

**GUIDELINES
FOR COMMUNICATION MINISTRY
OF THE MISSIONARY SOCIETY OF ST THOMAS, THE APOSTLE**



“And the word became flesh and made his dwelling among us.”(Jn. 1.14) This is how the evangelist John describes the divine communication of His being (Incarnation) to the humankind. Jesus, the Incarnate Word of God, proclaimed God’s love making use of his body and human language. We, the missionaries, are engaged in the noble mission of incarnating Jesus among various groups of people making use of their languages of communication. But the world is undergoing drastic changes in the light of modern technological and information revolution. As a result a new cultural language is emerging.

Recent documents of the Church highlight this aspect and highly emphasize the necessity of making use of modern media of communication in evangelisation:

“Involvement in 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 simply to 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...” (RM. 37c)

“The current phenomenon of communications impels the Church towards a sort of pastoral and cultural revision, so as to deal adequately with the times in which we live. Pastors, above all, must assume this responsibility. Everything possible must be done so that the Gospel might

permeate society, stimulating people to listen to and embrace its message.” (Rapid Development 8.)

The 7th General Assembly (May 2003) of the MST had taken this concern of the Church seriously and expressed its mind towards the formulation of some guidelines. Therefore the General Council appointed a committee of experts to formulate a draft of Guidelines for Communication Apostolate for the use of MST members. The study and deliberations which began with the said General Assembly is coming to a conclusion now.

With great joy and immense gratitude to God, I am happy to present the Guidelines for Communication Apostolate of the Missionary Society of St Thomas the Apostle to its members and its seminarians. The Guidelines are formulated in accordance with the documents of the Church, Constitutions and Guidelines of the MST and the Guidelines given by the 7th General Assembly concerning the modern developments emerging in the field of mass media and communications in the world.

With the approval of the General Council I approve and promulgate the Guidelines for Communication Apostolate of the Missionary Society of St Thomas the Apostle. These Guidelines come into effect from Mission Sunday, October 23, 2005.

It is the sublime duty of the members to discern the signs of the times and foster better communication devices for powerful evangelization. This programme will help us to equip ourselves in this venture. May our Lord inspire us in our attempt to spread His message as St Thomas, the Apostle, did through his life and preaching.

Melampara
15-10-05

Fr Kurian Ammanathukunnel
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The Preamble

The growing importance of social communication in the Church's mission and ministry, is clear in the statement of *Aetatis Novae*, which ardently recommends a *communication vision*, that "identifies communication strategies for all Church ministries and responds to contemporary issues and conditions", as the most basic element in any pastoral/missionary programme. (AN 24 a; Cf. AN 24-33)¹. The MST believes that an effective evangelization is impossible without the use of language, culture, techniques and tools of the emerging world of communication, which is rightly called by Pope John Paul II as the "Modern Areopagus" (RM 34c). Committed for 36 years to her vocation of proclaiming the Good News effectively and always keen on adapting herself to the changing times and places, the successive MST General Assemblies have highlighted and reaffirmed the importance and relevance of communication in mission.² The *Guidelines for Communication Apostolate of the MST* took shape from this conviction.

This *Guidelines* enunciates the MST vision and strategy of communication for the coming years and contains the theological vision, administrative norms, and formation strategy for the communication ministry. While the theological vision provides the ideological foundation and direction, administrative norms outline the role and style of functioning of the communication department, defining the relationships and responsibilities and propounding the programmes of the department as well as the various ministries, apostolates and activities related to it.

This *Guidelines* is, thus, intended to be a handbook in the communication ministry providing inspiration and guidance coupled with clarity of vision and continuity of action.

1. MST MISSION AS COMMUNICATING LIFE: THE VISION

Communication media is the “new market place of all kinds of world views (McQuail), “new religion” (Gerbner), and the “Modern Areopagus” (RM 34). Today the way of gathering, storing, retrieving and processing information has changed so much that the mental habits of knowing and making sense have evolved substantially. It has affected the way we think, feel, behave; it sets the personal and social programme for everyone and it has replaced the traditional rituals, festivals and activities, ways of knowing, relating and communicating. Some call it mediocracy or the rule of media.

