

Comparative Study of ICT Penetration among New Generation Churches and the Catholic Church

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Abstract- *The phenomenal dominance and penetration of Information and Communication Technology (ICT) in the 21st century and the continued impact of ICT on human activities suggest it is imperative for humans and human institutions to adopt and adapt to ICT culture and processes. Most successful institutions and individuals have deployed ICT strategies for the delivery of goods and services. World religions, Christianity in particular, have also deployed for both administrative and evangelistic purposes. It is the aim of this paper, through critical analysis, to carry out a comparative study of ICT penetration among the phenomenon conceptualized as New Generation Churches and the Catholic Church. This study becomes important against the background of the need to position the Catholic Church, in particular, for continued relevance in the deployment of 21st-century communication technologies in the pursuit of its organizational vision of deepening catholic education. In the final analysis, the paper attempts to make recommendations on further roadmap for strengthening the digitalization of the Catholic Church for effective evangelism in the 21st century.*

Indexed Terms- *Catholic Church, ICT Penetration, New Generation Churches*

I. INTRODUCTION

The emergence of Information and Communication Technology (ICT) in society has turned around the manner of doing business by individuals and organizations. The role of technology in ease of doing things in the 21st century cannot be overemphasized. To be relevant and survive the 21st century, individuals, organizations and governments can not but continually embrace ICT. This position is corroborated by Amodu (2020) who notes “analog governance is not in tandem with 21st century

statecraft. Governance in the 21st century is characterized by a clear departure from the traditional analog form of administration. The governance space in the 21st century is continually being shaped and reshaped by the exponential developments in ICT”. (1) Technology has been described as “methods, systems and devices which are the result of scientific knowledge being used for practical purposes”. (2)

Based on the definition of technology, man from creation has through his ingenuity continually engaged in technical inventions. The Stone Age saw man produce fire through scratching stones with which he cooked his food. He invented traps that enabled him to hunt for food. From Stone Age to date, man’s involvement in technological productions has been progressive and each of the inventions in specific manner eased his way of doing things within a particular era. In the area of agriculture, the invention of cutlass and hoe and their likes eased man’s use of stick, bare hands, legs and even teeth for farming at their invention. Today, man’s ingenuity has further produced more effective machines like drones, caterpillars and tractors to give himself respite from the inefficiencies of cutlass, hoe and so on, as implements for farming.

Similarly, in transportation, through man’s engagement with technology, more efficient means of transportation has been developed. Animals which used to be man’s popular means of transportation have given way to automobiles which include bicycles, motor vehicles, ships, airplanes, rockets, etcetera. The fact that these various means of transportation impacted and still impacts on man’s life positively, by making transportation easier and more enjoyable, is never in question. Man’s exploration in technology is equally seen in the area of electricity which has advanced from being coal-driven through petroleum products (inclusive of kerosene lantern, diesel and patrol light generating

engine sets) and Dam-driven to Solar and wind-driven electricity generation. Security monitoring systems have improved from ordinary human watch, through robots, to close circuit television (CCTV) surveillance. Living houses are also no longer built with mud and thatch but with technologically improved materials from foundation to roof level. Household installations, equipment and gadgets have also experienced developments and upgrades occasioned through man's engagement with technology.

Information and Communication Technology (ICT) which happens to be man's most recent invention is a compound technology that could be deployed in almost every activity of man including church administration and worship services, among others. ICT makes organizational activities easily and satisfactorily delivered to, and accessed by the public, customers or worshippers, as the case may be. ICT refers to technologies that provide access to information through telecommunication. It is similar to Information Technologies (IT), but focuses primarily on communication technologies. (3) These technologies include the Internet, wireless networks, cell phones, radio, television, computer hardware and software, satellite systems and other communication mediums. In the past few decades, ICTs have provided society with a vast array of new communication capabilities. For example, people can communicate in real-time with others in different countries using technologies such as instant messaging, Voice over Internet Protocol (VoIP), and video-conferencing. Social networking websites like Facebook, Whatsapp, Instagram and so on, make it possible for users from all over the world to remain in contact and communicate on a regular basis.

Modern ICTs have created a "global village," in which people can communicate with others across the world as if they were living next door to one another. For this reason, ICT is often studied in the context of how modern communication technologies affect society and so often spoken of in particular contexts, such as ICT in education; ICT for healthcare; ICT for libraries; and, ICT for Church, which happens to be the scope of this study.

