

## Digital Catechesis: Embracing Technology for Effective Faith Formation

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### Abstract

This literature review explores the transformative integration of technology in faith formation, particularly in catechesis. The shift toward digital platforms prompts a reevaluation of engaging modern learners. This article uncovers technology's advantages and challenges in catechetical contexts by assessing existing literature. Technology enables novel approaches to religious instruction, enhancing learner engagement and comprehension. Interactive tools, online resources, and multimedia enrich accessibility. However, concerns encompass potential superficiality, disruption, and traditional value retention. A balanced method emerges through synthesis, combining proven pedagogies with suitable technology for optimal outcomes. The review highlights the significance of a discerning and empathetic integration of technology in catechesis, fostering genuine spiritual growth within today's technology-immersed generation.

Keywords: Catechist formation; Digital catechesis; Technology integration

## Introduction

Education and faith formation have undergone a profound transformation with the relentless advance of technology in the modern era. Integrating technology into faith-building is becoming increasingly important in the digital age. The traditional approaches to catechesis instruction that once effectively conveyed religious teachings are now facing a significant challenge in engaging today's younger generation. Traditional classroom approaches to catechesis instruction are no longer effective in engaging today's younger generation, who have grown up with computers and other digital devices (Blogger, 2019). The phenomenon of internet-based technology development that has become a new culture for the world community, especially for the younger generation in the digital era, is undeniable (Hashim, 2018). However, technology's rapid development and complexity make things change so quickly that technological developments constantly change humans and their adaptation patterns to their environment (Hardiman, 2018).

Technology integration in education, particularly religious instruction, presents complexities and considerations. Kalolo (2019) emphasizes the need for a cautious approach to incorporating technology into teaching, urging educators to avoid its mindless implementation. Therefore, it is crucial to approach the integration of technology in education and religious teaching carefully, avoiding thoughtless use (Oliver, 2020). Careful planning and ongoing evaluation are essential to ensure technology's appropriate and effective use in these sensitive educational contexts.

Religious and theological educators find themselves at the crossroads of this technological revolution, grappling with its challenges to identity formation, media literacy, and the art of preaching (Bauman et al., 2014; CornerstoneSF, 2020). In this context, digital catechesis emerges, offering a pathway to harmoniously blend the rich tapestry of faith with the fabric of technology during faith formation (Sandi Sandi et al., 2022). The benefits of digital catechesis include increased student engagement and the ability to reach learners where they are (Blogger, 2019).

The integration of technology in education or catechesis aims to support the creation of innovative models in learning according to the demands of the 21st Century (Howard et al., 2019). 21st-century learning is oriented toward realizing expectations for quality human resources and being ready to welcome the Industrial Revolution 4.0 (Budiyono, 2020). Religious teachers must be competent in utilizing technology in teaching and integrating it into religious education. As one of the church's efforts in catechesis, incorporating technology in catechesis (religious instruction) became necessary. However, it is undeniable that information and communication technology is one of the most critical challenges faced by the theological-religious formation of religious teachers in Indonesia. Many religious teachers, including Catholic teachers, may not be fully prepared for changes in behavior caused by technological advances (Bidang Pendidikan Katolik, Kankemenag Kab/Kota, 2022). They need to increase their competence in utilizing technology in teaching and integrating it into religious Education (Bidang Pendidikan Katolik, Kankemenag Kab/Kota, 2022).

The rise of new media and technologies has shifted how society understands religious communities, especially in Indonesia (Lubis, 2023). Many religious communities now use social media and digital platforms like Facebook, WhatsApp, and YouTube to share their teachings and interact with their members. It has changed the way people participate in and understand their religious community. Moreover, new online or virtual religious communities not limited by geography have been formed. It has expanded people's idea of what a religious community can be. Digital communication in religious communities has shifted how members interact and stay connected, which can impact the closeness and dynamics of traditional religious groups. It is challenging for catechists (Catholic religious teachers) to

navigate and adapt to changing authority in the digital age. The rapid development and complexity of technology require continuous learning and adaptation. Religious teachers need to keep abreast of the latest technological advances and find ways to incorporate them effectively into their teaching methods (Suko & Muslim, 2022). Integrating technology into religious education requires balancing traditional teaching methods and digital approaches (CornerstoneSF, 2020). Religious teachers must ensure that technology enhances the learning experience without compromising their core values and religious teachings.