Modern communication follows a multi-media and multi-sensorial approach to making sense, which implies a new grammar and syntax, logic and semantics, altogether different from the traditional ways of knowing and expressing. The world of communication is so intricate and articulate that today one cannot think of becoming communicative just by using the modern communication media, skills and/or techniques. The multi-media communication – the integration of images, sound and text with random (multi-sequential) access makes different levels and ways of knowing possible. This implies that Church should go beyond the ‘instrumentalist’ approach to imbibing the new language, style and culture of communications in order to make the Gospel present in the public sphere.

Religion involves vertical communication between God and man and horizontal communication among members as well as others. Religious meanings are transmitted through verbalizations (myths, texts) and visible symbolizations (rituals, symbols, iconography). Christianity too has a rich tradition of art and architecture, rituals and sacraments, symbols and icons, texts and images, preaching and teaching. All these time-tested methods of communication need to be re-envisioned to suit the needs of evangelization today.

In Christianity communication is always at the core of Christian understanding of God, world and man. The Trinitarian God is a com-

munion of persons, existing as self-communication *ad intra* and *ad extra*. Man, being created in the image of God, is constituted similarly. *Creation* and *Revelation* are God's Self-communication *ad extra*, which reaches its climax in *Incarnation* and is continued through *Evangelization* by the power of the Holy Spirit in and through the Church.

The Church by her very nature is missionary and her basic mission is to communicate the Good News (Mt 28:19; AG 2). It is the very *raison d'être* of the Church. Hence we can say that the task of the Church at any time or place is to proclaim – communicate – the Word of God. “It is the Church's ministry and mission to communicate the Good News of salvation and God's love to his creatures. She is to continue the communication within the Holy Trinity, God's communicating revelation and Incarnation into the here and now of daily life throughout the centuries. This is done in the threefold way of proclaiming (*Kerygma*), a living community (*Koinonia*) and caring service (*Diakonia*).”³

Therefore a more communicative Church means a more missionary and apostolic Church; and a better Church means a communicating Church. Hence communication becomes the central mission of the Church. Every other ministry, like formation, liturgy, catechesis, social services, church structures and administration, is to help the Church communicate better.

The Church's mission of proclaiming the Good news to the ends of the world and times, requires the use of media (EN 5; RM 7; CP 126-134; AN 11). On several occasions, Pope John Paul II has described the social communication as the “Modern Areopagus” and the “housetops” from which the Gospel can be proclaimed⁴ and he strongly believes that “faith and culture are called to meet and interact precisely in the area of communication...”⁵ Speaking of the Communication as the ‘modern Areopagus’ means several things. First of all, it means to make use of the facility and great reach of all media of social communication, like print, TV, video, internet, multimedia to make the Gospel heard (RM37). According to *Evangelii Nuntiandi*, the Church will feel guilty before God if we don't use the communication media. (EN45). Secondly, and more significantly, it means to speak of Christ in the predominant language and style of the time and place, viz. to speak the Gospel as others speak of what they have to offer, appropriating the language, style and attitude (culture) of modern communication in the life and ministry of the Church.

A theology of pastoral/missionary communication can be envisaged in the following terms:⁶

1. Pastoral/missionary communication should be grounded in the *ad intra* and *ad extra* communicative relation in the Trinity and modelled after Jesus, the perfect communica-

tor and guided by the Holy Spirit who is the communicative element in revelation and salvation.

2. Pastoral/missionary communication should flow from the essential vision and mission of the Church as a communicating community (communion) and be in accordance with the nature of man as the image and likeness of God who is communication.

3. Pastoral/missionary communication should follow God's strategy of communication in creation, revelation and incarnation. It should be adapted to time and place, receiver-centred, multisensorial, natural, symbolic, participatory and leading to communion.

The new electronic communication possibilities bind the globe together in unimaginable ways. All the structures of modern communication like personal computers, satellite channels and internet make economic and political globalization more and more a reality. Together with this one should also admit the fact of cultural invasion and imperialism. However, the Christian principles of communication emphasize the participatory, liberating and prophetic nature of communication. One should consider the genuine communication as the basis of understanding and cooperation between peoples of different faiths and cultures.

