

ACCEPT THE DIFFERENT WAYS OF FOLLOWING JESUS



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1.Importance of this issue in Social Media

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All too often in the digital sphere, disparaging remarks arise from people who identify as Catholic, directed at other Catholic profiles. Whether or not these profiles respond, the act itself produces unease and anxiety among followers.

The polarization of society has seeped into the Church. The natural acceptance of diversity in ecclesial styles and charisms deteriorates as people ideologically identify with one extreme or the other and lose sight of the value of others simply by virtue of being human.

Following Jesus and belonging to a Church that calls itself “Catholic,” that is, “universal,” implies that its members embrace diversity in the ways of expressing their discipleship of the Lord.

The episode of Pentecost expresses this very clearly (Acts 2:1-12): diverse in unity, capable of listening, speaking in different languages, and accepting other fellow disciples as the Lord does. And during the first Council in Jerusalem (Acts 15), it became clear how, in a synodal manner, the early Church discerned the necessity of

circumcising pagans before baptism, and decided against it. They did so in prayer, unity, and patience, listening to the various viewpoints.

Unity is not uniformity. There are many ways to follow Christ, each emphasizing a specific aspect of his mission. And the constant temptation is to consider one's own style or emphasis as the only or most authentic one, excluding others.

If this was already a reality in the time of the Apostle Paul (1 Corinthians 1:12 and 3:4-6), it is even more visible in our time. This is because digital environments accentuate the social climate of polarization—the constant, unnuanced, and undialogue-free confrontation between opinion groups—due to the echo chambers in which we find ourselves.

This polarization manifests itself not only in sports teams, ideological or political groups, but also in religious ones. Moreover, it has even infiltrated the Church itself. Negative judgments, rancor, denigration, even insults and hate speech are frequent among some media outlets, influencers, or digital missionaries—supposedly Catholic!—regarding others who also belong to the Church.

The rivalry or competition to see ourselves as exemplars of Catholicism, or the effort to gauge the degree of

adherence or Catholicism of others, generates tension, disillusionment, and confusion in millions of people.

Why do we sometimes set ourselves up as arbiters of Catholicism? Who has given us this mission?

Possibly because we believe that our way of living and expressing the Gospel is the only valid one, or at least the best, and we try to "clarify" for our own followers the errors that other Catholic content creators seem to be making.

The evident **division and conflicts** among members of the same Church stifle apostolic fruitfulness, **create scandal among the simple**, and contradict Jesus' plea: "Father, may they all be one, as you and I are one" (Jn 17:20-23).

This iBooklet seeks to address this issue with humility, openness to the Holy Spirit, theological grounding, and courage to walk together in unity and communion, respecting the different charisms that the Holy Spirit bestows upon individuals.

- **Specifics of the digital environment**

1. It is a communicative and cultural environment that profoundly shapes individuals, groups, and society as a whole.

2. It is formed by the convergence of digital devices (smartphones and other wearables, satellites, fiber optic or Wi-Fi networks, etc.), communication platforms and media outlets, content providers, social networks and influencers, the World Wide Web, etc.
3. It has no defined borders. Its reach is determined by languages, but within those languages, it reaches all geographical areas.
4. Anyone can create and share content, accumulate followers, and make their posts go viral.
5. It facilitates creativity and the combination of audiovisual, textual, and other elements.
6. New contacts are easily made, but these relationships tend to be superficial and fleeting.
7. Brief, emotional, and immediate content spreads more easily. This hinders thoughtful analysis and favors the dissemination of fake news.
8. Different social networks have their own characteristics and algorithms, reaching different audiences. Almost all social media platforms are designed to keep users engaged, capturing their attention for as long as possible.
9. Their design also fosters echo chambers, reinforcing users' existing opinions and preventing them from seeing alternative viewpoints. This is a key factor in social polarization.

10.They are fertile ground for trolls and social media bots, which are used to sway public opinion in a particular direction.

So, does a digital mission make sense? Isn't that a trap in which we can fall and make others fall?

- **Missionaries in a new field**

The digital mission began as soon as social media platforms emerged because “the love of Christ compels us” (2 Corinthians 5:14). Many people, without waiting for someone to motivate them, entered this environment to share what they felt was a valuable thing to be shared: the person of Jesus.

