

**TANGAZA COLLEGE**

**CATHOLIC UNIVERSITY OF EASTERN AFRICA**

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**MINISTERING TO URBAN YOUTH THROUGH A MASS  
MEDIUM OF THEIR CHOICE**

**A case Study of Nairobi City, Kenya**

**Moderator**

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**A LONG ESSAY SUBMITTED IN PARTIAL FULLFILMENT OF THE  
REQUIREMENTS FOR THE BACHELOR OF ARTS IN RELIGIOUS  
STUDIES**

**JANUARY 2005**

## **DEDICATION**

This essay is dedicated to all who promote the use of modern media technology for the spreading of the gospel of Christ for the benefit of young people.

## **EPIGRAPH**

“The Catholic Church was founded by Christ our Lord to bring salvation to all men. It feels obliged, therefore, to preach the gospel. In the same way, it believes that its task involves employing the means of social communication to announce the good news of salvation and to teach men how to use them properly” (Vatican II, *Inter Mirifica*, No. 3) p263

“The religious aspects of human life find a place in daily broadcasting, both on radio and on television. (P.C.I.S.C., Vatican II, *Communio et Progressio*, 1971, 149) p311

## **ACKNOWLEDGEMENTS**

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Primarily, I am grateful to Esther Kamweru. She was so kind to accept to accompany me as a supervisor as I wrote this essay. She braved her numerous responsibilities, first as a lecturer and, second as the Executive Director of the Media Council of Kenya and read every detail of the draft and final copy of the essay. I found her suggestions and words of encouragement very useful and warm.

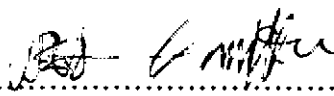
Special thanks also to Sr. Paola Moggi, CMS, the director of the institute of Social Communication of Tangaza College. Apart from innate interest in communication issues, she made the discipline so interesting and attractive that I could not have thought of streaming in, and writing my essay with a bias in any other area apart from communication. My lectures with her in Mass Media and Society and Church and Communication gave me the impetus for the topic for this essay.

Thanks to Fr. Tim Redmond, The Director of the Institute of Theology for his guidance thought my study period in the college. I also thank the lecturers of Tangaza College for their contributions to my studies in the college, both in theology and communication.

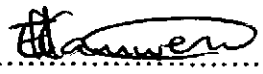
Further, my thanks to my family, the friars of the Carmelite Community in Nairobi, all my friends and acquaintances for their moral and spiritual support over the time.

## STUDENT'S DECLARATION

I, the undersigned, declare that this thesis is my original work achieved through personal reading, scientific research method and critical reflection. It is submitted in partial fulfilment of the requirements for of Bachelor of Arts in Religious Studies. It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged

Signed.....  
Name of Student..... A. R. YISA RICHARDS, OLS  
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This Long Essay has been submitted for examination with my approval as the college supervisor.

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## **GENERAL INTRODUCTION**

### **Background of the Study**

Jesus says in the gospel of Mark, “let the children come to me; do not prevent them, for the kingdom of God belongs to such as these.” (Mark 10:14b).

Again in Mark, Jesus says, “Go into the whole world and proclaim the gospel to every creature. Whoever believes will be saved; whoever does not believe will be condemned.” (Mark 16:15-16)

In Matthew, Jesus says, “Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck and be drowned in the depths of the sea.” (Mt.18: 6)

The above sayings of Jesus from the gospels of Mark and Matthew and many more, make ministry to, and evangelisation of the youth an imperative.

Youth ministry and evangelisation are not strange phenomena to the Christian world, and particularly to the Catholic Church. Like the society in general, Christianity and the Catholic Church in particular have always looked at the youth at any contemporary time as the future of the church. No wonder then that particular effort is made at various levels of the church to evangelise and create awareness in young people of their belonging and role in the family of God.

The nerve-nagging question therefore is whether all these efforts are showing fruitful outcome. Certainly, a lot more needs to be done.

Competing with any effort to bring young people to focus on the gospel message and Christian ideals are many other forces, notably the media. Today, it is not uncommon to list the media as partial providers to the youth of morally questionable and unwanted alternative values and models. This mentality presents the media as an enemy to many parents, religious leaders and moral custodians. Unfortunately, the more the perpetuation of this mentality, the more the media are implicitly empowered to penetrate and infiltrate the minds of the young ones.

On the other hand, the media can effectively be used as tools for ministering to young people. The church can evangelise and baptise the media for its (church's) use. Regrettably, to date, the media is still called *the enemy*, among others, even by those who hold positions of considerable authority in the Church. But they can be re-christened and called *the friend* and put to positive use for the good of the Church. To that extent, young people will also be netted by the Christian message.

Trouble is that not all media are equally effective in conveying the message to the youth as it should be. And this is what needs to be examined.

### **Statement of the Problem**

The media revolution has permeated nearly all corners of the world. As a result, values that were hitherto far off are being conveyed to people across the globe right in their sitting rooms. Most of these values would rather have been kept in one place. This is because some of these values are incompatible with other "traditional" values and cultures. But because of the effectiveness of the mass media in presenting them, young people especially excitedly grab them. The outcome of this is usually endless conflicts with older members of communities and, degeneration into deviant lifestyles. While this is the case, there is also a non-

negotiable need by the Church to spread the Christian message of Christ to all creatures as commanded by Jesus. (Mark 16:15-16)

The categories of those to be ministered to, which are mostly lured into most of the values propagated by the media, are the youth. Particularly the urban youths that has almost unhindered access to the media. Often, the number of hours spent on attending to these media content far more outreach the time spent attending to the message of the gospel in any avenue – on the media or in the church.

On the basis of this supposition, urban youths are seen to be far less interested in Christian affairs.

The church has made its various attempts to establish its media as a bid to fascinate both the youth and the adult. While church-owned media could attract adults, it is glaringly bare that not many urban youth subscribe to viewing or listening to church-owned media content.

It is therefore necessary to comb into the situation and hopefully unearth where the problem lounges. Perhaps not all media appeal to the youth in the same way. If this is the case, any medium that does not attract the youth will itself put them off, irrespective of the message that it carries. Hence among the common media, TV, Radio and Newspapers, one must appeal to them most, than the rest. Any that benefits most from their patronage then becomes the best medium for their evangelisation.

### **Working Hypotheses**

The media thrive in a capitalist and liberal environment. As is the case at present, it appears the secular media have very little or nothing at all to do with regard to morals and particularly, the Christian message.

However, effective evangelisation of the youth especially those in urban areas must not neglect the usefulness of the media. It is in no doubt that they are exposed to the media in no mean way. At the same time, the church has to discover a particular medium that can serve its purpose most.

On the basis of the above, various hypotheses are projected for this essay.

- ✓ The youth of Nairobi are fond of the media
- ✓ Compared to the media, they have very little time for Christian activities
- ✓ They have all the time for any other media content except church related issues
- ✓ Most of the youth watch TV than listen to the Radio or read newspapers/magazines
- ✓ Most of the youth listen to the Radio then watch TV
- ✓ Most of the youth read newspaper/magazines than watch TV or listen to the Radio

NB. A recommendation will be based on the medium that attracts the greatest amount of patronage from the youth.

### **Research Method**

These hypotheses will be tested by a research conducted through questionnaires to youths around selected areas in Nairobi. Secondary sources will be sought from libraries. And since the essay targets not youth in general but those of urban extractions, there will be only one questionnaire distributed. However, age will be requested.

**Scope of the Study**

The essay will do a comparative research on three media outlets, Television, Radio and Newspapers/Magazines. The scientific and geographical coverage will cover some selected areas of Nairobi City. The areas have already been identified. They are Kayole, Upper Hill, Kasarani and Babadogo. The age scope will be between 18-35 years.

**Significance of the Study**

The project first and foremost will help establish the fact that not all media are effective in youth evangelisation in all places at all times.

In Nairobi in particular, the project hopefully will help the church to discover a specific medium that can be best suited for evangelisation of privileged urban young people. Consequently, there will be a more deliberate and focused attempt to use such a medium to maximum advantage, rather than engaging all media with little or no success.

# Chapter I

## Ministry

### 1. Introduction

This chapter defines ministry and its biblical foundations. It also treats the essence and scope of ministry with particular reference to the youth.

### 2. Description of Ministry

Christian ministry refers to a deliberate attempt by the church to spread the message of the gospel of Jesus the Christ and thus gain converts to Christianity through the provocation of acceptable livelihood. J.T. Forestell refers to ministry as “service of the gospel in any way whatsoever.”<sup>1</sup>

Ministry lies at the core of the church’s existence. And importantly, the call for ministry is evidently biblically and theologically founded.

First, the Christian life and thus the life of ministry is founded on the person and life of Jesus. More than that, all ministry is God’s and this is manifest in the person of Christ.

Therefore, ministry is basically a “sharing in Christ’s roles as prophet, priest and king”<sup>2</sup>

As prophets, the faithful are called, through the inspiration of the Holy Spirit, to translate the mind of God to the people. As priests, the faithful are called to

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<sup>1</sup> J.T.FORESTELL, As Ministers of Christ: The Christological Dimension of Ministry in the New Testament, <sup>2</sup> The African Bible, 2158

interpret and bring to the awareness of the people the extent of God's love and call extended to all. At well as that, to expose to all, the needs and requirements for responding to the love and call of God. In this way, the faithful will minister throughout the world.

As sharers in the priesthood of Christ, the faithful are called to remain consecrated and holy. Thus to remain people set apart who are exemplary among the crowd. In this way they would be ministering through their deeds.

Consequent upon their ministerial words and deeds, they would assume effective ministerial control over many in the manner of a king, in the same way Christ assumes kingship over all.

### ***2.1 Biblical Foundation for Ministry***

Both the Hebrew scripture and the New Testament are replete with references to Ministry. "Ministry is determined and set forth by God's own ministry of revelation and reconciliation in the world, beginning with Israel and culminating in Jesus Christ and the Church."<sup>3</sup>

Notably, in the Old Testament, the call and sending of Moses by God to free the Israelites from Pharaoh's slaving grips was a ministry unto Moses. This led to the collection of the Ten Commandments by Moses on mount Sinai for use by the Israelites. Within the context of Moses' ministry, his brother Aaron was also called to same.

The line of prophets among the Israelites sent by God to re-direct their minds (Israelites) to him (God) is also a notable case of ministry upon the prophets. There are many more examples.

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<sup>3</sup> R.S. ANDERSON, (ed.), *Theological Foundation for Ministry*, 7

In the New Testament, Jesus is the epitome and fulfilment of a ministerial personality. He handed this on to the disciples and apostles. As in the Old Testament, he hinged his ministry on service.

## ***2.2 Ministry as Service***

In the New Testament, ministry emerges more distinctively as service. The Lucan account of the gospel reveals what his ministry was: “The spirit of the Lord is upon me because he has chosen me to teach the good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind; to set free the oppressed, and announce the year when the Lord will save his people.”(Luke 4:16-24) The idea of freedom and self-determination permeates the purpose of Jesus’ ministry. This becomes more noticeable in the story of the Samaritan woman. Jesus displays a ministry of “enablement”<sup>4</sup> It is a story of bringing freedom, both of the body and of the intellect, thereby setting the woman for deeper discoveries.

