



Go Tell Everyone

A pastoral letter on the Church and the Media



We live in an age where the media dominates almost every aspect of society. We are surrounded by it. Many of us are immersed in it from the moment our radio-alarm delivers the first news bulletin of the day into our emerging consciousness until we switch off the late-night TV or the home computer. News, information and entertainment are at our fingertips 24 hours a day.

This overwhelming influence of the media can sometimes make us anxious. It is also easy to take for granted the wonders of the modern media and its role in bringing our human family closer together. Often it is not until we are faced with a major natural disaster or tragedy that we realise the power of the media to do good. We can all remember such tragedies and the immediacy with which the media brought us images and reports of the suffering of our fellow human beings.

Such immediate coverage aids a quick response and reminds us that we are all connected.

The media is often used at the service of the Church. We see this in coverage of Papal visits, the death of a Pope and election of a new one, big events such as World Youth Day and coverage of small, parish events which help make up the fabric of communities. The entertainment media has produced films and programs which elevate our

the Vatican to diocesan and parish websites.

Communication at the heart of our mission

As Christians, we know that communication lies at the heart of our mission. Christ was the ultimate communicator. His incarnation was God's greatest communication with humankind. Jesus exhorted those who followed him to take his message

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hearts and minds and help to refresh us, move us and challenge us. The Church also uses the internet to connect with countless millions people from

to the ends of the earth, or as a well-known hymn encapsulates it: "Go tell everyone". His challenge remains the same to us today. To do this effectively,



we must engage with the media, whether as communicator or consumer. But this does not mean simply accepting all the information which comes our way. We are called to be critical users of the media. To actively discern what messages are true and good, rather than to be passive consumers of all that comes our way.

For the Church, the media presents both possibilities and responsibilities. Soon after his election Pope Benedict XVI explained this in an address to journalists:

“The responsible contribution of each and every one is needed, so that instruments of social communication can provide a positive service to the common good. Those who work in this field must be given clear indications of their ethical responsibility, especially regarding the sincere search for truth and protection of the centrality and dignity of the person. Only with these conditions are the media able to respond to the design of God, who placed them at our disposal ‘to discover, to use and to make known the truth, also the truth about our dignity and about our destiny as his children, heirs of his eternal Kingdom’¹.”²

As a Church, the most effective way we can use the media is by bearing true witness to the message we seek to deliver. The strength of our message lies in the authenticity with which it is presented. The media success of

the late Pope John Paul II is testament to this. Over more than a quarter of a century he took advantage of all the possibilities afforded by the media in bringing people around the world closer to Christ. When he died, the world wide outpouring of grief and genuine affection was the subject of unprecedented media coverage. From our lounge rooms in Australia we were able to be truly a part of his final journey on earth, his farewell and share

The Catholic Church posits that the only unassailable truth is the word of God and the person of Jesus Christ. Everything we see and hear must then be absorbed and tested through the prism of that Truth. It is our sure guide in navigating our way through the modern media maze.

in the joy as a new Pope, Benedict XVI was elected. All the media of the world was trained in on the ancient symbol of smoke pouring from the Sistine Chapel for the election of Peter’s Successor. Truly, the media was carrying the Church’s message to the peoples of the world.

There is no doubt that the Church has also suffered at the hands of the media. This has sometimes been fair criticism, brought about by the scandal of some church members. But often the Church is singled out for criticism because its

message is profoundly and radically counter-cultural in this secular age. In one of his last Apostolic Letters, written to those responsible for communications, Pope John Paul II urged the faithful to “Be not Afraid” of the media:

“Do not be afraid of new technologies! These rank ‘among the marvellous things’ – *inter mirifica* – which God has placed at our disposal to discover, to use and to make known the truth, also the truth about our dignity and about our destiny as his children, heirs of his eternal Kingdom.

“Do not be afraid of being opposed by the world! Jesus has assured us, ‘I have conquered the world!’ (Jn 16:33).

