

Communications Week Programme

(5th Edition in Nigeria)



SUNDAY MAY 10 - SUNDAY 17 MAY 2026

Daily Manual

Theme:

Preserving Human Voices and Faces



Towards the celebration of World Communications Day
National Directorate of Social Communications, CSN

Introducing ... the book

ENHANCING COMMUNICATION In the Parish Community

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

Some Topics treated

- Display Materials or Signage • Parish Phone Line • Parish Data
- Sound System • Church Images & Icons • Parish Bulletin, Brochures & Other Publications • Communication Within Parish Office
- Communicating through Liturgical Ministries • Social Media Platforms And More ...

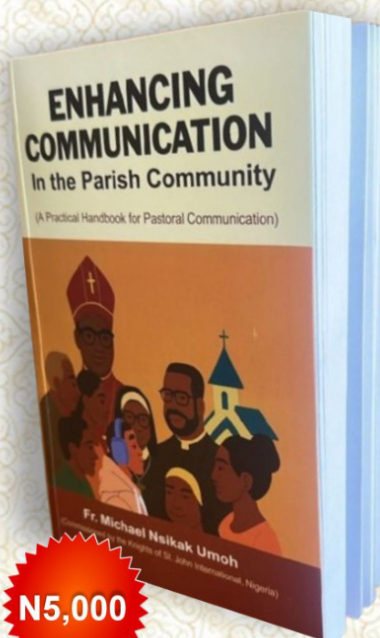
Few highlights of the book:

- Imprimatur: Archbishop Alfred Adewale Martins
- Foreword: Archbishop Lucius Iwejuru Ugorji (CBCN President)
- Nihil Obstat: Bishop Gerald Mamman Musa
- Dedicated to: Anthony Cardinal Olubunmi Okogie
- Epilogue: John Cardinal Olorunfemi Onaiyekan
- 23 Chapters, and 272 pages

"Rev. Fr. Michael Nsikak Umoh, our National Director of Social Communications, has rendered the Church a profound service through this brilliant work."

- *"I wholeheartedly endorse this handbook to strengthen parish life and deepen communion."*
- *"Let it be in the hands of every priest, religious, catechist, lay leader, liturgical minister and pastoral agent."*
- *"Let it be studied in all our seminaries and novitiates; referenced in pastoral councils, and implemented in parish offices."*

- Archbishop Lucius Iwejuru Ugorji
(Foreword to the book)



N5,000

Be a missionary Disciple!

Get a copy for yourself, your priests, your parishioners, your friends !!
It is worthy gift at Christmas and various celebrations !!!

Call to Order:

Udeme +234 807 775 2032
Tessy: +234 913 315 8221
Fidelia: +234 803 731 1649
Mary: +234 802 832 3287
Peter: +234 704 747 8000
padremikeumoh@gmail.com
+234 802 306 2860



Scan for direct order form.
This is faster and easier

Free mailing of orders from 10 copies
& above



**His Holiness,
Pope Leo XIV**

"Faces and voices are sacred. God, who created us in his image and likeness, gave them to us when he called us to life through the Word he addressed to us."



Most Rev. Matthew Man-Oso Ndagoso
Archbishop of Kaduna & CBCN President

"Preserving human faces and voices, therefore, means preserving this mark, this indelible reflection of God's love."



Most Rev. Gerald Musa
Bishop of Katsina &
CBCN Chairman for Social Communications



Rev. Fr. Michael Ayanleke Banjo
Secretary General, CSN

"Do not renounce your ability to think."

6

COMWEEK
... growing media literacy for discipleship



Rev. Fr. Michael Nsikak Umoh
National Director, Social Communications

PROVINCIAL COORDINATORS OF SOCIAL COMMUNICATIONS

Ten Provincial/Religious Social Communications Coordinators
(PRSCC)

ABUJA	Fr. Moses IORAPUU (Makurdi)
BENIN CITY	Fr. Charles UGANWA (Iselle-Uku)
CALABAR	Fr. Justin UDOMAH (Uyo)
IBADAN	
JOS	Fr. Andrew DANJUMA (Pankshin)
KADUNA	Fr. Melchizedek KADIRI (Kaduna)
LAGOS	Fr. Anthony GODONU (Lagos)
ONITSHA	Fr. George ADIMIKE (Onitsha)
OWERRI	Fr. Leonard EHIMERE (Umuahia)
RELIGIOUS	Fr. Kuha INDYER , CSSP

Presenting the 2026 ComWEEK Manual to the Church in Nigeria

Greetings

Your Excellencies,
Rt. & Very Rev Monsignori
Rectors of Seminaries
Very and Dear Fathers
Consecrated men and women
Heads of Various ecclesial Institutions in Nigeria
Catechists
Heads of all Lay Sodality Groups and Pious Societies
Brothers and Sisters in Christ! I greet you in the name of
our Lord Jesus Christ!

Introduction

This year's World Communication Day (WCD) celebration marks a milestone, being the 60th edition. In a related development, for us in Nigeria, the Communications Week (ComWEEK) comes up from Sunday 10 to Sunday 17 May, 2026 in all parishes and Church institutions all over Nigeria. It is therefore with deep joy and gratitude that I present to you this official manual for 2026 ComWEEK celebration, prepared under the direction of the Catholic Bishops' Conference of Nigeria. This document has been prayerfully and professionally compiled to serve as a unified, media literacy manual for *use* in all parishes, schools, and ecclesial institutions during our annual ComWEEK; the 5th edition.

A CBCN Initiative & Directive

Rooted in the CBCN vision and inspired by the 2026 theme of Pope Leo XIV, *“Preserving Human Voices and Faces,”* this program seeks to set the agenda to highlight the importance of Human Presence in the Church in Nigeria. We are moving beyond being mere “users” of technology to becoming “Agents of Communion.” In a world where AI can mimic our sound and filters can hide our truth, we must stand as witnesses to the Imago Dei—the Image of God—that is uniquely present in every human face and voice. Our Bishops have directed that this guide be adopted across the country, and I kindly encourage all heads of ecclesial institutions to oblige. It is designed not simply as a teaching resource, but as a tool for transformation; a “Manual for Digital Discipleship.”

Structure of the Daily Programme

Each day of ComWEEK offers scriptural reflections, points for group discussions, practical action points, and final thoughts that connect our faith with the realities of digital culture. The topics range from authenticity in our faces and voices, to empathy online, protection of the vulnerable, media and AI literacy, and the importance of face-to-face presence; all these are designed to help us reclaim our dignity as children of God in a world increasingly shaped by digital technology.

Benefits of the Programme

The benefits of this programme are immense. It will develop

“Renouncing creativity and surrendering our mental capacities and imagination to machines would mean burying the talents we have been given to grow as individuals in relation to God and others.”

and strengthen our Catholic identity in the digital space, equip our youth and pastoral agents with media literacy skills, protect our families from harmful digital practices, and foster unity across Nigeria's diverse communities. Most importantly, it will help us ensure that technology serves humanity, rather than humanity serving technology.

I therefore most respectfully urge all Parish Priests and priests, Rectors of Seminaries, Principals of Catholic Schools, and Leaders of Church Institutions to kindly oblige and integrate these daily reflections into your morning assemblies, evening meetings, and homilies. Let us share the ComWEEK Theme Song on our various platforms so it resonates in every corner of our nation, signaling a Church that is vibrant, tech-savvy, and deeply rooted in Christ. Let us work together to form “Digital Apostles” who will use their voices, faces, and presence to proclaim Christ in the digital continent. By doing so, we will ensure that the Church in Nigeria continues to shine as a beacon of hope, truth, and communion in our fractured world.