Therefore the MST communication ministry should affirm life in all its states remem-

bering that the proclamation of the Good News is not limited to the spiritual religious dimension, rather it is aimed at the holistic liberation of every human being who is created in the image and likeness of God and called to be a child of God (CA 47; GS 22 EC 5). It also intends the integral liberation of the whole human race and the cosmos itself to the freedom of the children of God, a call to the fullness of life. Jesus came to the world to give life in fullness and today's missionaries have no lesser task than to work for the abundant life, by promoting the kingdom values like peace, justice, equality, fraternity (EC 6-12; EA 4-8) and siding with vulnerable individuals, groups, and nations for the suppression of evils like poverty, illiteracy, exploitation, conflicts, and manipulation (EC 13-19), using the immense power of social communication to promote human dignity and happiness making people conscious of their dignity and helping them live well and function as free human beings. Hence, we have to promote all sorts of communication for human dignity and the right to communicate in situations of censorship and oppression.

Deepti Communications has also to explore variety of issues related to communication in the search for more just and democratic communication order. It needs to create global awareness of the challenges posed by communication structures, technological convergences, policies and politics; to advance a faith-based ethic of communication based

on the right to communicate; to advocate and support strategies linked to the democratization of communication; and to empower and equip communities to respond to the tasks of reconciliation and justice in communication. The MST may make or participate in movements that use media to conscientize and organize or to inform the world of the plight and purpose and receive international solidarity and support for the marginalized and voiceless.

Being a *Missionary* Society, the central and determining goal of the MST is mission *ad gentes*, viz. to preach the Gospel and implant the Church in India and outside among people who do not yet believe in Christ (CD 2). While sharing the missionary responsibilities of the Syro-Malabar Church, the MST also shall foster missionary spirit in the faithful of the Syro-Malabar Church and promote missionary vocations (CD5). Hence the MST has a double duty of proclaiming the Good News both *ad extra* in non-Christian areas and *ad intra* in the Mother Church. As we have seen above missionary and pastoral activities are communication par excellence. Communication ministry belongs to the core of the MST existence. Taking mission as Evangelisation of people and culture, the MST is striving to bring fullness of human life to all and, thus, the MST communication ministry has its slogan: “Communicating Life”.

2. MST COMMUNICATION MINISTRY:

The Nature and Tasks

The MST considers Communication ministry as an important apostolate. Communication ministry has a strategic and vital role to play in planning, coordinating and executing the other ministries and hence, it has to function always in view of and in collaboration with all other activities of the Society, especially mission *ad gentes* and mission animation. As far as the MST is concerned, communication ministry, like any other apostolates could contribute to the charism and mission. Therefore, the MST Communications has to blend communication, mission animation and mission *ad gentes* for “communicating life”.

The nature and mission of the MST communication ministry is primarily characterized by the basic charism of mission *ad gentes*, viz. communicating the Good News to all creation so that all may have life in abundance. All the activities of the MST should be oriented and geared to this primary goal. Therefore, she has to design all her apostolates in tune with modern changes in evangelization and communication.

Second in importance, and contributing to the primary work, is the mission animation in the Mother Church as it ensures continued missionary enthusiasm and support. The MST has to take all the initiatives that would cater to the missionary needs of the Mother Church,

such as intellectual and technical support in the development of missiological, cultural, anthropological and communication strategies.

The MST Communication ministry is in support of mission *ad gentes* and mission animation. However, the communication ministry shall be considered a ministry and department with its own director, office, budget and programmes, for the effective coordination and functioning.

Communication ministry for mission *ad gentes* should assist and ameliorate the various ministries or apostolates of the MST.

1. First and foremost, each and every member of the MST should be a person with high communicative skills especially intra personal and inter personal. They should be real witnesses of Christ through their words and deeds. A non believer should feel attracted to Christ by experiencing the life of an MST missionary. Like wise a visitor who approaches a member or who visits a house of the MST should be treated with feeling of warmth. (Constitution Nos C 46, 47, 49, 50, 17, 18, 21)

2. Mission *ad Gentes* being the MST charism, the MST has to develop original ways and means of direct and indirect preaching.

3. Education Ministry: Any MST educational institution must have the objective that the students should become better communicators with personal communication skills. This is effected by a character formation where they could esteem themselves and others as

persons. The schools should give importance to gospel and human values. Regular media education should be part of all schools run by the MST. Besides, career guidance, workshops and seminars for youth, past pupils' meet, awareness building programmes should be organized.

