

JESUS' WAY OF COMMUNICATING IN THE CORE OF MEDIA SOCIAL COMMUNICATION SPHERE

*Paulinus Seso**

Abstract

Kita tidak cukup hanya menggunakan media sosial semata-mata untuk mewartakan Injil dan menyampaikan ajaran asli Gereja. Tetapi kita perlu mengkomunikasikan pewartaan dan ajaran tersebut dengan teknik, bahasa, dan psikologi baru dengan menggunakan aksioma dan cara Yesus berkomunikasi. Tujuannya adalah untuk menggenerasi komunikasi otentik bagi kemajuan, unitas, dan keutuhan hidup manusia sebagai tujuan utama dari media sosial sebagai anugerah Allah.

Keywords

communication, media social, aksioma communication, divine communication, and Jesus model of communication

Prior to analysis Divine (Jesus') ways of Communicating as model all of human communication, first of all we have to know the media of social communication sphere in our epoch. The media social communication¹ can contribute a great deal to human unity. However, if man's minds and hearts are ill disposed, if good will is not there, this outpouring of technology may produce an opposite effect so that there is less understanding and more discord, and as a result, evils are multiplied. It's too often, we have to watch social communications used to contradict or corrupt the fundamental values of human life. The Christian considers these evils evidence of man' need to be redeemed and freed from that sin which entered human history with man's first of all (CP=*Communio et Progresio* 9).² Therefore, in the technological era, the social media communication become a major source of power and potential. Obviously, human depend upon them for information about their world, the media have become keys to many other forms of power: economic, social, and political.

Communication is the central to maintaining any culture. Therefore, communication by media social is essential to maintaining our highly technological culture. It is the mass integral production and consumption that enable the social communication. It acts as the nervous system of the social and political body, bringing together the sensations, responses, orders, sanctions, and repressions which are necessary for large accumulations of people to live together in community. But the mass media are not mere carriers of messages. They also confer

* STIKAS Santo Yohanes Salib, West Kalimantan. E-mail: paulinus.seso@stikasantoyohanessalib.ac.id

¹ Communication is the process of sharing meaning through verbal and nonverbal behavior. Communication is the creation of meaning between two people or more. So, in broad sense, communication can be defined as the sharing of experience (Deddy, Cultures and communication, 2012, 5.

² F. J. EILERS (ed.), *Church and Social Communication*, Basic Documents, Second edition, Logos (Divine Word) Publications Inc., Manila 1997.

power, they legitimate systems, and they provide ways to looking at the world. They supply the context in which information is learned, attitudes are formed, and decisions are made.³

The biblical record and Christian tradition are clear that human beings are expected by their Creator to use the good things of the earth to accomplish God`s will: the building of a just, peaceful, and loving community. The media of social communication have enormous potential for aiding in this goal, and to use these techniques purely for self- glorification and profit is completely ruled out by the Christian understanding of creation and stewardship. Christians testify to the fact of the good news that Christ came to set us free, that is, to set persons free from personal sin, from corporate bondage, and from all kinds of oppression -- spiritual, mental, social, physical, economic, political. The good news is for every person, regardless of location or station in life. But since the good news is news of liberation, it has a definite bias toward those who are most in need of liberation -- the poor, the weak, the defenseless, those people block communication. For Christians, the primary role of communication is to aid in the process of liberation and unity. The unity and advancement of men living in society are the chief and aims of social communication and all of all the means it uses. The Church sees these media as a “gift of God” which, in accordance with this providential design, unite men in brotherhood and so help them to cooperate with his plan for their salvation (CP 1-2).⁴

BIBLE NARRATES OF GOD COMMUNICATING IN OLD COVENANT

Speaking of Divine (Jesus’) ways of communicating bring about us to find his Father’s (God’s) ways of communicating in the First Covenant. God’s ways of communicating is basis of Jesus’ ways of communicating to his audience. Essentially, the First Testament is viewed as the book of God’s ways of communicating to his people. Chronicle on social communication already start at the beginning of Christianity/Jewish Religion with the Bible. The Word of God is contained in a book which in itself is already a means of communication. According to the Franz Josef Eilers, the Bible narrates the words and deeds of God from the beginning of time. It reflects the ways and means of God’s communication action right from the beginning of humankind. The Bible reports God’s actions and their effect on the Israelites as well as their reactions. This communication of God can actually be seen and considered as an example to be followed in the communication of the Church and her people now.⁵ Eilers adds that Genesis, must be considered at the first communication document of Jewish Religion and Christianity. It shows how God created the world and humans through communication (communicative) acts: “And God said...” God’s speaking is a communicative action which is further documented in God’s speaking to his creatures Adam and Eve and others in dialogue (Communicating Church, F. J. Eilers, 2011, 11).

Special element in the communication scene of Genesis is in Chapter 11 with the story of the Tower of Babel. While God is the one to act as communicator in creating and sharing in Babel humans try to do the same. Through their initiative for building the tower, they try to repeat the paradise story of Adam and Eve. Both wanted to be like God and lost paradise. In a similar way, the people of Babel wanted to be in charge apparently without God. Through God’s communicating creation the whole earth was of one language and of one speech but the

³ D. MULYANA, *Cultures and Communication*, An Indonesian Scholar’s Perspective, PT Remaja Rosdakarya, 2012, 37-40.

