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# **Social Media as a Tool for Evangelism Among Youth and Young Adults**

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## **Abstract**

*This research aims to answer the question of which social media platforms youth prefer and what types of content they prefer. Using data collected from a quantitative survey of Seventh-day Adventist schools, this research seeks to identify the most-used social media platforms and most appealing types of content so Christian churches, media organizations, and digital missionaries can more effectively utilize social media as a tool for evangelism among youth and young adults, defined as people 15 to 24 years of age.*

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## **Introduction**

In Matthew 28:19, Jesus gave His disciples a Great Commission saying, “Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” Today, 2,000 years later, the Christian church faces the challenge of how to effectively continue this mission as the means of communication evolve.

## **Literature Review**

To understand how to respond to the current cultural context, this literature review synthesizes several sources of research in the area of religion and new

media. Previous reviews have explored the communication methods employed by the Seventh-day Adventist (SDA) Church to spread its message throughout history, and whether or not social media has become as popular of a communication channel for churches and religious topics as it has for other organizations and social issues (Reddy, 2019; Tudor & Herteliu, 2016). This literature review examines two main themes: first, the SDA Church's predominant use of traditional media and underutilization of new media, and second, the growth of social media use and the need to invest in digital evangelism on such platforms.

The uses and gratifications theory of media selection, which was chosen as the theoretical framework for this research, was first introduced by Elihu Katz (Katz et al., 1973). Previously, audiences were thought of simply as passive consumers of the media. However, this theory proposes that people choose to consume specific media to fulfill needs unique to each individual. This means that the audience members actively control what information they consume and for what purposes.

### **Use of Traditional Media**

The SDA Church has made thorough use of traditional media but has underutilized newer technology, like social media, in spreading its message. Mike Megrove Reddy (2019) presented compelling statistics for the SDA Church's early growth and its use of various forms of communication. "The Seventh-day Adventist Church maximized all types of communication in order to spread and sustain their values and beliefs" (Reddy 2019, p. 9). Reddy accounts for 25,769 literature evangelists, 62 publishing houses and branches, 20 radio stations, 15 television stations, 9 major internet websites, and 3 media production houses, as of 2014. However, the only mention of the SDA church's social media use in Reddy's (2019) research was the existence of a few official church accounts. Further, Reddy did not conduct an analysis studying the levels of engagement with any known social media accounts, and no conclusion was reached concerning their effectiveness in reaching their intended audiences.

Mihaela-Alexandra Tudor and Agnos-Millian Herteliu (2016) studied the European country with the largest SDA membership, Romania (Reddy, 2019). Their survey sought to find out "whether the dissemination of the Adventist religious spiritual message in general is adapted to the contemporary level of technological development" (Tudor & Herteliu 2016, p. 212). The survey revealed that printed materials are still preferred by Romanian clergy for devotionals, Sabbath School, and sermon preparation. However, they have utilized new media platforms such as livestreams, YouTube, and Facebook for broadcasting evangelistic programs. Tudor and Herteliu also found that while 96.8% of the Romanian SDA Church leaders used Facebook, only 6.5% used Instagram (2016).

Tudor and Herteliu also explained that “the practice of sharing one’s personal faith experiences is very common among Christians, as the Bible encourages it in order to strengthen one another in faith” (2016). However, their research found that only 21% use the internet regularly (at least once a week) to promote religion, and only 9% share their faith experiences online. David R. Dunaetz (2019) introduced the Mum Effect as a viable explanation for why social media is not more widely used to spread the gospel. The Mum Effect occurs when a person is reluctant to share bad news. This is often due to the instinct to protect one’s reputation. According to Dunaetz, given the pervasive negative stereotypes on social media about Christians, many of them are reluctant to share their faith publicly online. This, in light of Tudor and Herteliu’s (2016) research, suggests that Reddy’s (2019) conclusion that the SDA Church has successfully utilized various forms of communication to spread the gospel is incomplete, as it fails to recognize the potential still to be gained from social media.

The 2017-2018 SDA Global Church Member Survey indicated that 46% of SDA Church members in the North American Division never engage with SDA social media, 57% of SDA Church members never read or respond to Christian social media of any denomination, and 45% of SDA Church members use social media multiple times per day (North America Division, 2018). At first, this may seem to suggest that social media is not an effective tool for evangelism since fewer than half of the church members regularly use it. However, these statistics are not shocking considering that the average age of an SDA church member in the U.S. is 50 years and the majority of social media users are younger (McChesney, 2016).

