

**OVIDIUS UNIVERSITY CONSTANȚA
THEOLOGY DOCTORAL SCHOOL
MISSIOLOGY**

PhD THESIS

**Radio communication – efficient means of Orthodox
communication**

-SUMMARY-

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- 2012 -

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Abstract: The present work aims, in a interdisciplinary approach between theology and the mass communication, the analysis of the opportunity and the ways in which the Church can make a media mission in the contemporary society. From the multitude of channels of existing media communication, I chose broadcasting, because this channel has some special features, which makes it appropriate for an orthodox radio mission. It examines the issues of the foundations and challenges of Christian mission, in the old age and the present day. However, considering how the journalistic principles apply specifically the media act, by the Christian journalist, principles that make broadcasting an appropriate way of the Church media mission. The present work is divided into 5 chapters, preceded by an Introduction and ended with some General conclusions.

Keywords: mission, church, mass-media, communication, radio, broadcasting, secularization, postmodernism, journalism.

Introduction. News and need basis

The preamble of the work aims to draw attention over the timeliness grounds, but also the needs for Church to consider the media mission in the present context deeply impregnated by the communication technologies. Mass-media is a powerful tool of contemporary and post-modernism, as phenomena that are part of everyday life of contemporary society. The media tools have become important parts in our lives, with a strong impact on our spiritual life. It often speaks about it as the fourth power, because of the informations, formation and even manipulation. Mass-media is today Gospel; is the light that the masses are guided that is waiting for the good news of happiness on earth. Therefore, It goes without saying that the Church's mission in the world can not ignore the social segment, with all its components: newspapers, audio-visual, internet. It is therefore necessary that the gospel to be present in the media system.

Contemporary society is prepared to enter in the „media-creation” era, defined as a company in which the mass-media has a role in the governing of society. Watching carefully the impact trends over the media society, some experts say that we can talk even of a "media imperialism", who generates a new informational order of the world, a single globalized world, which tends to homogenize society level and, thus, individual. Thus, through the media, the man becomes a worldview of himself, so that media influence a universe who keeps joints and the and the Church competencies.

In this context, the question is: how can the "unidimensional" man save himself, who lives through which media gives and builds its own system of values all through „mediocracy”? The answer to this question can't be only one: the salvation is still possible, but in the contemporary „media-cracy” it is necessarily with a counteroffensive Orthodox media. Thus, the Church is called to this mission through a new type of apostolate: „the media apostolate”. This implies a special type of mission: the mission by broadcasting, an assignment made by means of mass communication. The essence of this type of mission remains the same: preaching the gospel, but its specificity is unique: the mission is carried out through the media. We propose that, in the present study, to investigate what would be the principles and methods which can make the Church's mission to be positive supported by the media, mainly by means of communication called radio. Of the many forms of media communication, I chose to dwell on radio communication, default the radio, due to several advantages: is emotional, fast, and most affordable means of mass communication. The radio is a form of mass communication which is very close to interpersonal communication and the appeal to the imagination is not opposed to the religious message. Instead, the radio

communicate more affectively with the listener, this type of communication being more appropriate for religious communication than television. In addition, it is the fastest, accessible, popular and flexible mean of mass communication and can easily become a caregiver which shares the daily experience with the listeners. And last but not least, a decisive aspect in the existence of a mean of communication is the financial aspect: broadcasting involves lower costs, be the production and transmission of radio programs, or of their reception. This unique specificity of the radio happily blends in with the Church mission, that to bring the world the hope of salvation that looms in the concrete circumstances of life, based on the biblical principle: faith comes from hearing. (the Romans 10, 17)

In a world dominated by daily information consumption, coming through various channels and it requires us conscious or not, the Church must be present with the Christian mass media, especially since it is by nature and its mission, communicative. An Christian Orthodox radio station is nothing more than the implementation – at the technical parameters of today – at this profound reality. The present study, being an interdisciplinary approach between theology and communication science, aims to analyze the way in which radio communication, can become an effective mission of the Romanian Orthodox Church. During the 5 chapters we will study, gradually, the missionary radio communication phenomenon, as follows:

Chapter I. Gospel Mission, the proclamation of good teaching

Chapter 1 examines the foundations and principles of the Church's mission, and the relationship between mission and gospel as "good news" of humanity, which has to be communicated for the salvation of all beings. The noun "mission" means to send, to dedicate, to provide, to bring the issue.

The Church ministry spiritual level, is made by and for Christ, the Word, who left us the words of eternal life.

But they can not miss the media domain since He must reach all people. And although not recognize or deal with difficulty, media is based on impact (sensory, emotional, rational, etc..) Information contained in media messages, to achieve, ultimately, a spiritual effect, even if it is not defined as such: emotions, feelings, opinions, motivations, actions, stances, attitudes, etc.

All these describe spiritual experiences, because man is dichotomous and he always acts by the schedule: human actions are ordered in his spirit (soul moves the body), or as

Saviour says clearly: "*Where your treasure is, there will be your heart*".(Mt. 6, 21). Thus, the Church can not stand apart in front of the globalizing media game of an already media globalized world, because the communication stake is high: transmission of spiritual values. In this context, it is especially necessary to understand that the Church's mission through the media can provide savior marks for those looking to save themselves from this world and its master. (Ioan 14, 30). This involves a spiritual explanation of Orthodox teaching in the light of the most important human existential problems of today and tomorrow. The Church press need is recognized even by remarkable representatives of the Church.

Christian mission purposes come to fulfill this wish. These purposes are divided as follows:

- Divine purpose - consists of the establishment of God's Kingdom in the world
- Theological purpose - consists of salvation, the salvation of souls, incorporating all people in Christ's Mystical Body, the Church
- Ecclesiocentric purpose - consists of the Church ingraining in all the people
- Social purpose - is the formation of a society based on Christian principles
- Secular purpose - consists of improving operating macrostructure mundane civilization, meaning the achievement of peace, prosperity etc.

To understand the mission foundations, we will research dogmatic basis of the mission, its purposes, its own distinctive features and the relationship between mission and gospel.

