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Bridging the Digital Divide: Digital Technology and Church

Martina L. Hagler

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:
BRIDGING THE DIGITAL DIVIDE
DIGITAL TECHNOLOGY AND CHURCH



IN PARTIAL FULFILLMENT FOR THE DEGREE OF
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BY:

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CERTIFICATE OF APPROVAL

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DEDICATION

I dedicate this body of work and my life's achievements to my family. First and foremost, to my parents, the late James R. Davis and Bernice L. Kilson-Davis, their hard work, tenacity, commitment, and faith paved the way for my siblings and me. Because of my parents, I am proud to continue the legacy of the Davis Kilson clan. In addition, I am pleased to carry the torch alongside my siblings, Sylvia, Valerie, Cheryl, and William, who have inspired me.

Second, to my husband, Lewis, you have always loved me unconditionally, being a constant source of encouragement, motivation, patience, and strength throughout my academic and professional career. I am very grateful to have you on this journey alongside me.

Third, Arian and Ian, my exceptional children, there would be no me without you. Your support and love have sustained me and given me the strength to continue this lifelong dream. I am very proud to be your mother and grateful for you.

Fourth, my nieces and nephews, you have given me life. Watching all of you grow has been rewarding and inspiring. You are beautiful gems that I treasure dearly. Your contribution to the Davis Kilson clan has been significant and will create a considerable legacy.

Finally, my late maternal uncle, Dr. Martin Luther Kilson, Jr., modeled what it means to be an intellect. As the first tenured African American professor at Harvard University, your achievements are a symbolic milestone. Symbolic milestones not only in our family but in American history. Your achievements demonstrate what is possible in higher education and life. I stand on your shoulders and know my journey is inconceivable without your journey. Grateful for your journey.

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EPIGRAPH

Go therefore and make disciples of all the nations, baptizing them in the name of the father and of the Son and of the holy spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.

Matthew 28:19-20 (NKJV)

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LIST OF ABBREVIATIONS

NPO – Three-letter acronym for need, problem, opportunity.

I.T. is a two-letter acronym for information technology relating to computing technology, such as networking, the internet, and software or hardware.

RESEARCH METHOD

This project utilized a blended methodology that draws upon bibliographic resources, data derived from stakeholder collaboration, and human-centered design and iteration processes to create a heuristic-based, application-oriented Project.

ABSTRACT

The proliferation of digital technology provides churches with more paths for reaching a broader audience to facilitate and foster spiritual engagement across members and non-members of the church.

Digital technology brings a significant change in how we communicate and commune. The digital revolution is opening doors for quick forms of communication, interaction, and response. Digital technology provides semiotic resources through digital platforms, websites, social media, videos, and images which facilitate and foster multimodal communication. These digital technology semiotic resources offer a dimension of technology that is still underutilized in many sectors of life, including the church.

The ministry context of this project focuses on the proliferation of digital technology, which provides churches with more paths for reaching a broader audience to facilitate and foster spiritual engagement and communication across members and non-members of the church. The main objective of this project ("The Virtual Sanctuary") aims to improve digital discipleship and foster a more robust digital community of fellowship and communication in the 21st-century church.

This project, "The Virtual Sanctuary" website, is an interdisciplinary multimedia platform that is solution-based and addresses the opportunity to close the digital technology gap in churches. The key objective of this project is to deliver a multimedia platform that is a discipleship model for using digital interactive content to foster and facilitate spiritual engagement in churches. "The Virtual Sanctuary" website benefits church leaders with tips, best practices, resources, marketing strategies, and training for best connecting the church through digital technology in several ways but not limited to 1) being all-inclusive and supporting various learning types (visual, auditory and kinesthetic), 2) increasing engagement and providing more

variety of digital content for users, 3) housing and incorporating training materials for E-learning content including webinars, podcasts, training videos, asynchronous/synchronous online courses, and digital slide-based courses.

INTRODUCTION

Discovery

The proliferation of digital technology provides churches with more paths for reaching a broader audience to facilitate and foster spiritual engagement across members and non-members of the church.

Digital technology brings a significant change in how we communicate and commune. The digital revolution is opening doors for quick forms of communication, interaction, and response. Digital technology provides semiotic resources through digital platforms, websites, social media, videos, and images. These semiotic resources can be used to facilitate and foster multimodal communication. In addition, these digital technology semiotic resources offer a dimension of technology that is still underutilized in many sectors of life, including the church.

Textual Discussion

The Great Commission – Matthew 28:18-20

The missiological message of the Great Commission is the framework that provides the motivation for much mission practice today and has given rise to what might be a mandate model of mission.¹ The "Great Commission" is not used in the Bible, but Christians have used the term to describe Jesus' final commandment before His ascension. Furthermore, Jesus came and spake unto them, saying, "All power is given unto me in heaven and the earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost:

¹ John Stott, *The Lausanne Covenant: An Exposition and Commentary* (Minneapolis: World Wide Publications, 1975), 3.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matthew 28:18-20). Jesus has given the commandment to His disciples to make disciples.

With the availability of digital technology, a practical approach to reaching people in the 21st Century church requires fostering digital koinonia. Koinonia is critical to sustaining familial and kinship ties in the 21st-century church. "Since the internet has always been a natural place for those of faith to take their questions and practices, it comes as no surprise that social media is increasingly being adopted as a ministry tool in churches worldwide. These social media initiatives' primary objective is to advance the local church by promoting a sense of community between believers – in other words, to foster koinonia."².

Today's Church and Challenges

Our culture is transforming into a digital society. As a result, the religious landscape of the United States continues to change at a rapid pace. "In Pew Research Center telephone surveys conducted in 2018 and 2019, 65% of American adults describe themselves as Christians when asked about their religion, down 12 percentage points over the past decade."³ Today's church is challenged to sustain relevance within today's cultural climate. Although the Gospels are as relevant today as 1,000 years ago, the church must keep the gospel relevant and establish a robust digital presence to impact future generations. However, today's church is challenged by a decline in church

² M Nel, "Fostering Koinonia: A Critical Evaluation of the Value of Digital Social Networks in Urban Congregations," May 2015, <http://repository.nwu.ac.za/handle/10394/15486>.

³ "America's Biggest Megachurches Ranked," CBS News, accessed April 25, 2020, <https://www.cbsnews.com/pictures/30-biggest-american-megachurches-ranked/>.

membership and attendance.⁴ This decline is consistent with more significant societal trends.⁵

The declining church attendance contributed to an increasing proportion of Americans with no religious preference.⁶

According to the Hartford Institute for Religious Research, the United States has more than 1,500 megachurches.⁷ On any given Sunday, these megachurch congregations have an average of 2,000+ congregants in attendance.⁸ For example, Lakewood Church has approximately 43,500 congregants in its service in Houston, Texas.⁹ Outside of the U.S., churches in South Korea have reported over 250,000 attendees every Sunday.¹⁰ The Potter's House, Dallas Sunday services can average almost 12,000 people every Sunday. Within the sanctuary of The Potter's House, Dallas 200 pews provide power and data terminals so worshippers can download sermon notes, PowerPoint presentations, and Bible passages.¹¹ During the service, these congregants also engage in service with their cell phones, iPods, and other portable devices to obtain prayer needs and new-member data to download into the church server.¹² In addition, the pastor's sermon is translated into six languages via wireless

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

headphones.¹³ More prominent megachurches use digital technologies to engage and communion in the 21st-century church. However, this use of digital technology is underutilized in small to medium-sized churches.¹⁴

NPO

In today's complex and fast-paced world, information is essential. However, today's church-state and its traditional sharing of knowledge and the gospel are not as engaging. It creates gaps in connecting with communities and congregations compared to the early church. The holes in connecting communities and congregations have changed the church's format over the past two thousand years. "Research shows people turn to churches for support, hope, and guidance in times of crisis."¹⁵ In the current moment, as churches navigate Covid-19 and social distancing, faith and community formation and communication, there is an unprecedented disruption of the traditional church model. This disruption creates an information gap in effectively sharing the gospel. "When asked where they have seen their church grow the most in this unprecedented time, nearly half of pastors (48%) select "innovation around technology."¹⁶ Church leaders are at a loss with keeping in touch and reaching out to their church and community.¹⁷ Scripture addresses this pastoral leadership needs in Acts 20:28, "Therefore take heed, for the Holy Spirit has made you a shepherd of the church of God which He purchased

¹³ Ibid.

¹⁴ Ibid.

¹⁵ "State of the Church 2020," Barna, accessed April 30, 2020, <https://www.barna.com/research/church-hope-covid/>.

¹⁶ Ibid.

¹⁷ Ibid.

with His blood.” Staying connected and pastoral leadership is more critical now than ever before. The proliferation of digital technology provides churches with more paths for reaching a broader audience to facilitate and foster spiritual engagement across members and non-members of the church.

Root Causes

When considering the root causes of the NPO, it begins with the "digital divide." Interaction between humans and computers has dramatically increased as we embark on the twenty-first century. As a result, the ability to access computers and the internet has become increasingly important to completely immerse oneself in the economic, political, social, and religious aspects of not just America but of the world. Unfortunately, however, not everyone has access to this technology. The idea of the "digital divide" refers to the growing gap between the underprivileged members of society, especially the poor, rural, elderly, and handicapped portion of the population who do not have access to computers or the internet; and the wealthy, middle-class, and young Americans living in urban and suburban areas who have access. According to Southern Equip, this "digital divide" is a "wake-up call to Christian leaders."¹⁸

Other root causes of barriers to adopting technology in the church include but are not limited to 1) lack of leadership influence, 2) lack of awareness, and 3) lack of trust. As it pertains to leadership, getting the approval and support of many church leaders to introduce new technology presents barriers that challenge leadership's influence. Influence is critical in the church congregation. The senior pastor, pastoral staff, and support staff are essential when

¹⁸ Southern Seminary, “The Digital Divide: The Wake-Up Call to Christian Leaders,” accessed December 1, 2020, <https://equip.sbts.edu/article/the-digital-divide-a-wake-up-call-to-christian-leaders/>.

introducing new technology. According to Josh Laxton, although leadership is critical to leverage many influences, some leaders lack this influence¹⁹. Awareness and trust are additional barriers to adopting technology in the church as both for some church leaders introduce the fear of the unknown. Laxton states, "...when pastors and church leaders hear the word "church" and "innovation," they probably resort to one of the following four positions, apprehensive, indignant, ecstatic and stubborn." ²¹. The outlined root causes, NPO, and the Great Commission's missiological message led to the research of this project, starting with the discovery workshop.

Discovery Workshop

The Discovery Workshop was conducted via Zoom conferencing in Spring 2019. Critical stakeholders for the Discovery Workshop included two local pastors, three local ministry leaders, two local lay church members, one church I.T. developer, and one YouTube and Podcast contributor. These individuals represented diversity in denomination, ethnicity, age, education level, and gender. They also represented various levels of church engagement. Detailed information for the stakeholders included:

Stakeholders

Three Local Pastors

1. A senior pastor of a medium-size baptist rural church. Pastoring for over twenty-five years. Church membership demographics are predominantly Caucasian.

¹⁹ Ed Stetzer, "Helping Churches Think Through Innovation and Technology in Today's Context," accessed December 3, 2020, <https://www.christianitytoday.com/edstetzer/2020/june/helping-churches-think-through-innovation-and-technology-in.html>.

2. Associate pastor of a young adult ministry in a rural megachurch, pastoring for less than a year. Church membership demographics are predominantly African-American.
3. A fifteen-year associate pastor of a medium-sized urban church. Church membership demographics are predominantly African-American.

One Local Ministry Leader

4. A church elder in a rural megachurch oversees church financing and accounting.

Three Local Lay Church Members

5. A millennial and generation X member, both volunteers of a rural megachurch.
6. A baby boomer member and volunteer of a medium-size rural church.

Two I.T. Developers

7. An I.T. Developer for a small rural size church.
8. YouTube/Podcast contributor in an urban medium-size-church.

One-on-one Interviews

Three stakeholders with experience in pastoring and using digital technology in the church. These interviews were completed via Zoom video conferencing following the initial Discovery Workshop session.

1. Pastoring for approximately ten years, a pastor oversaw a small urban non-denominational church.
2. A senior pastor oversaw a small urban non-denominational church, pastoring for approximately 20 years.
3. An elder and choir director in an urban, medium-sized, non-denominational church.

In summary, the Discovery Workshop process and the feedback from the stakeholders were critical to the discovery phase. First, the input from the stakeholders reiterated the outlined root causes driving the NPO. These root cause barriers include but are not limited to 1) lack of leadership influence, 2) lack of awareness, and 3) lack of trust in technology, and it is the ability to provide churches with more paths for reaching a broader audience to facilitate and foster spiritual engagement across members of the church. Secondly, the feedback showed that we are part of a broad, tech-shaped culture that conditions us to think, learn, and act somewhat differently from the time before the rise of smartphones, high-speed internet, and other digital technology. Third, the discovery workshop process changed the NPO to include a spiritual engagement focus across members and non-members of the church. Fourth, all of the findings from the Discovery Workshop were used for phase two, the design phase. Moreover lastly, after the Design Workshop, three big ideas were identified as concepts to prototype.

Design

The three big ideas identified after completing the Design Workshop were used in the Design Phase's second phase. Those three big ideas outlined in the napkin pitches and identified as concepts to prototype were: 1) Podcast discussing best practices of integrating digital technology and church, 2) Website/Software App development for users to directly interact with to increase spiritual engagement, and 3) Video Messaging (i.e., YouTube, television show) that provides short, engaging messages/teachings on incorporating digital technology into the church.

Based on the feedback given during one-on-one interviews with the stakeholders after finishing the prototype testing and Qualtrics^{XM} surveys, it was clear that "The Virtual Sanctuary" Podcast was the most appealing and the favorite choice of all three prototypes (see Appendix E for one-on-one interview notes and survey data). However, despite this, all of the 13 stakeholders

participating felt that combining "The Virtual Sanctuary" Podcast and YouTube Channel into the "The Virtual Sanctuary" website would be the most viable prototype and most effective way to aid in providing support to the Body of Christ through tips, best practice's, resources, marketing, and training strategies for connecting the church through digital technology.

Additionally, stakeholders expressed through the one-on-one interviews conducted that moving forward with the "The Virtual Sanctuary" website helps to 1) keep the most valuable prototype timeless and allows for technology growth, 2) be all-inclusive, and support various learning types (visual, auditory, and kinesthetic), 3) increases engagement and provides more variety of content for the user, 4) can house and incorporate both the podcast and YouTube channel and is most believable and relevant, (see Appendix E for survey data).

The Qualtrics^{XM} survey data feedback also supported the one-on-one interview feedback as "The Virtual Sanctuary" website being the most valuable prototype, as it was the most believable and relevant concept prototype (100% believable and 80% relevant) based on the data (as compared to the podcast being 72.73% believable and 63.64% relevant and the YouTube channel being both 60% believable and relevant to the participants), (see Appendix E for survey data).

Based on the feedback provided by the stakeholders, "The Virtual Sanctuary" website was the most valuable prototype concept to pursue as the final project as it was viable and doable for the following reasons: 1) stakeholders supported the most valuable prototype through survey data and one-on-one feedback, 2) the most valuable prototype fell within the skill scope and time limitations to complete, and 3) the financial resources were available to complete the project successfully (see Appendix E for survey data).

Delivery

The delivery of the project was based on feedback received during the Design Workshop session. The project's main objective ("The Virtual Sanctuary") aims to improve digital discipleship and foster a more robust digital community of fellowship in the 21st-century Church. "The Virtual Sanctuary" website is a multimedia package that is a digital discipleship model for using digital technology and digital interactive content to foster and facilitate spiritual engagement in sharing the gospel in today's church.

"The Virtual Sanctuary" website provides church leaders with tips, best practices, resources, marketing strategies, and training for best connecting the church through digital technology in several ways but not limited to 1) being all-inclusive and supporting various learning types (visual, auditory and kinesthetic), 2) increasing engagement and providing more variety of digital content for users, 3) housing and incorporating training materials for E-learning content including webinars, podcasts, training videos, asynchronous/synchronous online courses, and slide-based courses.

The project's key objective is to deliver a multimedia package with a discipleship model for using digital interactive content to foster and facilitate spiritual engagement in churches. In addition, the project addresses the following, 1) digital discipleship, to expand reach amongst diverse groups through digital curriculum, webinars, and discussion boards, 2) integrative virtual engagement, tips and support to connect social media platforms and conduct online meetings and training; and 3) streamline church management processes, providing tips and recommendations on systems that automate finances, membership, events, and training management. Major deliverables and critical milestones in the project were developed by working alongside stakeholders delivering items as outlined in the Project Delivery Plan.

In delivering the project, the benchmark key performance indicators (KPIs) were 1) user satisfaction, 2) process quality, 3) goal alignment, 4) cost efficiency, and 5) user retention. The KPIs were measured using QualtricsSM Analytics through surveys, feedback, and polls using a variety of distribution means to users of the project. In addition, feedback was gathered from potential audience/users on projects in the Fall Semester using the following survey methods: 1) online surveys powered by QualtricsSM Software Company, 2) virtual and in-person interviews, 3) focus groups and panel sampling, and 4) telephone surveys. The survey data collection methods help determine the viability, performance, and standard of excellence of the "The Virtual Sanctuary" website (see Appendix E for survey data and one-on-one interview notes).

The following benchmarks evaluated the efficacy of the "Virtual Sanctuary" website in addressing the NPO. First, QualtricsSM Software Company online surveys evaluated "The Virtual Sanctuary" website and media content, "The Virtual Sanctuary" YouTube channel media content, and "The Virtual Sanctuary" podcast episodes. As a result, target quality satisfaction for all was achieved by 60% of users' satisfaction with the content and media. In addition, virtual and in-person one-on-one interviews helped gather additional information (see Appendix E for survey data). Second, "The Virtual Sanctuary" social media pages (Facebook and Instagram) achieved 50 followers before launch to measure social media content quality. Third, at the project launch, 1-2 pastors or church leaders expressed interest in purchasing the consultant services and website subscription of "The Virtual Sanctuary."

Key Learnings

Key learnings from the discovery, design, and delivery of the project were; first, Pastors and leaders of the 21st-century Church have to lead ministerially and technologically. Second, alignment to digital culture applies to all denominations, cultures, demographics, generational

cohorts, ministry types, and community sizes. Third, the proliferation of digital technology provides churches with more paths for reaching a broader audience to facilitate and foster spiritual engagement across members and non-members.

Further Research

In considering future research, first, continual exploration of digital discipleship is needed as digital technology evolves to examine online and offline religious practices. Second, as the church expands into the 22nd century, there is a need to reframe the model of discipleship and koinonia in a digital age. Lastly, these multimodal forms of communication allow further research to understand the impact emerging technologies have on human behavior.

The Future

"The Virtual Sanctuary" website is an interdisciplinary multimedia platform that is solution-based and provides strategies and resources to connect the church through digital technology. Post-graduation, the expansion of the project to continually aid and be a resource for churches in this digital age includes but is not limited to the launch of 1) a live subscription-based version of "The Virtual Sanctuary" Website, and 2) "The Virtual Sanctuary" Mobile App for easier accessibility to the website.

Introspective

Introspectively exploring and researching digital technology and the church was joyful and intellectually rewarding. However, the biggest surprise is the underutilization of digital technology in today's church and the lack of awareness regarding digital technology tools and resources. Aspirations for "The Virtual Sanctuary" website include but are not limited to 1)

continual development and expansion of the website capabilities and content, 2) "The Virtual Sanctuary" becomes a leader in technology to impact churches and religious organizations both globally and internationally, by offering solution-based services to bridge the digital divide continually in the church.

MILESTONE 5 PROJECT

Introduction

This project is the final artifact submission required to fulfill DMIN 951. It encapsulates the creation and development of the project over Year 3. The project report aims to summarize, document, synthesize and define the project's scope and "The Virtual Sanctuary," websites, technical and content parameters. At this milestone, three prototypes were tested. Stakeholders identified the Most Viable Project (MVP) and documented these tested prototypes' findings. These identified knowledge gaps required additional research and outlined the project description, scope, benchmarks, and launch plan.

In detail, this project report includes the following: 1) Ministry Context, 2) NPO Statement, 3) Project Description, 4) Project Scope, 5) Benchmarks, 6) Presentation of Project, 7) Assessment, and 8) Appendix for documentation support.

The ministry context of the project focuses on the availability of digital technology, which offers new ways to disciple Christians and facilitate spiritual engagement. "Digital technologies are electronic tools, systems, devices, and resources that generate store, or process data. Well-known examples include social media, online games, multimedia, and mobile phones."¹ This growth in digital technology and its ability to share the gospel raises many questions regarding strategies and tools churches can use to increase spiritual engagement and improve discipleship in the 21st century. "The digital revolution is global, reaching the farthest corners of the earth. It affects the way we see, what we hear, how we interact with the world

¹ "Teach with Digital Technologies," *Department of Education and Training Victoria*, September 25, 2019, <http://www.education.vic.gov.au/school/teachers/teachingresources/digital/Pages/teach.aspx>.

around us, and how we communicate with others."² This digital revolution is opening doors for quick forms of communication, interaction, and response. Digital technology provides semiotic resources through written texts, photos, gifs, and emojis. These digital technology semiotic resources offer a dimension of technology that is still underutilized in many sectors of life, including the church.

Digital technology brings a significant change in how we communicate and commune. "With the rise of globalization, intensified by the development of modern technological society, the character of social life and the Christian life has undergone significant changes."³ These significant changes in how we communicate, interact, and respond with one another provide a need and an opportunity for churches to integrate digital technology into their sharing of the gospel and discipleship processes to increase spiritual engagement, improve discipleship and foster a stronger community of fellowship in the 21st-century Church.

The main objective of this project ("The Virtual Sanctuary") aims to improve digital discipleship and foster a more robust digital community of fellowship in the 21st-century Church. "The Virtual Sanctuary" website is a multimedia package that is a digital discipleship model for using digital technology and digital interactive content to foster and facilitate spiritual engagement in sharing the gospel in today's church.

² Tim Challies, *The Next Story: Life and Faith After the Digital Explosion* (Grand Rapids: Zondervan, 2011),

³ Kamm Wong, "Christians Outside the Church: An Ecclesiological Critique of Virtual Church," *Heythrop Journal* 49, no. 5 (2008): 822, doi:10.1111/j.14682265.2008.00401.x.

NPO

The proliferation of digital technology provides churches with more paths for reaching a broader audience to facilitate and foster spiritual engagement across members and non-members of the church.

Project Description

"The Virtual Sanctuary" website is an interdisciplinary multimedia platform that is solution-based, resolves problems, and addresses the opportunity to close the digital technology gap in churches, aiming to facilitate and foster the spiritual engagement of members and non-members.

"The Virtual Sanctuary" website provides church leaders with tips, best practices, resources, marketing strategies, and training for best connecting the church through digital technology in several ways but not limited to 1) being all-inclusive and supporting various learning types (visual, auditory and kinesthetic), 2) increasing engagement and providing more variety of digital content for users, 3) housing and incorporating training materials for E-learning content including webinars, podcasts, training videos, asynchronous/synchronous online courses, and slide-based courses.

Project Scope

This project targets pastors, church leaders, and religious organizations in exploring the project scope and constraints. It does not target business organizations or non-religious organizations.

As research shows, "all of us are part of a broad, tech-shaped culture that conditions us to think, learn, and act in rather different ways from the time before the rise of smartphones and high-speed internet."⁴ Pastors and leaders of the 21st-century Church have to lead ministerially and technologically. Alignment to digital culture applies to all denominations, cultures, demographics, generational cohorts, ministry types, and community sizes.

The project's vital objectives are to deliver a multimedia package with a discipleship model for using digital interactive content to foster and facilitate spiritual engagement in churches. The project addresses the following: 1) digital discipleship, to expand reach amongst diverse groups through digital curriculum, webinars, and discussion boards, 2) integrative virtual engagement, tips and support to connect social media platforms and conduct online meetings and training; and 3) streamline church management processes, providing tips and recommendations on systems that automate finances, membership, events, and training management. Major deliverables and critical milestones in the project were developed by working alongside stakeholders delivering items as outlined in the Project Delivery Plan.

Benchmarks

The key performance indicators (KPIs) were 1) user satisfaction, 2) process quality, 3) goal alignments, 4) cost efficiency, and 5) user retention. The KPIs were measured using Qualtrics[™] Analytics through surveys, feedback, and polls using a variety of distribution means to users of the project. In addition, feedback was gathered from potential audience/users on

⁴ "Digital Ministry: More About Culture than Computers," West North Carolina Conference The United Methodist Church, September 10, 2020, <https://www.wnccumc.org/resourcedetail/digital-ministry-more-about-culture-than-computers-14239372>.

projects in the Fall Semester using the following survey methods: 1) online surveys powered by QualtricsSM Software Company, 2) virtual and in-person one-on-one interviews, and 3) focus groups and panel sampling. The survey data collection methods help determine the viability, performance, and standard of excellence of the "The Virtual Sanctuary" website. In addition, the following feedback was evaluated from stakeholders: 1) what worked for the stakeholder regarding topics, content materials, accessibility of multiple digital platforms, expansion abilities of the website, interest, and frequency of using an online community, 2) what could be improved, such as user experience thoughts on color schemes, images, website graphics, frequency of material uploaded to websites, mobile-friendliness, app version likeness, and 3) what mattered to the user, such as frequency of engagement and connectivity through digital technology, content relevancy, and frequency, learning styles (visual, auditory, reading/writing, and kinesthetic), imagery and pictures impactfulness to the user.

The following benchmarks evaluated the efficacy of the "Virtual Sanctuary" in addressing the NPO: 1) quality evaluation of "The Virtual Sanctuary" website and media content using QualtricsSM Software Company online surveys. Target quality satisfaction was achieved by 60% of users' satisfaction with the website content and media. In addition, virtual and in-person one-on-one interviews completed helped gather additional information, 2) quality of "The Virtual Sanctuary" YouTube media content was evaluated and measured using QualtricsSM Software Company online surveys. As a result, target quality satisfaction was achieved by 60% or more of users' satisfaction with the website content and media. In addition, focus groups and panel samples helped gather additional information regarding the content of the YouTube channel, 3) quality of "The Virtual Sanctuary" podcast channel audio content was evaluated and measured using QualtricsSM Software Company online surveys. As a result, target quality

satisfaction was achieved by 60% or more of users' satisfaction with the website content and media. Target quality satisfaction was achieved by 60% or more of users' satisfaction with the website content and media.

Additionally, focus groups and panel samples helped gather additional information regarding the podcast's content, 4) "The Virtual Sanctuary" social media pages (Facebook and Instagram) achieved 50 followers each before launch to measure social media content quality. In addition, emailed review questions were sent for additional feedback. As a result, target quality satisfaction was achieved with 50% of followers' satisfaction with the content, and 5) 1-2 pastors or church leaders expressed interest in purchasing the consultant services and website subscription of "The Virtual Sanctuary" at the project launch.

PRESENTATION/DOCUMENTATION OF PROJECT

The Project

The project name and website "The Virtual Sanctuary" (<https://thevirtualsanctuary.infodevbox.com/>) were created as a ministry suitable solution to close the digital divide opportunity in today's church (fig 1.1). "The Virtual Sanctuary" website is a multimedia platform with a digital discipleship model for using digital technology and digital interactive content to foster and facilitate spiritual engagement in sharing the gospel. As an interdisciplinary multimedia platform, "The Virtual Sanctuary website is solution-based, resolves problems, and addresses the opportunity to close the digital technology gap in churches. "The Virtual Sanctuary" aims to improve digital discipleship and promote a stronger digital community of fellowship in the 21st-century Church.

The word "virtual" derives from Latin, meaning "the virtual absence of border controls."¹ The term "sanctuary" "has religious roots, and can refer to a temple or church, but its use has broadened to include anywhere people go for peaceful tranquility or introspection."² These words combined ("The Virtual Sanctuary") represent the aim and scope of the project, to go beyond the "borders" or the walls of the church to broaden and increase ways to disciple and share the gospel of Christ. "The Virtual Sanctuary" name is copyrighted and pending trademark protection for future project launch and use. In addition, a logo for "The Virtual Sanctuary" was also created to support the future expansion of the project. (fig. 1.2).

¹ *Oxford Lexico Online*, s.v. "Virtual," accessed January 31, 2022, <https://www.lexico.com/en/definition/virtual>.

² *Oxford Lexico Online*, s.v. "Sanctuary," accessed January 31, 2022, <https://www.lexico.com/en/definition/sanctuary>.

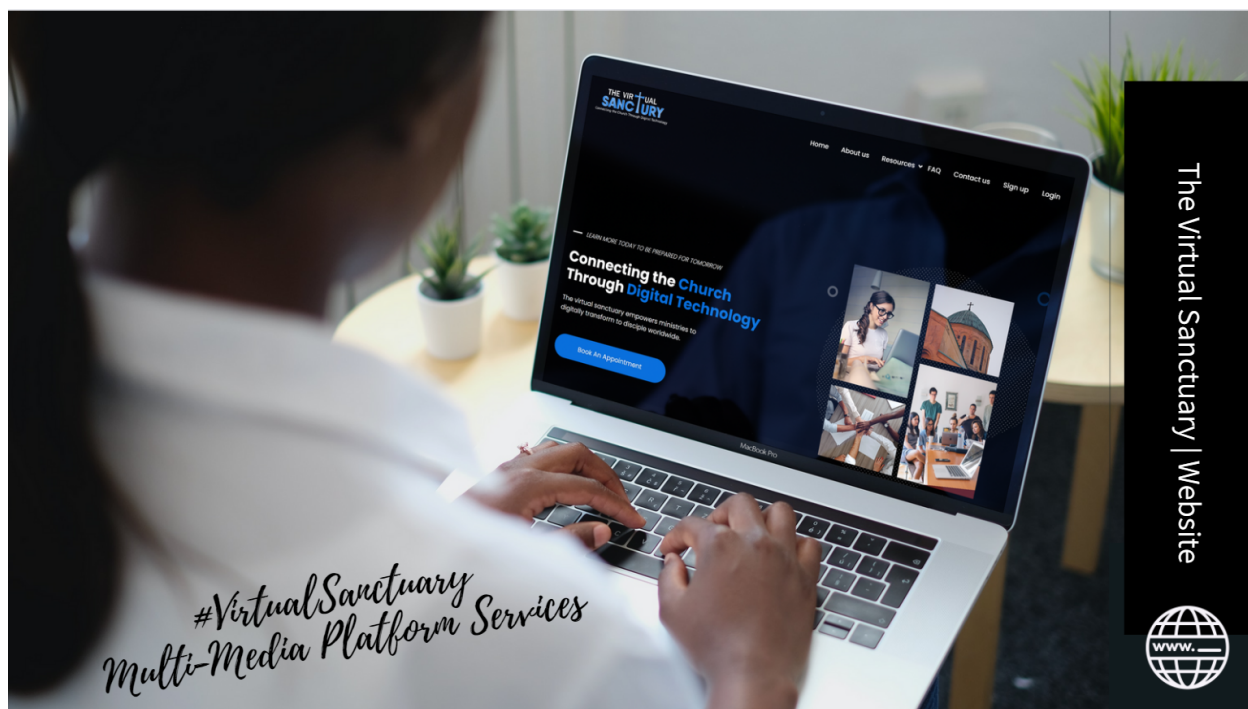


Figure 1.1. "The Virtual Sanctuary" Website.



Figure 1. 2. "The Virtual Sanctuary" Logo.

The Virtual Sanctuary Content

This section contains textual and visual content that overviews the creative elements of "The Virtual Sanctuary" website. In addition, available content includes virtual resources to help church pastors and leaders use digital technology more efficiently in their church. Support and aid include but are not limited to daily email tips, blogs, coaching videos, listening guides, and member forums.

1. Resource Vault: "The Virtual Sanctuary" Blog is a weekly blog that addresses church and technology topics and issues currently facing the church (fig 1.3). The "The Virtual Sanctuary" Blog website link, <https://thevirtualsanctuary.infodevbox.com/praesent-eget-ultrices-erat-mauris-placerat-felis-dolor-non-felis-praesent-eget-ultrices-erat-mauris-placerat-felis-dolor-non-felis/>
 - a. Blog #1: "Digital Discipleship" - How Do We Foster Digital Discipleship in a Digital Age?
 - b. Blog #2: "Pandemic and the Church" - Creating Meaningful Space for Relationships in a Digital Age.
 - c. Blog #3: "Spiritual Engagement I" - Supporting Families in a Digital Age.
 - d. Blog #4: "Spiritual Engagement II" - Supporting Children in a Digital Age.

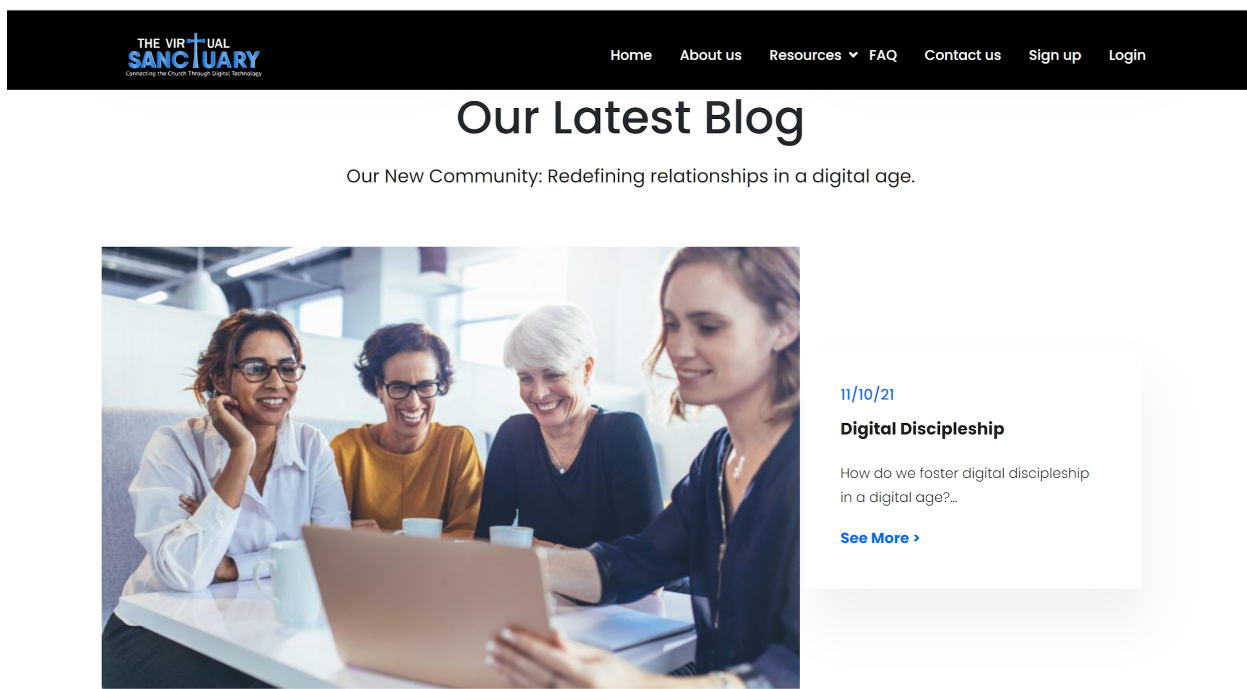


Figure 1. 3. "The Virtual Sanctuary" Blog.

