-Oct-2012	13	S. Feltri
	A Anna	Obama vs Romney: la sfida vista dai liceali ospiti delle famiglie USA	8-Oct-2012	32/33	-
	Il Fatto Quotidiano	Romney, un mormone a Washington?	16-Oct-2012	22	M. Chierici
	Il Fatto Quotidiano	I giovani di Mitt, cattivo stato	18-Oct-2012	17	C. Andreozzi
	Avvenire	Cattolica o protestante, l'America si scopre solidale in nome del Vangelo	18-Oct-2012	28	A.Zaccuri
	Italia Oggi	Prima pagina di giovedì' 25 ottobre 2012	25-Oct-2012	1	-
	Italia Oggi	Mormoni pronti a schedare l'Italia	25-Oct-2012	12	S. Sansonettil/R. Gagliardini
	Il Fatto Quotidiano	Mitt e la strategia del "medio-man"	25-Oct-2012	17	A. Altichieri
	Il Sole 24 Ore	Romney, la fede come politica	28-Oct-2012	Ilsole24ore.com	-
	La Stampa	Romney-Obama, ecco la strada per la vittoria secondo I consiglieri	28-Oct-2012	Lastampa.it	M. Molinari
	La Repubblica	La tempesta sulle elezioni	29-Oct-2012	1	F. Rampini
	Corriere della Sera	Fede, successo e famiglia, Romney paladino del partito della memoria	31-Oct-2012	22-23	P. Valentino
	Libero Quotidiano	La riserva segreta di voti per Mitt sono I cristiani evangelici in Ohio	1-Nov-2012	LiberoQuotidiano.it	G. Maggi
	Il Fatto Quotidiano	Non e' (piu') un paese per protestanti	2-Nov-2012	17	G. Bizzarri
	Il Fatto Quotidiano	Mitt, troppo buono per piacere ai suoi	4-Nov-2012	13	G. G.
	Corriere della Sera	Così la cultura pop ha sdoganato i mormoni	4-Nov-2012	15	V. Mazza
	Corriere della Sera	Il "Chicago Machine" dei democratici contro la squadra religiosa repubblicana	4-Nov-2012	12-13	A. Cazzullo

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Mitt Romney	La Stampa	Nella roccaforte degli evangelici che decidono la sorte del mormone	5-Nov-2012	5	P. Mastrolilli
	La Stampa	Obama-Romney il duello dei timidi	6-Nov-2012	6,7	A. Simoni
	La Gazzetta dello Sport	Davvero Obama e Romney hanno idee cosi' diverse?	6-Nov-2012	40	G. Dell'Arti
	Il Giornale	Il mormone che sfida il destino di famiglia	6-Nov-2012	15	A. Marinelli
	Il Giornale	Il mormone che sfida il destino di famiglia	6-Nov-2012	Ilgiornale.it	A. Marinelli
	Avvenire	L'uomo che ha sposato la tradizione	6-Nov-2012	3	G. Ferrari
	Avvenire	Romney, l'uomo che ha sposato la tradizione	6-Nov-2012	avvenire.it	G. Ferrari
	Diva e Donna	Testa a testa per la Casa Bianca	6-Nov-2012	55/59	-
	Milano Finanza	Welch: via I lacci dell'energia americana	6-Nov-2012	2	A. Ross Sorkin
	A Anna	Arriva il nuovo presidente cliccate "mi piace"	8-Nov-2012	113/116	M. Latella
	Avvenire	Barack ringrazia in lacrime I suoi volontari	10-Nov-2012	7	L. Bricchi Lee
	Gente	Meno male che ha perso Romney, altrimenti ora saremmo tutti mormoni	20-Nov-2012	23	A. Mazzi
Rich and Powerful	La Repubblica	Gli autori di South Park sbancano Broadway con il musical mormone	25-May-2011	63	A. Aquaro
	Il Giorno	Il mal di testa anti primarie	21-Jul-2011	22	G. Pioli
	Il Giornale	I mormoni pensano in grande. Il loro primo tempio e' maxi	15-Sep-2011	16	P. Borgia
	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Il Secolo XIX	Gli sfidanti di Obama giocano con fede e dollari	11-Jan-2012	7	S. Trincia
	Libero Quotidiano	Mitt Romney, una storia di umana determinazione	24-Jan-2012	LiberoQuotidiano.it	G. Maggi
	Il Fatto Quotidiano	Obama spara sui ricchi: devono pagare di piu'	25-Jan-2012	12	G. Gramaglia

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Rich and Powerful	Libero Quotidiano	Romney nel pallone si da' la tassa sui piedi	25-Jan-2012	16	G. Maggi
	La Stampa	Una terra promessa al sole di Orlando	30-Jan-2012	19	P. Mastrolilli
	Corriere della Sera	Romney in volata Florida e poi l'ovest	1-Feb-2012	19	P.Valentino
	Libero Quotidiano	Romney piace agli USA perche' fa soldi	2-Feb-2012	21	G. Maggi
	Corriere della Sera	Fra Romney e Santorum "vince" Obama	29-Feb-2012	23	M. Ga
	Il Giornale	Nel suo Michigan, Romney vince ma non convince	1-Mar-2012	8	-
	Avvenire	Primarie USA, Romney cerca l'affondo finale	7-Mar-2012	16	E. Molinari
	La Repubblica	E vissero felici e contenti	7-Mar-2012	33/35	V. Zucconi
	La Repubblica	La battaglia dei gay per il diritto alla felicita'	7-Mar-2012	Repubblica.it	V. Zucconi
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
	Il Fatto Quotidiano	Romney-Ryan a destra di Reagan	31-Aug-2012	17	G. Gramaglia
	La Stampa	Il Edizione- Romney: cambiamo l'America	31-Aug-2012	12	M. Molinari
	Avvenire	Per gli scommettitori dopo la kermesse il mormone arranca	1-Sep-2012	17	A.E.
	Il Giornale	Quel clan di destra troppo bello per piacere ai liberal	1-Sep-2012	15	A. Marinelli
	Il Giornale	Quel clan di destra tropp bello per piacere ai liberal	1-Sep-2012	Ilgiornale.it	A. Marinelli
	Il Fatto Quotidiano	Romney, un mormone a Washington?	16-Oct-2012	22	M. Chierici
	Il Sole 24 Ore	Romney, la fede come politica	28-Oct-2012	Isole24ore.com	-
Corriere della Sera	Il "Chicago Machine" dei democratici contro la squadra religiosa repubblicana	4-Nov-2012	12-13	A. Cazzullo	
Il Giornale	Dal papa ai rabbini, ecco il G20 della fede	11-Nov-2012	15	P. Rodari	
Service	La Nazione	Corsi di inglese e antibagismo	20-Mar-2010	30	-
	La Nazione	Accade	27-May-2010	27	-
	Il Tirreno	In breve - Il verde urbano	4-Aug-2010	3	-

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Service	Il Giornale	L'albero della solidarieta' da destinare ai bisognosi	11-Dec-2010	38	Luma
	Il Giornale	Gli scout in via del mercato I IBLA ripuliranno la zona da tutti I rifiuti	29-Dec-2010	21	Dabo
	La Stampa	Mille mormoni riuniti a teatro fra carita' e fede	13-Jun-2011	58	M. Facciolo
	Il Tirreno	Donato il sangue a S. Chiara	23-Jun-2011	8	-
	La Nazione	Accade-I mormoni donano sangue	1-Jul-2011	17	-
	La Stampa	Raccolta sangue, l'AVIS collabora con I mormoni	15-Oct-2011	59	M. F.
	La Stampa	AVIS prelievo di sangue nella sede dei mormoni	18-Nov-2011	64	R. Al.
	La Stampa	Prelievo di sangue l'AVIS dai mormoni	20-Nov-2011	55	R. Al.
	La Stampa	Famiglia e coppie giornata di studio	26-Nov-2011	52	R. Al.
	Il Tirreno	Regala la vita, campagna per donare sangue	9-Dec-2011	10	-
	La Stampa	Donazioni di sangue venerdi' un incontro	25-Jan-2012	64	F. SIM.
	La Nazione	Il "Buon mercato" sotto piazza cavour dove la spesa e' gratis	1-Apr-2012	2,3	R. Della Maggesa
TVMia	Suor Therese	4-Sep-2012	20	-	
Sports	SportWeek	La gioia di essere Torah Bright	20-Mar-2010	52/58	Z. Filicic
	La Gazzetta dello Sport	Una domenica da mormone tifando Jazz	27-Apr-2010	35	-
	La Gazzetta dello Sport	Biaggi, c'e' il motore nuovo per dare l'assalto a haslam	28-May-2010	24	P. Gozzi
	La Gazzetta dello Sport	Superpole di checa biaggi 2 a Salt Lake City	31-May-2010	-	P. Gozzi
	Il Corriere dello Sport	Hornets, ancora un ko poco spazio per Belinelli	17-Feb-2011	corrieredellosport.it	-
	Il Giornale	Giocatore di basket espulso per sesso	5-Mar-2011	17	-
	Due Ruote	Un uomo solo al comando	1-Jul-2011	148/152	-
	Corriere della Sera	Così la cultura pop ha sdoganato i mormoni	4-Nov-2012	15	V. Mazza
Stereotypes	Marie Claire	Ma vale davvero la pena	1-Mar-2010	163/166	L. France
	Il Resto del Carlino	Quando gli ultimi figli dei fiori si accamparono a Pianbaruccoli	26-Jun-2010	10	L. Foglietta

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
Stereotypes	Libero Quotidiano	Pregchiere, lavoro e niente TV il "miracolo" americano della vergine di Medjugorje	2-Sep-2010	23	L. Santambrogio
	Italia Oggi	Bersani a la dimostrazione di forza stile mussolini	7-Oct-2010	5	M. Bertoncini
	Il Giornale	La resa dei conti	16-Oct-2010	55	-
	Il Gazzettino	Uomini in nero, tessuti profumati, cappelli di cervo e giovani come robot	27-Jan-2011	21	L. Boccardi
	Italia Oggi	Per letta (l'Enrico pero') Silvio Berlusconi e' indegno	16-Apr-2011	4	D. Gabutti
	Il Secolo XIX	Mormoni, e' caccia al fidanzato	22-May-2011	12	C. Basso
	La Repubblica	Gli autori di South Park sbancano Broadway con il musical mormone	25-May-2011	63	A. Aquaro
	La Nazione	L'ipocrisia del benessere	6-Sep-2011	29	-
	Libero Quotidiano	Anche le nonne in delirio per I vampiri	16-Nov-2011	34	G. Carbone
	La Repubblica	Int. a E. Ottoz/G.Evangelisti: Un salto per sempre	21-Nov-2011	54/55	E. Audisio/A. Retico
	Libero Quotidiano	Il magico mondo di Romney I mormoni vanno di moda	6-Jan-2012	16	M. Stefanini
	Panorama	I comandamenti di una famiglia tipo	7-Mar-2012	82/84	C. Abbate
	La Stampa	Io, il fratello torinese di Mitt Romney	19-Mar-2012	54	A. Rossi
	Libero Quotidiano	Autogol del governo sui Maro': si allea con I sikh, odiati in India	4-Apr-2012	19	M. Stefanini
	La Stampa	Sul cammino di Mitt l'ostacolo piu' difficile resta la fede mormone	31-Aug-2012	12,13	C. Gorlier
	Il Giornale	Alternativi ma conservatori boom dei rockettari mormoni	19-Sep-2012	29	B. Giurato
	Il Giornale	Alternativi ma conservatori. Boom dei rockettari mormoni	19-Sep-2012	Ilgiornale.it	B. Giurato
	Il Sole 24 Ore	Confessioni di un ex mormone	1-Oct-2012	81/90	W. Kirm
	Il Giornale	Estero dall'Alaska al Costa Rica: Record di scambi al lunardi	24-Oct-2012	48	R. Mora

Node Name (Child Nodes in Italics)	Publication Name	Article Title	Date Published	Page(s)	Author
<i>Temple</i>	La Repubblica	Mormoni, la tentazione della Casa Bianca arruolati i pubblicitari per battere le differenze	19-Nov-2011	24	V. Zucconi
	Il Resto del Carlino	Mormoni, la comunita' allergica ai vizi	7-Jan-2012	11	R. Celli
	La Stampa	Una terra promessa al sole di Orlando	30-Jan-2012	19	P. Mastrolilli
	Donna Moderna	Nello Utah ho incontrato Robert Redford	22-Feb-2012	122/124	L. Di Donato
	Panorama	Che America sarebbe con un mormone alla Casa Bianca	7-Mar-2012	78/80	M. Ventura
<i>Rome Temple</i>	Il Resto del Carlino	Acmar, nuove opere in Lazio e all'estero	25-Jun-2011	11	-
	Libero Quotidiano	Religioni: a Roma apre battenti primo tempio mormone	13-Sep-2011	Libero-news.it	-
	Corriere della Sera	A Settebagni il Tempio Mormone	14-Sep-2011	1	F.D.F.
	Il Messaggero	A Settebagni sorgera' il primo tempio dei mormoni in Italia	14-Sep-2011	37	F. Giansoldati
	Il Giornale	I mormoni pensano in grande. Il loro primo tempio e' maxi	15-Sep-2011	16	P. Borgia
	La Gazzetta dello Sport	Roma, al via I lavori per il tempio mormone sara' il primo in Italia	15-Sep-2011	43	-
	Corriere della Sera	Cominciati i lavori al tempio dei mormoni	9-Oct-2011	15	G. De Chirico
	Il Resto del Carlino	Mormoni, la comunita' allergica ai vizi	7-Jan-2012	11	R. Celli

Appendix B: Questions for the intensive individual interviews

These are the questions the author proposes to ask the three members of the PR Organization of the Church of Jesus Christ of Latter -day Saints in Italy:

- Demographic information about the interviewee: name, his position in the Church's Public Affair, how long he has been in that specific position, other jobs in the Church previous to this one etc.
- When was the LDS Church PR constituted?
- What were the reasons why such an organization was put together?
- How is this organization structured?
- What kind of media in the Italian language does the Church provide, beside the Newsroom?
- Do you think the availability of more Church-produced media would be beneficial to Italian members?
- Does the Italian PR use Social Media?
- Beside the official LDS Church website, lds.org, are there other internet sources available in Italian?
- Which kind of media does usually the LDS Church contact?
- What kind of contact has been made with the media (i.e. only written, personal interviews, a combination of the two etc.)
- When would you say the Italian media started to actively seek official information? Is there any specific historical event that started it?

- What is, in your opinion, the general position of Italian media toward the Church? Mostly positive, negative or neutral? Was it always like this, or have there been changes?
- Was there a mutual approach from the Italian media to the LDS Church or just a one way approach?
- Is there a strategic plan for dealing with the media? What does it consist of?
- Are there specific topics that seem to be mistaken more frequently than others? If so, which ones? Why?
- Do you think the opinion of the media toward the LDS Church has changed since its first interest in the LDS Church?
- What can you foresee for the future relationship between the LDS Church and the Italian media?
- Is there anything more you think it is vital to be understood in this study?

