

## SUMMARY

Following the new site launch in June 2021, I began to look after the website maintenance on a contractual basis. In October 2021, I was asked to also take on management of the Society's facebook page. The time originally allotted to facebook content curation was insufficient to the needs of that platform, and some of the time allotted to website maintenance has been reallocated by me to meet those needs. I plan to make further recommendations regarding this in October 2022.

The Society's website performance and health have continued to be good. Our primary audience is located in Canada, and we are also reaching secondary audiences in other English-speaking countries. While many people come to the website through a bookmarked link, we are also seeing visitors come to us through organic search engines such as google, through facebook, and also through other site referrals. Most visitors are specifically interested in the online BCP, but there has also been an overwhelming interest in the Common Prayer Canada app, as well as a good flow of traffic to other resources and articles. In future we may wish to explore opportunities related to referrals of various kinds, and cross-linking in-site content.

Our facebook page continues to see steady interest and modest growth. The greatest interest we have seen is in response to the Common Prayer Canada app, and specifically the announcement of the addition of Inuktitut to the app. There has also been good engagement with the posting of seasonal collects, and I continue to try to improve engagement through a variety of post types. We may also wish to consider whether any other social media platforms would be useful to us.

## WEBSITE/FACEBOOK CONTRACTS & TIME HANDLING

Following the launch of the new website in June 2021, I was contracted to spend six hours a month on ongoing maintenance of the website. This work includes content additions, corrections, running software updates, updating front page liturgical status, handling/forwarding email queries, and preparing reports. Beginning the week of October 10, 2021, I was contracted to also take on management of the Society's facebook page, and to spend four hours per month curating content, responding to queries and comments as needed, and preparing reports.

From the early on in the process of taking on the facebook management, my assessment has been that the needs of the website are more modest than the needs of facebook, so I have been combining the ten monthly hours and allotting time according to what seems most urgent. Since October 2021, time spent on both areas has averaged a total of just over 13 hours per month, about eight of those monthly hours on facebook, the remaining hours being spent on the website and on reporting.

The time spent on the website has largely been used to continue to add material from Bishop Hawkins' sermon archive, some of which still remains to be added. Important work like adding new material, making corrections as they come to light, and updating software, has also been done on an as-needed basis. Originally we envisioned that there might be additional time available within the contract allowance to comb through the other content on the site to refine existing material and to explore opportunities for improvement. This has been pushed back in terms of priority to allow more time for facebook work.

Brainstorming ideas and producing graphics for facebook posts requires time. The effectiveness of our facebook presence is directly related to the quality of our posts and post graphics, so this

is worth investing in. It is also important that we keep up with a regularity of posts, updating several times weekly. Over the last two months I have been making more of an effort to rein in the time spent on facebook in order to stay within the intended time allotted in the contract.

In October 2022, I will have been looking after both website and facebook for a full year, and plan to make recommendations for contractual hours going forward, including both minimal and optimal totals, and what might be expected in each of those scenarios, and to ask Council to consider whether it would be of value to reassess the amount of investment we'd like to make in these areas.