Educational institutions and the government in Indonesia have made various efforts to improve the competence of religious teachers in utilizing technology in teaching. It includes introducing innovative products such as new curricula, textbooks, and resources (OECD, 2016). The Ministry of Education and Culture (Kemdikbud) of the Republic of Indonesia has also launched a program to increase the competence of educators in utilizing technology, such as the Batik program (Nissa, 2021). In addition, it requires holistic coaching of religious teachers that includes theological knowledge and technological skills. The education of religious teachers must encompass the full spectrum of the competencies needed to seamlessly blend technology with faith education, aligning with the larger mission of nurturing individuals' spiritual growth and providing them with a wholesome outlook on life.

The formation of religious teachers needs to equip them with the necessary competencies to integrate technology into their teaching and communicate faith effectively in the digital age. In this context, "effective" means the teacher's ability to use digital technology in the best way to enrich their teaching methods and reach a wider audience of believers, share the teachings of the faith in a way that fits the context and needs of the believers in today's digital world and build more engaged and interactive connections with the believers through digital media. It aligns with the mission of teaching in the world to help people develop their faith and illustrate the right outlook on life.

This pursuit of holistic development finds resonance in the teachings of Pope John Paul II, who, in his *Catechesi Tradendae* (Yohanes Paulus II, 1979), endorsed the idea of a revitalized faith formation that embraces new paradigms, methodologies, languages, and endeavors (CT 17). More broadly, the church faces significant challenges. This challenge focuses on a new culture that is considered a global phenomenon that requires many people to have responsibilities and not procrastinate according to the Directory for Catechesis (PuK 45).

Studies on integrating technology in teaching tend to highlight two aspects. First, studies examine the use of technology as a medium in teaching. (Budiyono, 2020; McKnight et al., 2016; Suárez & Colmenero, 2021). The second trend is to see internal and external obstacles to the teacher's competence in utilizing technology in teaching. (Ruggiero & J. Mong, 2015; Singh-Pillay, 2021). This article aims to explore the concept of the catechesis revolution by integrating technology for effective faith formation. This article uses the literature review method to examine the benefits and challenges of digital catechesis in encouraging true conversion and the theological communicative method as a justification for a new approach (Silva, 2019; Zens, 2022).

The assumption used in compiling this paper is that the Catholic religious education curriculum as part of the 21st-century curriculum requires that all educators of Catholic Religion can integrate technology into teaching to achieve quality teaching and evangelization. The development of the times marked by the digital technology revolution shows a more fundamental need to create learning opportunities with technology. Creating an educational environment that fosters 21st-century skills becomes paramount in a rapidly evolving digital landscape. It needs to force the integration of

technology in Catholic teaching as a form of teaching innovation in fostering and communicating students' faith as a digital generation.

### **Method**

This research employs a literature study approach to meticulously depict and critique pertinent theories. The literature study method encompasses a sequence of steps, beginning with identifying the most recent research outcomes and gradually tracing back to older ones. A pivotal aspect of the literature study involves assessing the relevance of research summaries to the specific problem under investigation. This critical evaluation ensures that the selected sources contribute meaningfully to the research objectives, facilitating the construction of a coherent narrative.

Furthermore, academic integrity is emphasized through the recommendation to record essential components to avert plagiarism-related issues. Systematic note-taking, quotations, and copies of pertinent information are vital practices that maintain the ethical integrity of the research process. Central to this article is exploring the paradigm shift in catechesis through technology integration. This paradigm shift refers to transitioning from traditional face-to-face teaching methods to incorporating digital tools and platforms in religious education. While technology provides new ways for catechists and teachers to engage with the youth, such as through online platforms and digital resources, it also presents challenges. Notably, even the best technology cannot fully replace the personal encounters and meetings crucial for effective faith formation and community building.

