Competence of Communicating Catechists in the Post - Truth Era

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Abstract

Post-truth is a floating culture regarding democracy, culture, conflicts of interest, etc. The post-truth era alters people's focus, particularly when it comes to matters of faith, such as catechism. This is why catechists need to know what's happening around them to help people get through the "post-truth" era. This research is meant to help catechists, who are responsible for communicating and leading the Catechism of the People, face the challenges of the "post-truth" era. The methodology employed is a qualitative approach based on library research. This study describes the competencies required of catechism facilitators in the post-truth age, namely theological competence (cyber-theology) with the Holy Spirit as the inspiration, spiritual competence (Christ as the spiritual center), digital technology competence (data-based evangelization), intercultural communication competence (language and culture, metanoia of ethnocentrism), and ICT (Information, Communication, and Technology) skills. The digital age in Indonesia allows the church to fulfill its mission by promoting adaptive and transformative approaches. The church (in this case, the catechists) must be proactive and offer new ways of doing things while keeping their Catholic identity. Digital dialogue, blogging about faith, digital discourse, and making a digital movement are all examples of digital catechesis, which is about building digital collaboration.

Introduction

1. Catechism of the People at the Post Truth

Catechism of the people is the communication of faith or the exchange of religious experiences or understandings between individuals or communities (Huber, 1979). This kind of faith exchange can occur between the participants and the facilitator as well as between the participants talking to each other. The way to communicate in this regard is through sharing faith experiences, how to live out their faith, and how genuine their faith experiences are. Huber (1981) argues that through this kind of testimony, people help each other in such a manner that their faith is strengthened and more perfectly lived out.

In Indonesia, a group called the Inter-Diocesan Catechetical Meeting (PKKI), which is part of the Indonesian Bishops' Conference (KWI), meets once a year to come up with a theme or topic for catechism. The X PKKI, whose theme was "Catechesis in the Digital Age: The Role of Priests and Catechists in the Catechetic Work of the Indonesian Catholic Church in the Digital Age" (Kotan, 2020), suggested that Indonesian catechesis needs to start adapting to and even taking advantage of major technological advances in digital media. The Assembly talked about how priests' and catechists' roles in the digital age can help make the Catechism of the Indonesian Catholic Church better. This meeting's primary objective is to help those in charge of catechesis (priests and catechists) comprehend how the digital world has changed, how it affects preaching, and how people respond to these changes. In fact, a relevant and adaptable catechesis is expected, especially considering the digital revolution in communication and the need to create catechisms that are part of digital culture and use digital technology (ICT). The assembly agreed that the growth of digital technology in Indonesia has changed people's ideas, which means that catechesis needs to be done in new ways.

However, the work of evangelization, particularly catechesis, in Indonesia, as in the rest of the world, has been hampered not only by the emergence and increasing prominence of digital technology but also by a new phenomenon known as the post-truth mindset. Subjective truths have a far greater impact on how people form their opinions than objective truths, according to the post-truth mentality (McIntyre, 2018). People with a post-truth mindset tend to believe what they think and sense to be true based on their own subjective evaluations. Le Duc (2019) says that the effects of post-truth dynamics are not limited to the spread of fake news about everything from politics to religion, religious polarization, and conflict at the local and global levels. Instead, he says, the

tendency toward post-truth has important effects on evangelization. The post-truth mentality makes it hard to evangelize in ways that are in line with how the digital age is changing. It also makes it hard to find new ways to minister to people.

Catechists, as fundamental members of the Church's mission personnel, are encouraged to arm themselves with theologically and technologically related practical skills to face the increasingly real "threat of digitizing cyclones." On the other hand, they must offer proactive new means of accomplishing the mission without altering its essentials. This cultural shift in communication, therefore, requires the Church's attention, as it presents new opportunities and challenges for its evangelistic mission and invites a deeper dialogue between evangelistic faith and digital culture. The post-truth mentality has also caused catechists to learn a variety of skills to keep the work of evangelization relevant, traceable, and valuable. This is because the work of evangelization is not only to defend the truth but also to proclaim the divine truth. In other words, being a catechist in the digital age and post-truth era requires an entirely new set of skills. This essay tries to answer questions about how church evangelists, or catechists, should respond to the "post-truth" mentality by equipping themselves with skills that meet the needs of people in the digital age.

2. Research Problem

Based on a literature review of the landscape of the post-truth era, and the need for the evangelization of catechism, the purpose of this research is to explore the competencies of communicating catechists in the post-truth era in an Indonesian context. The research will answer the query, "What competencies do catechists need to evangelize in the post-truth era of the digital age?"