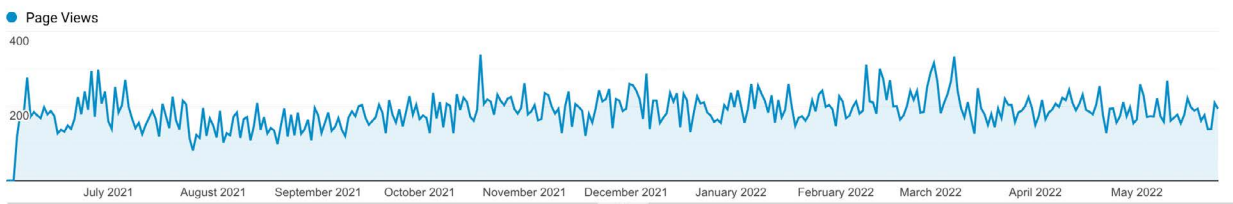
## WEBSITE

### DATA AVAILABLE

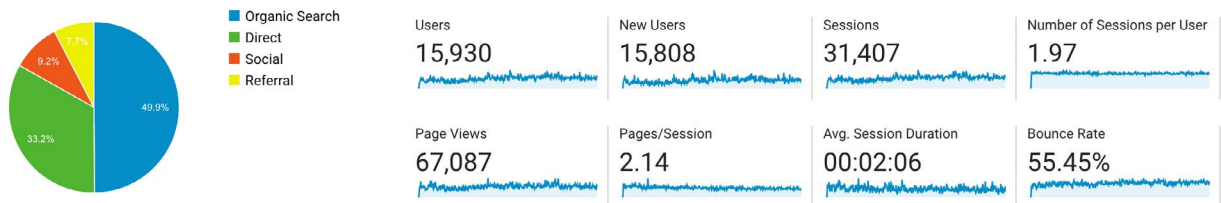
The new site at prayerbook.ca was launched at the beginning of June 2021. The statistics that I have access to begin at that time, and are managed through Google Analytics. While this data is insufficient to provide a before/after comparison regarding the reception of the new website, it does provide us with an excellent sense of the type of traffic the site receives (where visitors are located, how they arrive at the site, what they do once they are on it, etc.). This provides us with a good foundation for further discussion about what our “reach” looks like right now, and how we might wish to consider expanding that reach.

### ANALYTICS CHARTS & GRAPHS (June 1, 2021 - May 25, 2022)

#### PAGE VIEW OVERVIEW:



#### AUDIENCE, ACQUISITION & BEHAVIOUR OVERVIEW:



### WHAT THE NUMBERS MEAN

The PBSC numbers are consistent and healthy, and demonstrate a strong baseline of regular users who are primarily interested in the online BCP. The most popular page which is not a part of the online BCP (and also not the welcome page) is the Common Prayer Canada App page (with 2867 views in the past year).

A few indications which can be gleaned from the past year's worth of statistics include:

- Our audience is primarily from Canada (50%), which is appropriate given our national mandate. The next highest country of origin is the US (30%), then the UK (5%). After that, the numbers are less than 3% each among a variety of countries.
- Approximately 33% of visitors to the site are “direct” acquisitions. This suggests that a good portion of our visitors have us bookmarked or know exactly where they want to go. 50% of our visitors arrive through organic search (e.g. Google), 9% are referred from social media (e.g. Facebook), and 8% are referred from other sources.
- A closer look at the 8% of other referral sources (that is, visitors finding their way to our website through a link on another site), shows that most of our referrals come from justus.anglican.org (609 in the past year) or from wikipedia.org (191 in the past year), but we have seen some good referrals coming in from local parish sites. In response to this, a closer look at the content of our wikipedia page has been undertaken, and we may wish to consider encouraging BCP-friendly parishes to include a link to the PBSC and its resources on their own website, newsletter, etc.
- Some of the pages which have generated noteworthy interest include: About the Prayer Book (1248 views); Musical Settings for Prayer Book Services (1223 views); Liturgical Resources (1060 views); BCP Worship Locator (693 views); “622” curriculum pages (497); Stay In Touch (402 views); About the Society (293 views); and Printable Booklets (258 views) (*Note: All of these view counts cover a period of a full year*).
- Among the featured articles, the highest number of views were for: A Review of the 2019 ACNA Prayer Book (518 views), The Prayer of Humble Access (394 views); The Omitted Imprecatory Psalms (350 views); Father Gethin's index page (326 views); and J.I. Packer's Video Series (302 views).

## FUTURE OPPORTUNITIES

Our online presence is arguably our greatest asset, as it introduces people to our mandate and all that we have to offer. The site launched in 2021 sought to update and improve upon our previous web presence, and now we should be asking how we can continue to build and expand upon these achievements. Two key areas we may wish to explore are related to getting more people onto the website, and then engaging them further once they have arrived on it.

Improving our acquisitions can be done in a variety of ways. The best referrals and acquisitions bring people to our site who are interested in the content we have, so we want to work with search engine algorithms (rather than trying to “trick” them), and friends and affiliates to reach those people. This involves asking how we can encourage our existing network to share the site with others, how we can increase our referrals from affiliate and social media sources, and how we might target visitors through organic search. This final question is a large area, encompassing a consideration of “strategic targets” (e.g. Evangelical Canadians seeking prayer resources), the search engine optimization (SEO) which would help to secure those visits, and potentially exploring Google Pay Per Click (PPC) search advertising.

Engaging people more strategically once they reach the website is also worth additional consideration. This involves considering various audience, including those who already access the

website for specific reasons but whom we'd like to see exploring more, as well as those who may arrive for the first time and considering in greater detail the path we'd like their visit to take, depending on where they arrive on the site.