This research method comprehensively analyses the advantages and hurdles associated with digital catechesis. It underpins the theological communicative approach as a rationale for embracing innovative pedagogical techniques. The alignment between the literature study and the broader teaching mission is evident; the aim is to aid individuals in nurturing their faith and cultivating an accurate worldview. The literature study research approach is a robust cornerstone for this article, facilitating in-depth scrutiny of pertinent theories and insights from many sources. This method allows authors to amass diverse data related to the research problem. Sources encompass a broad spectrum, ranging from research reports and scholarly journals to mainstream newspapers, relevant books, seminar proceedings, expert opinions, and official documents. By aggregating these diverse sources, the article is fortified with existing knowledge.

This comprehensive approach to the literature study empowers the authors to holistically grasp the concept of revolutionizing catechesis through technology integration. It engenders a nuanced understanding of the multifaceted dimensions of effective faith formation in a digitally oriented era. The research encapsulates the essence of transformative pedagogical evolution by meticulously tracing the historical trajectory of ideas and capturing contemporary insights. The literature study approach epitomizes the scholarly rigor underpinning this research. The authors ensure a reasonable selection of relevant sources by adhering to a systematic methodology. This approach also fosters ethical research practices through diligent note-taking and citation procedures.

The profound interplay between the literature study method and the exploration of technology-integrated catechesis underscores the research's commitment to advancing faith formation paradigms. Through this comprehensive approach, the article contributes to the discourse surrounding technology's role in reshaping traditional educational frameworks. The study aims to highlight both the potential and limitations of digital tools in religious education, ensuring that while technology is embraced, the importance of personal interaction in faith formation is not overlooked.

## Findings and Discussion

### *The Need for Catechist Formation in the Digital Age*

Christ commanded His disciples to go into all the nations and make them His disciples. In His teachings, Christ affirmed the importance of baptism in the name of the Father, Son, and Holy Spirit and the importance of teaching all the commandments that had been given to them (Matthew 28:19). Catechists, both clergy and laity, are individuals who have firm faith in Christ and are called and sent by God to preach His teachings, as described in (PuK 112). In other words, a catechist's role includes teaching and spreading the Word of God and integrating this teaching into daily life.

The proclamation of the Word of God (Matthew, 28:19-20) is not the exclusive responsibility of catechists, but it is the primary calling for all who believe in and follow Christ. As His disciples, all people are responsible for being bearers of His message to the world. However, proper preparation for the catechist becomes very important to achieve this. Tools in the catechesis process have great potential, but their effectiveness depends on the ability and readiness of the catechist who applies them. Catechists who have undergone careful training and formation will be able to optimize the use of such tools.

Forming catechists involves education, training, and coaching so that they have a deep understanding of religious teachings and can communicate them effectively to others. Without adequate preparation, spreading religious teachings can be less effective or misinterpreted. Thus, developing trained and qualified catechists is essential in maintaining the integrity and accuracy of the proclamation of the Word of God and ensuring continuous development in catechesis.

Church documents indicate that catechesis ministry should prioritize the formation of lay catechists and should be treated with caution (PuK 130). In this spirit, the Code of Canon Law rules are maintained. Catechists must be adequately prepared to perform the duties in and on behalf of the Church (KHK §773 - §780). Therefore, the formation should include the full development of the catechist's personality, the future of his faith, doctrinal abilities, and the practical use of means and methods in catechesis.

These Church documents and catechesis literature indicate the need for the formation of catechists. The faster change occurs, the more often the church asks itself how to evangelize effectively and better. Catechist formation should be carried out on three levels: spiritual (being), intellectual (knowing), and pastoral (acting). The first two aspects concern the catechist's personality and the maturation of his faith. At the same time, the third aspect concerns the ability to demonstrate catechist skills in utilizing the supporting components of catechesis implementation. Formation serves as a self-transformation that existentially internalizes the message of the Gospel so that it can be a light and direction for the life and mission of the church.

