

Mission in Social Communication
Challenges for the Church in Asia
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Looking at the title of this paper one might think it should be reversed: Social Communication in Mission. Indeed there are many indicators along these lines in the history of the Church. But today and especially under the perspective of communication theology we probably we have to slowly change our way of thinking.

This paper starts with the use of communications means in mission and develops from there to changes taking place from the Vatican II social communication approach to the 'new culture' with new languages, new psychology and new technologies of *Redemptoris Missio* to be reflected in our Asian communications reality.

Media for Mission

It was Francesco Ingoli the first secretary of the newly founded Propaganda Congregation (1622), who established already 1626, four years after its beginning a printing press for the new Roman body. In a short time this press was able to print in more than 20 languages, including Malayalam from India. He defended the need for this that time modern means with the following reasons:

- The missionaries in Rome needed books for their language studies before going to the missions.
- The production expenses of a self-owned press were one third lower than books produced by other printers
- Only the congregations press was sufficiently specialized in the different languages need.
- If the Protestants printed and distributed many bibles also the Catholics should follow.
- The mission of Jesus obliges us to use books for mission work: missionaries today can not fulfill their mandate without books; and books reach also places where missionaries can not go.
- For the spreading of God's Word, no investment can be too high.

Ingoli saw as most important needs for mission those days the care for missionary personnel, schools, local clergy and printing presses. (1)

In most of the recent encyclical letters on mission (Pius XI, Pius XII, John Paul II) there are sentences or sections along the same lines. Thus e.g. Pope Pius XII calls in his *Evangelii Praecones* (1951) the "distribution of timely publications a useful service" and elaborates: "It is scarcely necessary for us to dwell at length on this point, for everyone knows how effectively newspapers, magazines and reviews can be employed." In fact, already St. Arnold Janssen pointed at this when he opened his own printing press just within the first year of his foundation in Steyl 1875: "Our divine Savior called the Apostles' attention to the Word when he said: 'Proclaim the Gospel to all creatures!' In his time the printed word was not yet known, but is known today and the devil uses it for evil ends. Hence the servant of Jesus must also use it to produce good. How mighty is the printed word which the press can multiply a thousand times in an hour!..."(2)

Vatican II's *Inter Mirifica* extends the view of communication beyond the modern mass media by introducing the expression of *social communication* which refers to all ways and means of communicating in human society. This has a special bearing also on mission by including also traditional and cultural means of communication.

All these considerations see social communication as a tool for mission. In the reality of our times, however, we become more and more aware that from a theological and other points of view there is a strong mission element in Social Communication itself. This change of thinking

is indicated in Pope John Paul II's encyclical letter on Mission *Redemptoris Missio* (1990). He still maintains that "it is necessary to spread information through missionary publications and audio-visual aids."(No.29)

But in the same document there is a shift in thinking about Social Communication in missionary perspective. It is not any more just an instrument for the Church but rather a situation of humankind which needs a deeper approach and answer. The modern world is compared with the old marketplace of Athens, the *Areopagus*, where all ideas and experiences came together and were displayed and shared. "The means of social communication have become so important as to be for many the chief means of information and education, of guidance and inspiration in their behavior as individuals, families and within society at large. In particular the younger generation is growing up in a world conditioned by the mass media."(No.37c). The Pope admits "to some degree, perhaps, this *Areopagus* has been neglected", but asserts that for the mission of the Church "involvement of the mass media, however, is not meant merely to strengthen the preaching of the Gospel. There is a deeper reality involved here: Since the very evangelization of modern culture depends to a great extent on the influence of the media, it is not enough to use the media to simply spread the Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the 'new culture' created by modern communications. This is a complex issue, since the 'new culture' originates not just from whatever content is eventually expressed, but from the very fact that there exist new ways of communicating, with new languages, new techniques and a new psychology."

This new way is not any more just skills and training for the use of media or simply the use of these modern media. They indicate a deeper reality, that calls for a shift in thinking and approach. They indicate a reality where social communication itself becomes a ground for the mission of the Church.