Between 2012 and 2022, many people, prompted by their baptismal or ministerial calling, spontaneously set out to be witnesses of Christ in this new environment. With particular force during the pandemic, the Catholic presence on social media increased. They weren't sent by anyone in particular; their motivation stemmed simply from the experience of needing to be present where so many people were conversing, asking questions about faith, and where many felt lost, insecure, and alone. This missionary presence was consolidated, in many cases, after the pandemic.

Since the Synod on Synodality (2021-2024), which began with listening to the People of God, the Church has become increasingly aware of the mission in the digital environment. This listening process, facilitated by digital missionaries, yielded 110,000 responses, mostly from young people. The Synod Secretariat highly valued this contribution. The small structure "The Church Listens to You," created by the Dicastery for Communication with the support of iMisión and other digital missionaries, has become a key resource for building bridges between those who are active in online missions, and also between them and their local Churches.

Both Synod Assemblies included representatives of the digital mission (Sister Xiskya Valladares and José Manuel de Urquidi). In July 2025, the Jubilee of Digital Missionaries was celebrated in Rome, with the Pope and several of his close collaborators in attendance. The Jubilee featured **interventions of profound content** that decisively promoted this work. Post-synodal documents recognize the digital mission as a new reality in the Church, which continues its long missionary tradition.

Cardinal José Cobo, in a preparatory meeting for Pope Leo XIV's visit to Spain (March 26, 2026), pointed out that digital missionaries are "con-vocados," that is, called to evangelize together, which does not mean in a uniform manner.

They are called to be con-cordios and diverse, according to the gifts and charisms each person has received, using language appropriate for their followers.

This call to con-cordios has a deep theological foundation that is important to remember.

2. United in difference: theological basis

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From its very beginning, the Church has lived this mystery of unity in diversity.

Each of the apostles and the women who accompanied Jesus had a personal way of following him. They all listened to him, saw him act, witnessed his effect on people, felt transformed, saw him risen, received his Spirit, and ultimately gave their lives for him. But each did so with their own particular human characteristics, their virtues and flaws, their own history, emphasizing one or another aspect of who Jesus was and what he revealed. And at the same time, from Pentecost onward, they all experienced a **profound unity** that did **not erase that diversity**.

Likewise, **each of the Evangelists** and their communities offered their **own unique** account of what they saw and heard. One **emphasizes** the **prophetic dimension and biblical roots** of Jesus, another his **openness to non-Jews**, another his **inexhaustible compassion**, another his unfathomable **divine Mystery**. They all tell the same story from different perspectives and with different emphases.

And the history of the Church, born at Pentecost and guided ever since by the Holy Spirit, is nothing other than the amplified continuation of this extraordinary Mystery.

The same Spirit renews the Church in many ways, through people capable of applying to their own culture and time what Jesus entrusted to the Apostles: to make disciples of all nations, to love as He loved.

But no one does it in the same way as everyone else.

- **Charisms and diversity, the richness of the Church**

The word “**charisma**” comes from the Greek word *charis*, which means “**grace**.” In Christian theology, charisms are **free gifts** that the Holy Spirit bestows upon members of the Body of Christ for the good of the Church and the building of the Kingdom of God. Charisms benefit both the individuals who receive them and the community around them.

It is crucial not to confuse the colloquial use of the word “charisma” (“he/she is a charismatic person”) with what is a gift of the Holy Spirit. There are people with attractive personalities, leadership skills, oratory talent, and a knack for taking initiative. But these are wonderful human qualities that may or may not coincide with the gifts of the Holy Spirit. It is not the same to stir emotions as it is to touch consciences or transform hearts. Only God himself can do that, directly or through his messengers.

However, not all these profiles have the same ecclesial value, even though they may all appear similar on social media.

The common mistake is thinking that whoever has the greatest impact is evangelizing the best. That's false. Reach doesn't demonstrate depth, notoriety doesn't demonstrate fruitfulness, and the ability to attract doesn't demonstrate ecclesial communion.

- The authentic missionary seeks fruit.
- The Catholic communicator seeks understanding.
- The religious influencer seeks influence.
- The Catholic personal brand seeks positioning.

Sometimes a single person combines all four traits, but it's important to distinguish which one truly dominates. That criterion is crucial.