Method

The researchers gathered the data for this study from online resources published by a single author or a group of authors in journals or on websites. This study employs an analytical research procedure. With this method, researchers can look at facts or information that is already out there and analyze it to evaluate it critically. The goal of this study is to find out what skills catechists need as church evangelists in the digital age to fight the "post-truth" mentality.

Result and Discussion

This part of the essay talks about the idea of the "post-truth era" and what it means for people and society. The essay then discusses how the concept of a "post-truth mentality" may impact the work of evangelization in the digital era while describing the development of catechesis in Indonesia. Based on the idea of "post-truth mentality" and the development of catechism in Indonesia, where this research took place, the last part of the essay talks about the skills that catechists need for evangelism in the digital age.

1. Post-truth Era in Digital Age and its implication for Christian Mission

The term "post-truth" came from an article by Steve Tesich in The Nation Magazine in 1992 called "The Government of Lies." Tesich wrote in his article, "As free human beings, we have the freedom to choose whether or not to exist in a post-truth world." The main point of Tesisch's article was to criticize the American public for believing a series of lies spread by the government of President George H.W. Bush to justify the invasion of Iraq (the Persian Gulf War) by the U.S. military. Tesich believes that Americans accept all falsehoods as truth or reality (Lewandowsky, Ecker, & Cook, 2017).

In 2016, the Oxford English Dictionary even named "post-truth" the word of the year (OED). The context that gave rise to the term "post-truth" at the time was the United Kingdom's exit from the European Union, also known as "Brexit," and the election of controversial businessman Donald Trump as the 45th President of the United States. At the time, the Oxford English Dictionary defined "post-truth" as a time when people's feelings and beliefs matter far more than facts when it comes to forming opinions (Ebenezer, 2021).

In his article Educational Challenges in the Post-Truth Era, Denar (2021) describes the post-truth phenomenon as follows:

1) The digitalization of communication has facilitated the access of more individuals to information.
2) The community can serve as a source of information and rapidly disseminate it via social media.
3) There is an excess of online media and citizen journalism, a sign that people are dissatisfied with traditional mass media.
4) There are numerous groups or communities that only want to read and receive specific information and do not want to read or receive alternative information, making the public much more susceptible to receiving false information.
5) The pursuit of going "viral" takes precedence over ethics and the quality of information, distorting the truth.

6) Falsifying information in the name of critical inquiry is no longer a key part of how knowledge is made.

In line with the above notion, Chin et al. (2021) point out some of the problems that come with a post-truth mindset, such as accepting and spreading false news, claiming to be an expert, and putting opinions ahead of facts, all of which can make evangelism more difficult.

1) Accepting and Distributing False News

One of the most noticeable things about the post-truth era is how much fake news there is in the media, especially online. People have trouble telling the difference between true and false news (Kavanagh & Rich, 2018; Lewandowsky et al., 2017). Many people believe in internet hoaxes and spread them through social media (Allcott & Gentzkow, 2017; Kavanagh & Kaya, 2018). People may not be used to checking facts, evaluating information cognitively, or judging scientific claims and evidence from a single piece of information, e.g., validation by multiple experts, (Duncan et al., 2018). People have trouble dealing with wrong information because they can't perform epistemic performances with others. This is a strong social aspect of the problem. People use social and cultural factors to judge the truth of information (Kahan, 2015), and if they agree with it, they are more likely to pass it along (Bakshy et al., 2015).

2) Everyone behaves as an Expert

Freedom to post and comment on anything Widespread access to digital information through mass communication media may give the impression that anyone can act as an "expert." by independently evaluating evidence and other information and disregarding expert opinion (Collins, 2014). People in general may not be able to assimilate adaptive information. This means that they may not realize that they have limits to how much information they can evaluate on their own. This could be because they don't have enough metacognitive skills to understand how expert research and detailed disciplinary knowledge fit together. They may also think that if the information is easy to understand, they can judge it on their own and not care about how knowledgeable the source is (Scharrer et al., 2019).

3) Putting opinions ahead of facts

People frequently base their beliefs on personal opinions or what they "feel" and validate the truth in their emotions, rather than on evidence-based reasoning (Metz et al., 2018; Prado, 2018). This may be made worse by the way the media is right now (Illouz,

2019; Kavanagh, & Rich, 2018): there is a lot of information coming out, but most of it is wrong or doesn't care about being right. This can make people think that information isn't useful or even make it hard to tell facts from opinion and fiction (Lewandowsky et al., 2017). Metacognitive processes may have influenced their unconscious belief that making decisions based on gut feelings is the best way to make decisions that matter. People might think that they don't care enough about accuracy to check the facts on which their opinions are based (Kagan, 2015).