Jesus also shows ministry explicitly as service when a dispute arose among his disciples concerning which of them is the greatest. Jesus asks them in the course of his reply, “ for which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves” (Luke 22:27) “By talking to the woman, Jesus changed the relationship that had existed between the devout male Jew and a member of a minority community always held contemptuously.”<sup>5</sup>

Consequently, Jesus shows the nature of his ministry as encompassing interrelation. Through his ministerial actions such as the one with the Samaritan woman, Jesus makes his claim as messiah. He challenges the woman’s recognition

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<sup>4</sup> A ASHACK, *Gospel Dimensions of Ministry*, 19

<sup>5</sup> A ASHACK, *Gospel Dimensions of Ministry*, 19

of him and then takes the initiative in leading the woman to recognise who he is. At once, Jesus used aggressive questioning style and deep care for his listeners. This subtle way or relation led them to volunteer their inadequacies in order to be helped by Jesus.

### ***2.3 Scopes and Nature of Ministry***

Although some regard pastoral ministry as synonymous with parochial work, this seems too narrow a definition in view of the fact that the Christian tradition of pastoral ministry antedates the creation of parish structures. The New Testament outlines possibilities for various sorts of ministries, but reference of Jesus to caring for sheep – literary, pastoral work – are of particular importance because they suggest the attitudes that must underlie any Christian apostolate, wherever it may fall on the continuum of individualised and institutionalised apostolate.

John the evangelist uses pastoral imaging to describe the relationship between Jesus and those he had come to save and links this with Jesus' own relationship with his father. "I am the good shepherd. I know my sheep and my sheep know me in the same way that the father knows me and I know the father."(John 10:14-15)

Jesus goes on to say that he will give his life freely for these sheep, of his own accord in response to the command of the Father (John 10:17-18)

Later in the narrative, describing the dialogue between the Lord and Peter after the resurrection, there is the recognition that the same shepherding relationship/ministry – one involving freedom in obedience, love and sacrifice – is to be the responsibility of Christ's followers. Peter is commissioned three times to care for the Lord's sheep, but only after he has affirmed his love for Jesus.

*“When they had eaten their meal, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” “Yes Lord,” he said, “you know that I love you.” At which Jesus said, “Feed my lambs.””*

*A second time he put this question, “Simon son of John, do you love me?” “Yes Lord,” Peter said, “you know that I love you.”*

*Jesus replied, “Tend my sheep.”*

*A third time Jesus asked him, “Simon son of John, do you love me?” Peter was hurt because he had asked a third time, “do you love me?” So he said to him: “Lord you know everything. You know well that I love you.” Jesus said to him, “feed my sheep.”(John 21:15-17)*

This personal and pre-eminent love of the Lord then would seem to be the prerequisite for pastoral ministry; whatever concrete form of expression may be the means of ministering. Quality of relationship arguably may determine the likeness of the disciple’s ministry to that of Jesus.

### **3. Youth**

Youth as a concept or state in life cannot be pegged to a closed age bracket. It is rather a period of life that spans from when one begins to reason and when one is finally settled with responsibility. In some particular cases countries and organisations, the age bracket of youth begins at 16 years of age and spans to 35.

Clearly, this kind of description pays very little attention to specificity. The age of reasoning can be psychologically speculated. But when one assumes a responsibility depends on social and economic factors as well as their background.

#### **3.1 Youth Ministry**

Youth ministry refers to “the name we give to all those actions by which the Christian community, animated by the holy spirit, empowers the young people to become agent-subject-in-relationship and to advance towards-fullness-of-life-for-all

through the ever changing concrete life-situations and thus contribute to building up the world, God's reign, proclaimed and manifested in and by Jesus Christ.”<sup>6</sup>

The youth are part of a larger society. And different people within the same youth category are from different backgrounds. The youth are not the same. At the same time, each youth generation has many gifts to offer to the church. It is therefore an absolute that if they will be together, their dynamics are understood. A fostering of togetherness will be ensured and the spirit of the gospel will prevail. This helps to avoid conflicts among them. And the less conflict among them, the better the chances for further ministry.

In his exaltation of young people on the occasion of the world youth day, Pope John Paul II called on the youth to make their generous contribution to the constant building up of the Church as a family, a place of dialogue and mutual acceptance, a space of peace, mercy and pardon.<sup>7</sup> But this cannot happen if they are not sufficiently evangelised or ministered to.

Ministry to the youth therefore has become an unavoidable venture for the Church. It is rather unfortunate that the Church, whether deliberately or otherwise, is losing these young people in great numbers. Merton P. Strommer and Richard A. Hardele observe that the trend of losing the young people is prevalent “because the tradition of passing on the faith in the home is disappearing for many members of the Protestants and Catholic congregations.”<sup>8</sup>

### ***3.2 Categories of Youth***

Youth lifestyles, motivations as well as spiritualities, and therefore categories cover a broad spectrum, with distinct colours as well as subtle nuances and shades.

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<sup>6</sup> J. VALLABARY, *Empowering the Young Towards Fullness of Life*, 14-15

<sup>7</sup> J. VITEK, (ed.), *My Dear Young Friends: Pope John Paul II Speaks to Teens on Life, Love and Courage*, 30

<sup>8</sup> M. P. STROMMER AND R.A HARDEL, *Passing on the faith*, 14

In a particular situation, the youth can be identified based on different categories. These groups are identified based on their approach to religious matters. At the same time, it is not possible to keep each particular group for pastoral purposes. At most one or two identifiable groups can be merged. Whatever is the case, an understanding of the categories of the youth based on their motivations and dispositions for instance, will help in no mean way toward finding a most appropriate way of ministering to them in any given situation.

There are those who are motivated to work in the church as a mission territory. They are oriented to service and have Jesus as their model. Others are attracted to the church because of loneliness and are looking for company. Some see the church, particularly belonging to the youth movement as an avenue to live out adolescence. Yet others are so filled with awe for the transcendent that they can defend the church and all its traditions anywhere.

Further in the categorisation, some belong to the church and would like to remain there but do not have the time to do so constantly. These are the professionals and are always about for other businesses. Their attitudes to church matters are very liberal.

All the groups have their challenges and gifts.

Therefore, if they are to work together, there is an enormous task to integrate all the challenges and gifts so as to produce the best in them. The ideal thing is to identify and acknowledge that these differences exist.

Furthermore, the period of youth is one of trials and of decisive decision-making. This is because it can be likened to moving from the known to the unknown.

First, the young person is just maturing from a period of apparent incapacity to reason, and getting into reasoning.

However, this reasoning is not tailored straightforwardly. There are different competing tendencies. The youth have to cope with peer pressures, societal pressures, and family requirements. Above all, the youth are expected to choose from these and decide a particular future, with guidance though, from the parents.

While all these are the case, the youth live in the same societies with adults. This brings a generation gap and all the conflicts that come with it.

The ministering and the evangelisation of the youth in the Christian way, particularly in the Catholic church neutralises the ground between the competing tendencies and the future of the youth.

There are sharp risky behaviours that have sneaked in the society and are probably here to stay if not tackled vigorously Christian-wise. These include sexual activity, excessive drinking and smoking, and drug use.

In many cases, young people have been found to commit or attempt to commit different criminal and sinful anomalies like murder, rape, arson and even suicide. In most cases young people nowadays participate very mean in serving others and community. While they might be held responsible as primary offenders or sinners, it is also appropriate to acknowledge that they have found themselves in societies that offer them little or no guidance.

There is sharp increase in poverty due to policies of governments in Africa. Coupled with that, there is a decline in psychological support from families as well as from communities for the young people. Apparently, the most effective way to

handle this situation is to create a “Christian subculture”<sup>9</sup> for the youth. Without this, they can fall back on anything available, no matter how unacceptable. To counteract the insidious and vicious pressure to become involved in unacceptable behaviour, youth need a close “fellowship group.”<sup>10</sup> This becomes their subculture from which they cultivate their habits and formation.

### ***3.3 The Core of Youth Ministry***

Christian ministry to the youth is anchored on the need for Christian evangelisation. “Evangelisation as a process of offering liberating salvation.”<sup>11</sup> This is impartial salvation that is not limited to the soul, and therefore emphasises the gains of the life hereafter. A wholistic salvation therefore recognises the need for a proper maintenance of body and soul. The outcome hence is a striving for a good bodily and earthly life that will culminate in the liberation of the soul in the life hereafter.

This fits in properly with the description of Evangelisation in *Evangelii Nunciandi* as the process in which we invite persons into deeper relationships with us, with themselves and with God (EN 18)

In the above description, the end of ministry is relational and thus “here and now.” The fruits are not only eschatological in the sense of the soul and its future after bodily death. It is eschatological though, to the extent that it gives consideration to the past, the present, and ultimately the future.

Thus youth ministry calls for the extension of invitation and conscientisation of the youth about the kingdom of God. Thomas H. Groome refers to this Kingdom

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<sup>9</sup> M.P.STROMMER AND R.A HARDEL, *Passing On The Faith*, 18

<sup>10</sup> M.P.STROMMER AND R.A. HARDEL, *Passing On The Faith*, 18

<sup>11</sup> M.P. STROMMER AND R.A. HARDEL, *Passing On The Faith*; 22

consciousness (p32) or conscientising evangelisation;<sup>12</sup> hence he refers to all ministry as invitation.

### ***3.4 Goals of Ministry to the Youth***

Pope John Paul II aptly gave the goals of youth ministry in his speech to the youth on the occasion of World Youth Day in Canada in the year 2002. He says: “do not be afraid to be holy! Have the courage and humility to present yourselves to the world determined to be holy, since full, true freedom is borne from holiness.”<sup>13</sup>

In detail therefore, the goal of youth ministry is to awaken them to trust in a personal Christ, to understand the work of God in their lives through grace and so commune with God regularly. This will lead them to demonstrate moral responsibility by living unprejudiced and loving lives. They will see the need to accept authority and become personally responsible, having a hopeful and positive attitude. As well as that, they will become personally engaged in mission and service.

### ***3.5 The How of Youth Ministry***

Jeffrey Johnson (1989) offers the incarnational approach (p60-79) as a fruitful means through which the youth can be ministered to. This type of approach is referred to as “inclusivist approach.”<sup>14</sup>

This draws entirely from Jesus, who though God, took human form and came to live among humanity (incarnation.) The incarnational approach to youth ministry entails active company and participation in the life and activities of the youth with a view to routing them from within. This attitude of course excludes condoning any deviant attitude or disposition cherished and propagated by those to be ministered to.

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<sup>12</sup> T.H.GROOME, in R.R. EKSTROM AND J. ROBERTO, (eds.), *The Purpose Of Evangelisation*, 32-33

<sup>13</sup> J. VITEK, *My Dear Young People: Pope John Paul II speaks to Teens on Life, Love and Courage*, 76

<sup>14</sup> J.VALLABARY, *Empowering The Young Towards Fullness Of Life*, 60-79

Rather it offers an enabling environment for the minister to discover and become familiar with the problems of the youth and thus is in a better position to draw up an appropriate pastoral plan.

This entails necessarily that the minister must be “good news.” They must themselves develop the capacity to listen and offer a trusting relationship with the youth. Thus proclamation takes place both verbally and nonverbally. Opposed to this is the “exclusivist approach” (antagonism).<sup>15</sup>

In fact, the incarnational approach is a theological basis for evangelisation as is the case in the prologue of the Gospel of John – the word among us. This is a propelling force for the minister to fully identify with the youth.