Blog #1 - "Digital Discipleship": How do we foster digital discipleship in a digital age?

Abstract: A weekly blog with topics addressing the digital divide between the church and technology. The proliferation of digital technology provides churches with more paths for reaching a broader audience while increasing spiritual engagement across members and non-members. Digital Discipleship goes to diverse groups through digital technology. This blog discusses ways to use digital technology to disciple. Additional blogs are forthcoming.

Coaching Videos: "The Virtual Sanctuary" YouTube Channel features videos that address church and technology topics and issues currently facing the church (fig 1.4). "The Virtual Sanctuary" YouTube Channel website link,

https://www.youtube.com/channel/UC_q8V9MU1m8MvpMFRgXqDSA

e. Video #1 - "The State of the Church": Statistics You Need to Know

- f. Video #2 - "Defining Church Needs": Performance Management Systems for Church Leaders
- g. Video #3 - "How to Grow Your Church with Digital Innovations": Church Marketing
- h. Video #4 - "Learn About Digital Solutions to Build Your Church": Ways to Be the Church in this Pandemic
- i. Video #5 - "Best Ways to Develop Leaders in Your Church": Church Leadership Development Training



Figure 1. 4. *"The Virtual Sanctuary" YouTube Channel.*

Video #1 - "The State of the Church": Statistics You Need to Know.

Video length: 19 minutes, 27 seconds.

Abstract: This video overviews the State of the Church and statistics. Studies show that 1 in 3 parishioners stopped attending church during the pandemic (fig 1.5). "The Virtual Sanctuary" Video #1 website link,

<https://www.youtube.com/watch?v=mReDjVIOsxE&list=PLPSF9akYiwW9k-6lWEIz8NtM6iNZUUE10&index=1&t=4s>

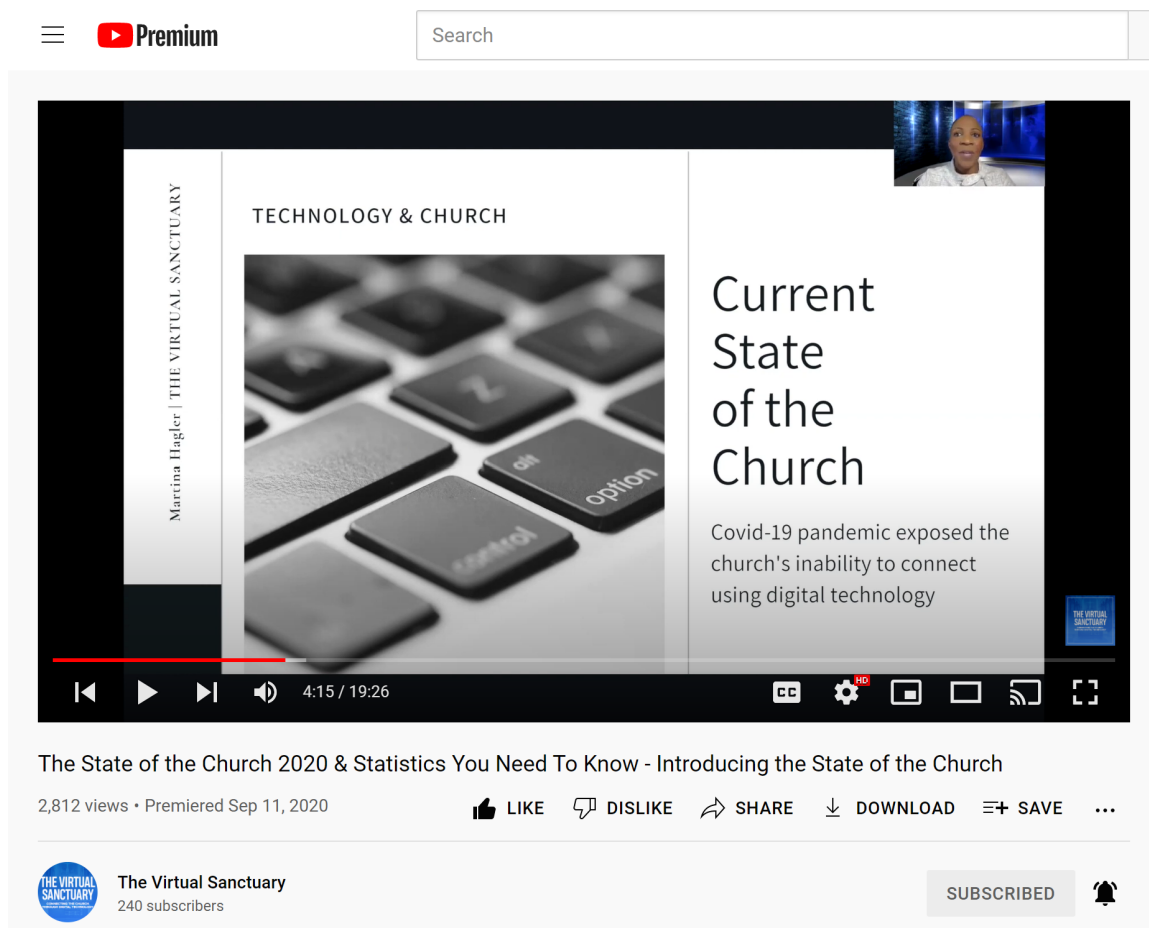


Figure 1. 5. "The Virtual Sanctuary" YouTube Channel, Video #1. "The State of the Church": Statistics You Need to Know.

Video #2 - "Defining Church Needs": Performance Management Systems for Church Leaders.

Video length: 25 minutes, 30 seconds.

Abstract: In this video, Elder John Jacobs gives his perspective on the church and its challenges with integrating technology (fig 1.6). "The Virtual Sanctuary" Video #2 website link, <https://www.youtube.com/watch?v=JOjGq5MwPbw&list=PLPSF9akYiwW9k-6lWEIz8NtM6iNZUUE10&index=2&t=216s>

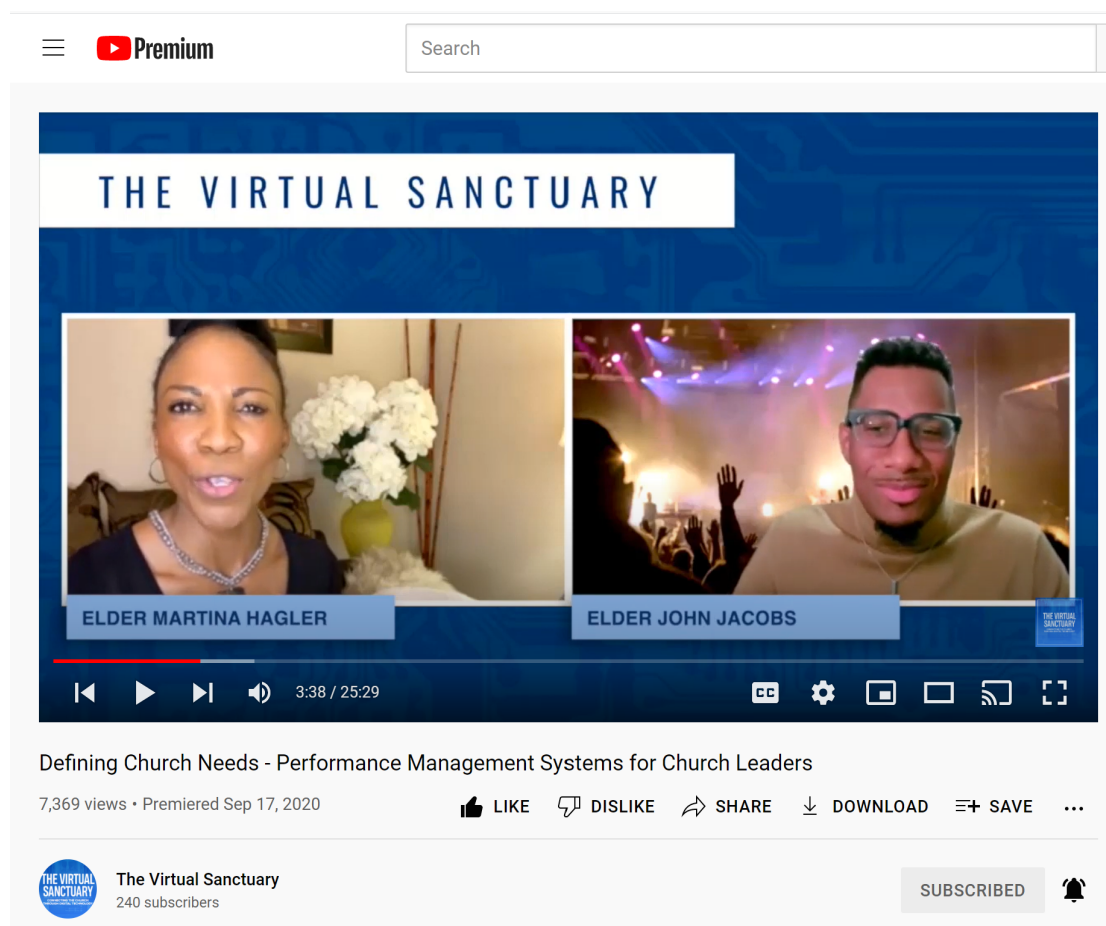


Figure 1. 6. "The Virtual Sanctuary" YouTube Channel Video #2. "Defining Church Needs": Performance Management Systems for Church Leaders.

Video #3 - "How to Grow Your Church with Digital Innovations": Church Marketing.

Video length: 28 minutes, 07 seconds.

Abstract: In this video, Church Consultant Arian Davis-Diggs, advises how to grow a church using Digital Innovations, Digital Marketing, and Digital Technology (fig 1.7). "The Virtual Sanctuary" Video #3 website link,

<https://www.youtube.com/watch?v=fcM3b7D2Shg&list=PLPSF9akYiwW9k-6lWEIz8NtM6iNZUUE10&index=3&t=586s>

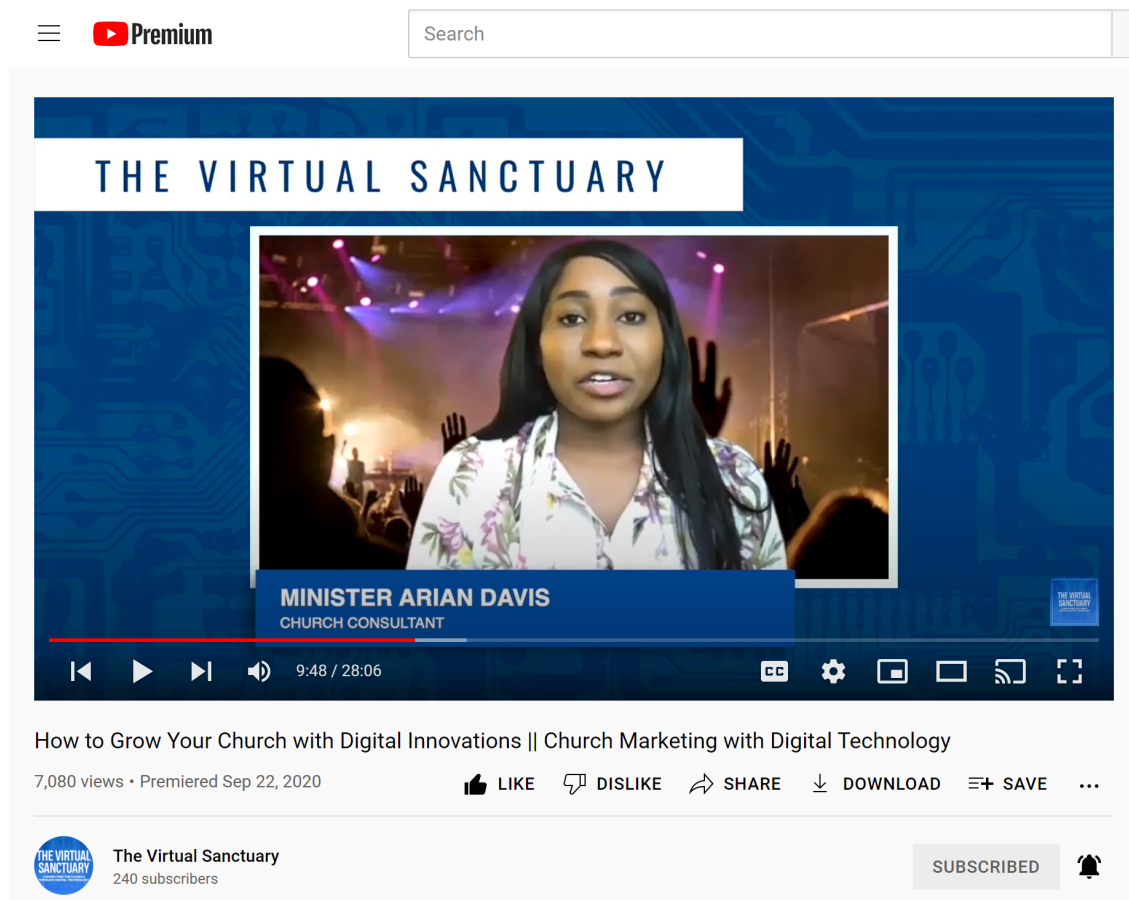


Figure 1. 7. "The Virtual Sanctuary" YouTube Channel Video #3. "How to Grow Your Church with Digital Innovations": Church Marketing.

Video #4 - "Learn About Digital Solutions to Build Your Church": Ways to Be the Church in this Pandemic.

Video length: 28 minutes, 20 seconds.

Abstract: In this video, Church Consultant Elder Martina Hagler advises on digital solutions to build the church during the pandemic (fig 1.8). "The Virtual Sanctuary" Video #4 website link, https://www.youtube.com/watch?v=yzsFD_Hjf7s&list=PLPSF9akYiwW9k-6lWEIz8NtM6iNZUUE10&index=5

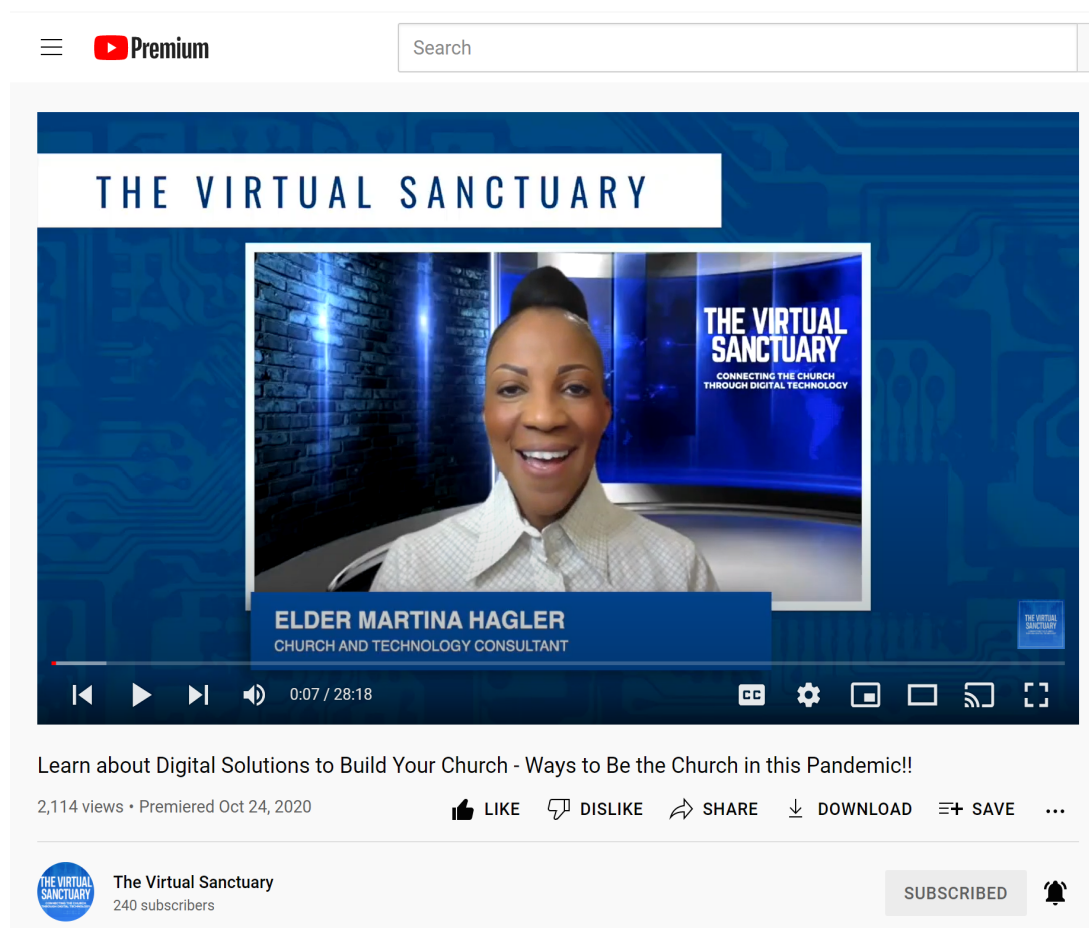


Figure 1. 8. "The Virtual Sanctuary" YouTube Channel Video #4. "Digital Solutions to Build Your Church": Ways to Be the Church in this Pandemic.

Video #5 - "Best Ways to Develop Leaders in Your Church": Church Leadership Development Training.

Video length: 28 minutes, 15 seconds.

Abstract: This video discusses leadership online. This video outlines a leadership development framework for the church, with four simple steps: learn, model, disciple, lead. Viewers learn about marketing strategies to increase ministry dominance, build awareness, maximize value, enhance the church's engagement, and get trained to develop teams to strengthen operations, staff, programs, groups, finance, hospitality, and more (fig 1.9). "The Virtual Sanctuary" Video #5 website link, <https://www.youtube.com/watch?v=6AJhxKy1oRw>



Figure 1. 9. "The Virtual Sanctuary" YouTube Channel Video #5. "Best Ways to Develop Leaders in Your Church": Church Leadership Development Training.

Listening Guides: "The Virtual Sanctuary" Podcast features audible episodes that address church and technology topics and issues currently facing the church (fig 1.10). "The Virtual Sanctuary" Podcast website link, <https://thevirtualsanctuary.simplecast.com/>

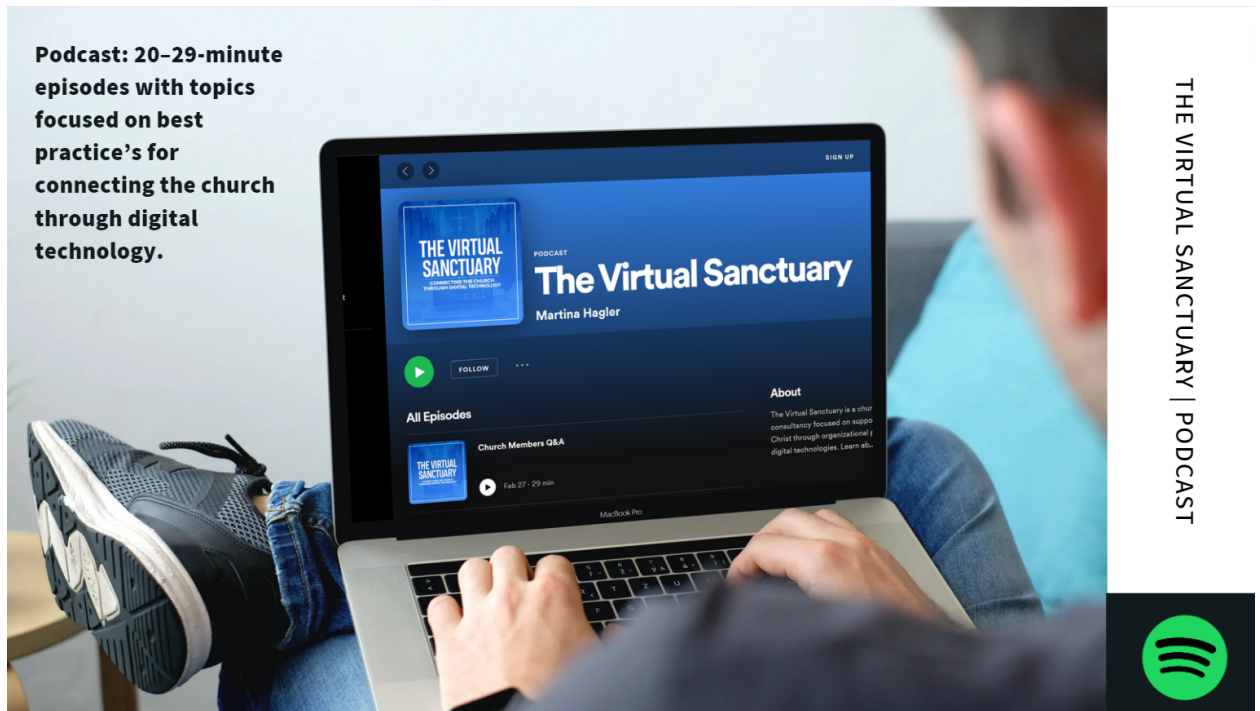


Figure 1. 10. "The Virtual Sanctuary" Podcast. Features audible episodes that address church and technology topics and issues currently facing the church.

- j. Episode #1 - "The State of the Church": Statistics You Need to Know
- k. Episode #2 - "Defining Church Needs": The Needs of Today's Church
- l. Episode #3 - "Church Members Q&A": Statistics You Need to Know

Podcast #1 - "The State of the Church": Statistics You Need to Know.

Episode length: 19 minutes, 27 seconds.

Abstract: This episode overviews the State of the Church and statistics. Studies show that 1 in 3 parishioners stopped attending church during the pandemic (fig. 1.11). "The Virtual Sanctuary" Episode #1 website link, <https://thevirtualsanctuary.simplecast.com/episodes/the-state-of-the-church-2020>

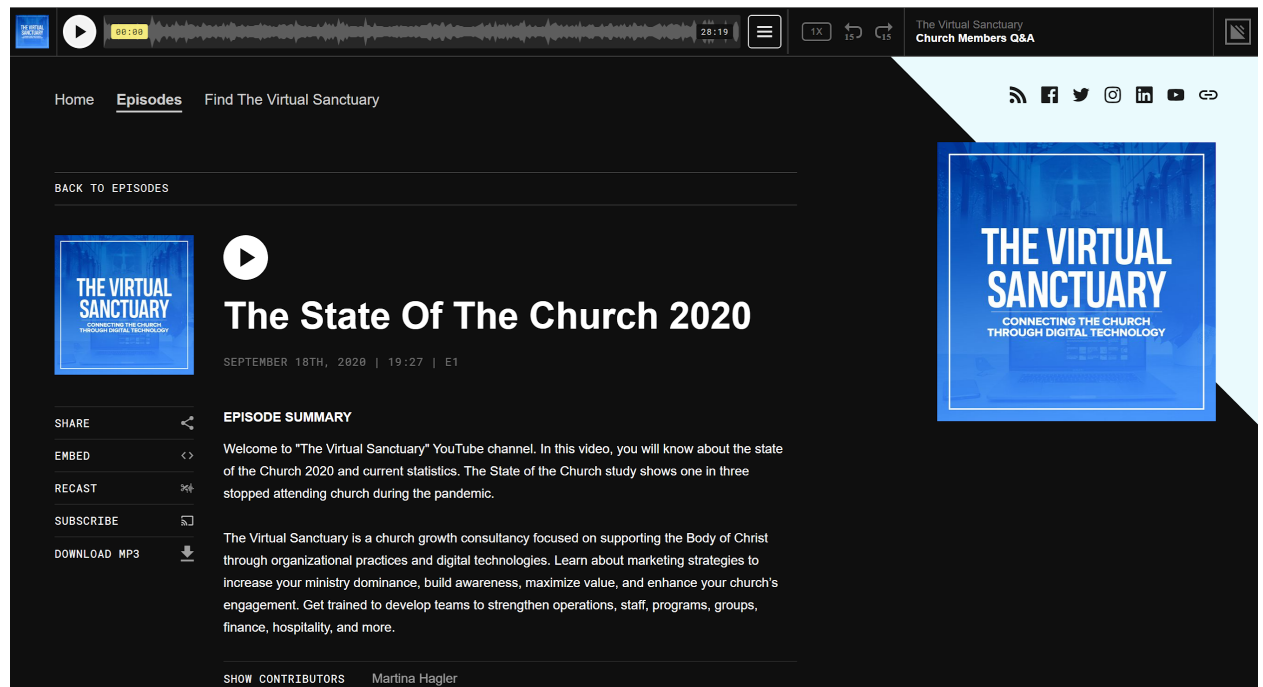


Figure 1. 11. "The Virtual Sanctuary" Podcast Episode #1. "The State of the Church": Statistics You Need to Know. Addresses statistics you should know about the church.

Podcast #2 - "Defining Church Needs": The Needs of Today's Church

Episode length: 25 minutes, 22 seconds.

Abstract: This episode discusses the current needs of today's church and how to address the current needs using digital technology and leadership (fig. 1.12). "The Virtual Sanctuary"

Episode #2 website link, <https://thevirtualsanctuary.simplecast.com/episodes/defining-church-needs>

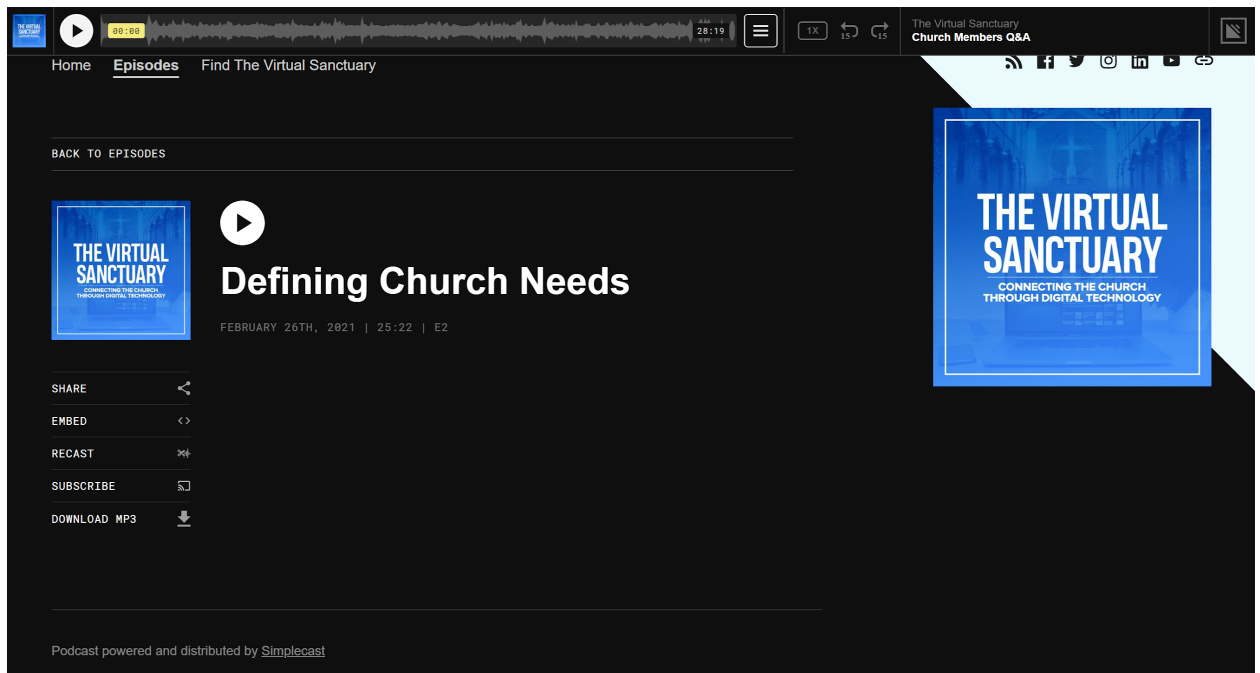


Figure 1. 12. "The Virtual Sanctuary" Podcast Episode #2. "Defining Church Needs": The Needs of Today's Church.

Podcast #3 - "Church Members Q&A": Statistics You Need to Know

Episode length: 28 minutes, 19 seconds.

Abstract: This episode reviews and discusses the frequently asked questions and answers from church members concerning today's church (fig 1.13). "The Virtual Sanctuary" Episode #3 website link, <https://thevirtualsanctuary.simplecast.com/episodes/church-members-qa>

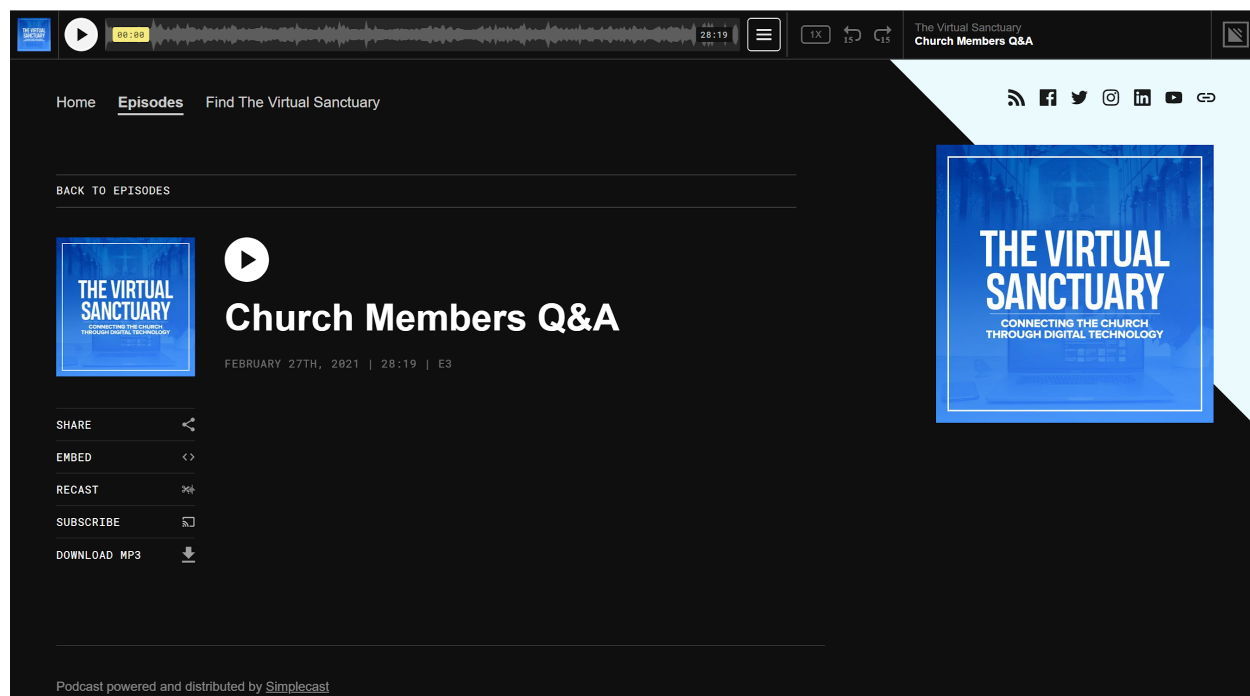


Figure 1. 13. "The Virtual Sanctuary" Podcast, Episode #3. "Church Members Q&A": Statistics You Need To Know.

Members Forums: Digital forum providing technology advice, daily tips, and more. (fig. 1.14). This forum will be available by subscription and provide technical guidance for church leaders via emailed daily tips, web-based video conferences, monthly digital newsletter subscriptions. This forum launches at a future date with the "The Virtual Sanctuary" website (fig 1.14). "The Virtual Sanctuary" Members Forum website link.

<https://thevirtualsanctuary.infodevbox.com/>

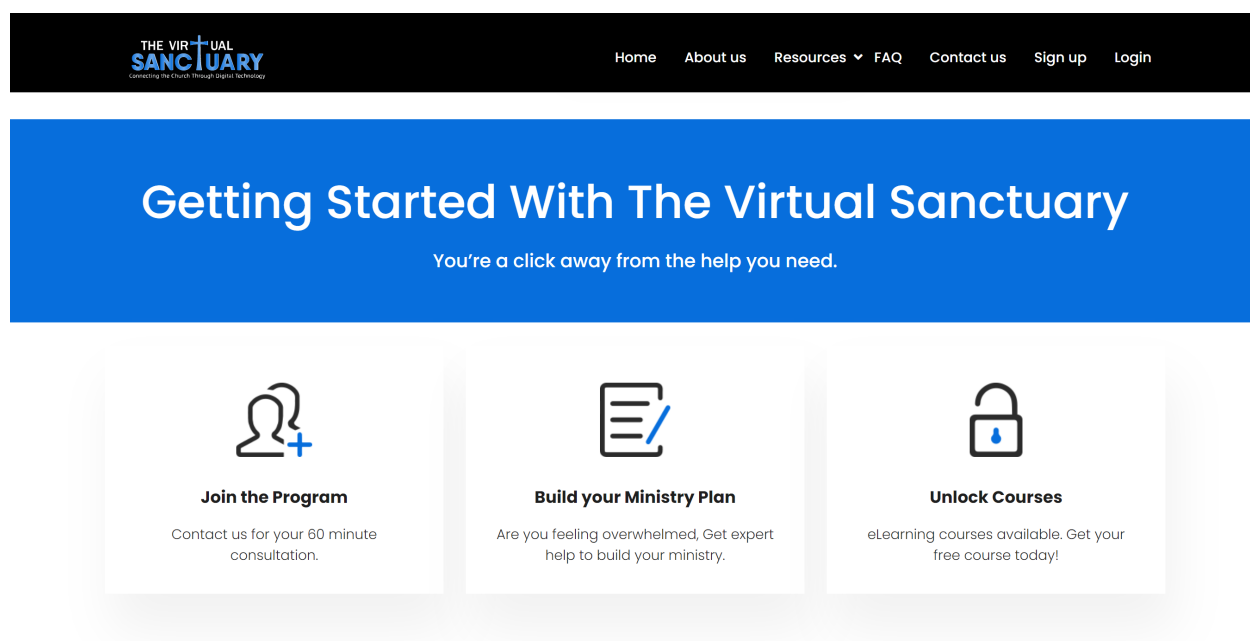


Figure 1. 14. "The Virtual Sanctuary" Members Forum.