Based on the above ideas, it can be said that the post-truth era is a time when people's feelings are so strong that they overpower their common sense. This makes it easy for lies to look like the truth. This misdirection is not due to a lack of information, but rather exhibits an epistemic hazard in which an information tsunami occurs without the necessary skills to process it. In the post-truth era, people don't seem to be looking for the truth based on facts. Instead, they only look for information that confirms and supports what they already believe.

When there is a flood of information and people don't know how to make sense of it or organize it, or when people only look for information to confirm what they already know, superficial truths will emerge. Baudrillard (2020) refers to this superficial truth as simulacra or a reality that appears real but is a pseudo-reality, virtual reality, or artificial reality (hyper-reality). In this situation, Baudrillard says that the modern world is full of information but has less and less meaning. The real effect is that almost all parts of the population are now more likely to deny science. Relativism and subjective truth tend to go hand in hand. Even on important issues, scientists' attitudes and points of view are becoming more and more different from those of most of the public.

Such post-truth thinking has the potential to hinder the church's evangelism. People who have access to digital information may be influenced by the post-truth mentality. The spread of a mentality of fake news has impacted the mission of the church, as the main doctrines, which are founded on the official documents of the church, can no longer serve as a foundation for people seeking the truth, as everyone claims to be its owner.

2. Development of Catechism in Indonesia

In 1977, the Indonesian Bishops' Conference's Catechetic Commission (KWI) held the first Catechetic Meeting among Indonesian Dioceses (PKKI). Since then, a meeting of this nature has occurred every three to four years. During the meeting, the commission usually talks about a theme for catechesis that can be used within a certain amount of time. Many topics have been discussed since the first meeting, including efforts to foster

catechism for the people and catechism for the people who construct a contextual church life. (https://komkat-kwi.org/)

One thing that was talked about at these meetings was the message about the people's catechesis companions that was given at the PKKI II. It said, "The people who catechize are the people, that is, all followers who personally choose Christ and freely gather to better understand Christ." To make communicative community catechesis services, the people themselves are chosen as companions, leaders, directors, or facilitators (communicator catechesis of the people) (https://komkat-kwi.org/).

A specific topic on catechism and the digital age was discussed at PKKI X in 2012, with the theme "Catechesis in the Digital Age: The Role of Priests and Catechists in the Catechetical Work of the Indonesian Catholic Church in the Digital Age." The theme aimed to make priests and catechists aware of how digital communication tools have changed over time and how they affect the culture of people's everyday lives. We hope that this understanding will lead to good ideas, thoughts, and plans for catechesis that meet the needs of the Indonesian Church in the digital age. (Kotan:2020)

PKKI X acknowledges that the digital age brings about new problems that the church must deal with if it wants to continue to teach effectively. From this session, we can say the following things about the digital age: (1) Information aplenty Internet-based digital communication provides individuals with access to a wealth of previously unavailable information. People are abruptly confronted with an abundance of information. This information is not only presented in written form, but also in the form of images, animations, videos, and audio products; (2) Relationships are direct but repetitive, superficial, and superficial. Additionally, the internet offers numerous opportunities for establishing relationships with individuals you may have never met in person. These relationships are characterized by virtual contacts, such as e-mails, Facebook status updates, and tweets with accompanying remarks and replies. (3) Type of knowledge acquired: superficial but quick appearance, or surface, substitutes for profundity, and speed substitutes for profound reflection. The Internet provides countless facts but says little about their worth; (5) A new means of communication The most effective language in the digital age is audio-visual language, which addresses emotions more directly. As a result of the use of emotive imagery, the conveyance of emotional elements is enhanced. (6) Human beings who are increasingly inhumane. In relational patterns and modes of communication prevalent in the digital era, people tend to consider themselves and others as objects or robots. Humans also lose an essential element of their existence, silence.

The workshop "Development of Catechesis for the People" talked about the three most important things that a catechesis assistant for people should have: the personality and spirituality of the people's catechesis coach, the knowledge of the people's catechesis

coach, and the catechesis development skills of the people (Lalu, 2007, p. 148). Lalu (2007) notes that skill is very important, but it would be better if the people's catechetical companion included everything about their passion.

