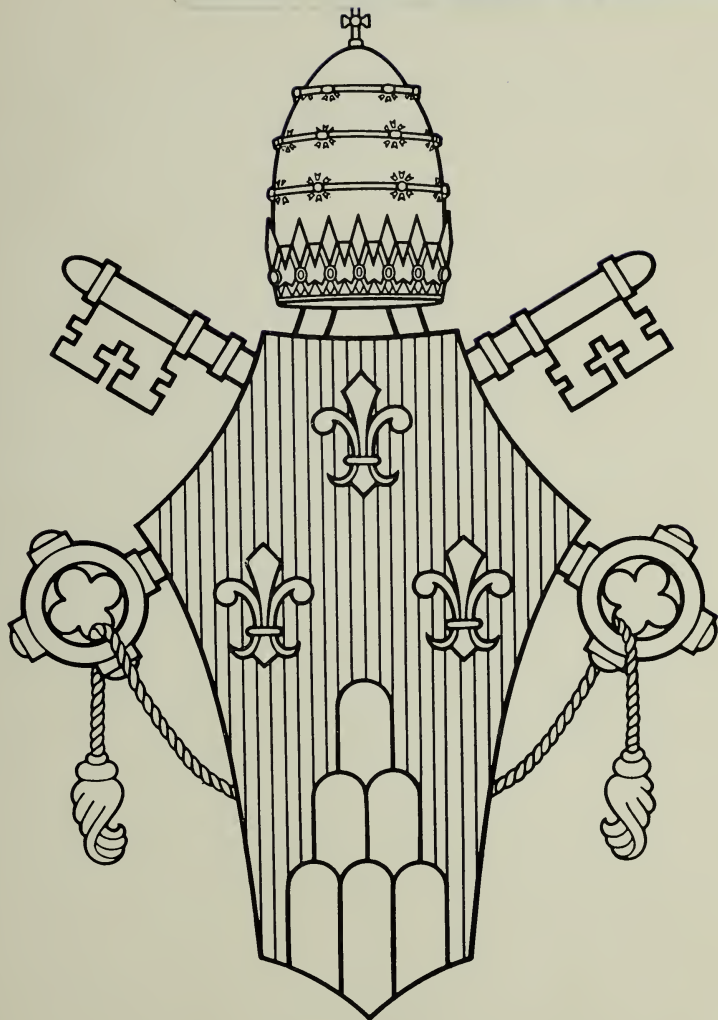


# ON COMMUNICATIONS MEDIA

~~Photo~~ Vatican Council (2nd: 1962-1965)  
Decretum de instrumentis communicationis socialis.  
Decree on the media of social ... ADU6450<sup>Engl.</sup>



**Decree Promulgated by His Holiness  
POPE PAUL VI  
December 4, 1963**



DECREE  
ON THE MEDIA OF  
SOCIAL COMMUNICATION

**Promulgated by His Holiness  
POPE PAUL VI  
At the Closing of the Second Session of the  
Second Vatican Council**

December 4, 1963



# DECREE ON THE MEDIA OF SOCIAL COMMUNICATION

## INTRODUCTION

1. Among the wonderful technological discoveries which men of talent, especially in the present era, have made with God's help, the Church welcomes and promotes with special interest those which have a most direct relation to men's minds and which have uncovered new avenues of communicating most readily news, views and teachings of every sort. The most important of these inventions are those media which, such as the press, movies, radio, television and the like, can, of their very nature, reach and influence, not only individuals, but the very masses and the whole of human society, and thus can rightly be called the media of social communication.

2. The Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the Kingdom of God. The Church recognizes, too, that men can employ these media contrary to the plan of the Creator and to their own loss. Indeed, the Church experiences maternal grief at the harm all too often done to society by their evil use.