About Us: Tells the story of "The Virtual Sanctuary" and provides an overview of the services offered (fig. 1.15). "The Virtual Sanctuary" About Us website link,

<https://thevirtualsanctuary.infodevbox.com/about-us/>

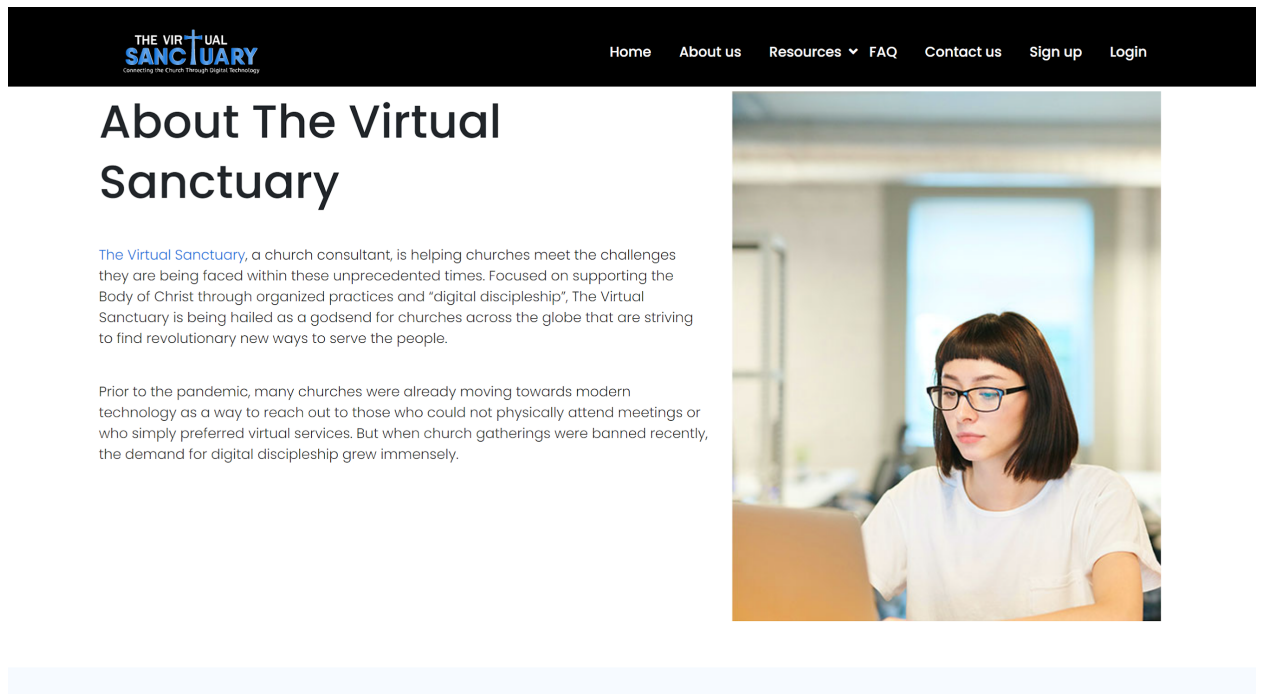


Figure 1. 15. "The Virtual Sanctuary" About Us.

Frequently Asked Questions (FAQ): Questions and answers address the church and digital technology (fig 1.16). This website feature houses up to ten questions, updated bi-weekly with questions and answers for church leaders. "The Virtual Sanctuary" Frequently Asked Questions website link.

<https://thevirtualsanctuary.infodevbox.com/faq/>

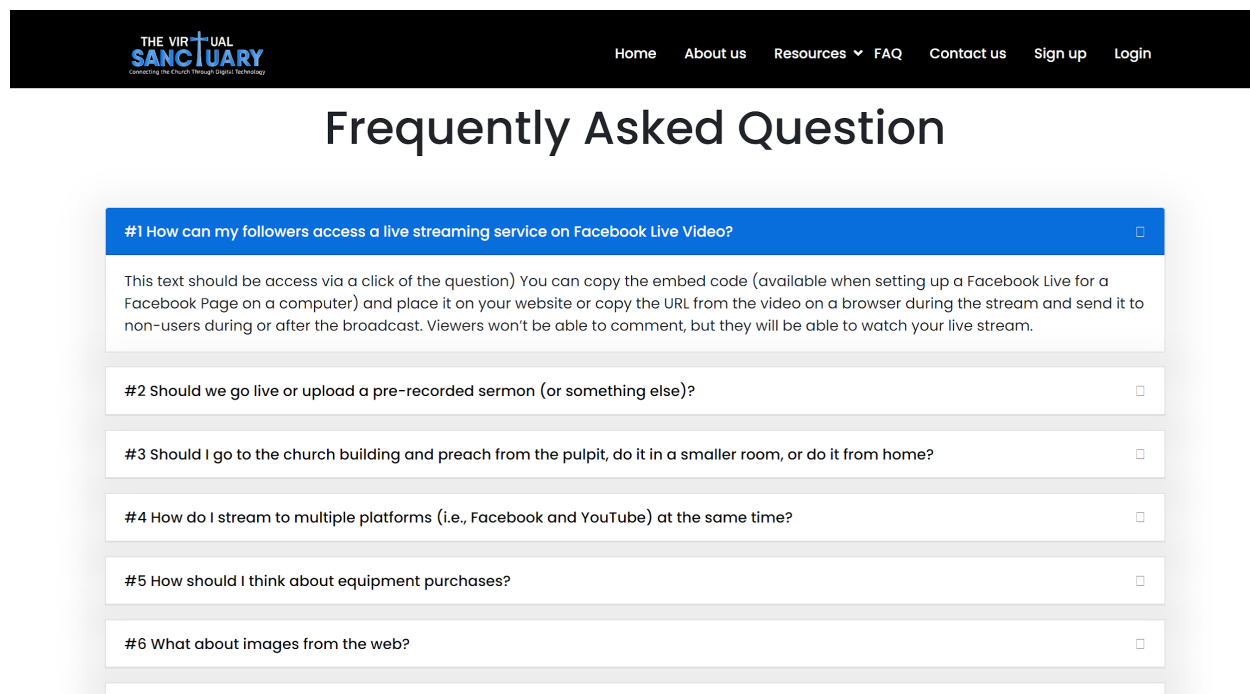


Figure 1. 16. "The Virtual Sanctuary" Frequently Asked Questions.

Contact Us: Provides support and strategic solutions to help churches meet their individual needs and challenges of integrating digital technology and their church. One-on-one training and development focus through the Contact Us page (fig. 1.17). "The Virtual Sanctuary" Contact Us website link, <https://thevirtualsanctuary.infodevbox.com/contact-us/>.

THE VIRTUAL SANCTUARY
Connecting the Church Through Digital Technology

Home About us Resources ▼ FAQ Contact us Sign up Login

Message me

First Name *

Last Name *


Email Address *

Phone (optional)

Write Here

SEND MESSAGE

You Can also contact us via Following channel


info@thevirtualsanctuary.com



832-618-3507, 682-201-2351

Figure 1. 17. "The Virtual Sanctuary" Contact Us.

Assessment

The project's viability was assessed with engagement and feedback from potential users. They shared NPO, information on the project to address ministry opportunity solutions, and a project sample for review during these engagements. Feedback obtained contained the following survey methods: 1) online survey powered by Qualtrics^{XM} Software Company (see Appendix E for survey data results), 2) virtual and in-person interviews (see Appendix E for interview notes), 3) focus groups and panel sampling, and 4) telephone surveys. The data collection survey methods helped determine the viability, performance, and standard of excellence of the "The Virtual Sanctuary" website.

Participants' feedback from the Qualtrics^{XM} survey and one-on-one interviews indicated that "The Virtual Sanctuary" project (see Appendix E for interview notes and data results) is a viable ministry solution for churches to reach a broader audience with digital technology. In addition, one-on-one stakeholder interviews were conducted every semester to evaluate the content quality (see Appendix E for interview notes).

The data collected in the Qualtrics^{XM} survey of six key questions (fig. 1-18), received completed surveys from 10 of 18 participants of the Stakeholder Feedback Session, indicates the following: 1) the "initial positive reaction" was viewed as highly favorable by 90% of the participants, 10% of the participants viewed as somewhat positive. 2) In the concept of "uniqueness," the project was viewed as highly unique by 40% of the participants, 40% of the participants viewed it as very unique, and 20% as somewhat unique. 3) In the concept "appeal to users," the project was viewed as highly appealing by 60% of the participants, 30% viewed it as very appealing, and 10% viewed it as somewhat appealing. 4) In concept "like" and "believability," 100% of participants "liked" the concept, and 90% felt the concept was

believable. 5) In the concept of "relevancy," 80% of the participants viewed the project as highly relevant, 10% viewed it as moderately relevant, and 10% as slightly relevant. Furthermore, 6) In concept description, 60% of the participants viewed the concept as better than what they are currently using, 30% of the participants indicated the concept is needed as nothing else solves the problem, and 10% of participants did not see a need to use the concept (see Figure 1.18).

Martina Hagler: DMIN 950 - Designing the Project				12/12/2021
Project Stakeholder Feedback Results				
Survey Results: Qualtrics XM				
% of Results by Category	Extremely	Very	Somewhat	Slightly
Concept Positive Reaction	90.00%	10.00%	0.00%	0.00%
Concept Uniqueness	40.00%	40.00%	20.00%	0.00%
Concept Appeal	60.00%	30.00%	10.00%	0.00%
Concept Like	100.00%	0.00%	0.00%	0.00%
Concept Believability	90.00%	10.00%	0.00%	0.00%
Concept Relevancy	90.00%	10.00%	0.00%	10.00%
Is Concept Better	30.00%	60.00%	0.00%	10.00%
Concept Overall Average	71.43%	23.00%	4.30%	2.90%

Figure 1. 18. *Qualtrics XM Stakeholder Survey Results.*

The data collected on demographics in the Qualtrics^{XM} survey (Appendices) received completed surveys from 10 of 18 participants of the Stakeholder Feedback Session, 1) 90% of participants are registered church members. 2) 60% of the participants were between the ages of 41-55, 20% were between 25-40%, and 20% were over 56+. 3) 30% of the participants attended Church 2-3 times a week, 20% attended once a week, 20% attended occasionally, and 30% indicated other. 4) In church "role," 40% of participants indicated they were congregants/members, 30% were elders/ministers, 20% were senior pastors/pastors, and 10% were others. 5) 40% of participants had completed a doctorate or higher, 40% had completed a master's degree, 10% of participants completed a bachelor's degree, and 10% had received a high

school diploma. Moreover, 6) 90% of the participants were married, while 10% indicated they were not married, with 60% female and 40% male (see Figure 1.18).

Data results from the Qualtrics^{XM} survey showed that 60% of the participants indicated the project concept is slightly better than what they are currently using, and 30% of participants stated the concept solves a problem that nothing else does presently. From these results, it is clear that the concept ("The Virtual Sanctuary") is viewed as a viable, relevant ministry solution to foster and provide churches with more paths for reaching a broader audience while increasing spiritual engagement across members and non-members of the church via digital technology (see Figure 1.18).

The 10 participants who completed the Qualtrics^{XM} survey have indicated that "The Virtual Sanctuary" is the concept that can aid in supporting the Body of Christ through tips, best practices, resources, marketing, and training strategies in connecting the church through digital technology (see Figure 1.18). Additional feedback was gathered from project stakeholders through virtual and in-person one-on-one interviews every semester to measure content quality. These interview notes captured stakeholders' feedback (see Appendix E for one-on-one interview notes).

Lastly, the final two benchmarks set were "The Virtual Sanctuary" social media pages (Facebook and Instagram) achieving 50 or more followers each before launch to measure social media content quality, and the commitment of 1-2 pastors or church leaders expressing interest in purchasing the consultant services and website subscription of "The Virtual Sanctuary" at the project launch. In evaluating this assessment, "The Virtual Sanctuary." Facebook page has 29 subscribers, and "The Virtual Sanctuary" Instagram page has 2,152 followers (see Appendix E

for social media pages subscribers). In addition, one senior pastor of a medium-sized rural church has expressed interest in website subscription and services of "The Virtual Sanctuary."

MILESTONE 6 PROJECT LAUNCH PLAN

Introduction

The Project Launch Plan is the final submission of the artifact required to fulfill DMIN 951. It outlines the project, its development, and the launch plan for the project—this milestone is included in the final Project Portfolio.

In detail, the Project Launch Plan includes the following: 1) Project Description, 2) Project Audience, 3) Development Timeline, and 4) Iteration Process.

Project Description

The availability of digital technology provides churches with more paths for reaching a broader audience to facilitate and foster spiritual engagement across members and non-members of the church.

"The Virtual Sanctuary" website is an interdisciplinary multimedia platform that is solution-based, resolves problems, and addresses the opportunity to close the digital technology gap in churches, aiming to facilitate and foster the spiritual engagement of members and non-members.

"The Virtual Sanctuary" website provides church leaders with tips, best practices, resources, marketing strategies, and training for best connecting the church through digital technology in several ways but not limited to 1) being all-inclusive and supporting various learning types (visual, auditory and kinesthetic), 2) increasing engagement and providing more variety of digital content for users, 3) housing and incorporating training materials for E-learning content including webinars, podcasts, training videos, asynchronous/synchronous online courses, and slide-based courses.

Audience

The Virtual Sanctuary's target audience is pastors, church leaders, and religious organizations in small to big churches. Karl Vaters numerically defines a small church as 25-350 members and a big church as 350-2,000 members.¹ The project is not intended for business organizations or non-religious organizations.

Engagement with the target audience includes but is not limited to digital communication. This digital communication consists of emails, text messaging, video conferencing, social media engagements, blogs, podcasts, videos, and webchats. In addition, future digital communication on the website will allow for online meet platforms facilitated by the Members Forum page.

Development Timeline

"The Virtual Sanctuary" website is an interdisciplinary multimedia platform that is solution-based and provides strategies and resources to connect the church through digital technology. The expansion of the project to continually aid and be a resource for churches in this digital age includes but is not limited to the launch of 1) "The Virtual Sanctuary" Website, 2) "The Virtual Sanctuary" Members Forum, and 3) "The Virtual Sanctuary" Mobile App. "The Virtual Sanctuary" launch development timeline is as follows and will include new website content in May of 2022: 1) five additional blogs, Blog #2: "Pandemic and the Church," Blog 3#: "Spiritual Engagement I, Blog #4: Spiritual Engagement II, Blog #5: "Religion and Social

¹ Karl Vaters, "What is a Small Church," accessed July 18, 2021, <https://karlvaters.com/what-is-a-small-church/>.

Media” and Blog #6: "Theology in the Digital Age," two additional podcasts episodes, Episode #4: "Defining Faith in a Digital Age” and Episode #5: "10 Tips for a Virtual Sanctuary"; 2) in June 2022 “The Virtual Sanctuary” website will officially go live; 3) "The Virtual Sanctuary" Members Forum, and 4) in October 2022 the launch of, “The Virtual Sanctuary” mobile app to allow for the “The Virtual Sanctuary” website to be accessible through a friendly mobile app version to continually support bridging the technology gap in the church, (see Appendix F).

Iteration Process

Major deliverables, key milestones, and future development will work alongside the target audience/users for continual feedback and improvements. The key performance indicators (KPIs) are but are not limited to 1) user satisfaction, 2) process quality, 3) goal alignments, 4) cost efficiency, and 5) user retention. The KPIs will be measured using Qualtrics^{XM} Analytics through surveys, feedback, and polls using a variety of distribution means to users of the project.

In addition, project users' gathered feedback will be gathered using: 1) virtual and in-person interviews, 2) focus groups and panel sampling, and 3) telephone surveys. The survey data collection methods will help determine performance, the standard of excellence, and improvements of the "The Virtual Sanctuary" website and the additional launch expansion.

Assessment benchmarks will evaluate and measure the quality of "The Virtual Sanctuary" website and media content, YouTube media content, and Podcast content using Qualtrics^{XM} Software Company online surveys. Target quality satisfaction will be if 70% of users are satisfied with the website content and media. In addition, virtual and in-person one-on-one interviews conducted provided additional information.

With the launch of "The Virtual Sanctuary" website and app, the following marketing strategy will be used to facilitate and evaluate a successful launch:

- "The Virtual Sanctuary" social media pages (Facebook and Instagram) will have 100+ followers after launch. To measure social media content quality amongst these 100 followers, we will send content review questions via email for additional feedback. Target quality satisfaction will be if 60% of followers are satisfied with the content.
- 3-5 pastors or church leaders express interest in purchasing the consultant services and website subscription of "The Virtual Sanctuary" after the project launch.
- "The Virtual Sanctuary" mobile app will have 100+ subscribers 45-60 days after launch. Target quality satisfaction will be if 60% of followers are satisfied with the content.

APPENDIX A—MILESTONE 1 THE NPO CHARTER

Martina Hagler

DMIN 750 Identifying Need/Problem Opportunity

Project Faculty: Aaron Friesen

Personal Research Manifesto

I will approach the research process with discernment, truthfulness, confidentiality, autonomy, and informed consent to ensure the integrity and applicability of the research.

NPO Statement

The proliferation and availability of digital technology offer new ways to reach people outside of the church and increase spiritual engagement.

NPO Scope

My area of research involves the use of technology which will allow me to be efficient in cost and time management. I will research with a streamlined investigation process to include:

1. Setting a specific research framework
2. Study purpose
3. Research question/query
4. Research design
5. Access to the object(s) of inquiry (participants, locations), investigator's time frame, and monetary limitations

This approach will better serve my research and limit being too broad or ambitious. In addition, costs are reduced using online sources. Furthermore, participants will be contacted remotely via online surveys or video to minimize cost and time.

NPO Context

the research will involve participants from 6-10 non-denomination churches in the U.S. located in Northwest, Southwest, Mid-West, Northeast, Southeast, and Texas. The participants will be pastors, church leaders, and congregants with a diverse population representing various levels of spiritual engagement, positions, and leadership in the church. Research participants must attend one of the participant churches either by going to the church location a minimum of three Sundays per month or by watching an online streaming service a minimum of three Sundays per month. Participants will be minimum of 18 years of age to complete the survey. Participants will include Baby Boomers, Generation X, Generation Y, and Generation Z leaders and followers with an identified target number for each generation, 60 per generation. Using the Survey Monkey population calculator with a margin of error of 5%, a sample size of a minimum of 152 would be appropriate. To increase power would target $n = 250$ (participants).

Root Causes

The proliferation of technology provides an unprecedented opportunity for the growth of online Christian ministry, and little research is available regarding such environments (Lytle, 2013, p. 10). Less research is known regarding the relationship between leadership, digital platforms, and spiritual engagement of generational cohorts in non-denominational U.S. churches. "The Pew Research Center reported Millennials are the least overtly religious American generation in modern times" (Taylor & Keeter, 2010, p. 2). There is significant research on millennials and how they view faith and religion, identify with religion and express their religious views. The current study aims to address the gap in the literature review of the relationship between leadership, digital platforms, and spiritual engagement of generational cohorts in non-denominational U.S. churches.

Discovery Session Stakeholders

Stakeholders included two pastors, two ministry leaders, three lay church members, and one I.T. developer. These individuals represented different denominations, ethnicity, age, education, and gender.

One-on-One Interviews

Stakeholders included two pastors and a choir director. These individuals represented different denominations, ages, and education.

Academic Resources

Key fields, thinkers, academic, and theological resources to investigate include:

- I. Leadership (Robert Greenleaf, Henry Blackaby, P.G. Northouse)
- II. Church History (Dr. Len Sweet, Kenneth Bailey, Jerry White)
- III. Discipleship
- IV. Spiritual Development
 - A. Faith Development Theories
 - a. James W. Fowler: Stages of Faith
 - b. Sharon Parks: The Critical Years
- V. Spiritual Engagement
 - A. Theoretical and Foundational Support of Spiritual Engagement
 - B. Spirituality vs. Religion
- VI. Digital Technology and Church (Heidi Campbell, Julie Lytle).
 - A. Importance of Digital Technology
 - B. Social Media/Live Streaming Platforms
 - a. YouTube/Facebook

VII. Faith in the Digital Age

VIII. Faith Formation (Julie Lytle, Andrew Root)

Appendix

Discovery Session Description

Conducting this Discovery Session was to clarify a need, problem, or opportunity (NPO) that my Dmin project will address. Clarity around the need, problem, or opportunity is obtained through a series of steps:

- articulating the boundaries of the primary audience
- gaining an understanding of the Need, Problem, or Opportunity (NPO) affecting the primary audience
- identifying potential root causes of the NPO
- determining how a solution impacts the audience

The conclusion of the Discovery Session enabled a draft discovery statement that addressed the audience, root cause, and intended outcome of managing the NPO.

Methods and Procedures

The Discovery Session lasted approximately two ½ hours, held in a private residence room in an inviting atmosphere. There were ample chairs and table space. In addition, there was enough space for participants to move around during the interactive portions of the session.

I provided various materials (including multi-colored sticky notes, pens, stickers, a large central whiteboard, and a flip chart). These materials helped facilitate the participant's participation in articulating and sharing their opinions and ideas in a collaborative setting.

The session divided into four parts of progressive discovery:

- a) understanding the voice of the audience
- b) refining the theme of the NPO to match the audience
- c) anticipated results of addressing the NPO

d) summation of the discovery statement

Discovery Statement

The proliferation and availability of digital technology offer new ways to reach people outside of the church and increase spiritual engagement. Considering the 21st-century church, we have discovered a need to expand the church beyond the sanctuary walls caused by the proliferation and availability of digital technology. If solved, digital technology offers new ways to reach people outside of the church and increase spiritual engagement.

Critical Insights from Discovery Session

The internet and technology are not bad but become a problem when technology is substituted for human interaction. Human connectivity is critical for life and churches.

For churches and religious organizations, technology facilitates email marketing, church management software, and the automation of numerous administrative tasks. Technology also helps churches run smoother and be more efficient. However, it can turn into a roadblock to more profound human relationships if it prevents people from interacting with each other. Additional critical insights were the financial aspects and the physical labor responsibilities needed to support technology in the church.

One-on-One Interview Discoveries

The critical insight obtained from the one-on-one interviews revealed that worshiping, reading, discussions, and asking questions is crucial to church and spiritual development. However, understanding such interactions over text, email, or social media is ineffective or valuable. Participants felt information overload could hinder communication as people will delete messages or updates before reading them if they feel bombarded. Alternatively, they

will click from viewing an online service if their attention is waning. Another learning was that social media could be another form of technology that can harm churches if not used appropriately. When users interact frequently and spontaneously to post impressions and thoughts to their social media accounts, the participants felt that mistakes could be widely publicized. This behavior can lead to false doctrine, gossip, and truth distortion. The participants thought that a church reaches people if their messages were automatically dismissed or ignored.

Synthesis

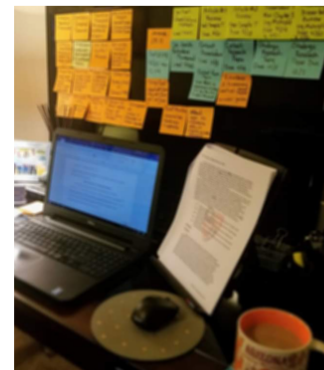
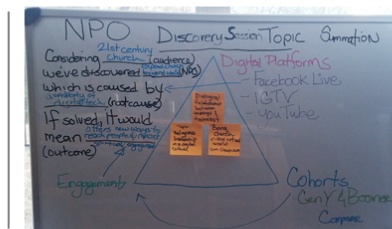
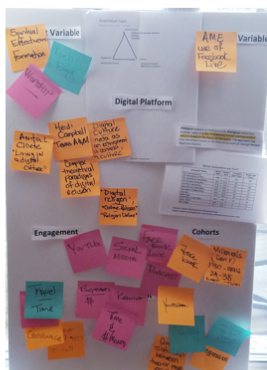
Technology poses problems in communication when misused. However, when it comes to church services, incorrect usage can seriously distract from service aspects like prayer and cause attention levels to wane. From this experience, I have witnessed churches introducing new technological practices to appeal to younger generations. However, this should not be the sole reason to embrace technology.

While modern technology may generate a short-term attendance boost, it could undermine the actual mission in the long run of the church.

Next steps

- Academic research entails an extensive literature review to include critical thinkers, educational resources, and theological resources to understand the NPO better using the Semester Learning Plan.
- Completing the Topic Expertise Essay entails researching and writing a survey, analysis, and synthesis of the critical literature related to the project topic, thus gaining expertise in that area of knowledge.
- Summation of a 7,000-word essay.

Appendices



Discovery Session Note/Board Pictures

One-on-One Interview Notes

11/10/19

One-on-One Interviews
Digital Platform Questions

- What generational cohort do you belong to?
☒ Baby Boomers (1946-1964)
☐ Generation X (1965-1980)
☐ Millennials (1981-2000)
☐ Generation Z (2001-2014)
☐ Other (please specify)
- How old are you?
☐ 18-29
☐ 30-39
☒ 40-49
☐ 50-59
☐ 60-69
☐ 70-79
☐ 80+
- How often, on average, do you spend on social media each day?
☐ less than 5 hours
☒ 5-10 hours
☐ more than 10 hours
☐ I don't use social media
- How often do you use social media to seek spiritual enrichment?
☐ more than 10 hours
☒ 5-10 hours
☐ less than 5 hours
☐ I don't use social media
- Which social media platform(s) do you use?
☒ Facebook
☒ Instagram
☒ Twitter
☒ Snapchat
☐ Other (please specify)

5. Which social media platform(s) do you use for spiritual engagement with your church?

- ☐ Facebook
- ☐ Instagram
- ☐ Twitter
- ☐ Snapchat

☒ Other (please specify)

7. What is the main reason why you use social media?

- ☒ To find the latest news
- ☒ To connect and keep in touch with friends and family
- ☒ To make professional and business contacts
- ☐ To make new friends
- ☐ For spiritual engagement
- ☐ To share your videos and photos
- ☐ Other (please specify)

☒ Social media used more for marketing church/business activities

☒ Has church Facebook & Instagram page

☒ Resources limited for more investment

☒ Volunteers to do live stream on Facebook for special services

One-on-One Interview Notes

11/18/19

One-on-One Interviews
Digital Platform Questions

1. What generational cohort do you belong to?

- ☐ Baby Boomers (1946-1964)
- ☒ Generation X (1965-1980)
- ☐ Millennials (1981-2000)
- ☐ Generation Z (2001-2014)
- ☐ Other (please specify)

2. How old are you?

- ☐ 18-29
- ☒ 30-39
- ☐ 40-49
- ☐ 50-59
- ☐ 60-69
- ☐ 70-79
- ☐ 80+

3. How often, on average, do you spend on social media each day?

- ☐ less than 5 hours
- ☐ 5 - 10 hours
- ☒ more than 10 hours
- ☐ I don't use social media

4. How often do you use social media to seek spiritual enrichment?

- ☐ less than 5 hours
- ☐ 5 - 10 hours
- ☒ more than 10 hours
- ☐ I don't use social media

5. Which social media platform(s) do you use?

- ☐ Facebook
- ☒ Instagram
- ☒ Twitter
- ☐ Snapchat
- ☒ Other (please specify) Podcasts

16

11/18/19

One-on-One Interviews
Digital Platform Questions

5. Which social media platform(s) do you use for spiritual engagement with your church?

- ☐ Facebook
- ☐ Instagram
- ☐ Twitter
- ☐ Snapchat
- ☒ Other (please specify) Podcasts

7. What is the main reason why you use social media?

- ☒ To find the latest news
- ☒ To connect and keep in touch with friends and family
- ☒ To make professional and business contacts
- ☐ To make new friends
- ☐ For spiritual engagement
- ☒ To share your videos and photos
- ☐ Other (please specify) Getting/seeing awareness to church services and events.
- ☒ Use to promote ministry opportunities & topics

- Sees technology as a tool to reach a broader audience

- Pro digital tech in the church & to support the church

17

11/21

One-on-One Interviews
Digital Platform Questions

1. What generational cohort do you belong to?

- ☒ Baby Boomers (1946-1964)
- ☐ Generation X (1965-1980)
- ☐ Millennials (1981-2000)
- ☐ Generation Z (2001-2014)
- ☐ Other (please specify)

2. How old are you?

- ☐ 18-29
- ☐ 30-39
- ☐ 40-49
- ☐ 50-59
- ☒ 60-69
- ☐ 70-79
- ☐ 80+

3. How often, on average, do you spend on social media each day?

- ☐ less than 5 hours
- ☐ 5 - 10 hours
- ☒ more than 10 hours
- ☐ I don't use social media

4. How often do you use social media to seek spiritual enrichment?

- ☐ less than 5 hours
- ☐ 5 - 10 hours
- ☒ more than 10 hours
- ☐ I don't use social media

5. Which social media platform(s) do you use?

- ☒ Facebook
- ☒ Instagram
- ☐ Twitter
- ☐ Snapchat
- ☐ Other (please specify)

16

11/21

One-on-One Interviews
Digital Platform Questions

5. Which social media platform(s) do you use for spiritual engagement with your church?

- ☐ Facebook
- ☐ Instagram
- ☐ Twitter
- ☐ Snapchat
- ☒ Other (please specify) N/A

7. What is the main reason why you use social media?

- ☐ To find the latest news
- ☒ To connect and keep in touch with friends and family
- ☐ To make professional and business contacts
- ☐ To make new friends
- ☐ For spiritual engagement
- ☒ To share your videos and photos
- ☐ Other (please specify)

- Doesn't use social media as a tool for church

- Is not very tech savvy, avoids usage in social media digital platforms

- Feels sanctuary is best for connection, worship & engagement.

- would be interested if trained

17

One-on-One Interview Notes

APPENDIX B—MILESTONE 2 NPO TOPIC EXPERTISE ESSAY

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INTRODUCTION

The proliferation of digital technology offers new ways to disciple Christians and increase spiritual engagement. “Digital technologies are electronic tools, systems, devices, and resources that generate, store, or process data. Well-known examples include social media, online games, multimedia, and mobile phones.”¹ This growth in digital technology and its ability to share the Gospel raises many questions regarding strategies and tools churches can use to increase spiritual engagement and improve discipleship in the 21st century. “The digital revolution is global, reaching to the farthest corners of the earth. It affects the way we see, hear, interact with the world around us, and communicate with others.”² In addition, this digital revolution is opening doors for quick forms of communication, interaction, and response.

Digital technology brings a significant change in how we communicate and communion. “With the rise of globalization, intensified by the development of modern technological society, the character not only of social life but also of the Christian life has undergone significant changes.”³ These significant changes in how we communicate, interact, and respond with one another provide a need and an opportunity for churches to integrate digital technology into their sharing of the gospel and discipleship processes to increase spiritual engagement, improve discipleship and foster a stronger community of fellowship in the 21st-century church.

SECTION 1: BIBLICAL AND THEOLOGICAL FOUNDATIONS

¹ “Teach with Digital Technologies.” *Department of Education and Training Victoria*, September 25, 2019, www.education.vic.gov.au/school/teachers/teachingresources/digital/Pages/teach.aspx.

² Tim Challies, *The Next Story: Life and Faith After the Digital Explosion* (Grand Rapids: Zondervan, 2011), 12.

³ Kamm Wong, “Christians Outside the Church: An Ecclesiological Critique of Virtual Church,” *Heythrop Journal* 49, no. 5 (2008): 822, doi:10.1111/j.14682265.2008.00401.x.

NPO Topic in the Biblical World

Jesus went, teaching in the synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness. He cared for them when he saw the crowds because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”¹ (Matthew 9:35-38). This passage of scripture gives an overview of Jesus’ ministry of discipleship. As we progress in the 21st-century church and our society continues to transform into a digitalized society, it is necessary to incorporate this digital transformation into all areas of our culture, including ministry. Using digital technology fundamentally can change how we operate and deliver all aspects of our culture, even the Gospel of Jesus Christ. Using digital technology as a new medium of communication to teach the Gospel and disciple offers a glimpse into a new model of the 21st-century church. A model in a changing world that introduces an ecology of faith in the digital age while shaping the way we communicate the missiological message of the Great Commission.

Textual Discussions

The Great Commission – Matthew 28:18-20

The missiological message of the Great Commission is the framework that provides the motivation for much mission practice today and has given rise to what might be a mandate model of mission.⁴ The “Great Commission” is not used in the Bible, but Christians have used the term to describe Jesus’ final commandment before His ascension. Furthermore, Jesus came and spoke

⁴ John Stott. *The Lausanne Covenant: An Exposition and Commentary* (Minneapolis: World Wide Publications, 1975), 3.

unto them, saying, “All power is given unto me in heaven and the earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” (Matthew 28:18-20). Jesus has given the commandment to His disciples to make disciples. “The Great Commission, furthermore, calls us to herald God’s Word to the nations and gather his people. It calls us to make disciples of the nation’s so that they, too, would believe and come in.”⁵ To make disciples does not mean merely adding new church members into a congregation, nor does it refer to expanding the church numerically.⁶ Disciple-making is not a performance; it is total submission to God’s reign to accomplish the great commission. Jesus’ final mission mandate goes far beyond preaching. The great commission goal of making disciples is more personal than preaching and can only refer to the process of transforming into the likeness of Jesus, as demonstrated by Jesus’ example of making disciples.⁷ This transformation is at the heart of Christianity, and it is this belief system shown by Jesus that makes disciples is the center of the great commission.

The Gospel According to Acts and First Century Church (Acts 1:8, 2:5, 11:29)

⁵ Jonathan Leeman, and Mark Dever. *Understanding the Great Commission*, B&H Publishing Group, 2016. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/georgefox/detail.action?docID=4453480>.

Created from georgefox on 2020-04-28 07:48:17.

⁶ Paul Hertig. "Books and Media Resources Received on Missiology." *Missiology: An International Review* 29, no. 2 (2001): 255-66.

⁷ Jeanne. P King. *Building a Church Full of Leaders* (South Holland: Trans Porter Communication, 2014), 14-15.