“Do not be afraid even of your own weakness and inadequacy! The Divine Master has said, ‘I am with you always, until the end of the world’ (Mt 28:20). Communicate the message of Christ’s hope, grace and love, keeping always alive, in this passing world, the eternal perspective of heaven, a perspective which no communications medium can ever directly communicate, ‘What eye has not seen, and ear has not heard, and what God has prepared for those who love him’ (1 Cor 2:9).”³

We, the bishops of Australia, offer this Pastoral Letter on the Church and the Media as a guide and an encouragement. It draws from the Church’s 40 years of rich teachings

in the area of social communications since the Second Vatican Council and relates those teachings directly to our own circumstances in Australia at the beginning of the 21st Century. Taking those teachings we can plot a path forward for the Church to effectively evangelise through the media and for each one of us to be responsible consumers of media. We pray that this letter will help those who read it to embrace all that is good in the media and to discern that which might be harmful so that together we will “Be not afraid” to meet the challenges of life in the media age with faith, hope and confidence.

We live in a Media World

What exactly do we mean by the term ‘media’? The secular channels of communication in the 21st century are manifold. In addition to the media cited in the Vatican document *Communio et Progressio*, with which we are all familiar - radio, public broadcast television, print media and cinema - significant technological progress has added the new domains of the internet, mobile phones, video games, MP3 players and cable television networks into the media mix. ‘The Media’ then takes in all of these things and the new forms of media that will continue to appear. These days the average person is more likely to suffer by way of the sheer quantity of information available than its quality. This leads to a competition in the marketplace for our hearts and minds. The Catholic Church posits that the only unassailable truth is the word of God and the person of Jesus Christ. Everything we see and hear must then be absorbed and tested through the prism of that Truth. It is our sure guide in navigating our way through the modern media maze.

Television

Research shows us that Australians are spending on average about 51 hours consuming media each week.⁴ Television is the medium on which Australian adults spend most of their time, while the internet is now the key media outlet for young people. When it comes to news, most people

are therefore likely to be forming their opinions based upon TV viewing, with the popular nightly news bulletins and current affairs programs leading the charge. Given that about half of these programs are taken up with sport and advertising, the average viewer is likely to receive a wrap up of their world’s events within the space of just 12 – 15 minutes. In effect, the news we receive via the television is a synthesised package of sound grabs and selective footage.

Internet

Similarly, the internet provides a smorgasbord of news and entertainment, but usually only in bite size chunks. Browsers on news sites can click to find out more but for many the headline and the barest of bones of the story may be all that is required to satiate their curiosity or confirm an opinion of a particular matter. The speed with which news can be communicated via the internet has made the world seem ever smaller. Few of us can now imagine life without email. E-business is booming and friends and families can communicate across the world at any time. With so much information available on the net we can sometimes suffer from information overload and the need for careful discrimination and discernment is greater than ever. The use of the internet for pornography and other activities which attack human dignity is of the utmost concern and calls for constant vigilance and appropriate government regulation.

Radio

Radio remains the medium with the second largest share of consumption by Australians, behind television. It is a powerful and intimate medium and one should never discount the effect and persuasion of a person’s voice being heard over the radio. While radio news can oversimplify in the same way as news items listed on the internet, the best examples of radio, which may include reports of around 3 minutes on average or interviews of up to an hour, provide the audience with a far better précis of the issue or a more balanced picture of a newsmaker than they had hitherto been exposed to. Talk-back radio dominates the airwaves every morning and afternoon, allowing all of us to take part directly. But one doesn’t have to listen for too long to realise that the quality can range from the excellent to the appalling and too often in this forum human dignity is the loser.

Print

The print media (both newspapers and magazines) can provide greater depth and more background information than electronic media. But critical consumption of the print media is crucial, particularly in Australia where newspaper ownership is concentrated in just a few hands. While newspaper readership is declining in the face of new technologies, the print media remains an authoritative source of news because unlike internet blogs, newspapers are written by professional journalists. However, part of a journalist’s job is to

Catholic media in Australia



Australasian Catholic Press Association
www.acpa.asn.au

Australian Catholic Film Office
www.catholic.org.au

Cathnews
www.cathnews.com.au

Catholic Church Television Australia
www.catholicchurchtv.com.au

National Catholic Television Library
www.nationalcatholic.tv



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of the movies, often pitched at the lowest common denominator, can be allowed to prevail over elements of taste and human dignity. The result is that audiences are too often treated to the promotion of what Pope John Paul II called “provisional values and fleeting moments as opposed to lasting virtues”. The Australian Catholic Film Office, established by the bishops, provides film reviews to guide people in their movie choices. It also seeks to encourage movies of high quality and sound values by naming an annual Movie of the Year and provides media education to schools, church groups and others. The Bishops Committee for the Media also remains watchful on the issue of film and television classification and has made submissions to government at various times seeking to promote responsible classification guidelines.

