



Connecting Church Communities

A Report on Web and Social Media Engagement in the Diocese of Dromore

Dr Mark Byrne
Foreword by Most Rev. Archbishop Eamon Martin
Diocese of Dromore
24th January 2025

Foreword by Most Rev. Archbishop Eamon Martin

Dear Brothers and Sisters in Christ,

I am delighted to present this report on the recent synodal gathering on communications, held in the Diocese of Dromore. This reflection represents an important milestone on our journey towards embracing the world of technology in the service of the life and ministry of the Church. In this foreword, I offer some personal thoughts on the emerging vision for digital evangelisation in our dioceses.

There is no doubt that the landscape of communication has changed significantly in recent years, particularly with the explosion of social and digital media. While these innovations present remarkable opportunities for the spread of the Gospel and community building, they also present unique challenges that we as a faith community must carefully consider and address, while bearing in mind that the Church has always grappled with technological innovation and with the question of how to integrate it into missionary efforts.

Recently, in his address for World Communications Day 2024, Pope Francis stated, in respect of AI, that "*wisdom of the heart is the virtue that enables us to integrate the whole and its parts*". As we navigate an everchanging digital world, wise judgement will always be necessary. We should also seek the wisdom and guidance that reside in the Catholic Tradition. Documents such as *Inter Mirifica* (1963), *Communio et Progressio* (1971), and more recently, *Towards a Full Presence* (2023), provide a rich framework for deepening our awareness of the spiritual, ethical, and pastoral aspects of communication. These documents, and others like them, remind us that our use of media must always serve the greater good, uphold human dignity, and create genuine human connection.

One of the key insights I take away from our synodal reflections is the importance of deepening our understanding of how digital methods can be harnessed to promote Gospel values and communicate wider Church Teaching. It is not enough therefore to focus solely on the functional and technical aspects of social media or communication; we must strive to promote dialogue, understanding, and cultivate a world that honours the human dignity of all. Our digital evangelisation efforts must therefore serve and develop both the technical and spiritual needs of our dioceses.

The challenge which faces us is to develop a human centred approach to communication and to maintain an emphasis on the ethical responsibilities of communicators, ensuring that our efforts enhance the day-to-day life of communities and relationships therein. Choosing digital praxis and processes that respect human dignity, privacy, and transparency are paramount. By fostering a culture of ethical communication, we can ensure that our digital presence aligns with the moral values of the Church.

Our online contacts will reflect our Catholic values if we remember to encourage true dialogue, compassion, and solidarity. Our vision as a diocese should be to explore and prioritise new ways in which our use of social media reflects what lies at the heart of our Catholic faith. Might we begin by exploring how our online mission can increasingly promote truthfulness, unity, and compassion? Could we widen our vision of digital evangelisation to include Art, music, storytelling, and other forms of creative expression? It would be wonderful to integrate the many gifts that reside in our Diocese to help improve our online efforts! In that way we can help ensure that our digital communication is synodal, effective and spiritually uplifting.

To achieve these goals, it would be helpful to continue to evaluate the diverse needs and culture of parish and other communities, carefully considering the challenges that limit each community's efforts. It is of course important that in striving to be more professional and strategic in our efforts, we do not stifle the very missionary spirit we hope to foster. Subsidiarity must therefore guide our actions; allowing parishes the autonomy to make decisions that are appropriate and relevant to their local culture and circumstances. By intentionally considering the context of each parish, and responding accordingly, we take significant steps towards ensuring that our digital endeavours are professional, relevant, inclusive, just and authentically Catholic.

Jesus says "*You are the light of the world. A town built on a hill cannot be hidden.*" (Matt 5:14) The Sermon on the Mount tells us about the kinds of human lives that are blessed by God. In a technocratic age where peace, humility, and mercy seem to be in short supply, like Pope Francis, I encourage you to '*listen with the ear of the heart*', discern the strengths and weaknesses of our digital presence, and become all that Jesus calls us to be online!

I am deeply grateful to all who participated in the communication gathering and contributed to this report. Your insights and dedication to Gospel values in the world of social communications are invaluable. As we continue this important journey, let us remain firm in our commitment to embodying the values of our faith and sharing it in every aspect of our communication.