Hence, this sacred Synod, attentive to the watchful concern manifested by the Supreme Pontiffs and Bishops in a matter of such great importance, judges it to be its duty to treat of the principal questions linked with the media of social communication. It trusts, moreover, that the teaching and regulations it thus sets forth will serve to

also the progress of all mankind. promote, not only the eternal welfare of Christians, but

## CHAPTER I

### *On the Teaching of the Church*

3. The Catholic Church, since it was founded by Christ our Lord to bear salvation to all men and thus is obliged to preach the Gospel, considers it one of its duties to announce the Good News of salvation also with the help of the media of social communication and to instruct men in their proper use.

It is, therefore, an inherent right of the Church to have at its disposal and to employ any of these media insofar as they are necessary or useful for the instruction of Christians and all its efforts for the welfare of souls. It is the duty of Pastors to instruct and guide the faithful so that they, with the help of these same media, may further the salvation and perfection of themselves and of the entire human family.

In addition, the laity especially must strive to instill a human and Christian spirit into these media, so that they may fully measure up to the great expectations of mankind and to God's design.

4. For the proper use of these media it is most necessary that all who employ them be acquainted with the norms of morality and conscientiously put them into practice in this area. They must look, then, to the nature of what is communicated, given the special character of each of these media. At the same time they must take into consideration the entire situation or circumstances, namely, the persons, place, time and other conditions under which communication takes place and which can affect or totally change its propriety. Among these circumstances to be considered is the precise manner in which a given medium achieves its effect. For its influence can be so great that men, especially if they are unprepared, can scarcely become aware of it, govern its impact, or, if necessary, reject it.

5. It is, however, especially necessary that all parties concerned should adopt for themselves a proper moral outlook on the use of these media, especially with respect to certain questions that have been vigorously aired in our day.

The first question has to do with "information," as it is called, or the search for and reporting of the news. Now clearly this has become most useful and very often necessary for the progress of contemporary society and for achieving closer links among men. The prompt publication of affairs and events provides every individual with a fuller, continuing acquaintance with them, and thus all can contribute more effectively to the common good and more readily promote and advance the welfare of the entire civil society. Therefore, in society men have a right to information, in accord with the circumstances in each case, about matters concerning individuals or the community. The proper exercise of this right demands, however, that the news itself that is communicated should always be true and complete, within the bounds of justice and charity. In addition, the manner in which the news is communicated should be proper and decent. This means that in both the search for news and in reporting it, there must be full respect for the laws of morality and for the legitimate rights and dignity of the individual. For not all knowledge is helpful, but "it is charity that edifies."<sup>1</sup>

6. The second question deals with the relationship between the rights, as they are called, of art and the norms of morality. Since the mounting controversies in this area frequently take their rise from false teachings about ethics and esthetics, the Council proclaims that all must hold to the absolute primacy of the objective moral order, that is, this order by itself surpasses and fittingly coordinates all other spheres of human affairs—the arts not excepted—even though they be endowed with notable dignity. For man who is endowed by God with the gift of reason and summoned to pursue a lofty destiny, is alone affected by the moral order in his entire being. And likewise, if man resolutely and faithfully upholds this order,

he will be brought to the attainment of complete perfection and happiness.

7. Finally, the narration, description or portrayal of moral evil, even through the media of social communication, can indeed serve to bring about a deeper knowledge and study of humanity and, with the aid of appropriately heightened dramatic effects, can reveal and glorify the grand dimensions of truth and goodness. Nevertheless, such presentations ought always to be subject to moral restraint, lest they work to the harm rather than the benefit of souls, particularly when there is question of treating matters which deserve reverent handling or which, given the baneful effect of original sin in men, could quite readily arouse base desires in them.

8. Since public opinion exercises the greatest power and authority today in every sphere of life, both private and public, every member of society must fulfill the demands of justice and charity in this area. As a result, all must strive, through these media as well, to form and spread sound public opinion.

9. All who, of their own free choice, make use of these media of communications as readers, viewers or listeners have special obligations. For a proper choice demands that they fully favor those presentations that are outstanding for their moral goodness, their knowledge and their artistic or technical merit. They ought, however, to avoid those that may be a cause or occasion of spiritual harm to themselves, or that can lead others into danger through base example, or that hinder desirable presentations and promote those that are evil. To patronize such presentations, in most instances, would merely reward those who use these media only for profit.