May this 2026 ComWEEK be a moment of renewal, and may the Holy Spirit guide us as we journey together to preserve human voices and faces as sacred signs of God's grace.
Sincerely yours faithfully,

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

CBCN PRESIDENT’S MESSAGE FOR 2026 COMWEEK

Dear brothers and sisters in Christ,

With joy and gratitude to God, I present to you the *2026 Communication Week* of the Catholic Church in Nigeria. This annual program, now in its fifth edition, has become a vital instrument for evangelisation, formation, and communion in our Church. It is a moment when we reflect deeply on the role of communication in our faith and in our society, and how we can use modern tools responsibly to proclaim the Gospel and build unity.

The theme for this year, *“Preserving Human Voices and Faces”*—drawn from the 60th World Communication Day message of Pope Leo XIV—reminds us of the sacredness of our human presence in the digital age. In a world increasingly dominated by artificial intelligence and virtual interactions, we are called to safeguard the authenticity of our voices and faces as signs of God's grace and as witnesses to the dignity of the human person.

I wish to commend our National Director of Social Communications, Rev. Fr. Michael Nsikak Umoh, for his tireless efforts in developing this initiative up to this fifth edition. His dedication and creativity have advanced the vision of the CBCN for communication in the Church in Nigeria, ensuring that our faithful are gradually been equipped to be able live as “Digital Disciples” who proclaim Christ with integrity in the digital continent.

This year's guide, structured for daily use in parishes, schools, seminaries, and all ecclesial institutions, offers scriptural reflections, group discussions, and practical action points that will help us integrate our faith into our digital lives.

I therefore urge all dioceses, parishes, schools, and ecclesial institutions to participate actively in this program. Let us embrace this opportunity to form ourselves and our communities in the spirit of truth, love, and communion. By doing so, we will ensure that our digital presence reflects the light of Christ and contributes to building a society rooted in justice, peace, and respect for human dignity.

May this 2026 *ComWEEK* be a moment of renewal for our Church, and may the Holy Spirit guide us as we journey together to preserve human voices and faces as sacred signs of God's grace.

Most Rev. Matthew Man-Oso Ndagoso
Archbishop of Kaduna
President, CBCN

PRESERVING HUMAN VOICES AND FACES

60th World Communication Day (2026)

A young boy once sat quietly beside his grandmother in a rural village. She spoke to him, slowly, tenderly, calling his name in a way only she could. Years later, long after she had passed, he would say: “I no longer remember all her words, but I still remember her voice, and how it made me feel seen.” No machine can reproduce that presence. No algorithm can carry that love. The human voice and face are not merely tools of communication; they are sacred vessels of encounter.

Dear Directors of Communication in our Dioceses and Religious Congregations,

Grace and peace to you in Christ. As we prepare for the 60th World Communication Day, the Church invites us to reflect deeply on a theme that is both timely and timeless: “Preserving Human Voices and Faces.” In an age increasingly shaped by artificial intelligence, digital filters, and virtual interactions, we are called to safeguard what is most authentically human, our God-given identity, dignity, and capacity for real communion.

This Manual for the 2026 Communication Week (ComWEEK) is not just a programme; it is a pastoral response to a cultural shift. While technology offers remarkable opportunities for evangelization, it also poses subtle dangers: the erosion of authenticity, the distortion

of truth, and the temptation to replace real presence with digital illusion. In this context, the Church in Nigeria must not only participate in the digital space but must also purify, humanize, and sanctify it.

Each day of this guide is thoughtfully structured to help our faithful rediscover the sacredness of their identity: their face as the image of God, their voice as a bearer of truth, their presence as a channel of grace. The reflections, discussions, and action points are simple yet profound, designed to foster media literacy while nurturing spiritual depth. This is especially urgent for our young people, who navigate a world where the line between reality and simulation is increasingly blurred.

We must remind our communities that no digital creation can replace the Imago Dei. No artificial voice can substitute the soul of a person. No virtual connection can equal the power of genuine encounter. As communicators of the Gospel, we are called to form “digital disciples” who are not only smart but wise, not only connected but compassionate, not only visible but truthful.

In Nigeria, a land rich in culture, faith, and communal life, this message carries particular urgency. Our voices must not be drowned by noise; our faces must not be hidden behind masks of fear, tribalism, or false identity. Rather, we are called to be instruments of unity, agents of

truth, and witnesses of hope, both online and offline.

I warmly encourage you to implement this programme creatively and faithfully in your dioceses and communities. Let this ComWEEK be a moment of renewal, a time to reclaim the beauty of being human in a digital age.

May the Word who “became flesh and dwelt among us” (John 1:14) guide us to always choose presence over pretense, truth over trends, and communion over clicks.

With every good wish and blessing,



+ Gerald Mamman MUSA
Bishop Chairman, Department of Social
Communications
Catholic Bishops' Conference of Nigeria

Summary of Pope Leo XIV's message for the 60th World Communication Day

Dear brothers and sisters,

1. Pope Leo XIV reminds us that our faces and voices are sacred gifts from God. They show who we truly are and reflect the image of God in us. In today's world, technology, especially artificial intelligence, can imitate faces and voices, but it can never replace the real human presence that God gave us.
2. The Holy Father warns us not to let machines or social media take away our ability to think, reflect, and relate to one another. He says that when we depend too much on artificial intelligence, we risk losing our creativity, our wisdom, and even our relationships. Instead of hiding behind filters, fake images, or cloned voices, we must protect our true identity and use our voices and faces to share love, truth, and the Gospel.
3. The Pope also cautions against the dangers of false information, online manipulation, and the way technology can divide people. We must be careful, think critically, and always seek the truth.
4. The Pope therefore calls for **responsibility, cooperation, and education**:
 - a. Responsibility from tech companies, governments, and media to protect human dignity.
 - b. Cooperation among all (Church, families, schools, and society) to guide digital innovation.

- c. Education for everyone, especially the youth, to learn media and AI literacy so that technology serves humanity, not the other way around.
5. Finally, Pope Leo XIV encourages us to cherish real human relationships. Machines can simulate friendship, but they cannot give love. We need faces and voices to speak for people again, and we must use communication to build unity, trust, and peace.

Final Thought:

Our faces and voices are God's gifts. Let us protect them, use them wisely, and never allow technology to replace the love, truth, and presence that make us truly human.

BRIEF GUIDE FOR THE 2026 COMWEEK DAILY MANUAL

Below is the structured layout for the 2026 ComWEEK Guide for parishes and other ecclesial institutions.

Theme: "Preserving Human Voices and Faces" (60th World Communication Day)

Introduction for Facilitators

This guide is designed for daily use in all parishes and other institutions across Nigeria. Each day consists of a Scriptural Reflection, Group Discussion, Action Points, and a Final Thought.

Facilitators (Priests, Catechists, Communication Directors, any competent person) are encouraged to use the ComWEEK Theme Song (Afrobeats version) to open each session.

Day 1: My Face is God's Signature

- Scripture: "God created mankind in his image..." (Genesis 1:27)
- Reflection: Your face is not a digital product to be "filtered" or hidden by AI. It is a masterpiece that reflects the Creator. When we use digital masks, we hide the "Imago Dei" (Image of God) that others need to see.
- Discussion: Why do we feel pressured to use beauty filters? Does it make us feel more or less confident in our real skin?
- Action: Post one "No-Filter" photo today with the caption: "Fearfully and wonderfully made" (Psalm 139:14).
- Final Thought: "God don't make no junk—Your real face is His best work!"

Day 2: My Voice is My Identity

- Scripture: "My sheep listen to my voice..." (John 10:27)
- Reflection: Your voice carries your soul and your

"The stakes are high. The power of simulation is such that AI can even deceive us by fabricating parallel 'realities,' usurping our faces and voices."

culture. In an age of AI voice-cloning, we must protect our "sound." Our voice should be used for proclamation, not for spreading "fake news" or scams.

- Discussion: How do we discern between a "Good Shepherd's voice" and a "stranger's voice" when AI can mimic our relatives?
- Action: Send a personalized voice note of encouragement to someone lonely today. Let them hear a human soul.
- Final Thought: "AI can mimic your sound, but it can never mimic your Spirit."