Appendix C: Information subsidies provided by the Italian National Council of Public Relations to the media

Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni Non tutti sanno che ...

Nick Romney

Non è mai esistito alcun interesse della Chiesa nella candidatura di Mitt Romney né di qualunque altro americano, in qualunque nazione o per qualsiasi carica politica. La missione della Chiesa è di predicare il vangelo di Gesù Cristo, non di eleggere dei politici. In materia di partiti politici la Chiesa osserva una stretta neutralità (per una dichiarazione ufficiale sull'argomento vedere <http://www.mormon.it/it/it/la-chiesa-e-neutralita>). Non si può parlare nemmeno di un interesse dei membri della Chiesa (intesi nel loro insieme) in tale candidatura, perché ci sono mormoni (americani) sostenitori – ma anche membri del Congresso – sia del partito Repubblicano che di quello Democratico. Inoltre i mormoni (qualunque sia il loro Paese) non scelgono (o non rigettano) un candidato in base alla sua appartenenza religiosa, ma in base alle sue idee e capacità.

I mormoni sono cristiani

Affermare che i fedeli della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni "non sono cristiani" (ovvero la totale ignoranza circa la sua origine, la sua dottrina e la sua pratica) (vedi Gal. 3: 7) "Ma i mormoni sono cristiani?". Essi ignorano che la Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni porta il nome di Gesù Cristo, che predica la Sua dottrina, che ogni giorno milioni di membri della Chiesa di Gesù Cristo pregano individualmente e come famiglia nel nome di Gesù Cristo, che studiano la Sua vita e i Suoi insegnamenti come riportati nelle Sacre Scritture, che si chiamano di stesso in modo di essere veri discepoli di Gesù Cristo e di seguire il Suo esempio, e che insegnano ai loro figli a fare altrettanto.

Inoltre, ci sembra che chiunque si senta in autorità di stabilire chi è cristiano e chi non lo è (da prova solo di grande arroganza. Chi autorizza una chiesa (o un governo) a decidere quale chiesa è cristiana e quale no? Quanto a noi, veneriamo la qualità di cristiano a qualunque persona o gruppo si definisca tale, senza alcun giudizio da parte nostra. Pensiamo che lo stesso rispetto (salvo questo che Gesù Cristo insegnava) dovrebbe essere applicato anche alle nostre fedi.

I mormoni credono nella Bibbia

I membri della Chiesa studiano e credono nella Bibbia. Credono anche nel Libro di Mormon, un'altra Sacra Scrittura che si affianca alla Bibbia e che ha come sottotitolo "un altro testamento di Gesù Cristo". Il Libro di Mormon contiene più riferimenti al Messia di quanti ne abbiano l'Antico e il Nuovo Testamento messi insieme.

Il rapporto con le altre confessioni religiose

La Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni riconosce che gli altri credano e siano "dove di ciò che vogliono". La libertà di credere (e, quindi, anche quella di non credere) è un diritto inalienabile di ogni persona. La Chiesa di Gesù Cristo crede che tutti gli uomini e le donne siano figli e figlie di Dio. Pertanto intrattiene rapporti generalmente molto buoni con cattolici, protestanti, ebrei, musulmani, ecc. sia come singoli individui sia con le loro Chiese istituzionali. Ne rispetta pienamente le idee e collabora con loro, ogni volta che è possibile, nell'aiuto dei poveri, nell'alleviare coloro che soffrono, nel migliorare la società e l'ambiente nel quale vivono.

Rapporti tra Chiesa Cattolica e Chiesa Mormone

Solo per citare gli ultimi quattro anni, Cattolici e Mormoni hanno vissuto insieme momenti di particolare significato, quali ad es.:

- Il 11.11.2011 – I Servizi Liturgici Cattolici hanno onorato in una speciale cerimonia i Servizi di Benessere della Chiesa di Gesù Cristo L.D.C. per il loro grande supporto nel campo umanitario.

- 21.11.2010 - L'arcivescovo cattolico Alex L. Szwed, dell'Arcidiocesi di Seattle, ha ricevuto dai dirigenti locali della Chiesa di Gesù Cristo S.U.G. il Family Values Award.
- 27.09.2010 - L'arcivescovo, in Vaticano, tra l'altro M. Russell Ballard, un Apostolo della Chiesa di Gesù Cristo S.U.G. e il Cardinale Willem Joseph Leiva, Prefetto della Congregazione per la Dottrina della Fede.
- 11.08.2006 - L'arcivescovo John C. Wester, della Diocesi cattolica di Salt Lake City e il pres. Thomas S. Monson, presidente della Chiesa di Gesù Cristo S.U.G., hanno partecipato insieme alla dedizione della rinnovata cattedrale della Maddalena.

I mormoni non praticano la poligamia

La Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni ha cessato la pratica della poligamia nel 1890.

Nel 1952, il Presidente della Chiesa Gordon B. Hinckley dichiarò: "Desidero affermare categoricamente che questa Chiesa non ha niente a che fare con coloro i quali praticano la poligamia.

Egli non sono membri di questa Chiesa. La maggior parte non lo sono mai stati. Essi stanno violando la legge civile. ...

"Se si scopre che alcuni fra i nostri fedeli stanno praticando il matrimonio plurimo, sono soggetti alla scomunica, che è la penultima più grave che la Chiesa possa imporre. Non soltanto essi stanno violando direttamente la legge civile, ma stanno pure violando direttamente la legge di questa Chiesa."

Non esiste un tipo di definizione come "Fundamentalista mormone" oppure "setta mormone".

Il termine "Mormone" è un soprannome comunemente riferito ai membri della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni. La definizione "Fundamentalista mormone" oppure "setta mormone" non esistono. Un termine corretto per definire questi gruppi poligami è "gruppi poligami". Includere la parola "Mormone" è un elemento deviato e sbagliato.

Una correzione del termine mormone

Viene spesso fatta confusione in merito all'uso del termine "Mormone". Sia di fatto che quando le persone ascoltano la parola "Mormone", pensano al Coro del Tabernacolo Mormoni, ai pionieri Mormoni, ai missionari Mormoni - ognuno dei quali è associato alla Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni. Identificare i gruppi poligami o gli individuali tipo Warren Jeffs con l'appellativo "Mormone" confonde le persone e lascia intendere che esista un collegamento fra questi piccoli gruppi e la Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni. Confidiamo che la presente distribuzione sia sempre una benedizione.

La Associated Press Stylebook dichiara: "Il termine Mormone non si applica correttamente alle altre chiese dei Santi degli Ultimi Giorni che si sono in seguito separate dopo la morte di [Joseph] Smith".



INTRODUZIONE

Siamo lieti per il suo interesse a conoscere meglio la Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni, una delle chiese cristiane dal più forte sviluppo in tutto il mondo.

Che lei sia un rappresentante del governo, di un'organizzazione religiosa, dei media o di un'azienda, desideriamo cogliere l'occasione per presentarci.

Questa brochure illustra brevemente un quadro generale dei programmi, della speciale missione e dei principi della Chiesa, i cui membri si sforzano di seguire l'esempio di Gesù Cristo.

STORIA

La Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni viene fondata nel 1830 da Joseph Smith nello stato di New York. Nel 1847, le persecuzioni spingono i fedeli a migrare verso Ovest, stabilendosi nell'odierna Valle del Grande Lago Salato, nello Utah. A metà del 1800 la Chiesa si espande in Canada, Gran Bretagna, Australia e Europa e, un secolo e mezzo dopo, sta fiorendo in ogni continente.

A causa delle sue origini, la Chiesa è spesso erroneamente vista come una chiesa americana; tuttavia, dal 1996 vi sono più fedeli fuori degli Stati Uniti che al loro interno. Oggi la Chiesa è presente in tutti i continenti e testimonia uno sviluppo costante di oltre 250.000 convertiti all'anno, facendo tradurre le sue pubblicazioni in più di 150 lingue.

La sede mondiale della Chiesa si trova a Salt Lake City, nello Utah.

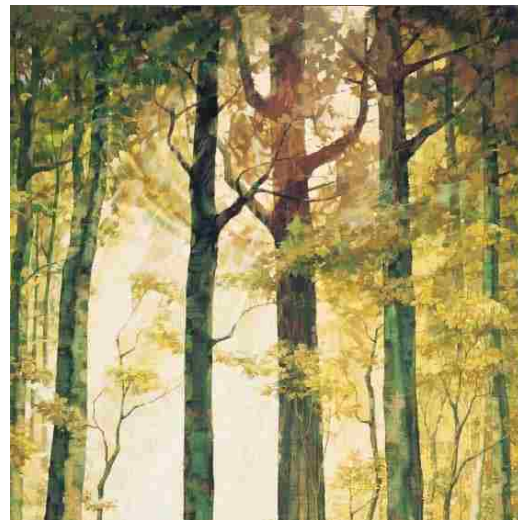


Foto: M. L. © 2011 Immagine coordinata con Tutti i diritti riservati

UNA FEDE GLOBALE

La Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni è una fede cristiana, che consiste nella restaurazione della Chiesa del Salvatore quale Egli l'aveva istituita durante il Suo ministero. I membri della Chiesa credono in Gesù Cristo e Lo riconoscono come il Figlio di Dio, il Salvatore del mondo e il loro Salvatore personale. La Chiesa non ha un clero professionale retribuito. Anche ai livelli più alti della Chiesa, i dirigenti che occupano la posizione di Autorità Generale abbandonano il proprio lavoro e professione al momento della loro chiamata. Gli apostoli, per esempio, servono per il resto della vita come testimoni speciali di Gesù Cristo e sovrintendono alla Chiesa in tutto il mondo. L'amore fraterno e la cura di tutti i figli del Padre celeste è il fulcro degli insegnamenti della Chiesa di Gesù Cristo. Prestando servizio alla loro comunità, i membri della Chiesa di ogni dove si sforzano di vivere in modo tale da seguire Gesù Cristo e i Suoi insegnamenti al meglio delle loro capacità.

Sherry Zimmerman - © 2011 International Brotherhood of the Church (IBLC) - Geneva, Switzerland



SERVIZIO UMANITARIO

Ai milioni di bisognosi in tutto il mondo, il servizio umanitario della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni offre speranza e le basi per una vita che superi la malattia, la povertà e la disperazione, indipendentemente dal colore o dal credo.

In occasione di catastrofi, la Chiesa risponde con donazioni di cibo, vestiario, forniture mediche e altre attività di soccorso, praticamente in ogni angolo della terra.

Oltre a occuparsi delle emergenze, la Chiesa porta avanti progetti che riguardano la vaccinazione contro il morbillo, l'addestramento per la rianimazione neonatale, l'acqua potabile, la distribuzione di sedie a rotelle e la cura oculistica. Queste iniziative coinvolgono centinaia di volontari a tempo pieno sparsi in tutto il mondo che, possedendo abilità professionali ed esperienza, prestano servizio a proprie spese.



FAMIGLIA

La Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni insegna che la famiglia è la più importante unità di qualsiasi società. Un insegnamento che caratterizza i Santi degli Ultimi Giorni è che il matrimonio e la famiglia possono continuare oltre la morte. Questa perpetuazione dei legami è resa possibile grazie a speciali promesse che i genitori e i figli fanno con Dio in sacri templi eretti a questo scopo. Tali alleanze possono unire le famiglie per l'eternità. Ispirati dalla natura eterna della famiglia e dalla sua essenziale influenza in questa vita, i Santi degli Ultimi Giorni danno massima priorità allo svolgimento di significative attività familiari. Tengono, infatti, la preghiera familiare e lo studio delle Scritture ogni giorno e una serata familiare ogni settimana. Durante la serata familiare, le famiglie mettono da parte tutti gli altri impegni e trascorrono del tempo assieme per parlare, imparare, divertirsi, uscire e svolgere altre attività.



Alleanze perpetue. © 2011 Intellectual Reserve, Inc. Tutti i diritti riservati.

TEMPLI

Per i membri della Chiesa il tempio è il posto più sacro sulla terra e una fonte di forza spirituale: è la casa del Signore. Ogni cosa all'interno del tempio attesta della divinità e del sacrificio di Gesù Cristo e ci insegna a seguire il Suo esempio. La Bibbia racconta che il tempio rivestiva un ruolo di primaria importanza per l'antica Israele e i cristiani del Nuovo Testamento. Nei templi vengono inoltre celebrati matrimoni: quando una coppia si sposa in questi edifici speciali, la loro famiglia può essere unita in un modo che il tempo non può limitare, né la morte far terminare. Poiché il tempio è un luogo unico, per la sua costruzione vengono impiegati solamente i migliori materiali e i migliori sistemi di lavorazione.

A lavori ultimati, il pubblico in generale può visitare l'interno della struttura, ma successivamente alla dedizione formale, solo i membri della Chiesa possono accedervi.

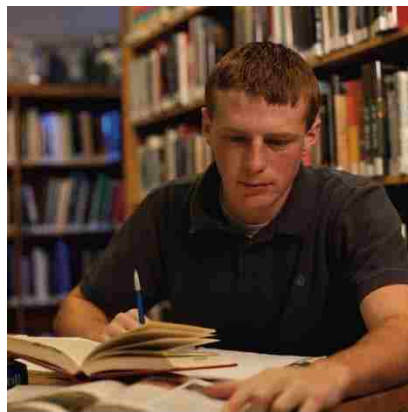


Tempio (albero di pane) (in costruzione). © 2011 Intellectual Reserve, Inc. Tutti i diritti riservati.

ISTRUZIONE

La Chiesa di Gesù Cristo ha sempre dato enfasi all'apprendimento unito all'acquisizione di quanta più istruzione possibile. L'istruzione e l'alfabetismo sono fondamentali per la crescita personale, la preparazione a un impiego adeguato, l'edificazione di famiglie forti, il servizio nella Chiesa e la possibilità di dare un contributo significativo alla società. Per questo la Chiesa gestisce scuole ed università, oltre a un fondo per l'istruzione che ha lo scopo di aiutare gli studenti che dispongono di risorse limitate. Il Fondo Perpetuo per l'Educazione, che si basa principalmente sulle donazioni dei fedeli, fornisce ai giovani della Chiesa di paesi in via di sviluppo i mezzi per ottenere istruzione e formazione permettendo loro di frequentare scuole o università e trovare opportunità di lavoro nei loro paesi e comunità. Dopo aver completato il loro corso di studio, i beneficiari ripagano il prestito, così da mettere il denaro a disposizione di altri soggetti che hanno bisogno di aiuto.

© 2011 Intellectual Reserve, Inc. Tutti i diritti riservati.



RIUNIONI DI CULTO

Ogni domenica, i membri e i simpatizzanti della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni in tutto il mondo si radunano in migliaia di case di riunione dedicate allo scopo di rendere culto a Gesù Cristo. La riunione principale, nota come riunione sacramentale, è simile ad altri servizi religiosi cristiani. Durante questo tempo i membri della Chiesa assumono gli emblemi del sacramento per rammentarsi dell'Espiazione di Gesù Cristo per i peccati dell'umanità.