In order that those who make use of these media may fulfill the moral code, they ought not to neglect to inform themselves in time about judgments passed by authorities competent in these matters. They ought also to follow such judgments according to the norms of an upright conscience. So that they may more easily resist improper inducements and rather encourage those that



are desirable, let them take care to guide and instruct their consciences with suitable aids.

10. Those who make use of the media of communications, especially the young, should take steps to accustom themselves to moderation and self-control in their regard. They should, moreover, endeavor to deepen their understanding of what they see, hear or read. They should discuss these matters with their teachers and experts, and learn to pass sound judgments on them. Parents should remember that they have a most serious duty to guard carefully lest shows, publications and other things of this sort, which may be morally harmful, enter their homes or affect their children under other circumstances.

11. The principal moral responsibility for the proper use of the media of social communication falls on newsmen, writers, actors, designers, producers, displayers, distributors, operators and sellers, as well as critics and all others who play any part in the production and transmission of mass presentations. It is quite evident what gravely important responsibilities they have in the present day when they are in a position to lead the human race to good or to evil by informing or arousing mankind.

Thus, they must adjust their economic, political or artistic and technical aspects so as never to oppose the common good. For the purpose of better achieving this goal, they are to be commended when they join professional associations, which—even under a code, if necessary, of sound moral practice—oblige their members to show respect for morality in the duties and tasks of their craft.

They ought always to be mindful, however, that a great many of their readers and audience are young people, who need a press and entertainment that offer them decent amusement and cultural uplift. In addition, they should see to it that communications or presentations concerning religious matters are entrusted to worthy and experienced hands and are carried out with fitting reverence.

12. The public authority, in these matters, is bound by special responsibilities in view of the common good, to

which these media are ordered. The same authority has, in virtue of its office, the duty of protecting and safeguarding true and just freedom of information, a freedom that is totally necessary for the welfare of contemporary society, especially when it is a question of freedom of the press. It ought also to encourage spiritual values, culture and the fine arts and guarantee the rights of those who wish to use the media. Moreover, public authority has the duty of helping those projects which, though they are certainly most beneficial for young people, cannot otherwise be undertaken.

Lastly, the same public authority, which legitimately concerns itself with the health of the citizenry, is obliged, through the promulgation and careful enforcement of laws, to exercise a fitting and careful watch lest grave damage befall public morals and the welfare of society through the base use of these media. Such vigilance in no wise restricts the freedom of individuals or groups, especially where there is a lack of adequate precaution on the part of those who are professionally engaged in using these media.

Special care should be taken to safeguard young people from printed matter and performances which may be harmful at their age.

## CHAPTER II

### *On the Pastoral Activity of the Church*

13. All the children of the Church should join, without delay and with the greatest effort in a common work to make effective use of the media of social communication in various apostolic endeavors, as circumstances and conditions demand. They should anticipate harmful developments, especially in regions where more urgent efforts to advance morality and religion are needed.

Pastors should hasten, therefore, to fulfill their duty in this respect, one which is intimately linked with their

ordinary preaching responsibility. The laity, too, who have something to do with the use of these media, should endeavor to bear witness to Christ, first of all by carrying out their individual duties or office expertly and with an apostolic spirit, and, further, by being of direct help in the pastoral activity of the Church—to the best of their ability—through their technical, economic, cultural and artistic talents.

14. First, a good press should be fostered. To instill a fully Christian spirit into readers, a truly Catholic press should be set up and encouraged. Such a press—whether immediately fostered and directed by ecclesiastical authorities or by Catholic laymen—should be edited with the clear purpose of forming, supporting and advancing public opinion in accord with natural law and Catholic teaching and precepts. It should disseminate and properly explain news concerning the life of the Church. Moreover, the faithful ought to be advised of the necessity both to spread and read the Catholic press to formulate Christian judgments for themselves on all events.