When it comes to entertainment, Australians love watching soap operas, serials and so-called reality television. These shows top the television ratings every week. Many of them frequently include characters who are struggling to resolve moral questions within their own lives, such as an unwanted pregnancy, AIDS, euthanasia, abuse by a partner, living together or discerning a vocation. Programme makers rarely make a moral judgment, and the imperative to secure ratings and advertising dollars means that these shows often sensationalise or sentimentalise. On the other hand, many television dramas are enjoyable and relaxing. Our assessment of them needs to be informed by our faith. This applies also to reality television, which pretends to represent the reality of ordinary peoples lives, when in fact these shows are often based on a deception, and in seeking to entertain can end up glamorising and normalising undignified human behaviour.

Advertising

In all of these mediums there is one common, powerful factor – advertising. In the Papal document *Ecclesia in Oceania* we are reminded that the process of globalisation and the growing pattern of monopolies in the

make judgments about the quotes and background material they use when crafting a story. By definition therefore, as consumers, we need to be aware that even the most well-written and well-balanced news item can never tell the whole story.

Cinema

Most of us enjoy a night out at the movies from time to time, and film, in so far as it tackles issues of ethics, values and morals, has enormous capacity to influence the thoughts, actions and feelings of people of all ages. At its best

cinema is an uplifting and inspirational experience which engages our soul as well as our mind. Films which have looked at religious or quasi-religious themes and become box office successes over recent years include *The Passion of the Christ*, *Schindler's List*, *The Shawshank Redemption*, *Priest*, *Dead Man Walking*, *Sister Act*, *The Hurricane*, *The Mission*, *Tender Mercies*, *Romero*, *Lord of the Rings Trilogy*, *Bruce Almighty*, *Witness*, *Whale Rider*, *In America*, *A Man for All Seasons* and *Babette's Feast*. Unfortunately, the entertainment and commercial aspects

media give advertising ever greater power over people. By means of image and suggestion, advertising often propagates a culture of consumerism, reducing people to what they have or can acquire. It leads people to believe that there is nothing beyond what a consumer economy can offer. “The greatest concern with this power is that, for the most part, it ceaselessly propagates an ideology that is clearly in conflict with the vision of the Catholic faith”.⁵ It is important therefore that the faithful, especially the young, be equipped to deal critically with the advertising which is a ubiquitous part of life today. This means that they must be given a clear and strong sense of the human and Christian values which are fundamental to the Catholic understanding of human life.

Regardless of the limitations of all the various media, there is no doubting they represent a major crossroads in our society where lives intersect. The Catholic Church must be part of this marketplace of ideas and regularly accept opportunities to be quoted, seen or heard upon matters of consequence. At the same time Catholics should not shrink from partaking of what the secular media has to offer, but rather, use it critically. By use of a suitable winnowing process, we should all comfortably be able to decide upon those forms of media which best serve our informational and spiritual needs.

Catholic Media

Good communication is vital, especially for people with a great message to share. The Church has news of great joy – the Good News of Jesus Christ – and the Catholic media is charged with helping to spread this message to the faithful and beyond. *Aetatis Novae*, reminds us that “the media can be used to proclaim the Gospel or reduce it to silence in human hearts”.⁶

Australia is blessed with a strong and vibrant Catholic media apostolate. The Australasian Catholic Press Association has about 50 members, representing publications ranging from diocesan newspapers to magazines, periodicals and specialist publications, as well as

media professionals who work between the Church and the secular media. In addition to the Catholic press, the Australian Catholic Film Office offers film reviews, education and comment and the Catholic Television Library provides programs for use on free-to-air television as well as for Catholic Church Television Australia (CCTVA), which airs on Foxtel Digital’s Aurora Community Channel. In 2005, the Year of the Eucharist CCTVA began telecasting daily “Mass for You at Home”, as well as documentaries on the good work the Church is doing in Australia and abroad. Church media is also a vibrant presence on the internet. Thousands of people subscribe to the daily Cathnews email news service

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which is the most visited religious website in Australia. Dioceses, parishes and church groups all proclaim their message via websites.