Nugroho (2019) stated that catechists must obtain education to become leaders who can maintain faith in this disruptive era. Furthermore, Nugroho emphasized the importance of catechist education as an urgent need. Catechists must reflect on the prophetic voice and explore, investigate, and experiment for the better. The catechist formation process aims to form a catechist who is mature to serve, has dialogical abilities, is creative, and can work in catechesis. Teachers in theological and catechetical studies are positioned to grapple with such conditions, especially around identity formation, media literacy, and embodiment (Bauman et al., 2014).

Catechists live and exist in the Church community. The factors that shape the catechist personality in the ecclesial community are the Word of God, i.e., the person of Christ, liturgical and sacramental life in service, and fraternal love. The essential factors in the catechist formation are built

through the Christocentric Aspect. In this aspect, Christ-centeredness in the formation of catechists is a fundamental key to understanding the role and presence of catechist ministry in the Church community. Christocentric in catechesis is the awareness that the catechist delivering teaching through catechesis is not giving his or others' teachings but the teachings of Jesus Christ, namely the truth He conveys to us or the truth offered by Jesus Himself. The catechesis aims to bring a person to an encounter with Jesus Christ, a profound union, and even intimacy with Him. Only He can lead to the Father's love in the Holy Spirit and participation in the life of the Holy Trinity (CT 5). The praxis of catechesis must be strictly Christocentric (cf. KGK 426, PuK 163, and CT 5-6).

In this aspect, catechists live the most incredible experience of the Christian community, hearing the Word of God and sharing fully in the mystery of the Eucharist. As the Second Vatican Council emphasized from its source, "Grace flows upon us, and through it, the sanctification of man in Christ and the glorification of God, which is the aim of all other church works, is carried out with the most excellent efficiency (SC.10). Therefore, catechist ministry contributes to the full and conscious participation of all members of the community in the mystery of salvation, which is actualized and fulfilled in due course through participation in the Eucharist and liturgy. Catechists can only fulfill their calling and responsibilities with intimate and deep communion with Jesus Christ (CT 9).

The diaconian aspect of the diaconal dimension is essential in the catechist formation process as it brings them closer to the community. Human beings as individuals develop in a community (family or society) by applying the principles of participation and subsidiarity. Catechists, imitating Christ, should rush to everyone's aid. Catechists communicate not only knowledge but also an attitude of faith. At the same time, it teaches a particular group of people, children, adolescents, or adults living in an unavoidable reality. Thus, knowing the human being and his social context occurs through various humanistic sciences, especially psychology and pedagogy.

In addition to mastering theology and catechesis, forming psychological and pedagogical skills will allow catechists to carry out educational activities in the catechesis process. Practical coaching in implementing catechesis is necessary because catechists can face various situations and solve them well and effectively in the practice of catechesis. Furthermore, the catechist should not be content with studying the content of Christ's message or knowing his methods but be able to educate different ways of acting. Only practical coaching during studies will help in acquiring catechesis skills. Nevertheless, theoretical coaching is also necessary to help the catechist face various situations, avoid empirical forms in the transmission of the subject, understand the changes taking place in the field of education, and guide his future work appropriately.

Catechists (religious teachers) need to become more aware of themselves as disciples and their vocation and mission of baptism. They must proclaim Christ by witnessing His life amid the world and bringing God's love and mercy to others in their families, communities, and workplaces. For this reason, it is imperative to enlighten, support, and develop lay people towards greater maturity, both with the knowledge of the master's teachings and experiencing a personal encounter with Him.

At the same time, catechists must be creative (Francis, 2017). They need to develop a deeper understanding of the Word of God, greater zeal in living out their vocation, greater participation in Church activities, and proclaiming the Good News together in unity and dedication. The result is the development of the qualities of Christ's disciples, who are the salt and light of the world. The curriculum can also use various means to effectively convey knowledge and guidance to Christian target groups (cf. FABC 167, 2020).

### ***The importance of the use of technology in catechesis***

The world around us has changed in the last two decades. The reason for the change was technical progress. Never have humans been able to seek information and communicate so quickly globally. This new world is a challenge for the world of education. Teachers of religion and other subjects in the 21st Century know the importance of information and communication technology in education. The OECD emphasizes that learning innovation is one aspect that must be prioritized in Education (OECD, 2016).