Day 3: The "Omniscient Friend" Illusion

- Scripture: "Where can wisdom be found?" (Job 28:12)
- Reflection: AI has facts, but only God has Wisdom. We must not turn search engines into "Digital Idols." For deep life problems, seek the "Communion of Saints" through your Priest.
- Discussion: Why is it easier to ask AI a question than to go for Confession? What do we lose when we take the "digital shortcut"?
- Action: Spend 5 minutes with the Bible before opening any app this morning. Seek God's voice first.
- Final Thought: "Google has the facts, but God has the Plan."

Day 4: Digital Empathy

- Scripture: "Do not let any unwholesome talk come out of your mouths..." (Ephesians 4:29)
- Reflection: Behind every screen is a real person. We must stop using our phones as shields to throw "stones" of gossip or tribalism. Every "user" is a "soul" to be respected.
- Discussion: Why are we ruder in WhatsApp groups than in person? How can we be "Good Samaritans" on social media?
- Action: Before replying to a message that makes you angry, wait 5 minutes and pray. Ask: "Would Jesus hit 'Send'?"

- Final Thought: "Treat every 'User' like a 'Soul'."

Day 5: Protecting the Vulnerable

- Scripture: "Let the little children come to me..." (Matthew 19:14)
- Reflection: Privacy is a human right. We must guard the faces of our children and the dignity of our elderly. Do not "overshare" their vulnerable moments for "likes."
- Discussion: Is it fair to post pictures of children or frail elders who cannot give their consent?
- Action: Delete any photos from your profile that reveal your child's school location or private family struggles.
- Final Thought: "Your child's face is a Treasure, not a Trending Topic."

Day 6: The "MAIL" Initiative (Street-Smarts)

- Scripture: "Be as shrewd as snakes and as innocent as doves." (Matthew 10:16)
- Reflection: We must train our youth to be "Digital Apostles." Media and AI Literacy (MAIL) helps them spot deepfakes and use technology to build the Kingdom instead of seeking vanity.
- Discussion: Have you ever shared a "fake news" story? How can we verify the truth before we hit "Forward"?
- Action: Teach a teenager the "Three-Second Rule"—wait and check the source before sharing any viral video.
- Final Thought: "Smartphones need Smarter Christians."

Day 7: Agents of Communion

- Scripture: "You are the light of the world." (Matthew 5:14)
- Reflection: Your social media profile is your "Digital Parish." In Nigeria, let us use our platforms to stop tribalism and start building bridges. Be a minister of reconciliation online.
- Discussion: If a stranger saw your last 10 comments, would they know you are a Catholic?

- Action: Post something that celebrates a different tribe or parish today. Be a "Bridge-Builder."
- Final Thought: "Be a 'Signal' of Hope in a world of 'Noise'."

Day 8: The Importance of Face-to-Face

- Scripture: "The Word became flesh..." (John 1:14)
- Reflection: Technology is a bridge, not a house. Jesus came in Person, not as an avatar. Digital tools can assist, but they can never replace the joy of physical presence and the Sacraments.
- Discussion: Why does a "hug" feel more real than a "like"? Why is being physically present in Church vital?
- Action: Put your phone away during family dinner tonight. Look your loved ones in the eye.
- Final Thought: "Jesus came in Person—Go and do the same."

DAY ONE

Sunday 10 May, 2026

Topic: My Face is God's Signature

A. Reflection: My Face is God's Signature

In the book of Genesis, we are told: “God created mankind in his image; in the image of God he created them; male and female he created them” (Genesis 1:27). In the digital world of 2026, we often forget that this “image” isn't a file format like a JPEG or a PNG; it is the living, breathing reality of your face.

Today, we are under immense pressure to “edit” or “photoshop” our lives. We spend huge amount of money on make-ups, we use filters to hide our wrinkles, AI to smooth our skin, and avatars to replace our physical presence. But when we hide our true faces behind digital masks, we are essentially “photoshopping” God's signature. Your face, with its unique lines, its history, and its scars, is the primary way God reveals Himself to your neighbour. Your face tells your real story of life. As the Psalmist cries out, “I praise you, because I am fearfully and wonderfully made; your works are wonderful, I know that fully well” (Psalm 139:14).

Every time you look into a screen, you are tempted to see yourself as a product to be “liked.” But the Church reminds us that you are a person to be loved. A “like” is digital; “love” is human. When we preserve our true faces, we defend the dignity of the human person against a world that wants to turn us into data. By being authentic online, we say to the world: “I am a masterpiece of the Creator, and I don't need a filter to be worthy of respect.” We must remember the warning of Proverbs 31:30:

“Charm is deceptive, and beauty is fleeting,” but the truth of a person who fears the Lord is what truly shines through the screen.

B. Points for Group Discussion

1. **The "Filter" Pressure:** Based on Psalm 139:14, why do we feel the need to "correct" what God has made "wonderful"? Does it make us feel better or more anxious? Why the craze for make-ups on faces and photoshops?
2. **Recognizing Christ:** In Matthew 25:40, Jesus says "whatever you did for one of the least of these... you did for me." If we only see AI avatars online, do we lose the ability to see the "face of Christ" in the poor or the suffering?
3. **The Nigerian Context:** How can we use our real faces and names to promote peace, following the call to be "light of the world" (Matthew 5:14), especially when anonymous accounts spread hate?

C. Action Points

1. **The "No-Filter" Week:** Challenge everyone, especially the youth, to post an unedited photo of themselves this whole week; no make-up or photoshop, with the caption: "Fearfully and wonderfully made" (Psalm 139:14).
2. **The Apostolate of the Gaze:** Commit to putting phones away during meals to practice looking people in the eye, honouring the "Imago Dei" (image of God) in front of you.

3. **Protecting Truth:** Following Ephesians 4:25 ("put away falsehood and speak truthfully"), learn how to discover deepfakes that use stolen faces to tell lies, and make it a habit to expose them.

D. Final Thoughts (*Which of these do you like most, and why?*)

"God makes no junk—Your real face is His best work!"

"Don't trade your soul's reflection for a digital perfection."

"In a world of deepfakes, be a Deep Truth."

DAY TWO

Monday 11 May, 2026

Topic: My Voice is My Identity

This topic is particularly vital given the rise of AI voice cloning and the scriptural significance of the "word" in our faith.

A. Reflection: The Voice: Sound of the Soul

(Your voice is a gift, not just a recording. Be careful of "voice-cloning" scams, and always use your words to speak truth and kindness).

In the Beginning, God did not send a text message; He spoke. "And God said, 'Let there be light,' and there was light" (Genesis 1:3). Our human voice is a reflection of that divine power to create, to comfort, and to call others by name. In John 10:27, Jesus reminds us, "My sheep listen to my voice; I know them, and they follow me." There is a unique intimacy in a human voice that a machine can never truly mimic. It carries our emotions, our history, and our soul.

However, in 2026, we face a new challenge: Voice Cloning. Technology can now steal the "sound" of our soul to tell lies or commit scams. If we treat our voices as mere "audio data" to be thrown around the internet carelessly, we lose a part of our identity.

As Christians, we are called to use our voices for "Proclamation" (Kerygma). We must be like John the Baptist, "the voice of one crying out in the wilderness"

(Matthew 3:3) preparing the way for the Lord. To protect our voice is to protect our personality. When we speak, it should not be an algorithm (machine processing) talking; it should be a heart overflowed with the Spirit, for “out of the abundance of the heart the mouth speaks” (Matthew 12:34).

B. Points for Group Discussion

1. **The Power of the Spoken Word:** Have you ever received a voice note that moved you to tears or gave you hope? Why was that more powerful than just reading a text? Proverbs 15:4 says: “A gentle tongue is a tree of life”.
2. **The "Stranger's Voice":** How do we discern between the "Good Shepherd's voice" and the "voice of a stranger" (John 10:5), when AI can now make a scammer and liar sound like a relative or a priest?
3. **Local Language & Identity:** In Nigeria, our voices carry our culture and "mother tongue." Does using AI translation tools make us lose the "soul" of our local identity?