To open any of these publications or to tune in to Catholic television programming is to instantly feel a part of the life of the Church. The Catholic media reflects the myriad different arms of the Church, the different aspects of spirituality, the different vocations, the good works. When we see these reflections of Church life, we know the truth contained in *Aetatis Novae*, the pastoral instruction on social communications issued by the Pontifical Council for Social Communications in 1992, which tells us that:

“Catholic media work is not simply one more program alongside the rest of all the Church’s activities; social communications have a role to play in every aspect of the Church’s mission.”⁷

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their local parish. A strong Catholic media supports people in living out their faith, by informing and connecting and challenging.

The Catholic media is at the service of Truth. The Pontifical Council for Social Communications has pointed out that the Catholic media must always report in honesty, even if, when scandal is involved, this is painful for the Church. The Church’s credibility is always reliant upon its role as Proclaimer of Truth.

Where the Catholic media can differentiate itself from the secular media is that it must go beyond the headlines and report the life of the Church and of our faith in all its fullness. “In other words, the Church can act as

an agency of meaning, to transform the bombardment of information into real knowledge and wisdom that helps one to live fully.”⁸

We pray in gratitude for all of those who are engaged in communications for the Church in Australia, and for the many Catholics working in the broader media, that their work will nourish and inspire us in our faith, connect us as brothers and sisters, and reflect the fullness of the life of the Church and the world.

Challenges of social communication today

The Church today faces immense challenges in the field of human communication; challenges we all need to embrace if we are truly to take up Christ’s call to preach the Gospel to the ends of the earth. Never before have the challenges been greater, never before the need so pressing or the potential harvest so bountiful. Communication lies at the heart of our response.

As the Pontifical Council for Social



Communications observed in its paper *Ethics in Communications* (June 2000), “depending on how they use media, people can grow in sympathy and compassion or become isolated in a narcissistic, self-referential world of stimuli with near-narcotic effects.” It is people who choose to use the media for good or for evil.⁹

To address the daily, even minute-by-minute, bombardment of information and opinion is not an easy task for those who desire to respond to the call of Christ. It requires a determination to be informed, to be discerning and, not least of all in the modern world, to be principled and courageous in their response.

Much responsibility also lies with communicators themselves – especially those who work in the media, whether in journalism, film making or advertising. These responsibilities are becoming ever more acute in the Internet age when so much is being written by so many. The Church has consistently held that: “Modern man cannot do without information that is full, consistent, accurate and true.”¹⁰ This places a significant onus on the shoulders of the communicator in a society where consumerism, nationalism and the lust for power make the search for truth an intricate and sometimes dangerous task. Reflecting on the 40 years since the publication of *Inter Mirifica* Pope John Paul II left us with this vision in his final letter to communicators, *The Rapid Development*:

“The mass media can and must

promote justice and solidarity according to an organic and correct vision of human development, by reporting events accurately and truthfully, analysing situations and problems completely, and providing a forum for different opinions. An authentically ethical approach to using the powerful communications media must be situated within the context of a mature exercise of freedom and responsibility, founded upon the supreme criteria of truth and justice.”¹¹

The Church itself must lead the way in being committed to communicating the fullness of truth in a way which is credible and understandable not only to the faithful but to the world at large.

Communio et Progressio also points to the duty of those who receive the message not to merely absorb it unquestioningly. “With the right to be informed goes the duty to seek information. Information does not simply occur; it has to be sought.”¹² Within each individual’s circumstances there is an ability to search. Within each individual’s conscience there needs to be nurtured a willingness to discern in the light of gospel truths. The Papal document *Ecclesia in Oceania* tells us that “Our Christian faith naturally challenges us all to become discriminating readers, listeners and viewers”.¹³

Since the Second Vatican Council, the Church has taught us that while we are called to be critical consumers of the media we are also called to be fearless users of the media, as it is boldness in

communicating our Christian beliefs and principles that can change the world. Inherent in the mission of the Church is the desire to influence the values of the society around us. Many need to hear the voice of God.

The family – home of media education

So many of our values and attitudes are formed by our family. The family is often referred to as the ‘domestic church’, as it is here that our faith is first introduced and nurtured. In the same way, the family has a crucial role to play in guiding the way in which young people consume media. In a world in which almost every home has a radio and a television and in which a significant number have internet access, it is not always easy to control the messages that bombard us.