The production and showing of films that have value as decent entertainment, humane culture or art, especially when they are designed for young people, ought to be encouraged and assured by every effective means. This can be done particularly by supporting and joining in projects and enterprises for the production and distribution of decent films, by encouraging worthwhile films through critical approval and awards, by patronizing or jointly sponsoring theaters operated by Catholic and responsible managers.

Similarly, effective support should be given to good radio and television programs, above all those that are suitable for families. Catholic programs should be promoted, in which listeners and viewers can be brought to share in the life of the Church and learn religious truths. An effort should also be made, where it may be necessary, to set up Catholic stations. In such instances, however, care must be taken that their programs are outstanding for their standards of excellence and achievement.

In addition, there should be an effort to see that the noble and ancient art of the drama, which now is diffused everywhere by the media of social communication, serves the cultural and moral betterment of audiences.

15. To provide for the needs just set forth, priests, religious and laymen who are equipped with the proper skills for adapting these media to the objectives of the apostolate should be appointed promptly.

Importantly, laymen ought to be afforded technical, doctrinal and moral training. For this purpose, the number of school faculties and institutes should be increased, where newsmen, writers for screen, radio and television and all other interested parties can obtain a sound training that is imbued with the Christian spirit, especially with respect to the social teaching of the Church.

Finally, care must be taken to prepare literary, film, radio, television and other critics, who will be equipped with the best skills in their own crafts and trained and encouraged to render judgments which always put moral issues in their proper light.

16. Since the proper use of the media of social communications which are available to audiences of different cultural backgrounds and ages, calls for instruction proper to their needs, programs which are suitable for this purpose—especially where they are designed for young people—should be encouraged, increased in numbers and organized according to Christian moral principles. This should be done in Catholic schools at every level, in seminaries and in lay apostolate groups. To speed this along catechetical manuals should present and explain Catholic teaching and regulations on this matter.

17. It is quite unbecoming for the Church's children idly to permit the message of salvation to be thwarted or impeded by the technical delays or expenses, however vast, which are encountered by the very nature of these media. Therefore, this sacred Synod advises them of the obligation they have to maintain and assist Catholic newspapers, periodicals and film projects, radio and television

programs and stations, whose principal objective is to spread and defend the truth and foster Christian influence in human society. At the same time, the Synod earnestly invites those organizations and individuals who possess financial and technical ability to support these media freely and generously with their resources and their skills, inasmuch as they contribute to genuine culture and the apostolate.

18. Moreover, that the varied apostolates of the Church with respect to the media of social communication may be strengthened effectively, each year in every diocese of the world, by the determination of the Bishops, there should be celebrated a day on which the faithful are instructed in their responsibilities in this regard. They should be invited to pray and contribute funds for this cause. Such funds are to be expended exclusively on the promotion, maintenance and development of institutes and undertakings of the Church in this area, according to the needs of the whole Catholic world.

19. In fulfilling his supreme pastoral charge with respect to the media of social communication, the Sovereign Pontiff has at hand a special office of the Holy See.

Moreover, the Fathers of the Council, freely acceding to the wish of the "Secretariat for the Supervision of Publications and Entertainment," reverently request that the Sovereign Pontiff extend the duties and competence of this office to include all media of social communication, including the press, and that experts from various countries be named to it, including laymen.

20. It will be the task of the Bishops, however, to watch over such works and undertakings in their own dioceses, to promote them and, as far as the public apostolate is concerned, to guide them, not excluding those that are under the direction of exempt religious.

21. Since an effective apostolate on a national scale calls for unity of planning and resources, this sacred Synod decrees and orders that national offices for affairs of the press, films, radio and television be established everywhere and given every aid. It will be the special task of these offi-

ces to see to it that the consciences of the faithful are properly instructed with respect to these media. Likewise they should foster and guide whatever is done by Catholics in these areas.

