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# Foreword

**T**he introductory part of this booklet contains four very important messages on the Communications Week (ComWEEK) celebration. The first is a letter from the Vatican Dicastery for Communications, commending the Catholic Bishops of Nigeria on the Communications Week initiative, as well as expressing the openness to learn from the experience and share with other Conferences all over the world. The second is a note from our new President of the Catholic Bishops Conference of Nigeria (CBCN), Most Rev. Lucius Iwejuru Ugorji, lauding the National Directorate of Social Communications, and all Communications Directors by extension, for translating this laudable vision of the Catholic Bishops into reality. The third message is a note from the President of CEPACS, Most Rev. Emmanuel Badejo. The ace communication expert commended the ComWEEK as an innovation capable of driving media literacy at the grassroots which will in turn empower the faithful for the mission of proclaiming the good news in all dimensions of life. The fourth message is from the Bishop Chairman for Communications, Most Rev. David Ajang, noting that the ComWEEK initiative will, among other things, call greater awareness to the importance of media in the Church for discipleship and provide the needed skills for the ongoing synodality process. Like all other Bishops, he calls on all Catholics in Nigeria to “wholeheartedly embrace this programme in order to reap its abundant benefits for the good of the Church and advancement of our society.”

What else can I add? I have the singular honor of presenting this booklet to you to facilitate the realisation of the vision of our Bishops. Considering the huge number of Catholics in Nigeria, the number of copies printed is a far cry. We therefore rely greatly on the COMWEEK APP to complement the booklet. Please let us download the app and tell others to do likewise: [comweeknigeria.com](http://comweeknigeria.com)

Even those with the booklet will still need the app because it contains much more materials like the translations of the daily programme into four Nigerian languages: Igbo, Yoruba, Hausa and Egun. We hope to add to more in subsequent years.

Please check page 7 to see how you may support the national office. On behalf of our bishops, I sincerely thank all those who have contributed in one way or the other to the planning of this very important programme. May God bless and reward our efforts. Amen.

**Very Rev. Fr. Dr. Michael Nsikak Umoh**  
National Director of Social Communications  
Catholic Secretariat of Nigeria, Abuja

# Vatican Endorsement of ComWEEK



DICASTERIUM  
PRO COMMUNICATIONE

From the Vatican, 19<sup>th</sup> January, 2022

N. 0000225/2022

(da citare nella risposta)

## **Congratulations on the “Communications Week” initiative in Nigeria**

Dear Fr. Umoh,

We received with great joy the news that the Catholic Bishops of Nigeria have unanimously endorsed the introduction of a media literacy programme in all parishes in the country within the context of the Communications Week celebration in May 2022.

We commend the Nigerian Bishops for this very bold step in boosting media development at the grassroots in the Church and society. Acknowledging that the revolution in communications media and in information technologies represents a great and thrilling challenge, Pope Francis is encouraging responses to that challenge with fresh energy and imagination in order to better share the beauty of God in our lives.

In keeping with the theme chosen by the Holy Father for the 2022 World Communications Day, media literacy will definitely help in developing kindhearted and critical listening, a deepening of reasoning with the heart, as well as empowering the faithful in giving a more profound participation in the ongoing Synodality process taking place in the Church, while responding to the call to be ‘missionary disciples’ (Evangelii Gaudium).

Very Rev. Fr. Dr. Michael Nsikak Umoh  
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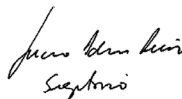
Please be assured of the prayerful support of the Dicastery for Communication. We look forward to hearing about your experiences with this initiative that can serve as an insight for other Episcopal Conferences.

We entrust you to the care of the Blessed Virgin Mary for a very successful and fruitful apostolate.

Yours sincerely in Christ,



Dr Paolo Ruffini  
*Prefect*





## Elements of the ComWEEK Logo

The ComWEEK logo has 6 major elements: The cross, the people with different colours, the network signal, the date, the title and the payoff.

1. The cross represents Christ and his mission by the Church.
2. The people represent Christians with different backgrounds and charisms, propelled towards the cross in response to the missionary call.
3. The network signal provides the platform for connecting all the people and for them to reach far and beyond.
4. The date indicates the days for the Communications Week celebration for the year. (This will be changed yearly in line with the set dates for the World Communications Day).
5. The title below is written ComWEEK, meaning Communications Week.
6. The payoff encapsulates what the entire programme stands for: "growing media literacy for discipleship".

# 8 Things you need to know about COMWEEK

ComWEEK means Communications Week



It will begin on Sunday 22nd May 2022 and end on Sunday 29 May 2022 which is World Communications Day.



It is an initiative of the Catholic Bishops Conference of Nigeria for media literacy (awareness/formation) in all parishes in Nigeria.



There will be a daily guide for the one week programme, printed and also available on ComWEEK website [comweeknigeria.com](http://comweeknigeria.com) and on NCN mobile app [nigeria](https://play.google.com/store/apps/details?id=com.ncn.nigeria)



The programme has been endorsed by the Vatican Dicastery for Communications.



ComWEEK will help to build disciples for the mission and good citizens for democracy.



ComWEEK is SAC\*RED: SYNODALITY, ABILITY, COMMUNITY, CONNECTIVITY, COMPATIBILITY, CREATIVITY, RECIPROCITY, EFFECTIVITY & DEMOCRACY.



You can be a Volunteer to promote the programme. Please send an SMS to 09060006198



For details of daily programme, please visit  
[www.comweeknigeria.com](http://www.comweeknigeria.com)  
[www.nigeriacatholicnetwork.com](http://www.nigeriacatholicnetwork.com)

#comweek22



Catholic Secretariat of Nigeria, Abuja  
Directorate of Social Communications

## Please support the CSN media office

1.	Sony Camera PXW - Z150	-	N1,850,000	
2.	Faily used 2007/2008 Toyota Sienna	-	N4million	
3.	Sound Mixer (Yamaha Digital TF1)	-	N1,150,000	
4.	Drone (Phantom 3 Professional)	-	N400,000	
5.	Audio Monitor with 3 headsets	-	N90,000	
6.	DVD recorder/Writer	-	N180,000	
7.	Computer with 16gb RAM, 1tb hard disk-	-	N720,000	
8.	Studio microphones (4) + monitor	-	N320,000	
9.	36" TV monitors (x2) N116,000	-	N232,000	
10.	Complete video light	-	N280,000	
11.	Lapel Mic (Boya) (2)	-	N220,000	
12.	Sound Card (Scarlett 18i20 Focusrite)	-	N280,000	
13.	Luminous power inverter (3KVA)	-	N1,200,000	
14.	Generator set (10 KVA)	-	N495,000	
15.	Power surge protector (4)	-	N60,000	

**Kindly support the National Media Office with any of the items above; either new or functional fairly used.**

**For inquiries, please contact: 0906 000 6198**

**Kindly send your donation to:**

**BANK NAME: ZENITH BANK**  
**ACCOUNT NAME: CATHOLIC SECRETARIAT OF NIGERIA**  
**ACCOUNT NUMBER: 1011476802**



# Celebrating the First Communications Week in Nigeria

I am thrilled as the Church in Nigeria takes this great stride to celebrate the first Communications Week (ComWEEK), as an expansion of the World Communications Day, following its approval by the Catholic Bishops Conference of Nigeria (CBCN).