According to Grzegorz Ksiyyak (2020), school religious education is a unique catechesis. Therefore, the school became a catechesis environment, creating a unique space for meeting young participants in faith dialogue. He further asserted that schools and the Catholic Church should correlate their efforts in education and deepening faith for the sake of the students. For this reason, the school catechesis must fulfill the church's duties and the school's chosen goals.

Innovation and study skills are increasingly recognized as skills that distinguish prepared students from those unprepared for the increasingly complex living environments and the world of work in the 21st Century. 21st-century education focuses on creativity, critical thinking, communication, and collaboration (Kay et al., 2019). For this reason, it is essential to prepare students for the future through quality education.

The challenge of quality education requires teachers to be more creative, innovative, and inspiring in designing quality learning activities to welcome Indonesia's golden generation of 2045. Teachers are the primary key to the success of human resources, and they are productive, superior, and have faith (Darman, 2017). The implications of the learning demands of the Industrial Revolution 4.0 era bring at least four skills that the 21st-century generation must possess: how to think, how to work, tools to work, and skills to live (Naidoo, 2021).

Catholic Religious Teaching Innovation can be realized in various approaches, methods, models, and learning strategies to achieve knowledge competence, attitudes, and skills. According to Sujana and Sopandi (2020: 21), to adapt to the progress of the 21st Century and to achieve the demands of the Century, teachers must try their best to be able to adjust their teaching in new, more innovative ways by involving students with a *Student-Centered Learning Approach*. The development of information and communication technology (ICT) and the integration of ICT in the learning process changes the paradigm of the role of teachers as teachers to become facilitators, mentors, collaborators, trainers, leaders, and learning partners who can help students to make responsible choices and accountability in experiencing learning events so that students are expected to be more actively involved in the learning process.

Catholic Religious Teaching as Education and faith formation is carried out with various approaches, namely: catechetical approach, Narrative-experiential approach, Reflective Pedagogical approach, and Scientific approach (Pendidikan & Kebudayaan, 2017: 3-6). These approaches invite students to reflect on their daily life experiences in the light of faith in Jesus Christ, following Scripture, Tradition, and the Magisterium of the Church. Through a catechistic approach, students are expected to find God's concerns and will in the reality of their daily lives. In this way, they manifest their repentance attitude in concrete actions to harmonize personal and collective lives with God's will increasingly.

### ***Challenges in catechesis in the digital age***

Integrating Information and Communication Technology (ICT) in teaching is one form of innovation in education ((OECD, 2016). The rapid changes in all fields have impacted changing attitudes

and how humans respond and adapt to these changes. The Education sector has responded to changing times with the emergence of the 21st-century curriculum. This 21st-century curriculum requires competencies and characters that students must possess as learners and teachers as teachers (Gosper & Ifenthaler, 2014). The same has been felt and responded to in teaching Catholicism (Wright, 2019). Changes in education have challenged students and teachers to integrate technology into the learning process (Singh-Pillay, 2021). Changes in the Education Curriculum are carried out by considering the culture and digital generation (digital Native) and adjustments to contemporary developments and needs. The 21st-century curriculum emphasizes four competencies students need, namely the 4Cs: *Critical Thinking and Problem-Solving, Creativity, Communication, and Collaborative Skills*.

The Directory for Catechesis (PuK), published on March 23, 2020, by the Pontifical Council for the New Evangelization, highlights many matters related to the proclamation of the Good News. A document comprises three parts: 1) Catechesis in the church's evangelistic mission, 2) The process of catechesis, and 3) Catechesis, particularly churches, are concerned with teaching, education, and initiation of Christianity. The document's authors refer to many things that influence the effectiveness of the church's mission, even emphasizing the importance of sociocultural context in the lives of Gospel recipients today. They emphasize that this broad context consists of many elements. They show a crucial scientific way of thinking about digital cultural problems from the perspective of the problem. Digitalism is part of today's culture and asserts itself as a language culture, forming mentalities and new value hierarchies. It is happening because eliminating geographical distance through connected devices is ubiquitous, thus affecting people in all parts of the world (PuK 359). Therefore, considering the new Catechesis Directory, the digital environment, as a natural area of modern human life, must have a place for God in the whole reality of digitality.