2.1. Personality and Spirituality of the People's Catechism

Lalu (2007) suggests that the excellent character of a companion for catechesis should have a strong-willed personality to do missionary work well. Lalu (2007) states in his book "Catechesis of the People" that a catechesis companion for the people must possess the following five characteristics: (1). A catechesis companion for the people should be honest with themselves, embrace themselves as they are, not be arrogant, but be humble. A catechist also needs to be able to control themselves, like by talking less so that others can talk more. (2) A catechesis companion for people should be open, honest, and humble, have sensibility and commitment, enjoy helping others, enjoy listening, be full of understanding, be friendly, and communicative, and know how to conduct oneself. (3) In critical and difficult situations, one should not be carried away, but instead be open, adaptable, adept at interpreting the signs of the times, and resilient. 4) Catechists should love the task and feel called to it. They should always be loyal and invested in the task, and they should try to do it in a professional way. 5) Towards God, one should believe in God in all circumstances, be well-versed in the Scriptures and the riches of the church's faith, always offer thanks to God in good and bad times, always have faith in God, and be optimistic (Lalu, 2007: 149–150).

2.2. Catechetical companion for the People's Knowledge

The second item relates to a community facilitator's knowledge. This is the foundation that a companion catechesis of the people must possess. How can he or she support the catechesis of the people if he or she doesn't know enough about it? Therefore, a catechesis companion for the people must also be knowledgeable about the content, methods, participants, and context of catechesis participants for the people (Lalu, 2007: 155). This shows that the person leading the catechesis knows everything there is to know about the people they are teaching. In terms of what they know, a catechesis companion must know the teachings of the Catholic faith. For example, they must know what Scripture, Christology, Ecclesiology, and Church Social Teachings are and how they fit into catechesis for individuals. But not every part of the Catholic faith is shown. Instead, people can choose the part that best fits their lives.

Then, in terms of knowledge related to methods, such as creativity in selecting catechesis methods, the ability to analyze situations, interpret Scripture, and plan follow-

up actions. In terms of the catechesis participants' knowledge, the companion can figure out what the people need, so they want to learn more about it during the catechesis process. Then, how do people's capacities of reason, emotion, and intuition fare when confronting life's challenges? Here, the companion needs to be open to helping and guiding the people until they fully understand the problems they are facing. Then, the companion must think about the people's social, economic, and cultural situations. If the catechesis companion for the people owns some of the items pertaining to these participants, it is evident that the catechesis process for the people will become of interest to them.

Lastly, knowledge is related to the national and global context of life, which has a negative effect on the growth of people's faith, such as the effect of globalization on materialistic, consumerist, and individualistic attitudes, etc. (Lalu, 2007, p. 158). The catechesis companion for the people must be able to understand the context of the people's lives and, most importantly, must always build relationships with the people and be close to them so that they feel welcome and become faith allies.

2.3. Qualities of a Facilitator of Community Catechism

The third point is about the skills that a community catechesis facilitator needs to have including doing catechism in the post-truth mindset.

1) Communicative Abilities

In the process of catechesis for the people, people who have had different experiences dealt with different situations and come from different backgrounds talk to each other. So, the following must be emphasized: communication and relationship skills so that the catechist can gather, unite, and lead the group to concrete action; self-expression skills in speaking and listening; and the ability to create an environment that makes it easier for participants to talk about themselves and listen to the experiences of others (Lalu, 2007: 158–159). Communication skills, for companions, is something that cannot be underestimated but is the ability to manage the catechism process for the people so that it runs smoothly and helps them reach their goals as a group.

2) Reflective Abilities

During the catechesis of the people, faith is shared, which is a faithful witness. This means that a catechesis companion for the people can ruminate on their Christ-centered faith experience and share it with other participants. A companion who is good at reading, reflecting, and figuring out how religious everyday events are can teach participants how to reflect well. Community catechesis assistants are therefore trained to be adept at

3.1. Theological and Spiritual Competencies

Our discussion of theological and spiritual competencies centered on the theological foundations of evangelization in the digital age to combat post-truth mentality and equip catechists to engage in evangelization in the face of post-truth thinking.

Facilitators of catechesis need new competencies for the digital age, like self-disposition, following the Holy Spirit's lead, and putting Christ at the center of their evangelism. Self-disposition is related to how the church feels about new technologies and will have a big effect on how its leaders, members, and catechists see and use digital technology. In this way, most of what has been said about digital technology in documents, speeches, and homilies by the three most recent Popes has been positive, even though they have also warned about the dark places that are opening because of technological progress. Even before the turn of the century, Pope John Paul II had a realistic outlook on the Internet. In his message for the 36th World Communications Day, the Holy Father said, "The Church approaches this new medium with realism and confidence." Like other forms of communication, it is not an end. "The Internet can be a great tool for evangelism if it is used well and its strengths and weaknesses are understood." (John Paul II, Message for World Communications Day, 2002).