Some churches have clearly embraced computers and other attendant compliments like the internet to enhance and promote some of their traditional activities like worship, fellowship, pastoral care, education, mission and community outreach. This results from the significant benefits from ICT. Technology continues to play a huge role in the spread of Christianity around the globe as well as development of its material expressions. In the light of technology's role in Christianity Paulter asserts, "The first Pews were introduced to churches in the 13th century. The first Organ was installed in 1361. In 1436, Gutenberg invented the printing press, revolutionizing the spread of the Bible. Microphones, electricity and speakers were all introduced between the 18th and 20th centuries. Only in the last 100 or so years were radios and televisions invented". (4)

In this paper, and through the method of critical analysis, an attempt is made to carry out a comparative study of ICT penetration among the phenomenon conceptualized as New Generation Churches and the Catholic Church. This study becomes important against the background of the need to position the Catholic Church, in particular, for continued relevance in the deployment of 21st century communication technologies in the pursuit of its organizational vision of deepening catholic education. To achieve its aim the paper proceeds in the accompanying section to conceptualize ICT penetration. In the third section an attempt is made to outline the nature of what today is referred to as New Generation Churches. This is followed by the fourth section where the paper outlined the Catholic Church as a religious organization. In the fifth section an attempt is made to carry out a comparative analysis of ICT penetration among New Generation Churches and the Catholic Church. In the sixth and concluding section, the paper makes recommendations for further deepening ICT penetration among religious organizations, the Catholic Church in particular.

II. ICT PENETRATION

Information and Communication Technology penetration is described as the level or rate of ICT deployment for activities in a particular society or organization. Furthermore, ICT penetration is evaluated based on the trade rate of ICT goods and

services, internet use, mobile and broadband subscriptions rates in a particular society or organization using Principal Component Analysis (PCA). (5)

ICT penetration in a broader sense is also assessed by the proportion of the population that has access to the internet which is measured by the percentage of internet users in any country. (6) It makes good therefore to say that ICT penetration in any society is conditioned on the availability of internet and capability of subscription to it by the society.

Today, ICT and its applications have become widely accepted and made available in the remotest environment of the globe. Using its social media-based tools such as Facebook, Twitter and mobile phone technology, ICT in the words of Amodu (2017) “ICT, is increasingly creating e-communities and e-societies that transcend geographical boundaries and deterritorializes nation-states”. (7) It can be recalled that communication has never been as easy to access as we have it today. People can now communicate without having to connect to a cable or visibly carrying a connecting device. ICT has so impacted positively on the social life of the public through its deployment by various sectors in the society.

In education, learning or studies are made easier by making maximum use of ICT through computers, cell phones and so on to explore the internet for access to the electronic learning (e-learning) phenomenon expressible in e-research, e-class, e-teaching and so on. With ICT, distant learning via Apps like skype, zoom, whatsapp and other online study facilities are not only made possible but also made easier and cost-effective. In banking, services have also tremendously improved owing to the penetration of ICT in the sector, leading to the e-banking phenomenon. Using e-banking processes, people can now relate with their banks without physically being in the banking hall using mobile banking Apps for money transfers, Point of Sale (POS) devices, Automated Teller Machine (ATM), etcetera. ICT penetration in the areas of transportation (e-transport system), agriculture (e-agriculture), security (e-surveillance) and entertainment industry (e-entertainment) has equally upgraded service delivery

immeasurably in these sectors. In nutshell, the penetration of ICT in these sectors, among others, has generally made delivery of goods and services more satisfactory. (8)

In government ministries, administrative protocols are eased with the deployment of ICTs for various activities and engagements with the citizenry. (9) Citizens no longer make long journeys to access information from offices in the ministries. Information is obtained just by the click of a button, thereby leading to the conservation of finance, time, energy and so on. This has also reduced the unnecessary frictions that usually take place between ministerial officers and their clients (members of the public). It is a similar scenario in the healthcare sector, where the phenomenon of tele-medicine provides access to medical care to people living far away from healthcare institutions and medical personnel.

Prior to the emergence of ICT, documentation and communication activities have been managed manually. Information or data were documented or hard-copied on clay, wooden or paper materials; Governmental communication, prior the advent of ICT, was largely oral (town crying and announcements at markets and at public places and gatherings). The introduction of semi electro-mechanical devices such as landline phones, telegram and faxing machines birthed a paradigm shift from traditional communication systems.