The website will continue to be a solid platform for showcasing new articles and resources, as they are developed and released by the Society.

## FACEBOOK

### INTRODUCTION TO SOCIAL MEDIA

In the last 10+ years, social media has become an indispensable tool for organizations of every stripe and size. However, in the rush to ensure a *presence* on social media, the unique culture and purpose of these platforms can sometimes be overlooked. All social media is meant to drive *engagement*, unlike traditional forms of organizational communication, which were essentially one-way. For churches and parachurch organizations there can sometimes be an (erroneous) expectation that mandates such as “proclamation” and “education” can be replicated from a website to a social media account with good results. Moreover, there can be a discomfort with the emphasis that social media places on user response. It's important to understand from the outset that user response is very much *the point* of social media. With this in mind, we want to be aware that *our website* is the best vehicle for “proclaiming” and “educating,” but while we do want to draw people into accessing those resources, our best results will always be produced if we use facebook as it is intended — to drive engagement, response, interaction and dialogue. This will mean regular posting of unique and interesting content, and responding promptly when people do engage with our page. If we use facebook well, we can solidify and expand our following of interested individuals and parishes, draw that audience into a greater investment in our mission, and of course generate more traffic to our website.

### PBSC PAST USE OF FACEBOOK

The PBSC facebook page was created in 2013. For many of those years our posts were comprised of a weekly graphic which included the Sunday and/or major feast day collects. This established a footing for the

#### FACEBOOK DEFINITIONS:

##### PAGE LIKES (currently 1262)

The number of facebook users who have “liked” the PBSC facebook page.

##### PAGE FOLLOWS (currently 1303)

The number of facebook users who receive notification of PBSC posts and updates through facebook.

POST REACH: The number of people who saw a post at least once. Reach is different from impressions, which may include multiple views of a post by the same people. This metric is estimated.

POST ENGAGEMENT: The combined number of reactions, comments, shares and clicks on a post.

POST REACTIONS/LIKES: The total number of reactions on a Facebook post. The reactions button on a post allows people to indicate different emoji-style responses to its content: Like, Love, Haha, Wow, Sad or Angry.

POST SHARE: The number of people who have shared a post to their own network of facebook followers.

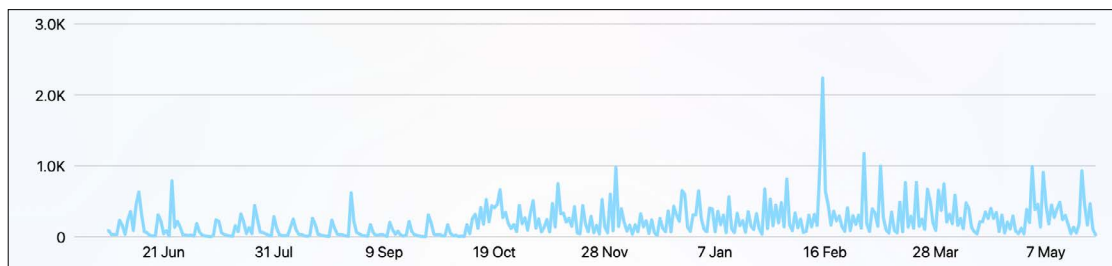
LINK CLICKS: In the data below, this could indicate people following a link to other material (e.g. on our website) which was included in the post, but it might also indicate people clicking “view more” to see comments, etc.

Society on the platform and generated a base of followers, likely comprised mainly of BCP-loving Anglicans interested in having the weekly collect show up in their regular facebook news feed.

This was significantly expanded upon by Dean Chris Dow some months prior to the start of my contract, and looking back at the statistics during the period when he was available to take an active role, there was a significant spike in the engagement levels. Immediately prior to my taking up this contact, there was a reduction in the frequency and variety of items posted, which resulted in those early statistics artificially skewing higher by comparison to that dip in activity.

## PBSC CURRENT USE OF FACEBOOK

### FACEBOOK PAGE REACH:



I was asked to take on management of the facebook page beginning the week of October 10, 2021, and four hours per month was allotted for this task. Because social media, to be used well, requires regular, unique and engaging content, it can be quite time-consuming to curate, so I have been “borrowing” an additional four hours per month from those allotted to the website in order to meet the needs of maintaining facebook to a reasonable standard.