Nearly a decade later, in his Message for the 45th World Communications Day, Pope Benedict XVI expressed a pragmatic view of digital technology: "As with every other product of human ingenuity, the new communication technologies must be positioned at the service of the individual and collective good." If they are used wisely, they can help people achieve their deepest desires for meaning, unity, and truth (Pope Benedict XVI, World Communications Day Message, 2011).

In his Apostolic Exhortation *Evangelii Gaudium* (The Joy of the Gospel), Pope Francis talks about how important it is to have the right attitude for evangelization in the digital age (Pope Benedict XVI, 2011). To put it simply, a catechist must follow the Holy Spirit in the digital age. Evangelization is a collaborative effort between people and the Holy Spirit since the main idea behind the church's work is that it is mostly the work of the Holy Spirit. Pope Francis calls for the rise of "Spirit-filled evangelizers" who are "bravely receptive to the Holy Spirit's activity" (EG, no. 259).

Additionally, he states that "a Holy Spirit-led evangelization is one that is Holy Spirit-led because the Holy Spirit is the soul of the church and proclaims the Gospel" (EG n. 261). Therefore, the Holy Spirit must properly direct evangelization. Eilers asserts that the Church's commitment to her pastoral ministry is not "First and foremost the means and technology used to convince and support people, but an open and receptive heart filled with His Holy Spirit." (Eilers, 2004). Even though new media technologies bring

challenges, crises, and temptations, the Holy Spirit gives the catechists the power and skills they need to thrive.

The prophetic meaning of the Feast of Pentecost can be understood by looking at how the disciples were prepared for the Holy Spirit to come (1998, Withington). Two extraordinary occurrences signaled the arrival of the Holy Spirit: a sound from heaven that sounded like a powerful wind, and the appearance of what appeared to be tongues of fire that rested on each of them and separated them from the others. These miracles show that there was a theophany, which is a visible sign of God's presence. The fact that the sound originated "from heaven" indicates that God had arrived on the scene in a "mighty manner." (Martini, Communicating Christ to the World, 22, emphasis added) People believed that the tongues coming out of the fire were "symbols of human communication," according to Carlo Maria Martini. (Martini, 1989). God told the disciples to testify to God's presence through the power of the Holy Spirit, knowing that the power of the Spirit would force them to do so. After God intervened or called them, the disciples were finally able to be the best people to spread the Gospel.

Under the guidance and authority of the Holy Spirit, the disciples and the devout were called to participate in Divine communion, a communion with the Father, Son, and Holy Spirit. As a result of their communion with God and their preaching about and through that communion, the disciples were given the power to be prophetic witnesses when they shared the good news. The pouring out of the Holy Spirit on the day of Pentecost not only shows the only way that God talks to His people, but it also proves that God is the most important way to talk. In other words, "communication and communion with Christ and the Holy Spirit are the foundation of the church's communicative essence." (2004) Ta and Eilers, Social Communication.

In the digital age, Jesus Christ must be at the center of evangelization. Every catechist needs to know everything there is to know about the person of Jesus, who is the center of all missionary work. Jesus is the only one who started the Christian mission, so His mission is the most important one. Pope Francis says, "There can be no real evangelization without the explicit proclamation of Jesus as Lord and without the preeminence of the proclamation of Jesus in all evangelistic work" (Evangelii Gaudium, no. 110). "The personal love of God who became man, who sacrificed himself for us, who is alive, and who offers us his salvation and his friendship" is, therefore, the most important message that must be spread through all new media technologies (EG n. 128).

In this way, Eilers (2004) says that communication spirituality as a foundation for pastoral and evangelistic communication should start with a contemplation of the face of Christ based on Peter's confession, "You are the Christ, the Son of the living God" (Mt 16:16). In practice, this means that the evangelist does not speak or act in his or her own name but in the name of Jesus, who has sent him or her. Consequently, the catechists must

have a deep relationship with Christ, who has summoned them. The importance of Jesus' person in evangelistic communication necessitates an encounter with Jesus.