The mission is practical implementation of Christian dogma, not an outward teaching and Church's life act, as mission and dogma are two aspects of the same reality. Thus, the Church mission dogmatic bases are: divine basis, ecclesiological basis, anthropological basis, moment of the Pentecost.

Further, the study researches some important features of the Church's mission, mission typologies and essential directions of the Church's mission.

But since the essence of the Mission is the Church apostolic vocation to preach the Gospel to all nations, we understand that there is an ontological relation between the Gospel and mission: the relationship between the Gospel and the mission is similar to the features communication of the two natures in the person of Christ: mission is to preach the Gospel, and the preaching of the Gospel is the good news, so this is mission.

Whether external or internal, mission uses the 4 Holy Gospels, which, in turn, is an act of mission accomplished by the authors of these writings, in Church. Thus, the Gospel, as the Church, become means of mission and missionary for themselves, and also, between them

there is a strong relation of coexistence: the Church makes the Gospel mission, with the stated purpose of making known to the people the Gospel of salvation through Jesus Christ, Son of God, and people, in turn, become through Gospel, Church members.

Thus, in Orthodox missiology, evangelism and witness aspects can not be practically separated. Evangelism involves scriptural proclamation of divine truth revealed in order to transform human culture in a culture of the Holy Spirit, given to those evangelized own culture. Therefore, it is essential to adapt the Gospel's message to society.

The first source of revelation is Holy Scripture, which is the essence of Church, the source of contemporary man's faith and summarizes, not entirely, our knowledge of God. The Bible is constantly read in Church and its message is truly missionary updated to the communion, service and tradition of the Church's life. The Old Testament is the first written testimony of salvation history and it's understood as the foundation of New Testament mission theology. In the Old Testament, God reveals, in a missionary way, His will in several ways: through direct communication with man through angels, by wonders, dreams and visions and the prophets, and through them, preparing the coming of his Son the Messiah and establish a new Covenant. Old Testament prophets were the most prominent missionaries, as extraordinary envoy of God, have preserved, defended and grown Old Testament monotheism preparing believers for meeting with Christ the Savior, in the New Testament. Fundamental Old Testament missionary themes are related to the attributes of God as providentially Creator, Redeemer and Judge. We can talk about an even one Old Testament kerygma.

With the Christ's birth, the New Testament's mission does not change its divine foundation (proclamation of Christ and the salvation of people), but only how to exercise it, in and through the Church founded by Christ. Therefore, the New Testament has a missionary character, until the end of time. And here we have a scale of mission: the first Christian missionary is God Himself, and the Holy Apostle and Evangelists, and after that the saints become missionaries for Christians and Christians become missionaries in the middle world.

Jesus Christ is the prototype and foundation of the mission, because He is the head and founder of His Church, and thus the foundation of ecclesial mission. Savior's Missionary activity aimed at the Kingdom of God, and the means used therein are parables that bring dogmatic truths beyond the ordinary power of understanding.

Holy Apostles Mission was developed after the missionary model of the Saviour Himself. On the one hand, the Apostles will be against pagan nations around the world, after the fate choose their missionary destination, but on the other hand they will not forget the Jewish people. The word "apostle" means "the one who is sent" and grouping the 12 Apostles is undoubtedly the most important institution established by Jesus, for the transmission and

application of His work. The message and the mission of the apostles have a unique and definitive aspect (Lc. 10, 16), because they are direct witnesses of the events that represent the revelation and history of salvation. Preaching the Gospel by the Apostles in the early Church (paradosis) is a fundamental act in the formation of the Christian community and the confession of faith, and has several distinct moments: receiving, acquiring, interpreting, preserving and transmitting the Gospel. The study will make a review of the main marks of missionary life and work of the Holy Apostles. A special point will be the mission of the 70 disciples of the Savior, which are chosen and sent on mission like the 12 Apostles, but on the other hand, had to be smaller than they are in grace and power, but extending and supporting the apostles' work. They especially had the mission to be forerunners of the Apostles, preaching wherever they'd go that the Kingdom of God is near. However, the 70 were part of the early Christian church hierarchy, transmitting, until today, the grace of the Holy Spirit of all hierarchical levels.

A special place in history is occupied by the Holy Fathers, because they are the underpinning in detail (continuing the mission of Holy Apostles and Evangelists) and they especially, explain Christian theology throughout the world.

Among Fathers, we distinguish the Apostolic Fathers who followed the apostles' teaching and who make the transition between the revealed writings of the New Testament and patristic literature. Among the Apostolic Fathers, we will review the work of several notable representatives: St. Barnabas, St. Ignatius, St. Polycarp, St. Papillae of Ieropolia, St. Clement of Rome.

When we talk about the Holy Fathers we understand the category of Orthodox Church Fathers which is the Church's doctrinal tradition and they are witnesses and criteria of true faith, in other words, the Orthodoxy Judges as Church missionaries, they were divided into two big groups, depending on their reporting pagan philosophy and science of their time: the conservatives, who were opponents of pagan philosophical systems, and the moderates, who considered pagan philosophy a preamble and training of Christian philosophy and who are numerous. The study will examine several key missionary personalities of the epoch: St. Ignatius of Antioch, St. Justin Martyr and Philosopher, St. Cyril of Jerusalem, St. Basil the Great, St. John Chrysostom, St. Gregory Nazianzen, St. Gregory of Nyssa, St. Athanasius the Great (Alexandria), St. Cyprian of Carthage St Maximus the Confessor.

After treating these foundations of mission in the Church, the study will talk about the proselytism phenomenon, understood as a counter-mission. It will make a short history of proselytism phenomenon, then it will analyze the types of proselytism in contemporaneity: Christian, pagan or occult. The consequences of this counter-mission are very serious: to

discredit the true God, wandering path to salvation, and therefore, the somber possibility of spiritual death. Methods also are harmful: indoctrination, bigotry, deceit, threat, bribery, mixed marriages, exploitation of material gaps.