Consequent upon that is the biblical event of the road to Emmaus experience of the two disciples with whom Jesus journeyed. In the same way Jesus took his time to explain to them the events on which they were misconceptually knowledgeable, so does ministry to the youth involve conscientising them and consequent catechesis. Aptly so, John Paul II exalts young people to call out to Jesus to remain with them always along the many roads to Emmaus of our time. He prays that Jesus be their strength, point of reference and enduring hope.<sup>16</sup>

The incarnational approach entails looking out for the youth and finding out the available youth groupings whether they are in parishes, independent youth ministry avenues or high schools. This is what Jerome Vallabary styles “pastoral presence.”<sup>17</sup> “It means physical, constant and active, friendly and loving, educative

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<sup>15</sup> J. VALLABERY, *Empowering The Young Towards Fullness Of Life*, 34

<sup>16</sup> J. VITEK, (ed.), *My Dear Young Friends: Pope John Paul II Speaks To Teens On Life, Love And Courage*, 22

<sup>17</sup> J. VALLABARY, *Empowering The Young Towards Fullness Of Life*, 37

and evangelising, preventive witness. And largely a presence that becomes an invitation to make a life of choice.”<sup>18</sup>

Basically, the incarnational approach calls for relational ministry culminating into what Johnson refers to as making friends for God, getting involved in youth interests or getting them involved in the interest of the minister.<sup>19</sup>

In addition to the incarnational approach, Thomas H. Groome offers another important element concerning youth ministry

Introducing the element of “shared praxis,” the hinge is basically an outreach activity. But introducing also the idea of movements or steps, the process is gone through gradually so as to enhance a steady progression in the acquisition of the gospel message been give through evangelisation.

The first movement entails leading the youth to look at their own life in faith, which is life in relation to ultimate questions.<sup>20</sup> And, what is the purpose or end of my being become fundamental. We are basically thrown to the question of creation, and the personal relationship between God and I, in connection with my profession of faith in God.

The second step is to lead the youth to critically reflect upon their lives in faith.<sup>21</sup> This generates a critical reflection upon the object of the faith one has professed. Certain questions begin to emerge: what has faith in God done to me. How am I consistent in proclaiming this faith, particularly in action? And what are

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<sup>18</sup> J. VALLABARY, *Empowering The Young Towards Fullness Of Life*, 38

<sup>19</sup> J. JOHNSON, *Evangelisation Of Youth*, In R.R. EKSTROM AND J. ROBERTO (eds.), *The Purpose Of Evangelisation*, 68

<sup>20</sup> J. JOHNSON, *Evangelisation Of Youth*, In R.R. EKSTROM AND J. ROBERTO, (eds.), *The Purpose Of Evangelisation*, 91

<sup>21</sup> J. JOHNSON, *Evangelisation of Youth*, 91

my comparative experiences between when I am vigorously faithful and when I falter?

#### **4. Conclusion**

This chapter dealt with ministry with the spotlight on the youth. The essence of youth ministry is that the youth grow in faith and confidence in themselves with regards to their relationship with God.

## **Chapter II**

### **Mass Media Communication**

#### **1. Introduction**

This chapter deals with mass media, their role and influence, both social and moral in relation to the youth.

#### **2. Definition of Mass Media Communication**

According to the new Catholic Encyclopaedia Vol. 9, mass media means channels for information, entertainment or persuasion that reaches a multitude of people through electronic means.<sup>22</sup> The term “mass” denotes great volume, range or extent (such as people or production). Communication refers to the giving and taking of meaning, transmission and reception of messages.<sup>23</sup> Mass Communication, therefore, according to Janowitz comprises the institutions and techniques by which specialized groups employ technological devices, such as press, radio, TV etc, to disseminate symbolic content to large, heterogeneous and widely dispersed audiences.<sup>24</sup>

Channel means the physical means by which the signal is transmitted. The main channels are light waves, sound waves, radio waves, telephone cables, digital transmission etc. The medium is basically the technical means converting the

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<sup>22</sup> B.L. MATHALER et al, (eds.), “New Catholic Encyclopedia”, 23

<sup>23</sup> D. MCQUAIL, *Mass Communication: Theory*, 10

<sup>24</sup> M. JANOWITZ, “The Study of Mass Communication”, in *International Encyclopedia of the Social Sciences* Vol. 3, 41-53

message into a signal capable of being transmitted along the channel to designated audiences.

### ***2.1 The Role of Mass Media***

Human communication has during the course of history evolved from traditional systems that were the hallmark of all traditional societies to the present-day highly technological levels. As a result, human beings can afford to communicate using the mass media, of course with all the advantages that come with them.

The mass media play very important roles, especially if properly used, for the good of the society. These benefits are capable of covering all the spectre of society ranging from political, economic, cultural, social and very importantly, religious.

In any case, this does not always happen, as the religious benefit for instance is often very readily jeopardized. The improper use of the mass media, once it affects the religious dimension of society, affects many members of the community, and negatively so. This is because although the individual is granted full freedom of communication, particularly using the available technological means, within the concept of establishing good and combating evil, it is regarded as immoral to get involved in communication that contravenes belief in God or that impinges on the right of others or the community at large.

Positively, the mass media help to socialize both individuals and groups in various societies and communities. As well as that, the mass media help in the political, cultural, economic and religious mobilization of communities.

Even for the young people, the mass media can actively engage them physically and intellectually. This very often can foster their academic and intellectual abilities for prosperity. Educational media shows can actually increase young persons' attention and cognitive skills, especially if such programs are taken in gradually and moderately. Quality media programs can motivate young people to explore more about intellectual and educational issues.

## ***2.2 Agenda Setting Role of Mass Media***

The pertinent question that emerges under this heading is why the media are such powerful tools in the ministry of the church to the youth.

There is mass media propaganda, which presents messages through a certain perspective, and thus manipulates the receiver of the message.

According to the Oxford English dictionary, the word "propaganda" is given two meanings. In the first place, propaganda is publicity intended to spread ideas or information which will persuade or convince people. Secondly, propaganda is any ideas or statements intended for publicity for a particular cause but are often presented as being unbiased. Those in power with a view to manipulating the populace can use the tools of communication if not censored.

Propaganda is a western concept that was for the first time used by the Catholic Church. It was used by a committee of Cardinals (founded by Pope Gregory in 1662) of the Roman Catholic Church who were looking after foreign missions. Etymologically, the term emanates from the Latin word *propagare*, which then meant the propagation of the gospel so as to bring the church to non-Christian nations. The use of the term in politics and other disciplines can be traced back to the dawn of the 20<sup>th</sup> century. Subsequently, "its definition has evolved to connote an

instrument of persuasion and manipulation of individuals and collective behaviour in international and national scenes.”<sup>25</sup>

According to French sociologist Jacques Ellul, “propaganda is a set of methods employed by an organized group that wants to bring about the active or passive participation in its action of a mass of individuals psychologically unified through psychological manipulations and incorporated in an organization.”<sup>26</sup> Similarly, Harold D. Lawswell (1942) has defined propaganda as “the manipulation of symbols of a means of influencing attitudes on controversial matters.”<sup>27</sup> It therefore follows the common definition of propaganda as spreading ideology, doctrine, ideas, and of agitation as an instrument of arousing people to spontaneous action. Propaganda deals mainly with dissemination and diffusion of some principles, beliefs, or practice.

There is need therefore to educate the public, particularly the young people, to be critical of what they read or watch and not to take mass media messages at face value.

Mass media propaganda uses methods that are rationally or morally not acceptable because it emphasizes emotional appeal, uses misrepresentation, distortion and often, lies. The media often fragment and tilt reality based on the whims and caprices of the origin of the messages(s).

While this, according to Philip Lee, means that messages can be “understood and digested” one at a time, it also “implies an all consuming division of the world into tiny particles, some of which will be over selected and others under selected,

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<sup>25</sup> H. MOWLANA, *Global Communication in Transition: The End of Diversity*, 115

<sup>26</sup> H. MOWLANA, 61

<sup>27</sup> H. MOWLANA, 115

and projected onto the news medium with no connecting links whatsoever whether inductive or deductive.”<sup>28</sup>

The secular mass media delivers to the masses a lot of information using pictures, verbal messages or advertisements. A lot of the advertisement information given is immoral. Even music videos so popular with the young people have serious ethical implications. The electronic media has been known for fuelling immorality. The unchecked circulation of pornographic literature and X-rated movies is also a trend that candidly attests to the societal fabric. The youth are bombarded every day with different levels of erotic scenes, with exaggeration and moral misrepresentation. The role of the church in this situation is to teach the youth to discern, be critical in choosing what they read or watch, and use the most morally appropriate sources of information.

### ***2.3 Mass Media Effects***

According to Marshall McLuhan, “the medium is the message.”<sup>29</sup> This means that no communication through any channel is neutral, only subject to affect the receiver or not by choice. Consequently, this flies in the face of those who propose that the media and thus messages in themselves do not have any impact on receivers except through the cooperation of the recipients. Those who propose this say that the products of modern science are not in themselves good or bad; it is the way they are used that determines their value.

According to McLuhan, we live in a world when we are bombarded with messages from different media. We often think we are completely in charge of what comes to us in different forms through the media. We can even argue that the media

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<sup>28</sup> P. LEE, (ed.), *Communication For All: New World Information and Communication Order*, 8

<sup>29</sup> M. MCLUHAN, *Understanding Media: The Extensions of Man*, 7

do not affect us. This is certainly a great show of ignorance. It is only when we stand aside from any structure or medium, that its principles and lies of force can be discerned. For any medium has the power of imposing its own assumptions on the unwary.”<sup>30</sup>

It is with the same conviction that Michael Burgoon et al note: “a fish would be the last to discover the existence of water.... Because water is such a pervasive and important part of a fish’s environment, its existence would not be noticed unless it were absent.”<sup>31</sup>

McLuhan argues emphatically; “the effects of technology do not occur at the level of opinions or concepts, but alter sense ratios or patterns of perception steadily and without resistance.”<sup>32</sup> And that “our conventional response to all media, namely that it is how they are used that counts, is the numb stance of the technological idiot. For the content of a medium is like the juicy piece of meat carried by the burglar to distract the watchdog of the mind.”<sup>33</sup> Accordingly, Nick Larcey refers to the overbearing but subtle effects the media has on the human being as “media imperialism,”<sup>34</sup> or “media hegemony.”<sup>35</sup>

The period of transition from youth to adulthood is always one of crossroads. The youth are laden with various influences from different agents, all playing on them to affect and socialize them. These are generally the agents of socialization (social agents). Some of these agents are the family, which is the primary and most

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<sup>30</sup> M. MCLUHAN, *Understanding Media*, 15

<sup>31</sup> M. BURGOON et al, *Human Communication*, 3<sup>rd</sup> edition, 3

<sup>32</sup> M. MCLUHAN, *Understanding Media*, 18

<sup>33</sup> M. MCLUHAN, *Understanding Media*, 18

<sup>34</sup> N. LARCEY, *Media Institutions and Audiences: Key Concepts in Media Studies*, 79

<sup>35</sup> N. LARCEY, *Media institutions and Audiences: Key Concepts in Media Studies*, 80

fundamental agent of socialization, religion, the formal educational system and the legal system.

Through these social agencies, one becomes rooted in a particular society, within which they are brought up.

The family initiates the process of socialization by inculcating in the youth the basic cultural and traditional values, which consequently have deep-rooted moral and ethical implications. Religion socializes fundamentally through providing the bases both for personal and interpersonal relationships between members of a community as regards the existence of the divine. The formal educational system provides the standards acceptable for the entire society within a specific context. As well as that, it also provides the historical basis, and therefore knowledge regarding the existence of a particular society, and so equals the individual with others of the same standard.

Through the agents of socialization, the youth learn what is expected of them, what aspirations to have for the future, how to perceive reality, how to assign material values, how to make sense of events and how to behave properly.

At present, the mass media have become very formidable agents of socialization that cannot be ignored.