Perfil	Finalidad dominante	Qué aporta	Qué lo delata	Riesgo principal	Necesidad eclesial
Misionero auténtico	Evangelizar, acompañar, servir y conducir a una vida cristiana más plena	Profundidad, criterio, comunión, proceso, fecundidad espiritual	No convierte su persona en el centro; cuida el vínculo con la Iglesia; piensa en procesos, no solo en métricas	Desgaste, activismo, mala estrategia, baja visibilidad pese a tener valor real	Alta: es el perfil más necesario
Divulgador católico	Explicar, enseñar, aclarar, traducir contenidos de fe	Claridad, formación, accesibilidad, orden intelectual	Hace buen contenido, pedagógico y comprensible; no siempre acompaña ni genera comunidad profunda	Quedarse en información religiosa sin misión ni transformación	Alta: cubre una necesidad formativa clara
Influencer religioso	Influir en opiniones, hábitos, sensibilidades o conversaciones religiosas	Alcance, atracción, capacidad de movilización, visibilidad	Gran peso de la figura personal, tono reconocible, comunidad adherida a su estilo	Personalismo, polarización, simplificación doctrinal, dependencia del algoritmo	Media: puede ser útil, pero exige mucho discernimiento
Marca personal católica	Posicionarse como figura reconocible dentro del ámbito católico	Consistencia, visibilidad, profesionalización, capacidad de abrir oportunidades	Estética muy cuidada, mensaje coherente con una identidad propia, fuerte centralidad del "yo"	Instrumentalizar la fe como nicho, confundir misión con posicionamiento	Baja: puede ser legítima, pero no debe confundirse con evangelización

(Created by Sister Xiskya Valladares 2026)

All these profiles or forms of presence can have some beneficial effect on people, but certainly not all express the charisms from the Holy Spirit with equal force. Each baptized person receives these gifts and assumes them more consciously at Confirmation. But putting them at the service of others requires a decision framed within the mission of the Church, prayer, a significant degree of human maturity, and humility so as not to get lost in self-absorption and to walk with others. God himself acts in people's hearts and sustains missionary disciples so that they may carry out this mission, but he usually does so also through a community, through fellow travelers, and through fidelity to the Church.

Saint Paul, who refers most frequently to charisms, points out some of the most impressive: prophecy, performing miracles, speaking in tongues, and the gift of converting pagans to the Christian faith simply by preaching the Gospel message.

But there are also much simpler charisms, almost imperceptible even to those who receive them. For example, in the gift of preaching convincingly, which leads to conversions, not always through eloquence, but through the persuasive and objective power of the message itself. Or in the gift of counsel, which decisively guides the life of someone who has strayed or even turned against the faith. Or in the gift of teaching or spiritual direction, which clarifies a person's conscience so they may follow the vocation to which God calls them or sustains them on the path of good. Or in the gift of discernment of the spirit in the stages of the mystical life, accompanied by bodily "phenomena" or interior experiences^[1].

How can we distinguish authentic charisms from a more or less attractive personality?

It is Saint Paul who defines and explains charisms in several of his letters:

- **They are for the good of the individual and the community**

(1 Corinthians 12–14). The Holy Spirit gives specific gifts to different people for the good of all.

^[1] De Pablo Maroto, Daniel: "Teología y espiritualidad de los carismas". Salmanticensis 60 (2013) 453–481

“There are different kinds of gifts, but the same Spirit distributes them. (...) To each one the manifestation of the Spirit is given for the common good: to one the word of wisdom, to another the word of knowledge, to another faith by the same Spirit, to another gifts of healing, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, to another interpreting tongues. All these are empowered by one and the same Spirit.” And he compares the Church to a body with many members that need one another. No one can be the whole.

- **The charisms do not make superior the person who receive them (Rom 12:3–8).**

They call for humility in all, recognizing that no one is superior to others and exercising their gifts with simplicity.

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- **They build up the Church (Eph 4:7–16).**

“He gave some the gift of being apostles, some prophets, some preachers of the gospel, some pastors or teachers”—they are for the building up of the body of Christ.