None of us would dream of letting a person in the front door who threatened to smash the furniture, yet so often we can be careless about the electronic invasion that affects our thinking and attitudes. How much effort goes into monitoring children’s TV viewing, or teenagers’ use of the internet? How passive are we in the face of offensive programming? We think we might like to write and complain but just never get around to it? Do we assume that every opinion in the newspapers or expressed by the radio talk show hosts is valid?

In his World Communications Day message for 2004, Pope John Paul II focused on the role of the family in shaping attitudes to media. It is in the

security of family life that children find peace. It is there that they develop the skills to be discerning about the messages they receive through mass media. One of the best ways to provide this guidance is simply to keep the lines of communication open. This means talking with children about the TV programs they watch, the movies they see, the magazines they read and the internet sites they visit. Ensuring that the home computer is in an open space is also a good idea. Internet safety calls for constant vigilance in the home and reference to the latest safety information from sources such as the federal government's NetAlert organisation at www.netalert.net.au. It is the responsibility of all families to teach children how to be seekers of the truth.

Pope John Paul gave practical advice to families:

"Parents also need to regulate the use of media in the home. This would include planning and scheduling media use, strictly limiting the time children devote to media, making entertainment a family experience, putting some media entirely off limits and periodically excluding all of them for the sake of other family activities. Above all, parents should give good example to children by their own thoughtful and selective use of media. Often they will find it helpful to join with other families to study and discuss the problems and opportunities presented by the use of the media. Families should be outspoken in telling producers, advertisers, and public authorities what they like and dislike".¹⁴

Schools – equipping our children for life in the media age

Educators have a special responsibility to ensure that children are given sufficient opportunities to develop those skills which will enable them to live in our audio-visual world. Br Kelvin Canavan fms, director of Catholic Education in the Sydney Archdiocese has written a booklet on this topic entitled *Life the Media Age*. In it, he says that in countries where television is widespread, many children learn more from the electronic

media than they do from school. In light of this, the Australian Catholic Bishops have, over the years, actively encouraged the development of media education programs in schools, exhorting primary, secondary and tertiary teachers to prepare students to use the media responsibly. We take this opportunity to reinforce this call for media education programs to be established in Catholic schools and learning institutions. "Although the modern communication media must certainly be accepted as influencing young children, they should never be deemed too powerful to be corrected,

parishes identify what news is. It offers tips for identifying the news within your parish community and for providing it in the most effective way to your local media. It also examines the responsible use of the media and puts forward some general principles which guide the Church's relationship with the media. You can find the kit on the website of the Australian Catholic Bishops Conference at: www.acbc.catholic.org.au/documents/200503064.pdf or you can order the kits in booklet form from www.acbc.catholic.org.au/bc/media/200503064.htm or by emailing media@catholic.org.au.

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mitigated, or utilised. Young media users need to be taught to be appreciative, critical and discriminating with the media of social communication. They will not become intelligent users unless parents and teachers systematically develop in them the skills, attitudes and knowledge to process the barrage of messages received from television, film, press and radio."¹⁵

Do you have good news happening in your parish?

Is your parish community a vibrant and active member of your local community? Is your parish answering Christ's call to each of us to go out and tell the Good News? In a world in which the scandalous and the shocking dominate the airwaves and front pages, the Church is called more than ever to tell the Good News of Jesus Christ. One way we can achieve this is by focusing on Good News stories which are found within the Body of Christ. Much of the Church's Good News occurs in parishes and it might be easier than you think to spread your Good News via the local media. The Bishops' Committee for the Media has produced a kit to help

Evangelisation through the Media

The call to evangelise, to spread the Good News to the whole world is the great commission, given by Jesus Christ, in which we all share. Communication of the Truth is not optional for the Church. In every age the Church has made use of the prevailing media – oral proclamation, letters, folio manuscripts, printed tracts, radio messages and television broadcasts.

"The Church recognises that the media, if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the Kingdom of God."¹⁶

These words, from *Inter Mirifica*, the Decree on the Media of Social Communications from the Second Vatican Council, are as applicable today as when written in 1963.