Acts 1:8 gives the early church parameters and details the church's assignment until the second coming of Christ. "But ye shall receive power, after that, the Holy Ghost comes upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria (Acts 1:8)." Jews started the early church in Jerusalem after Jesus ascended into heaven. "And there were dwelling in Jerusalem Jews devout men, from every nation under heaven (Acts 2:5)." "The First Century Church History began in A.D. 30, the year Jesus was crucified, rose from the dead, and ascended into heaven. Right after the ascension of Jesus, Christianity had increased to approximately 10,000 believers, and Peter the Apostle was the leader of the movement."⁸

The first-century believers became the early church and were devoted to their new way of life, faith, and belief in Jesus Christ. "Rapid growth of the early church during the first century was phenomenal but not without other serious challenges."⁹ These challenges were especially true when there were no church buildings or professional clergy, and Christianity was illegal. As a result, the early church consisted of the followers of Jesus as described in the Book of Acts.

Walton examines the way the church referenced itself in the Book of Acts.¹⁰ Through the study of five terms of self-reference to those within the early Church, Walton suggested a better

⁸ Mark Nickens. "Church History: A.D. 30-99," accessed April 28, 2020, <http://www.studythechurch.com/church-history/timelines/first-century>, (Para 1).

⁹ Thomas E. FitzGerald. *The Ecumenical Movement: An Introductory History* (Westport: Praeger Publishers, 2004) 22.

¹⁰ Steve Walton. "Calling the Church Names: Learning About Christian Identity from Acts." *Perspectives in Religious Studies* 39, no. 1 (2012): 223-241.

opportunity to understand the identity of this early body of believers.¹¹ First, the church defines “the brothers and sisters” (Acts 6:3, 11:29). This language seems to identify what Walton called kinship language, a belief among those believers that they are deeply connected in intellectual thought and as a group with familial ties rooting back to God’s election of Israel as his chosen people.¹² The Book of Acts offers primary literature displaying these critical factors in ecclesial contexts and the traditional church. These familial ties of community are crucial and extend the essential focus of the church, understood as koinonia.

With the availability of digital technology, a practical approach to reaching people in the 21st Century church requires fostering koinonia. Koinonia is critical to sustaining familial and kinship ties in the 21st-century church. “Since the internet has always been a natural place for those of faith to take their questions and practices, it comes as no surprise that social media is increasingly being adopted as a ministry tool in churches all over the world. The primary objective of these social media initiatives is simple: advancing the case of the local church by promoting a sense of community between believers – in other words, to foster koinonia.”¹³.

The Church as Community According to Koinonia (1 John 1:3, Luke 5, 1-11, Acts)

As noted in the earlier paragraphs, themes concerning fellowship and communion are in the biblical narrative. There is particular importance placed on the fellowship and communion of God’s people. Koinonia, the concept of fellowship, communion, participation, or gathering, is

¹¹ Ibid.

¹² Ibid.

¹³ M Nel. "Fostering Koinonia: A Critical Evaluation of the Value of Digital Social Networks in Urban Congregations," May 2015, <http://repository.nwu.ac.za/handle/10394/15486>.

the center of community formation in the body of Christ, particularly outlined in the New Testament. Those in *koinonia* are with Christ, the Holy Spirit, one another, and the work of the Gospel. “That which we have seen and heard we also proclaim to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with His Son Jesus Christ” (1 John 1:3). The writings in the New Testament of Luke and the Book of Acts capture the unity and accord of the early church.

There is a pastoral framework that outlines the calling of the very first followers of Jesus in Luke. As this story unfolds, we see a vision of a church united in Christ through the Spirit. A fellowship and unity that evolves from the communal life of the body of believers.

This fellowship of gathering is outlined in the fifth chapter of The Gospel of Luke. Luke 5:1-11 shows us the calling of the first disciples. The initial group of Christ-followers whose experience and witness would become the foundation for the New Testament church. After a night that the fishermen Simon Peter, James, and John had spent in an unproductive night on the Lake of Gennesaret, Jesus instructs them to cast their nets, leading to a supernatural catch. Jesus invites Simon Peter and his co-laborers to become His followers. We encounter early *koinonia* in Luke 5:10. It is here that James and John are said to be *koinonia*, or partners, of Simon.

Luke’s writings about fellowship within the early Church and the Book of Acts powerfully convey the importance. They need community and fellowship while demonstrating how a sense of unity and accord in the earliest Christian community served as an influential, cohesive factor and an effective vehicle for witnessing the Gospel to the world. Of course, *koinonia* is not exclusive to the Gospel of Luke and the Book of Acts, but these New Testament writings outline and remind us that the church is the community, the *koinonia*. The community is

called to witness and proclaim the Gospel about who God is and how He acts in creation and salvation.

As it pertains to fellowship and unity in today's church, research shows that "Despite an awareness of the limitations inherent in computer-based interaction, congregants indicate that social media use positively impacts their relationships, contributing to a greater sense of unity. Moreover, church members reveal that they use social media for encouragement and witness, indicating that online participation helps them overcome practical, relational challenges associated with city life."¹⁴ As digital technology progresses and proliferates our society, there is value in understanding if digital technology in churches can foster true koinonia and increase spiritual engagement.

Synthesis of Themes, Values, and Commitments

In summarizing this section on the themes, values, and commitments of the NPO topic, it is critical to address and evaluate the following textual discussions as the foundation to address the NPO: 1) The Great Commission – Matthew 28:18-20, 2) The Gospel According to Acts and First Century Church (Acts 1:8, 2:5, 11:29), and 3) the Church as Community According to Koinonia (1 John 1:3, Luke 5, 1-11, Acts) to ensure the center of gravity of the church remains focused on Biblical doctrine as outlined by God. Growth in digital technology and its ability to share the Gospel raises many questions regarding churches' strategies and tools to increase spiritual engagement. The purpose of the topic of history is to understand the NPO through the above outlined textual discussions to better understand to what degree digital technology can

¹⁴ Ibid.

facilitate today's church to achieve the objectives of a true Christian community with a focus on fellowship and spiritual engagement as expressed in the concept of koinonia. As the church has moved from Jesus Christ to the church, digital technology offers new ways to disciple Christians increase fellowship and spiritual engagement in the 21st century.

Effective ministry in the 21st-century church requires to focus on The Great Commission, the Book of Acts, and koinonia to ensure ongoing faith formation in a digital society. This focus serves as a gauge and a measuring point to provide that today's church has not lost its genuine concept as outlined in God's commandments and Biblical doctrine. Keeping to these outlined principles serves as a foundation of integrity while examining the NPO to integrate digital technology in today's church.

In addressing the NPO, the Great Commission is the framework that motivates the mission work while integrating technology for the 21st-century church. Outlining and exploring the Gospel of Acts and the first-century church (Acts 1:8) gives the early church's parameters and details the church's assignment until the second coming of Christ while evolving into online religious practice. Furthermore, evaluating the church as a community according to koinonia (1 John 1:3, Luke 5, 1-11, Acts) assesses and demonstrates the biblical narrative and themes concerning fellowship and communion. The Bible places particular importance on the fellowship and camaraderie of God's people. Koinonia and the concept of fellowship is the center of community formation in the body of Christ and serves as the foundation support why faith formation is essential to maintain as the church evolves into a digital community formation.

With the proliferation and availability of digital technology, these significant changes in modern technology create new opportunities and challenges for today's church. These opportunities and challenges include 1) how to effectively proclaim the Gospel and perform the

commandment of the Great Commission, 2) implementation of fundamental principles outlined in the Book of Acts, 3) how to effectively foster community, koinonia, and increase spiritual engagement. In identifying and addressing the NPO, it is vital to examine these missiological messages as outlined above to ensure 1) these missiological components remain the foundation of today's church as they were for the early Church, 2) ensure today's church aligns with God's Word and instruction for edifying the body of Christ while moving forward into a digital space society. These critical components serve as the center of gravity, the foundation, and support in addressing the NPO for using digital technology to effectively communicate the Gospel, disciple Christians, foster koinonia within the community, and spiritual engagement in the 21st-century church. The topic history and critical voices contribute to the academic support of the NPO.

2: Topic History and Key Voices

NPO Topic History

In today's complex and fast-paced world, information is essential. However, today's church-state and its traditional formats of sharing information and the Gospel are not as engaging. It creates gaps in connecting with communities and congregations compared to the early church. The gaps in connecting communities and congregations have resulted in changes in the church's format over the past two thousand years. "Research shows people turn to churches for support, hope, and guidance in times of crisis."¹⁵ In the current moment, as churches navigate Covid-19 and social distancing, faith and community formation and communication, there is an unprecedented disruption of the traditional church model. This disruption creates an information gap in effectively sharing the Gospel. "When asked where they have seen their church grow the

¹⁵ "State of the Church 2020," Barna, Date of Access April 30, 2020, <https://www.barna.com/research/church-hope-covid/>.

most in this unprecedented time, nearly half of pastors (48%) select “innovation around technology.”¹⁶ Church leaders are at a loss with keeping in touch and reaching out to their church and community.¹⁷ Staying connected and pastoral leadership is more critical now than ever before. The availability of digital technology offers new ways to disciple Christians and increase spiritual engagement for the edification of the body of Christ.

The word church derives from ecclesia’s Greek word and originally meant a called-out assembly.¹⁸ The church is an organization, but no clear organizational structure is illustrated in the Bible. American author and pastor Rick Warren believe God intentionally gave no instructions on the church structure because the church has to adapt to different stages, ages, and cultures.¹⁹ Scripture gives two general principles about organizing, structuring the church, and creating growth. The first principle is to structure the church around the purposes for which God instituted the church, to save lost souls.²⁰ The second principle is to organize the church around

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Austin-Robertson. “Making Better, Stronger Churches through Organization Design.” *Journal of Strategic Leadership* 2, no. 1 (2009): 27-39.
http://www.regent.edu/acad/global/pubilcation/jsl/vol2iss1/JSL_2009%.

¹⁹ Rick Warren. *The Purpose Driven Church: Growth Without Compromising Your Message or Mission* (Grand Rapids: Zondervan Publishing House, 1995).

²⁰ Ibid.

the followers' gifts, skills, and talents.²¹ We can see these principles at work in the formation of the early church.

The Early Church

The rapid growth of the early church during the first century was phenomenal. This growth was especially true when there were no church buildings or professional clergy, and Christianity was illegal. The early church consisted of the followers of Jesus described narratively in the Book of Acts. Professor of Christian history and theology Morwenna Ludlow identifies the early church as a group based in Jerusalem and following faithfully the teachings of those who walked with Jesus before his death.²² This group held a core set of beliefs about life, primarily that because of Jesus's resurrection, the earthly life was not final. Initially, the promises offered to the Jewish people as God's elect expanded to include all who aligned themselves with Jesus Christ.²³ In the early church, "the idea of family resemblances' is particularly appropriate for early Christian communities who traced their inheritance of the Gospel back to the original eyewitnesses of Christ's life, death, and resurrection."²⁴ As we have transitioned from Jesus Christ to the church, it is crucial to understand and evaluate innovation

²¹ Ibid.

²² Morwenna Ludlow. *The Early Church: The I. B. Tauris History of the Christian Church* (London: I. B. Tauris, 2009), xvi.

²³ Ibid.

²⁴ Ibid

and how it reflects in ecclesial settings. The Book of Acts offers primary literature displaying these same factors in ecclesial contexts and the traditional church.

The Transition of the Early Church to Today's Traditional Church

As outlined in the biblical narrative of the New Testament, the Gospel of Matthew concludes with the commandment from Jesus on the Great Commission. Jesus instructs those who follow Him to make disciples of all nations Matthew (28:19). In making disciples, the early church was formed and organized. The early church in its early phases was based on the first three offices of apostles, prophets, and teachers, as outlined by the Apostle Paul in Acts 13:1. The early church era ended approximately 500 AD.

After the early church and the collapse of the Roman Empire, the era of the Middle Ages church began (1300-1500).²⁵ According to historian Norman P. Tanner, The Middle Ages church was the dominant church, a thriving ecclesiastical period spread across Europe.²⁶ As the influence of Christianity spread, the church became buildings dedicated to worship, which established what we know today as churches. Over time, the church transitioned from the early church as outlined in the Book of Acts to the Middle Ages, the Reformation, the Early Modern Church into what we have come to know today as the traditional church.

Traditional Church

²⁵ Norman P. Tanner. *The Church in the Later Middle Ages* (London: I. B. Tauris, 2008), 1-4.

²⁶ Ibid.

The traditional congregation focuses on the pastor as the primary leader, teacher, and preacher.²⁷ The followers are expected to be present in the orthodox community for every event, meeting, or gathering. Traditional Church is still the dominant model for the American Church.²⁸ The traditional church has been a brick-and-mortar foundation where the community fellowship and worship God. In contrast, the orthodox church's focus is still unwavering and focused on its message of the Gospel of Jesus Christ. As a result, a trend has ensued, with traditional church attendance constantly declining over the past few decades.²⁹

Transition to the Traditional Church Model

The historical context for how we derived from the early church to a "traditional church" is critical to understanding the current church structure and how it became the dominant model in America. According to biblical scholar and author Dr. Preston Sprinkle, the traditional church model has changed in the past two thousand years and differs from the early church model and practices.³⁰ Sprinkle refers to the orthodox church as "the modern church."³¹

²⁷ Stanley E. Ott. *Twelve Dynamic Shifts for Transforming Your Church* (Grand Rapids: William B. Eerdmans Publishing Company, 2002), 14.

²⁸ "America's Changing Religious Landscape." *Pew Research Center's Religion & Public Life Project*, December 31, 2019, www.pewforum.org/2015/05/12/americas-changing-religious-landscape/.

²⁹ Barna Group. "What People Experience in Churches." Accessed 2012.
<https://www.barna.org/barna-update/congregations/556-what-people-experience-in-churches#.VjawAPIViko>.

³⁰ Preston Sprinkle. "4 Ways the Modern Church Looks Nothing Like the Early Church," November 12, 2019. <https://relevantmagazine.com/god/4-ways-modern-church-looks-nothing-early-church/>.

³¹ Ibid.

Sprinkle contends four significant differences between the early Church and today's traditional church model.³² First, Sprinkle claims our view of other Christians has changed since the early church.³³ Sprinkle argued that early Christians viewed each other as family members that extended into and from the Christian community.³⁴ Sprinkle suggests that today's current Western values and practices overlook the importance of an extended nuclear family outside of one's biological family.³⁵ Second, Sprinkle believes the modern church model focuses heavily on spending expenditures that grow the church rather than help aid the parishioners in the church.³⁶ Sprinkle argues that today's church spends more money on salaries and material items to build ministry rather than using money to help the poor of the ministries like the early church.³⁷ Sprinkle feels that modern church spending is counterproductive to effective ministry and is the opposite of the early church's values and focus.³⁸ Third, Sprinkle argues that the

³² Ibid.

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

contemporary church has shifted focus and seeks to defend and uphold national, military, and political interests.³⁹ Rather than as Sprinkle suggests, the modern church flees from protecting God's Kingdom and pledges more to defending the kingdom of the world.⁴⁰ Fourth, Sprinkle argues, the early church was dedicated to and valued the Word of God and Biblical doctrine. However, sprinkle says, "Christians today exhibit unprecedented biblical illiteracy despite owning dozens of Bibles. According to one statistic, 60 percent of confessing born-again Christians cannot name five of the ten commandments, 81 percent do not believe (or are not aware of) the basic tenets of the Christian faith, and 12 percent think that Joan of Arc was Noah's wife."⁴¹

In reviewing the historical context from the early church to today's traditional church model, it is evident when examining the historical focuses and trends that many factors in our culture have influenced today's church model. However, other influential factors have impacted today's church model. As outlined by Dr. Sprinkle, these four areas are noteworthy in their contribution to changing the early church model to today's traditional church model.

Today's Church and Challenges

Our culture is transforming into a digital society. As a result, the religious landscape of the United States continues to change at a rapid pace. "In Pew Research Center telephone surveys

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

conducted in 2018 and 2019, 65% of American adults describe themselves as Christians when asked about their religion, down 12 percentage points over the past decade.”⁴² Today’s church is challenged to sustain relevance within today’s cultural climate. Although the Gospels are as relevant today as 1,000 years ago, the church must keep the Gospel relevant and establish a robust digital presence to impact future generations. However, today’s church is challenged by a decline in church membership and attendance.⁴³ This decline is consistent with more significant societal trends.⁴⁴ The declining church attendance contributed to an increasing proportion of Americans with no religious preference.⁴⁵

According to the Hartford Institute for Religious Research, the United States has more than 1,500 megachurches.⁴⁶ On any given Sunday, these megachurch congregations have an average of 2,000+ congregants in attendance.⁴⁷ For example, Lakewood Church has

⁴² America's Biggest Megachurches Ranked," Access Date April 25, 2020,
<https://www.cbsnews.com/pictures/30-biggest-american-megachurches-ranked/>.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ Ibid.

⁴⁷ Ibid.

approximately 43,500 congregants in its service in Houston, Texas.⁴⁸ Outside of the U.S., churches in South Korea have reported over 250,000 attendees every Sunday.⁴⁹ The Potter's House, Dallas Sunday services can average almost 12,000 people every Sunday. Within the sanctuary of The Potter's House, Dallas 200 pews provide power and data terminals so worshippers can download sermon notes, PowerPoint presentations, and Bible passages.⁵⁰ During the service, these congregants also engage in service with their cell phones, iPods, and other portable devices to obtain prayer needs and new-member data to download into the church server.⁵¹ In addition, the pastor's sermon was translated into six languages via wireless headphones.⁵² All using digital technologies to engage and communion is the 21st-century church and the Christian Life.

With the proliferation and availability of digital technology in the 21st century, today's church faces challenges uniquely different from the early church. Inside this new era of digital technology expansion, these challenges for today's church include but are not limited to 1) a broken ecology in faith formation, 2) understanding koinonia and community in a digital society, 3) how to use digital

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Ibid.

technology to revive and grow the church. These challenges facing today's church are explored through the critical voices of Dr. Julie Anne Lytle, Dr. Heidi Campbell, and Dr. Leonard Sweet.

Key Voices

The Church and Faith Formation – Julie Anne Lytle

Dr. Julie Anne Lytle's research focuses on an ecological approach to understanding how faith communities form. Dr. Lytle examines the effect of increasing distractions that prevent community members from faith formation and has explored methods to evaluate appropriate uses of emerging technologies to bridge that gap. With the increased diversity of religious and spiritual expressions and non-church perspectives, Dr. Lytle contends that today, Christians cannot assume reinforcement of their unique religious values in secular contexts.⁵³ As Lytle suggests, the ecology is broken in the twenty-first century, as post-colonial and post-modern sensitivities lead to increased integration of and respect for the diversity of religious and spiritual expressions and non-church perspectives.⁵⁴ As a result, many people no longer know or understand Christian traditions and practices. In addition, many who are committed to a faith community find it challenging to be active in their church. Busy schedules make attending Sunday worship or participating in church activities challenging.⁵⁵ As a result, opportunities to hear the Gospel and learn Jesus are forfeited, and faith stories are lost. Information of faith

⁵³ Julie Anne Lytle, *Faith Formation 4.0: Introducing an Ecology of Faith in a Digital Age* (Harrisburg: Morehouse Publishing, 2013), 106-109.

⁵⁴ Ibid.

⁵⁵ Ibid.

ecology is described as a structure of people in a community, with traditions, principles, and technologies in a particular local environment sustained by the active, intelligent participation of the people involved.⁵⁶ The challenge for today's church is finding time to understand and navigate the broken ecology, the web of relationships and activities that impact faith development, and ways to appropriately use available resources to grow faith in the digital age.⁵⁷

Ecology of Faith

Lytle describes the ecology of faith as an individual's system of beliefs and communal relationship with God and their community as they live in faith.⁵⁸ This ecology of faith, Lytle suggests, is collaborative and supports the life's journey of the believer. Because society is essential, one cannot be or become a Christian in isolation.⁵⁹ Communities of faith depend on active participation from the individual and the community. Lytle argues that the ecology of faith is best as a trust system when those participating in the community make commitments to God, themselves, their faith community, and all they meet.⁶⁰ Decreasing religious literacy and increasing life demands complicate faith commitment efforts. Understanding how to overcome

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Ibid.

these challenges is critical to improving faith's ecology within individual and community relationships.

Significance of the Ecology

Lytle believes the significance of the ecology, particularly in faith, lies in the individual, the relationships, and the community's belief systems.⁶¹ The vision of how the faith passed from generation to generation is based on the faith communities' regular gatherings, sharing, and telling of the Gospel. The twenty-first century Lytle contends, has challenged churches and the faith community by closing the gap between the church and un-churched. As a result, Christians are becoming nomads seeking new ways to proclaim the Gospel and make new Christians.⁶² The vision of how the faith passed from one generation to the next presumes that the faith community regularly gathers in physical contexts to keep, share, and make new God's story.⁶³ By using an ecological perspective, pastoral leaders can embrace the unique contributions of digital media and technology to bridge the gap in the broken ecology of faith.⁶⁴ This embrace of digital technology can lead to a new era of digital formation in the church to impact spiritual engagement.

The Church and Digital Community Formation – Heidi Campbell

⁶¹ Ibid.

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

Dr. Heid Campbell's research focuses on the Religious Social Shaping of Technology (RSST).⁶⁵ In her research, Dr. Campbell contends the church has much experience with the community to continue this ongoing facilitation of community formation; employing digital technology in the church is critical.⁶⁶ Community formation is a distinctive characteristic of the practice of the Christian faith as God never intended for believers to live the Christian life alone. It is remarkable because, as stated in Ephesians 4:16, from whom the whole body, joined and knit together by what every joint supplies, according to the effectiveness by which every part does its share, causes growth of the body for the edifying of itself in love. However, technology has uncertainties translating these practices from face-to-face interactions to those mediated by digital technology.⁶⁷

Digital technology has reframed and reshaped who we are, our world around us, and our understanding and knowledge of God. Technology has been critical in this transformation and reshaping and impacting how we communion and fellowship, particularly in the church community. 21st Century digital technology has propelled us to rethink community formation in the church. Alternatively, in other words, it reframes the value of using digital technology to foster koinonia in today's church.

Digital Technology History in the Church

⁶⁵ Heidi Campbell, Wikipedia, September 2019, https://en.wikipedia.org/wiki/Heidi_Campbell.

⁶⁶ Ibid.

⁶⁷ Ibid.

Streaming church services are not new, and digital worship service resources predate covid-19. As early as radio in the 1920s and televangelism in the early 1950s, American preachers and pastors began experimenting with the form of digital worship. Today, pastors do not just broadcast to their quarantined flocks, says Heidi Campbell.⁶⁸ “They expect them to participate too, using apps and social media to make virtual services interactive.”⁶⁹ Digital technology has reframed communication and communion, like printing transformed communication in the 15th century.

Technology and Christian Life

When the covid-19 pandemic subsides, the conversations left for discussion are the impact and value of using digital worship in the 21st Century church to increase spiritual engagement and community. For example, life. Church, a megachurch located in Edmond, Oklahoma, that assists other churches to maneuver the online world says “the number of communities using its Church Online Platform surged from 25,000 to 47,000 in March alone.”⁷⁰ Similarly, like Virtual Reality Church and Sanctuary First, other churches expect to grow.⁷¹ The church has arms that extend far beyond the four walls of the buildings built for physical

⁶⁸ “Churches Turn to the Internet to Reach Their Flocks,” The Economist, April 11, 2020, <https://www.economist.com/international/2020/04/11/churches-turn-to-the-internet-to-reach-their-flocks>. (Para 1-2).

⁶⁹ Ibid.

⁷⁰ Ibid.

⁷¹ Ibid.

gathering and worship. This digital technology growth is changing and evolving Christian life, the family, and the way we communion with one another.

Community and Digital Technology

Digital Technology, in its advancement of social media platforms and mobile device capabilities, is new and innovative, but social community gatherings are not, particularly among church communities. Thousands of years ago, Jesus sent out the 70 to carry His message of the Gospel before He arrived (Luke 10:1). The word of God has been shared by word of mouth for centuries. We communicate the Gospel of Jesus Christ to our family, friends, co-workers, and neighbors. Building Christian community and fellowship through social relationships has been at the center of Christianity for centuries.

Campbell contends in her research that social media platforms are interactive forms of digital communication between and among people who have some relationship with each other.⁷² Social media platforms facilitate friends talking to friends or, more like, communities talking to communities. This proliferation and availability of social media platforms put communities together. Social media platforms can make relationships and communities more visible and accessible. Social media platforms facilitate users' abilities to reach and make connections that were once more unknown and unreachable. A 2011 study conducted by New Media Project at Union Theological Seminary examined six case studies of congregations, institutions, and community networks using new digital mediums innovatively.⁷³ "Studies show, the community we encountered contends with the dynamics of building, maintaining, loving, shaping, and

⁷² Ibid.

⁷³ Jason Byassee. *Discerning the Body: Searching for Jesus in the World* (Eugene:

healing, and sometimes even with the harm that can be done to the community.”⁷⁴ Campbell adds that “The digital culture is not changing religion as much as reflecting offline shifts in Christian life.”⁷⁵ Campbell terms this aspect of the Christian life as “networked religion.”⁷⁶ “They do not go between the church world and the Internet world. They live in both spaces.”⁷⁶ This new community space has given new meaning to community formation in the 21st-century church.

The Church, Digital Revival – Leonard Sweet

The digital revolution in the 21st century is global, touching every region of the earth. As a result, Digital technology has become an integral part of society in the United States. Dr. Leonard Sweet, a preacher, teacher, scholar, author, semiotician, and futurist, argues that this digital revolution is poised to ignite revival in the church.⁷⁷ Sweet contends we are a tale of two cultures and have moved from Gutenberg to Google.⁷⁸ In other words, we have moved from print

⁷⁴ Ibid.

⁷⁵ Heidi Campbell "The Internet challenges and empowers religious institutions" Faith and Leadership. November 18, 2013. <https://faithandleadership.com/heidi-campbell-internet-challenges-and-empowers-religious-institutions>.

⁷⁶ Ibid.

⁷⁷ Leonard Sweet, *Viral: How Social Networking Is Poised to Ignite Revival* (Colorado Springs: WaterBrook Press, 2012), 1-9.

⁷⁸ Ibid.

to digital in our form of communication. “The tribe that feels most at home in the twenty-first-century Digital Age is what we will call the Googlers- the digitized, globalized group that spends much of its life getting to know one another in a virtual world.”⁷⁹ Johannes Gutenberg printed the first forty-two-line Bible in 1455.⁸⁰ The Google domain and search engine were created in 1998. Approximately 540 years later, similarly to the church, there has been an evolution in the way we communicate using technology.

In comparing and contrasting the traditional church with the 21st-century church, Sweet compares a Gutenberg culture with a Google world culture. In a Google world culture, the world is frequently changing, and it is here Sweet contends the church needs to be to disciple future generations of believers.⁸¹ With a rising generation whose social interactions and medium of communication choices are built around Twitter, Google, iPhones, and Facebook, it is clear the world has changed. These digital innovations have firmly planted themselves into our lives, relationships, and relationships with our churches. The future of learning and sharing the Gospel and being in communion is at our fingertips, one click or 140 characters at a time. With this virtual fellowship, connection, and sharing of the Gospel, we can ignite a digital revival.

⁷⁹ Leonard Sweet, *Viral: How Social Networking Is Poised to Ignite Revival* (Colorado Springs: WaterBrook Press, 2012), 1-5.

⁸⁰ Ibid.

⁸¹ Ibid.

Sweet contends that this new form of digital communication has changed the world and how we connect with God. “The Gospel is nothing without relationship. Moreover, no one gets it like the Google Generation.” “God came to earth to invite us, personally, into a relationship. Furthermore, while Christians at times downplay relationships, the social-media generation is completely sold on the idea.”⁸² Instead, Sweet says, “Christians need to learn about connecting with others from the experts—those who cannot seem to stop texting, IM-ing, tweeting, and updating their Facebook statuses. What would happen, he asks, if Christians devoted less attention to strategies and statistics and paid more attention to pursuing relationships?”⁸³ Sweet believes these digital relationships are meaningful relationships and connections outside the organized church building.⁸⁴ Sweet says relationships, God, and technology can bring together to facilitate and increase spiritual relationships with one another and God.⁸⁵

Jesus, Twitter, and Church

“For me, social media stretches far beyond a cultural icon of religiosity. The vehicle of Twitter is, in many ways, the ultimate medium for discipleship.”⁸⁶ Sweet argues that the Gospel does not exist without a relationship. God’s incarnation was an invitation into a relationship with

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Leonard Sweet, *Viral: How Social Networking Is Poised to Ignite Revival* (Colorado Springs: WaterBrook Press, 2012), 63.

Him and others. So likewise, the current generation is propelled by a God-given desire to know others and communion. “Most of them, in seeking to connect in meaningful ways, have found a place of belonging that is outside the organized church.”⁸⁷ Through digital technology and social media platforms, the current generation’s users can acquire knowledge to follow their hearts for belonging straight into the arms of God.⁸⁸

Future of the Church

We have hundreds of years of church history and have progressed into being missional, but where are we headed? Sweet states, “When it comes to the future, the church is in the dark—not only unable to see the forest for the trees but also lost in the bark?”⁸⁹ Sweet explains that we need to evaluate the global trends affecting the 21st-century church from a faith-based perspective rather than a fear-based posture.⁹⁰ According to Sweet, he terms the future of the 21st-century church the “emerging church.”⁹¹ Sweet argues that pews are obsolete. “Since the focus of emerging churches is on community, their worship space is flexible.”⁹² The future focus

⁸⁷ Ibid.

⁸⁸ Ibid.

⁸⁹ Leonard Sweet, *Viral: How Social Networking Is Poised to Ignite Revival* (Colorado Springs: WaterBrook Press, 2012), ix.

⁹⁰ Ibid.

⁹¹ Tamara Nissan, "God Sent a Person, Not a Proposition: A Conversation with Len Sweet," *George Fox Journal*, Fall 2005, Volume 1, Number 3, <https://www.georgefox.edu/journalonline/fall05/emerging.html>.

of the church includes God, community, and technology. This flexible worship space is where digital technology, social media platforms, and the Googlers of the world connect.

Section 3: Synthesis and Conclusion

Literature Examined

This topic essay aimed to understand the existing literature regarding trends and practices used to disciple Christians and increase spiritual engagement with digital technology in today's church. In the examination of the literature and critical voices on the topic outlined, the review revealed there are several common trends and online religious practices 1) The use of digital technology and social media platforms intersect traditional and new forms of ritual or social practices using online and offline contexts, 2) these online religion practices foster facilitation of networked forms of community, and religious identities, 3) The use of these religion online platforms also represent a shifting or reframing of traditional boundaries and practices. Finally, these trends and practices represent a type of "networked religion," framed religion and functions in networked relations.⁹³ In other words, the current trends suggest that digital technology is being used and can facilitate community and spiritual engagement in the 21st-century church. However, although these practices are implemented in churches throughout the United States, there are ongoing tensions, disagreements, and pressure points on their use and impact.

Topic Tensions

⁹² Ibid.

⁹³ Heidi Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds* (New York: Routledge, 2013), 1-3.

Ongoing tensions, disagreements, and pressure points in the literature review suggest vital concerns within the study of religion online regarding 1) how digital culture shapes, develops and identifies community, authority, and authenticity, and 2) how to measure spiritual engagement. Studies of religion online suggest critical cultural and social changes in faith in our society. Studying these changes in online faith gives perspective into common attributes and trends of online religious practices.

Another area of tension is the digital divide. The digital divide is a gap created between different demographics of people in their ability to understand, access, and effectively use technology. This inequality and inability can be due to various factors, including age, country of origin or residence, exposure to technology, available income, and digital illiteracy. These gaps can be attributed but are not limited to age and socio-economics.

Gaps in the Literature

Several gaps in the literature should be addressed. First is the need to do further research from a theological perspective; if the church makes a meaningful contribution, how would it be measured. Second, a deeper investigation is needed to understand how one measures spiritual engagement in virtual church society. Third, there is a gap in understanding how digital technology and social media platforms impact volunteerism and church activities. Fourth, social media use in Christian communities could identify advantages and challenges not yet discovered over time. Fifth, a deeper study to understand the effect of social media in the lives of those affected by the digital divide. Sixth, post covid-19 studies of digital technology in the church would identify successfully used social media platforms and technology used to mobilize communities could help with developing models for use by other congregations on such initiatives.

Final Thoughts

Digital technology and social media platform functionality are used in today's church. However, the use and intent are not perfect for relational interaction. Areas of opportunities, challenges, and shortcomings were identified. What is noticeable is that the online space, used as an extension of the existing offline relational world of congregation members, offers unique opportunities to engage in ways that foster a sense of community. This digital revolution opens doors for instantaneous communication, interaction, and response.

Digital technology and social media platforms present a weighty argument and exciting opportunities for fostering a sense of koinonia within Christian communities. Although these digital networks offer challenges to those who use them for relational interaction, they represent an exciting new future of opportunities. As a result, the church can pursue its mission to function as the body of Christ within the world.

The proliferation and availability of digital technology offer new ways to disciple Christians and increase spiritual engagement. In addition, digital technology brings a significant change in how we communicate and communion. These substantial changes in how we communicate, interact, and respond with one another provide a need and an opportunity for churches to integrate digital technology to share the Gospel and disciple to increase spiritual engagement, improve discipleship and foster a stronger community of fellowship in the 21st-century church.

APPENDIX C—MILESTONE 3 DESIGN WORKSHOP REPORT

INTRODUCTION

This Design Workshop Report is the third milestone intended to document, summarize, and synthesize the discoveries that emerged in Design Workshop, following up on one-on-one interviews and additional research. This report includes: 1) further refinement of the NPO statement, 2) three promising concepts to prototype, 3) two to three benchmarks that verify success, and 4) identified knowledge gaps that require additional research.

NPO STATEMENT

The proliferation of digital technology provides churches with more paths for reaching a broader audience while increasing spiritual engagement across members and non-members.

NPO SCOPE AND CONSTRAINTS

In exploring the NPO scope and constraints, this project targets pastors, church leaders, religious organizations, members, and non-members. It is not intended for business organizations or non-religious organizations. Additionally, the project scope is financially and physically manageable to complete within the time frame designated by the program course.

NPO CONTEXT

As echoed in the Design Workshop, our tech-shaped culture conditions us to think, learn, and act differently from the time before the rise of smartphones and high-speed internet. As church leaders tasked with setting mission and vision, our leadership always intersects with this surrounding tech-shaped culture. The goal should not be to adopt every new technology. Instead, the goal should be to study digital culture to find areas of overlap with the church's mission and vision. Ministries aligned to digital culture need not be digitally sophisticated. However, ministries need to be aware of some core values. This alignment to

digital culture applies to all denominations, cultures, demographics, generational cohorts, ministry types, and community sizes.