⁴ F. J. EILERS (ed.), *Church and Social Communication*, 74.

⁵ F. J. EILERS, *Communicating Church: Social Communication Documents. An Introduction*, Logos (Divine Word) Publications Inc., Manila 2011, 15.

people decided: let us build the city and a tower, whose top may reach unto heaven let us make us a name, lest we be scattered abroad upon the face of the whole earth. God's reaction to this again documented in communication term. The Babel story also indicates the human longing for total control of the communication.

Abram calling in Chap 12 of Genesis is noted as the communicative action of God for Abram to leave of his people and his father's house to a land God will show him (Gen 12:1) and giving him a new name, Abraham the father of many nations (Gen 17:5). Story of Jacob and his son show many and various ways of communicating between God and his people as well as between the people themselves. Therefore, already the first book of the Bible is rich treasure of descriptive and also prescriptive Social Communication. The Wisdom books are filled with considerations and advices for communication with God and people (Job, Psalm, Proverbs, Ecclesiastes, Song of Songs, Wisdom, Hosea, and Sirach). They are followed by Prophet Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel and the 12 Prophet. Looking at different literary forms of the book of Wisdom, the following communication elements can be categorized: Proverbs is in different kinds like statements, riddles, numbers, and admonitions; Teaching texts/judgements such as speech, words; teaching poems especially on basics of life; Teaching narratives which are both practical as well as didactic examples, and finally Songs and Hymns (Communicating Church, Eilers, 2011,17).

Rick Kronk in his book *Divine Communication: A brief survey of the Bible* reveals that dreams and visions occurred throughout biblical history. Starting with Genesis and the life of Abraham, we find numerous incidents in which God gives instruction and warning—sometimes in a dream, other times by means of an audible voice that is heard even though nothing and no one is seen. Following Abraham, dreams and visions continue to play significant roles in the lives of his descendants, Jacob and Joseph as well as the lives of others in authority over the Jewish nation. Yet, it is in the writings of the prophets and especially those of Daniel, that dreams and visions become a dominant vehicle of divine communication.⁶ First Testament describes God's communication in varying ways such as: God uses interpersonal communication in verbal and non-verbal ways like in the cases of Adam, Abraham (visitors at the oak of Mamre), Moses with the stories of burning bush, directs words, face to face. God communicates as person and also through nature and God adjusts his communication to the culture and habits of the people for instant God changes the names of Abram to Abraham because the name reflects the identity of the person; and finally, God confirms his communication through signs and promise of the word (Communicating Church, Eilers, 2011,19).

Biblical Scholar Cardinal Carlo Maria Martini has distilled elements of God's communication. Martini sees general criteria for God's self-communication as an authentic basis for any human and Christian communication. According to Martini Divine communication is prepared in silence and in the secrecy of God. It is a revelation of the mystery hidden for long ages past (Rm 16:25). It is a mystery, which for ages past was kept hidden in God who created all things (Eph 3:9). Divine communication to human is progressive, cumulative and historical. God self-communication to us is not one instant but rather comprises different times with up and down. It happens in the situation of our world, which are also in this way changed. Divine communication is realized through words and events which are reflected in the history of salvation as reported in the Bible, which is the book of God's self-communication. Martini depicts that divine communication is happening in the course of history in a dialectic way.

⁶ R. KRONK, *Divine Communication: A Biblical Paradigm*, Oxford University Press, New York (NY) 2006, 124.

This communication does not proceed from glory to glory in a light without shadow. There is rather a mixture of light and shadow. Only a patient deciphering of words and events over time can lead to the full understanding of divine communication. The condition is to freely accept His steps, to sort them out and follow. All communication is gradual, prudent, and respect others. Divine self-communication is personal. God's communicates Himself, not something else. Everything God communicates out of Himself is a sign and symbol of His will to communicate Himself as a supreme gift. At the same time, communication is interpersonal because it appeals to the human person who is to receive this gift. This needs attention, reception and listening because without answer and feedback there is no real communication. The living God calls on the living person to take awake to faith and hope.⁷ The whole First Covenant must be considered as a document of and for a communicating God who already in his Triune being communicates and create us in His image and likeness to enable human beings to communicate.