Pope Paul VI, in *Evangelii Nuntiandi*, wrote that the mass media or means of social communication "are capable of increasing almost indefinitely the area in which the Word of God is heard; they enable the Good News to reach millions of people. The Church would feel guilty



before the Lord if she did not utilize these powerful means that human skill is daily rendering more perfect. It is through them that she proclaims ‘from the housetops’ the message of which she is the depositary. In them she finds a modern and effective version of the pulpit. Thanks to them she succeeds in speaking to the multitudes.”¹⁷

Pope John Paul II in his 1991 letter *Redemptoris Missio* (On the permanent validity of the Church’s missionary mandate) stressed how important the media is in promoting the Christian message. “The very evangelisation of modern culture depends to a great extent on the influence of the media”, he wrote. Therefore Christians need to understand this ‘new culture’ created by modern communications ... new ways of communicating, with new languages, new techniques and a new psychology”.¹⁸

The message was the same in 1995 in *Evangelium Vitae* - Pope John Paul reminded all those involved in the mass media that they have an important and serious responsibility; they are “called to ensure that the messages which they so effectively transmit will support the culture of life...With scrupulous concern for factual truth, they are called to combine freedom of information with respect for every person and a profound sense of humanity.”¹⁹

In using the media to evangelise the masses, the Church must never lose sight of the need to reach and teach the individual. “Through (the media) the evangelical message should reach

vast numbers of people, but with the capacity of piercing the conscience of each individual, of implanting itself in his heart as though he were the only person being addressed, with all his most individual and personal qualities, and evoke an entirely personal adherence and commitment.”²⁰

The Gospel message of Jesus Christ can reach to every corner of the world, and most importantly can touch the heart and mind of each and every person, in a most effective way through the media. We pray that this pastoral letter will serve to encourage a faith-filled examination of the role of the media in our individual lives, our family lives and in the life of the Church. Each of us is called to step forward in faith and with courage to play our part by using the media wisely and well in proclaiming the Good News of Jesus Christ to the ends of the earth.

Footnotes

- ¹ Pope John Paul II, *Rapid Development*, n.14.
- ² Pope Benedict XVI, Address to the Representatives of Social Communications, April 2005.
- ³ Apostolic Letter, *The Rapid Development*, of Pope John Paul II to those responsible for Communications.
- ⁴ Roy Morgan Research, Article No. 383, April 19, 2005 – “the number of people listening to the radio has decreased, while the hours of those who are listening have increased.”
- ⁵ Post Synodal Apostolic Exhortation

Ecclesia in Oceania, of His Holiness Pope John Paul II to the bishops, priests and deacons, men and women in the consecrated life and all the lay faithful on Jesus Christ and the Peoples of Oceania: *Walking His Way, Telling his Truth, Living His life.*(2001). n.21.

⁶ Pastoral Instruction *Aetatis Novae* on Social Communications on the 20th Anniversary of *Communio et Progressio* (1992).

⁷ *Aetatis Novae*, n.17.

⁸ Archbishop John Foley, President of the Pontifical Council for Social Communications, ‘*Ways to Evangelize through the Media*’, 2000.

⁹ Pontifical Council for Communications, *Ethics in Communications*, n.2 (2000).

¹⁰ Pastoral Instruction *Communio et Progressio* on the Means of Social Communication, Written by order of the Second Vatican Council, n.34 (1971).

¹¹ *The Rapid Development*, n.3.

¹² *Communio et Progressio*, n.34.

¹³ *Ecclesia in Oceania*, n.21.

¹⁴ Message of the Holy Father John Paul II, for the 38th World Communications Day, 2004, *The Media and the Family: A Risk and a Richness*, n.5.

¹⁵ Br Kelvin Canavan, *Life in the Media Age* (2003), p. 26, 27.

¹⁶ Decree on the Media of Social Communications *Inter Mirifica*, His Holiness Pope Paul VI, (1963), n.2.

¹⁷ *Evangelii Nuntiandi*, Apostolic Exhortation of His Holiness Pope Paul VI, to the Episcopate, to the clergy and to all the faithful of the entire world, (1975), n.45.

¹⁸ Pope John Paul II, *Redemptoris Missio*, On the permanent validity of the Church’s missionary mandate, (1990), n.37.

¹⁹ Pope John Paul II, *Evangelium Vitae*, To the Bishops, Priests and Deacons, Men and Women, Religious, Lay Faithful and all People of Good Will on the Value and Inviolability of Human Life, (1995), n.98.

²⁰ *Evangelii Nuntiandi*, n. 45.

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