In keeping with the 55 years tradition, the Holy Father invites us during this year's World Communications Day to reflect on the theme: "Listen with the ear of the heart." He emphasises the "great need to listen to one another" because, "freely giving of our own time to listen to people is the first act of charity." The continuous call on the Church to "listen" is not accidental, since it is the panacea for peace in the world, which is based on justice.

Daily, we come across neighbours, strangers as well as family members whose only need is to be heard. This very important element of communication, listening, is more of a skill than a natural endowment. The ComWEEK programme therefore affords us, among other things, the opportunity to learn to listen to one another.

We commend our National Directorate of Social Communications for producing this daily programme of activities for use during the whole week of media literacy in the Church and for making it available in this booklet, as well as on the [comweeknigeria.com](http://comweeknigeria.com) and the Nigeria Catholic Network ([nigeriacatholicnetwork.com](http://nigeriacatholicnetwork.com)) Apps.

I strongly encourage all priests, pastoral agents and individuals to ensure that all Catholics download the App and are part of the daily activities by physically attending the programmes in their parishes. Those who for good reasons cannot participate in their parish or small communities, can also be part of the programme online as a family, group of friends, or alone. We commit the success of this initiative to God through the intercession of our Mother Mary, who teaches us how to listen to the voice of God and how to do His will.

**Most Rev. Lucius Iwejuru Ugorji**  
Archbishop of Owerri Archdiocese  
CBCN President



# Kudos to ComWEEK Initiative

**T**he Communications Week (ComWEEK) is a welcome local initiative to address a key dimension of the annual World Communications Day's purpose through grassroots media literacy. It is a welcome innovation in an area of the Church's pastoral life that is characterised by constant change. The ever changing world of communications compels the Church to embrace this kind of creative media formation for the faithful in order to achieve the mission of proclaiming the good news in all dimensions of life.

It is imperative for the entire Church to embrace this initiative of the Catholic Bishops Conference of Nigeria (CBCN) and the well-laid-out program of the ComWEEK and fully collaborate with the National Directorate of Social Communications of the Catholic Secretariat of Nigeria in its implementation.

We simply cannot keep doing things in the way we have always done and expect new results. So CBCN ComWEEK, here we come!

**Bishop Emmanuel Adetoyese Badejo**

Bishop of Oyo Diocese, President of CEPACS

# Birthing The Maiden Edition Of ComWEEK Celebration

**D**ear friends, it is with great joy that I, on behalf of all Catholic Bishops in Nigeria, welcome you to the maiden edition of this very promising and laudable project, the Communications Week (ComWEEK). Interestingly, this is an initiative of the Catholic Bishops Conference of Nigeria (CBCN), which has already enjoyed endorsement by the Vatican.

Today, much as media influence all aspects of life and are everywhere, most people still do not understand how they actually operate. This explains why there are many negative engagements of the media; more like a loaded gun in the wrong hands. The situation warrants every form of media education from anywhere one can access it.

The Catholic Bishops have therefore taken up this responsibility, to expose over 30 million Catholics in Nigeria, and even non-Catholics, to some form of media education. This is within the context of the annual World Communications Day which has been universally celebrated in the past 55 years on a single day, and only among very few people in the media industry.

Among other things, it is expected that the ComWEEK initiative will call greater awareness to the importance of media in the Church for discipleship. It will equip the people with the needed skills for the ongoing synodality process; it will enlighten the people on the teachings of the Church regarding media and communications; it will help build stronger communities based on dialogue, mutual respect, collaboration among individuals and Church organs; and it will empower the people for democratic citizenship.

Let us wholeheartedly embrace this programme in order to reap its abundant benefits for the good of the Church and advancement of our society.

Happy celebrations!

**Most Rev. David Ajang**

The Bishop of Lafia Diocese

The CBCN Chairman for Social Communications

## Very Important Information !

This booklet contains most of what is needed for the daily programme of the ComWEEK. However, to get the very best of the programme, it is important to download the ComWEEK App, **comweeknigeria.com** from the Google play store or Apple Store.

Simply search for **comweeknigeria.com** from Google and follow the directions.

Among other materials the App will give you access to the full daily programmes in the following local languages; **Igbo, Yoruba, Hausa and Egun**.  
And much more.

**Please download the App and also share the link with others.**

*Happy Celebrations!*

6th Sunday of Easter. Liturgical Colour: White.

**THEME: LISTENING TOGETHER FOR  
SPIRIT-GUIDED DECISIONS**

*Enthronement of the BIBLE at the beginning of the Mass,  
with candles (At the First Mass in all Parishes)*

### ENTHRONEMENT OF THE BIBLE

*While singing the entrance hymn, the priests and the altar servers and lector(s)  
in procession for Mass, stop at the foot of the Altar.*

**ENTRANCE HYMN: WONDERFUL WORDS OF LIFE (Or similar  
hymn)**

*The priest and servers stop by the small table, covered with white cloth and with  
the unlit candles placed on/near the table on which the Bible will be enthroned.  
The flowers are held away from the table for enthronement and placed there only  
after the enthronement.*

### INTRODUCTION

**Celebrant:** The grace of our Lord Jesus Christ, the love of God  
and the communion of the Holy Spirit be with you  
all.

**Response:** And with your spirit.

**Celebrant:** My dear brothers and sisters, as children of God, called  
to always abide in His Word, it is very fitting that the Word of God  
is given a place of pre-eminence as we go about our activities of this  
week, especially during our Communications Week. Through this  
liturgical ceremony, we remind ourselves that we could only effectively  
PREACH the Good News if we first LISTEN to God's word. It expresses  
our awareness that first we have to LISTEN to the word of God and  
TREASURE it in our hearts before we can SHARE its riches with one

another. That is why the Bible will remain enthroned and open before our very eyes throughout the period of our Communications Week to remind us that God is present in his Word and that He wants to speak to and through us.

**Celebrant:** Let us pray:

Heavenly Father, we thank you for making it possible for us to hold our maiden edition of the Communications Week this year. We ask you to be with us all through our activities. Send us your Holy Spirit to guide and direct our learning, deliberations and decisions, so that, animated by your Word, the fruits of our discussions may make us more aware of the powers of the media in the world and in our duty as your disciples. We make this prayer through our Lord, Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, God, forever and ever.

All: Amen.

- *The Bible is handed to the celebrant, who enthrones it.*
- *The candles are lit.*
- *Flowers are placed on/near the table*
- *The Holy Mass commences thereafter*

### Holy Mass

#### First reading (Acts 15:1-2,22-29)

- **“It was arranged that Paul and Barnabas and others of the church should go up to Jerusalem and discuss the problem with the apostles and elders.”**
- Listen-Discuss-Decide-Act. (This is a foundation for SYNODALITY; the need to listen to everyone in the Church).
- Differentiate between Listening and Hearing.
- How do we guarantee that all voices are represented in the decisions taken in our parish community or society? How are our councils and committees composed in our parish? How do we organize our meetings? What is good? What is lacking?
- How can we improve on group communication skills in our

parish community and society? *(Please read up some write ups on group communication skills)*

## **Gospel Acclamation (Jn14:23)**

- Jesus said: 'If anyone loves me he will keep my word, and my Father will love him, and we shall come to him.'
- To love God, we must first LISTEN to HIM in order to know him. We must first know the person of our love, otherwise we may be loving the wrong person or loving for a wrong reason.
- How can we develop a structure to help us read/listen to the bible regularly?
- Can we have bible study in our parishes or family or Small Christian Community?
- Can reading of few verses of the bible passages be inculcated into meetings of parish bodies and sodality groups?
- Developing a structure to read or listen to the bible regularly will help our knowledge and then, our true love of God.