Karl Rahner's concept of God's self-communication as theological perspective is reflected in Vatican II document on Revelation "*Dei Verbum*" where the Council Fathers stated, "by Divine Revelation God wished to manifest and communicate both Himself and eternal decrees of His will concerning the salvation of mankind (*DV* 6). Pope John Paul II has taken up this line of thinking in his Encyclical Letter on the Holy Spirit, "*Dominum et Vivificantem*" (1986), where he in fact develops the basics of theology of God's self-communication. According to him, the inner self-communication of the Triune God becomes also a self-communication to mankind. God, who is infinite spirit, comes close to the visible world. The Triune God communicates himself to man in the Holy Spirit from the beginning through his image and likeness. Under the action of the same Spirit, man, and through Him the created world, which has been redeemed by Christ, draw near to their ultimate destinies in God (*DV* 64).⁸ This divine communication begins with creation, in which the world is created as the addressee of the Word. Humanity exists as the hearers of the Word, the one whom God created in order possibly to self-communicate with something other than God. This points to a deep connection between the creation of humanity and its assumption in hypostatic union.⁹

TRIUNE COMMUNICATING IN NEW COVENANT

Carlo Maria Martini exposes that Triune communicating is profound and ongoing inexhaustible communicating between the Divine Person. The Father communicates the Son and in so doing He generates and communicates everything He is and He has. The Son calls Father and gives Himself in totality with the perfect obedience. The Holy Spirit proceeds from the Father and the Son and is the living bond, the perfect and personal fruit of the love communicate between Father and the Son (*DV* 26). As Martini writes, somehow, we can only sense and utter. Some words of Jesus help us to enter into such vision as following: Mathew 11:27 describes that "everything is given to me from my Father, no one knows the Father except the Son and those to whom the Son chooses to reveal himself. John 5:19: the Son can do nothing, because whatever the Father does the Son also does. For the Father love his Son and shows Him all he does; John 13:49, "I did not speak on my own account but the Father who sent me commanded me what to say... whatever I say is just what the Father has told me to say; John 14:9 explains that "anyone who has seen me has seen the Father.. Do not you believe

⁷ C. M. MARTINI, *Christ to the World*, (translated into English by Thomas M. Lucas), Claretian Publication, Quezon City 1996, 58.

⁸ F. J. EILERS, *Communicating in Community, An Introduction to Social Communication*, fourth updated edition, Logos (Divine Word) Publication Inc., Manila 2009, 44.

⁹ S. C. SNELL, *Silence, love, and death: Saying "Yes" to God the Theology of Karl Rahner*, Marquette University Press, Milwaukee 2008, 42.

that I am in the Father and the Father is in me? (Eilers, *Communicating In Community*, 2009, 47).

Other words introduce the Holy Spirit into this communion of love: “I will ask the Father and He will give you another counsellor to be with you forever-the Spirit of the truth (Jn 14:16); but the counsellor, the Holy Spirit whom the Father will send in my name and will teach you all things and will remind you of everything I have said to you (Jn 14:26); and when the counsellor comes whom I will send to you from the Father the Spirit of Truth who goes out from the Father, he will testify about me (Jn. 15:26). From the Gospel word transpires that sense of profound communion and exchange which lives in the mystery of God and which is at the root of all our human communication. In the Triune communion the communication between the persons is ongoing. We can say that in the Triune the three divine persons are the more persons as they form a unified communion and the more a communion as they are persons. This way everyone of us realizes the more he lives the appropriate identity in communication and as gift with and through others.¹⁰

Bernard Haring expresses the same conviction in the following words: Jesus the Word incarnate, reveals the Divine life as communication, sharing. He prays: All that is mine is thine and what is thine is mine (Jn 17:10). He is sharing Himself and all of the truth arises from the total sharing between the Father and the Son and the Holy Spirit. The Holy Spirit is communication and sharing. When He comes who is the Spirit of Truth, He will guide you in all the truth; for He will not speak his own authority but will tell only what He hears (Jn 16:13-15). Communication is constitutive in the mystery of God. Each of all the three Divine Persons possesses all that is good, all that is true, all that is beautiful, but in the modality of communion and communication. Creation, redemption, and communication arise from this mystery and have as their God. Creating us in His image and likeness. God make us sharers of His creative and liberating communication in communion, through communication and in view of communion.¹¹

JESUS’ WAY OF COMMUNICATING IN NEW COVENANT

The First Testament explains and informs us that God already speaks through words and deeds and uses persons like the prophets as his messengers. He is present in the covenant with Israel. He finally, however, becomes incarnated in the Word (Logos) becoming flesh. God’s communication takes place in history through Jesus Christ becoming one of us. Christ becoming man is more than the expression of ideas and the indication of emotion. At its most profound layer. It is the giving of self in love as *Communio et Progressio* says (CP 11), “While he was on earth Christ revealed Himself as the perfect communicator.¹² Through His incarnation, He expressly identified Himself with those who were receive His Communicating and He gave His message not only in words but in the whole ways of His life. He communicates from within, that is to say, from out of the press of His people. He proclamation the Divine Message without fear or compromise. He adjusted to His people’s way of communicating and to their pattern of thought. And He communicated out of the predicament of their time. God’s incarnation through His Son Jesus Christ is at the center of any Christian communication: “in the past God communicated to our forefathers through the prophets at many times and in various ways but in the last days He has communicated to human by His Son, whom He

¹⁰ R. MUERS, *Keeping God’s Silence: Towards a Theological Ethics of Communication*, Black Publishing 50 Main Street, Malden 2004, 127-128.

¹¹ F. J. EILERS, *Communicating in Community*, 48.

¹² F. J. EILERS (ed.), *Church and Social Communication*, 76.

appointed heir of all things and through whom He made the world. The Son is the radiance of God's glory and the exact representation of His being and sustaining all things by His powerful word (Hebr 1:1-3).