- **All the glory is for the Lord (1 Pt 4,10–11)**

Peter asks us to put our gifts at the service of others for the glory of God. If anyone has received the gift of speaking, let him teach it as the word of God. If anyone serves, let him do so with the strength that comes from God, so that God may praise him and make him faithful. *“May he be glorified in all things through Jesus Christ. To him be glory and power forever and ever!”*

These brief notes help us distinguish between influencers, who lead their followers toward themselves, and digital missionaries, who place themselves at the service of God's work in people.

The Lord of the harvest distributes the gifts necessary for the extension of the Kingdom of God, for the good of all and the building up of vibrant communities in every age and place.

In our time, the Spirit of God continues to bestow his gifts to proclaim his Kingdom, also in the digital environment. The question is how to manage these gifts, how to understand the gifts of others, how to remain of one heart, even with different languages, target audiences, and diverse ways of understanding and approaching the mission.

3. The heart of the Gospel

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Not all the truths proclaimed by the Church have the same weight and importance. Pope Francis tells us this clearly in *Evangelii Gaudium* 36-39:

“All revealed truths come from the same divine source and are believed with the same faith, but some of them are more important because they express more directly the heart of the Gospel. In this fundamental core, what shines forth is the beauty of God’s saving love manifested in Jesus Christ, who died and rose again. (...) Saint Thomas Aquinas taught that in the Church’s moral message there is also a hierarchy, in the virtues and in the actions that flow from them. There, what counts above all is ‘faith working through love’ (Gal 5:6). (...) For this reason, he explains that, with regard to outward actions, mercy is the greatest of all the virtues.” (...)

“The integrity of the Gospel message must not be mutilated. Moreover, each truth is better understood when placed in relation to the harmonious totality of the Christian message, and in that context all truths have their importance and illuminate one another. When preaching is faithful to the Gospel, the centrality of certain truths becomes clear, and it is evident that Christian moral preaching is not Stoic ethics; it is more than asceticism, not merely practical philosophy or a catalog of sins and errors. The Gospel invites us above all to respond to the loving God who saves us, recognizing him in others and going beyond ourselves to seek the good of all. This invitation must never be obscured!”

Theologian Daniel De Pablo Maroto clearly expresses this in his analysis of charisms in the Church: “The fundamental charism, which gives meaning to all the others and without which none have value, is love. As is well known, Saint Paul abounds in this, offering an unparalleled defense of it: ‘Though I speak in all tongues... though I give all my possessions to the poor... but do not have love, I am nothing.’ Christian love is so universal, so valuable and profound, that when all imperfection disappears, only love-charity will remain. It is also the most important of the three theological virtues: charity (cf. 1 Chronicles, chapter 13).”

In other words, **without mercy and charity, we are not being faithful to the heart of the Gospel**, even if our textual and visual language, appearance, and themes are religious. With mercy and charity, many things can be said, and closeness to people will be transformative.

Note that these two words do not mean, in any way, “pleasing people’s ears,” nor do they diminish the powerful call of the Gospel to holiness. Mercy and charity—the love that God himself offers—do not compromise with evil: they neutralize it and call it to conversion. But not through an arrogance that rejects or despises the other, but through a benevolent gaze. This gaze “effectively” calls to the person, directing itself to what is noble, healthy, and hopeful within them, whatever their situation.

And this fundamental core of Christian truth coexists and

is expressed in countless forms in different parts of the world and according to the cultural categories of each historical moment.

No single spiritual proposal exhausts the richness of the Gospel. No single saint, congregation, group, or sector of the Church manifests the fullness of Christ's face in the world. Only the whole of Christians, united, can present an image of the Lord's body.

Therefore, no one can disqualify others or disregard them as witnesses to the Light. And God raises up charisms precisely to reveal aspects of the Gospel that might otherwise be forgotten in each age.

For example, when some of his followers asked Francis of Assisi to write a Rule or guidelines for living together for the Friars Minor, Francis said it wasn't necessary: they had the Gospel. He was convinced that simply living it was enough to shape the friars' daily lives. He didn't realize that he had "a very personal way" of interpreting and living those Gospels. A gift from God for that specific moment in history—and for centuries to come—but one that had its own nuance. For Francis, the core was love for the Lord and following Him in poverty. Without embracing "Lady Poverty" and serving the poor, it was impossible to follow Him. Prayer was essential, but oriented toward proclaiming the Word and being close to the most marginalized members of society. Other aspects, such as the attention to the details of worship, so central to the ecclesial world of his time, were secondary for him.