## **Gospel (John 14:23-29)**

- 'If anyone loves me, he will keep my word, and my Father will love him.'

## **Actions for the Day:**

- 1. Teaching:**
  - a. History of World Communications Day and reason for the celebration. (Read it on Page 26)
  - b. List of themes for World Communications Day messages from 1967 to 2023. (Read on page 43)
- 2. World Communications Day Prayer after communion.**
- 3. Announcement at Mass:**
  - a. The Communications Week Program runs every day throughout the week.
  - b. Please search for comweeknigeria.com to download the app from play store or apple store for the daily

- programme.
- c. For those who will not be able to attend evening Mass during the week, please create time at home or break time in the office to daily follow the programme online.
  - d. Please share this link with all your contacts.
  - e. There will be Communications Day collection at all Masses next Sunday 29th May, to support the work of communications in the Church, in the Diocese and in Nigeria. Please donate generously.
  - f. You can also support the CSN media office directly. Please check page 7 for the needs of the national media office. You may please send your donation into *Zenith, 1011476802, Catholic Secretariat of Nigeria. You may also call 09060006198.*



Monday of the 6th week of Eastertide. Liturgical Colour: White.

**THEME: BUILDING FAITH THROUGH LISTENING**

**First reading:** Acts 16:11-15

- She (Lydia) listened to us, and the Lord opened her heart to accept what Paul was saying.
- When we listen to the Word of God, our hearts are opened to do God's will because faith comes through listening. The word made the friends on the way to Emmaus show hospitality to the stranger. Generosity is one of the fruits of faith which comes through listening to the undiluted word of God. Instead of unholy gimmicks to raise money in our Churches, let us feed the faith of the people with the word of God.
- How do we preach? What is the quality of our preparations for sermon? What is the quality of our sermon? How effective is our sermon delivery? What are some factors that affect the quality of our sermon?
- Marshal McLuhan says that "the medium is the message." That means that no matter how beautiful the message we have may be, it cannot be better than the medium with which it is passed. In the secular world, we speak about "packaging". Right; everyone talks, but very few communicate because while talking is natural, communication is a skill. We can have a good message but poor delivery, and a poor message but good delivery.
- Therefore, besides a good preparation, the skills of effective communication are necessary for good sermon delivery.
- How can we improve upon our sermon delivery? Seminary training should include skills of effective public speaking.
- Same seminar should be organized by the diocese for priests in the field and extended to the Religious from their formation days, to Catechists and to other pastoral agents.
- The sound system in the church building should be improved upon.

It is injustice for people to come to the Church with the hope of hearing the word of God and go out empty. This practice damages the spiritual life of the people.

**Gospel Reading:** John 15:26-16:4

- "I have told you all this that your faith may not be shaken."

## **Actions for the Day:**

- 1. Teaching: Some facts about the relationship between the Church and the communications media.**
  - a. *The fundamental reason why the Church exists is to proclaim the Good News of Jesus Christ. SO, PROCLAMATION IS KEY to the life of the Church.*
  - b. *If we agree that the essence of the Church lies in her task to ensure that the message and the person of the message, Jesus Christ, reaches to the ends of the earth and touches all hearts of people (this implies communicating his message and person) how then can we choose to disregard, neglect or treat matters of media and communications with contempt?*
  - c. *The starting point to changing the negative narrative about the Church would be to acknowledge the overwhelming power of the media today as very strong voices for determining life and morality because they regulate every aspect of life: Politics, Education, Language, Commerce, Entertainment, Fashion and every manner of interaction among persons and communities whether from afar or near.*
  - d. *The digital media is a revolution which every committed pastoral agent and every Christian cannot ignore.*
  - e. *The Church in her official documents has often placed high premium on matters of media, constantly calling her children, especially the clergy and pastoral agents, to be*

*cautious, to embrace and to seek formation in order to appreciate and engage this fast-evolving phenomenon which continues to hold serious cultural power.*

- f. *Indeed, the media are not options, but must compulsorily be an integral part of the life of a priest as a pastor; part of the life of the entire Church.*
- g. *It is the task of priests and all pastoral agents, especially catechists, to carefully and creatively employ these new tools and new language of the media to repackaging the message of Christ in such a way that it is understood by children, youth and adults alike.*

**2. Discussions based on the facts stated above.**

**3. Pastoral applications to the parish community. How does each of these facts apply to us as a parish?**

- a. The parish and all institutions **MUST** have an official phone line instead of relying on the personal line of the priests or persons in charge.  
*Read the article on phone and office on page 37.*
- b. Review the P. A. System in the parish and find ways of improving upon them if not okay.
- c. Train all those who use the microphone on the proper way to engage them. There is the need for periodic media training for liturgical functionaries especially Lectors and choristers.
- d. When drawing an architectural plan for the Church building, the components of the sound system should also be included from the onset to cover design and cost.

Tuesday of the 6th week of Eastertide. Liturgical Colour: White.

### **THEME: LISTENING TO GOD IN TIMES OF SUFFERING AND SORROW**

#### **First reading Acts 16:22-34**

- "Late that night Paul and Silas were praying and singing God's praises, while the other prisoners listened."
- This shows that people may find it easier to listen to us and believe us if we witness through our painful experiences. Evangelii Nuntiandi says that the world is in need of witnesses more than of teachers. (Evangelii Nuntiandi, no. 41).
- The weakness and challenges of the Church/parish and the Christian are also opportunities for witnessing.
- The place of true prayers and praises must be created in our parish community and family lives.
- The parish needs to be first and foremost a place of prayer and environment of encounter with God. Our prayer life should be testimonies to our faith.
- In what areas could we as Christians or as a parish be suffering or in sorrow? Identify, differentiate and categorize sufferings & sorrows people go through.
- Contextualise practical helpful ways to alleviate the sufferings and pains of parishioners.

#### **Gospel: John 16:5-11**

#### **Actions for the Day:**

1. **Teaching:** Note the following quotations from some past Church documents on media and communications
  - a. "Since the Church is charged with the task of transmitting the truths of divine revelation to all humanity, this "providential development" is an asset to her." "It is the Church's birth right to use and own any of these media

which are necessary or useful for the formation of Christians and for pastoral activity.” (*Ratio fundamentalis institutionis sacerdotalis issued on 19th March 1985 by the CONGREGATION FOR CATHOLIC EDUCATION*).