### ***How technology is used in catechesis***

The digital era, often called digitalization, has proven to bring significant changes in the world of the younger generation in this 21st Century (Bedford-Strohm, 2020; Campbell, Heidi A., Alessandra, 2019; Campbell, 2022; Hardiman, 2018; Hess, 2014; Hunt, 2019; Jackelén, 2021; Naidoo, 2021b; Silva, 2019; Subowo, 2021; Supratman, 2018). The digital age has changed most educational processes and systems worldwide (Kalolo, 2019). This new development certainly raises many problems and challenges. However, it needs to be addressed wisely how most developing countries, including Indonesia, can benefit from the digital age and avoid its losses in education and teaching systems.

Mgr. Petrus Turang (chairman of Komsos KWI) also explained how the church presents the proclamation of the Christian faith by the demands and developments of the human environment, which is increasingly associated with modern science and technology (Turang, 2013). Through its various forms of teaching, the church has established a wise attitude in responding to existing changes, as explained by Mahon (2018). Social media's rise and the importance of digital literacy are essential in proclaiming faith. The amount of information available today is one of the characteristics of advances in information technology supported by easier internet access. It makes it relatively easy for people to get information and news worldwide.

Amid the flood of information, however, there is a need for more selective screening of all information and a more careful determination of sources that can be considered. Many websites provide reliable and scientific sources of information from institutions whose mission is to encourage and enlighten knowledge-hungry people. Pope Benedict XVI's (2013) message on the 47th World Day of Social Communication affirmed that the culture of sharing knowledge and information is very thick in

this virtual world. This culture of sharing is one of the positive forces that can enrich other users and build a community that cares for each other. The challenge is to be genuinely inclusive: it is used to nurture and fully engage believers who want to share the message of Jesus and the value of human dignity promoted through his teachings. Believers are increasingly aware that if the Gospel is not introduced into the digital world, it will be lost in the experience of many who attach importance to this existential space.

### ***The importance of technology integration in catechesis***

Digital catechesis is the integration of digital technology during the faith formation process (Blogger, 2019). Nowadays, learners, especially children and young adults, have grown up with technology and learn differently than previous generations. For that, they need to be engaged through modern teaching methods that utilize digital tools and platforms they are familiar with and find engaging. Incorporating technology into catechesis aims to cultivate a more holistic and applicable faith experience for those catechized. This "holistic and practical experience" refers to using digital tools and platforms to make the church's teachings more embodied, relatable, and applicable to the daily lives of modern learners (CatholicBrain, 2018). For example, catechists can use interactive videos, virtual reality experiences, or online discussion forums to help students explore biblical stories or Church teachings in a deeply immersive and personalized way.

Moreover, technology facilitates improved communication among catechists, students, and parents. Catechists provide real-time updates on student learning progress through online platforms and facilitate direct discussions and questions among all parties involved. This strengthens the bond between families and the church, ensuring faith education fully integrates into students' daily lives.

Integrating technology can also enrich the content of catechesis by allowing for the integration of multimedia resources, real-time updates, and customized learning paths. Rather than passive lecture-style lessons, technology enables more interactive and engaging catechesis experiences that cater to diverse learning styles. However, integrating technology in catechesis (religious education) must transcend merely utilizing the latest digital tools. The pivotal question is not simply which technological tools to employ but how the digital realm can serve as a platform for people to genuinely share their faith experiences and convictions (PuK 371). The goal should be to facilitate genuine spiritual exchange and formation rather than merely using technology for its own sake.