An insidious ally of proselytism it is, for today's world, media. If the essence of proselytism is actually an act of forcible conversion, the media seems a suitable means of proselytizing, considering the impact of advertising, which can lead to spiritually weaken souls a necessarily false latch "conversion". After their content, there were identified three main groups of media messages of proselyte type: atheist content, anti-Orthodox content and para-Orthodox content. Although, Ecumenical Movement was initiated for the annihilation of this phenomenon, the results are poor and ungrateful. Means of combating media proselytism include the widest possible dissemination of three types of media messages: the catechism ones, the messages that have missionary content, and those that expose proselyte actions. To be a theological consciousness trainer to combat proselytizing, current theological discourse must consider three dimensions: spiritual, pastoral and missionary. In the end of this approach, the study presents the illogically and unsustainability of proselyte missionary, emphasizing the principles of Orthodox mission as the only true form of mission.

Another point discussed in this chapter is the relationship between the Church's mission and contemporary technological progress. Modern society is different than the ancient or medieval societies, and the difference is given by explosive technological progress. But once technology progressed, there was a reconsideration of the man in relation to his own existence, appeared *homo technologicus* that is bent on a more diligent religious living, that industrial civilization sterilized it and standardized it. The technique means all of those materials in which man acts over the nature and reigns it, but that man can extend his creative power. Technological progress analysis involves two main approach directions: one optimistic technique by which man fulfills its mission through, other pessimistic, by which man becomes addicted to technology and can not accomplish his divine purpose to the world without it, and then we can add man's negative influence on the environment. Either way, Christianity can not ignore technology, because technology achievements are a reality that must be taken into account. But it would be ideal that the man relate to technology only as a tool. Media is a tool that makes full use of technology to communicate the Church's message to the audience, which is why the Church is not against modernity, on the contrary, Church itself uses technical progress, of science in order to get the word out and presence in society. The Church's vision of technology can be summarized in the following points:

- Technology is both a promise and a threat. It is a source of release, security and progress. It is also a source of domination, exploitation and inequality. Is the divine gift of human creativity meant to ensure a better quality of life.
- In an age of technology it was observed that spirituality decreases, while increasing technological achievements. Theology and technology, ethics and technique must be taken into their interconnection. The Church should support technology and use its benefits to its ethical principles. The Church must have the vocation to become best qualified critic of technology.
- Technological progress has led humanity to anthropocentrism, self-assertion and self-sufficiency. It created a relationship of humanity created by God, which ignores human responsibility to God.
- Good use of technology and the right technological advancement distribution should remain the basic concern of the Church.
- Church must challenge technology focused and controlled by the elite. Such a model of technology, on the one hand, increases participation, independence and self-reliance, and on the other hand, reduces socio-economic inequalities, unemployment and marginalization.
- Church must constantly challenge technology to redefine and reformulate itself in a way that reflects the sanctity and integrity of human life and the vital importance of ethical values that should govern societies' life.
- Technologization of society continues to advance rapidly. Church's role should be to humanize technology, to remind to the technologized society that issues of ethics and technology are interrelated.
- Theology and technology can work together for a sustained ecosystem.
- Technology can enhance collaboration and sense of human solidarity by sharing technical resources.
- Technological progress is a means of human spirit enrichment through skills development put into man by the Creator, and the perception of Revelation with technological means.

But the future can be viewed with optimism, because now it started a dialogue between religion and science, which can be useful to the way the church can use technical means to its missionary work. Therefore, the Church can use technical means to its missionary activity, with one condition that they do not obstruct or impair human relationship with God, or require making certain compromises to the Church's activity. In short, making a biblical parallelism, technique is for man, not man for.

Chapter. 2. Media communication – part of the Church mission

Chapter 2 will study the media communication, as part of the Church mission. For starters, the study approaches the word, as a mean of media communication of the Church. The term word comes from the Latin "conventus", which means "gathering of people" and has the following meanings:

- the divine hypostasis of the Word of God, the word that became the Person,
- the word spoken by Christ,
- the word sent by Holy Scripture,
- the word spoken with the help of the voice ,
- the inner word which exists in our hearts,
- the artificial word, dissimulated, uttered meaningless, called in the Scripture "the desert word " (Matthew 13, 36).

Of these, the sent word by the Holy Scripture and spoken word by the voice can be considered means by which the media preaching is made of, to form it's self, in the media receptor outlets, the inside word towards the perfect Christian life. But the word is the basic unit of speech, this wonderful gift that God has endowed the man. By word and speech, the man is able to express thoughts, judgments, his reasoning, in this way the word becoming an indispensable mean of human communication with his peers, but especially the God-Word. Therefore, the word is a "brick" which forms a media message, that becomes a carrier of information, and this, in turn, generates a spiritual attitude, that the Fathers simply call it "spirit".

Investigating the role that the word plays in the media mission of the Church, we will find that in the action of preaching the Gospel, the Christian missionaries are not limited to account for acts, gestures or words of Jesus Christ, but often expressed their personal conviction, identifying with the reason for giving testimony, so they publicly confess their own faith. This confession is made under various aspects, either verbally or through actions that sometimes culminates with the ultimate sacrifice of life. But when it comes to the spoken aspect of preaching, the Scripture testifies that „faith is from hearing, and hearing through the word of Christ. (Rom. 10, 17). Moreover, it is well-known that Christ Himself chose as a mean of preaching the spoken word, as there is no writing that He left. And that not of coarseness, but from a mysterious purpose of the oral communication, which suggests that through oral communication, the believer will move to the fulfillment of hearsay, and by fulfillment, it will prove to the people, with the deed the path to the Kingdom of Heaven. The revealed word is served by a plurisenzorial language, with an extraordinary power of

suggestion. Even the Incarnation of the Word of God it's an act that marks a restoration of the creative power of the spoken word, which perverted it's self, as a result of falling into the original sin. Christ's words have some features, that media mission must pay respect to: always expresses the truth, are loaded with God power and have the power to forgive the people sins and to bring healing to souls and bodies.