Tutti sono benvenuti e invitati a partecipare alle riunioni di culto domenicali e alle altre attività della Chiesa senza impegno. Le attività culturali e ricreative sono un'importante componente delle unità locali della Chiesa. Il fine principale di tutte le attività è quello di far sì che gli individui e le famiglie si aiutino reciprocamente a superare le difficoltà della vita imparando a conoscere Gesù Cristo al fine di divenire come Lui.

© 2011 Intellectual Reserve, Inc. Tutti i diritti riservati.



LA CHIESA IN ITALIA

La Chiesa è presente in Italia dal 1850. Il 27 ottobre di quell'anno, infatti, l'anziano Lorenzo Snow del Quorum dei Dodici Apostoli battezza Jean Antoine Box, il primo convertito italiano, a Torre Pellice. Nel 1855, 50 membri della Chiesa emigrano negli Stati Uniti, mentre 64 rimangono in Italia. Il Libro di Mormon in italiano viene pubblicato nel 1852.

I missionari lasciarono l'Italia nel 1857, ma ritornarono nel 1965, dopo aver ricevuto l'autorizzazione dal governo italiano. Nel 1966, viene ufficialmente ristabilita la Missione italiana, con due congregazioni italiane e sette gruppi di militari americani. Nel 1993, il governo riconosce formalmente la Chiesa.

Oggi la Chiesa in Italia conta più di 23.000 membri, molti di seconda o terza generazione, che sono organizzati in congregazioni stabilite in quasi ogni provincia.

Per saperne di più: www.chiesadigesucristo.it
www.facebook.com/MormonItalia
www.tumblr.com/MormonItalia
www.youtube.com/MormonItalia



Chiesa del Gesù Cristo, © 2011 Intellectual Reserve, Inc. Tutti i diritti riservati.

CHIESA DI
GESÙ CRISTO
DEI SANTI
DEGLI ULTIMI GIORNI

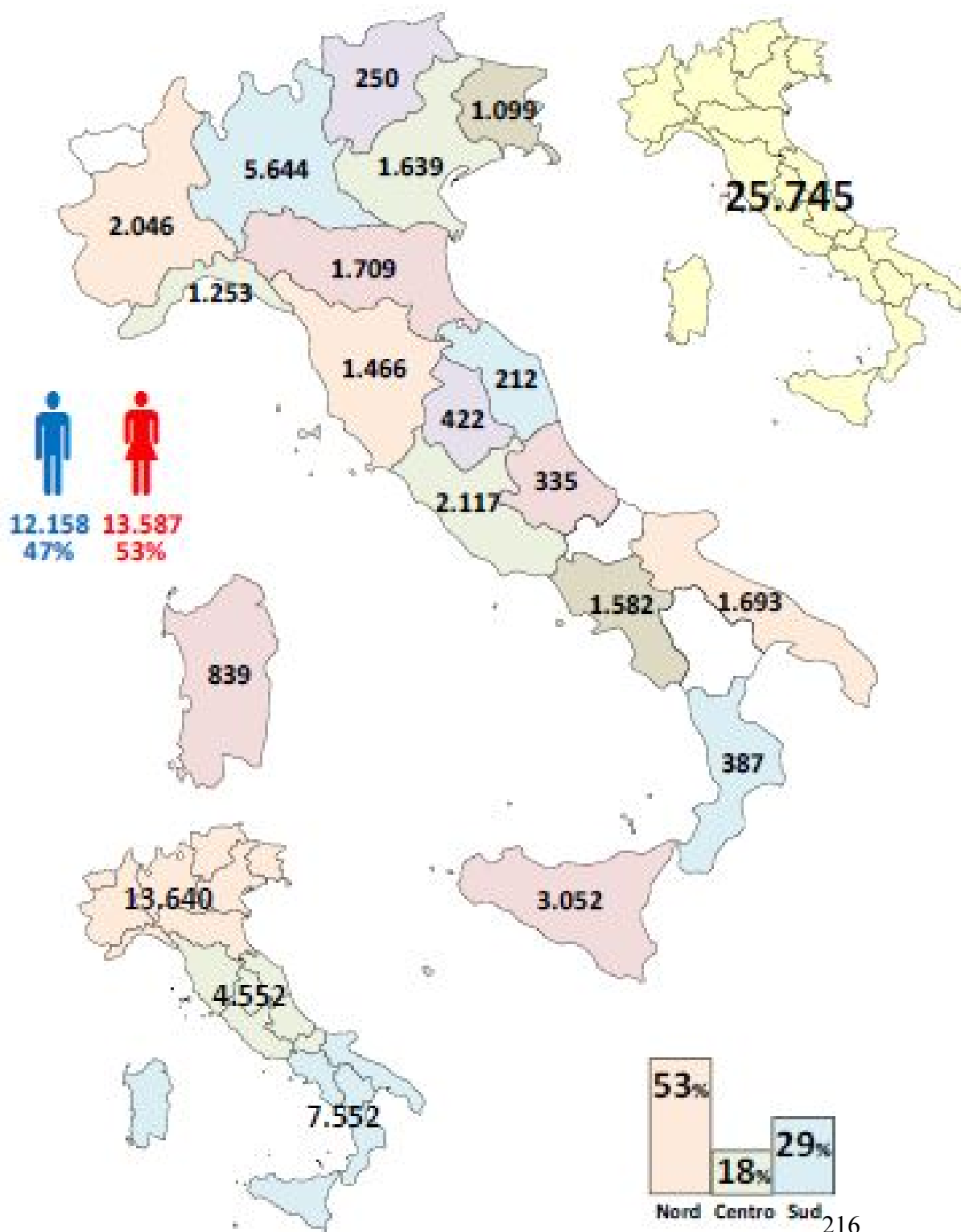
www.chiesadigesucristo.it
www.facebook.com/MormonItalia
Stampato in Italia
1488

© 2011 Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni
© 2011 Intellectual Reserve, Inc. Tutti i diritti riservati.

Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni

Membri in Italia

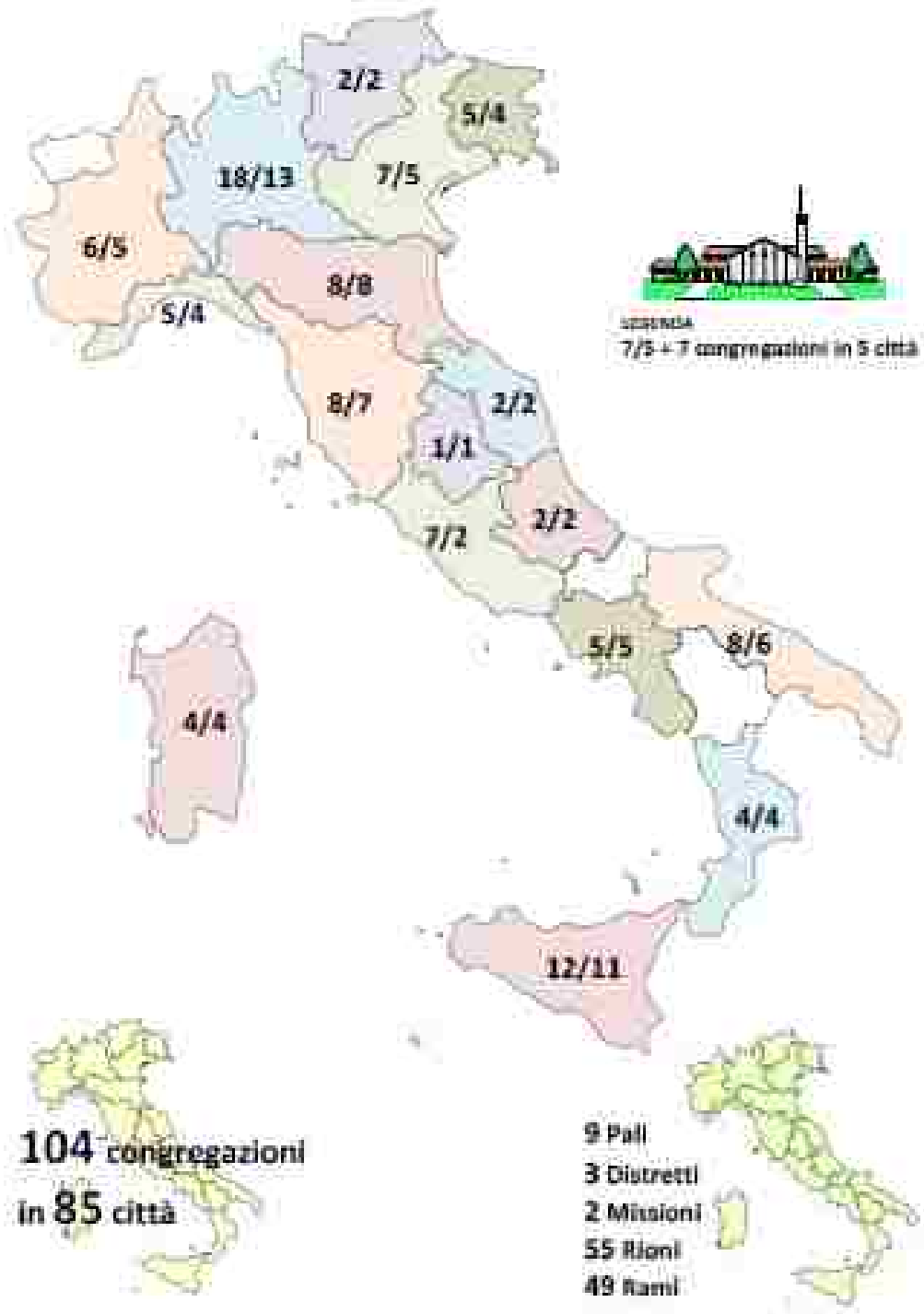
al 31.12.2013



Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni

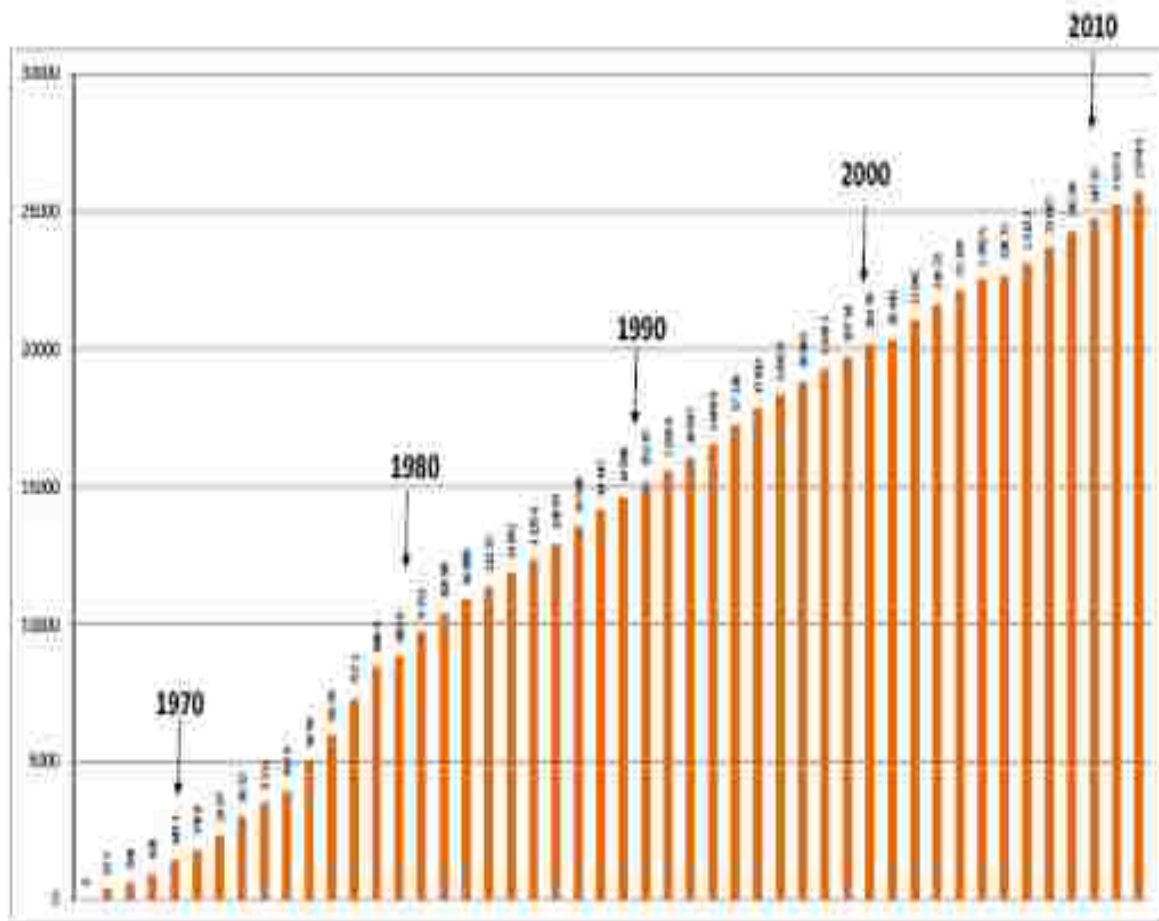
Congregazioni in Italia

4/20/2009



Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni
Statistiche membri in Italia dal 1966 al 2013