- b. “The Catholic Church was founded by Christ our Lord to bring salvation to all men. It feels obliged, therefore, to preach the gospel. In the same way, it believes that its task involves employing the means of social communications to announce the good news of salvation and to teach men how to use them properly.” (*The conciliar Decree Inter mirifica issued on 4th December, 1963 by Vatican Council II*).
  - c. “All the members of the Church are expected to make concerted effort to ensure that the means of communication are put at the service of the multiple forms of the apostolate without delay and as energetically as possible where and when they are needed.” (*The Encyclical Letter Ad Catholici Sacerdoti by PIUS XI, issued on 20th December 1935*).
  - d. “Since a properly dignified presentation of liturgical ceremonies, of the truths of the Catholic Faith, and of events connected with the Church, by means of radio, obviously demands [...] considerable talent and skill, it is essential that both priests [...] and laymen, who are selected for so important an activity, should be well trained in suitable methods.” (*The Encyclical Miranda prorsus issued in 1957 by Pius XII*).
- 2. **Discussions on all the insights above.**
  - 3. **Pastoral applications to the parish community.**
  - 4. **World Communications Day Prayer after communion.**

Wednesday of the 6th week of Eastertide. Liturgical Colour: White.

**THEME: LISTENING IN UNWELCOMING CULTURES**

**First reading Acts 17:15, 22-18:1**

- “At this mention of rising from the dead, some of them burst out laughing; others said, ‘We would like to hear you talk about this again.’”
- How do we deal with those who do not agree with our faith?
- Do we Argue? Discuss? Shun? Or Hate?

**Gospel: John 16:12-15**

- “I still have many things to say to you but they would be too much for you now.”  
This passage suggests that the Christian faith is not static but dynamic. Theology is an ongoing process. The Church must continue to seek dialogue with other cultures and faith beliefs in order to benefit from the possible goodness inherent in them.

**Actions for the Day:**

1. **Teaching:** 10 ways to improve communications in the parish (1) (Read it on page 38 and discuss **ONLY** points 1 to 5 for today.
2. **How are these points applicable to our parish situation?**
3. **World Communications Day Prayer after communion.**

The Ascension of the Lord - Mass of the Day Liturgical Colour: White.

**THEME: PATIENT LISTENING AND WITNESSING**

### First reading Acts 1:1-11

- “It is’ he had said ‘what you have heard me speak about: John baptised with water but you, not many days from now, will be baptised with the Holy Spirit.’

### Second reading: Ephesians 1:17-23

### Gospel: Luke 24:46-53

- “And now I am sending down to you what the Father has promised. Stay in the city then, until you are clothed with the power from on high.”

### Actions for the Day:

1. Teaching: 10 ways to improve communications in the parish (2).
2. Discussions of points 6 to 10 of the 10 ways to improve communications in the parish we read yesterday.
3. Pastoral applications: How are these points applicable to your parish community?
4. World Communications Day Prayer after communion.



Friday of the 6th week of Eastertide. St. Augustine of Canterbury, Bishop. Liturgical Colour: White.

**THEME: LISTENING BUILDS CONFIDENCE IN FAITH**

### First reading Acts 18: 9-18

- “Do not be afraid to speak out, nor allow yourself to be silenced: I am with you.”

### Gospel: John 16: 20-23

#### Actions for the Day:

1. **Teaching:** Read up the soundbites on the Pope’s message for 2022 World Communications Day. Page 34
2. **Discuss some of these soundbites**
3. **Pastoral applications**
4. **World Communications Day Prayer after communion**

Saturday of the 6th week of Eastertide. Liturgical Colour: White.

**THEME: LISTENING FOR ENCOURAGEMENT  
(Insightful listening)**

### First reading Acts 18:23-28

- “When Priscilla and Aquila heard him speak boldly in the synagogue, they took an interest in him and gave him further instruction about the Way.”

### Gospel John 16:23-28

#### Actions for the Day:

1. Review of all discussions during the week
2. Deanery celebrations by Parish Communications Committees and all Church media organs like SIGNIS, CAEAN, CAMPAN, etc...paper and discussion on the theme for the year

## Special Media Programme for Youth:

**Topic: Effects of Social Media on Youths in Nigeria.**

*This is to be directed from the CSN Youth office, through the Diocesan Youth Directors. Each diocese is allowed to gather in manners most conducive to them, based on discussions with the Diocesan Youth EXCO, and guided by their Chaplain.*

Please forward pictures and report on the Diocesan/Deanery Programme to [csndirectorate@gmail.com](mailto:csndirectorate@gmail.com)

7th Sunday of Easter. Liturgical Colour: White.  
World Communications Day (Communications Sunday)

**THEME: LISTENING BRINGS UNITY**

**First reading: Acts 7: 55-60 (The stoning of Stephen)**

- 'I can see heaven thrown open' he said 'and the Son of Man standing at the right hand of God.'

**Gospel: John 17:20-26**

- "I have made your name known to them and will continue to make it known" so that the love with which you loved me may be in them, and so that I may be in them.'

**Actions for the day:**

1. **Communications Day Celebration in the parishes with the Holy Mass.**
2. **Teaching/Sermon: Based on the Pope's message for World Communications Day** (*Check soundbites on Pope's Message on page 34*)
3. **Communications Day Collection at all Masses**
4. **Communications Day celebration in the Cathedral (or preferred parish) with the A/Bishop**
5. **Press release by the A/Bishop**
6. **World Communications Day Prayer after communion**

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## SOME RESOURCE MATERIALS FOR COMWEEK

### Material 1

#### World Communications Day Prayer

*(To be said as part of post communion prayer throughout the ComWEEK)*

Lord, make us instruments of your peace.

Help us to recognize the evil latent in a communication that does not build communion.

Help us to remove the venom from our judgements.

Help us to speak about others as our brothers and sisters.

You are faithful and trustworthy; may our words be seeds of goodness for the world:

Where there is shouting, let us practice listening;

Where there is confusion, let us inspire harmony;

Where there is ambiguity, let us bring clarity;

Where there is exclusion, let us offer solidarity;

Where there is sensationalism, let us use sobriety;

Where there is superficiality, let us raise real questions;

Where there is prejudice, let us awaken trust;

Where there is hostility, let us bring respect;

Where there is falsehood, let us bring truth.

Amen.

### Material 2

#### History of World Communications Day and reason for the celebration (By Patrick Duffy)

##### What is World Communications Day?

Every year, on the Sunday before Pentecost, the Church celebrates the achievements of the communications media and focuses on how it can best use them to promote gospel values.

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## **What is it?**

World Communications Day was established by Pope Paul VI in 1967 as an annual celebration that encourages us to reflect on the opportunities and challenges that the modern means of social communication (the press, motion pictures, radio, television and the internet) afford the Church to communicate the gospel message.

## **Where did it come from?**

The celebration came in the wake of the Second Vatican Council, which realised it must engage fully with the modern world. This realisation is expressed in the opening statement of the Pastoral Constitution *Gaudium et spes* on “The Church in the Modern World”, which says: “The joys and the hopes, the griefs and the anguishes of the people of our time, especially of those who are poor or afflicted in any way, are the joys and the hopes, the griefs and the anguishes of the followers of Christ as well.”

## **Why is it celebrated every year?**

In setting it up on Sunday 7th May 1967, less than two years after the Second Vatican Council, Pope Paul VI, knowing that the Church is truly and intimately linked with mankind and its history, wanted to draw attention to the communications media and the enormous power they have for cultural transformation.

He and his successors have consistently recognised the positive opportunities the communications media afford for enriching human lives with the values of truth, beauty and goodness, but also the possible negative effects of spreading less noble values and pressurising minds and consciences with a multiplicity of contradictory appeals.