This mechanism of oral preaching of the Gospel word essentially blends with guidance on its own interpretation „How can I understand, unless someone guides me” (F. A. 8, 31), so that, by hearing and interpretation, eventually gets to a conversion, understood as a shift in the system of value, almost a transfiguration of the whole life of the man.

The media communication in the Church is rooted in the bosom of the Trinity which inter-communicate care inter-comunică (between the Father, Son and Holy Spirit there is a communication into love) and communicates (towards the world, through Revelation, Caring, The Holy Sacraments and the Church). In essence, the church media communication consists in proclaiming the Gospel of Jesus Christ, as the good news brought to humanity, from the bosom of the Trinity, act that is fundamentally an act of preaching. So, the communication is a mission, and the mission is communication. Therefore, the Church must take into account the use of the newest communication technologies for at least three reasons:

- a) The contemporary man is influenced by media communication
- b) Media messages often do not ignore the Church, but approaches topics with religious themes
- c) Media communication tools are compatible with the mission of the Church and even recommended their use.

Then, the study analyzes the concept of communication in the contemporary society, and takes on a dimension and a meaning as it never it had before in the history of man kind. Being an essential characteristic of civilization, the communication became, undeniably, a force. The types that defines the communication are however very large. Basically, we have two main types of communication:

- a) The Interpersonal Communication, base don the direct relationships between two or more persons that are in a spatial proximity position, which can influence each other.
- b) the Indirect communication, which is mediated by one or more technological supports (letter, phone, PC) or a journalist-editorial product, produced by a group of institutions, specialists and technological equipment (newspaper, books, movies, radio, television, internet), in which case we speak of mass communication.

Following the classical scheme of analysis of the act of communication, we noticed that, in the case of the Church media communication, the Church becomes the transmitter and

/ or the source, the receivers are the believers, and the channel of communication is actually composed from a variety of means of communication, practically each human sense becoming the recipients for a specific communication channel. So we can talk about visual communication, hearing, sensorial, non-verbal or a special type, the communication through icons, which appears fully in the liturgical Church space. Furthermore, the communication in the Church space is so interpersonal, as well as mediated and mass-mediated. The act of communication depends crucially on the word, understood as a unit of information which has as target the spiritual training. Unfortunately, the society suffers from a alteration trend of the communication process, reinforced by a large part of the media, which consists in the poverty of the word, in the depreciation of the missionary and building power of the word, in the emergence of the commercial chatter, of the meaningless speech, sometimes heretical, with swearing trends of God or even globalized mockery aspect. The reason that this study will address the Christianization and unchristianization phenomenon of and the word.

The Church press represents the real missionary opportunity of the Church, through the "word that builds and re-builds" and by showing to the world the Real-Christ, in a global ocean of manipulative and desecrated ideas. In this way, the church press represents however a way of doing practical theology. The Church concern for media communication has materialized in several pioneering studies and initiating meetings in the church press (Cluj, 1994; Durău, 1998).

We can also speak by a theology of communication, understood as a speech of communication, from the theological perspective of human faith in God and Revelation. Basically, it is a knowledge of God through the act of communication, a "revelation of the Revelation" through the act of communication. The fundamental elements of theology communication are:

- Holy Trinity – The Father, The Son and Holy Spirit communicate with each other, so we can talk about an inter Trinity communication, also called „self-communication”
- Revelation – as an act of Self discovery, God communicates Himself to the humanity through the Holy Scripture and the Holy Tradition.
- The Incarnation of the Word (part of the supernatural revelation) – is the culmination of divine communication.
- The church mission– as a way that the Holy Trinity, the Revelation and the Incarnation of the Word communicates „in all times and all places”.

Communication is ontologically a part of the human being. The Man, being created by God, has the ontological ability to communicate in two planes: horizontal (between fellows) and vertical (between him and God). After the falling into the sin, God is the one

who initiate and maintain contact with humanity. This connection involves three stages: until the Incarnation of the Word, the supernatural communication through the incarnation of the Son and of the Church Missionary communication, after the Pentecost. By its nature, the Church is a communication environment: between God and humanity, between the sky and the earth, between human persons created after the image of all Creator, between human and divine creation as a whole. However, Orthodoxy has a communicated vocation, who has its roots in the Church's liturgical vocation. Some guidelines regarding the application of the Church media communication theology we find in the documents of the 6th General Assembly Council of Churches (CEB), Vancouver, 1983, which shows that churches should be linked to media in a pastoral, evangelical and prophetic manner.

Analyzing the media system, we will understand that the term media comes from English and brings together two words of Latin origin: *massa*, by which we mean "a lot of agreed entities" and *medium*, plural for Media meaning "a means of transmitting something" or „means of mass communication" understood as "sets of techniques and methods of transmission, by centralized providers, of some messages, by large audiences, heterogeneous and geographically dispersed. To better understand the media phenomenon, the study mentions the media features, seen from the socio-cultural perspective: information, interpretation, connection, literacy, entertainment. The church can use the media instruments of its own Contemporary Mission, to promote the Gospel values in society, but to reveal its multiple activities. Moreover, the Romanian Patriarchate made in the recent years some sustained efforts for the establishment and development of several mass media means, centrally („Basilica" Press Centre), and locally, eparchial. This study will analyze these means, depending on the chosen communication channel: written-media, audio-visual media (Radio and Television) and Internet.

But if the church press can be a christianization mean of the media word, unfortunately, in the contemporary society, affected by postmodernism, the media word is rapidly desecrating, through the negative editorial policies of the commercial media. Thereby, the media degradation of the word it cancels its power to transmit the divine grace. At the end of this chapter, we will be concerned with the ultimate goal of the missionary media communication, that is to achieve the communion, as christian lifestyle. The direction that will be analyzed: mission by broadcasting, toward communion. The communication act can missionary serve the Church, in 2 ways: assertion of Orthodox theology and spirituality, but also counterweight to sectarian proselytizing and the media pollution.

Chapter 3. The contemporary mission exigencies in the context of secular and secularizing media.