C. Action Points

1. **The "Authentic Call" Challenge:** This week, instead of just texting, make a phone call or send a personalised voice note to someone who may be lonely. It may be to someone you have not spoken to for some time now. Let them hear a human soul, not just a screen.

2. **Voice Security Awareness:** Educate family members (especially the elderly) about "Voice Scams." Establish a "family or group secret word" to verify identity if a suspicious call is received.

3. **Speak Life, Not Hate:** Commit to using your voice on social media (via videos or audio) to speak words of blessing and unity, following James 3:10 "Out of the same mouth come praise and cursing... this should not be".

D. Final Thoughts *(Which of these do you like most, and why?)*

"Your voice is a gift, not a gadget—don't let a machine steal your song!"

"AI can mimic your sound, but it can never mimic your Spirit."

"Speak truth, speak love; let your voice be the echo of Heaven."

DAY THREE

Tuesday 12 May, 2026

Topic: The Fake "All-Knowing Friend"

This topic addresses one of the most subtle spiritual challenges of 2026: the temptation to replace Divine Wisdom and human accompaniment with "all-knowing" Artificial Intelligence.

A. Reflection: Ask God, Not Just Google

(Computers/AI are smart, but they don't have a soul. For deep life problems or spiritual advice, talk to your Priest or a wise elder, not just a machine.)

In our modern world, we carry an "all-knowing" friend in our pockets. Whether it is a search engine or an advanced AI, we have grown accustomed to getting instant answers. This can lead to the "Omniscient Friend" illusion. That is, the mistaken belief that because a machine has all the data, it has all the truth. But as Job 28:12 asks: "But where can wisdom be found? Where does understanding dwell?" The answer is not in a server farm; it is in the Fear of the Lord. We know too well that AI engines 'Hallucinate': that is, they at times give answers that they have no information about, instead of acknowledging that they lack the information.

Even at that, AI can give you a recipe, but it cannot share a meal. It can generate a prayer, but it cannot pray. It can quote the Bible, but it does not know the Author. In James

1:5, we are told: "If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault." While technology is a helpful tool for information, it lacks the "Anointing" and the "Discernment" that comes from the Holy Spirit. We must be careful not to make AI our "Digital Idol." A machine can process facts, but only a human being, guided by the Spirit, can offer the empathy and spiritual counsel found in the "Communion of Saints."

B. Points for Group Discussion

1. **Information vs. Wisdom:** What is the difference between "knowing facts" and "having wisdom"? Can a computer ever truly be "wise"? Proverbs 2:6 says: "For the Lord gives wisdom; from his mouth come knowledge and understanding."
2. **The Shortcut Temptation:** Why is it easier to ask an AI a difficult moral question than to go for Confession or speak to a Priest? What do we lose when we take the "easy way"?
3. **The Human Touch:** Think of a time a parent or elder gave you advice that changed your life. Could a machine have given that same "heart-to-heart" connection?

C. Action Points

1. **Seek Human Counsel First:** This week, if you face a difficult personal or family decision, talk to a trusted mentor, an elder, or your Parish Priest before searching for the answer online.

2. **"Bible Before Browser"**: Before you start your day with news or digital assistants, spend 5 minutes in the Word of God. Psalm 119:105 says: "Your word is a lamp for my feet, a light on my path".
3. **Discern the Source**: Whenever you receive spiritual "advice" or "prophecies" generated by AI or social media bots, test them against the teachings of the Church and the Bible. 1 John 4:1 adminishes thus: "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God".

D. Final Thoughts (*Which of these do you like most, and why?*)

"Google has the facts, but God has the Plan."

"A machine can give you a 'chat,' but only the Holy Spirit can give you 'Change'."

"Don't let an algorithm be your Altar."

DAY FOUR

Wednesday 13 May, 2026

Topic: Digital Empathy

This topic focuses on the "heart" of communication, *ensuring that our digital interactions don't become cold, transactional, or hurtful.*

A. Reflection: Putting "Heart" Back into Our Chats

In the digital world, it is very easy to forget that the words on our screen are being read by a human heart. When we cannot see a person's tears or hear the catch in their voice, we often lose our "Digital Empathy." St. Paul reminds us in Ephesians 4:29: "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs." This applies to our thumbs and keyboards just as much as our tongues.

Because of the distance the internet creates, many people use their phones as shields to hide behind while throwing "stones" of gossip, tribalism, or insults. But as Christians, we are called to a different standard. We must remember that every person online is made in the "Imago Dei" (Image of God). If we claim to love God whom we cannot see, but "troll" or insult our brother and sister whom we see on our screen, we contradict our faith (1 John 4:20). Real communication is not just about "sending data"; it is about "sharing a heart." We must restore the "humanity" in our digital spaces, ensuring that our presence online is a source of healing, not a source of hatred.

B. Points for Group Discussion

1. **The "Screen Shield":** Why is it so much easier to be rude or impatient in a WhatsApp group than it is during our society meetings? Proverbs 12:18 says that "The words of the reckless pierce like swords, but the tongue of the wise brings healing."
2. **The Impact of "Forwarded as Received":** When we share a message that mocks or shames someone, do we realise we are participating in their pain? How does this affect our "Communion" as a Church?
3. **The "Neighbour" Online:** In the Parable of the Good Samaritan, Luke 10:25-37, Jesus defines our neighbour as anyone in need. Who is our "digital neighbour," and how do we show them mercy?

C. Action Points

1. **The "Wait and Pray" Rule:** Before replying to a message that makes you angry, wait 5 minutes and say a short prayer. Ask: "Would Jesus hit 'Send' on this?"
2. **The Encouragement Challenge:** Identify one person in your contact list who is going through a hard time. Send them a personal, thoughtful message of encouragement instead of just a generic "sticker." Lift up a particular soul today by your message.

3. **Clean Your Groups:** If you are in a group where people are constantly "dragging" or insulting others, be the voice that calls for respect, or quietly exit to protect your own heart and sanity. Psalm 1:1 says: "Blessed is the one who does not walk in the counsel of the wicked, or linger in the way of sinners, or sit in the company of scoffers." We must carefully choose our digital company, as well as our media diets.

D. Final Thoughts (*Which of these do you like most, and why?*)

"Before you text, think TKN: Is it True? Is it Kind? Is it Necessary?"

"Your keyboard shouldn't be a weapon; let it be a tool for Worship."

"Treat every 'User' like a 'Soul'."

DAY FIVE

Thursday 14 May, 2026

Topic: Protecting the Vulnerable Online

This topic is a call to stewardship and protection, focusing on the privacy and dignity of those who cannot protect themselves in the digital space.

A. Reflection: Keeping Our Families Safe Online

(Just because you have a camera doesn't mean you should post everything. Protect the privacy of children and the elderly. Respect is a human right.)

In our African and Christian tradition, we believe that children are a heritage from the Lord (Psalm 127:3) and that we must honour the grey hair of the elderly (Leviticus 19:32). However, the digital age has brought a new temptation: the urge to "overshare." Often, in our excitement, we post pictures of our children in their school uniforms, or videos of our elderly parents in vulnerable moments of sickness or confusion, all for the sake of "views" or "likes."

We must ask ourselves: Is this respectful? St. Paul tells us in 1 Corinthians 12:23-24 that "the parts that we think are less honourable we treat with special honour... God has put the body together, giving greater honour to the parts that lacked it."

Protecting the privacy of the vulnerable is a way of giving them "special honour." When we post a child's location, the bodies of accident victims, or an elder's private struggle

without their true consent, we expose them to "digital wolves", scammers, kidnappers, and those who mock the weak. Parents, over displaying the pictures and progress of their children, may be exposing them to the scheming of envious people. Be careful how you boast of the success of your children! What we cherish, we preserve and protect; we do not expose our treasures to the public. Our digital footprint should be a wall of protection around our families, not a door left wide open for the world to intrude.