4. Works of Mercy and Social Uplift: Communication department has to promote all the social service activities under the label of the MST. Group and mass media may be used in social work. It can help social work by procuring or producing audiovisual aids and providing better techniques of reaching more and more people in ways more efficient and effective.

5. Inter-religious Dialogue: Interpersonal relation and conversation are best means of dialogue. Group communication skills, tools and media can be used in dialogue. Multimedia can be effectively used in the spheres of inter-religious dialogue, peace building, social work, youth ministry, counselling and promotion of human rights.

6. Inculturation is in fact a communication process. It is an attempt to make Christian symbols, rituals and thoughts relevant to the people and the realities of the place. For this anthropological and cultural dimensions of communication in mission need to be explored.

Creating and sustaining a missionary enthusiasm in the Mother Church is also part of the MST mission. Any programme in the

Mother Church in view of the above said purpose is considered mission animation. The mission animation involves a lot of communication activities. The department has to:

1. Keep the missionary spirit alive in the Mother Church has the MST is the collective missionary organ of the Syro-Malabar Church. This will generate missionary zeal in the members of the Church inspiring them to provide spiritual, personal and temporal support to the missions.
2. Promote genuine missionary vocations which will add to the missionary resource of the Society and the Church.
3. Organize and arrange programmes for the MST Associate Members, past pupils, well-wishers and so on.
4. Conduct programmes to make the MST and her heroes known among all.
5. Organise mission exhibitions in connection with some big events. Eg. Parish feast.
6. Arrange mission exhibitions and conduct audio visual programmes in connection with some big events like parish feast, conventions and the like.
7. Offer mission oriented programmes for the catechism students
8. Arrange mission seminars and courses in parishes for the lay people to impart missionary spirit in the Mother Church

9. Work hand in hand with Mission League, Jesus Youth and the like to promote mission spirit.

The communication ministry has the following tasks. It has to:

1. Create a deep awareness about the importance of communication in mission work in all the members of the MST.
2. Provide training, tools, strategies and materials for the effective and efficient functioning of other ministries of the MST.
3. Co-ordinate the sharing of ideas and resource persons of one region with the other regions.
4. Engage in the training and formation and production in view of mission *ad gentes* or mission animation.

The communication department has the duty to coordinate all communication activities of the Society. It includes training and formation, production, procurement of resource material and sharing of resources.

The building of public relationship for the MST missionary efforts and the projection of the right image of the Society are two important tasks of the communication department. The MST needs a Publicity Generation Office/r (PGO) and Public Relation Office/s (PRO) to give media coverage for all the MST activities and to create an appropriate image of the MST. Those activities done by the MST's

in different regions and various parts of the world should be highlighted and communicated. Those activities in our missions could be communicated through *Santhome Mission* and other public means of communication. There should be PROs for the MST at the centre and regions and their role should be to project the right image of the MST both inside and outside the Church.

PGO and PRO could be one person. These jobs may be done by the Director/head of communication department in each region. Each institution run by the MST also should engage in PG and PR.

The publications *Santhome Mission, Kadukumani* may be done by the Communication Department. There could be more publications in regional languages.

The communication centres should store and make available all necessary resources related to missionary/pastoral communication including equipments and tools, resources like books, videos, multimedia kits etc

The MST needs specialized persons in every ministry. Besides, all members need basic and on-going training in communication. The society shall take all steps to update the human resource as per the needs.

The communication ministry requires funds for personnel, equipments, resource material, production and publications. Being a relatively new department, more funds are

necessary and may be allotted initially. The communication department shall be allowed to raise funds, through projects, donations, training, production and sale.

3. ORGANISATION OF THE COMMUNICATION MINISTRY

The nature of the MST communication ministry, as communication, mission *ad Gentes* and mission animation, calls for communication ministries and communication centres at both central as well as regional levels. All the mission *ad Gentes* programmes shall be located in the mission regions, whereas mission animation programmes may be organized in Kerala. Thus there shall be a communication department centre in Kerala and in every mission region of the MST with a director of communication. The MST shall also start a national level communication centre outside Kerala to offer communication training for pastoral/missionary personnel, both the MST and the non-MST.