In each country the direction of such offices should be entrusted to a special committee of Bishops, or to a single Bishop. Moreover, laymen who are experts in Catholic teaching and in these arts or techniques should have a role in these offices.

22. Since the effectiveness of these media reaches beyond national boundaries and has an impact on individual members of the whole human family, national offices should co-operate among themselves on an international plane. The offices spoken of in Number 21 should assiduously work together with their own international Catholic associations. These Catholic international associations are legitimately approved by the Holy See alone and depend on it.

## APPENDICES

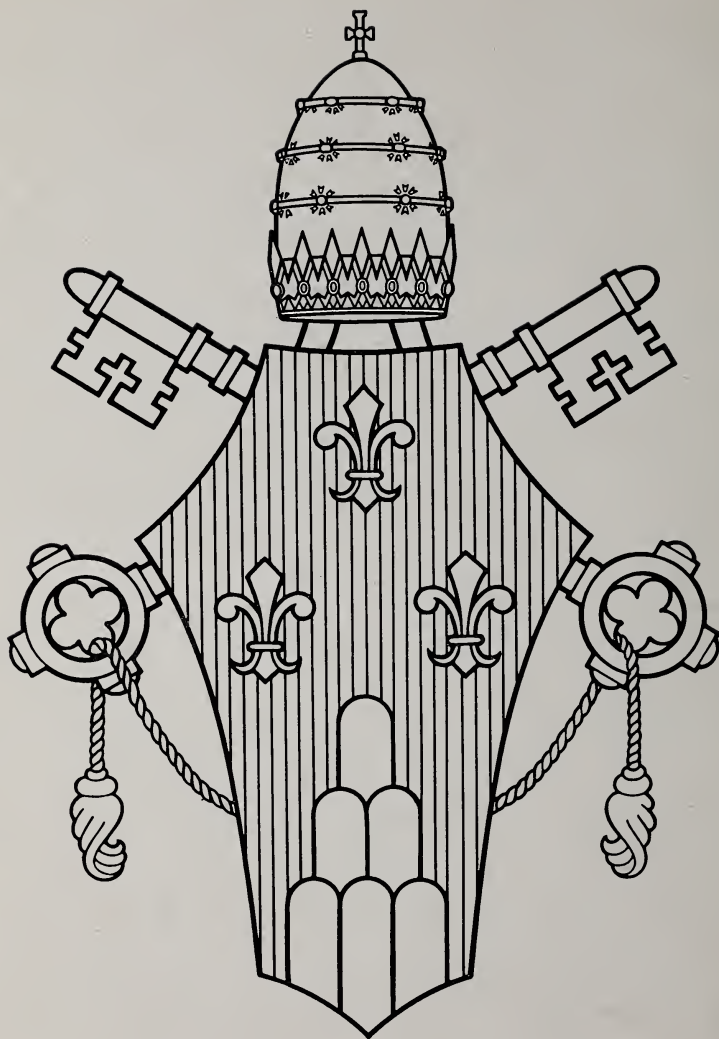
23. So that the general principles and norms of this sacred Synod with respect to the media of social communications may be put into effect, by the express will of the Council, the office of the Holy See mentioned in Number 19 should undertake, with the assistance of experts from various countries, to issue a pastoral instruction.

24. As for the rest, this sacred Synod is confident that its issuance of these instructions and norms will be gladly accepted and religiously kept by all the Church's children. By using these helps they will experience no harm and, like salt and light, they will give savor to the earth and brighten the world. Moreover, the Synod invites all men of good will, especially those who have charge of these media, to strive to turn them solely to the good of society, whose fate depends more and more on their proper use. Thus, as was the case with ancient works of art, the name of the Lord may be glorified by these new discoveries in accordance with those words of the Apostle: "Jesus Christ, yesterday and today, and the same forever."<sup>2</sup>

<sup>1</sup> *Corinthians* 8:1.

<sup>2</sup> *Hebrews* 13:8.





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