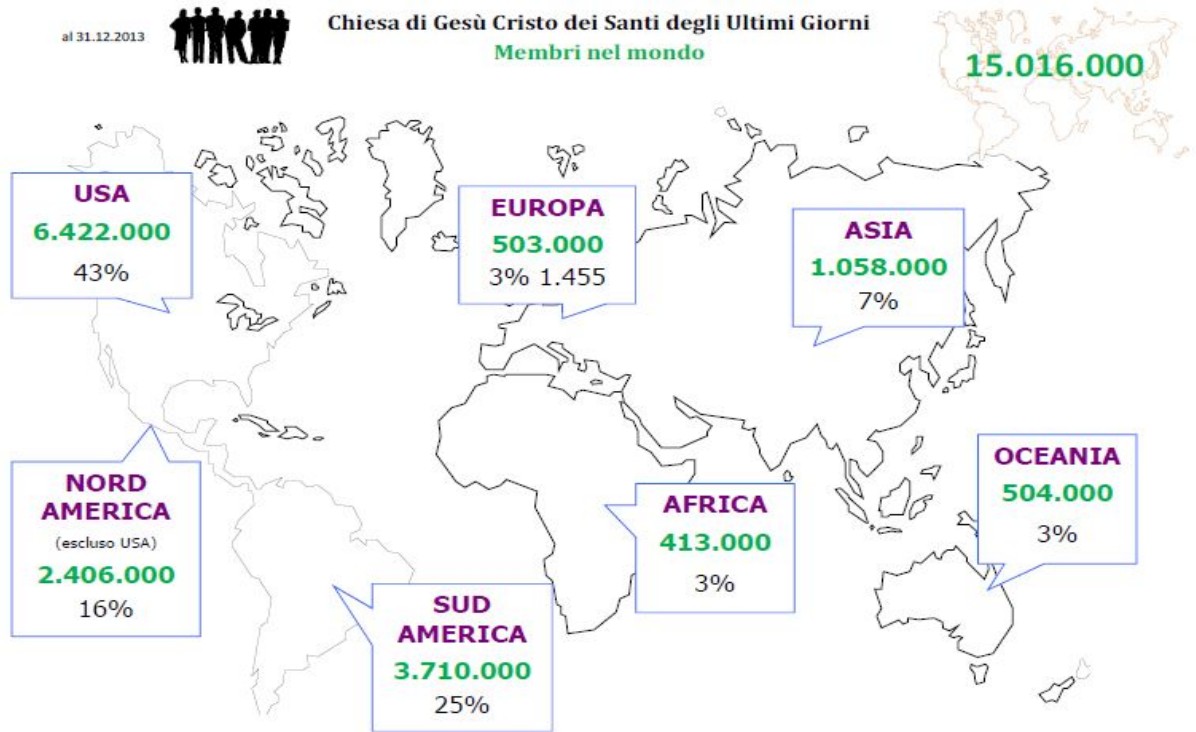
al 31.12.2014



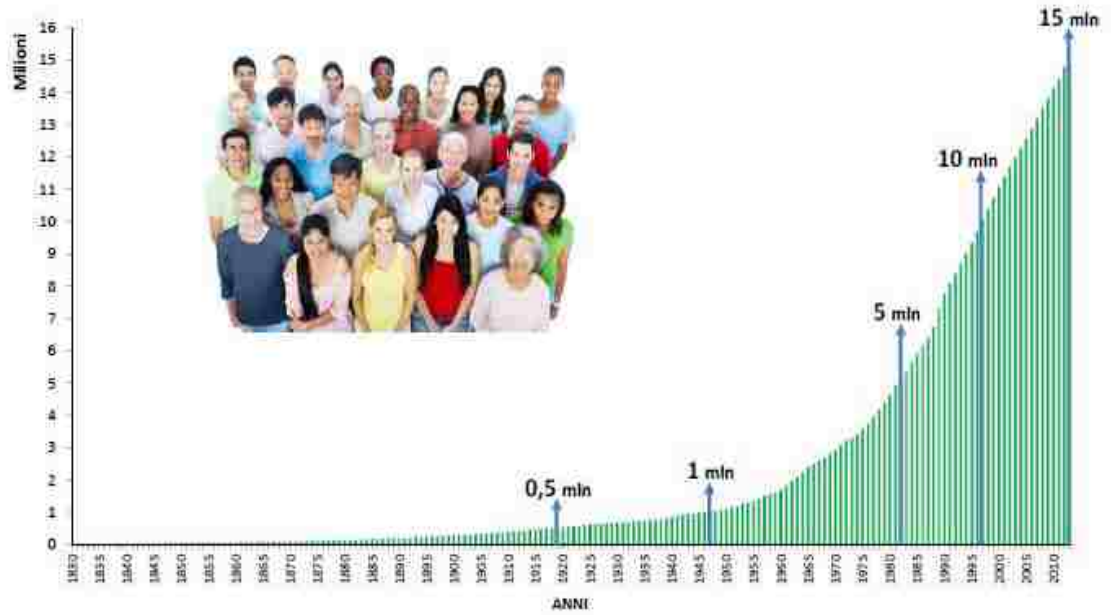
al 31.12.2013



Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni
Membri nel mondo



Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni
Crescita membri nel mondo dal 1830 al 2013



**INTESA TRA LA REPUBBLICA ITALIANA
E LA CHIESA DI GESÙ CRISTO DEI SANTI DEGLI ULTIMI
GIORNI**

PREAMBOLO

La Repubblica italiana e la Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni (di seguito per brevità indicata anche come “Chiesa”), richiamandosi ai principi di libertà religiosa garantiti dalla Costituzione e ai diritti di libertà di pensiero, di coscienza e di religione garantiti dalla Dichiarazione universale dei diritti dell’uomo, dalla Convenzione per la salvaguardia dei diritti dell’uomo e delle libertà fondamentali, ratificata con legge 4 agosto 1955, n. 848 e successive integrazioni, nonché dai Patti internazionali relativi ai diritti economici, sociali e culturali e ai diritti civili e politici del 1966, ratificati con legge 25 ottobre 1977, n. 881;

CONSIDERATO

che in forza dell’articolo 8 della Costituzione, secondo e terzo comma, le confessioni religiose diverse dalla cattolica hanno diritto di organizzarsi secondo propri statuti, in quanto non contrastino con l’ordinamento giuridico italiano e che i loro rapporti con lo Stato sono regolati per legge sulla base di intese con le relative rappresentanze;

che uno dei principi della “Chiesa” è obbedire, onorare e sostenere le leggi;

preso atto che la “Chiesa” non intende partecipare alla ripartizione della quota dell’otto per mille dell’IRPEF;

ritenuto che la legislazione del 1929 e 1930 sui culti ammessi nello Stato non sia più idonea a regolare i reciproci rapporti;

riconosciuta l’opportunità di addivenire ad un’intesa;

CONVENGONO

che la legge di approvazione, ai sensi dell'articolo 8 della Costituzione, della presente intesa sostituisce ad ogni effetto, nei confronti della "Chiesa", la citata legislazione sui culti ammessi.

Articolo 1 (Libertà religiosa)

1. In conformità ai principi della Costituzione, è riconosciuto il diritto di professare e praticare liberamente la religione della "Chiesa", di insegnarla ed osservarla in qualsiasi forma, individuale od associata, di farne propaganda e di esercitarne, in privato o in pubblico, il culto ed

i riti. La "Chiesa" ha piena libertà di svolgere la sua missione pastorale, educativa, caritativa e di evangelizzazione.

2. E' garantita alla "Chiesa", alle sue organizzazioni, associazioni e fedeli la piena libertà di riunione e la libertà di manifestazione del pensiero mediante la parola, lo scritto ed ogni altro mezzo di diffusione.

3. Le affissioni e la distribuzione di pubblicazioni, atti e stampati relativi al ministero ecclesiastico, alla vita religiosa e alla missione della "Chiesa", all'interno e all'ingresso dei luoghi di culto e delle pertinenti sedi religiose della "Chiesa" nonché le collette raccolte nei predetti luoghi, sono effettuati senza alcuna autorizzazione né altra ingerenza da parte degli organi dello Stato e sono esenti da qualunque tributo.

4. E' riconosciuta ai rappresentanti della "Chiesa" la libertà di distribuire gratuitamente, nei luoghi pubblici, copie del Libro di Mormon, della Bibbia e altri articoli e pubblicazioni riguardanti la religione della "Chiesa", senza la necessità di autorizzazione specifica o il pagamento di alcun tributo.

5. Considerato che l'ordinamento radiotelevisivo si informa ai principi di libertà, di manifestazione del pensiero e di pluralismo dettati dalla Costituzione, nel quadro della pianificazione delle radiofrequenze si terrà conto delle richieste, presentate dalle emittenti gestite dalla "Chiesa" operanti in ambito locale, relative alla disponibilità di bacini di utenza idonei a favorire l'economicità della gestione e un'adequata pluralità di emittenti in conformità alla disciplina del settore.

Articolo 2
(Autonomia della “Chiesa”)

1. La Repubblica italiana dà atto dell'autonomia della “Chiesa” liberamente organizzata secondo i propri ordinamenti e disciplinata dai propri statuti.

2. La Repubblica italiana, richiamandosi ai diritti inviolabili dell'uomo garantiti dalla Costituzione, riconosce che le nomine dei ministri di culto e dei missionari, di cui agli articoli 3 e 4, le celebrazioni di culto, l'organizzazione della “Chiesa”, degli enti, delle istituzioni, delle associazioni e degli organismi in essa aventi parte, gli atti in materia disciplinare e spirituale si svolgono senza ingerenza statale.

3. La Repubblica italiana garantisce altresì la libera comunicazione e collaborazione della “Chiesa” in Italia con la sede centrale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni e con qualsiasi altro suo ente nazionale ed internazionale.

Articolo 3
(Ministri di
culto)

1. A tutti gli effetti sono ministri di culto della “Chiesa” le seguenti persone:

- a) i Presidenti di palo e i Presidenti di distretto, i quali sono responsabili delle congregazioni esistenti all'interno delle suddivisioni geografiche denominate palo e distretto;
 - b) i Vescovi e i Presidenti di ramo, i quali sono responsabili di singole congregazioni di più piccole dimensioni;
 - c) Presidenti del tempio, i quali sono responsabili delle attività e delle cerimonie religiose che si svolgono nel tempio;
 - d) i Presidenti di missione, i quali sono responsabili del lavoro svolto dai missionari in Italia.
- Queste persone sono nominate dall'autorità della “Chiesa” gerarchicamente competente e svolgono il proprio servizio a titolo gratuito e senza ricevere alcun compenso.

2. Ai ministri di culto è assicurato il libero esercizio del ministero, nonché il libero svolgimento delle attività di cui all'articolo 21 e la libera diffusione del messaggio della “Chiesa” a fini di evangelizzazione, senza limiti territoriali.

3. Ai ministri di culto è riconosciuto il diritto di mantenere il segreto d'ufficio su quanto conosciuto per ragione del proprio ministero.

4. Ai fini dell'applicazione del presente articolo e degli articoli 7, 8, 9 e 13, e attesa l'esistenza di una pluralità di ministeri, la "Chiesa" rilascia apposita certificazione della qualifica di ministro di culto.

Articolo 4 (Missionari e Presidenti di missione)

1. La "Chiesa" svolge attività missionaria in Italia. A tal fine si avvale delle prestazioni personali, volontarie, gratuite e senza fini di lucro dei propri missionari e Presidenti di missione, ai quali è assicurato il libero svolgimento delle attività di religione o di culto di cui all'articolo 21 e la libera diffusione del messaggio della "Chiesa" a fini di evangelizzazione. Tali prestazioni sono regolate dalle disposizioni vigenti in materia di volontariato.

2. I missionari svolgono funzioni di religione o di culto, fra cui in particolare la predicazione del Vangelo, la celebrazione di riti e cerimonie religiose, lo studio della religione, la cura delle necessità delle anime, le attività di istruzione ed evangelizzazione.

3. I permessi di soggiorno ai Presidenti di missione e ai missionari stranieri presenti in Italia per lo svolgimento della propria missione vengono concessi per la durata rispettivamente di diciotto e di dodici mesi e vengono rinnovati per una volta in modo da coprire l'intera durata del periodo di missione, semprechè la relativa richiesta sia corredata da apposita certificazione attestante il loro status, rilasciata dall'autorità religiosa, la quale dovrà fornire tempestiva notizia di eventuali variazioni che possano intervenire.

4. La "Chiesa" provvede alla copertura assicurativa, tramite organizzazioni italiane o straniere, per le spese mediche ed ospedaliere dei missionari e dei Presidenti di missione durante il loro servizio volontario presso la "Chiesa" medesima, anche ai fini di cui alla normativa vigente in materia di immigrazione e condizione dello straniero.

5. Ai fini dell'applicazione del presente articolo e degli articoli 5, 7 e 8 e attesa l'esistenza di una pluralità di ministeri, la "Chiesa" rilascia apposita certificazione della qualifica di missionario e di Presidente di missione.

(Servizio militare)

1. In caso di ripristino del servizio obbligatorio di leva, i membri della “Chiesa”, di cittadinanza italiana, che prestano servizio come missionari a tempo pieno possono, su loro richiesta vistata dall’autorità ecclesiastica, usufruire del rinvio dal servizio militare durante il tempo in cui sono missionari in attività, per un periodo non superiore ai trenta mesi.

Articolo 6
(Esercizio della libertà religiosa)

1. L’appartenenza alle forze armate, alla polizia o ad altri servizi assimilati, la degenza nelle strutture socio-sanitarie, case di cura o di assistenza pubblica, la permanenza in istituti di prevenzione e pena, non possono dar luogo ad alcun impedimento nell’esercizio della libertà religiosa e nell’adempimento delle pratiche di culto.

Articolo 7
(Assistenza spirituale agli appartenenti alle forze armate, alla polizia e ad altri servizi assimilati)

1. Gli appartenenti alle forze armate, alla polizia o ad altri servizi assimilati che lo richiedano, hanno diritto di partecipare, nel rispetto delle esigenze di servizio, alle attività religiose ed ecclesiastiche della “Chiesa” che si svolgono nelle località dove essi si trovano per ragioni del loro servizio.

2. Qualora non esistano congregazioni organizzate secondo i principi della “Chiesa” nel luogo ove prestino il servizio, i soggetti di cui al comma 1 potranno ottenere, nel rispetto delle esigenze di servizio, il permesso di frequentare la congregazione più vicina nell’ambito provinciale, previa dichiarazione degli organi ecclesiastici competenti.

3. Ove in ambito provinciale non sia in atto alcuna attività delle dette chiese, i ministri della “Chiesa” possono svolgere riunioni di culto per i soggetti di cui al comma 1 che lo richiedano. Fatte salve le imprescindibili esigenze di servizio, l’autorità competente metterà a disposizione i locali necessari e consentirà l’affissione di appositi avvisi.

4. In caso di decesso in servizio dei soggetti di cui al comma 1 facenti parte della “Chiesa”,

l'autorità competente adotta, d'intesa con i familiari del defunto, le misure necessarie ad assicurare che un ministro della "Chiesa" sovrintenda e celebri le esequie.

5. I ministri di culto della "Chiesa" appartenenti alle forze armate, alla polizia o ad altri servizi assimilati, sono posti in condizione di poter svolgere, unitamente agli obblighi del servizio, anche il ministero di assistenza spirituale nei confronti degli appartenenti ai rispettivi corpi che lo richiedano.

(Assistenza spirituale ai ricoverati)

1. I ministri di culto e i missionari della "Chiesa" possono dare assistenza spirituale ai ricoverati appartenenti alla "Chiesa" o ad altri ricoverati che ne facciano richiesta, nelle strutture socio-sanitarie, nelle case di cura o di riposo.

2. L'accesso dei soggetti di cui al comma 1 ai predetti istituti per i fini ivi indicati è libero e senza limitazione d'orario.

3. Le direzioni di tali istituti sono tenute a comunicare alla autorità religiosa preposta alla "Chiesa" più vicina le richieste di assistenza spirituale fatte dai ricoverati.

Articolo 9

(Assistenza spirituale ai detenuti)

1. E' assicurato il diritto da parte dei ministri di culto della "Chiesa" di dare assistenza spirituale negli istituti penitenziari.

2. A tal fine la "Chiesa" trasmette all'autorità competente l'elenco dei ministri di culto responsabili dell'assistenza spirituale negli istituti penitenziari ricadenti nella circoscrizione territoriale di competenza della predetta autorità, allegando la certificazione di cui all'articolo

3. Tali ministri sono compresi tra coloro che possono visitare gli istituti penitenziari senza particolare autorizzazione.