God's self-communication become flesh in His Son as the highest expression of His giving of self in love. In this He identifies with those who are receive His message. Franz Josef Eilers explains some examples how Jesus Christ did communicate out of the press his people: 1) The *circumstances* of the life of Jesus Christ as such must be considered as communication like the simple way of His birth, His Hidden years in Nazareth as preparation for His mission, His social status as the carpenter's son, the 40 days in the desert but also His death on the Cross. 2) In His *apostolate* and periods of direct proclamation, Jesus shares His message of Kingdom and the call for conversion wherever He goes as an itinerant preacher. He does find at the synagogues and temple as well as at the marketplaces, on the streets, in the homes but also at the lake and the mountains. Wherever He goes He expresses of God's self-communication in word and deed. 3) The *means* used by Jesus for His communication cover the whole range of non-verbal and verbal communications of His time and culture. He communicates non-verbally through actions like miracles, healing, touching, writing in the sand, expelling the sellers from the temple etc. His action thus, can be communicating directly or symbolically, expressing a deeper meaning. He verbally communicates in preaching, teaching, dialogue, sharing in the group like with His disciples and personal contact like with Nicodemus. His preaching uses parables, metaphors, proverbs, storytelling and references to daily life experiences but also in plain language.¹³

Jesus Christ, the Master (perfect) Communicator as Pastoral Instruction '*Communio et Progressio*' calls him (no. 11), was really a master in communicating with the people of his time. He used all means at his disposal to communicate the Good News of the Father's love to the people around him. Jesus communicated to everyone, including the Pharisees and the scribes; He communicated with every means available in word and deed, in miracles and healing, in actions and gestures, in silence and finally giving his life. He also communicated in every place available: he communicated in synagogues and marketplaces, on the mountain and the sea, in public and private houses and he also found places for every personal sharing like with Nicodemus and the woman as well. He communicated in his language, through teaching and preaching, but he also threatens and is not afraid to use open and sometimes even offensive language.¹⁴

SEARCHING FOR A MODEL AND AN AUTHENTIC COMMUNICATION IN MEDIA SPHERE

When we look at the world, we realize that we are faced with a complex of media social communication trends and issues that will without a doubt exercise considerable influence on our efforts to hold divine communicating as the center and principle our daily lives communication. The media social communication landscape acts as a kind of yeast and hoax to their expansion and infiltration into all areas of our spiritual or religious communication. We cannot ignore these. We need to consider the challenges ahead and asking about a model and an authentic for our future communication. We need to understand how communities, especially faith communities, are being reshaped by the diversity that brought by media sphere. An effective communication requires one model of communication that must be addressed in

¹³ F. J. EILERS, *Communicating in Community*, 55.

¹⁴ F. J. EILERS, *Communicating in Ministry and Mission: An Introduction to Pastoral and Evangelizing Communication*, third edition, Logos (Divine Word) Publications Inc., Manila 2009, 56.

order that to be heard, experienced, and embraced. One model/ways of communication that must be addressed on divine (Jesus') ways of communicating. Let us consider few points of these model immediately. These are: Jesus Christ is the center, axiom, and an authentic communication.

JESUS CHRIST IS THE CORE OF COMMUNICATION

Scriptures give witness to Jesus Christ, the Word made flesh. Not only does he bring the Word like prophets and Apostles, but He is the definitive Word which God communicates to humanity (*DV* 12). He is the key to the Christian language, the "solo", theme entrusted to a single means/voice which is so important that the meaning of the entire work depends on it (*DV* 13). No one has ever seen God, it is only Son, who is close to the Fathers' heart, who has made him knn (Jn 1:18). We have seen his glory (Jn 1:14). The Glory of the logos shines in the exalted Christ, where at the heart of the Christology of Word. We can contemplate the profound unity in Christ creation, the new creation and salvation history (*DV* 13). The divine logos, fully manifested in Christ, is no narrow sectarian exclusivist claim. It embraces all the dimensions of the cosmos and of history. To which it gives ultimate meaning as it gathers up all things in Him, things in heaven things on earth (Eph 1:10). For in him were created all things in Him in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or power; all things were created through him and for him. He is before all things, and in him all things hold together (Col 1:16-17). His plenitude in habited by the breadth and length and height and depth of the love of God (Eph 3:18). To know love of Christ that surpasses knowledge, so that you may be filled all the fullness of God (Eph 3:18-19) is at the heart of the Christian logos. St Paul puts in a brief formula: To know Christ and power of His resurrection (Phil 3:10).¹⁵