With every blessing,

+ Archbishop Eamon Martin
Archbishop of Armagh,
Apostolic Administrator of Dromore,

Introduction

Communication is one of the predominant themes emerging from the synodal journey for the Diocese of Dromore during the last three years. A key recommendation arising from the synodal process was for the church to make greater use of digital communication tools to reach a wider audience and engage with people in new and innovative ways. To gain practical insights, and to inform strategy development, the diocese directly consulted those managing online platforms for parishes and church organisations.

Methods

1. A preliminary inventory exercise was conducted to identify web and social media resources associated with individual parishes within the diocese. Searches using Google and the Facebook platform were employed for each parish to identify associated websites, Facebook pages (active within the six months prior to the exercise) and church webcams (a fixed camera located within a church that is used to provide regular, scheduled livestreaming of Masses).
2. A two-hour in-person consultation event was organised for 19th June 2024 at Dromantine Retreat and Conference Centre.

Sample recruitment:

1. Parishes and church organisations were invited by email and Facebook direct message.
2. Participants registered for the consultation through the diocesan office.

Data collection

Three concurrent round table focus groups of up to 10 participants were each guided by a dedicated facilitator/notetaker in discussing three research questions (20 minutes each question) using a pre-defined discussion guide (see Appendix A). An online questionnaire with the same research questions (RQs) was provided for respondents who were unable to attend but wished to participate.

Participants and organisations represented

A total of 25 focus group participants attended the consultation, along with three facilitators/notetakers, a chairperson, and Archbishop Eamon Martin. (Total attendance: 30.)

Parishes represented: Burren, Donaghmore, Drumgath (online), Mayobridge, Moyraverty & Seagoe, Newry, St. Peter's Lurgan, Seapatrick, Tullylish, Warrenpoint.

Religious communities represented: Dominican Priory Newry, Poor Clare's Convent Ashgrove, SMA Fathers Dromantine.

Other organisations represented: Archdiocese of Armagh, Dromore Diocesan Historical Society/Accord Newry, Dromore Diocesan Pastoral Council (in formation), Dromore Diocese Synodal Core Group, Dromore Diocesan Communications Subcommittee, Safeguarding Director Armagh/Dromore, Veritas Store Newry.

Transcription process

Facilitator/notetaker notes were collected, transcribed, and verified by facilitators/notetakers for accuracy. Original handwritten notes and transcripts will be retained.

Data analysis

A thematic analysis was conducted for each research question. (Thematic analysis is a method for sifting through lengthy documents, such as transcripts, to identify the main underlying topics.)

Findings

RQ1: What positive experiences have you had whilst managing social media channels and/or websites for the church?

Positive aspects of using social media and web-based platforms:

1. **Increased accessibility and reach:** social media and web-based platforms have made it easier for parishes to share information and connect with a wider audience, including those who are unable to attend church in person. This includes people who are homebound, sick, or live far away from a church.
2. **New ways to evangelise:** Parishes are using social media and web-based platforms to share their faith and spread the Gospel message in new and creative ways. This includes online homilies, Lectio Divina podcasts, and social media posts.
3. **Stronger sense of community:** social media and web-based platforms can help to create a stronger sense of community among parishioners. This can be especially helpful for people who feel isolated or alone.
4. **Improved communication:** social media and web-based platforms can be used to improve communication between parishes and their parishioners. This can include sharing information about upcoming events, providing pastoral care, and soliciting feedback.
5. **Positive feedback:** Many parishioners have expressed positive feedback about the use of social media and web-based platforms by their parishes. They appreciate the ability to stay connected with their faith community and to access religious resources online.

Challenges and considerations:

1. **Monitoring comments and content:** Parishes need to have a system in place for monitoring comments and content on their social media pages and websites. This is important to ensure that the content is respectful and appropriate.
2. **Administering social media accounts:** Administering social media accounts can be time-consuming. Parishes need to have a dedicated staff person or team to manage their social media presence.
3. **Copyright issues:** Parishes need to be careful about copyright issues when sharing content online.
4. **Security:** Parishes need to take steps to secure their social media accounts and websites.
5. **Social media not a replacement for physical attendance:** social media and web-based platforms should not be seen as a replacement for physical attendance at church. It is important for people to continue to come together in person for worship and fellowship.

RQ2: How might we support each other in managing social media channels and/or websites?