Therefore, some of the ills found in present day societies, especially among the youth are blamed on the effects of the media, be they short-term or long term.... There is no doubt that media portray images that go beyond many of the issues that we face every day. Long-term exposure to media has a tendency to influence the way we think about the world around us. And for the youth, this becomes the yardstick upon which values are cultivated. Therefore Karl Erik Rosengren speaks

about the “power of media habits.”<sup>36</sup> He says for instance that “once a TV fan, the chances are you will remain one, even after having passed that period of turmoil called adolescence.”<sup>37</sup> As a result, our attitudes to any mass medium of communication brave a mere development and maintenance of a habit; it becomes “a process of habituation. We then become plunged in a media dependency, so called addiction.”<sup>38</sup>

Today, the media are at the verge of replacing all the other agents of socialization. To the extent that the youth get extensive and unalloyed exposure to the media at a very early stage, to that same extent they acquire a superlative socialization by the media, more than any other traditional agent of socialization.

No doubt, media as agents of socialization cannot suffer a total condemnation. To a great extent, all media have very positive role to play in the society. TV for instance has been found to provide incidental learning for the youth. It improves the vocabulary and plays a role in youth’s fantasy life.

In any case, the amount and length of exposure of the youth to Television in homes is almost limitless. With the proliferation of cyber cafes, the youth can spend and indeed do spend most of their time before the computer. The same goes for radio listenership as well as newspapers/magazines. All these have their educational and socializing benefits, much to the advantage of the youth.

Unfortunately, the content is what matters. And with many websites and TV stations concentrating extensively on pornographic material, the youth are evidently in danger of being swerved from religious values.

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<sup>36</sup> K.E. ROSENGREN, *Communication, An Introduction*, 161

<sup>37</sup> K.E. ROSENGREN, *Communication, An Introduction*, 161

<sup>38</sup> K.E. ROSENGREN, *communication, An Introduction*, 161

Mass media effects can be considered both short term and long term. Short-term effects are those that propel the message recipient to react soon after the period of information acquisition. Advertisements particularly prey on the sensitive nature of the audience to jolt them into certain habits. Covert media influence can readily result to change in perception, opinion, attitude, belief or value or some larger shift in psychological orientation.

Long-term effects are built on the fact of non-neutrality of any communication means. These are usually values that are cultivated over time as a result of constant exposure to the media that propagate such values.

The extent to which a recipient is affected by the media depends largely on the ability, or lack of it, to evaluate media content in terms of their real values and not according to how messages are presented.

Long-term values occur unintentionally, as a result of organizational tendencies, occupational practices, technical limitations and systematic application of certain news values, frames and formats.

Where personal experience is lacking, media effects take over. And the media structure reality in a way, which is often guided by their own needs, interests and expectations.

The media define social reality. They offer a window on the world. And although this is not to be taken literally because of the inevitability of selectivity, the extent of media education determines to a large extent the ability to be selective of media content.

Apart from the power of the individual, especially the youth, to select what is best for them from among media content; the media operate like a fractured glass.

To the extent that the media function as gatekeepers to select and deliver to the audience only what they (media) see necessary and in their own interest, they often provide a distorted view of reality.

The power of the media lies exactly in selectivity. It is not everything that goes on that is provided to the public by the media (gate keeping and agenda setting) and a large percentage of what the media provide to the public is not negotiable. In most cases, the listeners would rather have it differently. But because they only have access to what is offered them, so also they can only debate, and form their value judgments based on what they have access to.

The media in addition to selectivity frame events. The TV medium does not only and simply provide us with information on certain issues and events; it also provides us with perspectives on them. So they do not only select events to cover, they also offer interpretative frameworks through which these events are to be understood. In fact, framing is at the heart of media power.

### **3. Media Influence in General**

The question of mass media influence in general hinges much on the mass media theory that is propagated regarding media content vis-à-vis the response of the public to such content. Different theorists have put forward their ideas over this issue.

One of those theories is the hypodermic needle. According to this theory, the media is so powerful that whatever it offers to the public is necessarily accepted as it is without any alteration. From observation, this theory works very effectively among young people given their firm belief and attachment to what the media offers to them.

### ***3.1 Media Influence on Young People***

The media have become powerful tools due to apparently unforeseen technological innovativeness. These tools can be used either for good or otherwise of humankind. For instance, the rapid growth in mass communication technology has resulted to what Philip Lee calls “transnationalisation and world crises.”<sup>39</sup> Furthermore, he says, “we live in a world that revolves around a small number of centres of transnational power characterized by a concentration of economic and political power that uses culture as a means of penetrating and domesticating the peripheral sectors subject to domination by the centre. Characteristically, what the gigantic growth in communication technology has occasioned is a “cultural invasion,”<sup>40</sup> whereby dominant elements of other cultures, habits, values and customs are aggressively imposed on others through constantly supplying them with such elements through the media. This goes on to destroy the popular values, the values that a people redeems and revalidate by its deeds.”<sup>41</sup>

Here in Africa, this indiscriminate importation of foreign or western values through media products has resulted to dysfunctional and negative impact on the population, especially the young people. This is largely because such imported values undermine traditional, national and religious values without providing new sources for cohesion. Such cultural imperialism of the lifestyle and socialization of urban young people who come in constant contact with these media and what they present, set the stage for inevitable confrontation of the old and the young people. This conflict manifests itself in the often lack of harmony between the two groups of people.

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<sup>39</sup> P.LEE, (ed.), *Communication For All: New World Information And Communication Order*, 74

<sup>40</sup> P. LEE, (ed.), *Communication for All: New World Information And Communication Order*, 78

<sup>41</sup> P. LEE, (ed.), *Communication for All: New world Information And Communication Order*, 80

The media have wielded a frightening power over the social behaviour of unsuspecting young public. The gatekeepers of the mass media are responsible for depersonalising their critical capacities. Advertising causes their continuous dissatisfaction with existing products and lifestyles. According to David Mortensen, TV for instance “hypnotizes and warps viewers in a web from which there is no escape. Their barriers of criticism break down; they become passive and apathetic and end up a little bit slaves to the great television hypnosis.”<sup>42</sup> While this can be generalized, it affects most devastatingly the young people as far as religion is the matter.

The selective power of the media “forces” helpless young people to partake of what they portray. The media capitalizes on their susceptibility and vulnerability to persuasion in a fruitless struggle against the avalanche of noise and the emotional super shot of radio and television, or the alluring slogan in the headlines, seeking to import dubious thought patterns on them by strategies which aim to invade the larger acres of their minds and irrigate their furrows of thought with polluted water.

### ***3.2 Social Influence***

The media have become windows to the world for young people. This is not only in matters of taste, but also of human dignity and decency. This happens any time the media glorifies sexual violence, when pornography is presented as fashionable and when through the so-called models, life in general is presented as one long fantastic journey. When in fact it is made up of ups and downs. Through the media, false values are also set up. As a result of their vulnerability, young

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<sup>42</sup> C.D. MORTENSEN, *Communication: The Study Of Human Interaction*, 361

people often allow themselves to be seduced by these into unrealisable desires for utter luxury and riches, as if these were the epitome of genuine human fulfilment.

The craze for pornographic materials by some editors and publishers has often missed the point about human dignity. Unfortunately, these pornographic materials are outlets for obscenity and magnets for sex related crimes among the young people. And although communication is supposed to be life enhancing, not all strive for this purpose. In some cases, communication has become synonymous with dehumanisation. The acknowledgement of a person's human dignity is minimally, if at all considered important.

It is important to note that images from the media do not necessarily turn young people into instant deviants. But at least a numbing exposure to graphic violence and immorality does steal away their innocence and smoothers their instincts for outrage.

Joshua Meyrowitz argues that "television has moved previously taboo or adult topics from backstage to centre stage, forcing children to deal with adult issues at a much earlier age and causing what professor of media ecology, Neil Postman has deemed the disappearance of childhood."<sup>43</sup>

#### **4. Conclusion**

The above chapter dealt with the media and their influence on the youth. Owing from the mega influence the media have on the society in general, it is useful to get the youth attracted to religious matters through the media themselves.

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<sup>43</sup> J. MEYROWITZ, *No sense of Place*, 113

## **Chapter III**

### **Communication in the Church**

#### **1. Introduction**

In this chapter, the relationship and involvement of the church in modern media technology is treated. This is traced in history to the period of Vatican II and after.

#### **2. Historical Perspective**

According to Eusebius in his “Ecclesiastical History,” the propagation of early Christianity was occasioned by means of media revolution.<sup>44</sup>

This view is true, given that even right from the origin of the church to the present time, it has always depended on communication to make its presence felt and sustained. From the very beginning, when Jesus began his ministry and when he was succeeded by the apostles; what the apostles and subsequently the first Christians did, until the emergence of the mass media means of communication, with the introduction of first the print and then the electronic media.

#### **3. Jesus: Communicator and Communicated**

Jesus as a person was skilled and effective in oral communication. Rooted within the culture and traditions of his Jewish background, he communicated using the symbols and terms that were common among the people. He used parables

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<sup>44</sup> D. Mendels, *The Media Revolution of Early Christianity: An Essay on Eusebius’s Ecclesiastical History*, 5

extensively. These parables would bring the relationship between God and the people in terms of their everyday experiences. Furthermore, the language of the parables was accessible to the non-elite and encouraged participation, identification and personal interpretation from the hearers. Because of the simplicity of his life style and speech, Jesus attracted a large following among the populace in general, but also a specific number of people who went with him side by side as he delivered the message he was armed with. From this group of his disciples, some would later become apostles, in addition to others who were not with him as any of the twelve, but who through their experience of him, would apostolically go about to propagate the faith after his death.

After the death of Jesus, in order to conserve the memories of the convictions the people had of him, different aspects of mediation were employed. Stories were told and memorised that preserved the events for the future. In addition, letters were hand-written and passed among communities. Needless to say, there was no mass media communication as such.

#### **4. The Dawn of Hand-Written Texts**

During the rabbinic dispensation (individual masters with their various groups of students), written texts arose because of the need to replace in a permanent way the memories that the apostles had been keeping, since they (apostles) were disappearing.

These attempts to permanently preserve and sustain the memories of activities of Jesus culminated into the writing of the gospels. Jesus thus became made into elite culture and Christianity a coded religion.

Writing particularly led to centralised Christianity, and made it into a solid and monolithic organisation

## **5. Print Technology**

By the 13<sup>th</sup> century, printing was invented. This was later to serve as a catalyst for a great amount of changes, particularly in Christianity, but also to the world in general.

In Christianity, printing became the catalyst and key to the movement and impact of the protestant reformation, which began in 1517. This came to change the entire face of Christianity. Printing made the protestant reformation successful because of the reformers' extensive use of it. It had cultivated different cultural desires and expectations in the people who were the main targets of the reformers' message. Luther conducted a mass media propaganda using printing that caused him to succeed in his bid to introduce the impact of his ideas on the minds of the people. Luther referred to printing as "God's highest and extremist act of Grace, whereby the business of the gospel is driven forward."<sup>45</sup> (Einstein 304)

The effective and vigorous use of printing technology by the reformers led to the printing of Bibles. This ensured that individuals had their bibles and read them personally. This again helped to enhance the purpose of the reformers.