Authentic communication and therefore poetical and forceful, genuine echo of divine mystery, vibrating with power of the Resurrection such is the Christian logos, the qualities called for by Christian communication. A tall program indeed. How can a human communication meet these demands? A perfect example is given by the way of Jesus of Nazareth went about preaching the Good News. This bring us to lower Christology to look at Jesus Christ from below from the concrete setting of a Galilean villager, coming out of his obscure hamlet to spread the eschatological message all round Galilee, the surrounding pagan territories of Decapolis, Tyre, and Sidon and to Jerusalem authorities. Jesus is eminently communicator and evangelizer, bearer of the Good News (Mk 1:14). Jesus applies to himself the prophecy of Isaiah 61:1-2: "The Spirit of the Lord is upon me. He has anointed me to bring good tidings to the poor. He has sent me to proclaim-communicate liberty to the captives... to communicate the year of the Lord's favour (Lk 4:18-19). Never has anyone communicate like this will his listeners say (Jn 7:46). His departing words will be the Great Commission, the mandate given to the disciples to communicate to the whole world the message they have received (Mk 16:15) the message of peace (Jn 20:21), to be witnesses of a life liberated by Spirit (Lk 24:48; Acts 1:8). Jesus is Good News: communication of the News is of the essence of what Jesus stood for.¹⁶

¹⁵ K. RAHNER, *Inspiration in the Bible*, Nelson, Edinburgh 1961, 26-27.

¹⁶ L. LEGRAND, *The Bible on Cultures*, Orbit Books, New York (NY) 2004, 73-76

AXIOM OF JESUS CHRIST IN COMMUNICATION

New Testament notes that Jesus appears as the perfect Communicator (*CP* 11) in his whole teaching, approaching and behavior. He communicates based on the communicative expression of Trinitarian God. His teaching very often relates either directly and indirectly to communication. His communication activities contain many rules and indications about how we have to communicate and develop a proper communication disposition for sharing and communicating with His Father and people.¹⁷ Basically prayer and intimate relation to His Father can be considered as basis of His communication to the people. Whatever He does and communicate aims at the Abba-Father to whom He prays during nights and silent hours in remote places. In his communication Jesus always starts from the life and the life of the people. He is recipient-audience oriented but at the same time rooted in His mission from the Father. Jesus establish His communication is rooted on Scripture and He shows in His communication is prepared already in the First Covenant.

Jesus communicates also through question and answer. In St. John's Gospel is founded 161 questions to commence Jesus' communication to the audience. Those question are not literary devices, but Jesus handles them as means of bringing people to insight. Even the brief synoptic traditions preserve many instances in which Jesus counters one question by another. Questions must be considered as an integral element of Jesus' own teaching. Jesus creates audience think and challenges them in various ways of communicating to be honest in their lives and before God. The audience challenged to set the proper priorities in their reality. He bares the masks of human communication and encourages and demands clear decision like when He calls into discipleship the rich young man (Mt 8:19). He curses those who do not face reality in their lives and their vocation (Mt 23:13). Jesus communicates in the dialectic way of thesis and antithesis which becomes clear especially in the Sermon on the Mount: "You have heard that it was said... but I tell you (Mt 5:43). The Kingdom of heaven is different from the "Kingdom of this world! Jesus sets people into crisis and confrontation but aims at change and conversion. It is finally not only a sharing of information but of life.¹⁸ In his communication, Jesus reminds and admonishes people on their dignity, duties, and being love by the Father. Jesus encourages and invites to unity and oneness with God and others. He restores the communication which is blocked or interrupted by sin. Many healing miracles of Christ must be seen as a renewal and re-establishment of communication to set and give sight, hearing, and walking (Lk 8:27; 11:14).

JESUS' AUTHENTIC COMMUNICATION

Jesus created known his message through words and deeds, through his way of life and his options, through sacrifice and death. He identifies totally with his revelation. This is concretely what John means when he says that Jesus is not only, He who proclaims the Word but that He is the Word (Jn 1:14). There is no gap between what He communicates and, what He does and what He is. He is totally authentic. As seen in Jesus the communication of the Gospel message rigs true. Jesus' communicate was powerful because it was genuine communicate, true to God and true to man. L. Legrand explains that Jesus' communication is true to man meaning that Jesus' communication is not in abstract way but to the real people, to the common folk, the rural marginal Jews, neglect by the Herodian administration and disdainfully called the '*Am ha'aretz*, the people of the land by the Scribes. Jesus is true this kind of humanity in the thirty years of humble life buried in the small unknown village of

¹⁷ F. J. EILERS, *Communicating Church*, 23-24.

¹⁸ F. J. EILERS, *Communicating in Community*, 25.

Nazareth (L. Legrand, *The Bible on Cultures*, 2004, 78). This rural belonging continues in the setting of his communicative ministry which leaves aside the cities like Sephoris and Tiberias, enlarge and beautified in the Roman style by Herod Antipas. The option for the *Am ha'aretz* appears also in the choice of his rather undistinguished disciples. He communicates the message of true happiness to the poor and his healing powers favour the marginalized, women, lepers, beggars, those whom sanctimonious opinion considered as sinners.

Jesus is true to this option in the rural style of his communicates. He does not communicate of God in the pompous rhetoric of a superficial godliness. God does not communicate of in terms of thrones, places, royal court, and princely garments. Jesus' Divine communicate is down to earth. Its symbolical range derives from the lowly range of rural activities: sowing, harvesting, shepherding, wages of daily workers, absentee landowners, woman at grinding stone, and kneading the dough. It is actually a wonder that one could say God with the resources of such an ungodly linguistic material (Legrand, 2004, 79).