Putting Jesus at the center of evangelism means trying to communicate like Jesus did, who was the best person to talk to. Jesus' missionary approaches plainly demonstrated that He was the Perfect Communicator. Jesus was an expert in individualized communication. The lives of the people and their necessities were the starting points of His discourse. He acknowledged and valued their worldview, culture, expertise, and experiences. He spoke the vernacular of the people, using common terms (the Kingdom of Heaven), common issues, and common images (bread, water, wine) to convey the Good News of God. By emphasizing how important each way of communicating was, Jesus gave His listeners a great chance to think about how His teachings would affect their lives. Jesus asked the terrified disciples, "Where is your faith?" after strolling and calming the storm. (Luke 8:25). Jesus commanded the ruler whose wealth stood between him and God, "You're still missing one thing. Sell everything you have and give it to the needy, and Heaven will be your reward. Then come after me " (Luke 18:22).

The amazing stories of how Jesus healed people in the Gospels show that he was the best person to talk to. Jesus demonstrated His power by lovingly embracing the sick and tenderly touching their hands. The Greek word "haptesthai," which means "to touch," showed that Jesus' touch healed different illnesses and brought the dead back to life. Jesus recognized the condition of the ill simultaneously (Eilers, 2014). When the masses were awestruck by Jesus' teaching, His remarkable appearance as a mighty and perfect communicator was also apparent. Matthew says, "When Jesus was done saying these things, the crowds were amazed at what He had said because He spoke with authority and not like their teachers of the law" (Mt. 7:28–29).

The ultimate cause of the effectiveness of Jesus' teaching is God's Word. Jesus' way of talking was also so effective and interesting because he was a master at it. To be excellent missionary communicators, we must above all speak the truth about God in our communications. Communication on a mission also necessitates mastery of the skills required for interactional communication. Jesus was the best communicator because he deeply told people about the love of the Father while also understanding their physical and spiritual needs in the context of their culture and society.

The PKKI VI assembly emphasized the spirituality of the community catechesis facilitator, which is centered on Jesus Christ and then passed on to His Church. The task and spirituality of Christ are the duty and spirituality of involvement in the Kingdom of God. After the Second Vatican Council, a strong emphasis was placed on the spirituality of involvement, which is now the spirituality of today. As facilitators of catechesis for the people, we are tasked with bringing the world closer to God's will. The role of the

identifying human values in ordinary life experiences, adept at identifying Christian values in the Holy Scriptures, Church teachings, and other Christian traditions, and adept at integrating Christian and human values (Lalu, 2007: 159).

3) Greater specificity regarding the stages of the catechesis process.

For instance, being aware of the situation regarding the raised topic, interpreting the actuality of people's lives considering the Scriptures, and deciding on a course of action. The ability to say what you want, talk to others, act, and both talk and listen to others is also another quality needed in a catechism companion. Finally, capability and skill in fostering an environment conducive to the catechesis process so that participants feel at ease adhering to it.

The fact that we just talked about how catechesis has changed in general in Indonesia shows that the Indonesian Church has paid special attention to evangelizing through catechesis in Indonesia. The preceding discussion demonstrates that the Indonesian church discusses not only the thematic themes of catechesis, but also the evangelizers themselves, the catechists, both priests and laity, and specifically how they prepare special skills for conducting catechesis. PKKI has also examined the topic of catechesis in the digital environment of Indonesia. The next section of this paper explains some of the most fundamental competencies that catechists must have to carry out evangelization duties, particularly in the post-truth era.

3. Competencies Required for Catechists in Post-Truth Era

The main task of catechesis (teaching the faith) lies in the hands of the Bishop. The Bishop is in charge of leading the catechesis (teaching the faith) effort. He has the authority of the Apostles and is helped by priests, deacons, and lay Christians who are at the forefront of spreading the word of faith to the grassroots Church. To make the most of catechesis, we need catechesis. The people (catechesis of the people, by the people, and for the people) bring up universal problems like population, socioeconomics, and justice. For the word of God to be present and truly meet the people's need for the word, the teaching of the Scriptures must be able to speak to the people's day-to-day issues. Catechists prepare required mature individuals to provide the fertile ground for the people's faith to develop into adults and independent believers who, in time, will also proclaim the word of God. They also serve as facilitators and dependable communicators (EN 13). To meet the challenges of the post-truth era, catechists and evangelists must have the following competencies:

catechist according to PKKI X is (1) a Facilitator, dynamist, animator, and communicator who guides catechesis participants to an encounter with God, (2) a companion for all to find God and Partners in catechesis for priests in the digital age.