ICT has nevertheless become one of the basic building blocks of modern society. Many countries now regard understanding ICT and mastering its basic skills and concepts as part of the core of education, alongside reading, writing and numeracy. (10)

In modern society ICT is ever-present, with over three billion people having access to the internet. (11) This rapid growth, especially in developing countries, has made ICT a keystone of everyday life.

The presence of ICT in church activities is also increasingly becoming the norm. Many churches in both the New Generation category and those of the Catholic Church use ICT strategies and devices to

power aspects of their administrative and worship processes. Experience has shown that ICT brought glamour and satisfactoriness with its presence in the activities of the church. Given the foregoing discourse, it is no longer doubtful that ICT has become pervasive in the society and has penetrated almost every facet of human endeavor and consequently leading to improvement in their service delivery.

III. NEW GENERATION CHURCHES

New Generation churches consist of those churches whose founders claim to have had certain pentecostal experience with the inspiration to materialize such experience in a movement or church. According to Stanley John (2020) "New Generation churches emerged at the turn of the twentieth century as a response to renewal that individuals were experiencing through prayer, miraculous healings, and an eagerness for mission and evangelism which the existing structures of the Eastern churches could not accommodate". (12) New Generation churches constitute the Pentecostal churches as we have them today. The individuals with those experiences having no opportunity to showcase them in the formalized clergy-laity distinction, well-developed liturgy, and widespread nominalism of the Eastern churches, opted to found a movement where they can freely manifest these experiences claimed to have been from the Holy Spirit. New Generation churches believe in the singleness of the Scripture as the source of God's Word or knowledge of divine realities. This position is contrary to the belief of the Eastern and Catholic Churches which in addition to the scripture believe in tradition and magisterium as sources of divine knowledge (13)

Furthermore, New Generation churches differ from the Eastern and Catholic Churches on the sacraments which they prefer to call 'ordinances'. New Generation churches believe only in Baptism and the Lord's Supper. Regarding Baptism, it must be for only adults and by immersion too. The Lord's Supper for them remains the commemoration of our Lord's death until He comes again. (14) While the effect of these ordinances (sacraments) in the recipients may be the same (which only God knows), their matter and form for administration are quite different from

that of the Eastern or Catholic Church who believe baptism is for both adults and infants and is not necessarily administered by immersion, as sprinkling is equally sufficient. The Lord's Supper on the other hand, is only commemorated in the context of the Holy Mass which only an ordained priest of the Catholic Church has the authority to celebrate. (15)

Nevertheless, in recent times, there have been questions regarding the spiritual richness of these New Generation churches and the members' total adherence to the scriptures for ordering their lives, hence the comment: "we see how the youths within the New Generation churches being shallow even when they confess to be saved, they are comfortable in compromising lifestyles, claiming to have liberty and grace in faith through the finished work of Christ on the cross. Due to access to various internet platforms, most of them indulge in various sinful activities. These youths also partially adhere to the biblical doctrine and its practices. With great youthful strength, even then, little or less impact is felt for Christ". (16) Furthermore, there is the observation that "it seems as if the New Generation churches tend to focus mainly on materialism, healing, and miracles rather than preaching the complete word of faith that is capable of making a man whole. Most of the ministers ignore the imperative of theological/ministerial trainings". (16) Nonetheless, the emergence of New Generation churches engendered the Eastern and Catholic Churches towards some reformation that gave rise to groups like the Catholic Charismatic Renewal Movement (CCRM), Bible Society Movement, and so on, in the Catholic Church. Those with special pentecostal experiences, especially the lay faithful in the Church, usually showcase them through these groups.

IV. THE CATHOLIC CHURCH

The Catholic Church according to tradition was founded by Jesus Christ (4 BC – 30 AD) with His apostles. (17) The movement progressed at His demise under the leadership of Peter (now St. Peter), who was the head of the apostles as the first pope. The hard work of the apostles and the early converts (Christians) saw the spread of the faith from Jerusalem (Europe) to the entire world. The Catholic

Church considers its present bishops to be the successors of Jesus' apostles and the bishop of Rome (also known as the Pope) to be the successor of St. Peter, who ministered in Rome in the first century AD, after his appointment by Jesus as head of the Church. (18) The Catholic Church is the largest Christian denomination, with approximately 1.3 billion baptized Catholics worldwide as of 2019 (19) As the world's oldest continuously functioning international institution, it has played a prominent role in the history and development of western civilization. (20) The fact that the Pope resides in Vatican City (an enclave within the city of Rome, Italy) makes Rome the administrative center of the Church. The pope's office in the Vatican city is usually referred to as the Holy See.