As seen Jesus' communication is true to man, L. Legrand sees that Jesus communication is equally true to God. God of Jesus is the Father who is intimately close to his poor children. The humility and simplicity of the semantic range of his communicates evoke a God deeply involved in the occupations and concerns of the common folk, the woman treading the dough or missing her poor saving, the farmer anxious about the harvest, the fisherman hauling a mixed catch. Divine immanence is expressed in terms which evoke the divine presence in the daily realities of human existence. At the same time through the communication daily reality Jesus does give a genuine expression to God's transcendence that upsets all human calculations and expectations. The transcendence God is always ahead of human project and dreams. This divine transcendence is expressed by the unexpected turn taken by Jesus' stories.

In this way through the medium of ordinary daily life, Jesus is the true voice of an unpredictable God whose surpassing love prefers the sinner to the righteous, the wayward son to the honest but dourly elder son (Lk 15:11-32), who extravagant preferences baffle standards of accountancy (Mt 20:1-15), whose patient might can face and overcome human failings without uproar and yell (Mk 4:1-9), whose patience is infinite since it goes by the scale of eternity [(Mk 4:26-29) L. Legrand, 2004, 80]. Jesus did not communicate God; he reflected a deep filial intimacy. His was powerful communicate because it was a communicate of authentic experience. Coming from the heart of the Son, Jesus' teachings are not theology but theophany. Theophany is relating to passion of Christ on the Cross.

The cross communicates and conveys the ultimate message of God's love for humanity. "No one has greater love than this, to lay down one's life for one friend" (Jn 15:13). Only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us (Rom 5:7-8). The message of the Cross is the most authentic communication that can be used. It conveys the supreme way of being true to God and true to man. On the cross Jesus is true to man by a death which is most physically authentic. It does not even assume the nobility of Stoic indifference. Neither is it the gentle, self-control, philosophically analyzed death of Socrates. Jesus' death is plain anguished torture. His last word is an agonizing cry: "My God, my God, why have you forsaken me"? This is not the communicate of literature or pietistic pretence. It is the true distressed communicate of all the victims of injustice and cruelty all over the world, all through the centuries.

True God also is Jesus's passion. He communicates his divine sonship by his total identification with the will of the Father. "Abba, Father... Not what I will but what you will" (Mk 13:36). The words of prayer that Jesus had taught to the disciples are now written in flesh and blood. There cannot be more eloquent teaching. It the most eloquent sermon of Jesus, the

most meaningful parable of God' love, of life in death. This what St. Paul called the language of the Cross (1Cor 1:18), a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For foolishness of God is wiser than human wisdom, and weakness of God is stronger than human strength (1Cor 1:23-25). The Cross is folly because it means love and love is folly. (Legrand, 2004, 82). Its weakness because love is weakness. It makes one dependent of the other. But it is true wisdom and power because, without this is no life, no meaning, no purpose. Love is the ultimate reality because love is God... God is love (1Jn 4: 7-8). The preaching and the letters of Paul, a great communicator, do nothing but articulate this communicate of the cross and of resurrection. It gave focus and force to this message.

INTEGRATION OF DIVINE (JESUS') WAY OF COMMUNICATING SCHOOLED BY HOLY SPIRIT TO INCREASE SILENCE

The most important communication in the nucleus of social communication sphere is not enough to use the media social communication simply to spread the Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the Jesus' way of communicating to generate genuine communication and unity of the human beings. Vatican II reminds us (*Ad Gentes* 2) that mission is an essential part of the Church. Church exist to communicate Christ! All Christian communication must be begun with God's self-communication as the Triune desires to communicate Jesus's communication and redemption in the center of social communication. Created in image and likeness of God, we humans participate in God's self-communication, especially the communication of the Good News of Christ, who is the fullness of God's self-revelation. This motivates all and call us to a genuine communication. The desire to communicate in God's creative communication and self-communication in middle of social communication impels us to embrace communication as integral to Christian communication.

Jesus Christ as the perfect communicator (*CP* 11) is the model for all Christian communication. Christian communicator needs to be men and women of Spirit-filled prayer, entering ever more into communion with God in order to grow in their ability to foster communion among their fellow human beings. Christian communicator must be schooled by the Holy Spirit, the principal agent of the new mission (John Paul II, Message World Communication Day 1998). The way of Jesus' communication is the soul, center, and source of the Christians communication. Cardinal Maria Martini notes that good human communication must take the divine self-communication as its model. Communication is prepared in the silence of God and then gradually unfolds through the time of human history. This communication is progressive and operates in a dialectic of revelation and hiddenness for it can never be complete. God's communication is both personal and interpersonal, as it addresses each one of us, calling us by name.¹⁹ Our communication should follow this model. It, too, must be born in silence, in our gradual self-understanding and self-knowledge. We need to recognize that communication takes time, on both sides.

EPHATA, BE OPEN!

A theological reflection on human communication proposes yet another way to consider what Christian communication offers in the center media of social communication trend.