Challenges:

1. **Limited resources:** Many parishes have limited human resources and expertise to manage social media and websites effectively. Volunteers are often spread thin.
2. **Content creation and management:** Keeping content on social media and websites fresh, engaging, and up to date can be challenging.
3. **Technology and training:** Parishes need access to user-friendly tools and training for volunteers on various platforms (e.g. Canva) and online safety practices.
4. **Governance and copyright:** Concerns exist around content governance, copyright clearance, and music licensing for online content.

Needs and opportunities:

1. **Centralised support:** A central repository of resources, best practices, and training materials could benefit all parishes.
2. **Collaboration and sharing:** Sharing ideas, successful initiatives, and solutions across the diocese could save time and effort.
3. **Volunteer development:** Training programmes can empower volunteers with the skills and knowledge to manage social media effectively.
4. **Sharing expertise:** Connecting parishes with individuals who have expertise in social media and web management could be valuable.
5. **Platform selection:** Guidance on selecting the most appropriate platform (Facebook, Instagram, TikTok, etc.) for each parish's target audience and goals.
6. **Content calendar:** Developing a content calendar can help ensure consistent and well-planned online communication.

Possible solutions:

1. **Diocesan hub:** Creating a central online hub could provide resources, training materials, and a platform for parishes to share ideas and best practices.
2. **Appointment of a 'Digital Tsar':** An expert person could be employed to support online activity by identifying/developing resources and providing guidance, training and advice. Could be inter-diocesan.
3. **Training and workshops:** Offering training workshops on social media management, content creation, and online safety.
4. **Volunteer network:** Developing a network of volunteers with expertise in social media and web management who can mentor and support other parishes.
5. **Sharing content:** Establishing a system for sharing successful content and solutions across the diocese.
6. **Governance guidelines:** Developing clear guidelines on content governance, copyright, and online safety practices.

Additional considerations:

1. **Data protection:** GDPR compliance and data security measures for online platforms.
2. **Holiday cover:** Strategies for managing social media and websites during volunteer absences.

RQ3: What possibilities do you see for the future of web and/or social media engagement within your faith community?

Challenges:

1. **Understanding the audience:** Parishes need to identify their target audience and tailor their message accordingly.
2. **Content creation and engagement:** Engaging content is crucial for attracting and retaining the target audience. Simply pushing information may not be effective.
3. **Barriers to participation:** Some parishioners, particularly older people, may be excluded from accessing streamed church services, bulletins and other social media content due to a lack of equipment, internet service, and technical skills.

Strategies for reaching young people:

1. **Meeting them where they are:** Meet young people in the physical spaces that they frequent, beyond church spaces. Meet young people in the digital spaces that they already occupy (e.g., YouTube, Instagram, TikTok).
2. **Interactive content:** Create interactive and engaging content (e.g., Q&A sessions, polls, live streams).
3. **Focus on the message:** Focus on the message of faith and how it relates to young people's lives, not just promoting events.
4. **Youth involvement:** Involve young people in creating and sharing content.
5. **School involvement:** Involve schools in creating and sharing content.

Strategies for reaching the wider community:

1. **Social media presence:** Maintain an active and engaging social media presence across various platforms. Consider using social media analytics to understand what resonates with the audience.
2. **Welcoming message:** Promote a welcoming and inclusive message that resonates with people in different circumstances and at different stages in their faith journey.
3. **Partnerships:** Partner with other organisations (e.g., SVDP, GAA) to reach a wider audience.
4. **Content beyond information:** Offer content that goes beyond basic information, such as spiritual reflections, podcasts, and online courses.
5. **Livestreaming events:** Livestream events such as Mass and other services to allow people to participate remotely.
6. **Utilise existing networks:** Leverage existing diocesan resources such as Veritas and the diocesan website.
7. **Formation:** A solid formation in the catholic faith for adults would be a strong foundation for effective digital evangelisation.

Opportunities:

1. **Outreach:** Social media may be useful for reaching out to people who do not attend church by building vibrant faith communities outside of church buildings, reaching people on the margins, including the housebound, and supporting young families.