3. L'assistenza spirituale è svolta nei suddetti istituti a richiesta dei detenuti o delle loro famiglie o per iniziativa dei ministri di culto, in locali idonei messi a disposizione dal direttore

dell'istituto penitenziario.

4. Il direttore dell'istituto penitenziario informa di ogni richiesta proveniente dai detenuti l'autorità religiosa preposta alla "Chiesa" più vicina.

Articolo 10
(Oneri per l'assistenza spirituale)

1. Gli oneri finanziari per l'assistenza spirituale di cui agli articoli 7, 8 e 9 sono a carico esclusivo della "Chiesa".

Articolo 11
(Insegnamento religioso nelle
scuole)

1. La Repubblica italiana, nel garantire la libertà di coscienza di tutti, riconosce agli alunni delle scuole pubbliche, di ogni ordine e grado, il diritto di non avvalersi di insegnamenti religiosi. Tale diritto è esercitato dagli alunni o da coloro cui compete la potestà su di essi, ai sensi delle leggi dello Stato.

2. Per dare reale efficacia all'attuazione di tale diritto, l'ordinamento scolastico provvede a che l'insegnamento religioso non abbia luogo secondo orari o modalità che abbiano effetti comunque

discriminanti per gli alunni che hanno dichiarato di non avvalersene, e che non siano previste forme di insegnamento religioso nello svolgimento dei programmi di altre discipline. In ogni caso non potranno essere richiesti ai detti alunni pratiche religiose o atti di culto.

3. La Repubblica italiana, nel garantire il carattere pluralistico della scuola, assicura agli incaricati della "Chiesa" il diritto di rispondere a eventuali richieste provenienti dagli alunni, dalle loro famiglie o dagli organi scolastici, in ordine allo studio del fatto religioso e delle sue implicazioni. Tale attività si inserisce nell'ambito delle attività facoltative finalizzate all'ampliamento dell'offerta formativa organizzate dalle istituzioni scolastiche nell'esercizio della loro autonomia, con modalità concordate dalla "Chiesa" con le medesime istituzioni. Gli oneri finanziari sono comunque a carico della "Chiesa".

Articolo 12
(Istituzione di scuole ed istituti di educazione)

1. La Repubblica italiana, in conformità al principio della libertà della scuola e dell'insegnamento e nei termini previsti dalla Costituzione, garantisce alla "Chiesa" il diritto di istituire liberamente scuole di ogni ordine e grado ed istituti di educazione.

2. L'istituzione delle suddette scuole deve avvenire nel rispetto della normativa vigente in materia di parità scolastica e di diritto allo studio e all'istruzione.

3. Gli studenti delle scuole a cui sia riconosciuta la parità, potranno usufruire, in caso di ripristino del servizio obbligatorio di leva, degli stessi rinvii accordati agli studenti degli istituti statali, per corsi di pari durata.

Articolo
13
(Matrimonio)

1. Ferma restando l'autonomia della "Chiesa" in materia religiosa o di culto, la "Chiesa" riconosce allo Stato italiano esclusiva giurisdizione per quanto concerne gli effetti civili del matrimonio.

2. La Repubblica italiana riconosce gli effetti civili del matrimonio celebrato davanti ad un ministro di culto della "Chiesa", di cittadinanza italiana, a condizione che la celebrazione sia preceduta dalle pubblicazioni nella casa comunale e che l'atto di matrimonio sia trascritto nei registri dello stato civile.

3. Coloro che intendono celebrare il matrimonio secondo la previsione del comma 2, comunicano tale intento all'ufficiale dello stato civile al quale richiedono le pubblicazioni.

4. L'ufficiale dello stato civile, dopo aver proceduto alle pubblicazioni, accerta che nulla si oppone alla celebrazione del matrimonio secondo le vigenti norme di legge e ne dà attestazione in un nulla osta che rilascia ai nubendi in duplice originale.

5. Subito dopo la celebrazione, il ministro della “Chiesa” spiega ai coniugi gli effetti civili del matrimonio, dando lettura degli articoli del codice civile riguardanti i diritti e i doveri dei coniugi. I coniugi potranno altresì rendere le dichiarazioni che la legge consente siano rese nell’atto di matrimonio.

6. Il ministro di culto davanti al quale è avvenuta la celebrazione nuziale compila immediatamente dopo, in duplice originale, l’atto di matrimonio, al quale allega uno dei nulla osta rilasciati dall’ufficiale dello stato civile. Entro cinque giorni dalla celebrazione, il ministro davanti al quale questa è avvenuta, trasmette all’ufficiale dello stato civile del Comune dove è avvenuta la celebrazione un originale dell’atto di matrimonio insieme al nulla osta.

7. L’ufficiale dello stato civile, constatata la regolarità formale dell’atto e l’autenticità del nulla osta, effettua la trascrizione nei registri dello stato civile entro ventiquattro ore dal ricevimento e ne dà notizia al ministro di culto davanti al quale è avvenuta la celebrazione nuziale.

8. Il matrimonio ha effetti civili dal momento della celebrazione, anche se l’ufficiale dello stato civile che ha ricevuto l’atto abbia ommesso di effettuare la trascrizione nel termine prescritto.

Articolo 14

(Tutela degli edifici di culto)

1. Gli edifici aperti al culto pubblico della “Chiesa”, nonché le loro pertinenze, non possono essere occupati, requisiti, espropriati o demoliti se non per gravi ragioni e previo accordo con la competente autorità della “Chiesa”.

2. Salvi i casi di urgente necessità, la forza pubblica non può entrare in tali edifici per l’esercizio delle sue funzioni, senza averne dato previo avviso e preso accordi con il ministro della “Chiesa” responsabile dell’edificio.

3. Lo Stato italiano prende atto che le attività di culto della “Chiesa” possono svolgersi anche al di fuori degli edifici di culto della “Chiesa”.

4. L’autorità civile tiene conto delle esigenze religiose delle popolazioni fatte presenti dalla “Chiesa” per quanto concerne la costruzione di nuovi edifici di culto. Ad essi ed alle relative pertinenze, si applica l’articolo 9, lettera *f*), della legge 28 gennaio 1977, n. 10, nonché le norme vigenti in materia di esenzioni, agevolazioni anche tributarie, contributi e concessioni.

Articolo 15
(Tutela dei beni
culturali)

1. La Repubblica italiana e la “Chiesa” collaborano per la tutela e la valorizzazione dei beni culturali afferenti al patrimonio storico, morale e materiale della “Chiesa”.

Articolo 16
(Riconoscimento di enti
ecclesiastici)

1. Ferma restando la personalità giuridica dell’ “Ente Patrimoniale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni”, ente ecclesiastico riconosciuto con decreto del Presidente della Repubblica del 23 febbraio 1993 ed iscritto nel registro delle persone giuridiche del Tribunale di Roma al n. 2230, possono essere riconosciuti come enti ecclesiastici altri enti, istituzioni ed organismi costituiti nell’ambito della “Chiesa”, aventi sede in Italia, che abbiano fine di religione o di culto, solo o congiunto con quelli di istruzione, assistenza o beneficenza, su istanza del legale rappresentante dell’ente di cui si chiede il riconoscimento, controfirmata dal Presidente dell’ “Ente Patrimoniale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni”.

2. Gli organi statali verificano la rispondenza dell’ente, di cui si chiede il riconoscimento della personalità giuridica, al carattere ecclesiastico e ai predetti fini, sulla base della documentazione ad essi fornita.

3. Il fine di religione o di culto è accertato di volta in volta in conformità alle disposizioni dell’articolo 21.

4. Il riconoscimento è concesso con decreto del Ministro dell’interno.

5. Gli enti riconosciuti in base ai commi precedenti assumono la qualifica di enti ecclesiastici della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni civilmente riconosciuti.

Articolo 17

(Mutamenti degli enti
ecclesiastici)

1. Ogni mutamento sostanziale nel fine e nel modo di esistenza di un ente ecclesiastico della “Chiesa” civilmente riconosciuto, acquista efficacia civile mediante riconoscimento con decreto del Ministro dell’interno.
2. In caso di mutamento che faccia perdere all’ente uno dei requisiti prescritti per il suo riconoscimento, questo può essere revocato con decreto del Ministro dell’interno, sentito l’Ente Patrimoniale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni”.
3. La notifica dell’avvenuta revoca dell’erezione di un ente da parte dell’organo statutariamente competente della “Chiesa”, determina la cessazione, con provvedimento statale, della personalità giuridica dell’ente stesso.
4. La devoluzione dei beni dell’ente soppresso o estinto avviene secondo quanto prevede il provvedimento dell’organo statutariamente competente, fatti salvi comunque la volontà dei disponenti, i diritti dei terzi, le disposizioni statutarie.

Articolo 18
(Iscrizione nel registro delle persone giuridiche)

1. Gli enti ecclesiastici della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni civilmente riconosciuti devono iscriversi nel registro delle persone giuridiche entro due anni dall’entrata in vigore della legge di approvazione della presente intesa, ove già non iscritti. Decorso tale termine gli enti possono concludere negozi giuridici solo previa iscrizione nel registro delle persone giuridiche.
2. Nel registro delle persone giuridiche, oltre alle indicazioni prescritte dalle norme vigenti in materia, devono risultare le norme di funzionamento ed i poteri degli organi di rappresentanza di ciascun ente.

(Gestione degli enti ecclesiastici)

1. La gestione ordinaria e gli atti di straordinaria amministrazione degli enti ecclesiastici civilmente riconosciuti, si svolgono sotto il controllo degli organi competenti della “Chiesa”,

senza ingerenza da parte dello Stato, delle Regioni e degli altri enti territoriali.

Articolo 20
(Trasferimento di
beni)

1. I trasferimenti a titolo gratuito di beni immobili in favore dell'Ente Patrimoniale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni da parte della "Foreign Lands Corporation", della "Property Reserve Inc." (già "Deseret Title Holding Corporation"), della "Deseret Management Corporation" e della "Corporation of the Presiding Bishop of the Church of Jesus Christ of Latter Day Saints", tutte con sede a Salt Lake City, Utah, Stati Uniti d'America, nonché della "Kirche Jesu Christi Der Heiligen Der Letzen Tage in der Schweiz", con sede a Zurigo, Svizzera, effettuati entro 24 mesi dalla data di entrata in vigore della legge di approvazione della presente intesa, sono esenti da ogni tributo ed onere.

Articolo 21
(Attività di religione o di culto)

1. Agli effetti delle leggi civili si considerano:

- a) attività di religione o di culto, quelle dirette alla predicazione del Vangelo, celebrazione di riti e cerimonie religiose, svolgimento dei servizi di culto, attività missionarie e di evangelizzazione, educazione religiosa, cura delle necessità delle anime;
- b) attività diverse da quelle di religione o di culto, quelle di assistenza e beneficenza, istruzione educazione e cultura e, in ogni caso, le attività commerciali o a scopo di lucro.

2. La Repubblica italiana prende atto che, per la "Chiesa", la cura delle necessità delle anime comprende anche la ricerca genealogica necessaria per la salvezza delle anime degli antenati. Tale attività è comunque svolta nel rispetto delle leggi vigenti.

Articolo 22
(Regime tributario degli enti ecclesiastici)

1. Gli enti ecclesiastici civilmente riconosciuti della "Chiesa", incluso l'Ente Patrimoniale

della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni”, aventi fine di religione o di culto, così come le attività esercitate dagli enti predetti e dirette a tali scopi, sono equiparati, a fini tributari, agli enti aventi fine di assistenza, beneficenza o istruzione, ferma restando l’applicabilità di norme più favorevoli.

2. Tali enti, tuttavia, possono svolgere liberamente anche attività diverse da quelle di religione o di culto. In tal caso dette attività saranno assoggettate alle leggi dello Stato concernenti la disciplina, anche tributaria, inerente alle medesime.

(Deduzione agli effetti IRPEF)

1. La Repubblica italiana prende atto che la “Chiesa” si sostiene finanziariamente con i contributi volontari dei suoi fedeli, che consistono nelle decime e nelle offerte.

2. A decorrere dal periodo di imposta in corso alla data di entrata in vigore della legge di approvazione della presente intesa, le persone fisiche possono dedurre dal proprio reddito complessivo, agli effetti dell’IRPEF, le erogazioni liberali in denaro che siano destinate alle attività di cui all’articolo 21, lettera *a*), ed al rimborso delle spese dei ministri di culto e dei missionari, fino all’importo di Euro 1.032,91, a favore dell’”Ente Patrimoniale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni”.

3. Le modalità relative sono stabilite con decreto del Ministro dell’economia e delle finanze.

4. Su richiesta di una delle parti, al fine di predisporre eventuali modifiche, si potrà procedere alla revisione dell’importo deducibile di cui al secondo comma ad opera di una apposita commissione paritetica nominata dall’ autorità governativa e dalla “Chiesa”.

Articolo 24 (Cimiteri)

1. I piani regolatori cimiteriali dovranno prevedere, su richiesta della “Chiesa”, reparti speciali per la sepoltura dei suoi fedeli defunti, costituiti mediante concessione di un’area adeguata del cimitero in conformità delle leggi vigenti.

2. La sepoltura nei cimiteri della “Chiesa” e nei reparti speciali dei cimiteri comunali

sono perpetue in conformità dei riti e della tradizione della “Chiesa” medesima.

3. A tal fine, fermi restando gli oneri di legge a carico della “Chiesa”, le concessioni di cui all’articolo 92 del decreto del Presidente della Repubblica 10 settembre 1990, n. 285, sono rinnovate alla scadenza di ogni 99 anni.

4. L’inumazione nei reparti della “Chiesa” ha luogo secondo un regolamento emanato dalla stessa, in conformità con la normativa italiana in materia.

5. Nei cimiteri della “Chiesa” è assicurata l’osservanza dei riti e delle cerimonie della “Chiesa”.

Articolo 25 (Norme di attuazione)

1. Le autorità competenti, nell’emanare le norme di attuazione della legge di approvazione della presente intesa, terranno conto delle esigenze fatte loro presenti dalla “Chiesa” ed avvieranno, se richieste, opportune consultazioni.

(Cessazione di efficacia della normativa precedente e delle norme contrastanti)

1. Con l’entrata in vigore della legge di approvazione della presente intesa, le disposizioni della legge 24 giugno 1929, n. 1159, e del regio decreto 28 febbraio 1930, n. 289, cessano di avere efficacia ed applicabilità nei riguardi della “Chiesa” nonché degli enti, istituzioni, associazioni, organismi e persone che ne fanno parte.

2. Ogni norma contrastante con la presente intesa cessa di avere efficacia nei confronti della “Chiesa”, comunità ed enti e degli organi e persone che li costituiscono, dalla data di entrata in vigore della legge di approvazione, ai sensi dell’articolo 8 della Costituzione, dell’intesa stessa.

Articolo 27 (Ulteriori intese)

1. Le parti sottoporranno a nuovo esame il contenuto della presente intesa al termine del decimo anno dall'entrata in vigore della legge di approvazione dell'intesa stessa.