Thus we can see many saints in the Church: contemplatives emphasize solitude and silence; Others focus on community life and common prayer; still others on active life, education, and the empowerment of women; others on rescuing at-risk youth, immigrants, and the poorest of the poor. Still others on the evangelization of culture, universities, and scientific research... Thus, what remains common to all is the creed, the kerygma. And its authenticity rests on the core way of proclaiming it: mercy and charity.

From there, all are nuances and distinct emphases, coexisting in the communion of the Church, and also with other Christian Churches, which in turn display their own nuances in following the Lord.

4. The Church and the filter bubbles

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The Church lives within the context of the society of its time. And ours is marked by a growing polarization between ways of living and behaving that appear mutually exclusive. While the Church has historically embraced and continues to embrace a wide variety of ways of following Jesus Christ, it is currently being tested by the significant ideological and political polarization spreading in the Global Village. It is very difficult to escape it.

Different sensibilities and spiritualities, when filtered through social media, take on more extreme tones, and nuances are lost.

This February 2026, the Spanish Bishops expressed their concern about the rise of the far right in Spain. The Secretary General of the Spanish Episcopal Conference, César García Magán, recalled that the Apostle Saint Paul had already warned of this division in the Church and asked, in line with the motto of Pope Leo XIV, that “all may be one in Christ.” For the bishop, “diversity is enriching in a democracy, but when it becomes a way of seeing the other as an enemy to be defeated, in a moral and ideological sense, it creates risks,” something the Pope himself has emphasized in repeated messages and reflections, advocating for unity since his election.

In the United States, the division between so-called “conservatives” and “progressives” within the Church is also strongly felt, especially regarding their varying degrees of enthusiasm for the Magisterium of Pope Francis and now Pope Leo IV.

- **Ideological divide:** A 2025 Pew Research Center study indicated that 60% of American Catholics want a more inclusive church that could modify its teachings, while 37% believe the church should adhere to traditional teachings, even if this means a reduction in its membership.
- **Mass attendance and beliefs:** Among parishioners who attend Mass weekly in the U.S., 53% prioritize traditional teachings over inclusivity.
- **Liturgical conflicts:** While the Traditional Latin Mass (TLM) is attended by a small minority, some studies suggest that younger Catholics tend to show a greater inclination toward traditionalism. Some estimates indicate that between 15% and 20% of parishioners who attend Mass weekly may prefer traditional celebrations, depending on the region.
- **Leadership differences:** Many bishops in the US and around the world have reported a division within the Church due to political and ideological reasons in their reports to the Vatican.

All these preferences or differences are expressed more intensely on social media. They form "bubbles" in which users are immersed without realizing it, and they stem from two digital dynamics that work in the same direction: echo chambers (seeing what confirms our existing thinking) and the biases of the algorithms themselves.

Regarding **echo chambers**, the algorithms on various social networks and search engines collect data on users and their preferences, based on browsing history, "likes," content shares, and searches. From this data, they "tailor" and "personalize" content, supposedly providing users with what best suits their personal style.

With this data, the algorithms select and organize information that corresponds to the user's current interests and opinions (Sapountzi and Psannis, 2018). This can create a scenario in which people are primarily exposed to material that validates their own worldview, while content that questions or opposes their viewpoints is systematically excluded.

Putri and Purnomo (2024)^[2] detail how echo chambers can have profound implications for the diversity of knowledge and the polarization of ideologies:

^[2] [Echo Chambers and Algorithmic Bias: The Homogenization of Online Culture in a Smart Society](#)

- **Information limitation:** Echo chambers restrict users' exposure to a range of information. Excluding contradictory opinions can lead users to ignore or overlook essential viewpoints that could challenge their beliefs and broaden their understanding. A lack of diverse information can hinder the development of critical thinking skills and make users more vulnerable to manipulation by sources with biased perspectives.
- **Amplification of Polarization:** Echo chambers have the potential to intensify social and political polarization. Users who are constantly exposed to information that reinforces their pre-existing ideas are less inclined to understand or empathize with opposing perspectives. This can result in increased animosity and a decline in the quality of public debate. Imagine two sports teams celebrating in different stadiums, each firmly convinced of its own superiority and completely unaware of the opposing team's talent. Echo chambers generate a similar dynamic, creating hostility between opposing beliefs.