The missionary media communication of the Church is made in a postmodern context, unfavorable to a strong Christian conscience globally, reason that the media mission of the Church must take into account this context. At the secular media occurrence basis (through the editorial content) and secularizing (through the propagation effects of the editorial content) is the trading of the communication act of itself, without attending the nature of media messages that are propagated in society. But the trading generates a financial spirit, a new type of totalitarianism, by economic nature, a suicidal economy, which produces a clear mutation of power towards economy, finances, technology and media, but at the same time, leads to the apparition of „the last men”, *homo economicus*, the atomized man, who lives only for production and consumption, emptied of culture, politics, meaning, conscience, religion and any transcendence, product of a genuine social engineering, in which the plenty of global secular communications played an important role. There is here a harmful triad for society: advertisement, audience, media. In the religious level, this leads to another triad, similar to the "Bermuda Triangle" (that every ship or aircraft enter, was doomes), bad for spirituality, in which anyone enters, is most likely to perish in eternity, losing, in fact, its salvation: the atheism, the occultism and the syncretism. To these can be added hedonism, media narcissism, perfectionism and materialism.

The study identifies nine missionary demands, depending on which any media missionary (but not only) Church's will be built it's missionary message:

- Preaching the Gospel.
- Transmission of true faith.
- Transmission of Tradition.
- Gospel inculturation
- The analysis of the world and its situation.
- The Apostleship of the lay person.
- The testimony through the holiness of life.
- Education for communication and media.
- Creating a ecclesial media networks.

Chapter 4. The Romanian Orthodox Church Mission through broadcasting

Chapter 4 has as a main theme the Romanian Orthodox Church mission through broadcasting, as a way of media communication. For starters, it is analyzed the missionary motivations that is the main existence of Orthodox broadcasting as a mean of the mission. How the Church's mission is to make people commune with Jesus Christ, by communicating the Gospel to all people, is easily deduced that any means of media communication can serve this purpose by the fact that it brings together the transmitter with the receiver, so that the message to be deciphered and understood correctly. In the context of the existence of an unsatisfactory level of people that are declared Orthodox, who practice or know at a satisfactory level the foundations of Christian life, but also the individualism generated by poor economic conditions, we have a rather gloomy picture of the religious life in Romania. In this human area, the Church, with its traditional communication tools—worship and preaching—does not reach or gets too little and occasionally, especially considering the fact that there is a relatively significant number of believers that don't physically fit in Orthodox churches. In this way, the Church mission suffers at the priority level, that is to make known to all the Good News of God revealed by God.

A way of communication as the radio would answer adequately to this physical impossibility of the Church to reach, with its own message, at all the social levels and all the persons. This modern tool would be an extension able to overthrow the terms of the problem: believers does not proceed towards the church, but the Church, the one that directly addresses to their faithful, meeting them in their ordinary places of life. In this way you can build and cultivate a new sense of belonging, restablishing or strengthening the identity of the person. The radio would be a line between different parish communities in order to promote a new dialogue between them, to make them known, to communicate events and activities.

On the other hand, the Church addresses to a man very different from the ancient man, of the Middle Ages or even of the Renaissance period or the modern period. It's about the Media Man, who lives in a media culture. We are entitled to speak about a media culture and a media man, as realitys present even in Romania, since the statistics shows that only 10% of the Romanian population does not consume or rarely consumes the media offer. The man who feeds every day with media products is inevitably influenced in the way of thinking and behaving by the models offered by audiovisual programs, by movies, etc., where, often, is obvious the trend to consider as news controversial and negative events, even those about the Church. A way of communication managed directly and without the mediation of economic interests or cultural prebuilt would bring the Church more freedom in communicate itself, to

communicate the vision towards the men, over the facts, over reality. The orthodox radio can offer maybe an alternative, an enrichment and even a moral landmark to all the one that operates and produces in the information domain, responding to a need in society.

The commercial romanian radio station put great emphasis on entertainment and limits the information only to the institutional sources. The only reason for creating the program is the *rating*, that is the audience. Therefore, the spaces that are dedicated to education, the information and cultural deepening and religious are very limited, because it is assumed that these issues do not create audience. Exception makes the Public Radio, which however, reserves this type of programs schedules of low viewership spaces. It finds an unbalance between excessive space for politics and economy, and that reserved to culture and religion. That is why, the orthodox radio can be a journalistic alternative and will provide more space to the neglected aspects by other romanian medias, with special emphasis on the spiritual and cultural aspects, without a society can't have a normal development. Certainly, we can't neglect neither the treatment of religious timeliness of life, in the romanian space and the international one. This way, the Church radio tries to be a moral landmark, and also offers another vision over reality, that will contribute to a better understanding of it.

Because the radio audience can be extremely diverse, we can say that is similar with the society that the primary church has encountered in its activity: the christian people oameni or less christian, from various social levels, loving or enemies of the Church, generally members of a secularized and secularizing society. In this situation, we can identify some direction that the Orthodox missionary radio should follow:

- a) Preaching the Gospel word. Through this, the orthodox radio it approaches as image by the Sower in the parable spoken by Christ, because He resembles the word over the entire society, regardless of the quality of "earth" in which He falls.
- b) The Transmission of Sacred Tradition. The Sacred Tradition represents the understanding of Scripture Revelation, with other words interpretation in the present of the Scriptures. Simultaneously, The Holy Tradition has the quality of "true explanation" of Scripture. That's why, every radio program who wants to bring to the listeners attention of the Holy Scripture and its meanings, is nothing else but a Tradition transmitter, being understood in its static or dynamic appearance.
- c) Defending the Orthodox values and edification of the body of Christ. The defending goes in two directions: the sectarian phenomenon and the secularization of the postmodernism. Thus, the radio message must tackle the

sectarian phenomenon and, on the other hand, must tackle the supporters of the secular Christianity, violent and agresive, who want to transform the religion into politics. So the radio mission can contribute to the building of the church, because it preaches in the world, bringing into actuality God's kingdom and calling to salvation in the Church, and thereby the Church becomes subject and object of the Mission. Furthermore, orthodox radio must deal with and a "competition" with the worldly media, which emphasizes the secularization and, as shown, tends to promote a negativist attitude towards the Church.