The communication ministry being at the service of the whole Society, shall be directly under the central administration.

There shall, however, be proper coordination, and team work among all the MST communicators and communication departments as communication ministry can be effective only through team work. Hence there shall be a liaison officer (one of the general councilors) and a General Co-ordination Com-

mittee to plan, monitor and coordinate the whole communication ministry.

There shall be a team of people who would form a committee to organize, plan and evaluate all the communication activities of the MST. This committee is appointed for three years. It will consist of all the heads of the various MST communication centres and departments and they shall meet annually or whenever needed to study, plan and evaluate the communication ministry of the MST. It shall be headed by a General Co-ordinator who is appointed by the Director General. The General Co-ordinator shall convene the meeting of the General Co-ordination Committee and lead the planning sessions and monitor the execution of common programmes, while the regional or departmental heads will have the freedom to plan and execute regional programmes.

It is the responsibility of this committee to propose plans for research of the changing trends and design the apostolate adequate to the evolving needs. The committee may work in consultation with the liaison officer. The guidelines, recommendations and suggestions of the General Co-ordinator in consultation with the liaison officer shall be respected and executed by others in communication ministry.

The MST shall have a centre in Kerala for Mission Animation, Ministry of Communication and Vocation Promotion. This centre shall plan, organise and conduct various

activities in the Mother Church and in the missions. The three departments of the Centre shall be the following:

1. Communication Department: This department caters to all the communication and media needs of the MST. It shall document all the events, personnel, apostolates, and activities of the Society. It may do all the publicity generation and public relations activities. Together with this it can conduct training programmes in the field of mission and media the result of which is public relation. This department also takes initiatives in production, publication and distribution, on a commercial basis and/or as a data bank, of resource material to various departments and missions of the Society.

2. Vocation Promotion Department: This department looks after the promotion of genuine missionary vocations for the Society. It may organize camps, programmes and house visits for the same.

3. Mission Animation Department: Efforts shall be taken by this department to instil missionary awareness in the Church. It may organise various programmes like seminars, workshops, exhibitions for this purpose. It may also form a group of associate missionaries and arrange programmes for them.

This centre shall have a Director and in-charges for each department. The Director

himself or another person could be in charge for one or more departments. This Centre shall be located in Kakkanad and can have offices in other parts of Kerala. This centre shall have a well-equipped office and the communication infra-structure necessary for the activities from time to time.

Each MST Mission region shall have a communication centre or department with a director and a team wherever necessary. The centre shall function in a conducive place in the region.

This centre or department plans and organises training for the missionary personnel in communication, takes care of public relation and procurement, production and supply of resources for the missionaries in the field.

This centre shall have a director. The regional communication director shall coordinate the communication activities in various apostolates, ministries and institutions of the MST. He shall function under the guidance of the Regional Director with executive freedom.

Either one of the regional communication centres shall be designated or developed as the main communication centre for mission *ad Gentes* or the main coordination office for mission animation center could be located in the proposed National Institute, as it is the intellectual resource centre. The MST should

have a common policy for communication apostolate, which in fact is the work of the general co-ordination team. The Regional centres should imbibe the spirit and adapt to the local needs and situations.

Each major institution of the MST like the Seminaries, schools shall have a department with a head for communication. In the formation houses and schools student members also could be included in the team. They may organize the communication related activities of the institution like communication training and activities, public relations, publications and reporting of news and information locally and nationally ecclesiastically and secularly.

While the Mission Animation Centre in Kerala and the Regional Communication Centres will take care of organising and helping the mission of the MST, the Society shall also offer communication training for priests, religious and other pastoral missionary personnel, both the MST and the non-MST. For this there shall be a national/international communication centre outside Kerala owned and run by the MST.

The National centre shall be a state of the art communication centre with reasearch, training, production and publication facilities. It shall organize conferences, seminars and workshops, and offer short and long term courses and trainings, with special thrust in communication for mission *ad Gentes*. Considering the growing awareness of the impor-

tance of communication in missionary/pastoral milieu there would be a great need for ongoing formation. The same centre can provide training to the seminarians and priest members of the MST. It could be also a centre providing diploma courses of short and long term duration (3 months, 6 months or 1 year). Such a centre would also serve as a research centre for the MST communication.