"Church is Communication"

One of the important statements of the Vatican II decree on the "Church's missionary activity" *Ad Gentes* (1965) is the beginning of chapter two where it says: "The Church on earth is by its very nature missionary". This is then further explained as coming from the "fountain like love" of God the Father and the Holy Trinity. In a similar way one must also state that the Church by her very nature is communication. She exists to communicate and thus "Church is communication" as Avery Dulles told the American Bishops already in a paper 1971. All life and activity of the missionary Church is to communicate this love of the Trinitarian God to people. Here in a certain way mission and communication become identical. Actually the word 'mission' means 'sending' and indicates the act of sending. If we use the word 'evangelizing', however, which came into use especially after Vatican II, things become more clear. Evangelizing means to share the gospel in all its dimensions with people. Social communication is defined as "sharing meaning through signs" (3) and the Pastoral Instruction *Communio et Progressio*, which was demanded by Vatican II's *Inter Mirifica* even defines it as "sharing of self in love". Is this not what we do whenever we evangelize? In this understanding communication is not something for specialists only but for every Christian and definitely for any apostolate. As the General Congregation of the Jesuits 1995 in a first ever document on communication in such an assembly formulates: "Communication in the society has usually been considered as a sector of apostolic activity, a field for some specialists who have often felt isolated or on the margin of the apostolic body. The society needs to acknowledge that communication is not a domain restricted to a few Jesuit professionals, but a major apostolic dimension for all our apostolates... Every Jesuit, in order to be effective, must be aware of and well versed in the language, symbols and strengths and weaknesses of the modern communication culture. This is a way to make the shift, to realize that this new communication environment is a milieu in which large numbers of people can be reached and enriched, where literacy, knowledge and solidarity can be fostered."(4)

Thus mission *is* communication, it is the communication and sharing of faith with others especially those not yet reached by this message. It means that our communication training is not just media training of specialists but an essential element of our faith. Do not the Acts of the Apostles remind us that every of the early Christians was communicating his/her faith? Circumstances of life are seen as challenges for missionary 'activity' in sharing faith experience with everybody around.

Communication Theology as basis for Mission

There are developments in modern theology, which point further to a fresh perspective in the same direction by developing from a "theology of Communication" to a "Communication Theology".

In the past we very often tried to develop a "Theology of Communication" which somehow wanted to "baptize" communication, especially mass media communication and bring it into the Church's fold:

There is also the consideration for a "Communicative Theology" which is concerned about the 'communicative expressions' of Theology, where Theology expresses itself in such a way that it can be more easily understood.

"Communication Theology", however, takes Communication as a theological principle. The whole of Theology is considered and studied under the perspective of communication (2):

- a. The Trinitarian God communicates in Himself i.e. there is an ongoing communication at the Center of the Holy Trinity, Father, Son and Holy Spirit communicating with each other and we as human beings are able to communicate because we are created in "His image and likeness". Here is the theological reason for our own communication ability.

- b. This Trinitarian communicating God, however, also reveals himself in communicating with his creatures. He uses all ways and means of human communication; he communicates verbally and non-verbally, he communicates with signs and actions. The whole Old Testament is a document of God's communication with his people.
- c. The high point of this revelation, however, is the Incarnation of Jesus Christ. God the Father communicates with his creatures through his son, Jesus Christ. As the letter to the Hebrews affirms: "In the past God spoke to our forefathers through the prophets at many times and in various ways. But in these last days he has spoken to us by his son, whom he appointed heir of all things, and through whom he made the universe. The son is the radiance of God's glory and the exact representation of his being..."(1,1-3). Jesus Christ again communicates in words and deeds, he uses signs and symbols which go beyond or support his words. He communicates through the whole way of his life. (cf. *Communio et Progressio II*).
- d. From all this the Church receives her sending to communicate. She is to continue God's communication in Revelation and Incarnation into the here and now of every time. Thus the Church is the presence of the communicating God between people, she is by her essence and calling communication. Thus social communication is not just a job for specialists, even Church-specialists, but a dimension for every Christian as member of the Church and to be reflected in daily life.