Our goal with the use of facebook has been to maintain and increase the level of engagement we have with existing contacts and to increase our overall reach. In other words, those users of facebook who follow the PBSC, we want to see continuing to value the material we post, to “like” it, to comment on it, and to share it with their own networks. We also want to grow the number of people who choose to follow us.

The specific content types that we have been posting, include the following:

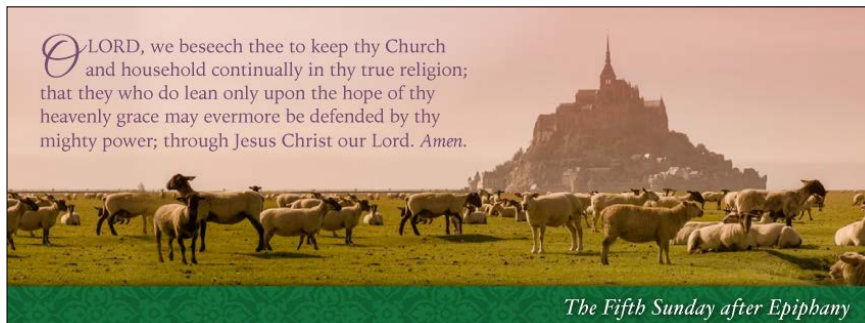
- **(A, see graphic on next page)** Cover image updates: At the top of the facebook page is a banner, which I have been changing weekly to coincide with the Sunday collects. A steady and modest number of likes and shares result from this update, which is primarily done to keep the page fresh and current for the benefit of those who are newly arriving on it to see.
- **(B)** Sunday collect, readings, and resources posts: Each Saturday a similar item is posted which indicates the liturgical details for the next day, along with links to the collect, readings and meditations by Father Gethin Edward and Bishop Michael Hawkins. These are also very modest in the interest they produce, but make up an important component in the mix nevertheless.
- **(C)** In an effort to increase engagement, several posts have been trialed which ask a question inviting comment and discussion. Some of these have fallen flat, and others have seen a good response. The best engagement we’ve had is to a question about the most meaningful prayer book prayers, which generated 34 comments, mostly of a very high quality.



- **(D)** Unique seasonal and feast day collects are also posted, some of these generating very little response, and others generating great enthusiasm. Most notably, we had a strong response to posts for Ash Wednesday (1388 total reach), the Council of Nicaea (*quotation used instead of collect*) (1314), Saint Athanasius (1280), John Keble (*quotation used instead of collect*) (1155), Candlemas (1051), New Year’s Day (992), Remembrance Day (972), Thomas Cranmer (*quotation used instead of collect*) (943), and the Conversion of Paul (898).
- **(E)** We also add content of an informational or news-related nature on an ongoing basis. The most overwhelming response we’ve had is to a post about Inuktitut being added to the Common Prayer Canada app, which garnered a whopping total reach 4391, more than three times more than the next highest performing post, and six times higher than our average. We have also seen a good response to other posts in this category, including the 100th anniversary of the Canadian Prayer Book (1337), and the annual bursary announcement (896).
- **(F)** Finally, I have been highlighting some of the great content and resources on the website by locating succinct quotes that can be placed in graphics with links to read more. The posts in this category that have seen the best response are: Dr. Crouse’s “Spirituality of Advent” (1254), Dr. Crouse’s “Logic of Lent” (746), H. Matthew Lee’s “Our Great Inheritance” (609), and J.I. Packer’s Video Talks (531).