In another study, Emmanuel-Lugard Nduka and John McGuire (2017) found five themes among Catholic college students, three of which are highly relevant to this research: 1) the everyday use of new media, 2) the Catholic Church’s emphasis on tradition, and 3) failure to program toward youth. The first of these themes focuses on the prevalence of technology in the lives of college-age young adults. Nduka and McGuire (2017) found that the Catholic college students in their sample would like the Catholic Church’s message to be disseminated “in [their] language.” The second of these themes is that the Catholic Church seems to be “buried in tradition.” This aligns with Dunaetz’s (2019) research, which concluded that social media and other forms of new media are not regularly used to address religious topics. The third theme was that the Catholic Church failed to cater the message to the college age group. The messages “need to be directed toward young adults specifically in order to captivate their interest and hold their attention” (p. 8).

### **Growth of Social Media Use**

While such research points to the unfilled potential of social media as a tool for evangelism, other research demonstrates why it is important to use social

media to spread the gospel. According to the media richness theory developed by Richard L. Daft and Robert H. Lengel (1984), various forms of media can be placed along a richness continuum, measuring various factors such as the speed of feedback and the ability to present uniquely tailored messages. In light of the uses and gratifications theory of media selection, John Carlson (1999) added to this, developing the channel expansion theory which explains that different people perceive different channels for communication “richer” than other forms of media.

Research by Common Sense Media found that the percentage of teenagers who reported using social media multiple times per day increased from 34% to 70% between 2012 and 2018 (Richter, 2018). Presumably, the widespread use of social media among teenagers would indicate that this demographic perceives social media as having greater media richness than older people perceive it to have, and thus a greater possibility of fulfilling this demographic’s needs, according to the uses and gratifications theory. Lance Strate (2017) adds insight to this in his analysis of Marshall McLuhan’s book *Understanding Media*. Strate (2017) observed, “We generally ignore the medium or technology and only pay attention to its content or the way that it is used, but it is the medium that has the greater impact” (p. 1). Given social media’s potential high level of information richness and the importance of selecting an effective medium for a message, it is crucial for churches to utilize social media for evangelism among youth.

Amanda Ratcliff and her colleagues (2017) analyzed people’s use of social media to satisfy their religious needs in light of the uses and gratifications theory. They found that positive attitudes toward social media decreased as religiosity increased. This would indicate that those with a lower level of self-reported religiosity are the ones who use social media more frequently and consistently. This is the precise group that needs to be better reached with the Christian message, thus reinforcing the notion that social media is an appropriate place for evangelism.

LifeWay Research (2018) found, from a survey of 1,000 Protestant pastors, that 84% of churches had a Facebook page. However, in another study, the Pew Research Center cited 44% of Facebook users between the ages of 18 and 29 deleted the Facebook app from their mobile phones sometime in the past year to engage with content on other platforms (Perrin, 2018). Unfortunately, LifeWay Research’s survey showed that few churches used platforms other than Facebook. For example, only 13% used Instagram. Further, simply having a social media page does not guarantee that it is effective.

This research addresses this problem in two ways. First, it seeks to identify which social media platforms are currently most used among youth and young adults. And second, it seeks to identify what type of content this demographic prefers to see. In doing so, this research aims to help reach youth with the gospel by encouraging churches to bring this message to them in the places

where they spend their time, and in the formats they enjoy.

### **Research Questions**

A review of the literature concerning religion and new media suggests that religious organizations have not successfully harnessed the capacity of social media as a tool for evangelism, despite the growing need to invest in ministry across digital platforms. This research aims to answer the question of how SDA social media pages can utilize their platforms to engage more effectively with their audiences in order to build stronger digital spiritual communities that attract youth to the gospel. The primary question for this research is “How can SDA churches, media organizations, and individuals more effectively utilize social media as a tool for evangelism among youth and young adults?” More specifically, this research will explore the questions of 1) Which social media platforms do they prefer? and 2) What type of content do they prefer?

From its founding, the Adventist movement began utilizing the communication resources available for evangelism. The Christian church has been at the cutting edge of communication technology throughout history. To fulfill the Great Commission, churches must continue to stay up to date. As young people continue to communicate using social media, churches must find ways to approach this audience with content that appeals to their demographic. This study examines the most effective way to fulfill the potential of social media so that churches’ social media content resonates with the younger audiences whom they are trying to reach and assimilate.