It is the sending of the Church to continue God's communication into the here and now of every time and every space. The inculturation of this message is exactly what mission is all about and missiology reflects. The process which started with Pentecost under the promise and power of the Spirit is the driving force for communication and mission through the centuries. From here it becomes also more clear how missionary persons like St. Arnold Janssen developed their interest and promoted anthropology and the study of cultures. Christian communication must start and be embedded in the life of people which is reflected in their cultures. Thus the growing field of intercultural communication becomes an important element in mission studies and mission work.(5)

In our days the new 'culture' of a globalized media world poses an additional and special challenge because there are new ways of communicating with new possibilities and perspectives.

A "New Culture" as missionary challenge

Beyond the general concern for inculturation John Paul II demands that the Christian message must be integrated into the "new culture" of modern social communication. In fact he calls the world of modern communication the very "first areopagus" i.e. marketplace of our time. This

“new culture”, he says, “originates not just from whatever content is expressed but from the very fact, that there exist new ways of communicating, with new languages, new techniques, and a new psychology.” This is said in *Redemptoris Missio* an encyclical letter on ‘mission ad Gentes’ and therefore contains a special missionary demand. This challenge goes far beyond the simple use of media for mission! How does this ‘new culture’ which is to be evangelized look like and how is our evangelizing reaction?

Though *Redemptoris Missio* was published already 1990 there are not yet many studies on this and the field is still wide open. The following considerations which might help to further clarify:

1. The ‘new culture’ and reality of modern communication is more determined by *emotions* than rationality, is more heart than head. Most TV programs and similar presentations like MTV are aiming at the emotions of people, not at the rational mind. They are less institutionalized and more free floating to reach emotional needs and expectations. The popularity of ‘telenovelas’ and similar productions is one proof including so called “Reality Shows” like “Big Brother” which were repeated in several countries. The growing number of movies with implicit or explicit sexual content is another example. (The management of SM Megamall in Manila decided recently to select movies for showing in their theaters which really caters to families. (6) Even the selection and presentation of news is in a growing way more determined by emotions than facts. If emotions of people are triggered and satisfied also the ratings will go up because the viewers and listeners feel fulfilled in their emotional needs. The use of images, but also music and words builds and aim more at emotions than thinking. Already Jacques Ellul decried the “humiliation of the Word” and saw in television “an agent of standardization and conformity to the world...because it moves us to dreams and psychological mechanisms of compensation”.(7) The well known English Radio and TV producer Malcom Muggeridge, a convert to Catholicism, titled one of his lectures on “Christ and the Media” as “fourth temptation”: Satan offers Jesus a worldwide television happening, but Jesus refuses, because he was concerned with truth and reality, while the devil with fantasy and images. (8)
2. The world of modern communications is *without borders*. Happenings and ‘cultural products’ from all over the world are accessible to everybody in a globalized media world. The communications scene in India developed within a few years from only one television channel to 196 in the middle of 2004; tendency: growing! The arrival of DTH (“Direct to Home”) television in more and more countries in Asia brings this new communications world into the furthest corner of our countries up to the last and most remote village. What does this mean for the preservation of local cultures and especially for the young people in these areas? Is it not also a missionary demand to defend cultures and to defend the dignity of people?
3. The ‘new culture’ further lives on *new Rituals* which challenge the impact of traditional and especially religious rituals. Gregory Goethals reflected already some years ago (1981) on this phenomenon and called it the “golden Calf” referring to the history of Israel when she wrote about “The TV Ritual: worship on the Video-Altar.” (9) The opening and closing of the Olympic Games, generally sport events but also national mourning like at the death of princess Diana are rituals as well as our own ‘ritual’ submission to certain media programs in personal life. These rituals also seem to substitute rituals of religious life in a growing way. Rituals are according to James Carey to maintain and develop culture and society. They are “associated with performance rather than movement, participation rather than consumption, meaning or beauty rather than strategy and results, evocation or calling rather than influence and effectiveness. A ritual is not something one is mere audience to but rather something where one is participant in.”(10). Such ritual communication is concerned about the communicative ways and means which maintain the fiber of society, to share, participate, associate, create fellowship and enjoy common faith and convictions. Such experiences used