The challenge of evangelization goes hand in hand with the challenge of inculturation of the digital world. In this sense, it is essential to help distinguish between means and ends, navigate the web to develop as a subject rather than an object, and go beyond mere techniques and thus about Christ, find a renewed humanity" (PuK 372). One reason technology integration is essential in catechesis is 1) It can increase student engagement by reaching them where they are. Many students have grown up with computers, the internet, and mobile devices, so incorporating technology into their faith formation can make the learning experience more relevant and interactive (Habur, 2021). 2) Technology integration enables the enrichment of catechesis content. Digital technology can enrich catechesis content with multimedia such as videos, images, and interactive activities. It can make complex religious concepts easier to understand and enjoyable for students (Blogger, 2019). 3) Technology provides opportunities for distance learning and access to resources that may not be directly available in traditional settings. Using digital tools, students can engage in their faith formation at their own pace and time, regardless of physical location (Blogger, 2019; Habur, 2021). 4) Technology enables multimedia, such as videos, images, and interactive activities, to improve understanding and retention of religious concepts. These

visual and interactive experiences can make complex theological ideas more accessible and engaging for students (Habur, 2021). 5) Technology can simplify catechists' administrative tasks, lesson planning, and resource management. Digital platforms and tools can help organize and deliver content, track student progress, and facilitate communication between educators, students, and parents (Blogger, 2019). 6) By integrating technology in catechesis, we can explore and understand the digital culture that is part of students' lives. By utilizing digital tools and media, catechists can effectively convey the message of Jesus Christ in a way appropriate to students' circumstances and culture (Habur, 2021).

Through his supreme leadership, Pope Francis, the Church reminds us that the changes of these times impact the life of the church's faith. Therefore, Pope Francis encouraged the church to renew the encounter with fellow human beings, as well as with God, to find joy in them (EG). The church authorizes the mission's ecclesiastical ministers to lay and religious ministers to share and live the Gospel on behalf of the church for official service inside and outside the church. Teaching is one way to complement the evangelization of the church. Although the teaching work is not exclusive, it is the work of catechists. Catechists are those employed by parishes and schools to teach religious education classes and programs and those who volunteer to assist in the continuing religious education of community members. Catechists are trusted and authorized by the church to carry out evangelization formally. Whether clergy, evangelists, laity, or spiritual teachers, catechists are tasked with helping Christians through this transformation process. New Evangelization is a call to renew and re-evangelize those who have lost their faith and membership in the Church (Mahon, 2018)

Silva (2019) asserts that catechesis in the digital age views catechesis formation as a path of initiation into the Christian life, not just the delivery of doctrine or sacrament preparation but walking along the path of reflection in four steps. First, we need "digital metanoia," that is, awareness of anthropological changes, especially in the field of communication caused by digital culture, and awareness of those changes in how we live and live the faith. The second stage identifies present-day catechesis protagonists, digital natives, to understand how to relate better to them. The third step presents the theological field responsible for studying the theory and practice of cyber culture's effects on faith and religion's influence on digital culture. Thus, this step is tasked with considering catechesis in the cybernetic era. The last section refers to pedagogical and theological forms that can contribute to formulating a new categorical pedagogy for the digital age: a pedagogy based on network dynamics.

Catechesis as a process of evangelization is an opportunity and a challenge for contemporary religious teachers who must strive to educate students in faith, be active in church community life, and be open in dialogue with the world. It becomes an opportunity to convey the message of the Gospel to the younger generation and to awaken the joy of faith in them. Through the interaction between catechists (religious teachers) and fellow students, they share faith experiences so that they can feel an encounter with the person of Jesus himself through encounters with fellow students.

## **Conclusion**

Digital catechesis integrates technology into learning about faith, moving beyond traditional methods like lectures and printed materials. Modern learners, accustomed to interactive and collaborative experiences facilitated by technology, benefit from this approach. However, using technology is insufficient; a critical and contextual approach to theology is crucial. This approach connects Church teachings with contemporary issues and learners' personal experiences. Digital catechesis employs computers, the internet, videos, interactive games, and websites to make learning about faith engaging and relevant. It encourages thoughtful discussions about God's teachings in today's

world, helping learners relate them to their daily lives. Technology enhances understanding and facilitates sharing faith with others through multimedia tools. The church can enrich the learning experience by integrating digital tools, making faith education more accessible and meaningful.

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