ROOT CAUSES

When considering the root causes of the NPO, it begins with the digital divide.

Interaction between humans and computers has dramatically increased as we embark on the twenty-first century. As a result, the ability to access computers and the internet has become increasingly important to completely immerse oneself in the economic, political, social, and religious aspects of not just America but of the world. Unfortunately, however, not everyone has access to this technology. The idea of the “digital divide” refers to the growing gap between the underprivileged members of society, especially the poor, rural, elderly, and handicapped portion of the population who do not have access to computers or the internet; and the wealthy, middle-class, and young Americans living in urban and suburban areas who have access. According to Southern Equip, this “digital divide” is a “wake-up call to Christian leaders.”

Other root causes of barriers to adopting technology in the church include but are not limited to 1) lack of leadership influence, 2) lack of awareness, and 3) lack of trust. As it pertains to leadership, getting the approval and support of many church leaders to introduce new technology presents barriers that challenge leadership’s influence. There are many forms of influence in the life of a church congregation. The senior pastor, pastoral staff, and support staff are essential when introducing new technology. According to Jcriticaln, leadership is critical to leverage many forms of influence; some leaders lack this influence. Awareness and trust are additional barriers to adopting technology in the church as both for some church leaders introduce the fear of the unknown. Laxton states, “...when pastors and church leaders hear the word “church” and “innovation,” they probably resort to one of the following four positions, apprehensive, indignant, ecstatic and stubborn.”².

DEFINITION OF 'DONE'

The NPO's ultimate goal is to provide a practical ministry solution whereby churches can effectively reach people outside of their churches using digital technology to increase spiritual engagement through communication, community, and discipleship.

THREE BIG IDEAS

After the Design Workshop, the following three big ideas the participants identified as concepts to prototype: 1) Podcast discussing best practices of integrating digital technology and church, 2) Website/Software App development for users to directly interact with to increase spiritual engagement, and 3) Video Messaging (i.e., YouTube, television show) that provides short, engaging messages/teachings on incorporating digital technology into the church.

3 NAPKIN PITCHES

Napkin Pitch 1:

- **Big Idea:** Podcast (discussing best practices for integrating digital technology and church).
- **Audience:** Pastors, church leaders, general Christian audience under 55 (male and female).
- **NPO:** The proliferation of digital technology provides more paths for reaching a broader audience while increasing spiritual engagement across members and non-members of the church. The podcast concept would address training, discussion, and conversation about using technology to increase spiritual engagement.
- **Benefit:** user benefits through enrichment information and teachings on how to increase spiritual engagement through digital technology in the church. In addition, the user became a content expert and retooled to ensure maximum effectiveness in

incorporating digital technology into the church. Beneficial as the podcast format would address a practical ministry solution to the NPO.

- **Approach:**
 - The main steps used to launch the podcast prototype would include but are not limited to:
 - Planning podcast name, topic, and aims
 - Planning podcast episode format
 - Recording podcasts with the right equipment and software
 - Editing podcasts with the right tools
 - Publishing to a podcast host and the best directories for audience reach
- **Risks:** Podcasting is a medium. As such, there are potential media risks. The risk factors include:
 - Not reaching and connecting with the target audience
 - Time-consuming
 - Lack of search engine optimization to drive listening traffic
- **Assumptions/Hypothesis:** testing listenership engagement and topic interests through 1) data and statistical metrics provided by the podcast platform software analytics and 2) using the podcast platform to drive traffic to related social media platforms to allow the ability to capture engagement and interest of the user/listener.
- **Benchmarks of Success:** using podcast statistical data that measures:
 - Downloads and listeners
 - Social media engagement
 - Trackable call to actions

- Rankings and reviews
- **Other Approaches:** A podcast formatted to teach, inform and provide resources regarding incorporating digital technology in the church to increase spiritual engagement. There are spiritual/religious podcasts currently, but the podcast concept prototype I would create would address a specific issue of adopting church and technology and would be multi-dimensional as it would connect to other resources and tools (i.e., social media platforms and training aids), which other podcasts do not address.

Napkin Pitch 2: Development of Website/Software App

- **Big Idea:** Website/Software App development for users to directly interact with to increase spiritual engagement through Bible Scriptures, tutorials, and digital communities.
- **Audience:** Pastors, church leaders, general Christian audience under 65 (male and female).
- **NPO:** The proliferation of digital technology provides more paths for reaching a broader audience while increasing spiritual engagement across members and non-members of the church. The website/software app concept would address training, discussion, and conversation about using technology to increase spiritual engagement.
- **Benefit** Through enrichment information and teachings on how to increase spiritual engagement using digital technology, user benefits. In addition, the user becomes a content expert, retooled to ensure maximum effectiveness in incorporating digital technology into the church. Beneficial as the website/app development format would address a practical ministry solution to the NPO.

- **Approach:**
 - Set purpose and goals for the website and app
 - Create a budget
 - Create a content strategy and budget
 - Structure website/app
 - Create a mock-up version
 - Start designing
 - Test it out

- **Risks:** Major risk would be funding to support the development of the website/app.

- **Assumptions/Hypothesis:** testing website traffic and engagement; testing app downloads and interactions through 1) data and statistical metrics provided by the podcast platform software analytics and 2) using the podcast platform to drive traffic to related social media platforms allow the ability to capture engagement and interest of the user/listener. As a result, the user would connect and express engagement/interest through surveys provided on the website/app and direct comments through a “contact us” feature. This medium allows for both capturing interest and immediate follow-up.

- **Benchmarks of Success:** using website/app statistical data and metrics that measures:
 - Downloads and listeners
 - Social media engagement
 - Trackable call to actions
 - Rankings and reviews

- **Other Approaches:** most websites/apps are the singular focus; this approach provides an integrative approach that is a complete multi-media platform.

Napkin Pitch 3: Video Messaging (YouTube/TV show)

- **Big Idea:** Video Messaging (i.e., YouTube, television shows) provides short, engaging messages/teachings on incorporating digital technology into the church.
- **Audience:** Pastors, church leaders, general Christian audience under the age of 75 (male and female).
- **NPO:** The proliferation of digital technology provides more paths for reaching a broader audience while increasing spiritual engagement across members and non-members of the church. The video message (YouTube/TV Show) concept would address training, discussion, and conversation about using technology to increase spiritual engagement.
- **Benefit** Through enrichment information and teachings on how to increase spiritual engagement using digital technology, user benefits. In addition, the user became a content expert and retooled to ensure maximum effectiveness in incorporating digital technology into the church. Beneficial as the website/app development format would address a practical ministry solution to the NPO.
- **Approach:** Main steps used to launch the podcast prototype would include but are not limited to:
 - Planning episode name, topic, and aims
 - Planning episode format
 - Recording episodes with the right equipment and software
 - Editing episodes with the right tools
 - Using search optimization for intended audience reach

- **Risks:** YouTube/Television is media. As such, there are media risks to consider.

These risk factors are:

- Not reaching and connecting with the target audience
 - Time-consuming
 - Lack of search engine optimization to drive listening traffic
- **Assumptions/Hypothesis:** testing traffic and engagement through 1) data and statistical metrics provided by the video messaging platform software analytics and 2) using the podcast platform to drive traffic to related social media platforms allow the ability to capture engagement and interest the user/listener. As a result, the user would connect and express engagement/interest through surveys provided on the website/app and direct comments through a “contact us” feature. This medium allows for both capturing interest and immediate follow-up.
- **Benchmarks of Success:** using statistical data and metrics that measures:
 - Subscribers and views
 - Social media engagement
 - Trackable call to actions
 - Rankings and reviews
- **Other Approaches:** user benefits through enrichment information and teachings on how to increase spiritual engagement through digital technology in the church. Beneficial because this media format would address a practical ministry solution to the NPO. The difference with this concept prototype is the multi-media support approach that is different from what is currently available on this topic matter. This media platform prototype would include additional media engagement support (i.e.,

social media platform, follow-up resources, and other training and conversation references).

DESIGN WORKSHOP STAKEHOLDERS

The eight stakeholders who participated in the Design Workshop were to provide curiosity and energy around solving the NPO by exploring its context, scope and constraints, root causes, and intended outcome. In addition, the stakeholders were instrumental in providing ideas for the three concepts to prototype. Listed are the specific roles of the stakeholders that participated in the Design Workshop on October 24, 2020:

One Local Pastor - Participant #1:

9. Associate Pastor of a megachurch oversees the young adult ministry and the E-ministry. Who was pastoring for less than a year? Church membership demographics are predominantly African American. Church located in Dallas, TX.

Two Local Ministry Leaders – Participants #2 & #3:

10. Husband and wife are church staff members and volunteer Elders of a local megachurch. Both oversee financing and accounting at the church. Reside in the Dallas, TX area.

Three Local Church Members - Participants #4, #5, #6, #7:

11. Two Millennial members attend a megachurch and volunteer as a minister in the young adult ministry. The millennial members are located in Dallas/Houston, Texas.
- 12.
13. 1 Generation X member recently joined a medium-sized non-denominational church in the East coast region. Both volunteer in their respective churches. Generation X member resides in Atlanta, GA area.
14. One Generation X student member attends church virtually while in college in Houston, Texas.

One IT Developer – Participant #8:

15. IT Developer: Volunteers as IT support for a small-medium size church. IT

Developer resides in the Dallas area.

ONE-ON-ONE INTERVIEWS

The one-on-one interview participants provided detailed feedback on their experience related to the NPO. Also, providing additional input for the three concepts to prototype. Listed are the specific roles of the participant in the one-on-one interviews conducted the week of October 2, 2020:

Senior Pastor – Interview #1:

4. Senior Pastor: Wilmington, DE, oversees a small non-denominational church, pastoring for approximately ten years.

Senior Pastor – Interview #2:

5. Retired Senior Pastor Wilmington, DE, oversees a small non-denominational church, pastoring for approximately 25 years.

Ministry Doctorate Student – Interview #3:

6. Elder and youth choir director in a medium-size non-denominational church in San Antonio, TX. The area of research is leadership development.

APPENDIX

DESIGN WORKSHOP DESCRIPTION

The Design Workshop is on Saturday, October 24, 2020, via a Zoom virtual session from 2:00 pm – 5:00 pm. A total of eight stakeholders participated in the Design Workshop. Listed are the specific stakeholder participants and their roles that participated in the Design Workshop on October 24, 2020:

One Local Pastor - Participant #1:

16. The associate Pastor of a megachurch oversees the young adult ministry and the E-ministry. Pastoring for less than a year. Church membership demographics are predominantly African American. Church located in Dallas, TX.

Two Local Ministry Leaders – Participants #2 & #3:

17. Husband and wife are church staff members and volunteer Elders of a local megachurch. Both oversee financing and accounting at the church. Reside in the Dallas, TX area.

Three Local Church Members - Participants #4, #5, #6, #7:

18. Two Millennial members attend a megachurch and volunteer as a minister in the young adult ministry. The millennial members live in the area of Dallas/Houston, Texas.
19. 1 Generation X member recently joined a medium-sized non-denominational church in the East coast region. They were volunteering in the Atlanta, GA, area church.
20. One Generation X student member attends church virtually while in college in Houston, Texas.

One IT Developer – Participant #8:

21. IT Developer: Volunteers as IT support for a small-medium church in Dallas, TX.

Each stakeholder received an email invitation that included a consent letter and an invite flyer approximately two weeks before the Design Workshop. Ten invitations were emailed, and eight stakeholders accepted the invitation to participate.

At the start of the workshop, there were introductions of the participants. Then, a fifteen-minute video helped set up the Design Workshop format and discuss the NPO topic to familiarize the participants and provide a structured analysis for discussion. In addition, included in the video was a plan (see below Appendix for details).

After the introduction and video, the remaining format consisted of brainstorming activities and Q&A to capture, compare, and discuss different viewpoints concerning the NPO and the concept prototypes (see below Appendix for brainstorming documentation). Finally, the conclusion of the Design Workshop (approximately 30 minutes) was used to complete and discuss the Napkin Pitches to generate the three Big Idea concept prototypes.

Once concluded, each participant received a “thank you” email to participate in the Design Workshop (see below Appendix).

Initial Email Invitation & Flyer sent to Participants (below)

RESEARCH DESIGN WORKSHOP

SESSION

THE FUTURE OF THE CHURCH & DIGITAL TECHNOLOGY

The proliferation and availability of digital technology offers new ways for the church to communicate, commune and disciple outside of the church and increase spiritual engagement.

You are invited to participate in a research study! As a Doctoral student, I'm conducting a data collection session in support of my studies in Semiotics, Church, and Culture program.

Source: www.ministrytech.com

85%

OF CHURCHES USE FACEBOOK.

WORSHIP

46%

SHARE

46% OF US ADULTS HAVE SEEN SOMEONE SHARE THEIR FAITH ONLINE. 20% ADULTS SAY THEY HAVE SHARED THEIR FAITH ON SOCIAL MEDIA.

20%

TECHNOLOGY

62%

OF CHURCHES USE SOCIAL NETWORKING TO CONNECT WITH INDIVIDUALS OUTSIDE OF THEIR CONGREGATION.

54%

OF CHRISTIAN MILLENNIALS WATCH ONLINE VIDEOS ABOUT FAITH OR SPIRITUALITY.

October 24, 2020

2:00 pm - 5:00 pm CST

Zoom Virtual Workshop

RSVP Martina Hagler @ mhagler@georgefox.edu

You are invited to participate in a research study! As a Doctoral student, I'm conducting a data collection session in support of my studies in Semiotics, Church, and Culture program at George Fox University, Portland Seminary.

The purpose of this study is to evaluate the ministerial perspective on church and technology. The goal is to identify strategies to increase spiritual engagement digitally. This Research Design Workshop will be a virtual format designed to brainstorm, share and gather information for my research in "Church & Digital Technology".

Your participation in this Research Design Workshop will remain confidential, and your engagement and responses will be used for research purposes only. Be prepared to invest 2 hours of time to provide ideologies, viewpoints, and experiences associated with designated topics.

Research Design Workshop: Saturday, October 24th @ 2pm.

Please RSVP by Friday, October 21st, to this email.

Detailed information will be sent once your RSVP is received. Thank you in advance for your consideration to participate.

George Fox University – Portland Seminary

Letter of Invitation to Participate in Research

Church and Technology: Research Design Workshop

September 28, 2020

Dear participant,

As a Doctoral student, I am conducting a data collection session supporting my studies in Semiotics, Church, and Culture program. The faculty advisor is Dr. Aaron Friesen, Associate Professor at George Fox University, Portland Seminary. Dr. Friesen will be overseeing the research.

This study aims to evaluate the religious perspective on church and technology. The goal is to identify strategies to increase spiritual engagement digitally. Your participation in this Research Design Workshop will remain confidential, and your engagement and responses will be used for research purposes only. Be prepared to invest 4 hours to provide ideologies, viewpoints, and experiences associated with designated topics.

Participation in this study is voluntary. At any point in the session, participants can disenroll from the research. Before doing so, request an email stating your reasoning for doing so. In advance, Thank you for your time. Please confirm your availability to participate in this virtual workshop at your earliest convenience. In doing so, you indicate your consent to participate in this study. Feel free to contact me at mhagler19@georgefox.edu or 845-309-5676 if you have questions.

Sincerely,

Martina Hagler

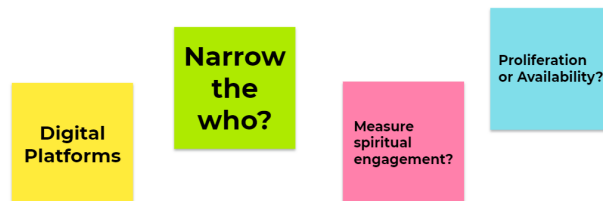
DESIGN WORKSHOP DOCUMENTATION



BRAINSTORMING ACTIVITIES



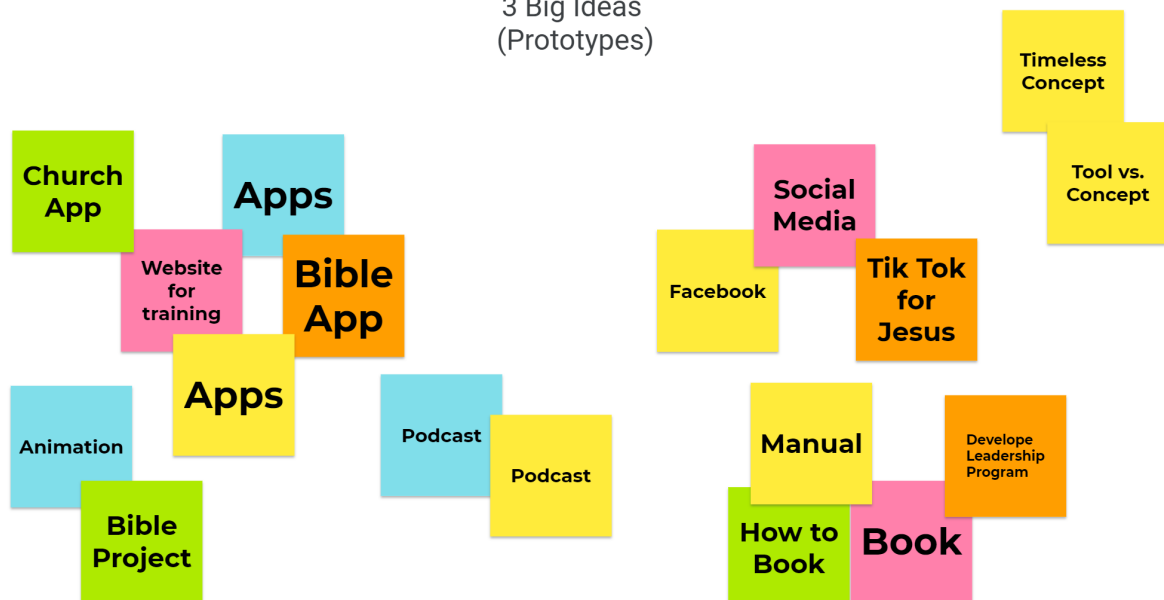
Considering 21st century church (audience) we've discovered expanding church beyond the walls (NPO) which is caused by proliferation (root cause). If solved, it would mean new ways to reach people & impact spiritual engagement (outcome).



NPO Scope & Constraints



3 Big Ideas (Prototypes)



POWERPOINT PRESENTATION USED FOR DESIGN WORKSHOP

RESEARCH DESIGN WORKSHOP SESSION

Digital Technology & the Church

#GreatDisruption

DMIN SCC18 | Portland Seminary

Need | Problem | Opportunity

TECHNOLOGY & CHURCH



Current State of the Church

Covid-19 pandemic exposed the church's inability to connect using digital technology

TECHNOLOGY & CHURCH



Problem in Today's Church:

#Innovation



TECHNOLOGY & CHURCH



#topicesay

Gap in Digital Formation

Broken Ecology in Faith Formation

Gap in Digital Koinonia

Disconnect understanding
koinonia and community in a
digital society.

Gap in Digital Innovation

How to use digital
technology to revive, disciple and
grow the church

What *#Reframe* Connectivity Means

Digital Technology is a communication
tool of connectivity in a virtual space.

Martina Hagler | DMIN SCC18 | Portland Seminary

DIGITAL TECHNOLOGY & THE FUTURE CHURCH





Martina Hagler | DMIN SCC18 | Portland Seminary

NPO Statement

The proliferation and availability of digital technology offers new ways to reach people outside of the church and increase spiritual engagement.

IDENTIFYING AN OPPORTUNITY....

#Enables

THE TRUE MEANING OF
CONNECTED

Technology
enables the
mission of the
church:

1. Communication
2. Community
3. Discipleship

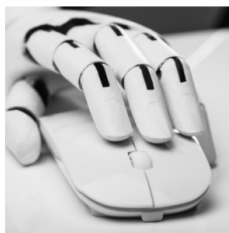
Martina Hagler | DMIN SCC18 | Portland Seminary

Most Surprising?



#Underutilization

Martina Hagler | DMIN SCCr8 | Portland Seminary



DIGITAL DISCIPLESHIP

2016, 2,778 houses of worship across 59 countries used livestream to broadcast 166,700 services, ceremonies, and meetings.

ONLINE GIVING

42% of churches facilitate online giving using technology.
\$2.2 billion donated online.

DIGITAL FORMATION

46% of US adults have seen someone share their faith online.
20% of adults say they have shared their faith on social media.

THE TRUE MEANING OF
CONNECTED

How Has the Internet Changed Us?

Martina Hagler | DMIN SCCr8 | Portland Seminary

The Internet and Religion: The Great Disruption

LEE RAINIE | Pew Research

#Disruption







Martina Hagler | DMIN SCC18 | Portland Seminary

SOMETHING TO THINK ABOUT

**“There is no neutral position
when it comes to the Internet.
Whether you use it or you
don’t, it still affects your
organization.”**

LEE RAINIE | PEW RESEARCH

<p><i>#opportunities</i></p> <p>IDENTIFYING OPPORTUNITIES</p>	<p>Most Wrong? Too Narrow</p> <p>Significant opportunity to close churches' digital divide</p> 	<p>Martina Hagler DMIN SCC18 Portland Seminary</p>
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<div data-bbox="263 1144 409 1285">  </div> <p>Google</p> <div data-bbox="263 1350 409 1493">  </div> <p>Youtube</p> <div data-bbox="263 1558 409 1701">  </div> <p>Facebook</p>	<p>"Too often, leaders ignore the signals, wait too long to take action, or plan for only one scenario."</p> <p>- AMY WEBB</p> <p>The Signals are Talking, p 17</p>	<p>Martina Hagler DMIN SCC18 Portland Seminary</p>
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SOMETHING TO THINK ABOUT

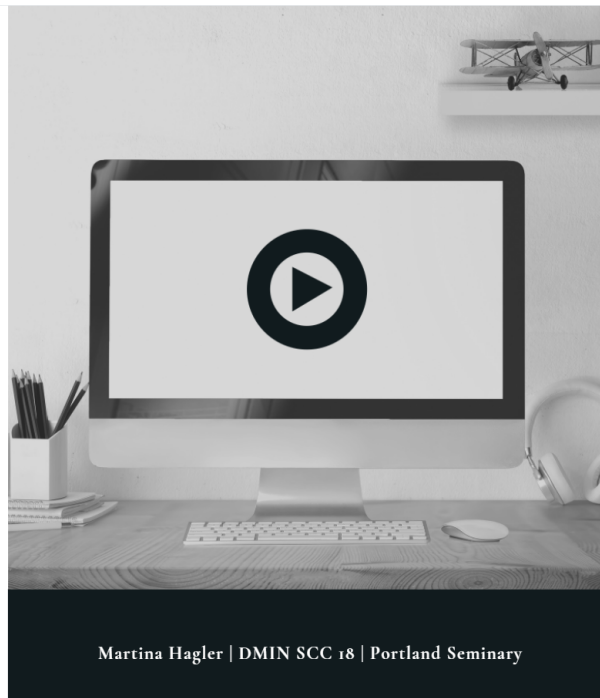
**"The internet is not a luxury,
it is a necessity."**

BARACK OBAMA

#FigureBut

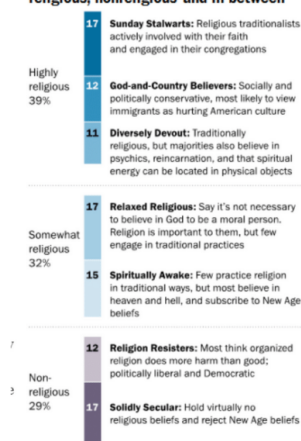
Connect Churches in the Technology Era

Digital Technology is a communication tool that can be used to reach people outside of the church through various mediums and platforms using an integrative virtual approach.



Martina Hagler | DMIN SCC 18 | Portland Seminary

ACCORDING TO PEW RESEARCH

The Religious Typology: The highly religious, nonreligious and in between

Source: Survey conducted Dec. 4-18, 2017, among U.S. adults.
"The Religious Typology"
PEW RESEARCH CENTER

The Religious Typology

The highly religious, nonreligious and in between. From the Solidly Secular to Sunday Stalwarts

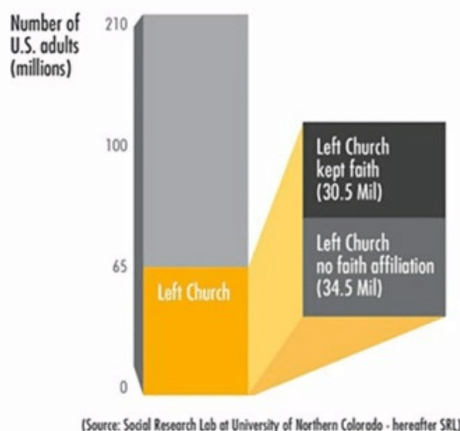
#typology

The Dones

Have not lost their faith but they are leaving the churches to save it.

#Dones

Dechurched U.S. adults



The Nones

"The so-called 'nones' – those declaring no particular religion are on the rise."

Professor Linda Woodhead's research at Lancaster University

#Nones



Martina Hagler | DMIN SCC18 | Portland Seminary



Martina Hagler | DMIN SCC18 | Portland Seminary

NPO Statement

The proliferation and availability of digital technology offers new ways to reach people outside of the church and increase spiritual engagement.

IDENTIFYING AN OPPORTUNITY...IN A CHANGING LANDSCAPE

- **REFINE & ARTICULATE NPO**
Its scope, context, constraints & root cause.
- **IDEA GENERATION**
What are some fresh or unique?
Identify ideas to address NPO.
- **THREE BIG IDEA PROTOTYPES**
Decide what to test & viability of project.

#Collaboration

Purpose of Research Design Workshop Session

Explore ways to address NPO Topic....

Martina Hagler | DMIN SCC 18 | Portland Seminary

#Agenda

Most Important

SET THE STAGE FOR TODAY

WELCOME & INTRODUCTIONS

Presenter & Host (Martina)

CHURCH & TECHNOLOGY PRESENTATION

Setting the Stage (Martina)

STAKEHOLDER ACTIVITIES

NPO Activity #1 (Revisiting NPO)
NPO Activity #2 (De-Brief)
Explore Activity #1 (Addressing NPO)
Explore Activity #2 (De-Brief)
Napkin Pitch #1 (Prototype Ideas)
Napkin Pitch #2 (Debrief)

CONCLUSION

Presenter & Host (Martina)



OCTOBER 24, 2020

The Presenter

MARTINA HAGLER

Doctorate Of Ministry Student
Semiotics, Church & Culture
Portland Seminary | SCC18



**DIGITAL TECHNOLOGY & THE
CHURCH**

Resources

PEW RESEARCH

The Internet and Religion: The Great Disruption

<https://www.pewresearch.org/internet/2014/02/24/the-internet-and-religion-the-great-disruption/>

Part 3: Technology and religious group members

<https://www.pewresearch.org/internet/2011/12/23/part-3-technology-and-religious-group-members/>

The Tablet

<https://www.thetablet.co.uk/features/2/7829/religious-nones-on-the-rise-but-what-s-the-truth-behind-the-data-an-evangelical-theologian-explains>

World Religion News

<https://www.worldreligionnews.com/issues/youve-heard-of-the-religious-nones-here-are-the-religious-dones>

APPENDIX D—MILESTONE 4 PROTOTYPE ITERATION REPORT

INTRODUCTION

This Prototype Iteration Report is the fourth milestone included in the final Project Portfolio. The report intended to summarize, document, and synthesize the discoveries in the Prototype Iteration Process. At this milestone, three prototypes were tested with stakeholders. The stakeholders identified the Most Viable Project (MVP), documented the findings of these tested prototypes, and identified knowledge gaps that require additional research.

This Prototype Iteration Report includes the following: 1) prototype descriptions, 2) Goldilocks quality strategy, 5) research questions, 6) assessment benchmarks, 7) prototype participant demographic description, 8) summary of learnings, what worked, what could be improved, what matters to the participants and 9) the critical discovery.

PROTOTYPE #1 SUMMARY AND FINDINGS

- Prototype Description: Podcasts "The Virtual Sanctuary."
 - Three 20–29-minute podcast episodes focused on supporting the Body of Christ through tips and best practices for connecting the church through digital technology.
- Goldilocks quality strategy:
 - Completed podcasts allowed participants to experience a demonstration of how the podcast would support and aid the Body of Christ through tips and best practices for connecting the church through digital technology.

- Research question:
 - Does "The Virtual Sanctuary" podcasts aid in providing support to the Body of Christ through tips, best practices, and marketing strategies for connecting the church through digital technology?
- Assessment Benchmark(s):
 - Conducted one-on-one phone prototype information sessions to familiarize participants with research and prototype.
 - Used surveys powered by Qualtrics^{XM} Software Company to collect data to determine the most viable project.
 - Post-testing interviews used after testing determined project viability.
- Prototype #1 Demographic Description:
 - Participants were all adults of mixed gender and ages living in the United States who were leaders or volunteers in their respective churches.
- Prototype #1 Learnings:
 - What worked?
 - The most likable aspects of the prototype were the convenience of listening, easy accessibility of content, and no cost to the user.
 - The concept with repurposed content and one-on-one interview format was appealing and educational, informative, and a good resource tool to address challenges in the church with technology.
 - The guests were informative and believable as subject matter experts on church and technology.
 - What could be improved?

- Increasing frequency of podcast show uploads. Some participants expressed increasing the frequency of podcast uploads would help improve the overall podcast experience and engagement.
 - Engaging social media platforms with the podcast to increase engagement between the podcast listener and the podcaster.
- What matters to the participants?
- Relevancy of podcast subject content.
 - Podcast format (i.e., narrative style, solo, panel, 1:1 interview).
 - Frequency of engagement and connectivity using the podcast.
 - Podcast duration.
 - Physical one-on-one engagement.
- Most crucial discovery?
- Per survey high-level feedback, 82% of participants' initial reaction to the podcast was positive and viewed as unique compared to others. In addition, 91% of participants found the podcast appealing, and 100% ranked it their favorite concept.

PROTOTYPE #2 SUMMARY AND FINDINGS

- Prototype Description: YouTube "The Virtual Sanctuary."
 - Four 19–29-minute videos focused on supporting the Body of Christ through tips and best practices for connecting the church through digital technology.
- Goldilocks quality strategy:
 - Completed YouTube videos allowed participants to experience a demonstration of how the podcast would support and aid the Body of Christ through tips and best practices for connecting the church through digital technology.
- Research question:
 - Does "The Virtual Sanctuary" YouTube channel videos aid in providing support to the Body of Christ through tips, best practices, and marketing strategies for connecting the church through digital technology?
- Assessment Benchmark(s):
 - YouTube analytics data to measure views and subscribers.
 - Conducted one-on-one phone prototype information sessions to familiarize participants with research and prototype.
 - Used surveys powered by Qualtrics^{XM} Software Company to collect data to determine the most viable project.
 - Post-testing interviews used after testing determined project viability.

Prototype #2 Demographic Description:

- Participants were all adults of mixed gender and ages living in the United States who were leaders or volunteers in their respective churches.

● Prototype #2 Learnings:

■ What worked?

- Visual graphics, music, and video introduction to content were well-liked.
- Topic material and content were well-liked and addressed an immediate need.
- The audio and visual presentation brought real personalities and belief ability to the content.

■ What could be improved?

- Enhancing experience with eye contact directly from the video speaker into the camera. Some participants expressed that eye contact gave a more personal touch feeling.
- Increased frequency of YouTube video uploads. Some participants expressed increasing the frequency of video uploads would help improve the overall podcast experience.
- It was reducing topic-length discussions. Participant's feedback suggested duration mattered.

■ What matters to the participants?

- Frequency of new content.
- Content relevancy and duration.

- Physical one-on-one engagement.
- Most crucial discovery?
 - Per one-on-one interviews, most participants felt the YouTube channel/videos were compelling but would be more effective if combined with another digital platform (i.e., "The Virtual Sanctuary" website).

PROTOTYPE #3 SUMMARY AND FINDINGS

- Prototype Description: Website "The Virtual Sanctuary."
- The website supports the Body of Christ through organizational best practices, marketing strategies, digital resources, and coaching to connect the church through digital technology.
- Website content:
 - Audio Guides (via Podcasts, Prototype #1)
 - Online coaching/training videos (via YouTube, Prototype #2)
 - Digital resources (via website)
- Goldilocks quality strategy:
 - "The Virtual Sanctuary" website prototype with completed podcasts, YouTube videos, and other digital resources, which allowed participants to experience a demonstration of how the website would support and aid the Body of Christ through tips and best practices for connecting the church through digital technology.

- Research question:
 - Does "The Virtual Sanctuary" website aid in providing support to the Body of Christ through tips, best practices, resources, marketing, and training strategies for connecting the church through digital technology?
- Assessment Benchmark(s):
 - Conducted one-on-one phone prototype information sessions to familiarize participants with research and prototype.
 - Used surveys powered by Qualtrics^{XM} Software Company to collect data to determine the most viable project.
 - Post-testing interviews used after testing determined project viability.
- Prototype #3 Demographic Description:
 - Participants were all adults of mixed gender and ages living in the United States who were leaders or volunteers in their respective churches.
- Prototype #3 Learnings:
 - What worked?
 - Topic material and content were well-liked.
 - Participants liked that they could access multiple digital platforms (i.e., "The Virtual Sanctuary" podcast and YouTube channel).
 - The ability to build on and offer additional resources (i.e., training courses).
 - Creating an "online community" created accessibility through the website (i.e., mailing lists, small live groups).
 - What could be improved?