to come in a special way from religion. But now this seems to be taken over by the modern means of communication which determine and dominate the life of people more than any religious commitment. The shared interest of people is in a growing way not any more on religious rituals and experiences but rather on secular rituals which substitute religion. Examples to this are secularized wedding and burial rituals, but also entertainment happenings (“star cult”!) which are ritualized in many ways.

4. Modern communication culture is *entertainment oriented*. It is not so much knowledge which people seek when they watch television, a movie or even read newspapers and periodicals. They rather want to be entertained by tabloids and stars and finally often want just to kill time. Even information becomes more and more an entertaining commodity in “info-tainment” where information is presented in an entertaining way. There is no need for the viewer or listener to make an effort to understand but rather s/he submits her/himself to the world of politicians, stars and starlets or other forms of programs which feed the curiosity and entertainment ‘needs’ of the recipient.
5. Today's world of social communication is further strongly determined by *commercialization*. Even in most countries in Europe where public service systems for broadcasting used to be the only ones now commercial and private radio and TV stations abound. In the American system right from the beginning the whole communication system was private but not necessarily totally commercialized. Now more than ever before communication undertakings have to make money and this very often seems to be the only purpose. Programs are produced and presented according to ‘ratings’ and if they do not match the expectations they are simply dropped. Consumerism is promoted through aggressive advertising and the values presented in programs and advertising are not any more the traditional values of Christian life. William F. Fore sees the values promoted in the modern communication world in the following way: “Power heads the list: power over others; power over nature ..Close to power are the values of wealth and property, the idea that everything can be purchased and that consumption is an intrinsic good. The values of narcissism, of immediate gratification of wants and comfort follow close behind. Thus the mass media world tells us that we are basically good, that happiness is the chief end of life, and that happiness consists in obtaining material goods. The media transform the value of sexuality into sex appeal, the value of self-respect into pride, the value of will-to-live into will-to-power. They exacerbate acquisitiveness into greed; they deal with insecurity by generating more insecurity, and anxiety by generating more anxiety. The change the value of recreation into competition and the value of rest into escape. And perhaps worst of all, the media constrict our experience and substitute media world for real world so that we become less and less able to make the fine value-judgements that living in such a complex world requires.”(11) *Advertising* very often builds on and contributes to such a media culture. In a growing way also religious symbols and rituals are used just for selling and commercial purposes. Thus a Clothing Chain in the Netherlands calls himself G-sus using symbols and religious language like “G-sus comes”, “G-sus saves” etc. The Dutch food company Unilever promoted seven new ice creams with the names of the seven capital sins; a Belgian beer company advertised its beer related to “the eleventh command: thou shall enjoy”; a cheese spread was advertised by angels... (12)
6. The new *Information and Communication technologies* (ICT) bring an additional dimension into the “new culture” which not only extends our communication possibilities over time and space. They also open new dimensions and challenges for a missionary approach to communication. It is not enough to just put “Religion online”, without at least some interactivity. There is a growing number of especially young people who try to express and try to live “online Religion”. How does virtual reality change people, answer to their deeper needs and give them an opportunity to express their religious desires? Though there is a growing literature on the subject in general we still lack serious study and research on the

missionary and evangelizing dimension beyond talking about “e-vangelism” and “cyber-missionaries”.