B. Points for Group Discussion

1. **The "Sharenting" Trap:** Why do parents feel the need to document every moment of their child's life online? Does the child have a right to a private childhood? Yes, they do! Matthew 18:10 says: "See that you do not despise one of these little ones".
2. **Dignity in Old Age:** If your elderly father or mother cannot understand what "Facebook" or "TikTok" is, is it fair to post a video of them looking frail or acting confused?
3. **The "Stranger Danger" 2.0:** How can "oversharing" in our Nigerian context lead to real-world security risks like tracking or kidnapping?

C. Action Points

1. **The "Consent" Rule:** Before posting a photo of someone else, especially a child or an elder, ask yourself: "Would I want someone to post this of me if I were in their position?" Matthew 7:12 speaks of the Golden Rule.

2. **Privacy Check-Up:** This week, go through your social media profiles and delete photos that show your children's school badges, your home address, or vulnerable family moments. What else exposes you to danger online?

3. **Educate the Young:** Sit with the children and teenagers in your family and explain that "once it's online, it's there forever." Teach the students in your school that their body and their home are sacred spaces that don't belong on everyone's screen. Teach them that their words are sacred. Teachers and catechists should include these for all students, catechumen and Holy Childhood children (PMS).

D. Final Thoughts *(Which of these do you like most, and why?)*

"Privacy is a Gift; Don't wrap your family in glass for the world to see."

"Your child's face is a Treasure, not a Trending Topic."

"Guard your home online as strictly as you lock your gate at night."

DAY SIX

Friday 15 May, 2026

Topic: The "MAIL" Initiative

This topic focuses on empowering the next generation to navigate the digital world with the wisdom of the Gospel and the "street-smarts" of media literacy, as championed by the MAIL (Media & AI Literacy) initiative.

A. Reflection: Teaching Our Children and Youth to be "Street-Smart" Online

(Helping our children understand what is real and what is fake on the internet. We must train them to use technology for good, not for trouble.)

In Nigeria, we teach our children how to cross the road and how to be careful in the market. Today, the "market" has moved to their phones. The "MAIL" initiative (Media and AI Literacy) is about giving our children and youth a "digital compass." The Bible tells us in Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." This training must now include how to handle a world full of "Deepfakes," AI-generated lies, and voices that try to lead them away from Christ.

Our children and youth are "Digital Natives," but being able to use a phone doesn't mean they have the wisdom to discern the truth. In Matthew 10:16, Jesus tells us: "I am sending you out like sheep among wolves. Therefore, be as shrewd as snakes and as innocent as doves." To be "shrewd"

online means knowing that not every video is real and not every "influencer" is a friend, no matter how popular or number of followers they have. Number does not determine truth, authenticity or rightness. To be "innocent" means keeping their hearts pure from the addiction and vanity of social media. We must help them see that technology is a tool for Evangelisation and well being, not just entertainment.

B. Points for Group Discussion

1. **The "True or Fake" Test:** Have you ever shared a video or news story that turned out to be a lie? How did you feel when you realised you helped spread a "false witness"? Exodus 20:16 warns: "You shall not give false testimony against your neighbour." Also, James 1:19 says: "Know this, my beloved. Let every man be quick to hear, slow to speak, slow to anger." Don't rush to "breaking news"; no one wins a trophy for that. More often, it leads to a disgrace than honour.
2. **The Pressure to be "Viral":** Why do young people feel the need to do "challenges" or post things that go against their Christian values just to get "views" and "likes"?
3. **AI and Identity:** If an AI can write a school essay or create a "perfect" version of your face, why is it still important to do your own work and love your real self? While AI should aid your efficiency, stay original. Galatians 6:4 - "Each one should test their own actions. Then they can take pride in themselves alone."

C. Action Points

1. **Fact-Check Before You Forward:** Teach the children and youth the "Three-Second Rule"; wait three seconds and ask: "Is this source credible?" before hitting the share button.
2. **The "Talent Multiplier":** Challenge the youth to use one AI tool (like an image generator or a writing assistant) to create a customised material for the Church or school. It may be a poster for a parish or school event or a prayer guide.
3. **Digital Mentorship:** Encourage older parishioners to sit with the youth to learn how the apps work, while the elders share the wisdom of how to spot a "scammer" or a lie.

D. Final Thoughts *(Which of these do you like most, and why?)*

"Don't let a 'Bot' tell you what is 'Best'."

"Be the Master of your phone, not its slave."

"Smartphones need Smarter Christians."

DAY SEVEN

Saturday 16 May, 2026

Topic: Agents of Communion

This topic brings us to the core of the Communications Week mission in Nigeria: moving from being mere "users" of technology to being Apostles of Christ in the digital age.

A. Reflection: Being the Face of Christ Online

(When people see your posts or comments, do they see a Christian? Let your online life bring people together, not tear them apart with gossip.)

In the early Church, the pagans used to say of the Christians, "See how they love one another!" Today, we must ask: if someone looked at our Facebook wall or our WhatsApp status, would they be moved to say the same? In Matthew 5:14-16, Jesus tells us: "You are the light of the world... let your light shine before others, that they may see your good deeds and glorify your Father in heaven." Being an "Agent of Communion" means that our digital presence should build bridges, not walls.

In Nigeria, where social media is often used to spread tribalism, religious bias, or "fake news" that causes division, the Catholic communicator must be different. We are called to be "Missionary Disciples" (Evangeliium Gaudium, #120), and "Ministers of Reconciliation" (2 Corinthians 5:18). Every time we post, we are either adding to the "noise"

of the world or the "harmony" of the Kingdom. To be the "Face of Christ" online is to speak the truth with love, to defend the voiceless, and to be a source of peace in a digital desert of anger.

B. Points for Group Discussion

1. **The "Digital Litmus Test":** If a stranger scrolled through the last 10 posts or comments on your phone, would they know you are a follower of Christ? John 13:35 says: "By this everyone will know that you are my disciples, if you love one another."
2. **Combating "Keyboard Tribalism":** How can we, as Nigerian Catholics, use our platforms to stop ethnic or political hate speech in our parish or school community groups?
3. **The "Silent" Witness:** Sometimes, being an agent of communion means not replying to an insult. How does "turning the other cheek" (Matthew 5:39) look in a comment section?

C. Action Points

1. **The "Unity Post":** This week, share one story or post that celebrates something good about another tribe, parish, or group. Be a "Bridge-Builder."
2. **Correct with Kindness:** If you see a fellow parishioner or colleague posting something hateful or false, don't "shame" them publicly. Send a private, kind message to "win your brother over" (Matthew 18:15).

3. **Pray Before You Post:** Consider making it a habit to say a 5-second prayer before sharing anything: "Lord, let this post bring peace, not trouble."

D. Final Thoughts *(Which of these do you like most, and why?)*

"Don't just 'Follow' Jesus—Post like Him too."

"Your Profile is your Parish and Sanctuary—make it a place of Peace."

"Be a 'Signal' of Hope in a world of 'Noise'."

DAY EIGHT

Sunday 17 May, 2026

Topic: Importance of Face-to-Face

This final topic brings us home. It reminds us that technology is a bridge, and not the destination. Our faith is built on the Incarnation—God becoming a physical, reachable human being.

A. Reflection: Nothing Beats Seeing You in Person

(Your phone is a bridge, not a house. Don't let your screen replace the joy of visiting a friend, hugging a relative, or praying together in Church.)

The greatest communication event in history was not a broadcast or a digital message. It was when “The Word became flesh and made his dwelling among us” (John 1:14). God did not stay in Heaven and send an AI avatar; He came in person. Jesus is the full revelation of the Father (Hebrew 1:1-2). Coming to live among us, Jesus touched the leper, ate with sinners, and let St. Thomas touch His wounds.