Edwards (1994) summarises the role printing played during the period of the Reformation as follows: "The printing press played far more than just an assisting role in this many-sided contest over authority. It broadcast the subversive messages with a rapidity that had been impossible before its invention. More than that, it allowed the central; ideological leader, Martin Luther, to reach the "opinion leaders"

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<sup>45</sup> M. EDWARDS, *Printing, Propaganda and Martin Luther*, 28

of the movement quickly, kept them all in touch with each other and with each others' experience and ideas, and allowed them to "broadcast" their (relatively coordinated) program to a much larger and more geographically diverse audience than has ever been possible before. Yet, paradoxically, printing also undermined central authority because it encouraged the recipients of the printed message to think for themselves about the issues in dispute, and it provided the means---printed bibles especially---by which each person could become his or her own theologian"<sup>46</sup>

Of course, Luther and the protestant reformers were not the harbingers in the use of print technology. Printing was already in use in the imperial Roman Church, in which Luther and others belonged.

However, in the wake of the protestant challenge, the Roman Church used printing more greatly but "from within a quite different religious cultural framework from that of the reformers."<sup>47</sup> There were deliberate institutional attempts to control the printing and distribution of books that opposed the interests of the Roman Church. This led in 1559 to the burning of 10,000 copies of books in a day in Venice by the orders of Pope Paul IV.

## **6. Electronic Media Technology**

Over the years, the progress of the enthronement of mass media technology emerged from the availability of printing to emergence of electronic media, with the advent of Television, Radio and cinema.

The advent of the electronic era in the 1800s spearheaded the means to tap electricity. The application of electricity meant that information could be carried across time and space in the shortest times possible. Consequent upon the

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<sup>46</sup> M. Edwards, *Printing, Propaganda, and Martin Luther*, 7

<sup>47</sup> Sr. P. Moggi, *Lecture Notes, Unpublished, Tangaza College, 2004*

appearance of electricity, radio was invented in 1896. Moving pictures came on stage in 1888, and this gave rise to the possibility of cinema and television.

### **7. Impact of then emerging Media Technology on the Church**

The fast-track to the enthronement of various electronic media in quick succession had many implications for Christianity at the time.

In the first place, because of the availability of various materials on the media that were not necessarily Christian, the social and moral dimensions of the population, some of who were Christians, were very greatly impacted upon. The churches began to lose grip of the influence they hitherto exercised on the society, even as many had found in the media the alternatives to church activities.

Similarly, the **YOUTH** who gradually found themselves getting firmly rooted in the shenanigans of the electronic media technologies were greatly affected in terms of Christian identity and morals.

### **8. The Reaction of the Church**

According to Conway and Kilcoyne (1997) “the Catholic Church has always had an ambivalent attitude to the media. No sooner was the book invented than the church fought against its influence by introducing the index. Its attitude to the electronic media was equally negative at the beginning.”<sup>48</sup>

However, the reaction of the church over time, ranging from the early inventions to the present has varied. From the very beginning, the church started by tagging the technological means of mass media as outrightly devilish. There was the fear by the church of the media being used to spread ideas that were fundamentally

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<sup>48</sup> E. Conway and C. Kilcoyne, (eds.), *Twin Pulpits: Church and Media in Modern Ireland*, 78

unchristian and the worries about moral decadence due from entertainment. But also, the church had the desire to use the modern media for the service of the gospel.

Consequently, Pope Pius IX in 1861 saw the establishment of a Catholic “newspaper”, *Osservatore Romano* as an avenue to counteract the content from the secular media, which was popularly regarded by the church as “evil press.”

As the church went into press business, it banned Newspapers and radio from seminaries and the church media was superimposed to counteract the “intrusion” of the secular press.

However, this distinctive antagonism also meant that catholic messages could not find their way in the secular media.

Nevertheless, the involvement in, and use of the electronic media for the service of the gospel by the Catholic Church became evidently heightened when in 1931, during the Pontificate of Pius XI, Vatican Radio was set up. His successor, Pius XII later wrote documents on radio as well as issued the first Pontifical reflection on TV in 1949. His later encyclical letter, “*Miranda Prorsus*” (1957) he gave up the modern media as intrinsically neither bad nor good, but as “provided by God to replace the traditional pulpit with a more appropriate one.”<sup>49</sup> (*Miranda Prorsus*)

Pope Pius XI had earlier in 1936 made out an encyclical letter, “*Vigilante Cura*” (1936) specifically as a direction to guard against the negative effects of the cinema in particular. He reiterated the advantages it has for learning and to education if properly used. He lauded its usefulness for recreation as an aside for

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<sup>49</sup> POPE PIUS XII, *Miranda Prorsus*, in *The Papal Encyclicals, 1938-1958*, Raleigh 1990

those involved in fatiguing jobs as well as the profound moral influence it could have, whether good or bad upon those who use it.

### **9. The Church's Attitude to Modern Media Toward Vatican II**

During the time leading to Vatican II, it became clearer that the church had accepted and recognised that modern media had come to stay. The Encyclical Letter, *Evangelii Nunciandi* aptly puts: "In our age which is characterised by the mass media, we must not fail to avail of the media for the first proclamation of the message. The Church would feel herself guilty before God if she did not avail of those powerful instruments which human skill is constantly developing and perfecting." (No.45)

While the Church appropriated these media for good use, she also recognised that left in the hands of the secular establishment, these media could also be used wrongly, as had been the case.

Consequently," in the document *Miranda Prorsus*,"the church detailed out instructions regarding the use of both television and sound broadcasting.

The church advised that modern media be used "in the service of truth and virtue." (No.39) Again church advised that modern media be put in use so as to serve to perfect human life and morality in the news, instructions and shows that they present. The document directs that the technical instruments be used "to provide men with a broader cultural background in the knowledge necessary for the fulfilment of their duties, and above all, in Christian principles. If these principles are neglected, there can be no progress worthy of the name, even in merely human matters." (No.39)

The document called that spectators of the events of modern media “be rightly trained and educated, so that they may not only understand the form proper to each of the arts, but also be guided, especially in this matter, by a right conscience.” (No.42)

To the producers, the church noted that the programming, especially of recreational material, be done to suit the “degree and intelligence of each age, the strength of their emotional and imaginative response, and the condition of their morals.” (No.62) **The youth** were specifically urged “to check and control that natural and unrestrained eagerness to see and hear anything; and they must keep their mind free from immodest and earthly pleasures and direct it to higher things.” (No.67)

The document then urged that offices be set at diocesan levels to deal with matters of motion pictures, radio and TV and the laity encouraged to support these offices.

Referring specifically to radio, the church urged listeners to choose “carefully and deliberately from the programmes offered; and that these programmes not be permitted to enter the home indiscriminately, but access should be given them on the same principles as are observed in deliberate and prudent invitation to a friend.” (No.67). Only radio programmes that encourage “truth and goodness and do not draw members of the family away from the fulfilment of their duties, whether to individuals or to society...be given entrance to homes. Specifically, they are programmes that do not “cause harm to **the youths**, but rather assist and extent the salutary control of parents and teachers.”

A certain element of censorship was brought in. Catholic radio offices were given the responsibility to alert the faithful about what and what not to seek access to. Parish Priests were mandated to “warn their flocks that they are forbidden by divine law to listen to radio programmes which are dangerous to their faith or morals, and they should exhort those engaged in the training of **youth**, to be on the watch and to instil religious principles with regard to the use of radio sets installed in the home.” (No.78). Bishops were mandated to “call on the faithful to refrain from listening to stations which are known to broadcast a defence of matter formally opposed to the catholic faith. And listeners were encouraged to make to producers of programme their justified criticisms.” (No.129)

With regard to television, the document appreciated its uniqueness compared to other media, and its audio and visual qualities, its ability to draw spectators into immediate and full participation into what it offers. Thus making it helpful and important in its contribution to religious and intellectual development of families, particularly the **young people**.

However, it observed that television could negatively contribute in erasing in **the youth** the strands of religion and morals. While **the youth** in particular may avoid contacts with elements of moral impropriety from outside their homes, they may be bombarded with these same elements on TV in their homes.

## **10. Vatican II**

“Man’s genius has with God’s help produced marvellous technical inventions from creation, especially in our times. The church, our mother, is particularly interested in those which directly touch man’s spirit and which have opened up new avenues of easy communication of all kinds of news, of ideas and

orientations. Chief among them are those means of communication which of their nature can reach and influence not merely single individuals but the very masses and even the whole of human society. These are the press, the cinema, radio, television and others of a like nature. These can rightly be called the means of social communication.”<sup>50</sup>

The above opening statement of the Vatican II decree on the means of social communication, *Inter Mirifica*, December 4, 1963 summarises the church’s entire attitude to the modern means of social (mass) communication.

And although this document, merely 24 paragraphs and thus meagre compared to some other documents of the Second Vatican Council and also seen as lacking in theological content, it gave the springboard upon which modern means of communication were and are continuously been discussed in the church.

Besides, Vatican II is credited as the first Council of such magnitude (ecumenical) to have discussed anything about communication. And the document used the term “social communication” for the first time. Which refers to communications of all ramifications, that is communication in human society beyond modern technical means, but also all other forms of human communication expressed in societies and cultures. This document also gave rise to the mandate of the World Day of Communication for the entire Catholic Church, effective from 1968, as well as a proposal for a Pontifical commission for the means of social communication. Pope Paul VI later established this commission in 1964. This commission had the responsibility of consulting experts from various countries and

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<sup>50</sup> Decree on The Means of Social Communication, *Inter Mirifica*, In A. Flannery (ed.), *Vatican II, the Conciliar and Post Conciliar Documents*, 262, No. 1

publishing a pastoral instruction regarding communication. This was achieved in 1971, 20 years after the mandate was given.

### **11. Modern Media of Communication according to Vatican II**

The decree, *Inter Mirifica* notes, “the Catholic Church was founded by Christ our lord to bring salvation to all men. It feels obliged, therefore, to preach the gospel. In the same way, it believes that its task involves employing the means of social communication to announce the good news of salvation and to teach men how to use them properly.”<sup>51</sup>

From the above, the church had defined and cut out its relation to the means of social communication as two-fold.

First, to use them prudently for the benefit of the church and the faithful, as well as teach the faithful how to use those means meaningfully. This is with particular reference to the content of the non-church media.

The document notes, “if the media are to be correctly employed, it is essential that all who use them know the principles of the moral order and apply them faithfully in this domain. They should take into account, first the subject matter, or content, which each medium communicates in its own way. They should also take account of the circumstances in which the content is communicated.”<sup>52</sup>

Following from this decree was the “*Pastoral Instruction on the means of Social Communication*”, *Communio et Progressio*, of January 29, 1971. Referring to Miranda Prorsus, the document reiterated in No.2, “the church sees these media

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<sup>51</sup> A. Flannery, 263, No. 3

<sup>52</sup> A. Flannery, 263, No. 4

as “gifts of God” which, in accordance with his providential design, unites men in brotherhood and so helps them to cooperate with his plans for their salvation.”<sup>53</sup>

The document’s main thrust is that communication helps to bring unity among people. “The means of social communication, can contribute a great deal to human unity.”<sup>54</sup> It also acknowledges, “social communication tends to multiply contacts within society and to deepen social consciousness.”<sup>55</sup>

However, it is quick to add, “The total output of the media in any given area should be judged by the contribution it makes to the common good.” P275

Referring to the press, the document recognises that “its power and nature is of towering importance. Because of its adaptability, because of its variety and of the number of its publication...”<sup>56</sup> The establishment of the catholic press is thus encouraged.