All these dimensions of the “new Culture” must be considered ‘mission’ fields. How do we respond to such situations and where does the redeeming power of the gospel come in? We can not deny that we live in a growing total communication culture and our mission fields are not any more geographically determined but rather by these new challenges.

Megatrends as indicators for mission

The ‘new culture’ of Social Communication must also be seen in our Asian context from where the missionary dimension appears in an additional light.

At the eve of the new millennium in November 1999 the Asian communications bishops took up this concern in their annual “FABC-OSC Bishops’ Meet” in Bangkok by looking at John Naisbitt’s “Megatrends Asia” under this perspective. A realistic missionary approach to social communication has to face these trends and their challenges to bring the evangelizing spirit of Christ into an emerging and new culture.

John Naisbitt describes the following trends for Asia. They demand in their own way a special communication approach which the FABC bishops tried to address in some more detail. These Megatrends are:

1. From Nations to Networks
2. From Export to Consumer ‘cultures’
3. From Western to the Asian Way
4. From Government-controlled to market-driven
5. From Villages to Super-cities
6. From Labor-intensive to High-Technology
7. From Rich to Poor
8. From Men to Women

During the discussions on the communication consequences of these developments for the Church in Asia the bishops discovered beyond the eight Naisbitt trends two additional ones which have equal importance and special concern for the Churches:

9. From Tradition to Options
10. From beliefs to Fundamentalism.

All of these trends have a strong missionary and communications component. They deserve a more detailed consideration of their special social communication challenges. This, however, goes beyond the purpose of this presentation. Just to enumerate the trends shows already the tremendous challenge which a Mission in Context of these Megatrends brings into our situation in Asia. How do we respond and prepare ourselves for such evangelizing challenge?

The bishops in our “FABC-OSC Bishops’ Meet” made a first step in commenting on all these trends in their final statement. Thus they stated e.g. in their own category from Traditions to options that “in the past, young people grew up in societies based on stable, cultural, moral and spiritual traditions. Now, these traditions are very often substituted through different options available to the individual and community” They conclude that “Christian communication should show the value of traditions but at the same time also help to discern new development. Especially young people need guidance in a more and more diversified society. Christian communicators should be their companions and guide...” In a similar way they state in their trend “from Belief to Fundamentalism” that “the emergence of fundamentalism and secularism has given rise to insecurity and confrontational situations among various groups of nations and

communities” which calls for Christian Communication to foster cooperation as well as unity, and balance the extremes emerging in communities and societies.”(13)

Information overload and Moral order

Anthony Rogers, the executive secretary of the FABC Office for Human Development sees another ‘mission’ area of our times which is related to social communication. He points to information overload, the lack of vision and sense for social responsibility as well as the “highly organized system of misinformation and image management. People are no longer able to distinguish what is right and what is wrong. There is a gradual eclipse of truth, of the notion of justice and peace. We receive lots and lots of news and a multiplicity of views in the print and electronic media.” But it seems that most of the people are not really able to understand what is really going on. There seems to be “a false notion that in a democracy the majority always is right”: almost without universal and ethical norms. This points to the fact that we lack “any moral authority” that can make certain positions clear. Also religions themselves are too much preoccupied with their internal interests and concerns because they lack vision and a clear view of reality. What is the mission of the Church and religions in such a situation which is partly created and definitely largely maintained through a modern communication? Rogers calls for a “return to the ‘Ethos’ that brings into focus once again certain values and attitudes that flow from the spiritual characteristics of our cultural heritage.” It means a “return to the fundamentals and essentials” of our religion. This also questions the way we ‘proclaim’ and communicate! Rogers sees religions almost only focussing “on the external and the apparent not the internal and the mystery. Everything is given a logical explanation, so that we can teach people about life rather than to help people to learn by reflecting upon their lives and their experiences...to recognize the silent working God in their lives and communities.” “We are indeed busy,” Rogers says, “dispensing religious trinkets, books and ceremonies that draw ever increasing consumer driven Christians to satisfy the latest fad in religious devotionalism. It is obvious that this focus on the need for security amidst chaos draws us into the whirlpool surrounding our little islands of affluence and wealth sustained by privatized spirituality and social indifference. Welfare and subsidized services thrive but we are struggling to become witnesses to the world. Little light is shed on the world at large nor do we see the world in a new light because the light of our faith, is like the lamp firmly fixed under the table. We thus, withdraw gradually into our culture of apathy and indifference... Away from the cries of the world and unable to make our Christian faith truly evangelical, founded on the gospel of Good News of the Asian Jesus, we become victims of a consumer-orientation influenced by various forms of fundamental Christianity. We are no longer able to enter into true dialogue as minority Christians within our own nations and be the force of dialogue among nations.” In our mission for true communication we have to return to the roots of our cultural heritages. “Contemplating the faces of the Asian Jesus” will enable us “to theologize in the context of Asia and evolve a truly integral methodology and liberating pedagogy” which leads to a transforming ethos also in the mission field of modern communications.(14)