Additional considerations:

1. **Governance and copyright:** Establish clear guidelines on content governance and copyright.
2. **Data protection:** provide training and guidance to ensure compliance with data protection regulations.
3. **Safeguarding:** provide guidance and training to support the development and implementation of safeguarding measures for online platforms.
4. **Expertise and resources:** Develop expertise and resources to manage digital communication effectively.
5. **Collaboration and sharing:** Share best practices and successful initiatives across parishes within the diocese.
6. **Protecting church brands:** Concerns were raised about the ownership of web addresses (URLs). Are these URLs registered and under ownership of parishes or church organisations? Is care being taken to renew them on time? Concerns that if they are not renewed on time another party could buy them and use them for nefarious purposes.

Insights relating to the Covid-19 pandemic

The Covid-19 pandemic, and associated lockdowns, were a major theme in connection to the positive experiences of managing social media channels and/or websites for the church. There was evidence in the data that the pandemic was a stimulus for unprecedented change in the way many parishes and church organisations used technology. The key themes are briefly outlined in this section.

Webcams

Whilst some churches had webcams already installed prior to the start of the lockdown, others rushed to have them installed in the initial weeks and months of the pandemic. Specific mention was made in the focus groups of the live broadcasting of Easter ceremonies during the first lockdown, with feedback from parishioners indicating that they highly valued the opportunity to participate in the ceremonies virtually.

Funerals and baptisms

Government restrictions during the pandemic in Northern Ireland meant that very few mourners (initially a maximum of 10 people) could attend funerals in person. The live streaming of funerals consequently became a crucial and highly valued facility for the bereaved during the pandemic. The Dominican community in Newry reported that they had high viewing figures for their streamed funerals with people tuning in from as far afield as Australia. Baptisms similarly attracted high numbers of viewers from a wide variety of locations. The numbers of people viewing funerals and baptisms online has continued to be high even after the end of the pandemic.

'Mass hopping'

There was evidence that 'Mass hopping', where the faithful would embark on a virtual tour of streamed Masses from far beyond the confines of their own parish, was commonplace during the lockdowns. One participant shared a story where a lady in England made contact to send her sympathies following the death of a Dromore priest. She had come across the live stream from his church by chance during the lockdown. She viewed his Masses regularly and had come to think of him as "her priest".

Online prayer services

Priests and seminarians in Newry Parish streamed a daily night prayer and Rosary via Facebook Live from their presbytery during the lockdown. People across the parish, and from further afield, participated in increasing numbers as the lockdown progressed. They formed a bond with each other in the live comments and there was a palpable sense of community with each other and with the clergy. There were teething problems with sound and picture at the outset as the clergy and volunteers honed their skills. Feedback suggested that most participating people accepted these difficulties in good humour, understanding that they were a consequence of the crisis that everyone was experiencing together.

The Sisters of Poor Clare, Glenvale Convent streamed a weekly 40-minute night prayer service for Sundays during Advent 2020 with one broadcast garnering more than 5000 views and more than 200 comments. All four broadcasts gained at least 3000 views each.

Online retreats

The Dominican SMA fathers of Dromantine shared that they were able to continue to offer retreats during the pandemic by moving them online. They were surprised by the effectiveness of these online retreats. Feedback from online retreat participants provided evidence that some participants viewed online retreats as being just as effective as in-person ones. One participant described the online retreats during the pandemic as “lifegiving”.

Insights from the preliminary inventory relating to access

A preliminary inventory exercise conducted as part of this consultation in June 2024 found that only 13 out of 22 parishes (59.1%) in the Diocese of Dromore had an active Facebook page (see Figure 1), even though Facebook is the most active social media platform globally, with 3,065 million users (Statista, 2024). The same exercise revealed that 16 out of 22 parishes (72.7%) had a website (see Figure 2). Similarly, 16 out of 22 parishes (72.7%) had at least one webcam (see Figure 3). Evidence of *ad hoc* streaming of services (using mobile devices) was found for three additional parishes, leaving only three parishes (13.6%) where no evidence was found of regular live streaming of any kind.

N.B. All percentages are rounded to one decimal place.