Turning to radio and television, the document attests that they “have given society new patterns of communication.”<sup>57</sup> And that “the religious aspects of human life find a place on daily broadcasting, both on radio and on television.”<sup>58</sup> Again, that “religious programmes that utilise all the resources of radio and television enrich people’s religious life and create new bonds between the faithful.”<sup>59</sup>

## **12. The Church’s Care for the Youth about Media Effects**

Since the Church began to issue documents mediating between the mass media technology and the faithful, it has always paid very considerable attention to the well being of the youths. Severally, the church has found it appropriate and a matter of

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<sup>53</sup> FLANNERY, 270

<sup>54</sup> FLANNERY, 273, No.9

<sup>55</sup> FLANNERY, 272, No.8

<sup>56</sup> FLANNERY, 308, No.136

<sup>57</sup> FLANNERY, 311, No. 148

<sup>58</sup> FLANNERY, 311, No. 149

<sup>59</sup> FLANNERY, 311, No. 150

moral responsibility to advise the youth on how to receive the modern media of communication. The Church has also found it necessary to caution families about the dangers of not properly directing their young ones regarding mass media affairs. The Church has also constantly reminded the producers of media content of their moral responsibility to the young ones whose minds can be very easily swerved if they come into contact with harmful content through the media.

Below are some selected warnings, advices and precautions the church has given at various times through numerous writings over the years to the youth, parents and media practitioners as regards youth-related media contents.

***12.1 Vigilanti Cura, Encyclical of Pope Pius XI on Motion pictures, June 29, 1936***

“Wherefore especially the minds of boys and young people are affected and held by the fascination of these plays; so that the cinema exercises its greatest strength and power at the very age at which the sense of honour is implanted and develops, at which the principles of justice and goodness emerge from the mind, at which the notions of duty and all the best principles of perfection make their appearance.”  
(No.24)

“Where when we consider the ruin caused among youth and children, whose innocence and chastity is endangered in these theatre, we remember that severe word spoken against the corrupters of youth by Jesus Christ in Matthew 18:6-7.”  
(Vigilanti Cura, No.25)

“All men know how much harm is done by bad films; they sing the praise of lust and desire, and at the same time provide occasions of sin; they deduce the young from the right path....” (Vigilanti Cura, No.20)

***12.2 Miranda Prorsus, Encyclical of Pope Pius XII on the Communications field: Motion Pictures, Radio, and Television. September 8, 1957***

“.... Every precaution must be taken to see that these instructions are not contrary to the Church’s teaching, and that they neither impede not oppose the duty of educating children within the family cycle.” (No 49)

“.... Anyone who considers this problem calmly and without prejudice cannot help but see that a new and subtle technique, and that are enslaving the conscience of children and young people deprived of divine truth, this ingenious device is making a novel attack upon religion.” (Miranda Prorsus, No. 51)

“.... Those dangers must be guarded against which affect the morals of youth, and which, unless prevented and forbidden in due season, can greatly contribute to the damage and ruin of human society.” (Miranda Prorsus, No. 66)

“.... This indeed, assumes a very great importance because radio and Television shows, since they easily penetrate into the domestic cycle, threaten to undermine the protective barriers by which the education of the young must be kept sage and sound until such time as advancing age gives strength necessary to enable them to overcome the buffetings of the world.” (Miranda Prorsus, No 63)

“.... But particular attention must be paid to the Christian training of those young people who are planning to enter the world of motion pictures professionally.” (Miranda Prorsus, No 111)

***12.3 Decree on the Means of Social Communication, Vatican II, Inter Mirifica, 4 December 1963***

“Those who are at the receiving end of the media, and especially the young, should aim to understand fully what they see, hear and read....Parents on their part should remember that it is their duty to see that entertainments and publications

which might endanger faith and morals do not enter their houses and that their children are not exposed to them elsewhere.” (No.10)

To professional organisations: “They should always be mindful of the fact that a very large proportion of their readership and audience are young people who are in need of publications and entertainments for wholesome amusement and inspiration. They should ensure religious features are entrusted to serious and competent persons and are handled with proper respect.” (Inter Mirifica, No. 11)

To civil authorities: “It is, further, the duty of the civil authorities to give assistance to those projects which, although very useful, especially for the young, could not succeed otherwise.” (Inter Mirifica, No.12)

“Special measures should be taken to protect adolescents from publications and entertainments harmful to them.” (No.12)

“The production and screening of films which provide wholesome entertainment and are worthwhile culturally and artistically should be promoted and effectively guaranteed, especially films destined for the young.” (Inter Mirifica, No.14)

About training on how to use the media:” Projects designed to effect this, especially among the young, should be encouraged and multiplied in Catholic schools at all levels.” (Inter Mirifica, No.16)

***12.4 Pastoral Instructions on the Means of Social Communication, Communio et Progressio, 29 January 1971.***

“Communicators are all those who actively employ the media. These have a duty in conscience to make themselves competent in the art of social communication in order to be effective in their work. And as a man’s influence on the process of communication grows, so does this duty. All this applies even more to those who

have to instruct the tastes and judgments of others. It applies to those who have to teach the young or the uneducated.” (No.15)

“It is never too early to start encouraging in children artistic taste, a keen critical faculty and a sense of personal responsibility based on sound morality. They need all these so that they can use discrimination in choosing the publications, films and broadcasts that are set before them. This is necessary because the young are naturally vulnerable, but this self-discipline acquired in childhood will richly serve the adult too. Generosity and idealism are admirable qualities in young people, so are their frankness and sincerity. But these qualities, along with self-discipline, will only survive if they are guarded and fostered from an early age. This is why parents and teachers should urge children to make their own choice even if the educators should preserve at times the final decision to themselves. And if they find themselves forced to disapprove of the way their children are using some aspect of the media, they must clearly explain the reasons for their objections. (No.67)

“It is useful for educators to take note of some of the broadcasts, films and publications that most interest the young in their care.” (No.68)

“In this way, young people can be helped gradually to develop a new perception in their interpretation of what is offered them by the press.” (No.69)

“As far as possible, the law should protect the young from what can do them permanent psychological or moral harm. It is the task of legislation in this field to give the necessary support to the family and the school in educating the young.” (No.89)

“Catholic schools and organisations cannot ignore the urgent duty they have in this field. These schools and institutions will take care to teach young people not

only to be good Christians when they are recipients but also to be active in using all the aids to communication that lie within the media.... So young people will be true citizens of that age of social communication which has already begun.” (No.107)

### **13 Conclusion**

We can conclude that what started as a not-so-good relationship between the Church and the modern media has metamorphosed into a fruitful relationship. The Church uses and encourages the use of mass media for evangelisation. This is however accompanied by some caution especially as it affects youth morality.

## Chapter IV

### Research Presentation and Recommendations

#### 1. Introduction

In the two previous chapters, the role and influence of the mass media, as well as the Church's attitudes to the modern media technology are brought to the fore.

In the proceeding chapter, the statistical analysis of the research findings based on the hypotheses given in the general introduction to this work will be presented.

Once more, the basic interest of the research work is to confirm, or not if the youth in Nairobi are fond of the media, if they truly prefer attention to the media to Christian activities and what type of medium they are most attracted to.

In line with the purpose of the entire essay, the aim is to determine what medium the youth are most attracted to, so that the church can use it for youth ministry.

#### 2. Graphic Presentation and Analysis

##### 2.1. Data Analysis

**THE TOTAL NUMBER OF RESPONDENTS WAS 100**

Respondents' personal information-Age and gender

Age	Frequency	Percentage (%)
18-25	77	77
26-35	23	23
<b>Total</b>	<b>100</b>	<b>100</b>

Respondents' Gender

Gender	Frequency	Percentage (%)
Male	55	55
Female	35	35
No answer	10	10
<b>Total</b>	<b>100</b>	<b>100</b>

Asked whether they attend church services every Sunday, the response was as shown

Do you attend church	Frequency	Percentage (%)
Yes	100	100
No	0	0
<b>Total</b>	<b>100</b>	<b>100</b>

Do the youth like listening/reading or watching Christian programs?

Do you listen/read/watch Christian programs on media	Frequency	Percentage (%)
Yes	85	85
No	10	10
No answer	5	5
<b>Total</b>	<b>100</b>	<b>100</b>

Among the three media, i.e. TV, Radio, and magazine which one does the youth prefer most?

(The choices were to be listed in order of preference)

Media	Frequency	Percentage (%)
Radio	93/100	93
Television	89/100	89
Newspapers/magazines	78/100	78

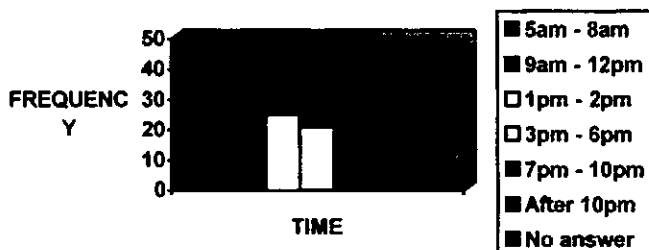
RADIO: How often do the youth listen to radio?

How often	Frequency	Percentage (%)
Daily	74	74
Weekly	22	22
Monthly	0	0
Others	4	4
<b>Total</b>	<b>100</b>	<b>100</b>

What times of the day do the youth listen to the radio?

Time	Frequency	Percentage (%)
5am - 8am	45/100	45

9am - 12pm	39/100	39
1pm - 2pm	25/100	25
3pm - 6pm	21/100	21
7pm - 10pm	47/100	47
After 10pm	35/100	35
No answer	0	0



Do the youth listen to the radio?

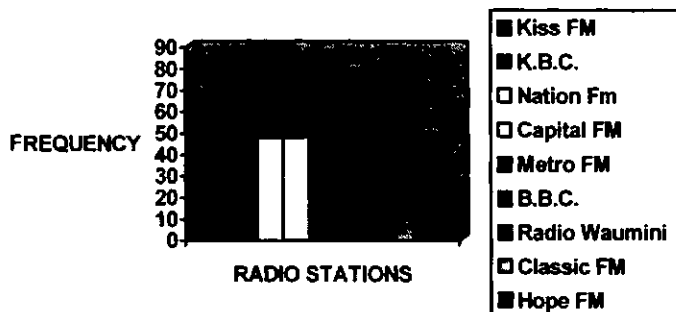
Programs	Frequency	Percentage (%)
Entertainment	87/100	87
Education	78/100	78
Spiritual knowledge	74/100	74
Confirming views	20/100	23
Passing time	47/100	47
Overcoming stress	47/100	47
Information	49/100	49



Which is their favourite station? (Choices in order of preference)

Radio Station	Frequency	Percentage (%)
Kiss FM	85/100	85
K.B.C.	20/100	20
Nation Fm	48/100	48
Capital FM	48/100	48
Metro FM	40/100	40

B.B.C.	24/100	24
Radio Waumini	71/100	71
Classic FM	10/100	10
Hope FM	8/100	8



How often do the youth watch TV?

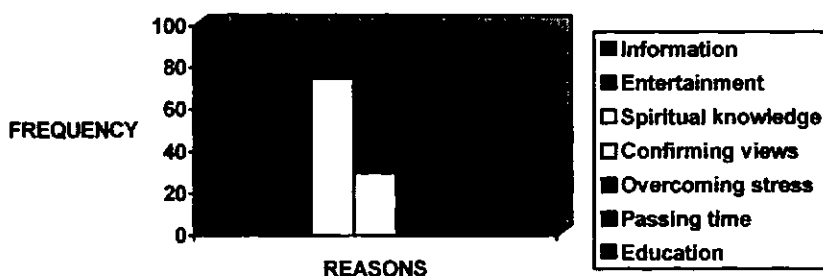
How often	Frequency	Percentage (%)
Daily	60	60
Weekly	22	22
Monthly	8	8
Others	10	10
<b>Total</b>	<b>100</b>	<b>100</b>

What time(s) of the day do they like watching TV?