Some consequences

More than 15 years ago Michael Traber wrote in the “Ecumenical Review” of the World Council of Churches in Geneva (1987) a thought provoking article under the title: “The Illusion of ‘Mission as Marketing’” He maintains there that especially the mass media are not necessarily means for Evangelization. They are basically entertainment and storytelling oriented and therefore not necessarily really fully fitted for mission. Mission as sending and proclamation is not just like selling soap and detergents or entertaining people according to the concern the better the means and tricks the bigger the success.

Mission in Social Communication is far beyond such approaches because it is the challenge to bring Christ fully into the 'new culture'. This, however, can only be done by persons and communities who are signs of God's redemption themselves and not in the first instance by technical means and dispositions. Though the 'new culture' is strongly determined by technology it is finally the human person who is decisive. Thus the *'Witness of Life'* of the individual and Christian communities first and foremost determines mission in social communication as Pope Paul VI asserts in *Evangelii Nuntiandi* (41): "For the Church, the first means of Evangelization is the witness of an authentically Christian life, given over to God in a communion that nothing should destroy and at the same time given to one's neighbor with limitless zeal... Modern people listen more willingly to witnesses than to teachers and if they do listen to teachers, it is because they are witnesses..." If we are able through our lives to show how to integrate the 'new culture' with its new languages, new means and new psychology into our own experience of Christ's redemption also the evangelization of Social Communication can take place. It sets an example to be seen by everybody. It rests more in the 'being' than in our 'doing'.

This actually points to the central role of *spirituality* for mission in Social Communication. The Pastoral Instruction on Social Communication *Communio et Progressio* which was demanded by Vatican II confirms: "If Catholics are to be of service to the means of social communication and to act so that these may serve humanity's ends, it goes without saying that it is *in the spiritual sphere*. This way, the document continues, "the basic nature of social communication will be more clearly appreciated,.. the dignity of the human person... will be better understood and respected. In this way, this social interplay that makes people neighbors can lead to true communion." (102). This aim and purpose is even more urgent now in the 'new culture' of today than it was 1971 when the document was published.

The mission in Social Communication finally aims at *liberating people*. They should be free from dependencies and being entangled into the new languages, techniques and psychology of this 'new culture' where they might lose their ability to form their own opinion, to decide, and instead become slaves to consumerism, material possessions, fashion and fame just to be "in".

Conclusion

The relation between Mission and Social Communication it is not only a question of using the best suitable and developed means of communication for the direct or indirect proclamation of the word or even for our pastoral services. The whole world of Social Communication is as a new culture in itself a special field of mission; to be christianized and evangelized.

This calls for a new and deeper approach which starts at first with our *personal disposition to communication*. If Social Communication is the way we share with each other it means that it has to start in our communities. Jesus sets the example in the three steps which are reflected in his healing like in the healing of the mother in law of Peter (Mk 1,31): 1. He goes to her, 2. takes her by the hand, and 3. heals her. If they are practiced in our communities we are more prepared to respond to the challenges of the 'new culture' of communication today.