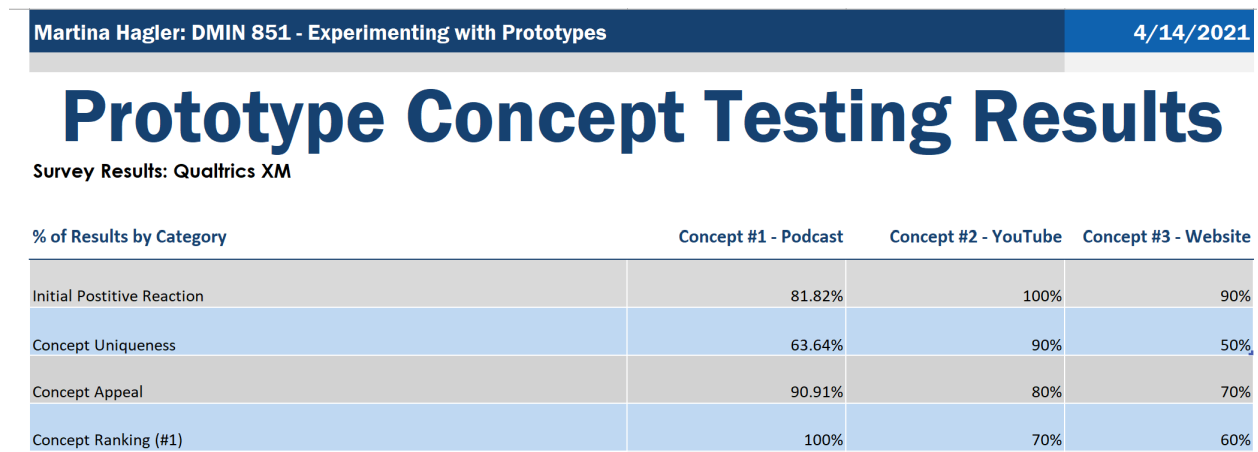
- Enhancing experience by formatting similar style pages (i.e., color schemes, images).
 - Ensuring website graphics are diverse in demographics to be all-inclusive.
 - Increasing the frequency of material uploaded to the website help improve the overall website experience.
 - Mobile friendly/App version would support convenience.
- What matters to the participants?
- Frequency of new content.
 - Relevancy and frequency of content.
- Most crucial discovery?
- Participants expressed that their various learning styles (visual, auditory, reading/writing, and kinesthetic) were best engaged through the website, as it housed all three learning components.
 - Images and pictures are essential to users and impact how they connect to the digital platform.

MOST VIABLE PROTOTYPE

Based on participants' feedback from the Qualtrics^{XM} survey and one-on-one interviews, the Most Viable Prototype (MVP) is "The Virtual Sanctuary" website (see Appendix). Participant's feedback indicted the website as the MVP. In addition, it housed and incorporated "The Virtual Sanctuary" podcast and YouTube channel, allowing easier access and providing a more comprehensive digital platform for add-on content.

The data collected in the Qualtrics^{XM} survey of four key questions (Figure 1) indicates the following: 1) the "initial positive reaction" for Prototype #1 (Podcast) was viewed favorably by 81.82% of the participants, Prototype #2 (YouTube Channel) was viewed positively by 100% of the participants. Prototype #3 (Website) was viewed positively by 90% of the participants. 2) In concept "uniqueness," Prototype #1 (Podcast) was viewed by 63.64% of participants as unique. Prototype #2 (YouTube Channel) was viewed positively by 90% of the participants as unique, and Prototype #3 (Website) was viewed as unique by 50% of the participants. 3) In concept "appeal to users," Prototype #1 (Podcast) 90.91% of participants viewed as appealing, Prototype #2 (YouTube Channel) 80% of participants viewed as appealing, and Prototype #3 (Website) was viewed as appealing by 70% of the participants. Furthermore, 4) In individual concept ranking, Prototype #1 (Podcast) was viewed as the number one choice when individually compared to the others, with 100% of participants selecting as their number one choice. Prototype #2 (YouTube Channel) 70% of participants selected as their favorite concept choice, and Prototype #3 (Website) 60% of participants selected as their favorite concept choice.

Figure 1

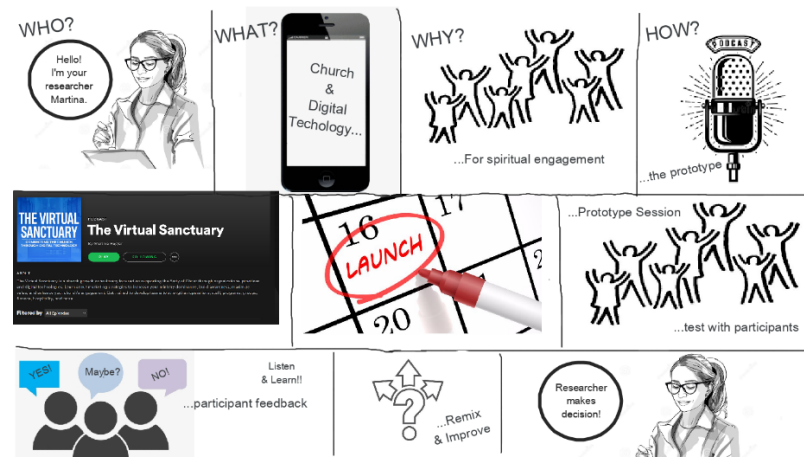


Data results from the Qualtrics^{XM} survey were precise, "The Virtual Sanctuary" Podcast was the most appealing and the favorite choice of all three prototypes. However, all of the 13 participants interviewed felt that combining "The Virtual Sanctuary" Podcast and YouTube Channel into the "The Virtual Sanctuary" website would be the MVP and effectively aid in supporting the Body of Christ through tips, best practices, resources, marketing, and training strategies in connecting the church through digital technology.

APPENDICES

STORYBOARDS

- PROTOTYPE #1
- Storyboard:



- Materials and tools needed to launch the podcast prototype:
 - A solid recording space/room.
 - A laptop.
 - A reliable microphone.
 - A mixer.
 - Recording software.
 - A pair of noise-canceling headphones.
- Recording logistics. Include devices used and file storage location:
 - A solid recording space/room.

- A laptop.
- A reliable microphone.
- A mixer.
- Recording software.
- A pair of noise-canceling headphones.
- File Storage, personal laptop, and flash drive (backup storage)
- Materials needed to conduct the podcast prototype with listeners:
 - Invitation email to listeners to participate in prototype session.
 - A slide presentation outlines the purpose, scope, participant engagement, and expectations.
 - Survey questions to record and capture listener engagement feedback.
 - Follow-up "thank you" email to participants.
- Tentative trial run dates, times, and location:
 - February 8th, from home
 - February 15th, from home
 - February 22nd, from home
 - March 1st, from home
- Tentative prototype run dates, times, and locations:
 - February 8th, from home
 - February 15th, from home
 - February 22nd, from home
 - March 1st, from home

PROTOTYPE #2

- Storyboard:

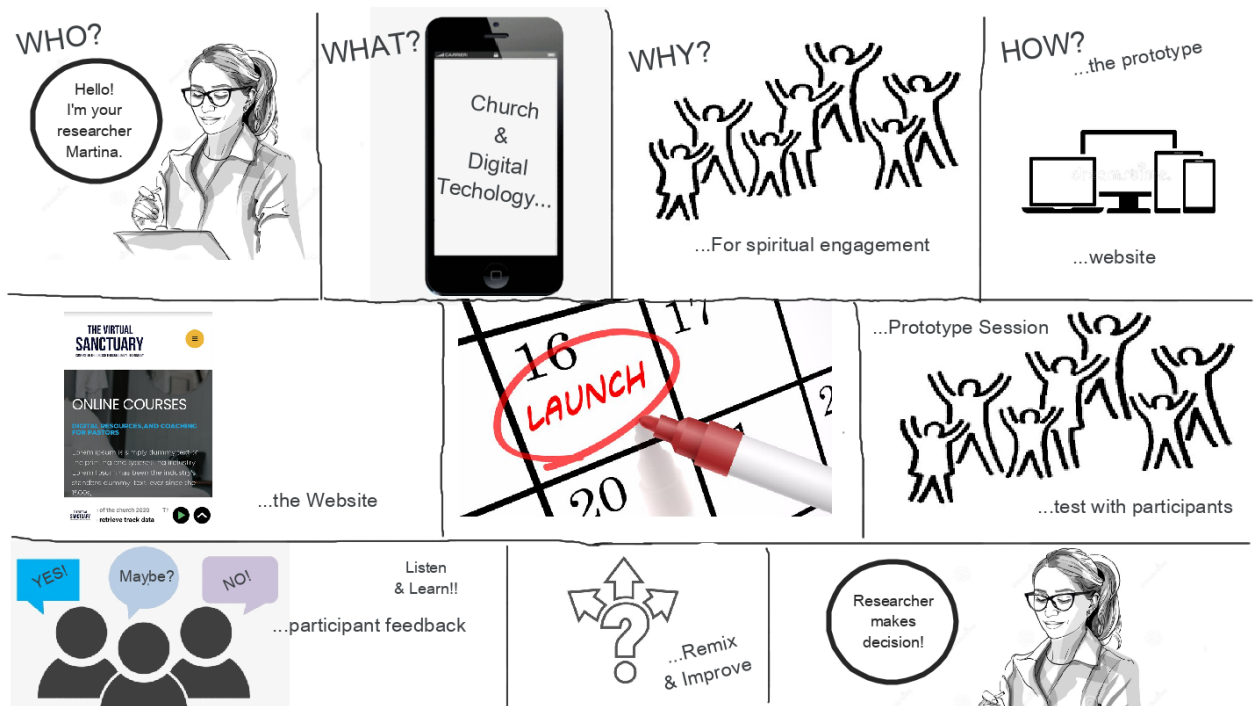


- Materials and tools needed:
 - A solid recording space/room.
 - A laptop.
 - A reliable microphone/high-resolution video camera.
 - A mixer.
 - Recording/editing software.
 - A pair of noise-canceling headphones.
- Recording logistics. Include devices used and file storage location:
 - A solid recording space/room.
 - A laptop.

- A reliable microphone/high-resolution video camera.
- A mixer.
- Recording software.
- A pair of noise-canceling headphones.
- File Storage, personal laptop, and flash drive (backup storage)
- Materials needed to conduct the YouTube prototype with users:
 - Invitation email to listeners to participate in prototype session.
 - A slide presentation outlines the purpose, scope, participant engagement, and expectations.
 - Survey questions to record and capture user engagement feedback.
 - Follow-up "thank you" email to participants.
- Tentative trial run dates, times, and location:
 - February 8th, from home
 - February 15th, from home
 - February 22nd, from home
 - March 1st, from home
- Tentative prototype run dates, times, and locations:
 - March 8th, from home
 - March 15th, from home
 - March 22nd, from home
 - March 29th, from home

PROTOTYPE #3

- Storyboard:



- Materials and tools needed:

- A web design platform.
- A laptop.
- A reliable microphone/high-resolution video camera.
- Recording/editing software.
- A pair of noise-canceling headphones.
- Recording logistics. Include devices used and file storage location:
 - A solid recording space/room.

- A laptop.
- A reliable microphone/high-resolution video camera.
- A mixer.
- Recording software.
- A pair of noise-canceling headphones.
- File Storage, personal laptop, and flash drive (backup storage)
- Materials needed to conduct the website prototype with users:
 - Invitation email to listeners to participate in prototype session.
 - A slide presentation outlines the purpose, scope, participant engagement, and expectations.
 - Survey questions to record and capture listener engagement feedback.
 - Follow-up "thank you" email to participants.
- Tentative trial run dates, times, and location:
 - February 15th, from home
 - February 22nd, from home
 - March 1st, from home
- Tentative prototype run dates, times, and locations:
 - March 8th, from home
 - March 15th, from home
 - March 22nd, from home
 - March 29th, from home

RECRUITING SCREENER

Whom do I want to talk to?	What specific criteria will identify the people I want to talk to.	What screening questions will I ask?
Pastors, Ministers in churches	If they are actively ministering/serving in a church in the role of pastor or minister	Do you currently serve as a pastor/minister in a church?
Active church members	If they actively attend/participate in a church.	Do you currently attend church? How frequently do you attend?
IT developer(s)	They are currently working as an IT developer for a business or church religious organization.	Do you do IT development/support that would support digital technology platforms?
Communication/marketing director(s)	If they have 2+ years of communication/marketing experience for a church or religious organization.	Do you make communication/marketing decisions for a church or religious organization?

Whom should I exclude?	What exact criteria will identify the people I want to exclude.	What screening questions will I ask?
People who are opposed to digital technology and church.	If they openly opposed digital technology and the church.	How do you feel about incorporating digital technology into the church?
People who are opposed to atheists.	Don't believe in Christ and the Gospel.	Do you believe in Christ and the Gospel?
People who are not familiar with digital technology platforms.	People who are not familiar with multiple digital platforms.	What do you know about digital technology/digital platforms?

- Recruitment process summary.

Recruitment involves several activities, including identifying eligible participants, explaining the study to potential participants, recruiting an adequate sample based on study goals and design, obtaining informed consent, maintaining ethical standards, and retaining participants. Also, using various social media platforms to recruit eligible participants.

INTERVIEW SCRIPT

RESEARCHER: Martina Hagler

LOCATION: Plano, TX

DATE: February 18, 2021

RE: Participant Questionnaire of Zoom Virtual 1x1 Interview/Prototype Test Sessions

1. What would you say is the current state of the church?
2. As the result of the Covid-19 pandemic is your church open or closed?
3. If you are opened what has changed since the Covid-19 pandemic?
4. If you are closed how has your church been impacted by Covid-19?
5. What are your members most concerned about in this current pandemic?
6. Has your church membership been impacted as a result of the Covid-19 pandemic?
7. How has your ministry changed as a result of the Covid-19 pandemic?
8. What has the pandemic revealed about your formation as a church leader and what opportunities are before me because of this?
9. What positives and negatives do you see with merging the church and technology?
10. What positives and negatives do you see in electronic Bibles?
11. What digital platforms does your church use?
12. Does your church have a website?
13. What are your thoughts using social media as a church platform?
14. Using this current digital platform (Podcast, YouTube, Website) what are your thoughts of this digital media format?
 - Is this format easy to navigate?
 - Is this format difficult to navigate?
 - Does it keep your interest?
 - Does it resonate with you?
 - Would you use this format for your church?
 - What do you like about this format?
 - What don't you like about this format?
 - What changes would you make to this format?
 - Would you incorporate this digital platform to support your ministry?
15. Does your church make it financially possible for you to invest in technology? Is it important to you that they do?
16. How does Covid-19 impact evangelism?
17. How would you rate the biblical literacy in your church?
18. How would you rate computer literacy in your church?
19. What do you believe the future church looks like?

DOCUMENTATION OF PROTOTYPE

- Prototype Concept Testing: Actual Email Invite to Participants

Greetings,

I am inviting you to participate in prototype concept testing! As a doctoral student, I am testing prototype concept testing to support my doctorate studies in the Semiotics, Church, and Culture program at George Fox University, Portland Seminary.

At this milestone, this research prototype concept testing aims to test 2-3 prototypes with stakeholders like you to identify the Most Viable Project (MVP). So I am testing three prototypes for participation review and feedback.

This testing milestone will document findings and identify knowledge gaps that require additional research on church and technology to improve the MVP.

Please note: these prototypes are designed in "**Goldilocks Quality**," which means to create a prototype with just enough **quality** to evoke honest reactions from the user. These prototypes being tested are not completed and are still works in progress.

This "Goldilocks Quality" milestone aims to identify the MVP concept that will provide the best digital strategies to connect the church through digital technology. Your participation in this prototype concept testing will remain confidential, and engagement and responses will be used for research purposes only.

Be prepared to invest 30 minutes to 1 hour to test each prototype and provide feedback, viewpoint, and experiences associated with testing these prototype concepts.

Below is a link for each prototype and survey (the questions ask for your feedback on my prototype concepts). Your responses will help better understand the strengths and weaknesses of prototype ideas to select the MVP.

Deadline: Please test prototypes and complete the survey feedback by Sunday, April 11th @ 5 pm CST. Call or email with any questions.

Thank you in advance for your participation!

Concept #1**"The Virtual Sanctuary" Podcast: Prototype Link**

<https://open.spotify.com/show/0t1tKV3xtVb9aZ6S8y5Ra1?si=PpcBXE5-TcuY0BmDdM7QoQ>

"The Virtual Sanctuary" Podcast: Survey Link

https://qfreeaccountssjc1.az1.qualtrics.com/jfe/form/SV_9MsJOORUNFifrbE

Concept #2**"The Virtual Sanctuary" YouTube Channel: Prototype Link**

https://www.youtube.com/channel/UC_q8V9MU1m8MvpMFRgXqDSA

"The Virtual Sanctuary" YouTube Channel: Survey Link

https://qfreeaccountssjc1.az1.qualtrics.com/jfe/form/SV_bNMgz9TVEmNBhFI

Concept #3**"The Virtual Sanctuary" Website: Prototype Link**

<https://thevirtualsanctuary.com/>

"The Virtual Sanctuary" Website: Survey Link

https://qfreeaccountssjc1.az1.qualtrics.com/jfe/form/SV_dcCYjFl8rsJzY0u

Warm regards,

Martina Hagler, MA

Martina Hagler

Prototype Concept Testing: Actual Thank you Email to Participants

Thank You For Your Participation! Inbox x



Martina Hagler <mhagler19@georgefox.edu>

9:00 PM (0 minutes ago)



to me, bcc: [REDACTED]

Greetings,

It was truly an honor and pleasure to have you as a part of my Prototype Concept Testing Stakeholder Panel for my doctorate research project.

As I approach my final year in my doctorate program this Fall, the next step is to take the feedback you've provided and develop my Most Viable Prototype (MVP) to support my final research project and dissertation.

Your contribution and participation were significant and greatly appreciated!

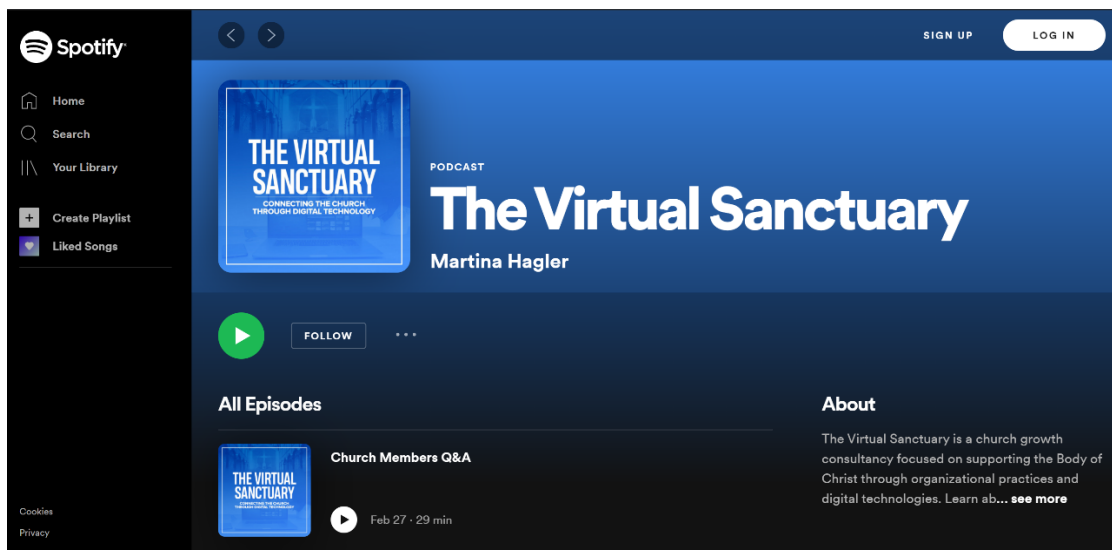


Warm regards

PROTOTYPE CONCEPT #1: "The Virtual Sanctuary" Podcast Data Summary

Per Qualtrics^{XM} survey data (Figure 2), 81.82% of participants' initial reaction to the podcast was favorable compared to the other two prototypes. In addition, 90.91% of participants found the podcast appealing, and 100% of participants ranked it as their favorite concept compared to the YouTube channel and website. Compared to the other two prototypes, the podcast was viewed as unique, relevant, current, and liked by 63.64% of the participants, and 72.73% viewed the podcast as believable.

Based on Qualtrics^{XM} survey data (Figure 2), the podcast prototype was more favorable in two metrics compared to the other two concepts 1) concept ranking (100%) and 2) concept appeal (90.91%). Overall concept average 75%.



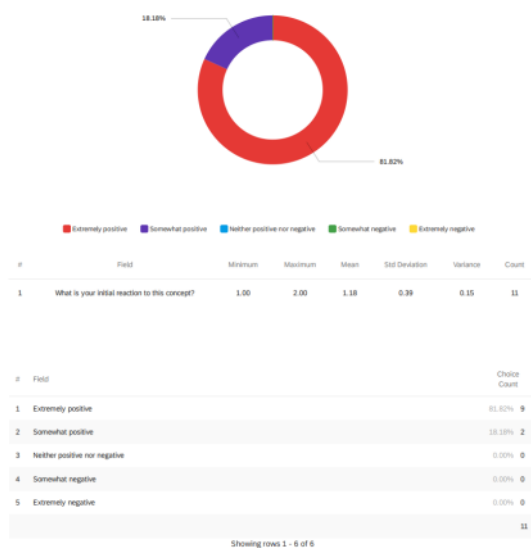
"The Virtual Sanctuary" Podcast Link:

<https://open.spotify.com/show/0t1tKV3xtVb9aZ6S8y5Ra1?si=PpcBXE5-TcuY0BmDdM7QoQ>

Prototype Testing - Concept

Technology & Church: Prototype Testing - Concept #1 Podcast
April 27, 2021 4:37 PM MDT

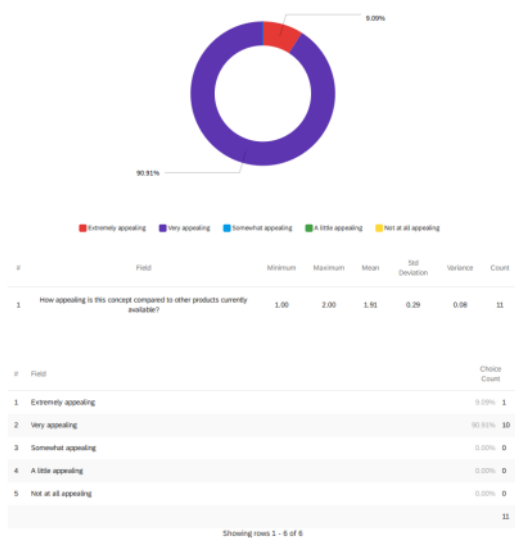
Q3 - What is your initial reaction to this concept?



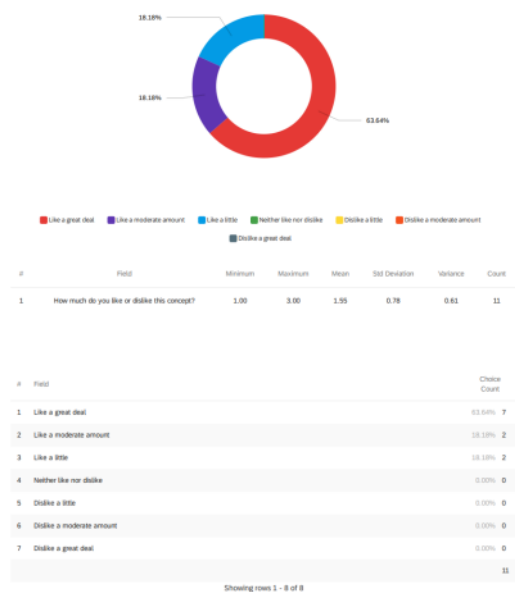
Q4 - How unique is this concept compared to other products currently available?



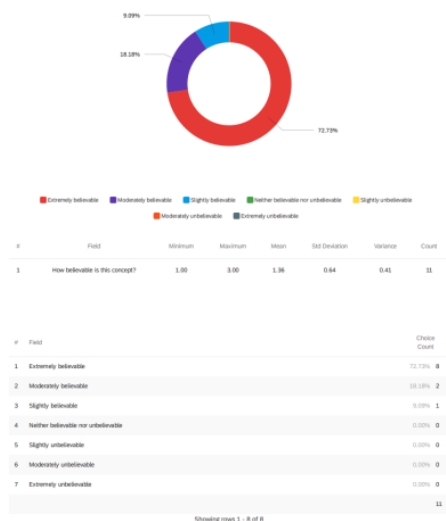
Q5 - How appealing is this concept compared to other products currently available?



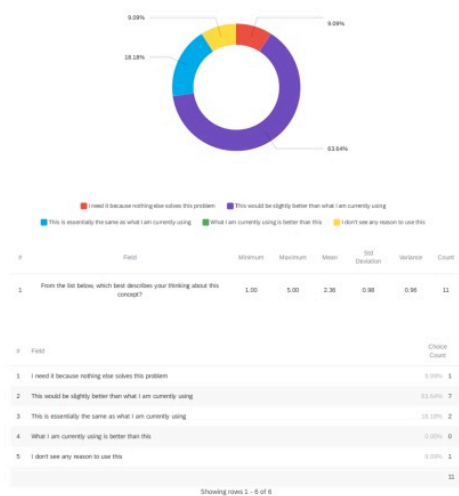
Q6 - How much do you like or dislike this concept?



Q7 - How believable is this concept?



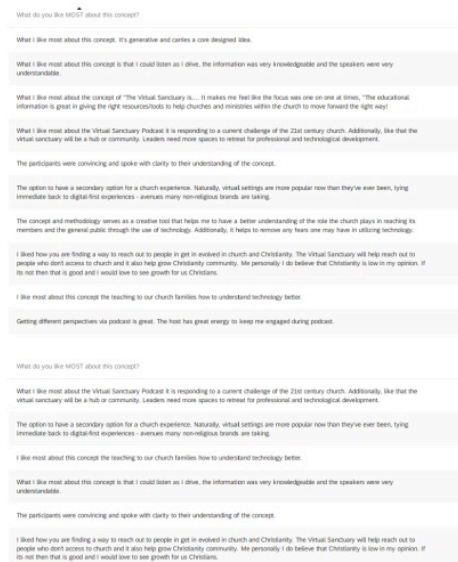
Q9 - From the list below, which best describes your thinking about this concept?



Q8 - How relevant is this concept to you personally?



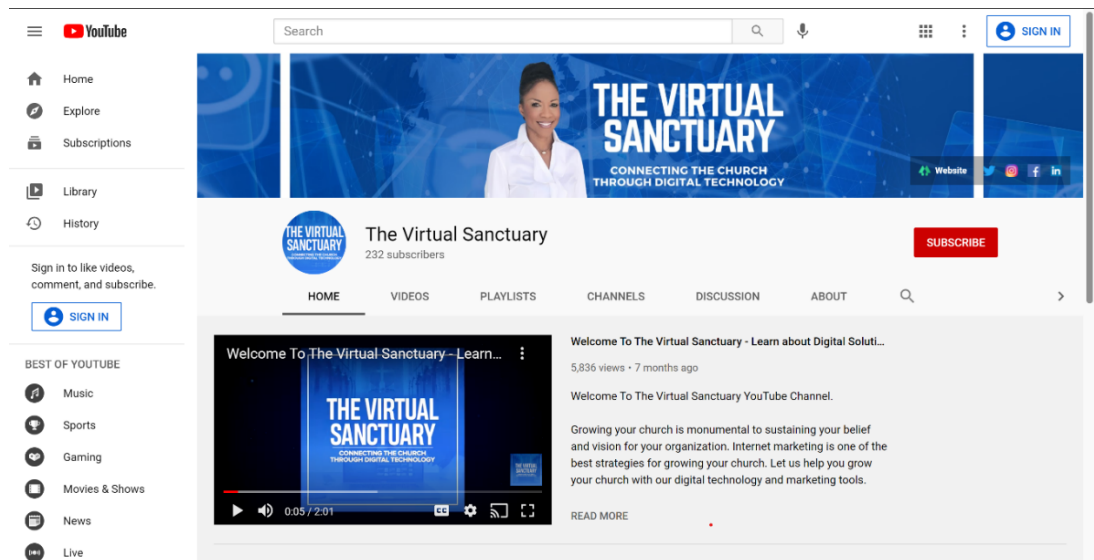
Q11 - What do you like MOST about this concept?



PROTOTYPE CONCEPT #2: "The Virtual Sanctuary" YouTube Data Summary

Per survey Qualtrics^{XM} survey data (Figure 2), 100% of participants' initial reaction to the YouTube channel was favorable compared to the other two prototypes. 80% of participants found the YouTube channel appealing, and 70% of participants ranked it as their favorite concept. Compared to the other two prototypes, it was viewed as unique by 90%, viewed as relevant by 60%, and liked by 80% of the participants (tied with the website), and 60% viewed the YouTube channel as believable. 90% of participants viewed it as current compared to other similar products.

Based on Qualtrics^{XM} survey data (Figure 2), the YouTube channel prototype was more favorable in three metrics compared to the other two concepts 1) initial positive reaction ranking (100%), 2) concept uniqueness (90%), and 3) current compared to other products (90%). The overall concept average is 79%.



"The Virtual Sanctuary" YouTube Link:

https://www.youtube.com/channel/UC_q8V9MU1m8MvpMFRgXqDSA

Prototype Testing Results - Concept

Technology & Church: Prototype Testing - Concept #2 YouTube
April 27, 2021 5:02 PM MDT

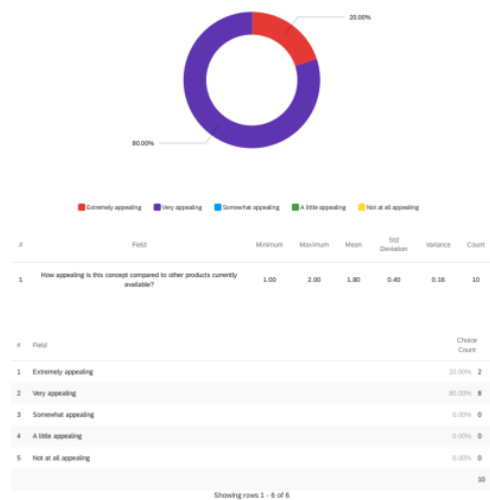
Q3 - What is your initial reaction to this concept?



Q4 - How unique is this concept compared to other products currently available?



Q5 - How appealing is this concept compared to other products currently available?



Q6 - How much do you like or dislike this concept?

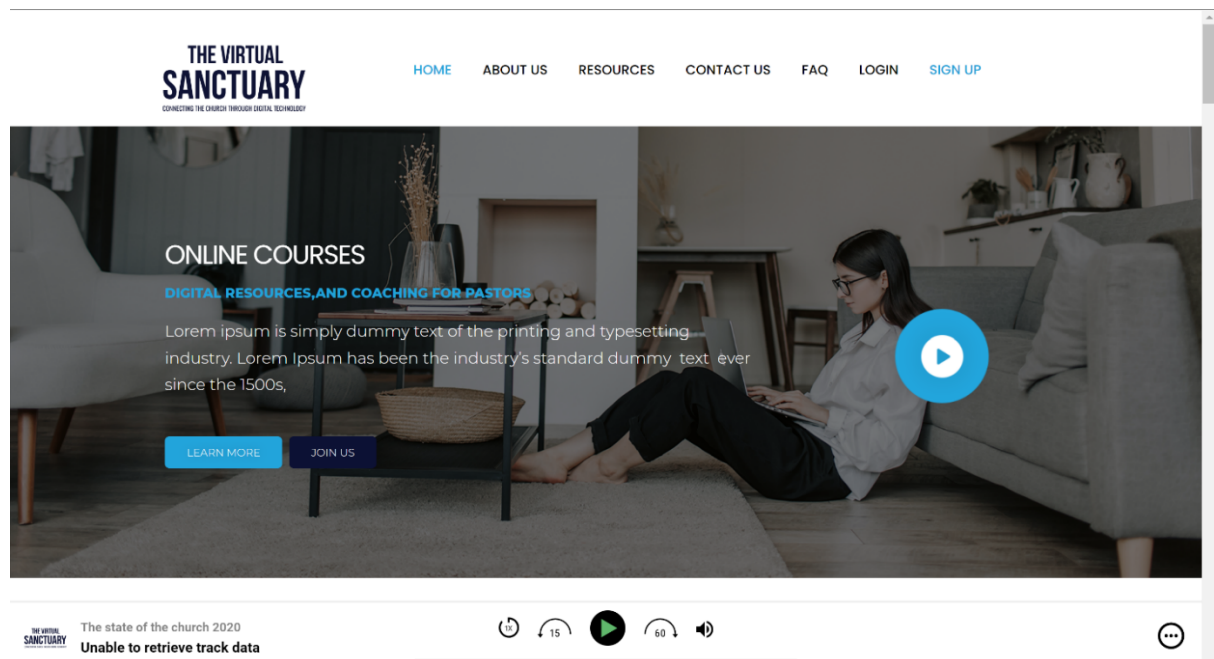


Complete Report Results Concept #2: https://drive.google.com/file/d/1LmbjhgG2-fj_FT7FewZTO7ZvUVIPmanl/view?usp=sharing

PROTOTYPE CONCEPT #3: "The Virtual Sanctuary" Website Summary

Per survey Qualtrics^{XM} survey data (Figure 2), 90% of participants' initial reaction to the website was favorable compared to the other two prototypes. In addition, 70% of participants found the website appealing, and 60% ranked it as their favorite concept. Compared to the other two prototypes, it was viewed as unique by 50%, viewed as relevant by 80%, liked by 80% of the participants, and 100% viewed the website as believable. In addition, 50% of participants viewed it as unique and current compared to other similar concepts.

Based on Qualtrics^{XM} survey data (Figure 2), the website prototype was more favorable in three metrics compared to the other two concepts 1) concept believability (100%), 2) concept relevancy (80%), and tied with the YouTube channel for 3) concept likeness (80%). The overall concept average is 73%.



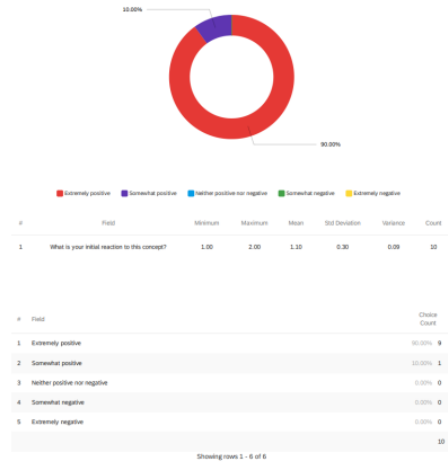
"The Virtual Sanctuary" Website link:

https://qfreeaccountssjc1.az1.qualtrics.com/jfe/form/SV_dcCYjF18rsJzY0u

Prototype Testing Results - Concept

Technology & Church: Prototype Testing - Concept #3 Website
April 27, 2021 5:16 PM MDT

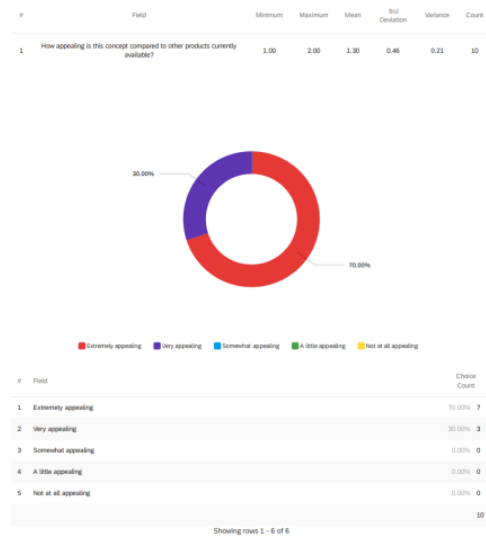
Q3 - What is your initial reaction to this concept?