The thrust of the centre, however, should not be production but research and training, because there is real lack of training and research centres. Productions should be in view of or as part of training for the mission *ad Gentes*. However, it should not be purely an academic institution but a centre where one can really exercise and experience communion with God, nature and fellow beings.

This centre shall work under a Director and in coordination with the mission animation centre in Kerala and the regional communication centres. It should collaborate with the Missiological centre since the subject matter is mission *ad Gentes*

4. FORMATION IN COMMUNICATION:

Only a proper theological pastoral vision can really inspire a right communication practice in ministry. To respond to the emerging communication needs of the Church and the MST, priests and would be priests, religious and other missionary personnel need to be trained in communication skills and tech-

niques and the use of mass and group media in ministry and above all in the language, grammar and logic of modern communication culture. The Church documents have repeatedly spoken of this. "The priests today must not only receive solid and complete formation in the sacred sciences; they must know how to communicate Christian faith in effective and convincing way ..."⁷ The CBCI also speaks in urgent tone, "... to immediately make education and training in communication an integral part of the formation of pastoral workers and priests"⁸.

Training in communication is not to be limited to seminaries. It should extend to priests, sisters, catechists and all pastoral agents as a part of ongoing formation.

Communication formation should equip the brothers to communicate effectively by the time they reach their final stages of formation. They should even grow to the level of resource persons in the field of communication. Such a communication education cannot be limited to any one stage of formation or to some isolated courses in media or communication techniques and skills, rather a curriculum that integrates the modern communication insights should be developed, adding necessary courses in communication and giving a communication dimension to the other courses in Philosophy and Theology. The *Guide* published by the Congregation for Catholic Education speaks of integrated for-

mation as training (1) in the correct use (receivers), (2) to be masters and guides (educators) and (3) a *habitus theologicus* (a state of mind)⁹. This demands a revision of the present seminary curriculum.

Training in communication should begin from the early stage of minor seminary and MOC. At these stages they shall be trained in intra-personal and inter-personal communication as well as relationship and be exposed to the modern communication techniques, tools and media. During philosophy, they could be introduced to the communication theories, processes and elements. They should be trained to be critical receivers of the media, becoming aware of the working of the media, influence of media on individuals and society. The theories and structures of mass communication also should be exposed clearly. Exposure programmes, house visits, communicating with people around the seminary etc. are beneficial. At this stage they should be trained and motivated in public speaking through speech and text. Also they be introduced to all the folk and performing media like music, dance, art, theatre and so on.

Theologising itself is an act of communication as it makes faith more contemporary and relevant without losing the identity. The Church is essentially a communicating community and the preaching and teaching of the Church are for all intents and purposes communication activities. In theology, they shall

be introduced to the Church documents on communication and the theology of communication. In theological formation, more than adding courses on communication, communication dimension may be integrated in all existing subjects, and seminary itself should become a communicating community *ad intra* and *ad extra*. Besides, students may be trained in the skills and techniques for pastoral communication like preaching, teaching, counselling and spiritual direction. Even the celebration of liturgy, administration of the Sacraments, art and architecture of the Church and the administrative structures are communication activities. So proper training in these areas is part of pastoral communication. Students also may be trained in the production and use of mass and group media like slides, projectors, audiovisual media, street play, theatre etc. Other skills include ability to design news letter, brochures, and bulletins. A general strategy for village visit may be worked out and brothers be properly instructed about the cultural and anthropological features of the locality.

It may not be possible to teach everything in communication in the seminary which is already over-loaded. So the summer holidays could be used to impart training in communication skills and techniques to the seminarians. Brothers in regency could be given training in various apostolates of the MST by appointing them in various departments of the MST such as communication office and vari-

ous specialized ministries. During the diaconate ministry each and every Deacon of the Society could be given a chance to participate in varied apostolates of the MST.

(To make the communication training, we need to develop a curriculum or course outline for training in communication. For this an expert committee comprising of the seminary staff, those on the field of communication (MST as well as non-MST) could be constituted.)

The world of communication is rapidly changing and all members of the MST need to be occasionally updated on the new developments, techniques and skills. As those who are already priests have not received sufficient training in communication, communication workshops may be organized in the various regions of the MST for the priests according to age groups and/or interest. It could be also a media based retreat programme or a course on media skills or use of media. It could be also clubbed with any other workshops. All MST priests shall be requested to attend one training programme (conducted by the Society or elsewhere) of communication within five years time.