Figure 1: Parishes in the Diocese of Dromore with an active Facebook Page

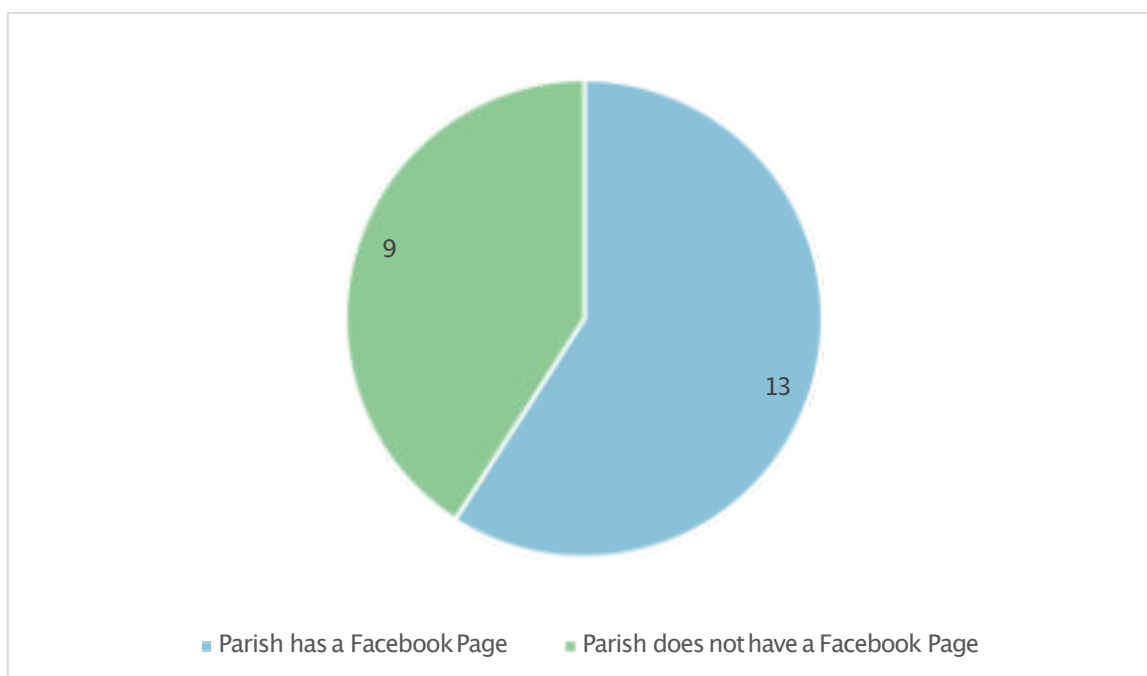


Figure 1 shows that 13 out of 22 parishes in the Diocese of Dromore (59.1%) were found to have an active Facebook page (active during the six months leading up to the exercise). It should be noted that the parishes of St. Peter's and St. Paul's, Lurgan (Shankill) share the same Facebook page, so there are 12 Facebook pages serving 13 parishes. Nine parishes (40.9%) did not have an active Facebook page.