Algorithmic bias refers to the tendency of algorithms to show a preference for specific forms of material, which often reflects biases present in the data used to train them or inherent in the algorithm's design (Silva and Kenney, 2018). This bias can manifest itself in several ways:

- **Data bias:** The data used to train algorithms can be inherently biased, reflecting the societal prejudices of the data collection methods. Imagine training a map application only with roads used by a specific demographic group: it would present a biased view of the entire transportation network. Similarly, algorithms trained on biased datasets might prioritize content that aligns with those biases.
- **Algorithmic design bias:** Design decisions made during algorithm development can introduce unintended biases. For example, algorithms that prioritize user engagement might favor sensationalist content over objective information, regardless of the underlying truth.

We cannot ignore this challenging environment, which also affects the Church, which exists within this social context with its own unique characteristics.

The homogenization of online culture has profound implications for how we interact with information and construct our worldviews. By limiting our exposure to diverse and challenging viewpoints and ideas, these echo chambers foster an environment of intellectual stagnation, where critical thinking and open-mindedness are often sacrificed to confirmation bias (Ranalli & Malcom, 2023).

This dynamic can lead to the entrenchment of polarized positions, making it increasingly difficult for people to empathize with those who hold different beliefs or to engage in constructive dialogue.

The entire Church faces a tremendous challenge here.

5. Synodality and dialogue in the Spirit

A large, stylized graphic of a flame or fire, rendered in shades of orange and yellow, occupies the right and bottom portions of the page. The flame has a jagged, organic shape with a central vertical element that tapers to a point at the top. The background is a solid orange color with subtle vertical stripes.

5. Synodality and dialogue in the Spirit

Pope Francis, by promoting Synodality in the Church, opened a crucial path to counteract this tremendous tendency toward polarization.

At a time of intense global tension, the Church experienced the two Synodal Assemblies in mutual listening—dialogue in the Spirit—in a synodal diversity never before seen in the history of the Church.

This diversity and patience in listening and dialogue is the medicine—preventive or curative—that the 21st-century Church offers to its own communities and to the world.

It is a practice and a method that must gradually take root in the daily lives of communities, and also particularly among digital missionaries, who are immersed in the digital maelstrom we call social media, where it is necessary to put all one's heart and intelligence into escaping polarizing biases.

Welcoming the other, taking the time to listen, choosing not to judge but to understand—all of this runs counter to the global trend of discrediting difference. The role of the Church is to be leaven in the dough; it is a necessary path and we must continue and extend it without delay.

6. Digital Evangelization: the challenge of the difference

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Fr. Jorge Reinaudo (@jlreinaudo) Argentinian Priest, Digital Missionary. 615K followers TikTok and 143K in Instagram.

In my country's popular sayings, there's a phrase that illuminates what I want to express: "There's always someone for everyone." At first glance, it seems like a simple saying, but it contains profound wisdom: amidst life's diversity, there's always a possible encounter, a mysterious coincidence that seems to have been arranged beforehand. Something similar happens with evangelization in the digital age: in the complex web of cultures, languages, and quests that transcend the borders of the contemporary world, there's a perfect harmony between those who need God and those who have been sent to proclaim Him.

The Word of God reminds us that nothing is by chance, but rather by providence: "The Spirit blows where it wills" (Jn 3:8). In every corner of the internet, behind a screen, there are restless hearts that cry out without knowing it: "Lord, show us the Father, and that will be enough for us" (Jn 14:8). Where some see only distraction and noise, the missionary disciple discovers thirst, a hunger for truth, a desire for meaning. And just as Philip was able to announce the gospel to an unknown Ethiopian on the road (Acts 8:26-40), so too today the Church is called to go out to meet those who navigate the digital world seeking answers.

From its very beginnings, the Church has been profoundly charismatic. It was not born from a human strategic plan, but from the fire of the Holy Spirit that descended at Pentecost (Acts 2:1-4). That same Spirit, who distributed diverse gifts to build up one body (1 Cor 12:4-7), is the one who impels us today to bring the Gospel to the digital peripheries as well. Therefore, evangelization in these spaces cannot and should not be the exception: it is part of the Church's own dynamism, always on the move (cf. *Evangelii Gaudium* 20).