### **Methods**

This research consisted of a quantitative survey administered through Google Forms, collecting data from 375 high school- and college-age students to seek answers to the questions: 1) Which social media platforms do youth prefer? and 2) Which formats of content do youth prefer? The researcher also included three open-ended questions to gain deeper insight into survey responses. Additionally, the researcher conducted an email interview with the owner of a Christian-themed Instagram page with a following of 120,000 (as of September 19, 2021).

### ***Assumptions and Limitations***

This research was limited to schools in the United States but not limited to U.S. citizens, as international students studying in the U.S. were included in the sample. The findings from this research should not be generalized as true for all youth. Social media may not be an effective platform for evangelism in some contexts if it is not a prevalent communication channel among youth due to limited internet access or other factors.

This research is also limited in its definition of “youth” as 15- to 24-year-olds, the assumed age of high school and college students. This research also

assumed that participants answered all survey questions as accurately as possible. This research was also limited in its control of the participating sample. The researcher reached the sample by sending recruitment emails to 102 SDA high schools and eight SDA colleges across the U.S. From this group, nine high schools and three colleges proceeded to disseminate the survey among its students. The researcher also shared a link to the survey on a personal website and personal social media accounts, encouraging snowball sampling from there.

Finally, this research is limited because social media trends are ever-evolving. What was popular in April of 2021, when the survey closed, will likely not withstand the test of time. So, similar surveys must be administered periodically so that communicators remain up-to-date with what their audience is looking for. In addition, future research could also study the use of social media among people under the age of 15 and over the age of 24. Further research could also explore similar social media use trends in other countries and in other Christian denominations.

## Findings

The survey was divided into four sections: demographics, levels of religious interest/affiliation, general social media use, and the intersection of religion and social media.

**Demographics.** The quantitative survey collected 375 responses. Forty-two percent of respondents were aged 15 to 17, and 52% of respondents were aged 18 to 24. One error in the survey design was corrected partway through the data collection. The first four questions of the survey were intended to serve as filtering questions and were designated to send respondents outside of the target demographic to the end of the survey. However, by not creating a new section after each filtering question, 21 respondents (6%) managed to complete the entire survey although they were under the age of 15 or over 24; their responses were included throughout the study.

All respondents reported that they currently live, work, or study in the U.S. Responses were female-dominated: 65% identified as female, 33% identified as male, and 2% preferred not to answer.

**Religiosity.** At the beginning of the survey, respondents were asked to report their familiarity with the SDA church on a scale of one to seven, one being labeled as “never heard of it,” and seven being “very familiar.” The mean of the responses averaged 6.67 (standard deviation = .84).

**Perceived Impact.** When asked to agree or disagree with the statement, “The religious media I consume strongly impacts my faith,” on a scale of one to seven, (one = strongly disagree, and seven = strongly agree) responses were scattered. The mean averaged 4.13 (standard deviation = 1.67). This would suggest that many believe their media consumption does impact their faith, but not strongly. This is interesting to note since, whether or not it is accurate,

the perception among youth is that their religious media consumption does not strongly impact their faith. So, there is the possibility that even if Christian creatives share appealing content on the appropriate platforms, social media may still not be an effective tool for evangelism.

**Preferred Media Types.** The most popular platform for religious media consumption was music; 75% selected this option. Traditional presentations and sermons were the second most popular platform, as 61% selected this option. Books and audiobooks came in third with 51%, and social media came in fourth with 37%. However, only 23% reported using social media as a source of spiritual inspiration.

**Preferred Social Media Platforms.** Instagram was the most popular platform, as 47% answered that they spent more time there than on other social media platforms. TikTok was the second most popular as 20% selected it as their most-used platform, and YouTube was third with 16%. According to the survey, 73% do not regularly use Twitter and 70% do not regularly use Facebook.

**Format.** For this research, format refers to the way the information is shared (photo, video, text, etc.). The most preferred formats were highly visual—short videos (80%) and photos (79%). However, responses indicated that respondents disliked blocks of text, defined as three sentences or longer, and videos longer than three minutes.