Figure 2: Parishes in the Diocese of Dromore with a website

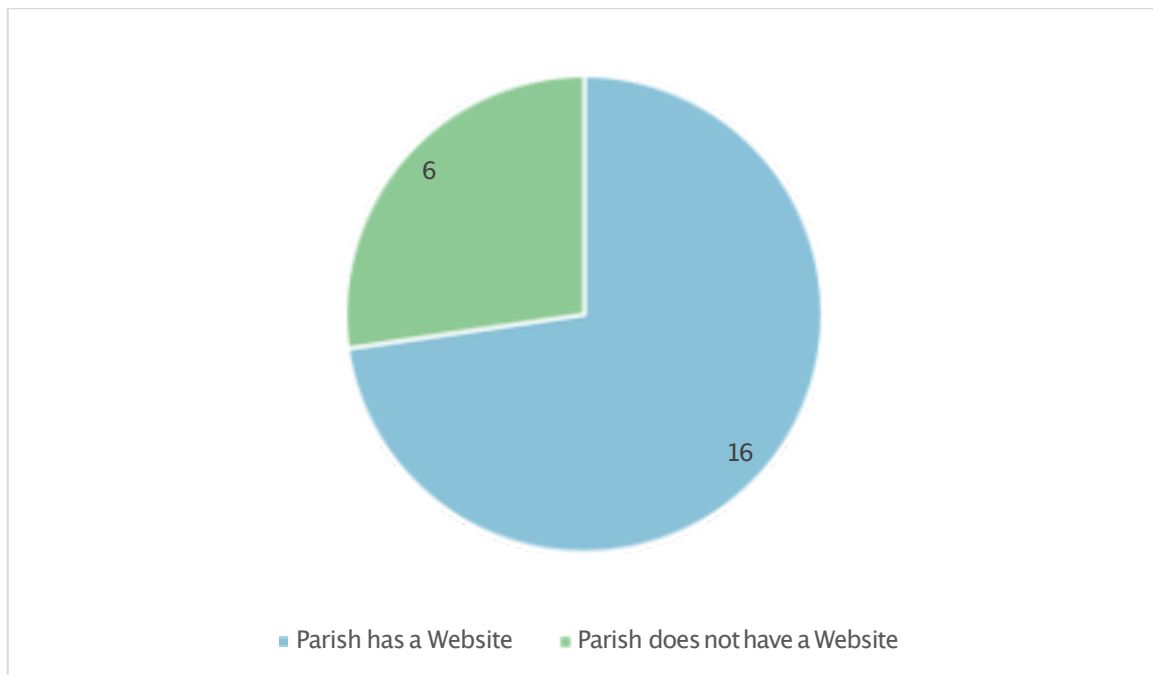


Figure 2 shows that 16 out of 22 parishes (72.7%) had a website. It should be noted that the parishes of St. Peter's and St. Paul's (Shankill) share the same website with distinct dedicated areas for each parish. Six parishes (27.3%) did not have a website.

Figure 3: Parishes in the Diocese of Dromore with regular live streaming of services

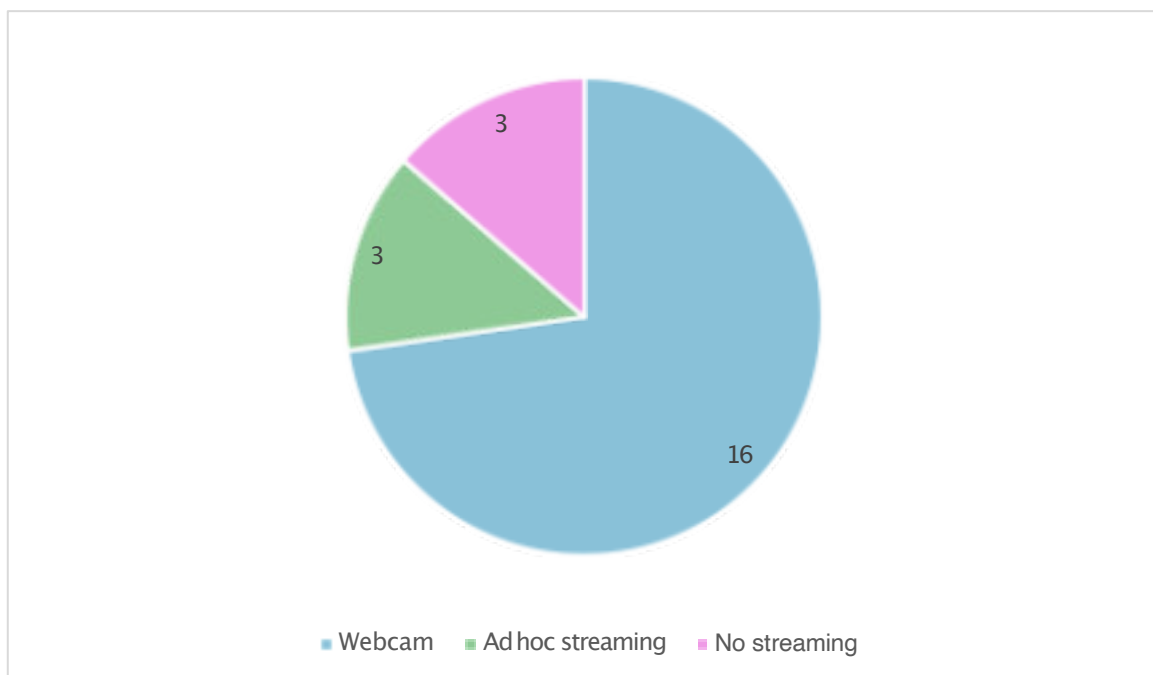


Figure 3 shows that 16 out of 22 parishes (72.7%) had at least one webcam. Evidence of *ad hoc* streaming of services was found for three parishes (13.6%). No evidence of regular live streaming of any kind was found for the three remaining parishes (13.6%).

Discussion relating to access

The reality of web and social media engagement for parishes in the diocese of Dromore is likely to be somewhat more complex than the data presented in the previous section might suggest. Five parishes without websites, for instance, regularly live stream services. Similarly, two parishes lacking live streaming maintain active Facebook pages.