In today's digital space, we have the "illusion of company" without the "reality of presence." Thus, we can have 5,000 followers or "friends" on Facebook but feel completely alone in our rooms. St. John, the Apostle of Love, understood this perfectly. Even with the technology of his day (parchment and ink), he wrote: “I have much to write to you, but I do not want to use paper and ink. Instead, I hope

to visit you and talk with you face to face, so that our joy may be complete” (2 John 1:12). Digital communication can give us information, but only face-to-face presence can give us fullness of joy. We must learn from our Mother Mary, as she made haste to visit Elizabeth, her kins woman. Do not grow too 'big' or too important to lose the humanity of visiting others. We must ensure that our phones serve our relationships, rather than our relationships serving our phones.

B. Points for Group Discussion

1. **The "Phubbing" Problem:** Have you ever been "phubbed" (i.e. ignored by someone looking at their phone while you were talking to them)? How did it feel? Philippians 2:4 says: “Let each of you look not only to his own interests, but also to the interests of others.”
2. **Sacraments are Physical:** Can you receive Holy Communion over Zoom? Why is the physical "gathering" (Ecclesia) of the parish so vital to our faith? Hebrews 10:25 says: “Not giving up meeting together, as some are in the habit of doing.” How do we work to build up efficiency and presence in the parish community? (Consider the book “*Enhancing Communication in the Parish Community*” by Fr. Michael Nsikak Umoh. Order for your copy: padremikeumoh@gmail.com).
3. **The Loss of Nuance:** Why do we fight more in WhatsApp comments than we do when we are sitting together over a bowl of pounded yam or rice?

C. Action Points

1. **The "Basket" Rule:** During your next family dinner or a visit to a friend, put all phones in a basket or a different room. Give the gift of your "undivided attention"; gift of presence is greater than a present.
2. **Visit the Lonely:** Identify one elderly or sick parishioner who isn't "online." Instead of calling, go to their house and sit with them. Let them see your face and hear your real voice.
3. **Eyeball to Eyeball:** Practice looking people in the eye when you speak to them this week. Recognise the "Imago Dei" (Image of God) in the living person standing before you.

D. Final Thoughts *(Which of these do you like most, and why?)*

"A 'Like' is a shadow; a 'Hug' is the reality."

"Don't be 'Connected' but 'Disconnected' from the people in your own parlour."

"Jesus came in Person; Go and do the same."

MESSAGE OF HIS HOLINESS POPE LEO XIV FOR THE 60TH WORLD DAY OF SOCIAL COMMUNICATIONS

Preserving Human Voices and Faces

Dear brothers and sisters,

Our faces and voices are unique, distinctive features of every person; they reveal a person's own unrepeatable identity and are the defining elements of every encounter with others. The ancients understood this well. To define the human person, the ancient Greeks used the word "face" (*prósōpon*), because it expresses etymologically what is before one's gaze, the place of presence and relationship. The Latin term "person" (from *personare*), on the other hand, evokes the idea of sound: not just any sound, but the unmistakable sound of someone's voice.

Faces and voices are sacred. God, who created us in his image and likeness, gave them to us when he called us to life through the Word he addressed to us. This Word resounded down the centuries through the voices of the prophets, and then became flesh in the fullness of time. We too have heard and seen this Word (cf. 1 Jn 1:1-3) — in which God communicates his very self to us — because it has been made known to us in the voice and face of Jesus, the Son of God.

From the moment of creation, God wanted man and woman to be his interlocutors, and, as Saint Gregory of Nyssa explained, he imprinted on our faces a reflection of divine love, so that we may fully live our humanity through love. Preserving human faces and voices, therefore, means preserving this mark, this indelible reflection of God's love. We are not a species composed of predefined biochemical formulas. Each of us possesses an irreplaceable and inimitable vocation, that originates from our own lived experience and becomes manifest through interaction with others.

If we fail in this task of preservation, digital technology threatens to alter radically some of the fundamental pillars of human civilization that at times are taken for granted. By simulating human voices and faces, wisdom and knowledge, consciousness and responsibility, empathy and friendship, the systems known as artificial intelligence not only interfere with information ecosystems, but also encroach upon the deepest level of communication, that of human relationships.

The challenge, therefore, is not technological, but anthropological. Safeguarding faces and voices ultimately means safeguarding ourselves. Embracing the opportunities offered by digital technology and artificial intelligence with courage, determination and discernment does not mean turning a blind eye to critical issues, complexities and risks.

Do not renounce your ability to think

There has long been abundant evidence that algorithms designed to maximize engagement on social media — which is profitable for platforms — reward quick emotions and penalize more time-consuming human responses such as the effort required to understand and reflect. By grouping people into bubbles of easy consensus and easy outrage, these algorithms reduce our ability to listen and think critically, and increase social polarization.

This is further exacerbated by a naive and unquestioning reliance on artificial intelligence as an omniscient “friend,” a source of all knowledge, an archive of every memory, an “oracle” of all advice. All of this can further erode our ability to think analytically and creatively, to understand meaning and distinguish between syntax and semantics.

Although AI can provide support and assistance in managing tasks related to communication, in the long run, choosing to evade the effort of thinking for ourselves and settling for artificial statistical compilations threatens to diminish our cognitive, emotional and communication skills.

In recent years, artificial intelligence systems have increasingly taken control of the production of texts, music and videos. This puts much of the human creative industry at risk of being dismantled and replaced with the label “Powered by AI,” turning people into passive consumers of unthought thoughts and anonymous products without ownership or love. Meanwhile, the masterpieces of human genius in the fields of music, art and literature are being reduced to mere training grounds for machines.

The question at heart, however, is not what machines can or will be able to do, but what we can and will be able to achieve, by growing in humanity and knowledge through the wise use of the powerful tools at our service. Individuals have always sought to acquire the fruits of knowledge without the effort required by commitment, research and personal responsibility. However, renouncing creativity and surrendering our mental capacities and imagination to machines would mean burying the talents we have been given to grow as individuals in relation to God and others.

It would mean hiding our faces and silencing our voices.

To be or to pretend to be: simulating relationships and reality

As we scroll through our feeds, it becomes increasingly difficult to determine whether we are interacting with other human beings or with “bots” or “virtual influencers.” The less-than-transparent interventions of these automated agents influence public debates and people’s choices.

Chatbots based on large language models (LLMs) are proving to be surprisingly effective at covert persuasion through continuous optimization of personalized interaction.

The dialogic, adaptive, mimetic structure of these language models is capable of imitating human feelings and thus simulating a relationship.

While this anthropomorphization can be entertaining, it is also deceptive, particularly for the most vulnerable. Because chatbots are excessively “affectionate,” as well as always present and accessible, they can become hidden architects of our emotional states and so invade and occupy our sphere of intimacy.

Technology that exploits our need for relationships can lead not only to painful consequences in the lives of individuals, but also to damage in the social, cultural and political fabric of society. This occurs when we substitute relationships with others for AI systems that catalog our thoughts, creating a world of mirrors around us, where everything is made “in our image and likeness.” We are thus robbed of the opportunity to encounter others, who are always different from ourselves, and with whom we can and must learn to relate.

Without embracing others, there can be no relationships or friendships.

Another major challenge posed by these emerging systems is that of bias, which leads to acquiring and transmitting an altered perception of reality. AI models are shaped by the worldview of those who build them and can, in turn, impose these ways of thinking by reproducing the stereotypes and prejudices present in the data they draw on. A lack of transparency in algorithmic programming, together with the inadequate social representation of data, tends to trap us in networks that manipulate our thoughts and prolong and intensify existing social inequalities and injustices.

The stakes are high. The power of simulation is such that AI can even deceive us by fabricating parallel “realities,” usurping our faces and voices.

We are immersed in a world of multidimensionality where it is becoming increasingly difficult to distinguish reality from fiction.