**Content.** For this research, content refers to the specific type of information that is shared in a particular format. Seventy-seven percent answered that memes/comics (generally photo or video format) were the most popular type of content. To explore this result further, an email interview was held with the owner of the Instagram account @ChristiansWhoCurseSometimes (CWCS). While striving to maintain anonymity, the CWCS owner explained that he launched this account to harness the power of humor. While dedicating the profile timeline to memes to which Christians can relate, he explores deep, insightful topics on Instagram Stories which expire after 24 hours. With a following of 120,000, CWCS has an impressive reach and has successfully brought together a community through memes that resonate with many Christians. Having found common ground that connects them, he asks inspiring, thought-provoking questions that encourage independent Bible study and receives testimonies via direct messages. Sharing those testimonies anonymously on Instagram Stories has proven to be a powerful tool for helping people learn from each other and feel heard. He says the mission of the CWCS page is “for Christians to have a safe, nonjudgmental space to support others, but also feel excited to ask questions and grow their faith on topics most churches don’t talk about.” He says, “Social media can make our faith deeper and stronger than ever when we talk and share with others.”

Quotes, facts, and infographics (text format) were the second most popular type of content (59%). This may seem like an unusual result. However, it lends itself well to evangelistic content. Designing a brief message as a quote, fact, or



infographic may help to catch the eyes of young adults who would otherwise overlook written blocks of text.

**Perceived Effectiveness.** When asked how strongly they agreed or disagreed with the statement, “Social media is an effective platform for evangelizing,” on a scale of one to seven (one = strongly disagree, seven = strongly agree), the mean of the respondents’ answers averaged 5.18 (standard deviation = 1.49), suggesting that most agreed that social media is effective for evangelism.

### ***Reasons Social Media is an Effective Platform for Evangelizing.***

A follow-up question to the previous one allowed respondents to submit open-ended explanations of why they believe social media is or is not an effective platform for evangelizing. Those who answered that it is an effective platform pointed out that many people use social media, specifically youth, and that it is an efficient method for reaching people from all over the world with diverse backgrounds and perspectives.

One respondent wrote, “Christians on IG [Instagram] have become very popular because of their vulnerability and transparency and a lot of people appreciate that because they are relatable. Social media gives people a chance to connect with other Christians around the world or from different states that, without social media, they may have not had the chance to. It’s a great opportunity to find and relate to other Christians and share the gospel with a bigger audience!”

They also pointed out that social media is accessible, free, fast, convenient, and posts are easy to reshare. They observed that it is a safe way to evangelize when people are encouraged to socially distance themselves due to COVID-19, and they appreciate that consumers can avoid confrontations since they can simply unfollow an account or scroll past a post. “Through social media, people can freely browse whatever material they wish or simply scroll past,” explained one respondent. “Since, on social media, you aren’t forced to watch or listen to something, I feel like people would be more receptive to religious topics. Look at TikTok. There are all sorts of religious videos and I’ve seen many non-Christians express interest or have genuine inquiries through their comments.”

Many respondents personally testified that social media had positively impacted their spiritual lives. One respondent wrote, “Social media, specifically TikTok, has brought me closer to God and has inspired me to read my Bible more often, while still respecting my beliefs and not imposing one specific viewpoint on me.” Another wrote, “Something as simple as an inspirational spiritual quote or a Bible verse on Instagram that I see can help me get through the day.”

### ***Reasons Social Media is Not an Effective Platform for Evangelizing.***

Those who believe social media is not an effective platform for evangelizing expressed concerns that social media, as a whole, is too distracting and shallow of a platform for discussing religious topics; and that since technical algorithms seek to provide people with content that aligns with their existing interests, it would be difficult to reach people who do not already consume religious content. They also suggest that social media is too secular of a platform and that people will become defensive if they see religious content in a place where they were not planning to.

“Social media is the last place my friends and I would go to learn about religious matters or grow spiritually,” wrote one respondent. Another respondent wrote, “Social media isn’t a good platform for evangelism because people normally get on social media to pass extra time. People aren’t going to pay attention unless it is shown in a creative way.” Some pointed out that poorly designed content reflects badly on Christianity in general, and that much of the content they have seen is “cheesy,” or “forced.” Others suggest that when religious content is portrayed on social media it is impersonal and individuals who openly share about their religion may make an impact, but that organizational accounts that do not have a “face” associated with them do not. “People are not looking for a sermon, they’re looking for someone just like them,” said one respondent.

Others expressed concern that it is difficult to explain religious concepts in a short amount of time and that attempts to do so may misrepresent God and mislead people. Some shared their frustration with social media content that portrays a “holier-than-thou” attitude. Still, others observed that religious content may “conform to worldly expectations” and lose its potency as a form of evangelism in its effort to attract attention.