¹⁹ F. J. EILERS (ed.), *Social Communication Formation in Priestly Ministry*, FABC - OSC Books, Volume 2, Logos (Divine Word) Publications Inc., Manila 2002, 61.

Milan's Cardinal Maria Carlo Martini sketches Biblical meditation on communication in a pastoral letter of 1992 from which this section takes its lead. His method opens up a way of reading the Scriptures in terms of communication, that we might see communication in the light of the Scriptures. Here we consider what we learn about Christian communication as very human communication from the communication of Jesus. Cardinal Martini begins with Mark's account of healing of man who could neither hear nor speak (Mk 7:31-37). Mark tells us that people brought this man to Jesus, who took him apart from the crowd, placed his fingers in the man's ears, and spitting, touched his tongue. Then he prayed "*Ephata*, Be open!" The man's tongue was loosened, and his ears opened, and he began to speak and proclaim God's praises. The healing story has three parts: the inability to communicate, the signs and gestures of healing, and the miracle and its consequences.

What arises our inability to communicate? Though we may not lack the ability to hear or to speak we experience a blocked communication. Martini suggests four causes of our inability. 1) We hold a mistaken notion or ideal communication. Looking for a perfect communication, we become frustrated with our own limitations. We expect too much from the others and condemn their limited to communicate. 2) Our communication arises from a desire to possess the other. We communicate, not to share, but to take and this makes other person constantly be on guard and so less willing to communicate. 3) We use our communication as an expression of our will to dominate others. Rather than seeking any kind of communion, we seek power. 4) We are in a hurry to communicate, looking for an instant response, an immediate bond with others, a completeness of information. This communication blockages affect us as person, but they also describe the symptoms of blocked communication in Christian communication or in any other institution.²⁰

In the second part of the healing story, we see the signs and gestures of opening. Jesus takes the man away from the crowd and in so doing offers him a measure of respect. He heals not to perform signs for the people much less entertainment. First step of his healing, the first step of unblocking communication lies in respect for one another. Next, Jesus makes contact with the man through all available forms of communication, symbolized in his touch. The he speaks words, symbolizing the restored communication. These signs and gestures of healing take God's self-communication as their model; respect and love; contact or taking initiative; the word of address. In the third part, the miracle, we see not only the healing but its consequences: the man returns to the community, now fully integrated. He and others praise God. This, too, proposes a model for our communication as we connect human community and divine service.²¹ The eternal Word made flesh, in communicating himself, always shows respect for those who listen, teaches understanding of their situation and needs, is moved to compassion for their suffering and to a resolute determination to say to them only what they need to hear without imposition or compromise, deceit or manipulation. Jesus teaches that communication is a moral act: "*A good person brings forth good out of store of goodness, but an evil person brings forth evil out of a store of evil...by your words you will be acquitted, and by words you will be condemned (Mt 12: 35-37).*"

MAKING THE RIGHT CHOICES

Jesus as perfect communicator takes a unique way for caring, shepherding, building up, maintaining and deepening of Christian need communication. Pastoring-shepherding- related to the communication means, methods, and contents, which a shepherd needs in order to

²⁰ F. J. EILERS (ed.), *Social Communication Formation in Priestly Ministry*, 60-61.

²¹ *Ibid.*

communicate with and maintain his flock. Jesus as the good shepherd sets the example (Jn 10). Jesus sets and describes axiom (principles/standards) and attitudes needed for such a Christian communicator: 1) A good communicator knows his audience, his constituency, those entrusted to his care. The more he knows them not only by name and face but also in their attitudes, expectations, and needs the more he can communicate with them. 2) A good communicator must be known by his audience. In communication terms means that he is visible, transparent, approachable, and available to open his doors and hearts for the people entrusted to his care and they do the same to him since he has their full trust and confidence. 3) A good communicator gives his life for his sheep/audience since he is concerned about their real needs, their faith, their lives and their relation and openness to the Lord. His first concerns are not his own personal needs, which might block or taint his communication with those entrusted to him (cf. Ez 34:1-6). With an open and communicative attitude, he gives “himself in love” and deepest understanding (cf. CP 11).²² A good Christians communicator means to be present when others need us most. His present has to give witness to the values of Christ in relating with people. He brings people into the communion and community for being a leaven to society. He has to give life to others in love and selfless service caring for them. Helping people to find answer to their search for meaning in life, right direction, making the right choices, living their convictions and faith, finding their way to God and the Lord and be companions in communicating with people.

SILENCE WHICH ALLOWED THE WORD TO BE FORMED AND HEARD

In the life of Jesus, the Father is center. Jesus (Divine) communication is prepared in silence and in the secrecy of God. Therefore, any Christian communication must be beginning from silence.²³ The Judaeo - Christian tradition affirms that before the beginning of creation there was the silence which allowed the word to be formed and heard. That silence we identify with God, who is eternal and infinite, and who, as silence, is the primordial and generative ground, enabling God’s own and subsequently all human speech.²⁴ Carlo M. Martini (1990, No.30f) lists it as the first of several criteria for God’s communication. Divine communication is born, prepared, and starts in silence and in the secrecy of God. It is a “revelation of the mystery hidden for long ages past” (Rom 16:25), it is a mystery, “which for ages past was kept hidden in God, who created all things” (Eph 3: 9).²⁵

Martini clarifies that every authentic communication is born in silence.²⁶ God’s true silence issues from His perfection and Holiness. God is love and silence are the perfect communication of the Father and His Son through the Holy Spirit. God’s communication, spoken from all eternity, is spoken perfectly. God could not improve by repeating Himself, as St. Paul declares, “because God wanted all perfection to be found in Him and all things to be reconciled through Him and for Him, everything in Heaven and everything on earth...”(Col 1:19-20).²⁷ St. Augustine of Hippo (*Confessions: Book 11, Chap. 3*) says that God made all

²² F. J. EILERS, *Communicating in Ministry and Mission*, 14-15.