Inaccuracy only exacerbates this problem. Systems that present

statistical probability as knowledge are, at best, offering us approximations of the truth, which are sometimes outright delusions. Failure to verify sources, coupled with the crisis in field reporting, which involves constantly gathering and verifying information in the places where events occur, can further fuel disinformation, causing a growing sense of mistrust, confusion, and insecurity.

A possible alliance

Behind this enormous invisible force that affects us all, there are only a handful of companies, whose founders were recently presented as the creators of the “Person of the Year 2025,” or the architects of artificial intelligence. This gives rise to significant concerns about the oligopolistic control of algorithmic systems and artificial intelligence, which are capable of subtly influencing behavior and even rewriting human history — including the history of the Church — often without us really realizing it.

The task laid before us is not to stop digital innovation, but rather to guide it and to be aware of its ambivalent nature. It is up to each of us to raise our voice in defense of human persons, so that we can truly assimilate these tools as allies.

This alliance is possible, but needs to be based on three pillars: responsibility, cooperation and education.

First of all, responsibility. Depending on the role we play, responsibility can be understood as honesty, transparency, courage, farsightedness, the duty of sharing knowledge or the right to be informed. As a general principle, however, no one can elude personal responsibility for the future we are building.

For those at the helm of online platforms, this means ensuring that their business strategies are not guided solely by the criterion of profit maximization, but also by a forward-looking vision that considers the common good, just as each of them cares for the well-being of their own children.

The creators and developers of AI models are invited to practice transparency and social responsibility in regard to the design principles and moderation systems underlying their algorithms and the models they develop, in order to promote informed consent on the part of users.

The same responsibility is also required of national legislators and supranational regulators, whose task it is to ensure respect for human dignity. Appropriate regulation can protect individuals from forming emotional attachments to chatbots and curb the spread of false, manipulative or misleading content, safeguarding the integrity of information as opposed to its deceptive simulation.

Media and communication companies, for their part, cannot allow algorithms designed to capture a few extra seconds of attention at any cost, to prevail over their professional values, which are aimed at seeking the truth. Public trust is earned by accuracy and transparency, not by chasing after any kind of possible engagement. Content generated or manipulated by AI are to be clearly marked and distinguished from content created by humans. The authorship and sovereign ownership of the work of journalists and other content creators must be protected. Information is a public good. A constructive and meaningful public service is not based on opacity, but on the transparency of sources, the inclusion of those involved and high quality standards.

We are all called upon to cooperate. No sector can tackle the challenge of steering digital innovation and AI governance alone. Safeguards must therefore be put in place. All stakeholders — from the tech industry to legislators, from creative companies to academia, from artists to journalists and educators — must be involved in building and implementing informed and responsible digital citizenship.

Education aims to do precisely this: To increase our personal ability to think critically; evaluate whether our sources are

trustworthy and the possible interests behind selecting the information we have access to; to understand the psychological mechanisms involved; and to enable our families, communities and associations to develop practical criteria for a healthier and more responsible culture of communication.

For this reason, it is increasingly urgent to introduce media, information and AI literacy into education systems at all levels, as already promoted by some civil institutions. As Catholics, we can and must contribute to this effort, so that individuals — especially young people — can acquire critical thinking skills and grow in freedom of spirit. This literacy should also be integrated into broader lifelong learning initiatives, reaching out to older adults and marginalized members of society, who often feel excluded and powerless in the face of rapid technological change.

Media, information and AI literacy will help individuals avoid conforming to the anthropomorphizing tendencies of AI systems, and enable them to treat these systems as tools and always employ external validation of the sources provided by AI systems — which could be inaccurate or incorrect. Literacy will also allow for better privacy and data protection through increased awareness of security parameters and complaint options. It is important to educate ourselves and others about how to use AI intentionally, and in this context to protect our image (photos and audio), our face and our voice, to prevent them from being used in the creation of harmful content and behaviors such as digital fraud, cyberbullying and deepfakes, which violate people's privacy and intimacy without their consent. Just as the industrial revolution called for basic literacy to enable people to respond to new developments, so too does the digital revolution require digital literacy (along with humanistic and cultural education) to understand how algorithms shape our perception of reality, how AI biases work, what mechanisms determine the presence of certain content in our feeds, what the economic principles and models of the AI economy are and how they might change.

We need faces and voices to speak for people again. We need to cherish the gift of communication as the deepest truth of humanity, to which all technological innovation should also be oriented.

In outlining these reflections, I thank all those who are working towards the goals delineated above, and I cordially bless all those who work for the common good through the media.

From the Vatican, 24 January 2026, Memorial of Saint Francis de Sales
LEO PP. XIV

“The fact of being created in the image of God means that, from the moment of his creation, man has been imprinted with a regal character [...]. God is love and the fount of love: the Fashioner of our nature has made this to be our feature too, so that through love — a reflection of divine love — human beings may recognize and manifest the dignity of their nature and their likeness to their Creator” (cf. Saint Gregory of Nyssa, On the Making of Man: PG 44, 137).

Copyright © Dicastery for Communication - Libreria Editrice Vaticana

THEMES FOR WORLD COMMUNICATION DAY FROM 1967 – 2026

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	<u>Church and Social Communication: First World Communication Day</u>	Paul VI, 7 May 1967
1968	<u>Social Communications and the Development of Nations</u>	Paul VI, 26 March 1968
1969	<u>Social Communications and the Family</u>	Paul VI, 7 April 1969
1970	<u>Social Communications and Youth</u>	Paul VI, 6 April 1970
1971	<u>The role of Communications Media in promoting unity among men</u>	Paul VI, 25 March 1971
1972	<u>The Media of Social Communications at the Service of Truth</u>	Paul VI, 21 April 1972
1973	<u>The Mass Media and the Affirmation and Promotion of Spiritual Values</u>	Paul VI, 1 May 1973
1974	<u>Social Communications and Evangelization in Today's World</u>	Paul VI, 16 May 1974
1975	<u>The Mass Media and Reconciliation</u>	Paul VI, 19 April 1975
1976	<u>Social Communications and the Fundamental Rights and Duties of Man</u>	Paul VI, 11 April 1976
1977	<u>Advertising in the Mass Media: Benefits, Dangers, Responsibilities</u>	Paul VI, 12 May 1977
1978	<u>The receiver in Social Communications: his expectations, his rights and...</u>	Paul VI, 28 April 1978
1979	<u>Social Communications: Protecting the Child and promoting his best int...</u>	John Paul II, 23 May 1979
1980	<u>Social Communications and Family</u>	John Paul II, 1 May 1980
1981	<u>Social Communications and Responsible Human Freedom</u>	John Paul II, 10 May 1981
1982	<u>Social Communications and the Problems of the Elderly</u>	John Paul II, 10 May 1982
1983	<u>Social Communications and the Promotion of Peace</u>	John Paul II, 15 May 1983
1984	<u>Social Communication: Instruments of Encounter Between Faith and Culture</u>	John Paul II, 3 June 1984

1985	<u>Social Communications for a Christian Promotion of Youth</u>	John Paul II, 19 May 1985
1986	<u>Social Communications and the Christian Formation of Public Opinion</u>	John Paul II, 11 May 1986
1987	<u>Social Communications at the Service of Justice and Peace</u>	John Paul II, 31 May 1987
1988	<u>Social Communications and the Promotion of Solidarity and Fraternity...</u>	John Paul II, 15 May 1988
1989	<u>Religion in the Mass Media</u>	John Paul II, 7 May 1989
1990	<u>The Christian message in a computer culture</u>	John Paul II, 27 May 1990
1991	<u>The Communications media and the unity and progress of the human family</u>	John Paul II, 12 May 1991
1992	<u>The proclamation of Christ's Message in the Communications Media</u>	John Paul II, 31 May 1992
1993	<u>Videocassettes and audiocassettes in the formation of culture and</u>	John Paul II, 23 May 1993
1994	<u>Television and family: guidelines for good viewing</u>	John Paul II, 15 May 1994
1995	<u>Cinema: communicator of culture and of values</u>	John Paul II, 28 May 1995
1996	<u>The Media: Modern Forum for Promoting the Role of Women in Society</u>	John Paul II, 19 May 1996
1997	<u>Communicating Jesus: The Way, the Truth and the Life</u>	John Paul II, 11 May 1997
1998	<u>Sustained by the Spirit, communicate hope</u>	John Paul II, 24 May 1998
1999	<u>Mass media: a friendly companion for those in search of the Father</u>	John Paul II, 16 May 1999
2000	<u>Proclaiming Christ in the Media at the Dawn of the New Millennium</u>	John Paul II, 4 June 2000
2001	<u>Preach from the housetops: The Gospel in the Age of Global Communication</u>	John Paul II, 27 May 2001
2002	<u>Internet: A New Forum for Proclaiming the Gospel</u>	John Paul II, 12 May 2002
2003	<u>The Communications Media at the Service of Authentic Peace in the...</u>	John Paul II, 1 June 2003