Finally, some who answered in the middle of the scale proposed that social media is an effective tool for evangelism in the sense that it is a good place to start building relationships. These relationships can then grow into face-to-face conversations, which they maintain are the most effective forms of evangelism. One respondent explained, “I believe the best evangelical opportunities come with intimate conversations between a few people, and that effect can’t be accomplished with a post directed at thousands.”

**Current Exposure to Religious Content on Social Media.** When asked how often they saw religious content on social media, only 30% of respondents answered “often” or “always.” This suggests that the majority is not regularly exposed to religious content on social media. Further, when asked how often they themselves post or reshare religious social media content, 70% of the responses were “occasionally,” or “never.”

When asked to rate, on a scale of one to seven, how appealing (one being unappealing and seven being very appealing) the SDA-affiliated social media

content they had seen was, the mean of the responses was 3.61 (standard deviation = 1.50). Further, when asked how well Seventh-day Adventists have utilized social media as a tool for evangelism overall, on a scale from one (very poorly) to seven (very well), the mean was 3.37 (standard deviation = 1.33).

**Requested Topics to Address on Social Media.** One open-ended qualitative question asked what religious topics respondents would like to see social media content creators address. Analysis of these responses yielded eight themes: theology, social issues, taboo topics, relationships, personal testimonies, everyday life, spiritual growth, and service. For an extensive list of the suggested topics in each of these categories, see Appendix A.

One respondent wrote, “I think that we need to start talking about harder topics even if we don’t know all of the answers. ...The conversation tends to be more about ‘saving’ teenagers instead of empowering them to lead their peers to Jesus. ...There are systemic failures in our [the SDA] Church. When teenagers see the world making more progress concerning equality and having the hard conversations that our church, in general, is not having, it looks like we are saying that these things are okay and that nothing can change. Discussions with multiple points of view will not only talk about things that are interesting to teens but will also show them that we can live in harmony even if we disagree.”

**Suggestions for Improvement.** Another open-ended qualitative question requested feedback on how Seventh-day Adventists can better utilize social media as a tool for evangelism. Most responses fell into one of three categories: content, activity, or attitude. For an extensive list of the feedback given under each of these categories, see Appendix B. “Seventh-day Adventists should be encouraged to share more religious topics on social media, and I think that having a large variety of SDA bloggers, YouTubers, content creators, etc. can help draw many more people to the faith,” wrote one respondent. “I also think that the SDA church should put a bigger emphasis on witnessing/evangelism in general, and what easier place to start than one’s social media accounts.” Responses also encouraged content creators to glean inspiration from the Instagram accounts @HerTrueWorth, @Forerunner777, @HumansOfAdventism, and @TryTheWay.

Finally, according to this survey, nearly three out of four youth (74%) between the ages of 15 and 24 spend at least one hour on social media each day. Further, only 23% currently use social media for spiritual inspiration, 62% would like to see more religious content on social media, and 74% say that seeing more appealing religious social media content would improve their view of the Church. All of these statistics suggest that there is a compelling opportunity for churches, media organizations, and digital missionaries to utilize social media as a tool for evangelism. This may require training and educating church leaders who are willing to invest in learning the trends or encouraging members to take advantage of their personal accounts as

platforms for witnessing.

The data collected from this survey indicate that, currently, evangelistic social media content will be most effective if it is delivered through Instagram, TikTok, and YouTube. When deciding what type of content to post, creatives should consider sharing memes, quotes, facts, and infographics in the formats of short videos and photos. And when selecting what topics to cover, creators should reference the list of suggestions gathered, through this survey, directly from the target audience (Appendix A).

Youth have questions and crave conversations that surround the real issues they are facing. By taking all of these factors, as well as direct suggestions for improvement, into consideration, Christian social media managers will better understand their audiences, and be better equipped to create content that appeals to youth and young adults.

## Conclusion

As technology continues to develop, the churches must continue to adapt in order to strategically place the gospel where people will find and hear it. As social media becomes an increasingly popular channel for connecting with and communicating to mass audiences of a younger demographic, it seems also to be an ideal platform for evangelizing to the rising generation of future church leaders.

This research is particularly timely due to the COVID-19 pandemic requiring churches to be exceptionally creative and resourceful in their communication methods during a time when people are advised to limit face-to-face interaction. Further, on a larger scale, the implications of this study may help to spread the gospel, via social media, more quickly and more widely in order to expedite the second coming of Christ.