2. Ove, nel frattempo, una delle due parti ravvisasse l'opportunità di modifiche al testo della presente intesa, le parti torneranno a convocarsi a tale fine. Alle modifiche si procederà con la stipulazione di una nuova intesa e con la conseguente presentazione al Parlamento di apposito disegno di legge di approvazione, ai sensi dell'articolo 8 della Costituzione.

3. In occasione di disegni di legge relativi a materie che coinvolgono rapporti della "Chiesa" con lo Stato, verranno promosse previamente, in conformità all'articolo 8 della Costituzione, le intese del caso.

Articolo 28
(Legge di approvazione della presente intesa)

1. Il Governo della Repubblica italiana presenterà al Parlamento apposito disegno di legge di approvazione della presente intesa, ai sensi dell'articolo 8 della Costituzione.

Roma 4 aprile 2007

Firmato

Il Presidente della Chiesa di Gesù Cristo dei
Santi degli Ultimi Giorni

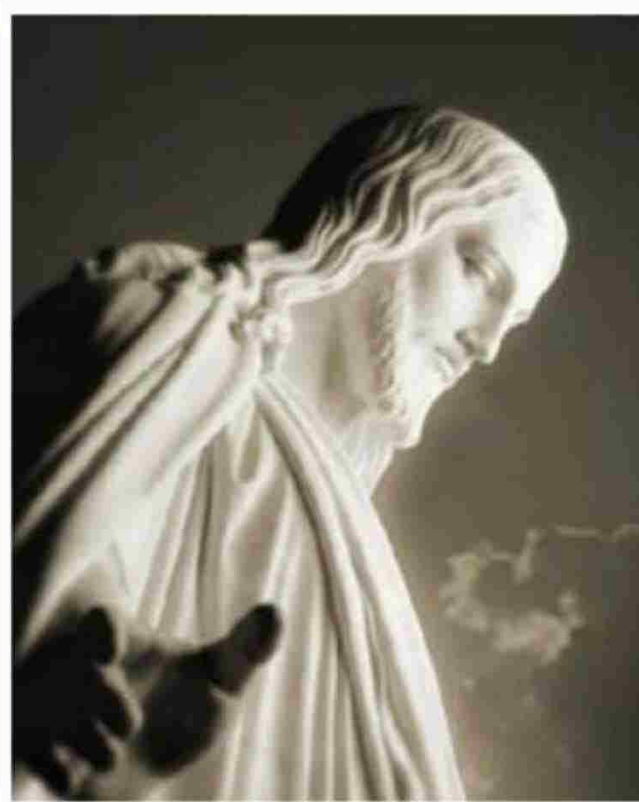
Il Presidente del Consiglio dei Ministri

Dott. Raimondo Castellani

On. Romano Prodi

**La Chiesa di Gesù Cristo
dei Santi degli Ultimi Giorni
in Italia**

una storia lunga 164 anni



CHIESA DI
GESÙ CRISTO
DEI SANTI
DEGLI ULTIMI GIORNI

Storia della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni in Italia

La Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni – anche conosciuta come chiesa Mormone – è una chiesa cristiana, fondata dal profeta Joseph Smith nel 1830 negli Stati Uniti d'America. Nel tempo è diventata un'organizzazione di oltre 15 milioni di membri, oltre la metà dei quali vive fuori dagli Stati Uniti. La Chiesa è rappresentata da oltre 80.000 missionari in 162 paesi.

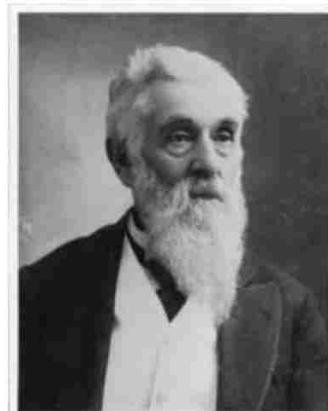
La Chiesa, presente in Italia dal 1850, alla fine del 2013 contava oltre 25.000 fedeli, organizzati in 100 congregazioni in tutto il paese. Durante la Conferenza Generale di ottobre 2008, il Presidente della Chiesa, Thomas S. Monson, ha annunciato l'intenzione di costruire un tempio a Roma.

Il 27 ottobre 1850, l'anziano Snow battezzò Jean Antoine Box, il primo convertito italiano, a Torre Pellice. Molti altri seguirono e si organizzarono in tre comunità ad Angrogna, San Germano e San Bartolomeo. In quel periodo furono pubblicati alcuni opuscoli in francese, mentre il Libro di Mormon in italiano fu pubblicato nel 1852. Nel 1855, 50 membri della Chiesa emigrarono negli Stati Uniti e 64 rimasero in patria.

Il lavoro missionario fu sospeso nel 1857. Successivamente, l'Anziano B. Hill Richards cercò di riprendere l'opera missionaria ma fu solo nel 1965, dopo aver ricevuto l'autorizzazione da parte del Governo italiano, che essa riprese in maniera incisiva. Il 26 giugno dell'anno seguente la Missione Italiana fu ufficialmente riorganizzata in due comunità di membri italiani e sette comunità miste, composte sia da americani che italiani, per un totale di 66 fedeli.



Una casa di riunione a Venezia



**L'Anziano Lorenzo Snow,
il primo missionario in Italia**

Alla fine del 1978 i fedeli avevano raggiunto le 7.271 unità, suddivisi in quattro missioni. Il primo Palo italiano (*simile a una Diocesi*) fu organizzato a Milano il 7 giugno 1981.

Grazie all'opera dei missionari e dei membri locali, negli anni '80 il numero dei fedeli crebbe considerevolmente: 12.000 nel 1985, 14.000 nel 1990. Oggi i membri della Chiesa sono oltre 25.000, molti dei quali di seconda o terza generazione.

CHIESA DI
GESÙ CRISTO
DEI SANTI
DEGLI ULTIMI GIORNI

Le dottrine fondamentali

In quanto cristiana, la Chiesa afferma che Gesù Cristo è il Figlio di Dio e il Salvatore del mondo, ma ci sono altri specifici principi che la distinguono dalle altre chiese cristiane. Tra le più importanti scritture ufficiali della Chiesa troviamo la Sacra Bibbia ed il Libro di Mormon, che viene considerato un altro testamento di Gesù Cristo.

L'unità fondamentale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni è la famiglia tradizionale, considerata sacra e in cui è permesso solo il matrimonio monogamo, tra un uomo e una donna. La Chiesa predica la fedeltà tra i coniugi, e dichiara che i genitori hanno la sacra responsabilità di amare, educare e crescere i figli in modo che possano essere felici e diventare membri della società, utili, caritatevoli e produttivi.

I membri si riuniscono ogni domenica nelle case di riunione, dove si tengono anche altre attività sociali e culturali. Un edificio davvero unico, che gioca un ruolo molto importante nella vita spirituale dei fedeli, è il tempio. Per i membri della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni, il tempio è la "Casa del Signore". È un edificio sacro in cui i fedeli imparano più a fondo lo scopo della vita e si impegnano a servire Gesù Cristo e il prossimo e in cui partecipano a cerimonie religiose che vanno al di là della mortalità, come il matrimonio eterno.

La Chiesa predica la tolleranza religiosa. Joseph Smith dichiarò: «Noi rivendichiamo il privilegio di adorare Dio Onnipotente secondo i dettami della nostra coscienza e riconosciamo a tutti gli uomini lo stesso privilegio: che adorino come, dove o ciò che vogliono».

Tutti i fedeli della Chiesa sono esortati a essere cittadini attivi e leali.

La Chiesa non dispone di un clero retribuito. I dirigenti di quasi 30.000 congregazioni in tutto il mondo rendono un servizio volontario ed oltre 80.000 giovani provenienti da tutto il mondo si offrono volontariamente per servire come missionari per un anno e mezzo o due anni.

La Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni in Italia, come tutte le congregazioni nel mondo, contribuisce finanziariamente ai programmi umanitari che la Chiesa sostiene in diversi paesi, dal Sud America all'Africa, dall'Europa dell'Est alle Filippine.



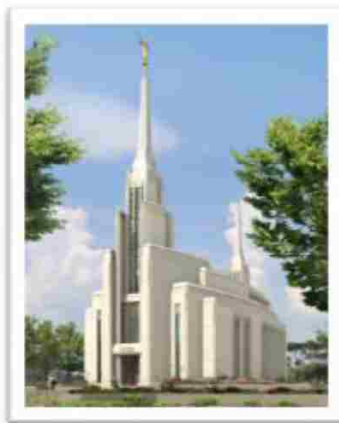
Il tempio di Salt Lake City, nello Utah

CHIESA DI
GESÙ CRISTO
DEI SANTI
DEGLI ULTIMI GIORNI

Il Centro religioso e culturale di Roma della Chiesa

La Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni inizierà a breve la costruzione di un centro religioso, didattico e culturale composto da vari edifici (di seguito «il Centro» o «il Centro religioso e culturale») da realizzarsi su un bel sito già di sua proprietà nella zona di Settebagni a Roma.

Gran parte del Centro sarà aperta al pubblico e includerà edifici e giardini a beneficio delle comunità dei mormoni in Italia e nei paesi del Mediterraneo, nonché di tutti i cittadini che lo vorranno.



Rendering del Tempio di Roma, Italia

Il Centro religioso e culturale sarà composto da un «Tempio», un edificio polifunzionale utilizzato come luogo di incontro che comprenderà un centro culturale e aule per conferenze ed infine, un centro visitatori ed una biblioteca genealogica.

Il fulcro del Centro religioso e culturale sarà il «Tempio», una struttura di grande valore architettonico, un centro di culto importante per i fedeli della Chiesa. La Chiesa, nel mondo, dispone attualmente di oltre 134 templi. Il tempio di Roma sarà il dodicesimo in Europa, dopo Madrid, Londra, Stoccolma, Helsinki, Francoforte e altri templi in molte altre città.

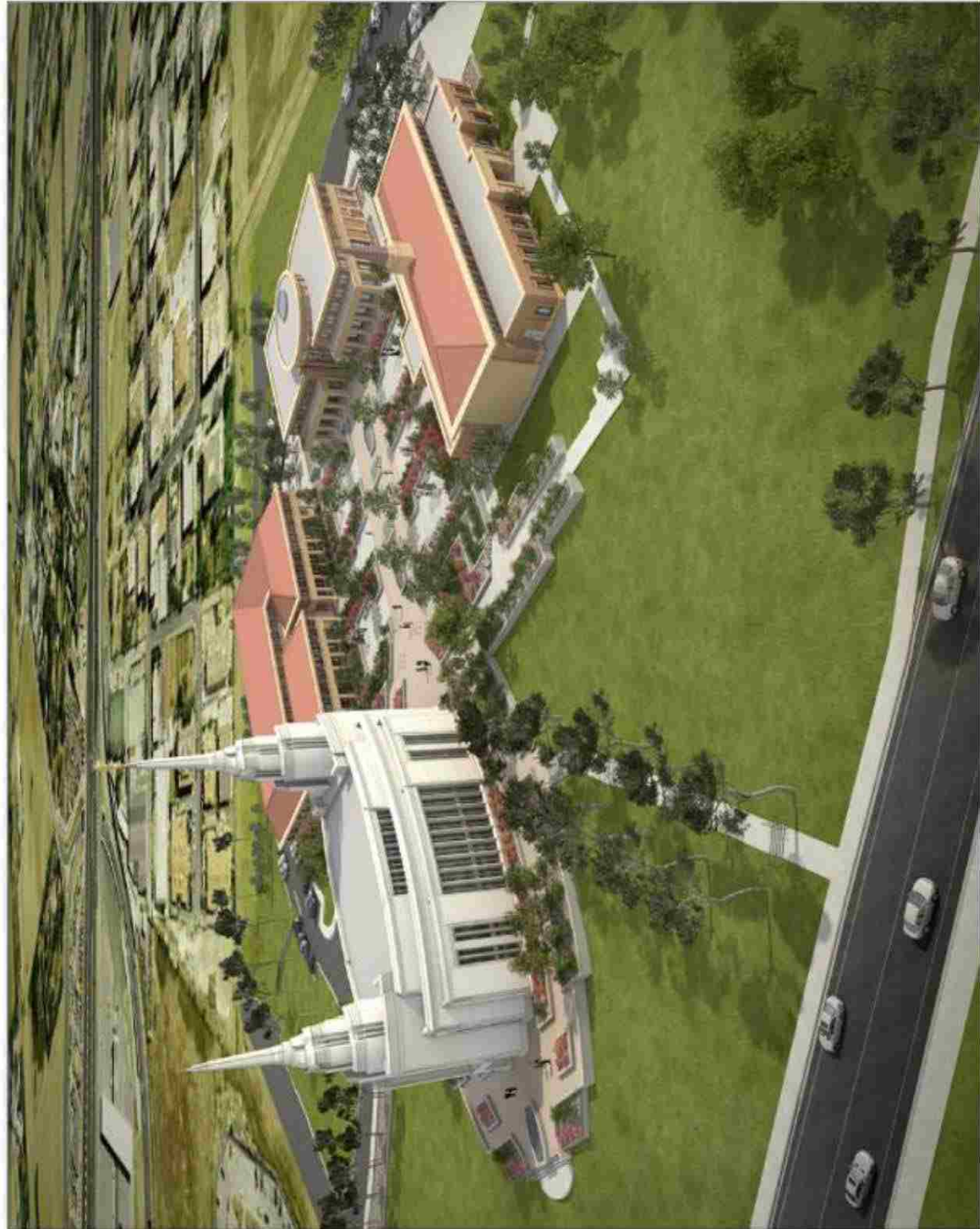
Il Tempio sarà circondato da giardini pubblici ben curati ed altri edifici abbelliranno ulteriormente tutta l'area circostante a beneficio di tutta la comunità. Gli spazi verdi saranno progettati in modo da creare un ambiente di pace e contemplazione dove i fedeli della Chiesa e i visitatori, potranno recarsi per entrare in contatto con la gioia e la bellezza del creato.

Il Centro visitatori accoglierà il pubblico ed aiuterà i visitatori a conoscere e comprendere la Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni, ospitando spazi informativi sulla storia, le dottrine e gli sforzi umanitari della Chiesa nel mondo. La Biblioteca Genealogica sarà completamente aperta al pubblico fornendo, sia ai fedeli della Chiesa sia a tutti coloro che lo vorranno, degli strumenti per la ricerca genealogica delle proprie radici culturali e familiari. I servizi del Centro Visitatori e della Biblioteca Genealogica saranno gratuitamente offerti a tutti.

A beneficio della IV Circoscrizione e degli abitanti dei quartieri vicini al sito del tempio, la Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni provvederà, a proprio carico, ad interventi di pubblica utilità che rientrano nelle specifiche del progetto e che verranno concordate con il Comune di Roma.

La costruzione del Tempio di Roma è un progetto dal consistente valore economico, un investimento che la Chiesa farà a beneficio della comunità mormone italiana e, in parte, anche della città di Roma. I lavori di costruzione creeranno verosimilmente opportunità di impiego; a ciò si aggiunga che i visitatori del Tempio di Roma, del Centro visitatori e della Biblioteca Genealogica provenienti sia dall'Italia che da altri paesi europei e del Mediterraneo aggiungeranno un forte ritorno economico a beneficio del commercio locale.