Nevertheless, when viewed holistically, these preliminary findings suggest that a geographic digital divide may potentially exist in the diocese, where significant numbers of people may be disadvantaged by a lack access to church-related online facilities and resources that others enjoy, most notably in relation to social media. Focus group responses to RQ3 also suggest that a demographic digital divide may exist in relation to age, technical skills, and access to internet service and equipment. The significance of the digital divide for the church is aptly illustrated by Paulo Ruffini, Prefect of the Dicastery for Communication, who described the digital divide as leaving “a great number of the marginalised stranded on the roadside” (Ruffini, 2023, p. 3).

It is not only lay people who can be left stranded on the roadside by the digital divide. Butler's (2020) study found that whilst livestreaming church services and using social media to reach out during the pandemic offered many positive experiences for clergy it also presented challenges. Priests interviewed for the study expressed concern for digitally excluded colleagues who might feel left behind. Clergy can be left behind because of their lack of knowledge, skills, and experience of using webcams, social media and other online technologies. In his recommendations, Butler (2020) called for joined up thinking about sharing knowledge, skills, experience and resources between parishes. One of the priests interviewed provided an example of how this sharing could also include lay people. The priest described how a young adult volunteered to set up and manage a Facebook page and livestreaming camera for their parish. By taking responsibility for these technological matters, they enabled the priest to continue his ministry under lockdown conditions.

The findings in relation to the potential existence of a digital divide in the diocese align well with those of national and regional studies. According to the most recent Office for National Statistics (ONS) report on the digital divide (Office for National Statistics, 2019) Northern Ireland had the highest proportion of ‘internet non-users’ (14.2%) when compared to the rest of the United Kingdom (UK). A recent report by the Community Foundation Northern Ireland (Community Foundation Northern Ireland, 2024) paints a concerning picture of the region's digital divide. According to the report, not only does Northern Ireland have the lowest rate of basic digital skills compared to the UK average, but there is also evidence of a stark disparity between urban and rural areas, with 17% of rural premises lacking access to quality fixed-line broadband.

Across the UK, age and digital exclusion have been linked. In a recent large-scale study, over two-thirds of adults found to have ‘ultra-low digital skills’ were aged 70+ (Lloyds Bank, 2023). According to the Northern Ireland Assembly (2021), 18% of rural residents in Northern Ireland in 2021 were aged 65+, exacerbating the digital divide in these areas.

Conclusions

The Diocese of Dromore's consultation on engagement with web and social media for parishes and church organisations has provided insights into both the positive impacts and the challenges faced by those involved. The findings highlight significant potential benefits of using social media and web-based platforms, such as increased accessibility and reach, new evangelisation methods, strengthened community bonds, improved communication, and positive parishioner feedback. These platforms proved especially beneficial during the Covid-19 pandemic, nurturing virtual connections and maintaining engagement despite physical restrictions.

Nevertheless, the consultation also unearthed several challenges, including the need for effective monitoring, care for volunteers, time management, copyright compliance, safeguarding, security measures, and maintaining the importance of physical church attendance. Furthermore, there was some evidence provided by the preliminary inventory exercise data and by the focus group data to suggest that a digital divide may exist within the diocese. Evidence from a separate study (Butler, 2020) suggests that this divide may impact negatively on clergy also.

To support effective social media and web engagement, the report suggests several opportunities and solutions, such as appointing a 'Digital Tsar', creating a centralised diocesan hub for resources and best practices, offering training and workshops, developing a network of specialists, and establishing clear governance guidelines.

Looking to the future, strategies to reach both young people and the wider community are crucial. These include using digital platforms that are popular with those demographics, creating interactive content, focusing on faith-related messages, meeting young people in the physical spaces that they occupy, and fostering partnerships with other organisations. Ensuring compliance with data protection, safeguarding, and maintaining the integrity of church brands are also essential considerations.

Overall, the consultation has provided useful insights into the current landscape of web and social media engagement within the Diocese of Dromore. By addressing the identified challenges and leveraging the proposed opportunities, the diocese can enhance its digital evangelisation efforts, fostering stronger connections and engagement within the faith community.

Next steps

Following a thorough review of the findings, the Archbishop and Diocesan Communications Subcommittee will develop a set of recommendations and action points.