Q4 - How unique is this concept compared to other products currently available?



Q5 - How appealing is this concept compared to other products currently available?



Q6 - How much do you like or dislike this concept?



Summary: Prototype Concept Qualtrics^{XM} Survey Data Results

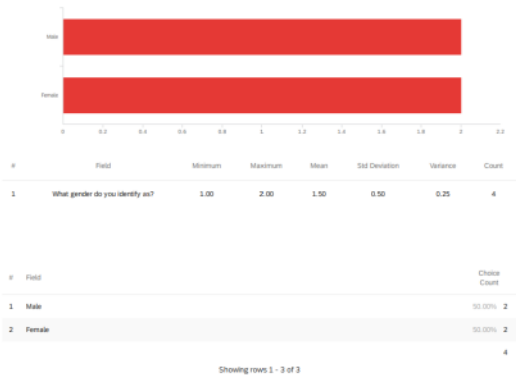
Figure 2

Martina Hagler: DMIN 851 - Experimenting with Prototypes		4/14/2021	
Prototype Concept Testing Results			
Survey Results: Qualtrics XM			
% of Results by Category	Concept #1 - Podcast	Concept #2 - YouTube	Concept #3 - Website
Initial Postitive Reaction	81.82%	100%	90%
Concept Compared to Other Products Currently Available	63.64%	90%	50%
Concept Uniqueness	63.64%	90%	50%
Concept Appeal	90.91%	80%	70%
Liked Concept	63.64%	80%	80%
Is Concept Believable	72.73%	60%	100%
Is Concept Relevant	63.64%	60%	80%
Concept Ranking (#1)	100.00%	70%	60%
Prototype Overall Average	75%	79%	73%

The Qualtrics^{XM} survey data feedback also supports the one-on-one interview feedback as "The Virtual Sanctuary" website being the MVP, as it was the most believable and relevant concept prototype (100% believable and 80% relevant) based on the data (as compared to the Podcast being 72.73% believable and 63.64% relevant and the YouTube channel being both 60% believable and relevant to the participants).

● Demographics: Survey Results (Participant Response Optional)

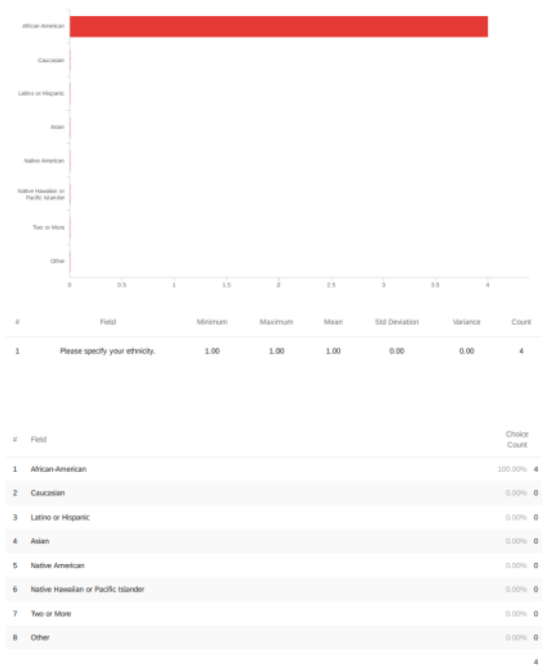
Q20 - What gender do you identify as?



Q21 - What is your age?



Q22 - Please specify your ethnicity.



Q23 - Where is your home located?



COMPARATIVE ANALYSIS OF RESULTS

The data collected in the Qualtrics^{XM} survey of four key questions (Figure 1) indicates the following: 1) the "initial positive reaction" for Prototype #1 (Podcast) was viewed favorably by 81.82% of the participants, Prototype #2 (YouTube Channel) was viewed positively by 100% of the participants. Prototype #3 (Website) was viewed positively by 90% of the participants. 2) In the concept of "uniqueness," Prototype #1 (Podcast) was viewed by 63.64% of participants as unique. Prototype #2 (YouTube Channel) was viewed positively by 90% of the participants as unique, and Prototype #3 (Website) was viewed as unique by 50% of the participants. 3) In the concept of "appeal to users," Prototype #1 (Podcast) 90.91% of participants viewed as appealing, Prototype #2 (YouTube Channel) 80% of participants viewed as appealing, and Prototype #3 (Website) was viewed appealing by 70% of the participants. Moreover, 4) In individual concept ranking, Prototype #1 (Podcast) was viewed as the number one choice when individually compared to the others, with 100% of participants selecting it as their number one choice. Prototype #2 (YouTube Channel) 70% of participants selected as their favorite concept choice, and Prototype #3 (Website) 60% of participants selected as their favorite concept choice.

Figure 1

Martina Hagler: DMIN 851 - Experimenting with Prototypes

4/14/2021

Prototype Concept Testing Results

Survey Results: Qualtrics XM

% of Results by Category

Concept #1 - Podcast

Concept #2 - YouTube

Concept #3 - Website

Initial Postitive Reaction	81.82%	100%	90%
Concept Uniqueness	63.64%	90%	50%
Concept Appeal	90.91%	80%	70%
Concept Ranking (#1)	100%	70%	60%

Data results from the Qualtrics^{XM} survey were precise, "The Virtual Sanctuary" Podcast was the most appealing and the favorite choice of all three prototypes. However, all of the 13 participants interviewed felt that combining "The Virtual Sanctuary" Podcast and YouTube Channel into the "The Virtual Sanctuary" website would be the MVP and effectively aid in supporting the Body of Christ through tips, best practices, resources, marketing, and training strategies in connecting the church through digital technology.

ONE-ON-ONE INTERVIEW NOTES

One-on-One
Interview
Notes

One-on-One Interviews
Digital Platform Questions

1. What generational cohort do you belong to?

- ☐ Baby Boomers (1946-1964)
- ☒ Generation X (1965-1980)
- ☐ Millennials (1981-2000)
- ☐ Generation Z (2001-2014)
- ☐ Other (please specify)

2. How old are you?

- ☐ 18-29
- ☐ 30-39
- ☒ 40-49
- ☐ 50-59
- ☐ 60-69
- ☐ 70-79
- ☐ 80+

3. How often, on average, do you spend on social media each day?

- ☐ less than 5 hours
- ☒ 5 - 10 hours
- ☐ more than 10 hours
- ☐ I don't use social media

4. How often do you use social media to seek spiritual enrichment?

- ☐ less than 5 hours
- ☒ 5 - 10 hours
- ☐ more than 10 hours
- ☐ I don't use social media

5. Which social media platform(s) do you use?

- ☒ Facebook
- ☒ Instagram
- ☒ Twitter
- ☐ Snapchat
- ☐ Other (please specify)

6. Which social media platform(s) do you use for spiritual engagement with your church?

- ☐ Facebook
- ☐ Instagram
- ☐ Twitter
- ☐ Snapchat
- ☒ Other (please specify) Podcasts / YouTube Subscribe Channels

7. What is the main reason why you use social media?

- ☒ To find the latest news
- ☒ To connect and keep in touch with friends and family
- ☒ To make professional and business contacts
- ☐ To make new friends
- ☐ For spiritual engagement
- ☐ To share your videos and photos
- ☐ Other (please specify) To promote church activities

✓ Social media used more for marketing church/business activities

✓ Has church Facebook & Instagram page

✓ Resources limited for more involvement

✓ Volunteers to do live stream in Facebook for special services

One-on-One Interviews
Digital Platform Questions

1. What generational cohort do you belong to?

- ☐ Baby Boomers (1946-1964)
- ☒ Generation X (1965-1980)
- ☐ Millennials (1981-2000)
- ☐ Generation Z (2001-2014)
- ☐ Other (please specify)

2. How old are you?

- ☐ 18-29
- ☐ 30-39
- ☒ 40-49
- ☐ 50-59
- ☐ 60-69
- ☐ 70-79
- ☐ 80+

3. How often, on average, do you spend on social media each day?

- ☐ less than 5 hours
- ☐ 5 - 10 hours
- ☒ more than 10 hours
- ☐ I don't use social media

4. How often do you use social media to seek spiritual enrichment?

- ☐ less than 5 hours
- ☐ 5 - 10 hours
- ☒ more than 10 hours
- ☐ I don't use social media

5. Which social media platform(s) do you use?

- ☒ Facebook
- ☒ Instagram
- ☒ Twitter
- ☐ Snapchat
- ☒ Other (please specify) Podcasts

5. Which social media platform(s) do you use for spiritual engagement with your church?

- ☐ Facebook
- ☐ Instagram
- ☐ Twitter
- ☐ Snapchat
- ☒ Other (please specify) Podcasts

7. What is the main reason why you use social media?

- ☒ To find the latest news
- ☒ To connect and keep in touch with friends and family
- ☒ To make professional and business contacts
- ☐ To make new friends
- ☐ For spiritual engagement
- ☒ To share your videos and photos
- ☐ Other (please specify) Getting training

✓ awareness to church services and events.

✓ use to promote ministry opportunities & topics

- Sees technology as a tool to reach a broader audience

- Pro digital tech in the church & to support the church

One-on-One Interviews
Digital Platform Questions

1. What generational cohort do you belong to?

- ☒ Baby Boomers (1946-1964)
- ☐ Generation X (1965-1980)
- ☐ Millennials (1981-2000)
- ☐ Generation Z (2001-2014)
- ☐ Other (please specify)

2. How old are you?

- ☐ 18-29
- ☐ 30-39
- ☐ 40-49
- ☐ 50-59
- ☒ 60-69
- ☐ 70-79
- ☐ 80+

3. How often, on average, do you spend on social media each day?

- ☒ less than 3 hours
- ☐ 5 - 10 hours
- ☐ more than 10 hours
- ☐ I don't use social media

4. How often do you use social media to seek spiritual enrichment?

- ☒ less than 3 hours
- ☐ 5 - 10 hours
- ☐ more than 10 hours
- ☐ I don't use social media

5. Which social media platform(s) do you use?

- ☒ Facebook
- ☒ Instagram
- ☐ Twitter
- ☐ Snapchat
- ☐ Other (please specify)

5. Which social media platform(s) do you use for spiritual engagement with your church?

- ☐ Facebook
- ☐ Instagram
- ☐ Twitter
- ☐ Snapchat
- ☐ Other (please specify)

N/A

7. What is the main reason why you use social media?

- ☐ To find the latest news
- ☒ To connect and keep in touch with friends and family
- ☐ To make professional and business contacts
- ☐ To make new friends
- ☐ For spiritual engagement
- ☒ To share your videos and photos
- ☐ Other (please specify)

- ✓ Doesnt use social media as a tool for church
- ✓ Is not very tech savvy, avoids usage in social media, digital platforms
- ✓ Feels sanctuary is best for connection, worship & engagement.
- would be interested if trained

OBSERVATION NOTES

PAGE	DATE	4/13/21	Prototype Survey Results
<p>Timeless Website won includes youtube & Podcast all inclusive with various types of learning engaging more learning variations more beneficial to users,</p> <p><u>App</u></p> <p>mobile friendly</p>			
<p>Podcast</p> <ol style="list-style-type: none"> 1. 90% favorable Reaction 2. 60% better than current 3. 60% unique 4. 90% appealing 5. 70% liked concept 6. 80% believable 7. 70% relevant 			
<p>Youtube</p> <ol style="list-style-type: none"> 1. 100% favorable reaction 2. 78% better than current 3. 89% unique 4. 73% appealing 5. 73% liked concept 6. 56% believable 7. 56% relevant 			
<p>Website</p> <ol style="list-style-type: none"> 1. 89% favorable Reaction 2. 56% better than current 3. 56% unique 4. 78% appealing 5. 89% liked 6. 100% believable 7. 78% relevant <p>✓</p> <p>social media is not</p>			

APPENDIX E—SUPPLEMENTAL PROJECT DOCUMENTATION

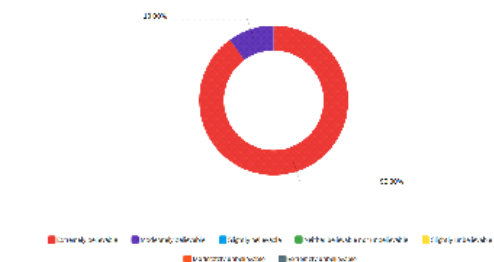
Qualtrics^{XM} Survey Results

The Project Stakeholder Feedback Results

Qualtrics^{XM} Survey Results

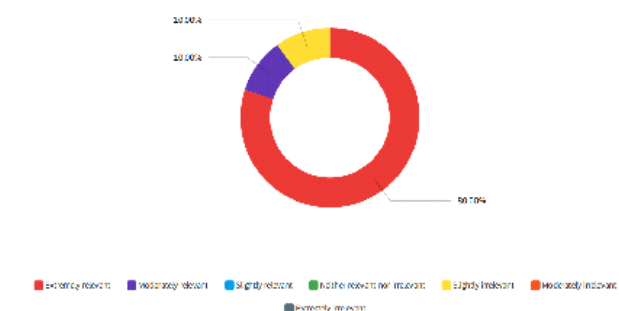


Q7 - How believable is this concept?



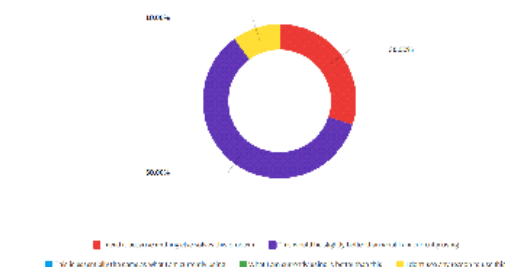
#	Field	Minimum	Maximum	Mean	Std. Deviation	Variance	Count
1	How believable is this concept?	1.00	5.00	3.37	1.05	1.10	12

Q8 - How relevant is this concept to you personally?



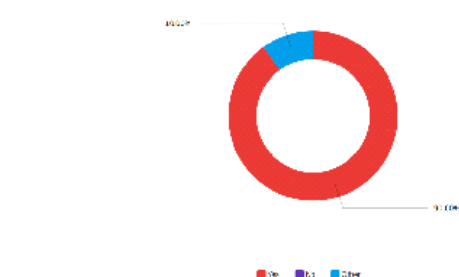
#	Field	Minimum	Maximum	Mean	Std. Deviation	Variance	Count
1	How relevant is this concept to you personally?	1.00	5.00	3.50	1.49	1.48	19

Q9 - From the list below, which best describes your thinking about this concept?



#	Field	Minimum	Maximum	Mean	Std. Deviation	Variance	Count
1	How do you think about this concept?	1.00	5.00	3.00	1.41	1.59	12

Q19 - Are you a registered church member?



#	Field	Minimum	Maximum	Mean	Std. Deviation	Variance	Count
1	Are you a registered church member?	1.00	3.00	1.70	0.89	0.79	10

Q16 - What gender do you identify as?



#	Field	Minimum	Maximum	Mean	Std. Deviation	Variance	Count
1	What gender do you identify as?	1.00	2.00	1.60	0.48	0.24	34

#	Field	Count
1	Male	10
2	Female	24

Showing rows 1 - 3 of 3

Q17 - What is your age?

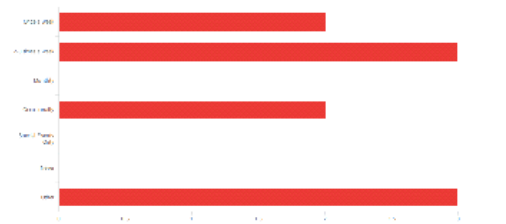


#	Field	Minimum	Maximum	Mean	Std. Deviation	Variance	Count
1	What is your age?	18.00	44.00	30.00	6.73	45.29	44

#	Field	Count
1	18-24	5
2	25-34	10
3	35-44	24
4	45+	5

32

Q18 - How often do you attend church in person?



#	Field	Minimum	Maximum	Mean	Std. Deviation	Valid N (Listwise)
1	How often do you attend church in person? - Selected Choice	1.00	7.00	2.37	1.11	10

#	Field	Choice Count
1	Once a year	2 (20.0%)
2	A few times a year	5 (50.0%)
3	Monthly	0 (0.0%)
4	Once weekly	2 (20.0%)
5	Several times a week	0 (0.0%)
6	Every week	5 (50.0%)
7	Never	0 (0.0%)
8	Other	0 (0.0%)
	Total	10

Q19 - What is your role in your church?

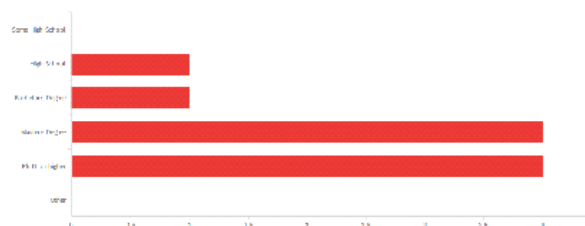


#	Field	Minimum	Maximum	Mean	Std. Deviation	Valid N (Listwise)	Count
1	What is your role in your church? - Selected Choice	1.00	5.00	2.30	1.29	10	

#	Field	Choice Count
1	Congregant/Member	4 (40.0%)
2	Deacon/Minister	3 (30.0%)
3	St. Paul's/Pastor	2 (20.0%)
4	Administrator	0 (0.0%)
5	Other	1 (10.0%)
	Total	10

Showing rows 1 - 6 of 6

Q20 - What is your highest degree or level of education you have completed?



#	Field	Minimum	Maximum	Mean	Std. Deviation	Valid N (Listwise)	Count
1	What is your highest degree or level of education you have completed?	2.00	6.00	4.10	0.94	10	

#	Field	Choice Count
1	Some High School	0 (0.0%)
2	High School	5 (50.0%)
3	Bachelor's Degree	5 (50.0%)
4	Master's Degree	8 (80.0%)
5	PhD or higher	8 (80.0%)
6	Other	0 (0.0%)
	Total	10

Showing rows 1 - 7 of 7

Q21 - Are you married?



#	Field	Minimum	Maximum	Mean	Std. Deviation	Valid N (Listwise)	Count
1	Are you married?	1.00	2.00	1.90	0.34	10	

#	Field	Choice Count
1	Yes	9 (90.0%)
2	No	1 (10.0%)
	Total	10

Showing rows 1 - 3 of 3

End of Report

THE VIRTUAL SANCTUARY YOUTUBE CHANNEL


Video #1 Presentation Deck: "The State of the Church": Statistics You Need to Know



The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

Martina Hagler | THE VIRTUAL SANCTUARY

TECHNOLOGY & CHURCH



#TheGap

Gap in Digital Formation

Broken Ecology in Faith Formation

Gap in Digital Koinonia

Disconnect understanding koinonia and community in a digital society.

Gap in Digital Innovation

How to use digital technology to revive, disciple and grow the church

5:22 / 19:26


The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

What *#Reframe* Connectivity Means

< Digital Technology is a communication tool of connectivity in a virtual space.


Martina Hagler | THE VIRTUAL SANCTUARY

DIGITAL TECHNOLOGY & THE FUTURE CHURCH



6:23 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church



Martina Hagler | THE VIRTUAL SANCTUARY

#Opportunity

The proliferation and availability of digital technology offers new ways to reach people outside of the church and increase spiritual engagement.

IDENTIFYING AN OPPORTUNITY....

7:01 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church



#Enables

THE TRUE MEANING OF THE CONNECTED

Technology enables the mission of the church:

1. Communication
2. Community
3. Discipleship


THE VIRTUAL SANCTUARY | Martina Hagler

Play (k)


7:26 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

Most Surprising?




Martina Hagler | THE VIRTUAL SANCTUARY



#Underutilization

DIGITAL DISCIPLESHIP

2016, 2,778 houses of worship across 59 countries used livestream to broadcast 166,700 services, ceremonies, and meetings.



7:39 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

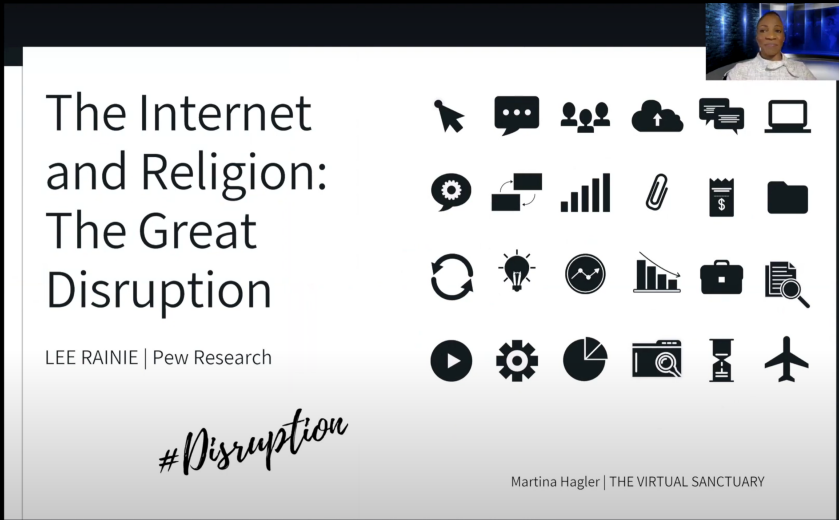
THE TRUE MEANING OF CONNECTED

How Has the Internet Changed Us?

THE VIRTUAL SANCTUARY | Martina Hagler

10:12 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church



The Internet and Religion: The Great Disruption

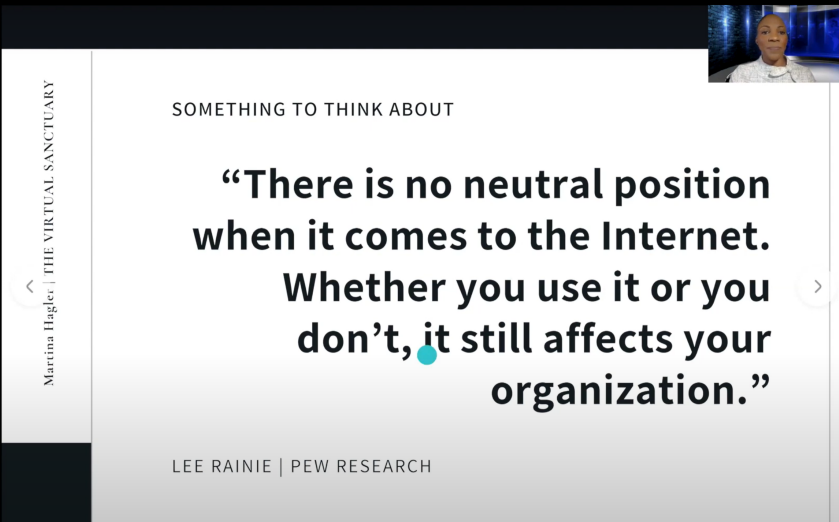
LEE RAINIE | Pew Research

#Disruption

Martina Hagler | THE VIRTUAL SANCTUARY

10:29 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church



SOMETHING TO THINK ABOUT

“There is no neutral position when it comes to the Internet. Whether you use it or you don’t, it still affects your organization.”

LEE RAINIE | PEW RESEARCH

Martina Hagler | THE VIRTUAL SANCTUARY

11:08 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

#Opportunities

IDENTIFYING OPPORTUNITIES

Significant opportunity to close churches digital divide

Most Wrong.

Too Narrow

THE VIRTUAL SANCTUARY | Martina Hagler

11:32 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

Google

Youtube

Facebook

"Too often, leaders ignore the signals, wait too long to take action, or plan for only one scenario."

- AMY WEBB

The Signals are Talking, p 17

THE VIRTUAL SANCTUARY | Martina Hagler

Mute (m)

11:54 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

Google

Youtube

Facebook

"Too often, leaders ignore the signals, wait too long to take action, or plan for only one scenario."

- AMY WEBB

The Signals are Talking, p 17

THE VIRTUAL SANCTUARY | Martina Hagler

Play (k)

12:05 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

#FigureBut

Connect Churches in the Technology Era

Digital Technology is a communication tool that can be used to reach people outside of the church through various mediums and platforms using an integrative virtual approach.

Martina Hagler | THE VIRTUAL SANCTUARY

12:33 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

Martina Hagler | THE VIRTUAL SANCTUARY

ACCORDING TO PEW RESEARCH

The Religious Typology: The highly religious, nonreligious and in between

Category	Percentage	Typology	Description
Highly religious (39%)	17%	Sunday Stalwarts	Religious traditionalists actively involved with their faith and engaged in their congregations
	12%	God and Country Believers	Society and politically conservative, most likely to view immigrants as hurting American culture
	11%	Diversity Devoted	Traditionally religious, but megachurches also believe in psychics, reincarnation, and that spiritual energy can be located in physical objects
	1%	Relaxed Religious	Say it's not necessary to believe in God to be a moral person. Religion is important to them, but few engage in traditional practices
Somewhat religious (32%)	15%	Spiritually Awake	Few practice religion in traditional ways, but most believe in heaven and hell, and subscribe to New Age beliefs
	18%	Religion Resisters	Most think organized religion does more harm than good; politically liberal and Democratic
Non-religious (29%)	17%	Solidly Secular	Hold virtually no religious beliefs and reject New Age beliefs
	12%	Spiritually Awake	Few practice religion in traditional ways, but most believe in heaven and hell, and subscribe to New Age beliefs

Source: Survey conducted Dec. 4-28, 2017, among U.S. adults. "The Religious Typology" PEW RESEARCH CENTER

The Religious Typology

The highly religious, nonreligious and in between. From the Solidly Secular to Sunday Stalwarts

#Typology

Play (k) 13:02 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

Martina Hagler | THE VIRTUAL SANCTUARY

The Dones

Have not lost their faith but they are leaving the churches to save it.

#Dones

Dechurched U.S. adults

Category	Number of U.S. adults (millions)
Total U.S. adults	210
Left Church	100
Left Church kept faith	30.5
Left Church no faith affiliation	34.5

(Source: Social Research Lab at University of Northern Colorado - hereafter SRL)

Martina Hagler | THE VIRTUAL SANCTUARY

21 / 30 13:42 / 19:26


The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

The Nones

"The so-called "nones" – those declaring no particular religion are on the rise."

Professor Linda Woodhead's research at Lancaster University

#Nones



Martina Hagler | THE VIRTUAL SANCTUARY

Mute (m)

13:52 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

#Broadenscope

Most Important SOLUTIONS

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DIGITAL FAITH FORMATION
Expand reach amongst diverse groups through digital curriculum, webinars, digital communities & social media

INTEGRATIVE VIRTUAL ENGAGEMENT
Connect to social media platforms & conduct online sermons, meetings, online and training etc.

STREAMLINE CHURCH MANAGEMENT PROCESSES
Systems that automate financial, membership, volunteer, event, mobile, and training management

23 / 30

14:25 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church



The video player interface shows a presentation slide titled "The Target Market" with a line drawing of a church. The slide is divided into two main sections. The left section lists three points: "SMALL & MEDIUM SIZE CHURCHES (WHO)" with the sub-point "Expand church's global reach and streamline operational processes"; "DIGITAL TECHNOLOGY (WHAT)" with the sub-point "Integrative virtual engagement"; and "PROVIDING DIGITAL TOOLS (HOW)" with the sub-point "Innovative technology". The right section features the title "The Target Market" and a line drawing of a church. A vertical sidebar on the right side of the slide reads "Martina Hagler | THE VIRTUAL SANCTUARY". The video player controls at the bottom show the video is at 15:40 of a 19:26 duration.

SMALL & MEDIUM SIZE CHURCHES (WHO)
Expand church's global reach and streamline operational processes

DIGITAL TECHNOLOGY (WHAT)
Integrative virtual engagement

PROVIDING DIGITAL TOOLS (HOW)
Innovative technology

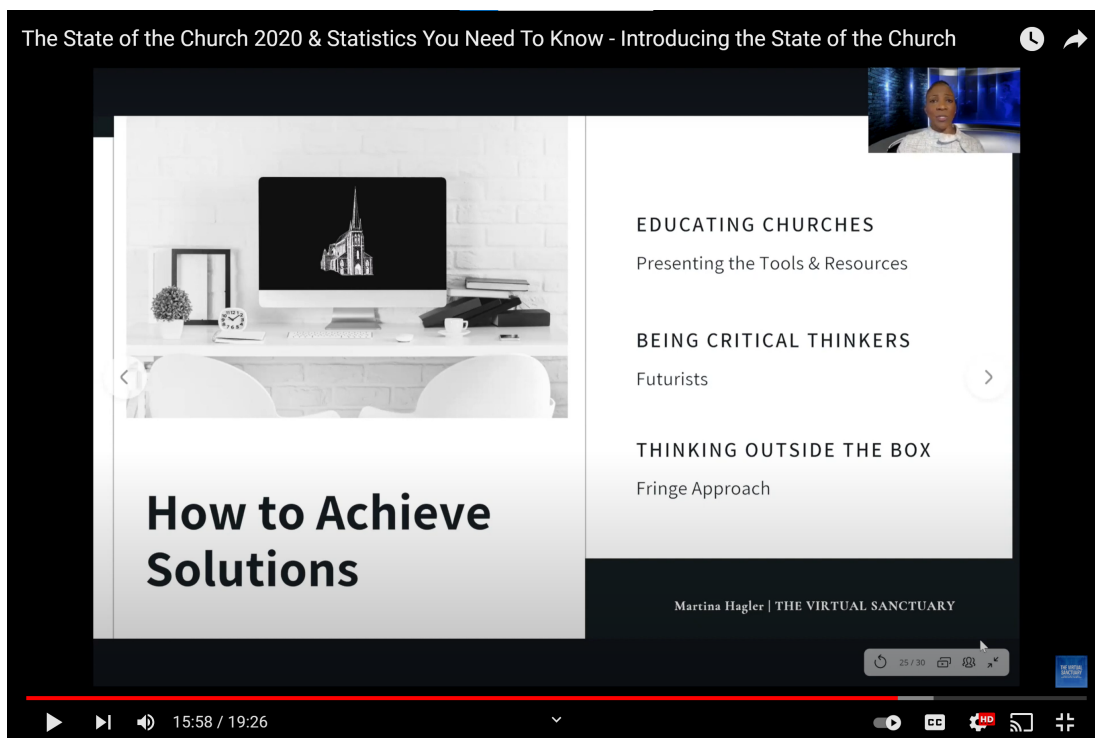
The Target Market

Martina Hagler | THE VIRTUAL SANCTUARY

24 / 30

15:40 / 19:26

The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church



The video player interface shows a presentation slide titled "How to Achieve Solutions" with a background image of a desk with a computer monitor displaying a church drawing. The slide is divided into two main sections. The left section features the title "How to Achieve Solutions" and a background image of a desk with a computer monitor displaying a church drawing. The right section lists three points: "EDUCATING CHURCHES" with the sub-point "Presenting the Tools & Resources"; "BEING CRITICAL THINKERS" with the sub-point "Futurists"; and "THINKING OUTSIDE THE BOX" with the sub-point "Fringe Approach". A vertical sidebar on the right side of the slide reads "Martina Hagler | THE VIRTUAL SANCTUARY". The video player controls at the bottom show the video is at 15:58 of a 19:26 duration.

EDUCATING CHURCHES
Presenting the Tools & Resources

BEING CRITICAL THINKERS
Futurists

THINKING OUTSIDE THE BOX
Fringe Approach

Martina Hagler | THE VIRTUAL SANCTUARY

25 / 30

15:58 / 19:26

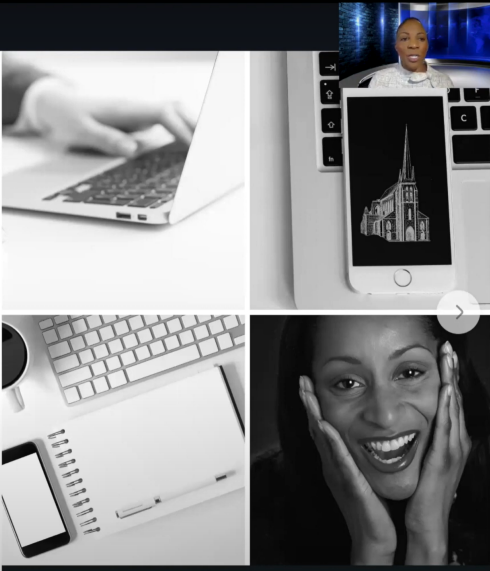
The State of the Church 2020 & Statistics You Need To Know - Introducing the State of the Church

#TheFuture

Martina Hagler | THE VIRTUAL SANCTUARY

WHAT THE FUTURE BRINGS

Development of a digital discipleship media content product focused on integrative virtual engagement for small to medium size churches.



26 / 30

16:20 / 19:26

One-On-One Interview Notes

One-on-One
Interview
Notes

One-on-One Interviews
Digital Platform Questions

1. What generational cohort do you belong to?

☐ Baby Boomers (1946-1964)
☒ Generation X (1965-1980)
☐ Millennials (1981-2000)
☐ Generation Z (2001-2014)
☐ Other (please specify)

2. How old are you?

☐ 18-29
☐ 30-39
☒ 40-49
☐ 50-59
☐ 60-69
☐ 70-79
☐ 80+

3. How often, on average, do you spend on social media each day?

☐ less than 5 hours
☒ 5 - 10 hours
☐ more than 10 hours
☐ I don't use social media

4. How often do you use social media to seek spiritual enrichment?

☐ less than 5 hours
☒ 5 - 10 hours
☐ more than 10 hours
☐ I don't use social media

5. Which social media platform(s) do you use?

☒ Facebook
☒ Instagram
☒ Twitter
☐ Snapchat
☐ Other (please specify)

Which social media platform(s) do you use for spiritual engagement with your church?