It is only from such a disposition of (spiritual) life that the triple dialogue can be developed which the "Federation of Asian Bishops' Conferences (FABC) has promoted from its beginning more than 30 years ago: the dialogue with 1. People, especially the poor, 2. Cultures and 3. Religions.

This should lead to a better understanding of the actual context of Asia now. As witnessing, spiritual and liberating people we become also for the 'new culture' credible partners who can help with changes and developments for the good of our continent and humankind.

All this, however, is as Pope John Paul II says "a complex issue" which reflects the "split between the gospel and culture as the tragedy of our times"(EN 20).

The 'new culture' of *Redemptoris Missio* needs deeper research and study especially at theological schools and study centers. This should be taken up as a special challenge for any theological school, seminary or university but also for interdisciplinary studies. It seems that we hardly have touched this important concern which is so essential to mission and social communication. But it means also for each and everybody of us to change our mindset from the tool orientation in communication which stresses exclusively *training* as skill orientation to the *formation* of an inner disposition of openness to listen to God and to others. This is a challenge not only for those with a special interest in social communication but for all of us. The same approach and dimension must also be reflected in all teaching and studying theology.

Endnotes

- 1 cf. Franz-Josef Eilers: *Communicating in Community. An introduction to Social Communication.* 3rd revised and enlarged edition. Manila (Logos) 2002, p.67f
- 2 Franz-Josef Eilers/Heinz Helf: Arnold Janssen. *A Pictorial Biography.* 2nd Edition Nettetal (Steyler Verlag) 1987 p.62. For encyclical letters on Mission see: Raymond Hickey (ed): *Modern Missionary Documents and Africa.* Dublin (Dominican Publications) 1982
- 3 Eilers 2002, p.23
- 4 Cf. Franz-Josef Eilers: *Communicating in Ministry and Mission. An Introduction to Pastoral and Evangelizing Communication.* 2nd Edition Manila (Logos) 2004 (Bangalore, Asian Trading 2004). P. 61
- 5 For a more extensive presentation see Eilers 2002, pp.41-60. For intercultural communication: Franz-Josef Eilers: *Communicating between Cultures. An Introduction to Intercultural Communication.* 2nd Edition. Manila (Logos)1994
- 6 Today (Newspaper), Manila Sept.9,2004 p.8
- 7 Jacque Ellul: *The Humiliation of the Word.* Grand Rapids (Eerdmann) 1985 p.140. Available online through: religion-online.org
- 8 Malcolm Muggeridge: *Christ and the Media.* London (Hodder and Stoughton)1977, p. 23-42
- 9 Gregory Goethals: *The TV Ritual: worship on the Video Altar.* Boston (Beacon Press) 1981. Cf. also Goethals: *Myth and Ritual in Cyberspace.* In: Jolyon Mitchell and Sophia Marriage (ed): *Mediating Religion. Conversations in Media, Religion and Culture.* London (T&T Clark) 2003 pp.257-269
- 10 Eric W. Rothenbuehler: *Ritual Communication. From Everyday conversation to mediated ceremony.* Thousand Oaks (Sage) 1998 p.125. Cf. also: James Carey: *Communication as Culture. Essays on Media and Society.* New York/London (Routledge) 1992
- 11 William Fore: *Television and Religion. The shaping of faith values and culture.* Minneapolis (Augsburg) 1987 p. 64 ff.
- 12 Ineke de Fijter: *Mainline Religion and Media culture.* Unpublished Manuscript. Amsterdam 2004
- 13 Franz-Josef Eilers (Ed.): *Church and Social Communication in Asia. Documents, Analysis, Experiences.* Manila (Logos) 2002 p.33-40
- 14 Anthony Rogers: *Fighting Poverty: Politics and Policies???*. Paper delivered at the Signis Asia Conference 2004. Kuala Lumpur Oct. 7, 2004