3.3. Intercultural Communication Competence

Communication and culture are at the heart of the idea of intercultural communication competence. Communication, as a symbolic process, denotes something shared and negotiated. Culture is everywhere and has a big impact on people because it teaches them how to live. Culture is a shared system that people learn through education. It is not static, but changes over time. In every intercultural interaction, groups of people with different systems of symbolic resources share them as symbolic resources (Klyukanov, 2005). Communication and culture are inextricably linked and reciprocal. This shows that communication influences culture and that culture influences communication; therefore, these two things can't be separated (Klyukanov, 2005).

From the point of view of communicating across cultures, competence is more than just being able to do something. Chen & Starosta (2013) say that competence is a mix of attitudes, knowledge, understanding, and skills that can be used in any situation that is relevant. This understanding involves being able to respond well to things that give the person tasks, problems, or challenges. Multiform defiance shows how important it is for people from different cultures to be able to communicate with each other.

In the last fifty years, one of the most important changes in catechesis and religious education has been the clear rise of cultural competence as the most important thing. In the realm of catechesis, intercultural relations play a role. This is because the Magisterium puts catechesis right in the middle of the Church's identity and mission to evangelize, which makes us focus on how the Christian faith interacts with other cultures. What are we doing when we preach and teach in Christ's name? We are interacting with various cultures and civilizations. Culture is the goal of the church's evangelism and catechesis. It is not just an interesting or optional side topic that we can investigate after we have mastered the content of catechesis and found the right ways to teach it.

Pope John Paul II followed the advice of the Second Vatican Council, as he said directly in his apostolic exhortation *Catechesi Tradendae*: "We can say of catechesis, as well as evangelization in general, that it is called to bring the power of the Gospel into the very heart of culture and cultures." For this purpose, catechesis will seek to know these cultures and their essential components; it will learn their most significant expressions and respect their values and riches" (On Catechesis in Our Time [Catechesi Tradendae], no. 53).

The Holy Father's reference to "culture and cultures" refers to the fact that catechists are not only dealing with specific ethnic and national cultures, such as Indonesian, Asian, etc. No matter what the catechist's area of expertise is, he or she must be familiar with the dominant global culture, which is the culture of modern, secular societies. The Church's urgent call for a New Evangelization depends on the response of catechists, teachers, and preachers not only to ethnic or national cultures but also to the reality of a pervasive secularizing culture and for many others in a globally interdependent and economically globalized world.

Considering the modern magisterium, the Committee on Cultural Diversity of the United States Conference of Catholic Bishops (USCCB) came up with some guidelines for intercultural competence in ministry that can be used in modern times for catechesis. These include putting theological questions about diversity in the context of the church's identity and mission to evangelize, trying to understand the culture and how it works, developing intercultural communication skills in pastoral settings, and learning more about the barriers to intercultural competence (www.usccb.org/media/video).

Also, *Aetatis Novae* No. 8 tells catechists, who are responsible for spreading God's word, to pay attention to and try to understand the languages and cultures of different people. So, a catechist needs to know about cultural studies, the matrix of cultural exchange, and the rise of interculturality. Gaudium et Spes no. 58 also says that safety messages and the way people live their lives are connected. God's revelations about Himself have been spoken through the culture appropriate to every age. Living in different cultural conditions, the church and its message must understand in depth the dynamics of each cultural context.

Since catechists' work of evangelizing carries along with it their own cultures, one of the most important parts of being able to communicate across cultures is being able to convert from ethnocentrism to ethnorelativism. It means that catechists must understand that their identity has not been lost in the shuffling between different cultural perspectives but has rather been broadened and enriched by an increasing repertoire of culturally appropriate insights and behaviors (Kisala, 2015). In doing so, cultural clashes and related problems could be prevented. This requires a radical stance that goes beyond a monocultural orientation, towards an intercultural orientation in which cultural differences are understood relative to one another.

Catechist, which is a response to Pope Benedict XVI's call for a "New Evangelization," must be able to do cultural and intercultural discernment before it can share the Word of God. This means being able to connect the Gospel with one's own culture, modern, secular culture, and a wide range of other cultures. Of course, this is the responsibility and promise of the followers of Jesus Christ in the twenty-first century, especially Christian teachers, catechists, and preachers. preachers.

3.4. Information Communication and Technology (ICT) competence

When we talked about ICT competence for catechists, we were talking about two things: the use of data in the catechism and a thorough understanding of how the church's document talks about ICT in evangelization. This gives those involved a foundation for formalizing the catechism in the post-truth era.