## POST & DATA SAMPLING

- (A)** TOTAL REACH: N/A | LIKES/REACTIONS: 14  
LINK CLICKS: 17 | COMMENTS: 0 | SHARES: 4

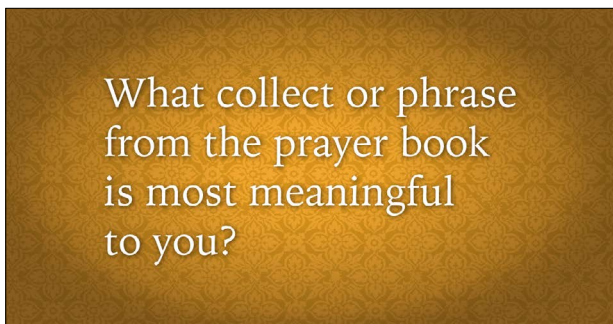


- (B)** TOTAL REACH: 208 | LIKES/REACTIONS: 9  
LINK CLICKS: 9 | COMMENTS: 0 | SHARES: 3



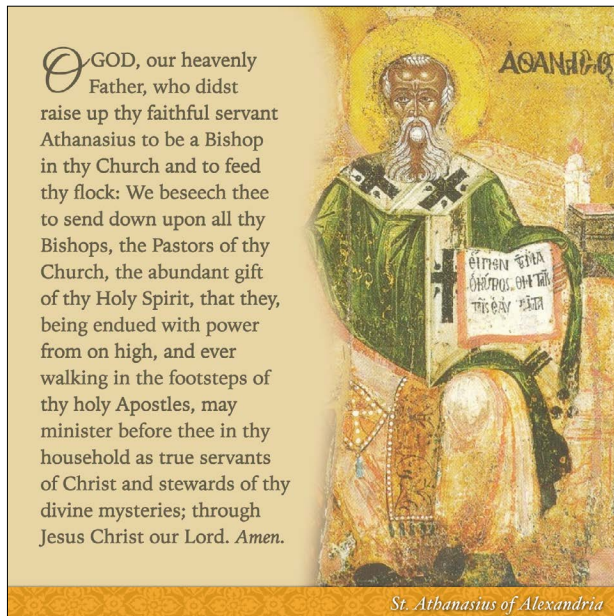
FOR PALM SUNDAY: Collect & Readings: <https://prayerbook.ca/bcp-online/propers/#palm> Sermon by Bishop Michael Hawkins: <https://prayerbook.ca/palm-sunday-bishop-michael-hawkins/> Meditation by Father Gethin Edward: <https://prayerbook.ca/palm-sunday-father-gethin/>

- (C)** TOTAL REACH: 716 | LIKES/REACTIONS: 24  
LINK CLICKS: 84 | COMMENTS: 34 | SHARES: 1



We know: it’s hard to choose just one. But take a moment to share - we all need the reminder and the encouragement!

**(D)** TOTAL REACH: 1280 | LIKES/REACTIONS: 43  
LINK CLICKS: 24 | COMMENTS: 12 | SHARES: 11



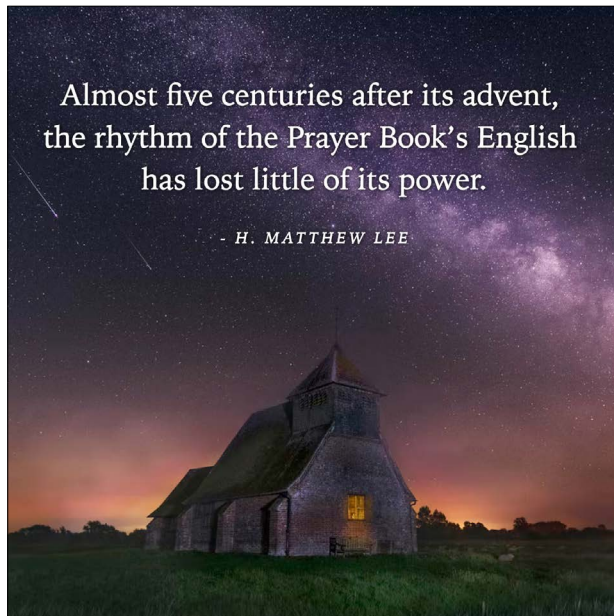
Today we celebrate the life and witness of Athanasius of Alexandria, a saint who often had to stand alone to defend the faith against the popular false teachings of his day.

**(E)** TOTAL REACH: 4391 | LIKES/REACTIONS: 192  
LINK CLICKS: 114 | COMMENTS: 18 | SHARES: 27



Learn more about this new release: <https://prayerbook.ca/inuktitut-bible-coming-soon-to-the-common-prayer-app/>

**(F)** TOTAL REACH: 609 | LIKES/REACTIONS: 41  
LINK CLICKS: 45 | COMMENTS: 8 | SHARES: 5



Read the full essay, "Our Great Inheritance," by H. Matthew Lee, one of our PBSC bursary recipients in 2021: <https://prayerbook.ca/our-great-inheritance/>

### OTHER OPPORTUNITIES

Also worth discussion is the question of whether there are other social media, on-line, or virtual opportunities that would be especially suited to our mission. As social media continues to proliferate and segment, it will be important to take into account whether a particular platform is going to help us to reach and/or engage people likely to be sympathetic to us, and whether its culture is compatible with our own "brand." An exploration of what similar organizations are finding to be useful tools can be helpful.