References

Braun, V. & Clarke, V. (2013) 'Teaching thematic analysis: Overcoming challenges and developing strategies for effective learning'. *The Psychologist*, 26(2), pp.120-123.

Butler, D. (2020) *Where two or three are gathered in my name: Growing and Nurturing the Domestic Church in a time of Pandemic*. MA Thesis. Waterford Institute of Technology.

Community Foundation Northern Ireland (2024) *Community Foundation presents evidence on Digital Exclusion in NI to Lords Committee*. Available at: <https://communityfoundationni.org/news/community-foundation-presents-evidence-on-digital-exclusion-in-ni-to-lords-committee/#:~:text=“At%20present%20Northern%20Ireland%20is,broadband%20from%20a%20fixed%20line.> (Accessed: 27 June 2024).

Lloyds Bank (2023) *2023 Consumer Digital Index: The UK's largest study of digital and financial lives*. Available at: https://www.lloydsbank.com/assets/media/pdfs/banking_with_us/whats-happening/231122-lloyds-consumer-digital-index-2023-report.pdf (Accessed: 27 June 2024).

Northern Ireland Assembly (2021) *An overview of the Digital Divide in Northern Ireland*. Available from: <https://www.assemblyresearchmatters.org/2021/11/16/an-overview-of-the-digital-divide-in-northern-ireland/> (Accessed: 27 June 2024).

Office for National Statistics (2019) *Exploring the UK's digital divide*. Available from: <https://www.ons.gov.uk/peoplepopulationandcommunity/householdcharacteristics/homeinternetandsocialmediausage/articles/exploringtheuksdigitaldivide/2019-03-04> (Accessed: 26 June 2024).

Ruffini, P. (2023) *Towards Full Presence. A Pastoral Reflection on Engagement with Social Media*. Available at: <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2023/05/29/230529g.html> (Accessed: 26 June 2024).

Statista (2024) *Most popular social networks worldwide as of April 2024, ranked by number of monthly active users*. Available at: <https://www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/> (Accessed: 26 June 2024).

Appendix A

Dromore Web and Social Consultation Event - 19th June 2024

Facilitator guide

Aim of the event

By consulting directly with those actively involved in managing web and/or social media on behalf of parishes and other church organisations, we hope to gain insights into their real lived experiences to inform future development.

Procedure for each roundtable activity.

1. Carefully read the question aloud at least twice.
2. Use the prompting questions in turn to guide the discussion.
3. **Record detailed notes** of the discussion.
4. Encourage active listening.
5. Keep the conversation **positive** and **focused on the topic**.
6. Ensure that everyone has an opportunity to participate.
7. **Manage time effectively to finish within the allocated 20 minutes.**

Round table discussion 1 (20 minutes)

Research Question 1
What positive experiences have you had whilst managing social media channels and/or websites for the church?
Probing questions
1. Can you share an example of a time when web and/or social media helped you connect with the faith community members in a meaningful way?
2. Have you observed any positive developments in your faith community fostered by your web and/or social media presence?
3. What are some positive surprises you've encountered while managing your faith community's web and/or social media channels?
4. Can you share an example of a time when your organisation learned something valuable from its web and/or social media engagement?
5. Have you received any positive feedback from faith community members about your organisation's web and/or social media presence?

Round table discussion 2 (20 minutes)

Research Question 2
How might we support each other in managing social media channels and/or websites?
Probing questions
1. What are the biggest challenges you face in managing your organisation's website and/or social media channels?
2. Do you feel you have the necessary skills and training to effectively manage your website and/or social media presence?
3. Are there any specific areas where you feel additional support would be most beneficial?
4. How might we sustainably support each other on an ongoing basis?
5. How might we use technology to support each other?

Round table discussion 3 (20 minutes)

Research Question 3
What possibilities do you see for the future of web and/or social media engagement within your faith community?
Probing questions
1. How might web and/or social media be used to encourage young people to actively participate in your faith community?
2. How could social media be used to attract new members to your faith community, especially those who might not traditionally attend church services?
3. Do you see any potential for using web and/or social media to create closer connections between different age groups?
4. How might web and/or social media be used to encourage people who have been away from the church to come to church services?
5. How might web and/or social media be used to facilitate sharing, weaving threads of communion, creating bridges without raising walls?

Thank you for agreeing to be a facilitator for this event