- ☐ Facebook
☐ Instagram
☐ Twitter
☐ Snapchat

☒ Other (please specify) Podcasts / YouTube Subscribe Channels

7. What is the main reason why you use social media?

- ☒ To find the latest news
☒ To connect and keep in touch with friends and family
☒ To make professional and business contacts
☐ To make new friends

☐ For spiritual engagement
☐ To share your videos and photos
☐ Other (please specify) To promote church activities

✓ Social media used more for marketing church/business activities

✓ Has church Facebook & Instagram page

✓ Resources limited for more investment

✓ Volunteers to do livestream in Facebook for special services

One-on-One Interviews
Digital Platform Questions

1. What generational cohort do you belong to?

☐ Baby Boomers (1946-1964)
☒ Generation X (1965-1980)
☐ Millennials (1981-2000)
☐ Generation Z (2001-2014)
☐ Other (please specify)

2. How old are you?

☐ 18-29
☐ 30-39
☒ 40-49
☐ 50-59
☐ 60-69
☐ 70-79
☐ 80+

3. How often, on average, do you spend on social media each day?

☐ less than 5 hours
☐ 5 - 10 hours
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☐ 5 - 10 hours
☒ more than 10 hours
☐ I don't use social media

5. Which social media platform(s) do you use?

☒ Facebook
☒ Instagram
☒ Twitter
☐ Snapchat
☒ Other (please specify) Podcasts

5. Which social media platform(s) do you use for spiritual engagement with your church?

- ☐ Facebook
☐ Instagram
☐ Twitter
☐ Snapchat

☒ Other (please specify) Podcasts

7. What is the main reason why you use social media?

- ☒ To find the latest news
☒ To connect and keep in touch with friends and family
☒ To make professional and business contacts
☐ To make new friends

☐ For spiritual engagement
☒ To share your videos and photos
☐ Other (please specify) Betting/Betting

✓ awareness to church services and events.

✓ Use to promote ministry opportunities & topics

- Sees technology as a tool to reach a broader audience

- Pro digital tech in the church & to support the church

One on One Interviews
Digital Platform Questions

1. What generational cohort do you belong to?

☒ Baby Boomers (1946-1964)
☐ Generation X (1965-1980)
☐ Millennials (1981-2000)
☐ Generation Z (2001-2014)
☐ Other (please specify) _____

2. How old are you?

☐ 18-29
☐ 30-39
☐ 40-49
☐ 50-59
☒ 60-69
☐ 70-79
☐ 80+

3. How often, on average, do you spend on social media each day?

☒ less than 3 hours
☐ 5 - 10 hours
☐ more than 10 hours
☐ I don't use social media

4. How often do you use social media to seek spiritual enrichment?

☒ less than 3 hours
☐ 5 - 10 hours
☐ more than 10 hours
☐ I don't use social media

5. Which social media platform(s) do you use?

☒ Facebook
☒ Instagram
☐ Twitter
☐ Snapchat
☐ Other (please specify) _____

5. Which social media platform(s) do you use for spiritual engagement with your church?

☐ Facebook
☐ Instagram
☐ Twitter
☐ Snapchat
☐ Other (please specify) _____

N/A

7. What is the main reason why you use social media?

☐ To find the latest news
☒ To connect and keep in touch with friends and family
☐ To make professional and business contacts
☐ To make new friends
☐ For spiritual engagement
☒ To share your videos and photos
☐ Other (please specify) _____

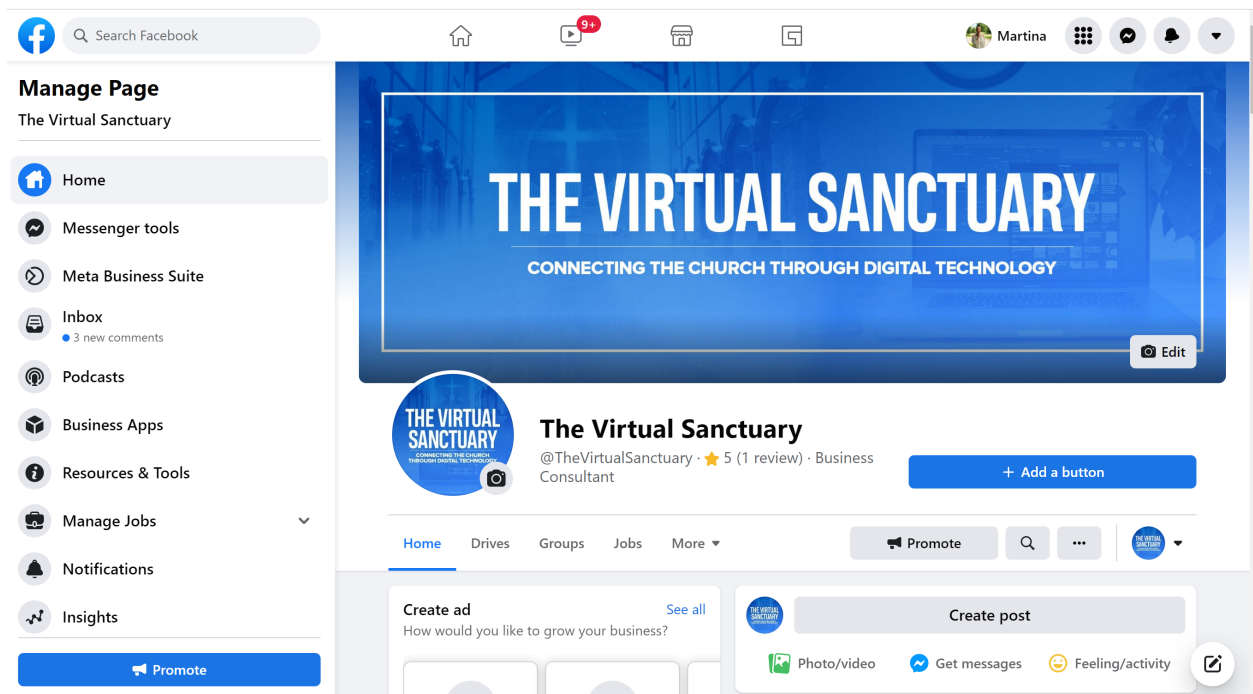
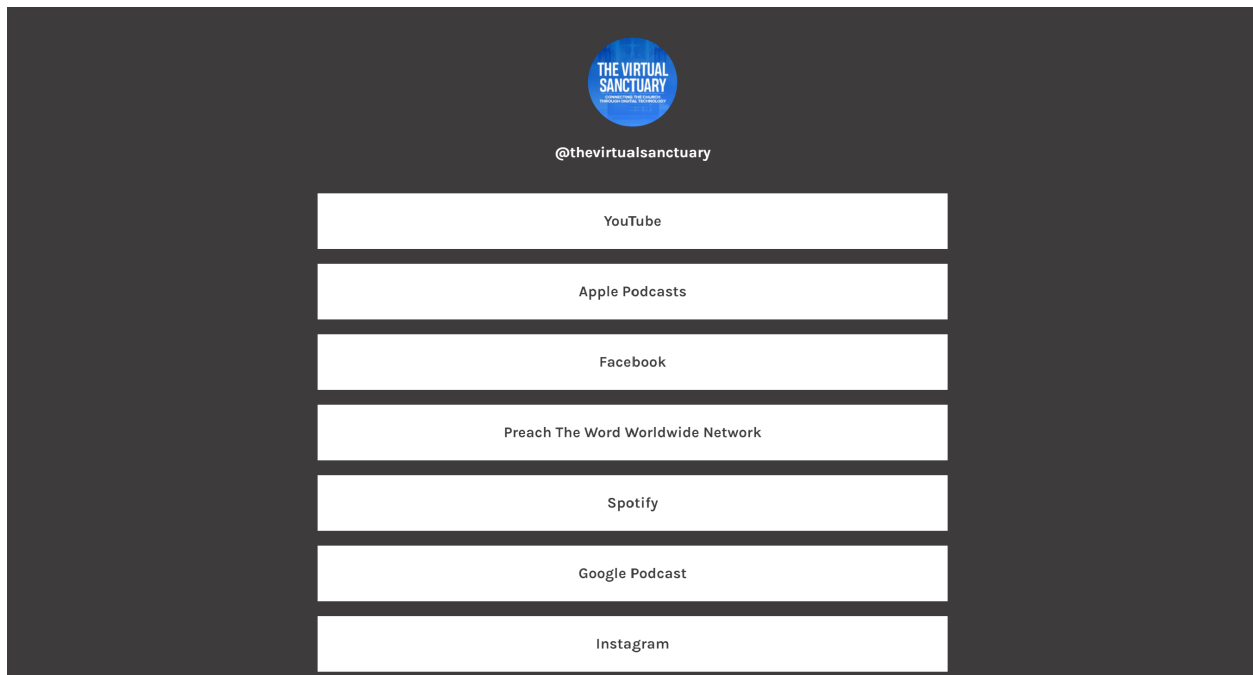
- ✓ Doesn't use social media as a tool for church.

- ✓ Is not very tech savvy, avoids usage in social media, digital platforms

- ✓ Feels sanctuary is best for connection, worship & engagement.

- would be interested if trained

The Virtual Sanctuary Social Media Pages



Instagram

Q Search

Log In

Sign Up



thevirtualsanctuary

Follow

12 posts

2,152 followers

2,117 following

The Virtual Sanctuary

Religious organization

Church Consultant | Digital Discipleship | Leadership Development |

linktree.com/thevirtualsanctuary

POSTS

TAGGED



Instagram

Q Search

Log In

Sign Up



Progress Tracking Schedule

The Virtual Sanctuary

CONNECTING THE CHURCH THROUGH DIGITAL TECHNOLOGY

LEARN MORE TODAY TO BE PREPARED FOR TOMORROW

THE VIRTUAL SANCTUARY EMPOWERS MINISTRIES TO DIGITALLY TRANSFORM TO EFFECTIVELY DISCIPLE WORLDWIDE



Designing The Project (DMIN 950) - Progress Tracking

Project Report Writing



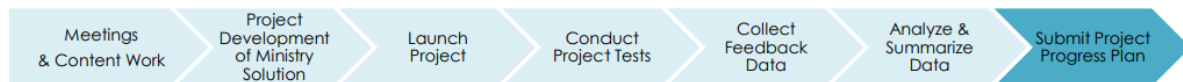
Multimedia Content



Project Portfolio



Timeline Tracking: September 2021 – February 2022



Complete by: End of Fall Semester – December 2021		Task Hours
X	August Week 4	Peer Group Session #1
X	September Week 4	Project Delivery Plan
X	September Week 4	Web Developer - Strategy Meeting with (30 minutes)
X	October Week 1	Content Editing: Website/YouTube/ Podcast Developer Meetings to discuss target audience/content
X	October Week 1	Peer Group Session #2
X	October Week 2	Web Developer Meeting – Content Creation for Website (45 minutes)
X	October Week 3	Begin work on "Project Progress Report"
X	October Week 4	Edit E-Learning Video for Website
<input type="checkbox"/>	October Week 4	Web Developer – YouTube & Podcast Content & Optimization
<input type="checkbox"/>	November Week 1	YouTube & Podcast – Video/Audio editing (2)
X	November Week 1	Web Developer Meeting via Zoom - Virtual Sanctuary Logo, Graphics & Content (45 minutes)
X	November Week 2	Virtual Sanctuary Website – Graphics Selected & Added (Home Page)

X	November Week 2	Virtual Sanctuary Website – Page Content Revisions (Home Page)
X	November Week 3	Virtual Sanctuary Website – Graphics Selected & Added (About Us & Resources Pages)
X	November Week 3	Virtual Sanctuary Website – Page Content Revisions (About Us & Resources Pages)
X	November Week 3	Virtual Sanctuary Website – Graphics Selected & Added (About Us & Resources Pages)
X	November Week 3	Virtual Sanctuary Website – Page Content Revisions (About Us & Resources Pages)
X	November Week 4	Web Developer Meeting via Zoom (30 minutes), Proofread/Edit all Website Pages & Graphics
X	December Week 1	Stakeholder Feedback Session: Invitation, Eventbrite Event, Stakeholder Feedback Presentation
X	December Week 1	Qualtrics Survey for Stake Holder's Review & Feedback
X	December Week 1	Compile and Review Data & Interview Feedback for "Project Progress Report"
X	December Week 2	Complete & Submit "Project Progress Report"
<input type="checkbox"/>	December Week 3 & 4	Web Developer – Review Stakeholder Feedback & Update Multimedia Content

Complete by: Spring Mid Semester – March 2022		
<input type="checkbox"/>	January Week 1	Virtual Sanctuary Website / YouTube / Podcast – Final Revisions
<input type="checkbox"/>	January Week 1	Project Launch Plan
<input type="checkbox"/>	January Week 2	Project Launch Plan
<input type="checkbox"/>	January Week 3	Project Delivery Plan
<input type="checkbox"/>	January Week 4	Project Delivery Plan
<input type="checkbox"/>	January Week 4	Project Launch & Delivery Plan - Revisions
<input type="checkbox"/>	February Week 1	Project Launch & Delivery Plan – Submit
<input type="checkbox"/>	February Week 2	Pending Project Faculty Feedback
<input type="checkbox"/>	February Week 3	Pending Project Faculty Feedback
<input type="checkbox"/>	February Week 4	Project Launch & Delivery Plan – Final Revisions & Submissions
<input type="checkbox"/>	March Week 1	Begin Project Portfolio Presentation – Pecha Kucha Format
<input type="checkbox"/>	March Week 2	Project Portfolio Presentation – Pecha Kucha Format



Progress Tracker - November Week 2



Martina Hagler <[redacted]>

Tue, Nov 9, 5:55 PM ☆ ↩ ⋮

to [redacted]

Hi [redacted]

Progress update for this week:

1. Virtual Sanctuary Website – website has been optimized
2. Virtual Sanctuary Website – Mockups built in static HTML, to make site functional
3. Virtual Sanctuary Website – Graphics changed & added to (Home Page)
4. Virtual Sanctuary Website – Content text updated for each section (Home Page)
5. Virtual Sanctuary Logo - created and selected (added to website) by EOW
6. Virtual Sanctuary Blogs - 1 of 3 blogs content created for website (Home page - "Our Latest Blog"); blog to be added to website by week 4
7. YouTube & Podcast – Video/Audio editing (2) - in progress

See below documentation support:

1. Virtual Sanctuary Website: <https://thevirtualseanctuary.infodevbox.com/>
2. Virtual Sanctuary Website: Content change documentation (Home Page)

Please reach out with any questions.

Warm regards,

Martina Hagler, MA



Progress Tracker - November Week 3



Martina Hagler <[redacted]>

Tue, Nov 16, 2:28 PM ☆ ↩ ⋮

to [redacted]

Hi [redacted]

Progress update for this week:

1. Virtual Sanctuary Website – Blog #1 of 3 completed & added to (Home Page)
2. Virtual Sanctuary Website – Graphics changed & added to (About Us)
3. Virtual Sanctuary Website – Content text updated for each section (About Us)
4. Virtual Sanctuary Website – Virtual Sanctuary Logo selected and added to Website
6. Virtual Sanctuary Blogs - 2 of 3 blogs content started to be completed for the website (Home page - "Our Latest Blog") and added to the website by week 4
7. YouTube & Podcast – Video/Audio editing (2) - in progress

See below documentation support:

1. Virtual Sanctuary Website: Site URL:- <https://thevirtualseanctuary.infodevbox.com/>
2. Virtual Sanctuary Project Tracker - Week 3


Please reach out with any questions.

Warm regards,

Martina Hagler, MA



Progress Tracker - November **Week 4**

 **Martina Hagler** <mhagler12@gsongofew.edu>
to Aaron
Hi Aaron!

Hope you had a great Thanksgiving weekend!

Great progress this **week** for sure!!

Updates for November **Week 4:**

1. Virtual Sanctuary Website – Blog #1 of 3 completed & added to (Home Page) - Format Edits made in **Week 4**, graphics added
2. Virtual Sanctuary Website – Graphics changed & added to (About Us, Resources, Contact Us, FAQ Pages)
3. Virtual Sanctuary Website – Content text updated for each section (About Us, Resources, Contact Us, FAQ Pages)
4. Virtual Sanctuary Blogs - 2 of 3 blogs content started to be completed for the website (Home page - "Our Latest Blog) and added to the website by December **week 1**
5. YouTube & Podcast – Video/Audio editing (2) - in progress (December **Week 1**)
6. Meeting with Web Developer - Discussion on "Live Ready" for testing & Proofread/Edit all Website Pages & Graphics
7. E-Learning Video for Website - "10 Tips - Digital Technology & Church" Video completed added to website "Resource Page"
8. Audio Script completed for Home Page Banner
9. Stakeholder Feedback Session: Invitation, Eventbrite Banner & Project Presentation for Stakeholder Feedback Session - Completed
10. Stakeholder Feedback Session: Eventbrite registration created for Stakeholder participates completed & posted to Facebook & Instagram (to solicit stakeholders for project feedback) <https://www.eventbrite.com/e/research-project-stakeholder-feedback-session-tickets-219343872427>

[Stakeholder Feedback Session Digital Technology...](#)

See below documentation support:

1. Virtual Sanctuary Website: **Week 4 Updates**

Site URL: [@Aaron Friesen](#) You can see all the changes using the link here: <https://thevirtualsanctuary.infodevbox.com/> (the other links below are direct links to each page on the website)

Homepage URL: DONE
<https://thevirtualsanctuary.infodevbox.com/>

<https://thevirtualsanctuary.infodevbox.com/>

About Us Page URL: DONE
<https://thevirtualsanctuary.infodevbox.com/about-us/>

Single Blog Post Page
<https://thevirtualsanctuary.infodevbox.com/present-eget-ultrices-erat-mauris-placerat-felis-dolor-non-felis-paresent-eget-ultrices-erat-mauris-placerat-felis-dolor-non-felis/>

FAQ Page URL
<https://thevirtualsanctuary.infodevbox.com/faq/>

2. E-Learning Video for Website (10 Tips - Digital Technology & Church" MP4 file attached below)

3. Stakeholder Feedback Session Invitation & Project Presentation for Stakeholder Testing (Event Link, PNG for Event Banner & MP4 Stakeholder Presentation see attached)
<https://www.eventbrite.com/e/research-project-stakeholder-feedback-session-tickets-219343872427>

[Research Project Feedback Session Event Banner.png](#)

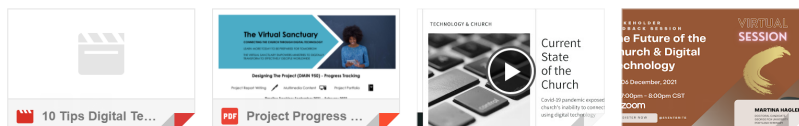
4. Virtual Sanctuary Project Tracker - **Week 4 (PDF attached below)**

Please reach out with any questions.

Warm regards,

Martina Hagler, MA

4 Attachments





Progress Tracker - December Week 1



Martina Hagler <mahagler10@georgetown.edu>

Tue, Dec 7, 1:49 PM (6 days ago)



to Aaron Friesen

Hi Aaron,

Another week of solid **progress**!

Updates for December Week 1:

1. Stakeholder Feedback Session: Completed
2. Stakeholder Feedback Session: Feedback Survey, Consent forms sent awaiting survey feedback & consent forms due on 12/8.
3. YouTube & Podcast – Video/Audio editing (2) - in **progress** (December Week 2)
4. Meeting with Web Developer - Discussion on "Live Ready" for testing & Proofread/Edit all Website Pages & Graphics

See below documentation support:

1. Virtual Sanctuary Website: December, Week 1 Updates

Site URL: [@Aaron Friesen](#) You can see all the changes using the link here: <https://thevirtualsanctuary.infobox.com/> (the other links below are direct links to each page on the website)

Homepage URL: DONE

<https://thevirtualsanctuary.infobox.com/>

About Us Page URL: DONE

<https://thevirtualsanctuary.infobox.com/about-us/>

Single Blog Post Page

<https://thevirtualsanctuary.infobox.com/praesent-eget-ultrices-erat-mauris-placerat-felis-dolor-non-felis-praesent-eget-ultrices-erat-mauris-placerat-felis-dolor-non-felis/>

FAQ Page URL

<https://thevirtualsanctuary.infobox.com/faq/>

2. Virtual Sanctuary Project **Tracker** - December, Week 1 (PDF attached below)

Project Links “The Virtual Sanctuary”

Before: Spring 2021 (prototype “goldilocks” format) <https://thevirtualsanctuary.com/>

Current: as of 12/13/21 - <https://thevirtualsanctuary.infobox.com/>

- 1) Contact Us page is working.

Page URL:- <https://thevirtualsanctuary.infobox.com/contact-us/>

- 2) Sign Up page is created with complete functionality.

Page URL:- <https://thevirtualsanctuary.infobox.com/sign-up/>

- 3) Login page is created.

Page URL:- <https://thevirtualsanctuary.infobox.com/login/>

- 4) Resource Materials - "Coming Soon" - The Virtual Sanctuary, A Guide to Church In the Digital Age" book

Created the Resource Materials "Coming Soon" Page and added the book image.

Page URL:- <https://thevirtualsanctuary.infobox.com/resource-materials/>

- 5) YouTube: The Virtual Sanctuary, also linked on the "Home Page" this link should be provided again on the resource page

The YouTube link has been provided in the Resource Menu

Screenshot:

<https://www.awesomescreenshot.com/image/17918461?key=0594d40604b854fe832d56a17cb96a1b>

- 6) Podcast: The link for Podcast has been provided in the Resource Menu.

Screenshot:

<https://www.awesomescreenshot.com/image/17918461?key=0594d40604b854fe832d56a17cb96a1b>

7) Home Page New Animations Effects

Page URL:- <https://thevirtualsanctuary.infodevbox.com/>

8) FAQ Page URL:- <https://thevirtualsanctuary.infodevbox.com/faq/>

Concept Logo Creations

The Virtual
SANCTUARY
Connecting the church through digital technology



The Virtual
SANCTUARY
Connecting the church through digital technology

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Connecting the church through digital technology



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THE VIRTUAL
SANCTUARY
Connecting the church through digital technology



Stakeholder Feedback Session Support Documentation

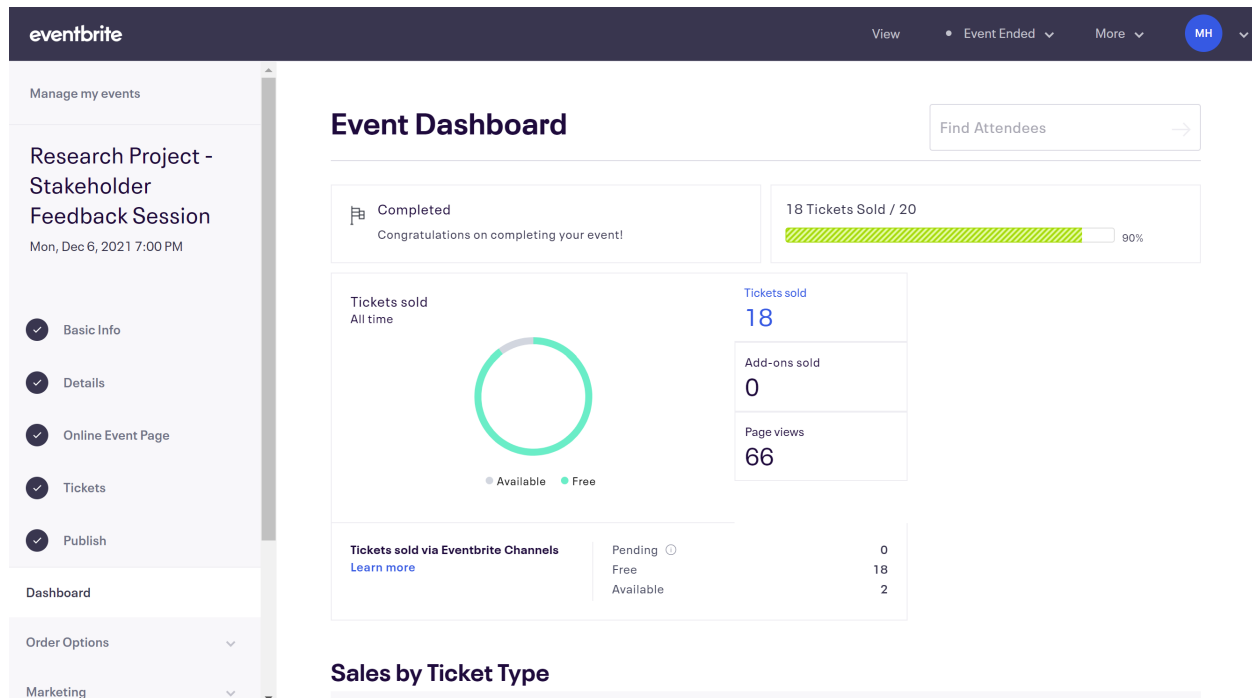
Social Media Announcements for Stakeholder Session

(posted on Facebook & Instagram, 11/29-12/6)



Stakeholder Feedback Session Support Documentation

Eventbrite Registration for Stakeholder Feedback Session



Stakeholder Feedback Session – Agenda Presentation

https://www.canva.com/design/DAExxluZduw/ze4jL16-nAsWo53Bh69Ehg/view?utm_content=DAExxluZduw&utm_campaign=designshare&utm_medium=link&utm_source=homepage_design_menu

NPO/Project Solution Presentation

https://www.canva.com/design/DAExrn0A-9A/QpGRhF04eoYNbRxWBtb5ow/view?utm_content=DAExrn0A-9A&utm_campaign=designshare&utm_medium=link&utm_source=sharebutton

Emails to Stakeholders

The Future of the Church & Digital Technology: Stakeholder Feedback Session

Inbox x



Martina Hagler <mhagler19@georgefox.edu>

Sun, Dec 5, 3:08 PM (8 days ago) ☆ ↶ ⋮

to me, bcc: d...n

Greetings,

Thank you for registering for my Stakeholder Feedback Session on Monday, December 6th @ 7:00pm CST!

I'm excited as I'm halfway through my final year and approaching the final phase of completing my Project Portfolio for graduation in my doctorate program at George Fox University, Portland Seminary.

I'm just as excited to have you as a stakeholder in this final phase of my research.

As a research stakeholder, you will provide feedback on my project which I will present as an applicable ministry solution to address the digital technology gap in today's church.

Your feedback on my project will allow me to gather critical data and feedback to make corrections and changes to my project before my final submission to my Examination Committee in February.

I'm looking forward to our virtual session together.

Please join our session 15 minutes early using the Zoom link below.

Topic: Research Project - Stakeholder Feedback Session

Time: Monday, December 6th @ 7:00 PM Central Time / 8:00pm Eastern Time

Join Zoom Meeting

<https://us02web.zoom.us/j/87859005165?pwd=Z0J6UlczMHZNbIA5anBaRXZDc0gzdz09>

Meeting ID: 878 5900 5165

Passcode: BBQp2wM353



The Future of the Church & Digital Technology: Stakeholder Feedback Session

External

Inbox x



Martina Hagler <mhagler19@georgefox.edu>

Tue, Dec 7, 1:28 PM (6 days ago) ☆ ↶ ⋮

to me, bcc: shepherdast, bcc: stefaniesimmons1, bcc: Arian, bcc: ELeeFaucett, bcc: Lewis, bcc: sscott19120, bcc: vdav328, bcc: Sweetnesskpf7, bcc: lipstickready, bcc: NeCall, bc

Greetings,

Thank you again for participating in The Future of the Church & Digital Technology: Stakeholder Feedback Session last evening. It was a pleasure sharing my research and project with you.

As discussed, below are the next steps as a Stakeholder:

1) "The Virtual Sanctuary" website preview link

<https://thevirtualsanctuary.infodivbox.com/>

2) Survey link to provide feedback

https://qfreeaccountssjc1.az1.qualtrics.com/jfe/form/SV_7VvkiZg9HP9YIJY

3) Consent Form (sent in a separate email via docusign, please sign digitally & return)

Please complete and submit the survey and consent form by Wednesday, December 8th, 5pm CST.

Please reach out with any questions.

Warm regards,

Martina Hagler, MA

The Future of the Church & Digital Technology: Stakeholder Feedback Session

External

Inbox x

**Martina Hagler** <mhagler19@ge...

Tue, Dec 7, 1:28 PM (6 days ago)



to me, bcc: [redacted]

Greetings,

Thank you again for participating in The Future of the Church & Digital Technology: Stakeholder Feedback Session last evening. It was a pleasure sharing my research and project with you.

As discussed, below are the next steps as a Stakeholder:

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3) Consent Form (sent in a separate email via docusign, please sign digitally & return)

Please complete and submit the survey and consent form by Wednesday, December 8th, 5pm CST.

Please reach out with any questions.

Warm regards,

Martina Hagler, MA

Qualtrics^{XM} Survey and Stakeholder's Consent Form

Survey Link for Stakeholder Feedback

https://qfreeaccountssjc1.az1.qualtrics.com/jfe/form/SV_7VvkIZg9HP9YIjY

Informed Consent

TITLE OF STUDY

Semiotics Church & Culture NPO Stakeholder Feedback Session

PRINCIPAL INVESTIGATOR

Martina Hagler

Portland Seminary – Doctor of Ministry Program SCC 18 Cohort

Cell Phone: 845-309-██████████

Email: mhagler19██████████@██████████.com

PURPOSE OF STUDY

You are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information.

The purpose of this study is to gain a better understanding of how the proliferation and availability of digital technology offers new ways to reach people outside of the church and increase spiritual engagement.

STUDY PROCEDURES

The purpose of the Stakeholder Feedback Session is to gain clarity around a need, problem or opportunity (NPO) that my Dmin project will address. This will be obtained through a series of steps that will:

- articulate the boundaries of their primary audience
- gain understanding of the Need, Problem, or Opportunity (NPO) affecting the primary audience
- identify potential root causes of the NPO
- determine how a solution to impact the audience

The conclusion of the Stakeholder Feedback Session will enable me to draft, a discovery statement that will address the audience, root cause and intended outcome of addressing the NPO.

Informed Consent

For the study the following will be used:

- a) Laptop for Power Point presentation to articulate the NPO and need for the Stakeholder session

RISKS

There will be minimal risk.

You may decline to answer any or all questions and you may terminate your involvement at any time if you choose.

BENEFITS

Benefits to the participants in the Stakeholder Feedback Session:

- 1) Provide the opportunity to dialogue about a topic for which they care and in which they have a vested interest.
- 2) Participants also have the potential to gain clarity, knowledge and better understanding about the subjects discussed which they did not originally have.
- 3) Will shed light and contribute to existing research in the topic area of digitally integrated faith formation

CONFIDENTIALITY

Your responses in this Stakeholder Feedback Session will be anonymous. Please do not write any identifying information on your post-its. Every effort will be made by the researcher to preserve your confidentiality including the following:

I plan to mitigate the risk of discomfort or intimidation of group members by informing the participants that if at any time they feel uncomfortable, vulnerable or intimidated they are free to leave the session or discuss with me anything that may make them feel uncomfortable. I will also assure them that any opinions shared are confidential. I will take appropriate steps to protect the anonymity and security of any information shared.

In addition, I will ask each participant to read and sign a consent form. The purpose of the consent form is to make clear the purpose of the Stakeholder Feedback Session as well as lay out the benefits, risks and parameters of the session in which they are consenting to participate.

Participant data will be kept confidential except in cases where the researcher is legally obligated to report specific incidents.

Participant's Initials: _____

Informed Consent

CONTACT INFORMATION

If you have questions at any time about this study, or you experience adverse effects as the result of participating in this study, you may contact the researcher whose contact information is provided on the first page. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact the Institutional Review Board at (865) 354-3000, ext. 4822.

VOLUNTARY PARTICIPATION

Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed.

CONSENT

I have read and I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

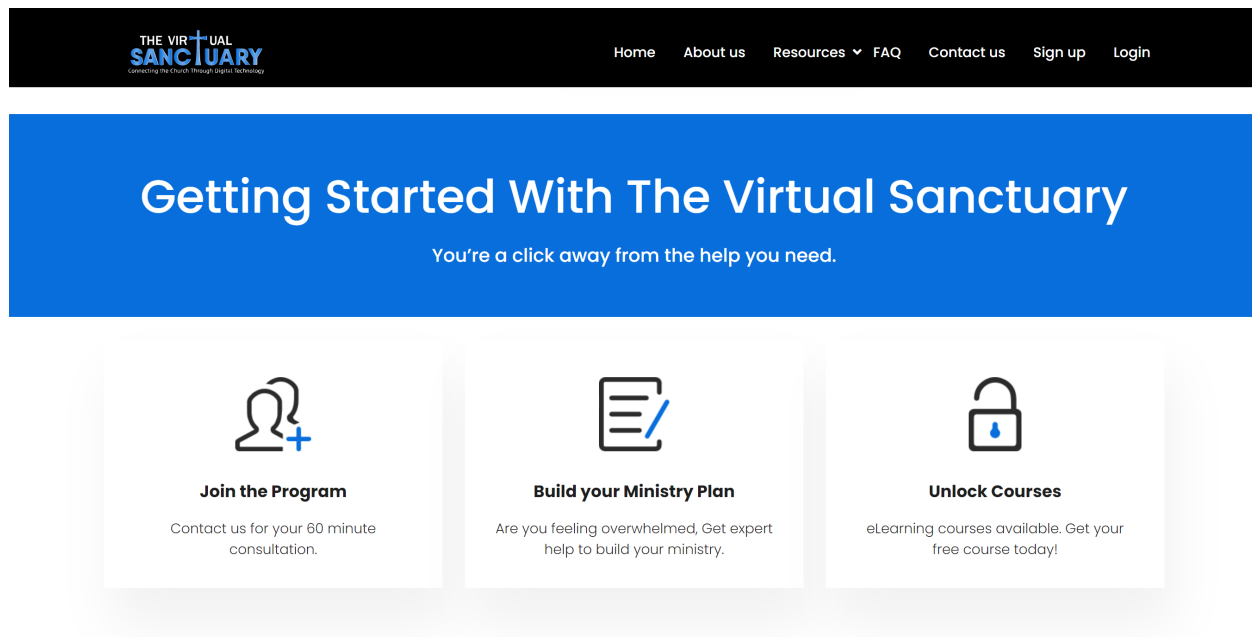
Participant's signature _____ Date _____

Investigator's signature _____ Date _____

Participant's Initials: _____

APPENDIX F—SUPPLEMENTAL PROJECT LAUNCH PLAN DOCUMENTATION

Members Forums: Digital forum providing technology advice, daily tips, and more. This forum will be available by subscription and provide technical guidance for church leaders via emailed daily tips, web-based video conferences, monthly digital newsletter subscriptions. This forum launches at a future date with the "The Virtual Sanctuary" website (fig 1.14). "The Virtual Sanctuary" Members Forum website link. <https://thevirtualsanctuary.infodevbox.com/>



“The Virtual Sanctuary” Mobile app prototype design



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