Time	Frequency	Percentage (%)
5am - 8am	30/100	30
9am - 12pm	20/100	20
1pm - 2pm	72/100	72
3pm - 6pm	68/100	68
7pm - 10pm	90/100	90
After 10pm	72/100	72

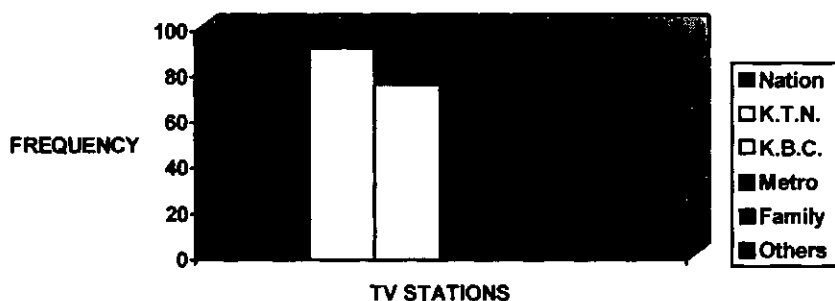
Why do they like watching the Television?

Reasons	Frequency	Percentage (%)
Information	87/100	87
Entertainment	92/100	92
Spiritual knowledge	75/100	75
Confirming views	30/100	30
Overcoming stress	35/100	35
Passing time	45/100	45
Education	57/100	57



Which are the youth's preferred Television Stations?

TV. Station	Frequency	Percentage (%)
Nation	85/100	85
K.T.N.	93/100	93
K.B.C.	77/100	77
Metro	72/100	72
Family	75/100	75
Others	10/100	10



A number of youth said they liked reading newspapers and magazines. The questionnaire requested to know the frequency with which they did so.

How often	Frequency	Percentage (%)
Daily	48	48
Weekly	35	35
Monthly	12	12
Others	5	5
<b>Total</b>	<b>100</b>	

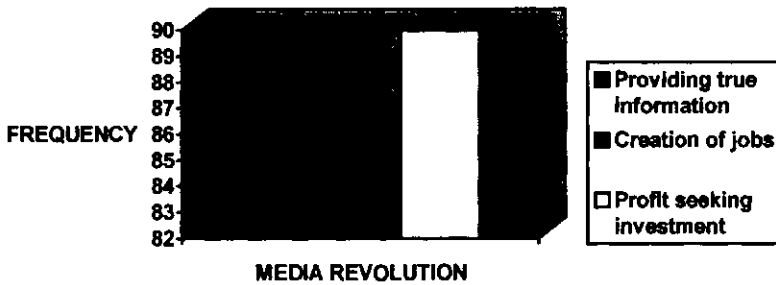
Why do the youth read newspapers and magazines?

Reasons	Frequency	Percentage (%)
Information	92/100	92

Entertainment	88/100	88
Education	80/100	80
Spiritual knowledge	75/100	75
Confirm ideas/views	70/100	70
Overcoming stress	67/100	67
Passing time	68/100	68

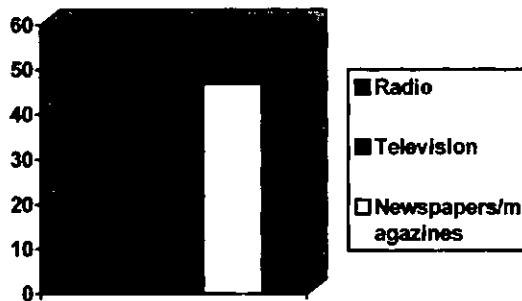
The youth believe there is a media revolution because of the following reasons:

Reasons	Frequency	Percentage (%)
Provision of true information	89/100	89
Job creation	85/100	85
Profiteering	90/100	90



In order of preference, the youth gave the following individual medium as best, better and good, for conveying Christian messages.

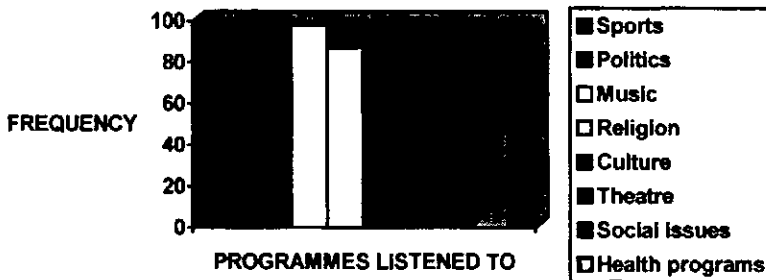
Medium	Frequency	Percentage (%)
Radio	59/100	59
Television	55/100	55
Newspapers/magazines	47/100	47



The youth like listening to the following programs on radio:

Program	Frequency	Percentage (%)
Sports	60/100	60
Politics	78/100	78

Music	98/100	98
Religion	87/100	87
Culture	78/100	78
Theatre	75/100	75
Social issues	80/100	80
Health programs	73/100	73



The youth like watching the following programs on the Television:

Program	Frequency	Percentage (%)
Sports	73/100	73
Politics	75/100	75
Music	85/100	85
Religion	79/100	79
Culture	80/100	80
Theatre	78/100	78
Social issues	78/100	78
Health	65/100	65
Soap operas	65/100	65



What issues do the youth like reading about in Newspapers/magazines?

Issue	Frequency	Percentage (%)
Religious	88/100	88
Social	85/100	85
Sports	75/100	75
Politics	83/100	83
Health	74/100	74

Love	92/100	92
Pop stars	7/100	7

Do the youth go to Church any other day apart from Sundays?

Do you go to church any other day	Frequency	Percentage (%)
Yes	90	90
No	10	10
No answer	0	0
Total	100	100

## 2.2. Report and Interpretation

It is not surprising that all the respondents to the questions confirmed having been going to Church. What is specifically revealing is that all of them do so every Sunday. As well as that, ninety (90), out of one hundred (100) go to church any other day apart from Sundays, while ten (10) do so only on Sundays.

Eighty-five (85) out of hundred (100) enjoy Christian programmes on the media, while ten (10) do not, and five (5) did not respond.

Making their choices in order of preference, ninety-three (93) prefer radio, Television has eighty-nine (89) and, newspapers/magazines have seventy-eight (78).

Consequently, seventy-four (74) listen to the radio daily, twenty-two (22) do so weekly and four (4) do so any other time.

Furthermore, forty-seven (47) like listening to the radio between 7.00pm-10.00pm. Others also do so between 5.00am-8.00am.

In order of preference, most of the youth listen to the radio for entertainment (87), others for education (78) and the third category for spiritual knowledge (74)

Since their main interest is entertainment, eighty-five (85) prefer Kiss FM, while radio Waumini has seventy-one (71).

On the other hand, in order of preference, a majority of the youths (59) have radio as the most preferred for Christian messages, with fifty-five (55) for Television and forty-seven (47) for newspapers/magazines.

For the youth that watch Television, the conducive times in order of preference are 7.00pm-10.00pm (90), after 10.00pm (72), 1.00pm-2.00pm (72) and 3.00pm-6.00pm (68). And in order of preference, the youth watch Television for entertainment (92), information (87) and spiritual knowledge (75), and others.

Their preferred Television stations are KTN (93), Nation (85), KBC (77), and others.

Only forty-eight (48) among others out of one hundred (100) read newspapers daily. And in order of preference, they do so for information (92), entertainment (88), education (80), spiritual knowledge (75), and others.

### **3. A Theological Standpoint**

#### ***3.1. A Search Into Communication***

Communication is the key experience that connects the church and the media. The intrinsic relationship of communication and the church and its perspective, intensity, application and styles are of necessary importance for our study. A scientific understanding of the definition and structure of communication and a survey of the scriptural vision of the phenomenon, Jesus' way of its practical application, its development in the primitive church, and its later theological growth throughout the centuries will set us properly to envision the image of the electronic church in the correct perspective.

#### ***3.2. The Church a Benchmark for Communication***

The church is not just an organization, but it is an organism. It is not just mysterious, but it is a mystery. Pervading this mystery from the outermost rim to

the innermost core, it is the most simple and exquisitely subtle dynamics of call and response, of needs and goods, of exchange of gift and self-gift, of shared life: the very paradigm of communication and community. At its centre stands the revelation through which we are given to know that God's own inner life is communication and community, the inner unity of essence in the divine Trinity of persons through the communion of Being. The same revelation through words and deeds in the person of Christ is communicated to us who are called to believe in his name, so as to commune with the father, through the fellowship of the Holy Spirit. Far more than a fellowship of Christian love, the church is the community of the called or the chosen to form the community of those incorporated into Christ as the mystical body of Christ. The Church is not just the believing community; she is also the communicating community. She is charged with the mission to witness and preach, to communicate, to be the word and the sacrament, to be the medium and the message of salvation, bringing to all an updated edition of today's good news featuring Jesus Christ as the symbol of hope.

### ***3.3. How Jesus Communicated***

Jesus describes preaching as his task on earth (Mark 1:38). He has come from the father to humanity in order to proclaim the message. This is his mission (Lk.4: 18, 19, 43, 44). In John's gospel, Jesus is the word in person; in the synoptic, he is the herald who proclaims the word, he is parallel to the Baptist. When the latter is put in prison, he takes up his work and preaches as he did. The synoptic Gospels record, however, that the Baptist's preaching extended to the announcement of the coming stronger one, through whose spirit-baptism a new order will begin.

According to Matthew, John's call to repentance is set against the background of the promised lordship of Christ (Mt. 3:2).

### ***3.4. God's Communication in Jesus***

Jesus, the messiah, the Son of God, was the decisive and final form of God's communication to humanity. In the fullness of time, he entered into the juncture of history. In him the divine revelation was realised and fulfilled. The divine communication that was given through Jesus Christ was not meant only for the people who happened to be in that geographical vicinity during that time and had a chance to see him and hear him, but for the whole world, for all time. The communication in Jesus Christ was universal and eternal; it was meant to be up to the ends of the world; and until the end of time. Being the perfect communicator, Jesus made the best use of all existing media of communication and developed the most efficient network of communication.

With particular reference to the mass media, Jesus made use of all the existing mass communication media of his time to disseminate his message. The social communication media of those days were quite different and cannot be compared with those of our days. In the New Testament time, our lord and his apostles found places for preaching wherever people assembled or could be assembled. Mountainsides, river banks, public streets, private houses, the porch of the temple, the Jewish synagogue, and various other places were found available for the proclamation of the gospel.

## **4. Recommendations**

From the statistical presentation and the report and interpretation of the research, it has emerged that basically the radio channel is the most patronized by

the youth in Nairobi. This finding is with particular reference to question five in the data presentation. And even though among the various reasons given by the youth that pull them to the radio, religious matters and spirituality come a relatively distant third, it is not in doubt that if the church employs the channel of radio creatively for the purpose of ministering to the youth, there will be a resultant positive impact, and proper ministry may be achieved.

Moreover, mass communication, to which radio belongs, apart from being a skill and a science, is also very importantly, an art.

It is a skill in the sense that it involves certain fundamental learnable techniques such as using a television camera, operating a tape recorder, etc. It is a science because there are certain principles involved.

Above all, it is an art because it involves creative challenges such as writing a script for a television or radio programme or developing an aesthetic layout for a magazine or coming up with a catchy lead for a news story.

Therefore, it is this skilful art of presenting religious programme on radio, with adequate consideration of the dynamics and motivations of the youth in mind that the church can achieve efficient use of the medium for ministry to the youth.

Radio particularly is of great use because of its accessibility. It is a medium that can be used anytime anywhere provided it is within reach of the broadcast waves.

Unlike television or even newspapers and magazines, one can listen to radio the radio and so something else all at once.