The Catholic Church maintains that it practices the original Christian faith taught by the apostles, preserving the faith infallibly through the scripture and sacred tradition as authentically interpreted through the magisterium of the Church. (15) The Catholic Church, unlike the New Generation Churches, recognizes seven sacraments. They include Baptism, Holy Eucharist, Confirmation, Penance, Anointing of the sick, Holy Orders and Matrimony. Of the seven sacraments however, the Catholic Church holds the Holy Eucharist, which is celebrated liturgically in the Mass as the highest. (15) The Church teaches that through the consecration by a priest, the sacrificial bread and wine become the body and blood of Christ. Those in the priesthood of the Catholic Church include all those other than the deacons, ordained with the Holy Orders – the pope, cardinals, archbishops, bishops and priests. The Holy Eucharist on the other hand is reserved for only baptized Catholics (in a state of grace) to partake in during the Mass. It can also be taken to the sick but worthy Catholic in his or her sick bed upon his or her request.

Meanwhile, there are two rites in the celebration of the Sacraments in the Catholic Church, namely the Roman or Latin Rite and the Orthodox or Eastern rite of celebration of the Sacraments. The difference in the rites stems from cultural affiliation. While the Roman Rite follows the culture of Rome (the new headquarter of the Church owing to Peter's ministry, death and burial there), the Orthodox Rite continues

the culture of the Jews (Jerusalem, which is the original headquarter of the Church) regarding the celebration of the Sacraments. Sometimes, due to their affiliation to any of the rites, Churches have been identified by the rite they observe: the reason for the nomenclatures – the Roman Catholic Church and the Orthodox Catholic Church. The Orthodox rite of celebration includes the following adaptations: Byzantine Rite, Antiochene family Rite, Maronite Rite, West Syriac Rite, Syro-Malankara Rite, East Syriac or Chaldean tradition Rite, Chaldean Rite, Syro-Malabar Rite, Armenian Rite, Alexandrian Rite, Coptic Rite, Ge'ez Rite. (21) Again, the terminology, Diocese in the Roman rite is referred to as Eparchy in the Orthodox rite, and their leaders are called Bishop and Eparch respectively.

V. COMPARATIVE ANALYSIS OF ICT PENETRATION IN NEW GENERATION CHURCHES AND THE CATHOLIC CHURCH

The Catholic Church uses different means and modes of communication, including social media. The Church in Vatican II document states, "Pastors of souls have the task of instructing and directing the faithful on how to use these media in a way that will ensure their own salvation and perfection and that of all mankind". (22) The importance of technology today in information sharing cannot be overestimated and as such provides a veritable vehicle to fulfilling the mandate of the Church. Continuing Vatican II document, "all the members of the Church should make concerted effort to ensure that the means of communication are put at the service of the multiple forms of the apostolate without delay and as energetically as possible, where and when they are needed". (22)

Before the hubbub of 21st century technology, Church ministry was managed with a strategy of Pastor-Member relationship. Church leaders used the pulpit in relating with, managing, and leading their congregation. Today, there are radical changes in the pastor-member relationship strategy due to the unprecedented impact of ICT. New technologies are not only changing communicating models, but birthing vast transformations across groups, nations and the entire globe. In the last two decades, there

has been adoption of ICT in contemporary Church communication for growth with varying levels of adoption across countries and Church groups. (23) The activities and management of the Church in the age of globalization calls for assessment. The Church may need to strongly onboard contemporary technologies since sharing of information is vital to its expansion. Hence Pope John Paul II (2002) remarks, “We are called to use science and technology in a full and constructive way, while recognizing that the findings of science always have to be evaluated in the light of centrality of the human person, of the common good and of the inner purpose of creation”. (24)

Responding to the position of the Catholic Church on the use of ICTs, many Popes in their letters and messages at various times and occasions have emphasized the need to appreciate the internet and the social media and encouraged their use for the benefit of humanity. Pope Benedict XVI in January 2010 chose as the theme for the 44th World Communications Day as: “The Priest and Pastoral Ministry in a Digital World: New Media at the Service of the Word”. This document profusely states how the priests can take advantage of the social media to make conversion of people to the Church: “using new communication technologies, priests can introduce people to the life of the church and help our contemporaries to discover the face of Christ”. (25) The document further states, “who, better than a priest, as a man of God, can develop and put into practice, by his competence in current digital technology, a pastoral outreach capable of making God concretely present in today’s world and presenting the religious wisdom of the past as a treasure which can inspire our efforts to live in the present with dignity while building a better future”. (25) Pope Benedict XVI’s message for the 2010 World Communications Day advocates the use of communication technologies, as this will not only enliven pastoral outreach, but also give essence to the fabric of communications that is now at the center of human interactions.