Thus, it is necessary to return to a missionarysm in the spirit of the Holy Fathers which, having a permanent preoccupation and an existential commitment to the salvation of the real man, were doing a kind of theology that identifies the life of the Church. They took account of the real needs of the man, that has to concern decisively the radio mission, that has to become a „common sence” mission, namely a mission born from the Holy Spirit work. Thus, the radio media mission must take into account the context of today's realities. It is very important to remember the fact that the orthodox missionary radio musn't be wached as a way of replacing nu trebuie privită ca un mijloc de înlocuire the traditional pastoral methods of the Church.

Analyzing the specific of the missionary radio channel, we will fiind some characteristics of which it must necessarily be taken into account in the radio mission of the Church:

- a) **Orality.** Above all, the radio channel has a powerfull particularity: the orality. The basic element of communication is the word, presented in a Spoken or sung form, and the message is recived through hearing. The virtues of human voice highlighted on the radio it personalized the speech text. Let's not forget that the orality is the main characteristic of the preaching activity of the Word of God, which is known that He didn't left anything written
- b) **The density message.** Radio is a media tool which implies a constant flow of information, where you hear something permanently.
- c) **Interpersoanlity.** The radio communication, although it's a form of mass communication, remains very close to the interpersonal Communication, primarily because of its own sign, the word pronounced by the voice of a person and that address to others. The specialists underline this feature of the radio: is an intimate way of communication that addresses each one. In summary, the radio communication is an affective communication.

d) **Interactivitatea.** Radio is a mean of communication that often makes appeal to the listeners, inviting them to interact, either the program makers, or the other listeners, on different thems, that interests the society. The purpose of this interactive, is't obvious, a multiple one: attracting the audiences, taking the pulse of society but a certain form of public control.

e) **The appeal to the imagination.** This is not in opposition with the communication of the religious message, but on the contrary. The realities which are described in the religious programs are often hidden, inexpressible, supernaturals, less concrete, and often difficult to fit into rigid definitions. Between media, the radio is the most comprehensive because its screen is the human brain. The radio is the fantasy arena, the mind theatre with an unlimited potential for the visions created by words and imaginante images.

f) **Flexibilitatea.** This allows the listener to pursue in almost all circumstances, without retaing him from the activities both domestic and profesional or creative. Furthermore, the radio accompanies and fills free time, becoming a caregiver which shares with the listener the daily experience. This radio feature blends again and happily with the Church mission, that to bring the world the hope of salvation that transpires in the concrete circumstances of life.

g) **Accessibility.** The broadcasting messages can be received by almost everyone, even by those who have some physical disabilities, such as the blind or those immobilized (of course not referring to the auditory). The advantage shall be kept even for the illiterate.

h) **Universality.** Refers to the possibility of the public to receive the radio messages at a radio station from great distances, either through retransmission through a chain of transmitters, either through the globalizing technology called the Internet.

i) **Lower cost.** Broadcasting involves lower costs, compared with other visual means (especially television). Given the tough competition in the media market, which exercised at the levell of the offered content, but especially at the technical transmition quality, the radio mean has a position in some way privileged. With a minimum investment and a team does not necessarily has to be substantial can transmit high quality radio programs, which is not the case for television. On the other hand, radio reception requires only a simple shortwave receiver, medium and ultrashort (FM), whose cost may be equal to a book and incomparably less than a television.

j) **The speed.** Radio owns the technological advantage regard to the processing and distribution real time information. With a simple mobile phone, a journalist can live broadcast different events, especially in the situation of unexpected event.

As we have seen, the mean of radio communication answers the missionary requirements of the Church, but through flexibility and immediat character, folds on social characteristics of a geographical area.

The paper makes a historical analysis of the beginning of the Orthodox radio mission in Romania, using full advantage of the generosity of the Romanian Radio Broadcasting Archive, which were extracted and presented in the study original documents. It shows that since the early existence of public radio, editorial items of religious character has been presented. The history of the romanian radio began with the pray „Holy father”, this beeing the first hertzian wave radio broadcast of the public radio station in 1928. Than, followed the first religious program, a sermon of the priest Manea Popescu, from the day of Sunday, the 11th of November 1928, followed by religious choral singing. For the first time in the romanian radio space, the Church succeeded the missionary performance to address the whole world, outside the liturgical pulpit, as the Aphosles, who left the Holy Town, Jerusalem, and went to preach worldwide. Then, just ten days after the first show on the air, began the series of religious radio conferences, in which it talked about the Saints lives or in which were debated various theology issues. In regard of live religious services broadcasts, we notice that the first religious service which was transmitted live to Radio was a religious service at the "Saint Sylvester" church in Bucharest, on October 9, 1932.

The radio mission was supported in the years 1928-1944 by a whole pleiad of bishops, priests, theologian and people from other areas, as politics, law, history, or journalism, who have made from the microphone a real pulpit for the world. Many of these manuscript texts of this shows can be found today in the Romanian Radio Broadcasting Archive, some of them containing famous signatures. It is remarkable that academic Father Niculae M. Popescu was a member of the Board of Directors of the Radiotelephonic Broadcasting Company in Romania, and Program Committee, which demonstrates a deep commitment to the missionary work of the Church in radio, including on administrative level. Unfortunately, after August 23, 1944, with the establishment of communist power, the structure of the shows has changed virtually overnight and religious programs completely disappeared from Romanian radio landscape. The liberation will come after 1989, when the

Romanian Orthodox Church has established that one of the key priorities, the access of the Church to all media communication: radio, television and press, for religious programs.