## **The communications world: First Areopagus of the modern age**

Pope John Paul II (1990) in his encyclical *Redemptoris Missio* 37 said: “The world of communications is the first Areopagus of the modern age, unifying humanity and turning it into what is known as a ‘global village’. The communications media have acquired such importance as to be for many the chief means of information and education, of guidance and inspiration for many people in their personal, family and social behaviour. In particular, the younger generation is growing up in a world conditioned by the mass media.”

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Increasingly aware of the world as a global village and the power of the media as a free market place for philosophies and values, the Church has sought to be in there with its message and to use the media to proclaim the values it sees are beneficial for human development and for the eternal welfare of people.

### **Analysis and action**

Two important documents of the Pontifical Council for Social Communications – *Communio et Progressio* (1971) and *Aetatis Novae* (1992) have presented an analysis of the world of the communications media and made recommendations for the Church's action. The Vatican itself has set a headline in updating its use of the full range of the communications media. On a recent visit to Vatican Radio, Pope Benedict was presented with an iPod of the music of Mozart in which he has a particular interest.

### **The Internet**

In 2002, The Pontifical Council for Social Communications produced two documents on the Internet. The first is an analysis of the opportunities and challenges the Internet presents for evangelisation and is entitled 'The Church and Internet.' The other sets out an ethical code which should guide its use and is entitled 'Ethics in Internet.'

## **Material 3**

### ***MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 56th WORLD DAY OF SOCIAL COMMUNICATIONS***

Listening with the ear of the heart

Dear brothers and sisters,

Last year we reflected on the need to "Come and See" in order to discover reality and be able to recount it beginning with experiencing events and meeting people. Continuing in this vein, I would now like to draw attention to another word, "listen", which is decisive in the grammar of communication and a condition for genuine dialogue.

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In fact, we are losing the ability to listen to those in front of us, both in the normal course of everyday relationships and when debating the most important issues of civil life. At the same time, listening is undergoing an important new development in the field of communication and information through the various podcasts and audio messages available that serve to confirm that listening is still essential in human communication.

A respected doctor, accustomed to treating the wounds of the soul, was once asked what the greatest need of human beings is. He replied: "The boundless desire to be heard". A desire that often remains hidden, but that challenges anyone who is called upon to be an educator or formator, or who otherwise performs a communicative role: parents and teachers, pastors and pastoral workers, communication professionals and others who carry out social or political service.

### **Listening with the ear of the heart**

From the pages of Scripture we learn that listening means not only the perception of sound, but is essentially linked to the dialogical relationship between God and humanity. "Shema' Israel - Hear, O Israel" (Dt 6:4), the opening words of the first commandment of the Torah, is continually reiterated in the Bible, to the point that Saint Paul would affirm that "faith comes through listening" (cf. Rom 10:17). The initiative, in fact, is God's, who speaks to us, and to whom we respond by listening to him. In the end, even this listening comes from his grace, as is the case with the newborn child who responds to the gaze and the voice of his or her mother and father. Among the five senses, the one favoured by God seems to be hearing, perhaps because it is less invasive, more discreet than sight, and therefore leaves the human being more free.

Listening corresponds to the humble style of God. It is the action that allows God to reveal himself as the One who, by speaking, creates man and woman in his image, and by listening recognizes them as his partners in dialogue. God loves humanity: that is why he addresses his word to them, and why he "inclines his ear" to listen to them.

On the contrary, human beings tend to flee the relationship, to turn their back and "close their ears" so they do not have to listen. The refusal to listen often ends up turning into aggression towards the other, as happened to those listening to the deacon Stephen who, covering their



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ears, all turned on him at once (cf. Acts 7:57).

On the one hand, then, God always reveals himself by communicating freely; and on the other hand, man and woman are asked to tune in, to be willing to listen. The Lord explicitly calls the human person to a covenant of love, so that they can fully become what they are: the image and likeness of God in his capacity to listen, to welcome, to give space to others. Fundamentally, listening is a dimension of love.

This is why Jesus calls his disciples to evaluate the quality of their listening. “Take heed then how you hear” (Lk 8:18): this is what he exhorts them to do after recounting the parable of the sower, making it understood that it is not enough simply to listen, but that it is necessary to listen well. Only those who receive the word with an “honest and good” heart and keep it faithfully bear the fruit of life and salvation (cf. Lk 8:15). It is only by paying attention to whom we listen, to what we listen, and to how we listen that we can grow in the art of communicating, the heart of which is not a theory or a technique, but the “openness of heart that makes closeness possible” (cf. Apostolic Exhortation *Evangelii Gaudium*, 171).

We all have ears, but many times even those with perfect hearing are unable to hear another person. In fact, there is an interior deafness worse than the physical one. Indeed, listening concerns the whole person, not just the sense of hearing. The true seat of listening is the heart. Though he was very young, King Solomon proved himself wise because he asked the Lord to grant him a “listening heart” (cf. 1 Kings 3:9). Saint Augustine used to encourage listening with the heart ( *corde audire*), to receive words not outwardly through the ears, but spiritually in our hearts: “Do not have your heart in your ears, but your ears in your heart”. [1] Saint Francis of Assisi exhorted his brothers to “incline the ear of the heart”. [2]

Therefore, when seeking true communication, the first type of listening to be rediscovered is listening to oneself, to one’s truest needs, those inscribed in each person’s inmost being. And we can only start by listening to what makes us unique in creation: the desire to be in relationship with others and with the Other. We are not made

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to live like atoms, but together.

## **Listening as a condition of good communication**

There is a kind of hearing that is not really listening, but its opposite: eavesdropping. In fact, eavesdropping and spying, exploiting others for our own interests, is an ever-present temptation that nowadays seems to have become more acute in the age of social networks. Rather, what specifically makes communication good and fully human is listening to the person in front of us, face to face, listening to the other person whom we approach with fair, confident, and honest openness.

The lack of listening, which we experience so often in daily life, is unfortunately also evident in public life, where, instead of listening to each other, we often “talk past one another”. This is a symptom of the fact that, rather than seeking the true and the good, consensus is sought; rather than listening, one pays attention to the audience. Good communication, instead, does not try to impress the public with a soundbite, with the aim of ridiculing the other person, but pays attention to the reasons of the other person and tries to grasp the complexity of reality. It is sad when, even in the Church, ideological alignments are formed and listening disappears, leaving sterile opposition in its wake.

In reality, in many dialogues we do not communicate at all. We are simply waiting for the other person to finish speaking in order to impose our point of view. In these situations, as philosopher Abraham Kaplan notes, [3] dialogue is a duologue: a monologue in two voices. In true communication, however, the “I” and the “you” are both “moving out”, reaching out to each other.

Listening is therefore the first indispensable ingredient of dialogue and good communication. Communication does not take place if listening has not taken place, and there is no good journalism without the ability to listen. In order to provide solid, balanced, and complete information, it is necessary to listen for a long time. To recount an

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event or describe an experience in news reporting, it is essential to know how to listen, to be ready to change one's mind, to modify one's initial assumptions.

It is only by putting aside monologues that the harmony of voices that is the guarantee of true communication can be achieved. Listening to several sources, "not stopping at the first tavern" — as the experts in the field teach us — ensures the reliability and seriousness of the information we transmit. Listening to several voices, listening to each other, even in the Church, among brothers and sisters, allows us to exercise the art of discernment, which always appears as the ability to orient ourselves in a symphony of voices.