²³ C. M. MARTINI, *Christ to the World*, (translated into English by Thomas M. Lucas), Claretian Publication, Quezon City 1996, 39.

²⁴ O. DAVIES (ed.), *Silence and The Word: Negative Theology and Incarnation*, Cambridge University Press, London 2004, 203.

²⁵ F. J. EILERS, *Communicating in Community: An Introduction to Social Communication*, fourth updated edition, Logos (Divine Word) Publication Inc., Manila 2009, 53.

²⁶ C. MARTINI, *Communicating Christ to the Word*, 36.

²⁷ G. MALONEY, *Inward Stillness*, Dimension Books Inc., Denville 1975, 9-10.

things through His Word. His word speaks within us, in the inner house of our thought without any instrument of mouth or tongue, and without the sound of any syllables.²⁸ Therefore, Christians communicator have to begin their communication from silence, meditation and listening heart (cf. Kings 3:9), in a total openness to God and people. Only in deep silence and listening in prayer can bring that spiritual grounding which is needed for the Christian communication ministry.

Authentic silence prepares the way for quality communication on many levels of lives. It is the ground from which we are able to listen with our whole being to the “silence” and “revelation” of God calling us to ever-deeper communion with God and others. A stance of silence enables us to experience a rich sense of integration that unifies us and make us whole. Van Kaam states that integration is movement not a thing. It is an activity not a state. This activity can go on only as there is something to integrate. In other words, integration as a living, dynamic movement is possible only to the degree of ongoing differentiation of our existence.²⁹ The movement of differentiation is one of discovering and incorporating new world of meaning. We discover that human person is present, in many different ways, to God, to people and to the world. Consequently, anything we communicate and do as minister to realize the communication dimension of our ministry needs to be grounded in an ongoing quest and relationship with God. A movement of integration and differentiation enriches the quest.³⁰

CONCLUSION

Jesus’ communication is not just passing on of information and message. It is more a deep personal commitment to the Father and his message, which demands the whole person. Jesus’ communicates with his whole being up to the death on the cross. He goes far beyond just talking which finally leads him into silence on the cross in the total commitment of his life. This also shows how his communication is not finished in this life but points to a deeper reality beyond and unity whole human beings.

BIBLIOGRAPHY

- AUGUSTINE of Hippo, *The Confession* (translated into English by J.M. Lelen), Catholic Book Publishing Corp., New Jersey 1997.
- DAVIES, Oliver (ed.), *Silence and The Word: Negative Theology and Incarnation*, Cambridge University Press, London 2004.
- EILERS, FJ., *Communicating Church: Social Communication Documents, An Introduction*, Logos (Divine Word) Publications Inc., Manila 2011.
- ID. (ed.), *Church and Social Communication, Basic Document*, second edition, Logos (Divine Word) Publications Inc., Manila 1997.

²⁸ AUGUSTINE of Hippo, *The Confession* (translated into English by J. M. Lelen), Catholic Book Publishing Corp., New Jersey, 1997, 89-92.

²⁹ F. J. EILERS, *Social Communication Formation in Priestly Ministry*, 75.

³⁰ *Ibid.*

- ID., *Communicating in Community, An Introduction to Social Communication*, fourth updated edition, Logos (Divine Word) Publication Inc., Manila 2009.
- ID., *Communicating in Ministry and Mission, An Introduction to Pastoral and Evangelizing Communication*, third edition, Logos (Divine Word) Publications Inc., Manila 2009.
- ID. (ed.), *Social Communication Formation in Priestly Ministry*, FABC - OSC Books, Volume 2, Logos (Divine Word) Publications Inc., Manila 2002.
- LEGRAND, L., *The Bible on Cultures*, Orbit Books, New York (NY) 2004.
- MALONEY, George, *Inward Stillness*, Dimension Books Inc., Denville, New Jersey 1975.
- MARTINI, Carlo M., *Christ to the World* (translated into English by Thomas M. Lucas), Claretian Publication, Quezon City 1996.
- MUERS, Rachel, *Keeping God's Silence: Towards a Theological Ethics of Communication*, Black Publishing 350 Main Street, Malden 2004.
- MULYANA, Deddy, *Cultures and Communication: An Indonesian Scholar's Perspective*, PT Remaja Rosdakarya 2012.
- RAHNER, Karl, *Inspiration in the Bible*, Nelson, Edinburgh 1961.