Returning to the framework for this research, the uses and gratifications theory of media choice states that people actively pursue the media that will satisfy their needs. To reach young people effectively with evangelistic social media content, creators need to deliberately cater content to meet their audience's needs. If Christians can curate appealing content, perhaps it will attract the eyes of youth on social media, and the hopeful message of the gospel will fulfill the spiritual needs of sinful, broken human lives seeking answers and truth during their young, developing years.

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## Appendix A

### ***Religious Topics SDA Youth Would Like to See Addressed on Social Media***

#### ***Theology***

- Clarifying myths of out-of-context verses
- Clarifying myths/attacks on Ellen White
- Historicity of the Bible
- SDA-unique doctrines explained
- Reconciliation of Old Testament and New Testament God
- Satan/how the Devil works
- Second Coming/Last Day events/Daniel and Revelation
- What it means to keep the Sabbath/what's allowed and not allowed
- Are other denominations going to heaven?

#### ***Social Issues***

- Homosexuality and the LGBTQIA+ community
- Intersectionality/racism and racial diversity
- Gender roles/sexism/misogyny (and women's ordination)
- Social justice
- Generational gap in Church leadership
- Interpersonal relations with other faiths, religions, etc., including non-religious people and atheists. Generally, how to coexist with others without feeling attacked when someone doesn't believe the way you do. How to respect others who do not believe in/do not practice your faith.

#### ***Taboo Topics***

- Physical, sexual, and emotional abuse
- Anxiety & depression
- Sex
- Drugs
- Alcohol
- Bullying
- Cursing
- Pornography
- Drums/rhythm in music
- Jewelry and tattoos
- Abortion
- Meat consumption

#### ***Relationships***

- Parenting
- Finding wholesome friends

- Singleness
- Dating
- Marriage
- Divorce

### ***Testimonies***

- Personal stories of God's work in someone's life
- Missionary miracles
- Outreach successes

### ***Everyday Life***

- Navigating a secular workplace as an Adventist
- Hope during current events in light of God's promises
- School/value of education
- Intersection of career and calling
- How to be cheerful and enjoy life
- Diet and health message

### ***Personal Spiritual Growth***

- How to continue growing your relationship with God when you have a pretty good relationship with Him. How do you "fall in love" with God? How do you not get bored with God and Church? How do you "spice up" your devotion time? What are a lot of different ways you could do devotions?
- Salvation/God's personal love and grace, accepting others
- Ways to build a relationship with God other than church and Bible study
- How to start a relationship with God
- How to approach those in sin without judgment
- Prayer life/how to pray
- How to study the Bible
- Encouraging verses/quotes/daily reminders
- Christlike character/Fruits of the Spirit/not being "of the world"
- Navigating grief
- Forgiveness
- Spiritual stagnation
- Finding/feeling peace
- Avoiding temptation

### ***Service***

- How youth can get involved
- Media projects
- How to witness
- Outreach ideas
- How individuals can use social media as a tool for evangelism

## Appendix B

### ***Suggestions for How Seventh-day Adventists Can Better Utilize Social Media as a Tool for Evangelism***

#### ***Content***

- Discuss “relevant” topics (see suggestions in Appendix A)
- More interactive content/trivia/Q&A sessions
- Make content aesthetically pleasing, give the account a theme and a professional look because youth are more likely to reshare content that is aesthetically appealing
- Give posts better titles
- Write longer captions and add value beyond just quoting a Bible verse
- Share multiple perspectives on a topic
- Use humor/memes
- Videos (music videos, short videos, TikToks, by teens for teens, daily devotionals)
- Encourage individuals to be influencers for Christ/digital discipleship/individual contributions: show us the books used for devotionals, meals, lifestyle
- Post more outings with the church to bring in people from the community
- Host events on social media
- Build on previous posts to provide long-term content in small chunks that encourage people to watch for future posts

#### ***Activity***

- Have youth create the content
- Interact more consistently with followers
- Encourage youth pastors to interact on social media
- Pay for promotion/advertising/sponsorship
- Be consistent and persistent
- Just put out more content
- Invest in social media managers who are informed about the current trends

#### ***Attitude***

- Make it a safe place for anyone to come to (this may include turning off comments to prevent the audience from engaging in hostile arguments)
- See teenage phone use as an opportunity for evangelism, not an addiction
- Be raw, have emotion, and have passion



### **About the Author**

Trisney Janine Bocala-Wiedemann received her bachelor's degree in mass communication–advertising from Southern Adventist University's School of Journalism and Communication. She currently works in public relations with Matter Communications.