But why face the exertion of listening? A great diplomat of the Holy See, Cardinal Agostino Casaroli, used to speak of the "martyrdom of patience" needed to listen and be heard in negotiations with the most difficult parties, in order to obtain the greatest possible good in conditions of limited freedom. But even in less difficult situations, listening always requires the virtue of patience, together with the ability to allow oneself to be surprised by the truth, even if only a fragment of truth, in the person we are listening to. Only amazement enables knowledge. I think of the infinite curiosity of the child who looks at the world around them with wide-open eyes. Listening with this frame of mind — the wonder of the child in the awareness of an adult — is always enriching because there will always be something, however small, that I can learn from the other person and allow to bear fruit in my own life.

The ability to listen to society is more valuable than ever in this time wounded by the long pandemic. So much previously accumulated mistrust towards "official information" has also caused an "infodemic", within which the world of information is increasingly struggling to be credible and transparent. We need to lend an ear and listen profoundly, especially to the social unease heightened by the downturn or cessation of many economic activities.

The reality of forced migration is also a complex issue, and no one has a ready-made prescription for solving it. I repeat that, in order

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to overcome prejudices about migrants and to melt the hardness of our hearts, we should try to listen to their stories. Give each of them a name and a story. Many good journalists already do this. And many others would like to do it, if only they could. Let us encourage them! Let us listen to these stories! Everyone would then be free to support the migration policies they deem most appropriate for their own country. But in any case, we would have before our eyes not numbers, not dangerous invaders, but the faces and stories, gazes, expectations and sufferings of real men and women to listen to.

### **Listening to one another in the Church**

In the Church, too, there is a great need to listen to and to hear one another. It is the most precious and life-giving gift we can offer each other. “Christians have forgotten that the ministry of listening has been committed to them by him who is himself the great listener and whose work they should share. We should listen with the ears of God that we may speak the word of God” [4]. Thus, the Protestant theologian Dietrich Bonhoeffer reminds us that the first service we owe to others in communion consists in listening to them. Whoever does not know how to listen to his brother or sister will soon no longer be able to listen to God either. [5]

The most important task in pastoral activity is the “apostolate of the ear” – to listen before speaking, as the Apostle James exhorts: “Let every man be quick to hear, slow to speak” (1:19). Freely giving some of our own time to listen to people is the first act of charity.

A synodal process has just been launched. Let us pray that it will be a great opportunity to listen to one another. Communion, in fact, is not the result of strategies and programmes, but is built in mutual listening between brothers and sisters. As in a choir, unity does not require uniformity, monotony, but the plurality and variety of voices, polyphony. At the same time, each voice in the choir sings while listening to the other voices and in relation to the harmony of the whole. This harmony is conceived by the composer, but its realization depends on the symphony of each and every voice.

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With the awareness that we participate in a communion that precedes and includes us, we can rediscover a symphonic Church, in which each person is able to sing with his or her own voice, welcoming the voices of others as a gift to manifest the harmony of the whole that the Holy Spirit composes.

*Rome, Saint John Lateran, 24 January 2022, Memorial of Saint Francis de Sales.*

## Material 4

### SOUNDBITES FROM POPE'S 2022 WCD MESSAGE

By Padre Mike Nsikak Umoh

“Listening with the ear of the heart”

1. All educators and formators have special responsibility to develop listening skill.... parents and teachers, pastors and pastoral workers, communication professionals.
2. God loves humanity: that is why he addresses his word to them, and why he “inclines his ear” to listen to them.
3. Human beings tend to flee the relationship (with God), to turn their back and “close their ears” so they do not have to listen.
4. Fundamentally, listening is a dimension of love.
5. Jesus calls his disciples to evaluate the quality of their listening. “Take heed then how you hear” (Lk 8:18).
6. It is only by paying attention to whom we listen, to what we listen, and to how we listen that we can grow in the art of communicating.
7. We all have ears, but many times even those with perfect

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hearing are unable to hear another person. In fact, there is an interior deafness worse than the physical one. Indeed, listening concerns the whole person, not just the sense of hearing.

8. The true seat of listening is the heart.
9. Therefore, when seeking true communication, the first type of listening to be rediscovered is listening to oneself, to one's truest needs, those inscribed in each person's inmost being. And we can only start by listening to what makes us unique in creation: the desire to be in relationship with others and with the Other. We are not made to live like atoms, but together.
10. There is a kind of hearing that is not really listening, but its opposite: eavesdropping.
11. What specifically makes communication good and fully human is listening to the person in front of us, face to face, ... with fair, confident, and honest openness.
12. Good communication, instead, does not try to impress the public with a soundbite, with the aim of ridiculing the other person, but pays attention to the reasons of the other person and tries to grasp the complexity of reality.
13. It is sad when, even in the Church, ideological alignments are formed and listening disappears, leaving sterile opposition in its wake.
14. In reality, in many dialogues we do not communicate at all. We are simply waiting for the other person to finish speaking in order to impose our point of view. In these situations, as philosopher Abraham Kaplan notes, dialogue is a duologue: a monologue in two voices. In true communication, however, the "I" and the "you" are both "moving out", reaching out to each other.
15. Listening is therefore the first indispensable ingredient of dialogue and good communication.
16. Communication does not take place if listening has not taken place, and there is no good journalism without the ability to



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listen.

17. But even in less difficult situations, listening always requires the virtue of patience, together with the ability to allow oneself to be surprised by the truth, even if only a fragment of truth, in the person we are listening to.
18. Only amazement enables knowledge.
19. Listening with this frame of mind — the wonder of the child in the awareness of an adult — is always enriching because there will always be something, however small, that I can learn from the other person and allow to bear fruit in my own life.
20. The ability to listen to society is more valuable than ever in this time wounded by the long pandemic.
21. We need to lend an ear and listen profoundly, especially to the social unease heightened by the downturn or cessation of many economic activities.
22. The reality of forced migration is also a complex issue ... in order to overcome prejudices about migrants and to melt the hardness of our hearts, we should try to listen to their stories. Give each of them a name and a story.
23. In the Church, too, there is a great need to listen to and to hear one another. It is the most precious and life-giving gift we can offer each other.
24. Christians have forgotten that the ministry of listening has been committed to them by him who is himself the great listener and whose work they should share.
25. We should listen with the ears of God that we may speak the word of God.
26. The first service we owe to others in communion consists in listening to them.
27. The most important task in pastoral activity is the apostolate of the ear.
28. Freely giving some of our own time to listen to people is the first act of charity.
29. Communion, in fact, is not the result of strategies and programmes, but is built in mutual listening between brothers and sisters.



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## Material 5

### **Stop using personal phones for office work, Padre Umoh advises Church Leaders**

The National Director of Social Communications at the Catholic Secretariat of Nigeria (CSN), Abuja, Very Rev. Fr. Mike Nsikak Umoh has appealed to Church leaders to secure separate phone and line for their office use.

Padre Umoh gave the advice during a 3-day workshop/meeting of the Diocesan/Religious Directors of Communications which was organised by the National Directorate of Social Communications and held at the Catholic Secretariat Resource Centre, Abuja.

Some of the Participants at the just concluded 3-day workshop for Directors of Communications in Nigeria.