The methods are varied: creative narratives, short videos that spark questions, apologetics that offer reasons for faith (cf. 1 Peter 3:15), the use of humor that brings people closer and breaks down barriers, and testimonies that touch the depths of the heart. None of these paths is minor or irrelevant, because each can be the bridge through which Christ himself makes himself present. As Saint Paul says: “I have become all things to all people, so that by all possible means I might save some” (1 Corinthians 9:22).

Digital evangelization is not simply “using the internet to talk about God,” but a true ministry of presence in the digital world. It is entering the public square of the contemporary world, like Paul in the Areopagus of Athens (Acts 17:22-23), knowing that there, too, God prepares hearts. The richness of formats and languages is not an obstacle, but a blessing: where some see fragmentation, faith sees an opportunity for encounter.

Ultimately, it is about discovering that there is always someone “broken” who awaits the Good News, and a “proclaimer” willing to share it. This providential convergence is the work of the Spirit, who continues to guide the Church toward new horizons. The challenge is not only technical, but spiritual: to be docile to God’s creativity, so that the Gospel may reach them.

7. Unity in diversity: the case of Asia

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Fr. Jeffrey Segovia, Philippines (@frjeffsegovia), Philippinian priest, Digital missionary, 225K followers in TikTok.

In Asia, the diversity of cultures, religions, languages, ethnicities, and expressions is viewed as a gift and a blessing. Although these vary from place to place, the interconnectedness of the human community unites the Asian peoples. “The Asian value of being relational (with God, self, other human beings, and the cosmos) brings with it the unity of the human family and the unity of the peoples of Asia^[3].”

1. Within this context, the synodal journey breathes vitality and dynamism into the life of the Church, especially in the plural ways of following and proclaiming Jesus within the digital environment. Rather than erecting fences or creating separations, the Church, in dialogue, is called to build bridges between cultures, religions, and peoples^[4].
2. The Church in Asia envisions herself as a “digital tent,” where the faith is lived and proclaimed in many ways, each shaped and strengthened by the various gifts of the Holy Spirit. Indeed, missionary engagement in the digital space flows from the gifts received from God Himself; for this reason, there can never be only one way of living and sharing the faith. And whether in Asia or in the world, the Church must never be fragmented and separated so that She can truly become Mother to all, including those in the digital space.

^[3] Federation of Asian Bishops' Conferences and Synod of Bishops, Final Document of the Continental Stage in Asia (Vatican, 2022), Art. 2, p. 4, https://www.synod.va/content/dam/synod/common/phases/continental-stage/final_document/en-newdoc/Asia-EN.pdf. Retrieved: October 4, 2025.

^[4] See FABC, Final Document of the Continental Stage in Asia, Art. 14, p. 132. Por el P. Jeffrey Segovia, Islas Filipinas (@frjeffsegovia), 225K seguidores en TikTok.

However, the plurality of expressions must never compromise the Church's identity, doctrine, and teachings.

Every charism and mode of expression must ultimately lead to a deeper understanding and a more authentic living out of one's membership in the one Body of Christ, the Church.

Digital missionaries, while diverse in style and approach, must remain united and in communion with one another, guided by their bishops and Church authorities, and well-established in the divine sources of faith.

Diversity of charisms should never create walls of division. We proclaim one Gospel and one message of Christ, and we are all gathered together under the one roof of the Church, called to holiness.

Each of us has a distinct role within the broader call to a synodal Church: just as different members of one body have unique functions, each is indispensable to the health and wholeness of the body.

Only when nourished by the same life-giving food—God's Word, the Church's doctrine, and the living tradition handed down through the ages—can we truly act as one body in Christ, united, whole, and alive.

The digital mission is not about multiplying voices but about harmonizing them into one song of praise to the Lord.

Each click, post, or share becomes a seed of faith, planted through the diverse gifts of GOD's people. If we remain united in Christ, anchored in His Word, and guided by the Spirit, the Church in Asia—and the whole world—can shine as a radiant witness even in the vast digital continent.

Diversity then is no longer a threat, but a symphony of grace, echoing the one Gospel that gathers all into the communion of GOD's love.

8. Authors and advisors for the preparation of the document

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