Data-driven catechesis, which focuses on the real problems people face, can make catechesis more effective. At the PKKI IX session in 2008, the use of data to find the truth about humanitarian, legal, and political issues was stressed. Document PKKI IX explained, "the significance of catechesis formulation in a despondent society." According to data collected from Indonesians who encounter pressure in numerous fields, the data show that the Catholic Church needs to do catechesis that gives people reassurance, light, and the courage to act in the face of all this pressure. The results of the deepening and processing of the three domains will be used to develop catechesis modules for four age groups: children, adolescents, and young adults.

This model can serve as an illustration of how a catechist can use data prior to formulating catechesis themes. For example, problems with a "post-truth" mentality can be used as a starting point for catechesis topics for all ages, but especially for teens and adults.

One of the things that everyone who does evangelism work in the digital age, whether in Indonesia or elsewhere, must be good at is digitalization because it helps our ministry. Pope Paul VI reminded all communicators, evangelists, and catechists to "pay constant attention and maintain an uninterrupted observation of the external world; you must stand at the window, open to the world; you must examine the facts, the events, the opinions, the current interests, and the thoughts of the environment." (The Church and Internet, 2005)

PKKI XII emphasizes catechesis in today's digital media culture. God's interaction with humans and the universe occurs in the space of time and history that is constantly evolving. Digital media is becoming a new medium for encounters and experiences that are both real and virtual. In *Inter Mirifica* (1965), the Church emphasized that it pays to heed developments in the realm of communication. Communication that is used appropriately becomes a superb vehicle for the experience of encounter. It is also used as a medium to bring people together with God, propagate the gospel, and expand the Kingdom of God.

John Paul II encouraged Catholics to utilize the internet. In the Internet document: A New Forum for Proclaiming the Gospel, the Pope urged the Church to penetrate this sophisticated world of communication and transform it into a "powerful" evangelistic

tool. The internet and digital media have also become new means of communion for adherents. In document number 8 of *Vita Concecrata*, the Pope talked about how new forms of communication are used in pastoral care and the promotion of good faith formation. There can be content in the media that shows respect for and spreads human and Christian values. He said don't be wary of YouTube, social media, and other platforms. "Even though we live in a digital age, this message is still true for all social media and communication," the pope says, one must learn how to manage and operate modern communication technologies.

Pope Benedict XVI thinks that communication technology will become a new way for people to grow in their faith and for evangelization to happen. The pope tells priests (communicators) that they need to think about the needs of the digital society when doing their jobs. "Priests are therefore challenged to preach the Gospel using the latest generation of audiovisual resources—images, videos, animated features, blogs, and websites—which, in addition to traditional means, can open up vast new horizons for dialogue, evangelization, and catechesis," he says (Pope Benedict XVI, "The Priest and Pastoral Ministry in a Digital World," 2010).

Pope Francis wrote in the Apostolic Constitution Praedicate Evangelium (2022) that communication should not be limited to technological ideas and the development of its tools (PE 186). Pope Francis wrote in the Apostolic Constitution Praedicate Evangelium (2022) that communication should not be limited to technological ideas and the development of its tools (PE 186). The church is responsible for discovering ways that communication media can be used to further the mission of serving life and improving society's moral order. During World Communications Day in 2019, he talked about a big change from "network communities" to "human communities and human-to-creation communication should not be distorted by technological media. Therefore, the church maintains a critical stance toward the media despite its need for it as a means of proclamation.

Conclusion

In a post-truth world, being a catechist entails more than just acquiring the necessary skills to meet the challenge. This necessitates that catechists possess theological and spiritual competencies. Catechists must always be rooted in Christ as the center of every evangelization while proclaiming the gospel. The Holy Spirit should always guide this kind of disposition. Catechists must always seek the Holy Spirit's guidance in all their missionary endeavors. This kind of spirituality, which has always

been a big part of their theological and spiritual skills, would help the catechist deal with the problems that post-truth thinking brings up.

Language and culture are central to the mission of the church. It implies that a mission cannot be compelling without an understanding of the language and culture of the people. But for a catechist to be competent in culture and language, or to have intercultural communication skills, he or she must understand how people's languages and cultures work and how complicated they can be. Immersing oneself in the language and culture of the people would help catechists understand where the people came from, which would help them adapt the content of evangelization to the local context. In the post-truth way of thinking, a catechist must also be able to change from ethnocentrism to ethnorelativism. They abandon their own cultures and embrace those of the people.

For catechists to be Information, Communication, and Technology (ICT) competent in a post-truth world, they must use the information in the catechism and understand how the church's document talks about ICT in evangelization. For catechists to support biblical and divine truth, they must be able to use data based on what people need to fight against false news in the post-truth world. The truth that the catechist proclaims must be objective and based on the facts of the people's existence.

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