Closely coming at the heels of the radio medium in the order of the youth's preference is television. Even this, if used with creativity vis-à-vis the inclinations

and motivations of the youth, it can generate some great impact on them. However, it is not as accessible as radio, hence one has to remain in a place and give full attention while watching and listening to the television.

Newspapers and magazines are a relatively distant third in the order of youth patronage of the media. This is well understandable because reading involves a lot of concentration that may not augur well with this youth since they prefer things that do not consume much of their energies.

## **GENERAL CONCLUSION**

According to the hypothesis of this essay, the youth in Nairobi are fond of the media. Compared to attending to religious matters, they would rather attend to media programmes. As a result, if the Church discovers the medium that is most attractive to them, it would be useful in using such a medium to reach out to them as an effort in Christian ministry.

Consequently, the four chapters of this essay have been directed to confirming the hypothesis and making the appropriate recommendations.

The general introduction contains the background of the study, the statement of the problem, the working hypothesis, research method and the scope as well as the significance of the study.

In chapter one, Christian ministry in the light of its biblical foundations, and particularly youth ministry were treated. As well as that, ministry was established as service and its scope identified.

Chapter two treated the mass media and their general influence, both social and moral, on the society in general but particularly with the youth in view.

Chapter three considered from a historical perspective the Church's attitude to, and involvement in the modern media technology over the years.

Chapter four presented the findings of a research conducted among the youth around Nairobi in relation to their attitudes to the media, which medium most attracts them and their attitudes to religious matters.

As shown in the analysis and presentation of the research findings, the youth in Nairobi have a softest spot with the medium of radio, compared to television and newspapers/magazines.

In conclusion, it is important to note that even though this study has the youth in Nairobi as a reference, it might find useful application somewhere else. Again, the study has revealed an important fact, that is, the importance of scientific research.

Before the study, it was fashionable to assume that the youth are attracted to television most. The research has proved the contrary.

Therefore, it is important that whoever wants to apply modern media for ministry among the youth should first determine the medium that attracts them most. In this way, there will be beneficial impact.

## APPENDIX: 1 QUESTIONNAIRE

### INVOLVEMENT IN CHURCH ACTIVITIES

1. Do you believe that God exist? : Yes \_\_\_ No \_\_\_
2. Do you go to Church? : Yes \_\_\_ No \_\_\_
3. Why do you go to Church? Because of: (**One Choice**) pressure from my parents \_\_\_ pressure from my friends \_\_\_ idleness \_\_\_ personal conviction and belief in God \_\_\_
4. How many times do you attend Sunday mass in a month? : (**One Choice**) Once \_\_\_ Twice \_\_\_ Thrice \_\_\_ All \_\_\_
5. Apart from Sundays, do you go to Church on any other day for any church activity? : Yes \_\_\_ No \_\_\_
6. Do you belong to any Christian society? : Yes \_\_\_ No \_\_\_
7. Do you find Christian activities interesting? : Yes \_\_\_ No \_\_\_
8. If yes, why?  
.....
9. If no, why?  
.....
10. Do you like watching/reading/listening to Christian programmes on the media  
Yes \_\_\_ No \_\_\_
11. Which of the medium best conveys the Christian message whatever the programme is? : (Number the choices in preferential order) Radio \_\_\_ TV \_\_\_ Newspapers/Magazines \_\_\_

#### **Make one choice below**

- a. TV is most suitable because of.....
- b. Radio is most suitable because of.....
- c. Newspapers/Magazines are most suitable because of.....

### 2. USE OF MEDIA OF MASS COMMUNICATION

#### **RADIO.**

1. Do you have a radio at home? Yes \_\_\_ No \_\_\_
2. Do you have a personal Radio? Yes \_\_\_ No \_\_\_
3. Do you like listening to the Radio? Yes \_\_\_ No \_\_\_

4. Do you go to your neighbour(s) to listen to the Radio? : Yes\_\_\_ No\_\_\_
5. How often do you listen to the Radio? (*One choice*)  
 Daily\_\_\_ Weekly\_\_\_ Monthly\_\_\_ Other (specify).....
6. How many hours (hrs) average **per week** do you think, you spend listening to the Radio?  
 (*One choice*): Less than 3hr\_\_\_ 4-6hrs\_\_\_ 7-16hrs\_\_\_ 17-25hrs\_\_\_ 26-30hrs\_\_\_  
 Over 30hrs\_\_\_
7. When do you like listening to the Radio? (*Number the choices in preferential order*).  
 5-8 am\_\_\_ 9-12am\_\_\_ 1-2pm\_\_\_ 3-6pm\_\_\_ 7-10pm\_\_\_ After 10pm\_\_\_.
8. What Radio programmes do you like listening to? (*Number the choices in preferential order*). Sports\_\_\_ Politics\_\_\_ Music\_\_\_ Religion\_\_\_ Culture\_\_\_  
 Theatre\_\_\_ Social issues\_\_\_ Health programs\_\_\_ Other/s(*specify*)...  
 .....
9. In which language/s? (In): (*Number the choices in preferential order*).  
 English\_\_\_ Kiswahili\_\_\_ Sheng\_\_\_
10. Why do you like this/these program/s? :  
 .....
11. Why do you not like the others? :  
 .....
12. The program/s you listen to, who chooses it/them for you? Myself\_\_\_ My parents\_\_\_  
 My Brothers and Sisters\_\_\_ My friends\_\_\_
13. People listen to Radio for many reasons. What is/are yours? (*Number the choices in preferential order*) Entertainment\_\_\_ Education\_\_\_ Spiritual Knowledge\_\_\_  
 Confirming my View(s)\_\_\_ Passing time\_\_\_ Overcoming stress\_\_\_ Information\_\_\_ Other reasons (specify).....  
 .....
14. There are many Radio Stations, which one/s is/are the best for you? :(*Number the choices in preferential order*). KBC\_\_\_ Kiss FM\_\_\_ Nation\_\_\_ Capital FM\_\_\_ Metro FM\_\_\_ BBC\_\_\_ Radio Waumini\_\_\_
15. Why do you like it/them? : .....
16. Why do you not like others? : .....

**TELEVISION.**

1. Do you have a TV screen at home? Yes \_\_\_ No \_\_\_
2. Do you have a personal TV screen at home? Yes \_\_\_ No \_\_\_
3. Do you like watching TV? Yes \_\_\_ No \_\_\_
4. Do you go to your neighbour to watch TV? Yes \_\_\_ No \_\_\_
5. How often do you watch TV? (**Make only One choice**).  
Daily \_\_\_ Weekly \_\_\_ Monthly \_\_\_ Other (specify).....
  
6. How many hours **per week** do you think you spend watching TV? (**Make One choice Only**).  
Less than 3hrs \_\_\_ 4-6hrs \_\_\_ 7-16hrs \_\_\_ 17-25hrs \_\_\_ 26-30hrs \_\_\_ Over 30hrs \_\_\_
7. When do you watch TV? (**Number the choices in preferential order**). 5-8 am \_\_\_ 9-12am \_\_\_  
1- 2pm \_\_\_ 3-6pm \_\_\_ 7-10pm \_\_\_ after 10pm \_\_\_
8. There are many program/s. Which one/s is/are the **best** for you?( **Number the choices in preferential order** Sports \_\_\_ Politics \_\_\_ Music \_\_\_ Religious issues \_\_\_ Culture \_\_\_ Theatre \_\_\_ Social issues \_\_\_ Health programs \_\_\_ other (specify).....
  
9. In which language? (In): (**Number the choices in preferential order**). English \_\_\_ Kiswahili \_\_\_ Sheng \_\_\_
  
10. Why do you like this/these program/s?  
:.....
  
11. Why do you not like others?:.....
  
12. The program/s you watch, who selects it/them for you? Myself \_\_\_ My parents \_\_\_  
My Brothers and Sisters \_\_\_ My friends \_\_\_
  
13. People watch TV for many reasons. What is/are yours? : (**Number the choices in preferential order**). Information \_\_\_ Entertainment \_\_\_ Spiritual Knowledge \_\_\_  
Confirming my view \_\_\_  
Overcoming stress \_\_\_ Passing time \_\_\_ Education \_\_\_  
Other \_\_\_\_\_ reason  
(specify).....
  
15. What is/are your favourite TV station/s (**Number the choices in preferential order**). Nation \_\_\_ KTN \_\_\_ KBC \_\_\_ Metro \_\_\_ Family \_\_\_ Other/s (specify):.....

16. Why do you like it/them?  
 :.....
17. Why do you not you like others? :  
 .....
18. Who selects the TV-channel/s you watch?: Myself\_\_\_ My parents\_\_\_  
 My Brothers and Sisters\_\_\_ My friends\_\_\_

**NEWSPAPERS/MAGAZINES.**

1. Do you have Newspaper/Magazines subscriptions? Yes\_\_\_ No\_\_\_
2. Do you like reading Newspapers/Magazines? Yes\_\_\_ Non\_\_\_.
3. Where do you get the Newspapers/Magazines you read?..... 4. Name it/them.....
- ...
5. What are other newspapers do you know?  
 :.....
6. In which language? (In): (**Order the choices by numbering them**). English\_\_\_  
 Kiswahili\_\_\_ Sheng\_\_\_
7. How often do you read them? (**Order the choices by numbering them**).  
 Daily\_\_\_ Weekly\_\_\_ Monthly\_\_\_ Other (specify).....
6. How many hours (**average per week**) do you spend reading Newspapers? (**One choice**):  
 Less than 3hrs\_\_\_ 4-6hrs\_\_\_ 7-16hrs\_\_\_ 17-25hr\_\_\_ 26-30h\_\_\_ Over 30hrs\_\_\_
7. When do you read Newspapers? (**Number the choices in preferential order**).  
 5-8am\_\_\_ 9-12am\_\_\_ 1-2pm\_\_\_ 3-6pm\_\_\_ 7-10pm\_\_\_ After 10pm\_\_\_
8. There is/are main reason/s for people to read Newspapers. Which is/are yours?  
 (**Number the choices in preferential order**). Information\_\_\_ Entertainment\_\_\_  
 Education\_\_\_ Spiritual  
 Knowledge\_\_\_ Confirm my views/ideas\_\_\_ Overcoming stress\_\_\_ passing  
 time\_\_\_  
 Other reason  
 (**specify**).....
9. Newspapers are about various issues. Which one/s is/are the best for you:  
 (**Number the choices in preferential order**) Religion\_\_\_ Social issues\_\_\_  
 Sports\_\_\_ Politics\_\_\_ Health\_\_\_ Love\_\_\_  
 Others  
 (**specify**).....

**3. MASS MEDIA VALUES.**

1. Modern media are appropriate for educating young people. Yes \_\_\_

No \_\_\_

2. Young people are more affected by Modern. Media. Yes \_\_\_ No \_\_\_

3. Mass Media communicate constructive and true values. Yes \_\_\_ No \_\_\_

4. The Mass Media are enough to have true information or decision.

Yes \_\_\_ No \_\_\_

5. People need to have a critical sense towards information given by media.

Yes \_\_\_ No \_\_\_

6. There is media revolution because the owners want to help people/society with various and true information. Yes \_\_\_ No \_\_\_.

7. There is media revolution in order to create new jobs. Yes \_\_\_ No \_\_\_

8. There is media revolution in order to invest and gain money. Yes \_\_\_ No \_\_\_

**RESPONDENT'S IDENTIFICATION**

1. Age group: 18-25 yrs \_\_\_ 26-35yrs \_\_\_

2. Male \_\_\_ Female \_\_\_

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