2004	<u>The Media and the family: A Risk and a Richness</u>	John Paul II, 23 May 2004
2005	<u>The Communications Media: At the Service of Understanding...</u>	John Paul II, 8 May 2005
2006	<u>The Media: A Network for Communication, Communion and Cooperation</u>	Benedict XVI , 28 May 2006
2007	<u>Children and the Media: A Challenge for Education</u>	Benedict XVI , 20 May 2007
2008	<u>The Media: At the Crossroads between Self-Promotion and Service...</u>	Benedict XVI , 4 May 2008
2009	<u>New Technologies, New Relationships, Promoting a Culture of...</u>	Benedict XVI , 24 May 2009
2010	<u>The Priest and Pastoral Ministry in a Digital World: New Media at...</u>	Benedict XVI , 16 May 2010
2011	<u>Truth, Proclamation and Authenticity of Life in the Digital Age</u>	Benedict XVI , 5 June 2011
2012	<u>Silence and Word: Path of Evangelization</u>	Benedict XVI , 20 May 2012
2013	<u>Social Networks: Portals of Truth & Faith: New Spaces for Evangelization</u>	Benedict XVI , 12 May 2013
2014	<u>Communication at the Service of an Authentic Culture of Encounter</u>	Benedict XVI , 1 June 2014
2015	<u>Communicating the Family: A Privileged Place of Encounter ...</u>	Francis , 17 May 2015
2016	<u>Communication and mercy: a fruitful encounter</u>	Francis , 8 May 2016
2017	<u>Fear not, for I am with you: Communicating Hope and Trust ...</u>	Francis , 28 May 2017
2018	<u>The truth will set you free: Fake news and journalism for peace</u>	Francis , 13 May 2018
2019	<u>We are members one of another: From social network communities to ...</u>	Francis , 2 June 2019
2020	<u>That you may tell your children and grandchildren: Life becomes history</u>	Francis , 24 May 2020

2021	<u>Come and See: Communicating by Encountering People Where and as ...</u>	Francis , 16 May 2021
2022	<u>Listening with the ear of the heart</u>	Francis , 29 May, 2022
2023	<u>Speaking with the heart 'The truth in love' (Eph. 4:15)</u>	Francis , 24 January, 2023
2024	<u>Artificial Intelligence and the Wisdom of the Heart: Towards a Fully Human Communication</u>	Francis , 24 January, 2024
2025	<u>Share with gentleness the hope that is in your hearts</u>	Francis , 24 January, 2025
2026	<u>Preserving Human Voices and Faces</u>	Leo , 24 January, 2026

List of committee members and contributors

1. Most Rev. Gerald Musa
2. Rev. Fr. Michael Umoh
3. Rev. Fr. Amos Ukehuleigbe
4. Rev. Fr. Anthony Godonu
5. Rev. Fr. Panachy Ogbede
6. Rev. Fr. Leo Ehiemere
7. Rev. Fr. Diipo Badejo
8. Mr. Vincent Njoku
9. Miss Fidelia Angbalaga
10. Miss Aule Cynthia Dooyum

Composition of Nigeria Catholic Social Communications Commission (NCSCC)

The Commission shall be composed of the following: Bishop Chairman for Communications, The National Director of Social Communications, 4 NMA members, 10 PRCC members, 3 Lay media experts chosen by the National Director, National Presidents of the Nigeria Catholic Media Bodies (**NCCB**): **CAMPAN**, **CAEAN**, **SIGNIS**, **Cath-ICT** (Catholics in ICT), **CML** (Catholic Media Lecturers) and **CMP** (CATHOLIC MEDIA PROPRIETORS), and or any media group as may be deemed important to be established.

The Bishop Chairman for Communications
MOST REV. GERALD MUSA

The National Director of Soc. Comms.
V. REV. FR. MICHAEL UMOH

Four Nigerian Catholic Social Communications Advisers (NCSCA)

Three National Communications Experts (NCE) *Lay media experts appointed by the National Director*
Mrs. Nwabuogo Chambers Okorie
Mr. Tony Chiejina

Mr. Sanctus Amaechi

Ten Provincial/Religious Social Communications Coordinators
(PRSCC)

ABUJA	Fr. Moses IORAPUU (Makurdi)
BENIN CITY	Fr. Charles UGANWA (Iselle-Uku)
CALABAR	Fr. Justin UDOMAH (Uyo)
IBADAN	
JOS	Fr. Andrew DANJUMA (Pankshin)
KADUNA	Fr. Melchizedek KADIRI (Kaduna)
LAGOS	Fr. Anthony GODONU (Lagos)
ONITSHA	Fr. George ADIMIKE (Onitsha)
OWERRI	Fr. Leonard EHIMERE (Umuahia)
RELIGIOUS	Fr. Kuha INDYER , CSSP

National Presidents of the Nigeria Catholic Communications Bodies
(NCCB):

SIGNIS: Interim Excros

Nigerian Catholic Communications Lecturers (NCCL)

HOD, CESACC, CIWA (Coordinator): **Fr. Chijioke AZUAWUSIEFE, SJ**

CAMPAN: Cmrdr. Chimdi OLUOHA

CAEAN: Amb. Edith ISIDAHOMEN

Catholics in ICT (Cath-ICT) TO BE FORMED

Catholic Communications Proprietors (CMP)

UPGRADE YOUR TECH GAME

Alphacom Online is your trusted plug for original, high-quality tech gadgets. We deliver reliable products that keep you connected, productive, and ahead.



Certified distributor



Wholesale Deals



Ongoing Support



Long-Term Savings

SHOP NOW



For More Information
+234 702 638 4967
+234 813 733 1005



Visit Our Website
www.alphacomonline.com



**With care, we cover
Today and your future.**

that comes with having
our insurance coverage

| General Accident | Engineering | Motor | Marine | Fire & Special Perils | Travel | SMEs |

Head Office

8th Floor, FF Millennium Tower,
13/14 Ligali Ayorinde Street,
Victoria Island, Lagos, Nigeria.

Abuja Office

31, Adamu Ciroma Crescent,
Jabi, Abuja, Nigeria.

Port Harcourt Office

10, Eyo Road, Olu-Cbasanjo Way,
GRA E, Port Harcourt, Rivers State,
Nigeria.

Calabar Office

38, Mcc Road Calabar,
Cross Rivers State,
Nigeria.

Kano Office

17A Magajin Rumfa Road
Nassarawa GRA Kano state
Nigeria.

Ibadan Office

2nd Floor, University Press
Building (Oxford House)
Beside USA, Dugbe, Ibadan,
Oyo State, Nigeria.

Uyo Office

7, Ibiom Street, Uyo,
Akwa-Ibom State,
Nigeria.

Warri Office

Thomas House, Km4,
Refinery Road, Ekpai,
Warri, Delta State, Nigeria.

Kaduna Office

5, Swimming pool road,
G.R.A, Kaduna,
Nigeria.

Get Started

www.ieiplcng.com
info@ieiplcng.com
02012806991 | 09120217206