CHIESA DI
GESÙ CRISTO
DEI SANTI
DEGLI ULTIMI GIORNI



Il Progetto del Centro Religioso e Culturale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni – Roma, Via di Settebagni

Responsabile dei Rapporti con le Istituzioni
Giuseppe Pasta
Via Magellano, 5 – 24050 Grassobbio BG –
Tel. 035 335251 – Fax 035 4522780 – Cell. 338 4569017
pastagi@ldschurch.org
www.chiesadigesucristo.it | www.facebook.com/MormoniItalia

CHIESA DI
GESÙ CRISTO
DEI SANTI
DEGLI ULTIMI GIORNI

Il programma umanitario della Chiesa e il servizio alla comunità locale

Donazioni a livello mondiale. Dal 1985 al 2010 i Servizi Umanitari della Chiesa hanno fornito oltre 1,3 miliardi di dollari per l'assistenza ai bisognosi in 178 paesi. Gran parte delle donazioni corrispondono alle attività di volontariato, ai servizi offerti, alla fornitura di generi alimentari specifici, ai contributi in denaro e provengono dai membri della Chiesa di tutto il mondo.

Nel mondo la Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni ha collaborato attivamente con il Catholic Relief Services (agenzia ufficiale di cooperazione allo sviluppo della Conferenza Episcopale statunitense) per interventi in 30 paesi del mondo e negli Stati Uniti. Insieme alla CARITAS ha fatto fronte a emergenze in 14 paesi, fornendo negli ultimi dieci anni assistenza umanitaria sotto forma di larghe quantità di derrate alimentari e di medicinali. Recenti partnership umanitarie con queste associazioni includono gli sforzi per far fronte alla carestia in Etiopia, alla siccità in Niger ed ai devastanti uragani di Cuba.



Alluvione in Moldavia: membri della Chiesa durante le operazioni di distribuzione degli aiuti alimentari



Rappresentanti della Chiesa incontrano il Sindaco di Roma, Gianni Alemanno, ed il suo predecessore, Walter Veltroni

Nel febbraio del 2007 la Chiesa ha ricevuto il Premio Deus Caritas Est ed è stata ammessa come membro onorario alla Società degli Ambasciatori della Speranza dal Cardinal Theodore McCarrick, Presidente del Consiglio della Fondazione del Catholic Relief Services. La motivazione del premio è la seguente:

“La chiesa di Gesù Cristo dei Santi degli Ultimi Giorni, da oltre 20 anni, è una delle principali organizzazioni partner del Catholic Relief Services. I continui sforzi umanitari internazionali della Chiesa hanno avuto un impatto determinante per milioni di persone nel mondo, in particolar modo per la fornitura di cibo in Etiopia”.

In Europa. In Europa, dal 1985, la Chiesa ha completato 237 progetti, fornendo assistenza per oltre 52 milioni di dollari. I progetti svolti in Europa comprendono interventi a seguito di catastrofi, donazioni di sedie a rotelle, programmi di formazione medica per la rianimazione neo-natale, progetti per l'acqua potabile e donazione di container per l'immagazzinamento di acqua.

In Italia. Le attività umanitarie e di servizio finanziate e concluse dalla Chiesa in Italia comprendono l'organizzazione di speciali attività sportive tra i bambini di Chernobyl e i bambini della Chiesa in Italia; il confezionamento e la spedizione di 6.000 kit di igiene dentale a bambini in Libano, Romania e Albania; la donazione di 250 sedie a rotelle a Roma (in

CHIESA DI
GESÙ CRISTO
DEI SANTI
DEGLI ULTIMI GIORNI



Un gruppo di giovani membri della Chiesa di Ragusa, si incontrano per un progetto di servizio alla comunità

collaborazione con l'Assessorato alle politiche sociali del Comune di Roma); interventi mirati a sostegno della popolazione colpita dal terremoto in Abruzzo in coordinamento con la Croce Rossa Italiana e le autorità locali.

Servizio alle comunità locali. La Chiesa crede e insegna i principi del servizio e dell'autosufficienza. Oltre ai servizi umanitari sponsorizzati dalla Chiesa stessa, i fedeli sono incoraggiati a vivere secondo gli insegnamenti del Vangelo e del Salvatore Gesù Cristo, mostrando carità, compassione e amore per i meno fortunati. Per questo motivo, una volta al mese i fedeli rinunciano a due pasti e donano l'ammontare equivalente, o anche di più, alla Chiesa per assistere i bisognosi della comunità locale. Il cento per cento di questi fondi viene utilizzato per

l'assistenza ai bisognosi. Durante l'anno, inoltre, i membri della Chiesa in tutta Italia si organizzano per assistere le amministrazioni locali e la comunità in cui risiedono nel portare avanti diversi progetti ed iniziative, dalla pulizia di aree pubbliche alla visita alle persone anziane, dall'organizzazione di corsi gratuiti di inglese, a workshop per la ricerca di un impiego, alla manutenzione di piccoli edifici o spazi pubblici.

Assistenza Umanitaria della Chiesa in collaborazione con Agenzie Umanitarie Cattoliche

Resoconto 1999-2008

- Durante gli ultimi dieci anni la Chiesa ha fornito aiuti in tutto il mondo, per un totale di 11.2 milioni di dollari, in collaborazione con agenzie umanitarie cattoliche.
- E' stata fornita assistenza in 30 paesi ed in 13 stati americani attraverso 61 organizzazioni sponsorizzate dalla Chiesa Cattolica.
- Sono stati realizzati 209 progetti, 84 a livello internazionale e 125 negli Stati Uniti d'America.
- La Chiesa ha collaborato a stretto contatto con Catholic Relief Services e con la Caritas, in interventi di emergenza in 14 paesi, provvedendo grandi quantità di cibo e di medicinali. Le recenti collaborazioni più significative includono gli interventi in risposta alla carestia in Etiopia, ai fenomeni di siccità in Niger ed ai devastanti effetti degli uragani a Cuba.
- Nel febbraio del 2007 la Chiesa ha ricevuto il Premio Deus Caritas Est ed è stata ammessa come membro onorario alla Società degli Ambasciatori della Speranza dal Cardinal Theodore McCarrick, Presidente del Consiglio della Fondazione del Catholic Relief Services. La motivazione del premio è la seguente: *"La chiesa di Gesù Cristo dei Santi degli Ultimi Giorni, da oltre 20 anni, è una delle principali organizzazioni partner del Catholic Relief Services. I continui sforzi umanitari internazionali della Chiesa hanno avuto un impatto determinante per milioni di persone nel mondo, in particolar modo per la fornitura di cibo in Etiopia"*.

Responsabile dei Rapporti con le Istituzioni
Giuseppe Pasta

Via Magellano, 5 - 24050 Grassobbio BG -
Tel. 035 335251 - Fax 035 4522780 - Cell. 338 4569017
pastagi@ldschurch.org

www.chiesadigesucristo.it | www.facebook.com/MormoniItalia

CHIESA DI
GESÙ CRISTO
DEI SANTI
DEGLI ULTIMI GIORNI

Terremoto in Abruzzo. Il servizio alla comunità di Pietracamela



**Membri della Chiesa di Gesù Cristo
allestiscono il campo insieme ai residenti.**

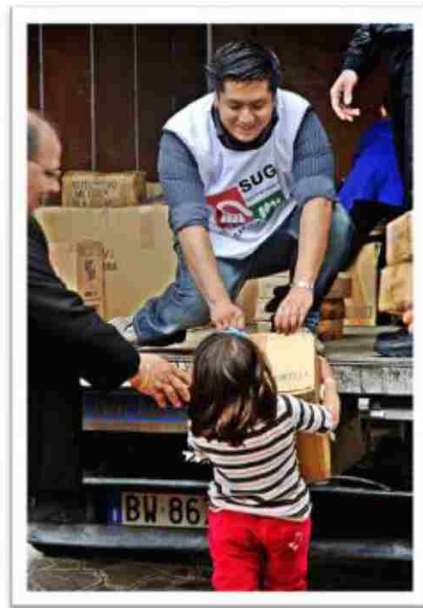
Il terremoto che ha devastato l'Abruzzo il 6 aprile 2009, ha colpito anche i fedeli della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni.

Il Palo di Roma (simile ad una *diocesi*), che comprende le regioni del Lazio, Umbria ed Abruzzo, si è reso promotore di un'iniziativa molto importante: il "Progetto Anziani Terremotati", per aiutare un gruppo anziani del comune di Pietracamela rimasti senza la loro casa di riposo, danneggiata dal sisma.

Un piccolo gruppo di giovani della Chiesa, accompagnati dai loro dirigenti ecclesiastici, dopo aver stabilito i dovuti contatti con il Sindaco di Pietracamela, hanno donato ed allestito un minicampo di prima assistenza. Nell'arco di poche ore sono state montate cinque

maxi-tende con impianti di illuminazione e riscaldamento, e donati 30 lettini e 30 piumoni. Oltre ad aver allestito il campo, i GANS (giovani adulti non sposati), hanno fornito conforto ed aiuto emotivo e spirituale agli anziani, i quali hanno espresso ammirazione e gratitudine per il servizio reso.

Per questo progetto sono stati usati finanziamenti dai fondi della Chiesa per gli aiuti umanitari.



CHIESA DI
GESÙ CRISTO
DEI SANTI
DEGLI ULTIMI GIORNI

Lo Stato italiano e la Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni

Nel 1993 la Chiesa è stata riconosciuta legalmente come "Ente Patrimoniale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni", in base alla Legge n.1159 del 24 giugno 1929 e al Regio Decreto n.289 del 28 febbraio 1930. La richiesta di riconoscimento quale entità legale è stata inoltrata nel 1989.

In accordo con l'Articolo 8 della Costituzione Italiana, l'*Ente Patrimoniale* ha richiesto ufficialmente l'approvazione di un'Intesa. Le trattative per la firma di un accordo sono iniziate nel 1997 e, negli anni, hanno portato a diverse bozze; quella finale è stata approvata dalla Commissione Interministeriale per le intese con i culti religiosi e il Comitato per la libertà di religione, poi firmata il 28 giugno 2004 dall'allora Sottosegretario alla Presidenza del Consiglio dei Ministri, Gianni Letta e da Raimondo Castellani, Presidente dell'Ente Patrimoniale. Purtroppo l'Intesa non fu mai firmata dal Presidente del Consiglio, Onorevole Silvio Berlusconi.

Il Governo successivo riesaminò la bozza approvata nel 2004, modificandola. Il 21 febbraio 2007, il Sottosegretario alla Presidenza del Consiglio dei Ministri e il legale rappresentante dell'Ente Patrimoniale hanno ufficialmente firmato l'accordo, che è poi stato presentato alla Chiesa e al Consiglio dei Ministri e definitivamente approvato il 7 marzo. Il 4 aprile 2007, il Presidente del Consiglio, Onorevole Romano Prodi, durante una solenne cerimonia, ha firmato l'Intesa. Il 28 aprile 2010 il Senatore Lucio Malan ha presentato un disegno di legge alla I Commissione Affari Costituzionali del Senato per la regolamentazione dei rapporti tra lo Stato e la Chiesa di Gesù Cristo. Il 13 maggio 2010, il Consiglio dei Ministri ha approvato il disegno di legge per la regolamentazione dei rapporti tra lo Stato e la Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni.

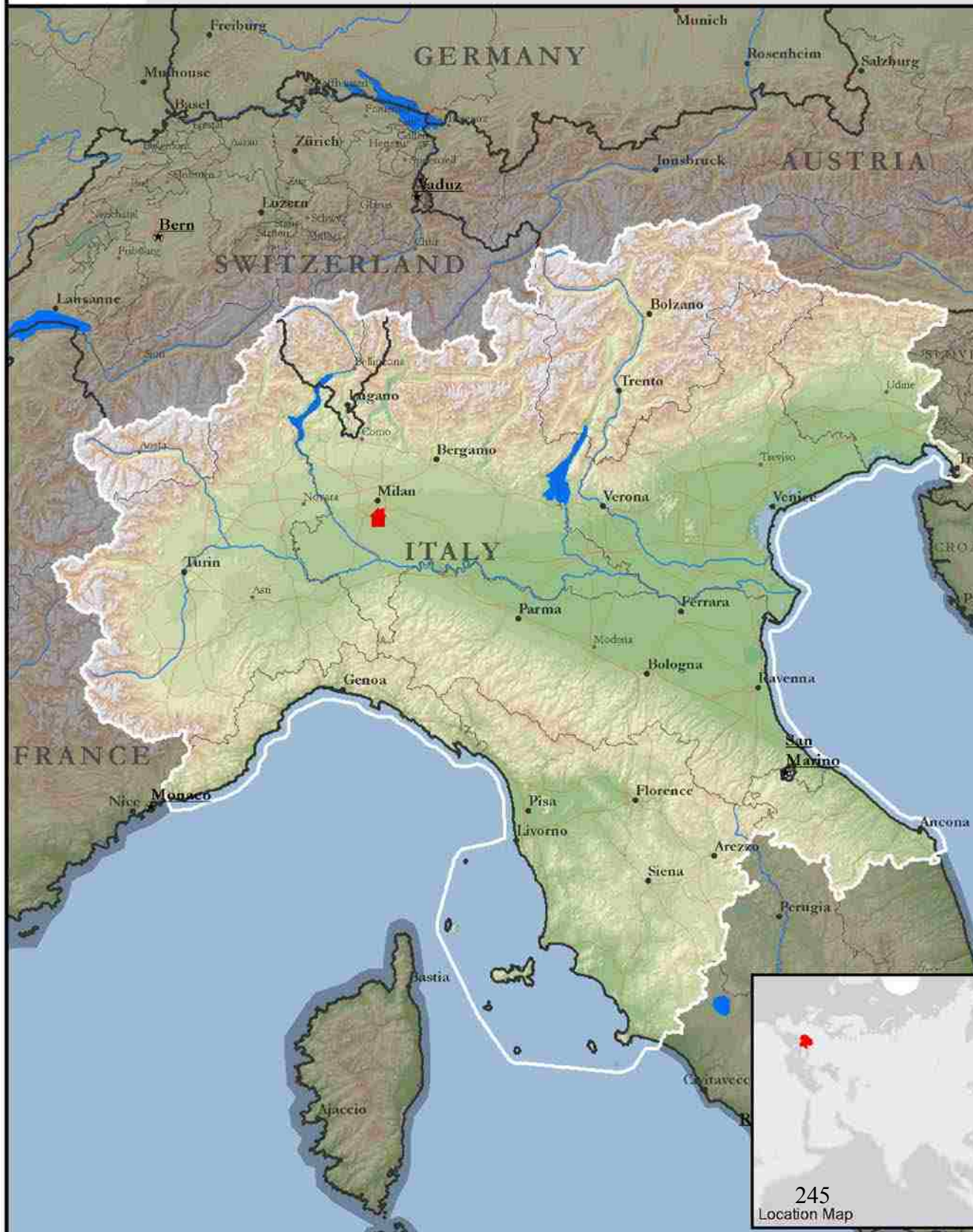
L'Intesa della Chiesa con lo Stato è stata infine ratificata dal Presidente della Repubblica Giorgio Napolitano il 30 luglio 2013.