The Catholic Church in essence demands its members to make concerted effort to ensure that emergent social media platforms and communication technologies are put at the service of humanity. Most

dioceses in the developed countries like America and Europe, as well as the archdioceses of Lagos, Abuja, Owerri and so on, in Nigeria, have followed up on this demand; and have, as such, deepened the use of whatsapp, email, facebook platforms as well as functional websites.

Furthermore, the Catholic Church leverages ICT infrastructure to enhance people’s participation in the Holy Mass/Service. Media telecasting equipment are now common devices in Churches. St. Kizito Catholic Church, Iju, Lagos for example makes use of Projectors and Digital Sound Recording systems for televising Masses. (26) In addition, Projectors, giant Liquid Crystal Display (LCD) screens, High Definition Cameras, Digital Sound Recording equipment, LCD Digital Podiums / Pulpits are deployed today in most Catholic Churches. Deployment of contemporary ICT infrastructure enhances pastoral teachings. Modern musical instruments built with top-notch technology, modern beautiful and electrifying lighting systems, the ambience of which can make a sorrowful soul suddenly smile, now abound in churches and worship centers all over the world.

In the area of security, ICT has improved the Church security system significantly. Today, the expression “Safety First” is a common cliché as threats to life and properties increase on a daily basis in a somewhat wicked world. The use of Closed Circuit Television (CCTV), Hackett Metal Detectors, Mobile security communication gadgets, electrical barb-wire fencing and well-trained security/bomb defusing experts have been extended from Banks, Embassies, Government establishments and multinational corporate offices to the Church. (27) In the Archdiocese of Lagos, the Man of Order and Discipline Movement do ensure that security is of utmost concern using ICT powered equipments. (28) Parishes like Saint John Igando, Lagos and Holy Family Catholic Church, Badagry, Lagos employ the services of ICT-trained security personnel in the bid to ensure peaceful and habitable environment during Mass.

Notwithstanding this seeming impression of appreciable use of ICT by the Catholic Church, much is still left to be desired especially regarding live

streaming its activities for global accessibility especially in developing nations like Nigeria. Documentation processes are still largely analog, as - use of papers, files, shelves and so on, still characterize information storage and retrieval processes. Due to the absence of an adequate digital database of members, members are hardly identifiable in parishes outside of their domain without an introduction letter by their home pastor(s).

Although research and experience have shown that no Church, particularly those in developing nations, can call it 'uhuru' with regards to full ICT penetration, the Protestant and New Generation churches however seem to be ahead of the Catholic Church in embracing the new technology for both worship and administration. A research carried out in the field of media, religion and culture, made extensive comparative analyses of the Catholic and Pentecostal Churches in Nigeria and their different communication strategies, highlighting the appropriation of the new information and communication technologies by these two Christian denominations in Nigeria. The study found that, "the Pentecostal denomination sees media technologies as an extension of the church pulpit while the Catholic Church generally exhibits a somewhat cold attitude towards these instruments of mass communication and remained largely a print-based church, investing most of her communication energy in the print media and in oral catechism". (29) This attitude goes back to the advent of the cinema which the Catholic Church's hierarchy then saw as having the potential of corrupting faith and morals.

The New Generation churches leverage on ICT to popularize themselves in the world. In fact, some New Generation churches take advantage of ICT to become e-church for wider and easier accessibility like some sectors in the society that through engagement with ICT have experienced tremendous development making their services to the public very satisfactory.