The National Director stressed that in order to make it easier for parishioners to access their priests and services in the parish, it is better to have a separate phone line which can be attended to by even the parish secretary or any designated parish staff. He said “In view of the COVID-19, every channel that will keep pastors close to their flock, and enable the flock to connect with their pastors, must be explored.”

Moreover, Fr. Director explained that “Too often, priests are accused of not picking their calls. It is definitely not possible for priests, especially those working in high density parishes, to pick all calls that come on their phones as long as they use personal phone as their official number. In the process of avoiding some calls, they are likely to miss very important calls from well-meaning parishioners who are in serious need of pastoral attention like a sick call.” He goes further to argue that “If a phone line is dedicated, and other parish workers are delegated to attend to it by directing messages to the priests or appropriate persons in the parish, the likelihood of such ugly incidence will be highly reduced. In fact there are many things people need from the parish

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office which do not require their physical presence.”

Additionally, Padre Umoh affirms that this measure will also help checkmate some security dangers priests and pastoral agents are exposed to when they allow their personal lines go too public, as well as ease transfer of parish from one priest to another.

## **Material 6**

### **10 PRACTICAL WAYS TO IMPROVE COMMUNICATIONS IN THE PARISH COMMUNITY**

**By Padre Michael Nsikak Umoh, Catholic Secretariat of Nigeria, Abuja, Nigeria**

#### **Outline of PowerPoint**

- **Introduction**

- These points are helpful for parishes. But also, for Schools, Hospitals and other Church institutions. Even concerning parishes...not totally applicable; depending on geographical location and many other variables. The Church is communication and cannot exist without communication (Tierney, p. 49). The Church is communication ....the whole life of the Church is about communicating Christ, who is the concrete revelation of the Father, made known by the power of the Holy Spirit.

- UNFORTUNATELY, a parish can be very busy without communicating Christ. The parish is where the Church lives. Parishes are communities of faith, of action, and of hope. They are where the gospel is proclaimed and celebrated, where believers are formed and sent to renew the Earth.” (Communities of Salt and Light, NCCB).

- The 10 ways to improve communications in the parish are:

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## **1. SIGNBOARDS, NOTICEBOARDS & BANNERS**

- Artworks are silent but eloquent communicators. Be concerned with the nature and positioning of their location. It is the only contact most people will have about you
- Regularly replace old and deplorable ones and watch out for wrong spellings
- How is your Notice Board?
- Use only well designed and printed banners and place them well. Remove them after the events.

## **2. PARISH PHONE LINE**

- GET AN OFFICIAL LINE FOR THE PARISH OR YOUR INSTITUTION....very very important. Don't rely on personal lines for office use
- The official line should be available to the secretary even in the absence of the priest
- Parishioners should be able to access the parish with relative ease for some of their needs without appearing physically in the office

## **3. SOUND SYSTEM**

- No church architectural design is complete without consideration for the sound system. Especially the big churches!!
- If we are to choose one, between a beautiful church and a church with a good sound system, the later must be preferred. BUT BEST TO HAVE BOTH. Only the best, so that people can hear the word of God and understand

## **4. OFFICE STAFF**

- Teach your staff how to relate to the public. They must treat guests and visitors to the office with respect. Teach parish staff respect and courtesy
- Periodic meetings with parish staff is important. Make the vision of the parish, diocese and Church repeatedly clear to them
- BAD ATTITUDE IS BAD COMMUNICATION

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## 5. PARISH BULLETIN/MAGAZINE

- Bulletins are mostly used in parishes. Almost all parishes produce one.
- How is the content??? Do we just fill it with Mass intentions and Greetings?
- What percentage for issues of faith? Try enrich it.
- Idea of Deanery or Diocesan Bulletins can be very helpful. We need to grow into that.
- This requires a central editorial body that ensures the contents are very edifying. It comes out cheaper and better.
- As for brochures and magazines produced in parishes and the diocese, it is good we critically look into the habit of filling all pages with good will messages without much about the faith.

## 6. CLEANLINESS

- Cleanliness is next to Godliness. A dirty church cannot communicate God
- So, check: COMPOUND, .. INSIDE the Church building.
- Check... VESTMENTS, LINENS AND VESSELS
- ALL THESE SPEAK VOLUMES ABOUT OUR FAITH

## 7. TRAIN, TRAIN & RE-TRAIN YOUR LITURGICAL MINISTERS

- a. **USHERS:** The only impression some visitors will ever have of us and go away with will be their encounter with our parish usher ...the ministry is not for people with unstable character...bad attitude Not just a society...but a MINISTRY You need the Charism... HUMBLE, SIMPLE, GENTLE
- b. **LECTORS:**
  - They are PROCLAIMERS, not just readers
  - Their appearance must not be distracting
  - They need to understand how to engage the microphone

- This is a ministry for liturgical service, NOT FOR SHOWMANSHIP, therefore...
- **It is advisable that ONLY LECTORS SHOULD READ** at Weddings or Funeral Masses or Thanksgiving celebrations like birthdays or wedding anniversaries, and not wedding couples or relatives or children of the deceased at FUNERAL MASSES. This, among other things, is to ensure that the sacredness of the celebration is not compromised, and to avoid unnecessary distractions during Mass.

### c. **CHOIRS**

- The role of the Choir is very crucial at Mass and other liturgical celebrations
- Communication between priest and choir is therefore key to ensure a smooth and spirit-filled liturgical celebration
- To guarantee this, periodic Liturgical Summit for all liturgical ministers should be held in the parish
- It is a good practice to choose the hymn ahead based on the readings, theme and celebration of the day.
- The organ and other instruments should be good and used appropriately to ACCOMPANY the hymns rather than to display dexterity or to entertain!
- The use of the Organ at all Masses is advisable, if the parish can afford it...let every Mass truly be a celebration
- ... Sponsor some youth for training in music and instruments...organ, sax, violin, drums, etc

### 8. **WEBSITES & SOCIAL MEDIA PLATFORMS**

- Not many parishes in Nigeria have websites at the moment, but it is very good if you can
- It is also true that a good number of parishes who have the website do not really manage them well. This calls for more awareness and training in the use of media technologies for pastoral endeavours
- All parishes are however expected to hook up to the NIGERIA CATHOLIC NETWORK by login onto **nigeriacatholicnetwork.com**

- The use of WHATSAPP has proven to be a very easy and smart way to organise and manage parish communities. It facilitates inter and intra communication in the parish community
- In using the WhatsApp in parishes, be careful of the danger of lumping up all parishioners in a group. Make a distinction between group and broadcast. Better to have all societies on group with the parish number on all groups.

But all individual parishioners and groups must be on the broadcast list of the parish. Thus, only the parish office should have direct access to ALL parishioners.

- Other social media apps like FACEBOOK, Instagram and many more can also be helpful
- The parish can go into Live streaming of their programmes....
- But note the CBCN regulations when it is LIVE BROADCAST OF MASS (Link.com)
- Building the media skills of youths in the parish and our schools will turn out to benefit the Church before long.

## 9. PROJECTOR

- We are in the age of sight and sound ... thus the use of projector in worship can greatly enhance active participation.
- But care must also be taken to avoid it becoming a source of distraction when wrongly used
- Thus, like everything concerning the media, skill and adequate preparations is very important
- Children love it, adults appreciate it...it helps build the community spirit in liturgical worship

## 10. PARISH COMMUNICATION COMMITTEE

- No pastoral plan is complete without a communication dimension.
- We expect the Diocesan directors to midwife this in their dioceses by engaging media experts among the laity.
- But it also means that all lay apostolate bodies and pious

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societies should have a communication coordinator for the same reason we have publicity committees during Harvest and anniversaries.