From this point, the study analyzes the current situation of Orthodox broadcasting in Romania. We will analyze the aspects of the history of each station, aspects of editorial content, but also the mission goals of these "air voices" of the Romanian Orthodox Church. In chronological order of establishment, the orthodox radio of the Orthodox Church are: Trinitas (Romanian Patriarchate, 1996, and in 2008 took over and the Metropolitan of Oltenia radio Logos), Renaissance (The Archdiocese of Vadului, Feleacului and Clujului, 1999), Reunification (The Alba-Iulia Archdiocese, 2001), Orthodoxy (Brașov, initiative of the priests and laity, 2003), The Light (Severinul și Strehaia Diocese, 2005), Dobrogea (Tomis Archdiocese, 2004). Thus, the Orthodox radio is a real missionary chance of the Church, through the "word that builds and re-builds" and by showing to the world the Real-Christ, in a global ocean of manipulative and desecrated ideas.

Chapter 5. Orthodox radio journalism: mission by emission

Constituting itself into a true missionary radio journalism manual, Chapter 5 proposes a careful dissection of Orthodox radio journalism status, both in terms of construction missionary media message to be broadcast, but also in terms of what makes up this message, the Christian communicator / journalist. Since 1963, the Second Vatican Council notified the importance of audiovisual media, saying that the Church must create radio and television, but to take care that their broadcasts must be distinguished by excellence and effectiveness. Thus, we realize that the Church is, in fact, called for a new evangelization, audio-visual evangelization.

An orthodox missionary radio station is nothing more than a means of communication of radio-sound audio messages via radio waves. Specificity of "orthodox" comes from the fact that emitted media messages are religious, basing themselves on Orthodox spirituality. Therefore, an Orthodox radio assumes responsibly the specificity to communicate, in general, Orthodox-Christian messages. Besides the classic functions of mass-media, in Church's media communications still appear so-called "communicative functions of the Church" which are perfectly applicable to broadcasting. These are: learning function, the function of sanctifying, function of leading believers to salvation.

To define the detailed structure of an Orthodox religious radio we approach two major directions: types of radio programs, which is the structural foundation of broadcasting, and the manner in which a program is scheduled, meaning the way of broadcasting radio programs.

In the program schedule, Romanian studies show that, in order to fulfill its objectives, an Orthodox radio will be a sign of all, more specific, to meet, in a certain extent, all preferences. Radio programs must adapt to specificities of different times of day, depending on listener preferences: dynamic and useful information in the morning, programs for company in the noon, relaxing in the evening. Choosing an active segment of the target audience (25-55 years) is attributed to radio - contributing to a better accomplishment of the Church's mission. Active people in society can influence through activity, behavior and decisions, the community development in the spirit of Christian values, which makes the Church's mission more effective.

Regarding the audience, choosing topics of a radio program schedule, must take into account two major aspects:

- public requirements, which are determined by: a choice between several programs, preference for a certain type of shows, radio listener profile (active or passive), the group or the context in which it is listening to the radio programs
- achieve Christian community through social progress, meaning news, culture and entertainment broadcasts must serve life and community progress. The information should not be limited to broken pieces spread of the general context, but must integrate all circumstances into submission, for readers or listeners to be able to tell exactly society's problems and work to solve them.

A well-constructed program schedule can have social benefits in many areas as: religious, educational, cultural, social, economic and even political. In general, a confessional program schedule has a few lines, considered essential: the message hierarchy, catechesis, music, Divine Liturgy, information, debate, culture, social assistance. There are various types of religious program schedules: pious, identity, local or general, but for shaping effective as a program schedule, we must consider several key questions:

- Who are we? What is our identity? What is our specific?
- Who do we intend to address? What is the target audience?
- What is the motivation and our project?
- What human and material resources we have?
- Who and how many are the people that listen to the station events? When and under what circumstances do they listen? Why listen to certain programs and how long? What makes them listen to certain programs?

A program schedule is also the image of a radio station. Therefore, a good grid must have the following qualities:

- reflects a coherent and original editorial line;
- no tone or rhythm breaks that could confuse the audience;
- has marks easy to identify, meaning that the same types of programs get back to the same hour and to the same days;
- is adapted to the audience's daily life.

Regarding the types of programs, the study presents the main types of programs that may be present in a program schedule of an Orthodox missionary radio station and we will also stop over the building principles of missionary radio messages. Of course this presentation is not exhaustive nor completely depletes radio programs typologies spectrum. Thus, it covers the following types of programs: news, religious programs, religious services broadcasts, radio newsreel programs, interview, discussion or talk show, reportage, documentary, interactive programs, advertising.

A special section of this chapter approaches the issue of interaction between orthodox and Internet radio as one of the newest and most influential media. Father Constantin Galeriu remarked in an interview, that the Internet is revealed as a means of communication, therefore, can not miss the editorial thinking of a church media such as broadcasting. The Internet can be a major help in broadcasting, to propagate media messages, simply because it can provide exactly what radio lacks: multimedia message (graphics and text), with the possibility of bidirectional interaction with global coverage.

The section also analyzes the new concept resulting from the interaction of radio-Internet: **The "radio-tele-vision" or "radio-vision" concept.** Thus, using video technology through websites, a radio, broadcasting only audio information difficult to "see", can fill this major handicap. In this way, appears the Internet radio "target remote", in two major forms: Live video (live) from the radio studios and radio programs' videos, posted on the Internet. Furthermore, the Internet can provide major advantages in other aspects: increases interaction between program makers and radio listeners, even through social networking and a more efficient approach to news.

In summary, for a more efficient promotion and information, with increased coverage, an Orthodox radio can propose and implement a web site that contains, in general overview, the program schedule, staffing plan and broadcasting in real time (live) of the service programs, audio and video format.

Another important section of this chapter explores Christian journalist personality as modern missionary for secularized and secularizing present times, through the qualities he

must possess in relation to professional and ecclesial requirements. They should be: a missionary and communicator vocation, knowledgeable and who lived theology, faith maturity, the power of judgment, multiple general above-average flair existence (the ability to appeal or raise issues relevant to the public), the power to leverage his own freedom of speech and the right of reply, respect to public sources and peers, charisma, punctuality, stress resistance and time availability.