Il Pres. Romano Prodi ed il Pres. Raimondo Castellani (alla sua sinistra), Presidente dell'Ente Patrimoniale della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni



Pres. Raimondo Castellani, Pres. Massimo De Feo, D.ssa Anna Nardini, Mr. Giuseppe Pasta



Italy Milan Mission (2016583)
Missione Italiana di Milano

Downloaded from the Internet
at 10:00 AM on 10/10/2016
Copyright © 2016 by the
World Council of Churches
All rights reserved.

THE WORLD COUNCIL
OF CHURCHES
11, RUE DE LA PAIX
1201 GENEVE, SWITZERLAND





More detailed information can be viewed at:
www.ld.org/maps Sign in using an LDS account

0 20 40 60 Miles

Map Created: 5/11

Italy Rome Mission (2016605)
Missione Italiana di Roma

Detailed boundary information can be viewed at:
[www.churchofjesuschrist.org/territories](#)
Sign the map or LDS account
Individual stake maps can be found at:
[churchofjesuschrist.org/territories](#)
Search for unit and click Stake Boundary Format/ Maps

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS



Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni

Le Riunioni Domenicali

Le riunioni domenicali si svolgono tipicamente dalle 9.00 alle 12.00, secondo lo schema indicato di seguito. Per conoscere l'orario preciso di ogni singola unità consultare <https://www.lds.org/locations?lang=ita>

orario	Nome riunione/organizzazione	Partecipanti	Obiettivi generali
9.00 – 9.50	<i>Società Soccorso</i>	Donne dai 18 anni in su	Apprendere le dottrine e i principi del Vangelo che le aiuteranno ad accrescere la loro fede e la rettitudine personale, a rafforzare la famiglia e la casa, e ad aiutare chi è nel bisogno.
9.00 – 9.50	<i>Giovani Donne</i>	Ragazze dai 12 ai 17 anni	Accrescere la propria conversione del Vangelo, riconoscere come il Vangelo risponde alle domande di tutti i giorni, avere occasioni di sentire lo Spirito e rafforzare e condividere la propria testimonianza e per prepararsi a diventare mogli e madri degne.
9.00 – 9.50	<i>Giovani Uomini</i>	Ragazzi dai 12 ai 17 anni	Fornire ai giovani occasioni di apprendimento di abilità direttive, di assunzione di responsabilità e di capacità decisionali. Istruirli in merito alle dottrine, ai principi e ai doveri di detentori del Sacerdozio di Aaronne e prepararsi per diventare mariti e padri degni.
9.00 – 9.50	<i>Sacerdozio</i>	Uomini dai 18 anni in su	Trattare gli affari del quorum (un insieme di detentori del sacerdozio), imparare i doveri del sacerdozio, rafforzare le famiglie e studiare il Vangelo di Gesù Cristo. Imparare a essere mariti e padri degni e cittadini migliori.
9.00 – 10.40	<i>Primaria</i>	Bambini/e dai 18 mesi agli 11 anni	Sentire l'amore del Padre Celeste per loro, apprendere e capire il vangelo di Gesù Cristo, sentire e riconoscere l'influenza dello Spirito Santo, prepararsi a fare e a tenere fede ad alleanze sacre.
10.00 – 10.40	<i>Scuola Domenicale Giovani</i>	Ragazzi dai 12 ai 17 anni	Rafforzare la fede di individui e famiglie nel Padre Celeste e in Gesù Cristo mediante l'insegnamento, l'apprendimento e l'integrazione.
10.00 – 10.40	<i>Scuola Domenicale Adulti</i>	Uomini/Donne dai 18 anni in su	Aiutare i membri della Chiesa a "insegnarsi l'un l'altro le dottrine del regno" in chiesa e a casa.
10.50 – 12.00	<i>Sacramentale</i>	Tutti i fedeli	Rendere il culto a Dio, rinnovare le alleanze del Battesimo tramite il Sacramento, ricevere edificazione spirituale.

Alcune note importanti:

- Tutte queste riunioni sono aperte anche a coloro che non appartengono alla Chiesa.
- La Chiesa fa ogni sforzo per permettere a coloro che sono affetti da menomazioni di partecipare regolarmente alle classi di appartenenza.
- Negli insegnamenti e nelle pratiche del vangelo restaurato la responsabilità della propria condotta e salvezza poggia principalmente sul singolo individuo e sulla sua famiglia. La Chiesa fornisce le ordinanze, l'autorità del sacerdozio e la rivelazione divina per la guida generale, offre istruzione, incoraggiamento e sostegno nell'impegno di vivere secondo i principi del Vangelo. La famiglia e la Chiesa si aiutano e si rafforzano a vicenda. Gli insegnanti e i dirigenti del sacerdozio e delle organizzazioni ausiliarie si sforzano di assistere i genitori e non di sostituirli o di rimpiazzarli.

La Chiesa tiene regolarmente altre riunioni infrasettimanali per venire incontro alle esigenze dei propri fedeli in termini spirituali, relazionali, sociali, professionali, sportivi e ricreativi. Contattare ogni singola unità per conoscere argomenti, orari e ubicazioni: <https://www.lds.org/locations?lang=ita>

Le case di riunione della Chiesa di Gesù Cristo dei Santi degli Ultimi Giorni sono diverse in struttura e in estetica a seconda del Paese, ma hanno il medesimo scopo di servire i membri della Chiesa tramite il culto, l'istruzione religiosa e per altre attività collegate alla Chiesa (cultura, sport, ricreazione, servizio ecc.)



La maggior parte delle case di riunione è costruita ex novo (sopra, a sinistra, la cappella di Pordenone); altre sono adattamenti di edifici preesistenti (sopra, a destra, la cappella di Venezia-Mestre ricavata da una vecchia barchessa veneta).



Dimensioni dei Templi¹

al 30.06.2014

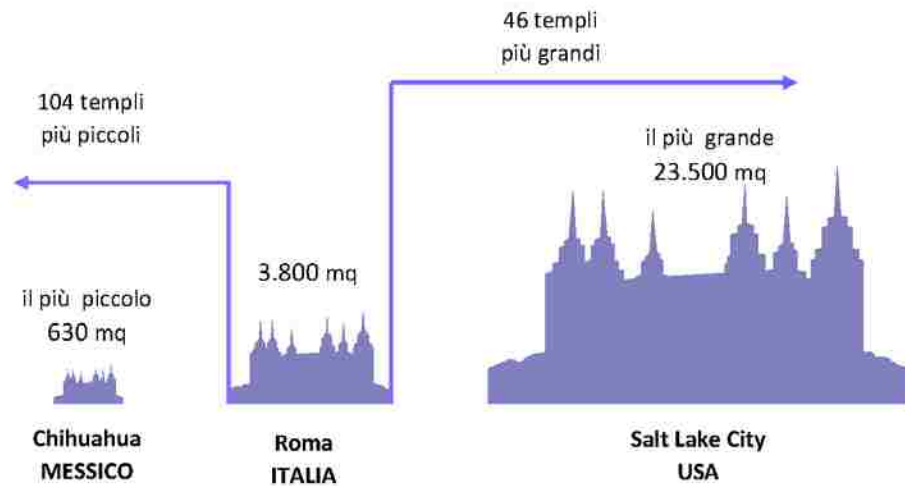


Fig. 1 – Le dimensioni del Tempio di Roma in relazione al Tempio più piccolo e al più grande

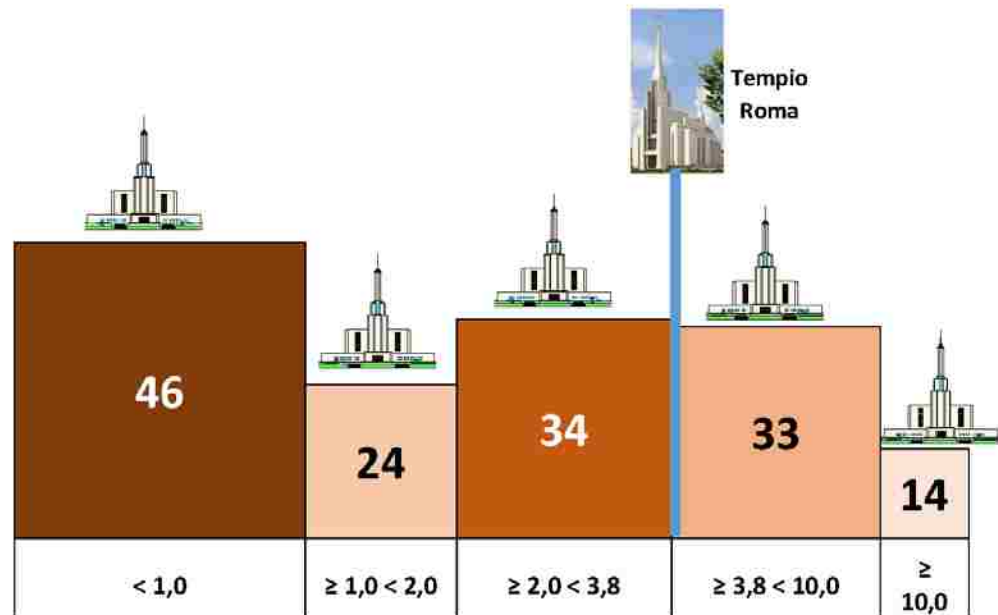


Fig. 2 – Numero di Templi per fasce di dimensioni (superficie espressa in migliaia di metri quadri)

¹ Sono presi in considerazione i 142 templi operativi e 9 dei 14 templi in costruzione di cui sono note le dimensioni.

Mappa dei Templi

al 30.06.2014

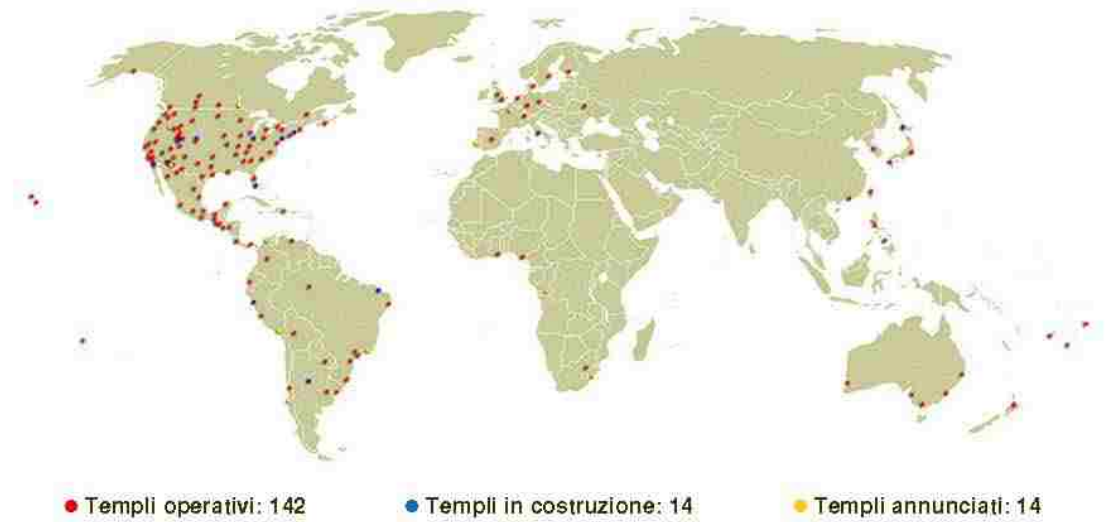


Fig. 1 – Il contesto mondiale

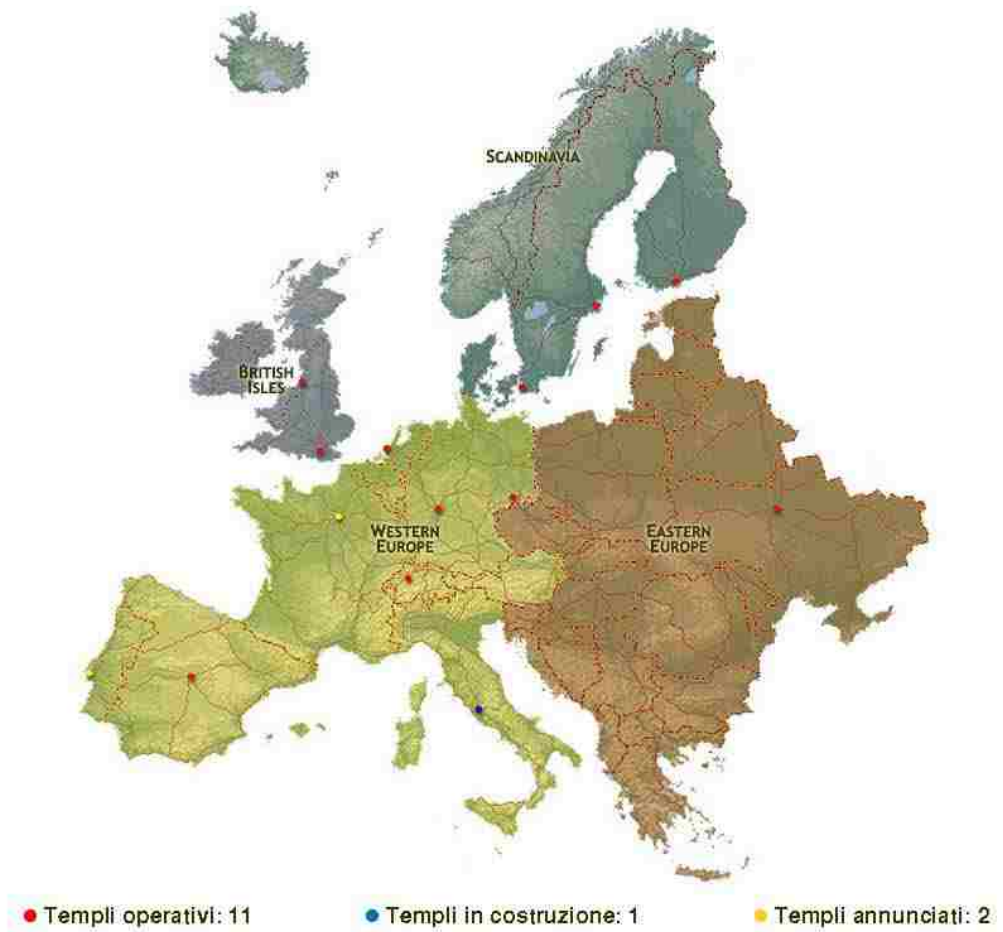


Fig. 2 – Il contesto europeo



● Templi operativi: 5 ● Templi in costruzione: 1 ● Templi annunciati: 2

Fig. 3 – Il contesto nell'Europa occidentale