- AETATIS NOVAE says that *“Catholic media work is not simply one more program alongside all the rest of the Church’s activities: social communications have a role to play in every aspect of the Church’s mission”* (Aetatis Novae, 17).
- Therefore, everything we do in the Church must have the communication plans.

### **Thank you for your kind attention**

*(Rev. Fr. Dr. Michael Nsikak Umoh is the National Director of Social Communications of the Catholic Secretariat of Nigeria, Abuja, Nigeria).*

## MATERIAL 7

### Themes for World Communications Day messages (1967 to 2023).

The Holy Father's message for World Communications Day is traditionally published in conjunction with the Memorial of St. Francis de Sales, patron of writers (January 24). World Communications Day, the only worldwide celebration called for by the Second Vatican Council (INTER MIRIFICA, 1963), is celebrated in most countries on the Sunday before Pentecost.

YEAR	THEME OF MESSAGE	POPE
1967	Church and Social Communication: First World Communication Day	Paul VI, 7 May 1967
1968	Social Communications and the Development of Nations	Paul VI, 26 March 1968
1969	Social Communications and the Family	Paul VI, 7 April 1969
1970	Social Communications and Youth	Paul VI, 6 April 1970
1971	The role of Communications Media in promoting unity among men	Paul VI, 25 March 1971
1972	The Media of Social Communications at the Service of Truth	Paul VI, 21 April 1972
1973	The Mass Media and the Affirmation and Promotion of Spiritual Values	Paul VI, 1 May 1973
1974	Social Communications and Evangelization in Today's World	Paul VI, 16 May 1974
1975	The Mass Media and Reconciliation	Paul VI, 19 April 1975
1976	Social Communications and the Fundamental Rights and Duties of Man	Paul VI, 11 April 1976
1977	Advertising in the Mass Media: Benefits, Dangers, Responsibilities	Paul VI, 12 May 1977
1978	The receiver in Social Communications: his expectations, his rights and...	Paul VI, 28 April 1978
1979	Social Communications: Protecting the Child and promoting his best int...	John Paul II, 23 May 1979
1980	Social Communications and Family	John Paul II, 1 May 1980



1981	Social Communications and Responsible Human Freedom	John Paul II, 10 May 1981
1982	Social Communications and the Problems of the Elderly	John Paul II, 10 May 1982
1983	Social Communications and the Promotion of Peace	John Paul II, 15 May 1983
1984	Social Communication: Instruments of Encounter Between Faith and Culture	John Paul II, 3 June 1984
1985	Social Communications for a Christian Promotion of Youth	John Paul II, 19 May 1985
1986	Social Communications and the Christian Formation of Public Opinion	John Paul II, 11 May 1986
1987	Social Communications at the Service of Justice and Peace	John Paul II, 31 May 1987
1988	Social Communications and the Promotion of Solidarity and Fraternity ...	John Paul II, 15 May 1988
1989	Religion in the Mass Media	John Paul II, 7 May 1989
1990	The Christian message in a computer culture	John Paul II, 27 May 1990
1991	The Communications media and the unity and progress of the human family	John Paul II, 23 May 1979
1992	The proclamation of Christ's Message in the Communications Media	John Paul II, 23 May 1979
1993	Videocassettes and audiocassettes in the formation of culture and	John Paul II, 23 May 1979
1994	Television and family: guidelines for good viewing	John Paul II, 23 May 1979
1995	Cinema: Communicator of culture and of values	John Paul II, 23 May 1979
1996	The Media: Modern Forum for Promoting the Role of Women in Society	John Paul II, Sunday, 19 May 1996
1997	Communicating Jesus: The Way, the Truth and the Life	John Paul II, Sunday, 11 May 1997

1998	Sustained by the Spirit, communicate hope	John Paul II, Sunday 24 May, 1998
1999	Mass media: a friendly companion for those in search of the Father	John Paul II, Sunday, 16 May 1999
2000	Proclaiming Christ in the Media at the Dawn of the New Millennium	John Paul II, Sunday, 4 June 2000
2001	Preach from the housetops: The Gospel in the Age of Global Communication	John Paul II, Sunday, 27 May 2001
2002	Internet: A New Forum for Proclaiming the Gospel	John Paul II, Sunday, 12 May 2002
2003	The Communications Media at the Service of Authentic Peace in the,,,	John Paul II, Sunday, 1 June 2003
2004	The Media and the family: A Risk and a Richness	John Paul II, Sunday, 23 May 2004
2005	The Communications Media: At the Service of Understanding...	John Paul II, Sunday, 8 May 2005
2006	The Media: A Network for Communication, Communion and Cooperation	Benedict XVI, Sunday, 28 May 2006
2007	Children and the Media: A Challenge for Education	Benedict XVI, Sunday, 20 May 2007
2008	The Media: At the Crossroads between Self - Promotion and Service...	Benedict XVI, Sunday, 4 May 2008
2009	New Technologies, New Relationships, Promoting a Culture of...	Benedict XVI, Sunday, 24 May 2009
2010	The Priest and Pastoral Ministry in a Digital World: New Media at...	Benedict XVI, Sunday, 16 May 2010
2011	Truth, Proclamation and Authenticity of Life in the Digital Age	Benedict XVI, June 5, 2011
2012	Silence and Word: Path of Evangelization	Benedict XVI, Sunday, 20 May 2012
2013	Social Networks: Portals of Truth & Faith; New Spaces for Evangelization	Benedict XVI, Sunday, 12 May 2013
2014	Communication at the Service of an Authentic Culture of Encounter	Pope Francis, Sunday, 1 June 2014

2015	Communicat ing the Family: A Privileged Place of Encounter with the Gift of Love	Pope Francis, Sunday , 11 May 2015
2016	<b>Communication and Mercy: A Fruitful Encounter</b>	Pope Francis, Sunday, 8 May 2016
2017	<b>“Fear not, for I am with you (Is 43.5): Communicating Hope and Trust in our Time”</b>	Pope Francis, Sunday, 26 May 2017
2018	<b>“The truth will set you free” (Jn 8:32), Fake news and journalism for peace”</b>	Pope Francis, Sunday, 11 May 2018
2019	<b>“We are members one of another” (Eph 4,25). From social network communities to the human community</b>	Pope Francis, Sunday, 27 May 2019
2020	<b>“That you may tell your children and grandchildren” (Ex 10:2) Life becomes history</b>	Pope Francis, Sunday, May 24, 2020
2021	<b>“Come and See” (Jn 1:46). Communicating by Encountering People Where and as They Are</b>	Pope Francis, Sunday, 16 May, 2021
2022	<b>Listen!</b>	Pope Francis, Sunday, 29 May, 2022

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4. Rev. Fr. Kuha Indyer, CSSP
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10. Mrs. Rachel Kogi
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15. Rev. Fr. Michael Umoh
16. Sr. Joseph Odorwike, EHJ
17. Rev. Fr. Justine Dyikuk

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**Catholic Media Centre, Uyo.**

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