The New Generation churches make frequent use of the televisions and radios to air their programmes. A number of New Generation churches have reviewed their strategy of mission by taking advantage of the ICTs to transmit the word of God to people who are

yet to embrace or live out the faith; a phenomenon best described as digital catechism or e-evangelism. The rate at which the New Generation Churches embrace new technology shows greater understanding about how ICT bridges the gap which space and time created regarding communion of believers in worship with social media platforms and the internet. Accessibility to communion with one another by the believers is no longer an issue. For the New Generation churches, "Social media creates a space for online worship, thereby resulting in the emergence of an "internet church" which is available to individuals who want to worship online or belong to the church online". (30) They also transmit and share for free online messages as they utilize social media platforms for publicity, Church sermons, and so on for easy reach to the public. Digital display of song lyrics, bible verses, videos and more are done using projectors. Even church announcements are equally projected digitally.

The use of social media not only aids in the spread of the New Generation church's brand message, but it also serves as a tool for evangelism, promoting their growth, networking and communication. (31) Studies on the rapid expansion of the Redeemed Christian Church of God, Nigeria, confirmed that information technology played a significant role in the Church's globalization. (32) Today the Redeemed Christian Church of God makes global broadcast of its programmes through the RCCG-owned television station. (32)

The Internet is considered God's solution to the challenges of global missionary logistics. "The great commission of our Lord Jesus Christ is that we should take the gospel to the end of the earth through various evangelistic activities. The Internet has proved to be one of the most efficient and reliable means of communicating globally with little or no restrictions, which Christians cannot ignore" (33). Furthermore, Christians are urged to take advantage of the numerous opportunities provided by the Internet for evangelism. "Churches should promote computer literacy programmes for members to enhance their use of the Internet as outreach to many who need to hear about the gospel of our Lord Jesus Christ. Much as the gospel is eternal and never changes, it will be difficult for us to significantly

influence the 21st century if we are not knowledgeable enough about modern tools for influencing world opinion like the Internet". (33) In the ultimate, there is clear identification of the need to sufficiently saturate the Internet with evangelistic websites and information that can win over unbelievers from the kingdom of darkness into His marvelous light.

Similar to New Generation churches, ICT penetration rate in Protestant churches is also fast-paced. Studying a Baptist local church in the USA, it was found that there is a changing worship experience with the emergence of media technology and contemporary worship in evangelical churches. A work that investigated religion and computing in mega-protestant churches expressed graphically how church members and leaders use ICT in ways that tie to their Protestant Christian faith. (34)

While the development and use of ICTs in both the New Generation churches and the Catholic Church offers new tools for evangelism and effective management of the Churches, it is noted that most of the parishes of the Catholic Church do not have computers in their offices, much less cyber-cafes. The insufficient deployment of ICT infrastructure in most Catholic parishes in Nigeria explains why parishioners still have issues with important Church documents like baptismal, birth, death, marriage certificates and many other important Church documents.

The slow-pace adoption of ICT by the parishes of the Catholic Church can be traced to the following factors, among others: inadequate financial resource; lack of technical know-how; electricity; limited internet access; lack of maintenance culture; conservative nature of people; inadequate ICT infrastructure; and, technophobia (or fear of technology). Evidently, electricity is sine qua non for technology. Electricity is in fact the backbone of technology. (35) The issue of power has been a major problem confronting the evangelistic activities of Churches, especially in rural areas in Nigeria. Furthermore, the cost of acquiring technological devices and infrastructure are more often than not beyond the financial strength of most churches and worshippers in developing economies.

CONCLUSION

The fact that the world is shrinking into a global village today through the Internet is no longer in doubt. The evangelizing outreaches carried out by biblical and early Christian missionaries by physically moving through countries and continents of the world are now achievable through effective use of the World Wide Web. The comparative study of ICT penetration in both the New Generation churches and the Catholic Church indicate a paradigm shift from analog and cumbersome evangelism to digital or smart evangelism. While acknowledging the comparative fact that the New Generation Churches have higher ICT penetration than Catholic Churches, it is significant to state that neither the New Generation Churches nor the Catholic Church has optimally deployed technology for evangelism. To avoid a scenario of pastoral ministers increasingly finding themselves having little or no impact and influence on the lives of digital natives, it is imperative for the Church to embrace communication technologies. (36)

To place the Church in the forefront of deploying ICT for evangelism, the Church, as a global organization must adopt and implement the following frameworks for its churches and organizations, among others; supply of affordable, sustainable and stable electricity; provision of cost effective internet carriers like the wifi; strengthening of security to protect electronic installations and devices from damage, theft, vandalism and natural disasters; training members on ICT operations and maintenance; deepening of ICT education in Church-owned schools.

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