A good radio journalist must also fulfill several requirements specific to broadcasting, especially in interactive programs:

- Attracting listeners' commitment, which means maintaining a connection with the audience to intuit their mood.
- A good listening technique of the listeners, in which the journalist can find out what are their expectations from him and from the radio station.
- Following other media, to understand the context in addressing listeners.
- Having good knowledge of psychology, to know how to deal with the audience.
- Positive attitude on the job, regardless personal issues that journalists have.
- Intelligence and quick reaction capacity, to know how to get out of the difficult circumstances that occur mainly in direct broadcasts.
- Discipline to the professional program.
- Good physical health because the media use people forces very quickly through routine and stress.
- Experience life that matters for the media message composition.

In its media missionary activity, the Christian journalist will often meet with temptations and failures that can disrupt radio broadcasts mission effectiveness. The Christian journalist can not be boring, redundant, time-consuming or lacking in general knowledge. A serious issue is not knowing the public to whom you are talking. Another real danger is to publish just to check the materials publication from the norm as it is said, in order to thicken only the number of pages in their own CV, not the number's souls brought to Christ. Communication traps can be categorized in: general traps, traps specific to religious communication, educational traps, cultural traps, social and economic traps and even political traps.

The study divides the Christian journalist temptations in "the temptations of the right" and "the temptations of the left" according to certain similarities of the spiritual life.

"The temptations of the left" are defined as the journalistic techniques that have a strong degradation effect of media messages that are used by communicators consciously, although they know desecrated and degrading effect of these techniques:

- The Secularization - is the desacralization of the radio word, turning it into media talk that is concerned only with current life problems or, worse, it makes false issues just to gain audience.
- The Spectacular - consists in transforming radio message into a show for the sake of the audience or for their own interests.
- Sensationalism - involves promoting subjects with aggressive and less emotional impact, not a soul edifying.

"The temptations of the right" are those techniques that are used in a wrong way by well-intentioned journalists, like "the falls of the right", which are well-intentioned believers falls that occur only in a wrong practice of spiritual life:

- Academicism. Is the use of elevated language, high-level academic, which creates difficulties to the common man.
- Wooden language - is defined as a subsystem of a language by nominating lexical items or phraseological units, with fixed expressions character, petrified clichés with determined purpose, used largely stereotypical and often through various communication channels, as expression of ideology, which manages the annihilation of mass thinking, leading to collective suggestions, with the real intention to impose authority and to mask reality, when it is not favorable.
- Propaganda - religious propaganda is the use of specific techniques to issue messages that are not covered in reality, in order to highlight certain people, theories or facts, and obviously to gain followers, but not by their own conviction, but by manipulating the information provided.
- Manipulation - is the act of determining a social actor (person, group, community, etc..) to think and act in a manner consistent with the interests of the originator, not with his own interests, using techniques that intentionally distorts the truth, giving the impression of freedom of thought and decision.

General Conclusions

The conclusions will try to answer a key question, namely if the radio could be a media tool for Church's mission of evangelization and re-evangelization of secularized and post-modernist today world today. Basically, media communication is beneficial for preaching the Word of God, for the purpose of salvation, because they may draw attention on the expectations and concerns of mankind, seeking to be resolved as soon as possible, and uniting the people in a communion of faith and works. In this way, the media means of communication can contribute at the increasing of communion between people, by practicing the love of our closed one.

Although at the time of the apparition of television it was told that the impact of television images will be so large, that the radio will disappear, can be easily seen that the radio has not disappeared from the everyday life but on the contrary due to technological development, has taken a special scale. We find that the gospel voice of Jesus Christ, as well as the truths of the Christian Orthodox belief, have earned a well-established place. Thanks to a happy and stunning collaboration between the Romanian Patriarchate and Romanian Radio, since its beginnings, can be seen that the Romanian Orthodox Church had an extraordinary missionary chance, by naming the academic father Nae Popescu as program director of an strategic communication tool of the time (Radio Romania). Simultaneously, due to the efforts made of hierarchs filled with missionary and apologetic spirit, after the liberation of the communist regime, we can say unquestionably that, currently, the Romanian Patriarchate, through the 6 missionary radio stations, has a radio coverage of over 90% of the national territory, but, due to the last efforts made by the actual Patriarch, His Beatitude Father Daniel, the Romanian Orthodox Broadcasting makes its presence felt in the Romanian diaspora communities. And we hope that this audience area to be covered increasingly more with Orthodox radio programs.

Also, one can see that the Romanian Orthodox Church missionary concern, regarding the broadcasting, is not carried out only on the quantity (the spatial coverage of the missionary) but also in the quality of the offered programs. Thereby, studying the existing radio programs grids, we can see both the common points, that define an coherent missionary strategy across the whole Patriarchs, and a editorial diversity of radio shows, which springs, mainly, from the adaptation of the missionary radio message, to the local audience specific. In this way, we see how Orthodox Broadcasting fulfills the principle of unity in diversity and points out the ontological truth of the Being of the Orthodox Church, namely that it is both a

universal, ecumenical, but at the same time, has a profoundly local character, matter that reflects the best in the organization and leadership of the Church: the conciliar hierarchy.

Therefore, is obvious that the radio level, the Romanian Patriarchate has, currently, a missionary strategy well defined. This, of course, does not mean that we should limit to the this point, because, as we know, the missionary activity field has a high dynamic, especially in the context of a media-cracy, that, as can be seen, every day, becomes more secularized and secularizing, fiercely disseminating contrary ideas to the orthodoxy and, generally, of Christianity. Thereby, although the current radio landscape can be considered as a satisfactory one, the future is for certain a challenging one at the christian radio mission.

That's why, **broadcasting can and must be a media tool for the evangelization and re-evangelization Church mission of the secularized and post-moderniste actual world.** At the same time, a Christian communicator, which is a profesionist of the audio-phonic message, must act so that he, as well as those who receive the christian media message, to reach the fulfillment of the exhortation of the Savior „Who has ears to hear, let him hear” (Matthew 13, 9).

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