REVISION & AMENDMENTS

With the approval of the General Council the Guidelines for the Communication Ministry of the MST shall be revised and may be amended periodically when it becomes a felt need.

CONCLUSION

The *Guidelines* shall be considered as a basic communication vision for a comprehensive communication plan for the MST and her ministries in India and abroad. This vision of communication is formulated in the light of the communication revolution, Church's present understanding of communication and the missionary charism and context of the MST. Hence the present *Guidelines* would serve only as a broad framework for further research, planning and action. A time bound action plan may be drawn up on the basis of these Guidelines. These guidelines may be revised at the end of the period of first action plan, after doing (1) a need assessment; (2) a communications audit and (3) a resource inventory.

NOTES

1. Major Documents on Communication are: IM = Second Vatican Council *Inter Mirifica*, (1963); CP = Pontifical Commission for the Means of Social Communications, *Communio et Progressio*, (1971); AN = Pontifical Council for Social Communications, *Aetatis Novae*, (1992). Other Documents like EN = *Evangelii Nuntianti*, (1975), RM = *Redemptoris Missio*, (1990) and the Papal Messages on World Communication Day also highlight the importance of Communication in Mission. It is highly significant that the General Body Meeting of the Catholic Bishops' Conference of India (CBCI) in 2004 discussed Church and Social Communication.

2. The seventh General Assembly of the MST (2003) discussed the functioning of the Communication department and suggested the same *guidelines* should be made for the communication ministry to make an important department combining communication, mission animation, and mission *Ad Gentes*. (see MST, the 7th Ordinary General Assembly, 2003, pp. 19,73). The subsequent meeting of the communication department and the communication experts, convened at Deepti on 29-30 October 2003 discussed in detail a broader vision of the MST Communication Ministry and proposed an action plan. These *guidelines* are formulated in the light of the mind of the General Assembly. (May 2003) and the deliberations of the meeting of Communication experts. (Oct 2003).

3. Franz- Joseph Eilers, *Communicating in Ministry and Mission*, Logos, Manila, 2003, 11

4. *Redemptoris Missio*, 34 c; Message of the 35th World Communications Day (2001), 4.

5. Pope's message to the participants of a congress on the Church and Information Technology (IT) in Monterrey, Mexico, April 1-5, 2003. see ZE03040302, Zenith news, April 3, 2003. www.Zenith. org

6. Eilers, *Communicating in Ministry and Mission*,27

7. Message of the Holy Father through Cardinal Sodano to BISCOP III, (may 7-12, 2001) on the theme *Social Communication For-*

mation in Priestly Ministry and Mission. in Eilers, *Social Communication Formation in Priestly Ministry*, Logos, Manila, 2002, 7

8. See *Report of the CBCI Commissions*, Jalandhar, 2002, 86, 87.; Final Statement of the CBCI, Trissur, 2004.

9. Congregation for Catholic Education, Guide to the Training of Future Priests Concerning the Instruments of Social Communication, Rome, 1986, nos 9, 14-28, esp. 20 a-c.

10. Cf. Gispert Greshake, "Der Ursprung der Kommunikationsidee", in *Communicatio Socialis*, 34 (2002), 5-26 as quoted in Eilers, *Communicating in Ministry and Mission*, 17-19. Haering, *Free and Faithful in Christ*, vol. 2, 1973, 155; Dulles "Church is Communication" 1972; Martini, *Communicating Christ to the World*, 1994,cf 24

List of Abbreviations

AG = Ad Gentes

AN = Aetatis Novae

CA = Centesimus Annus

CBCI/GBM = Catholic Bishops' Conference of India - General Body Meeting

CP = Communio et Progressio

EA = Ethics in Advertising 1997 by PCSC

EC = Ethics in Communications (2000) by pontifical Council for Social Communications (PCSC)

EN = Evangelii Nuntianti

FR = Fides et Ratio

GS = Gaudium et Spes

IM = Inter Mirifica

PGO = Publicity Generation Office/r

PRO = Public relations Office/r

RD = Rapid Development

RM = Redemptoris Missio

