The Ecclesial cybernated amalgamation: New perspectives in the Ecclesial management in Lebanon

Mario JADE - Lebanon

TO MY NATIVE COUNTRY LEBANON. . . A TRIBUTE!

ALMA MATER EUROPAEA
ECM

Lebanese ...& proud!

For the sun to rise
It begs the darkness
Habib Younes

والشَّمْس تَ تشرُق
بتْترَجّى العَتمْ.
حبيب يونس

A tribute to my Native Country Lebanon during these critical crises to have its shiny Sun rising over the dark days. Lebanon has always been and will remain the land of Saints, blessed Cedars and glorified People.

I make this message to support ALL PEACE ACTIVITIES over the world standing strongly with the Ukrainian People during this sensitive period, especially my Mentor Prof. Sergey Bushuyev.

Who Am I?

Lebanese
...& proud!

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Dad & Mom

I'm the 3rd of 4 boys

26/06/1979

Jeita - Kesserwen

Lebanese
(mother tongue)
French
English
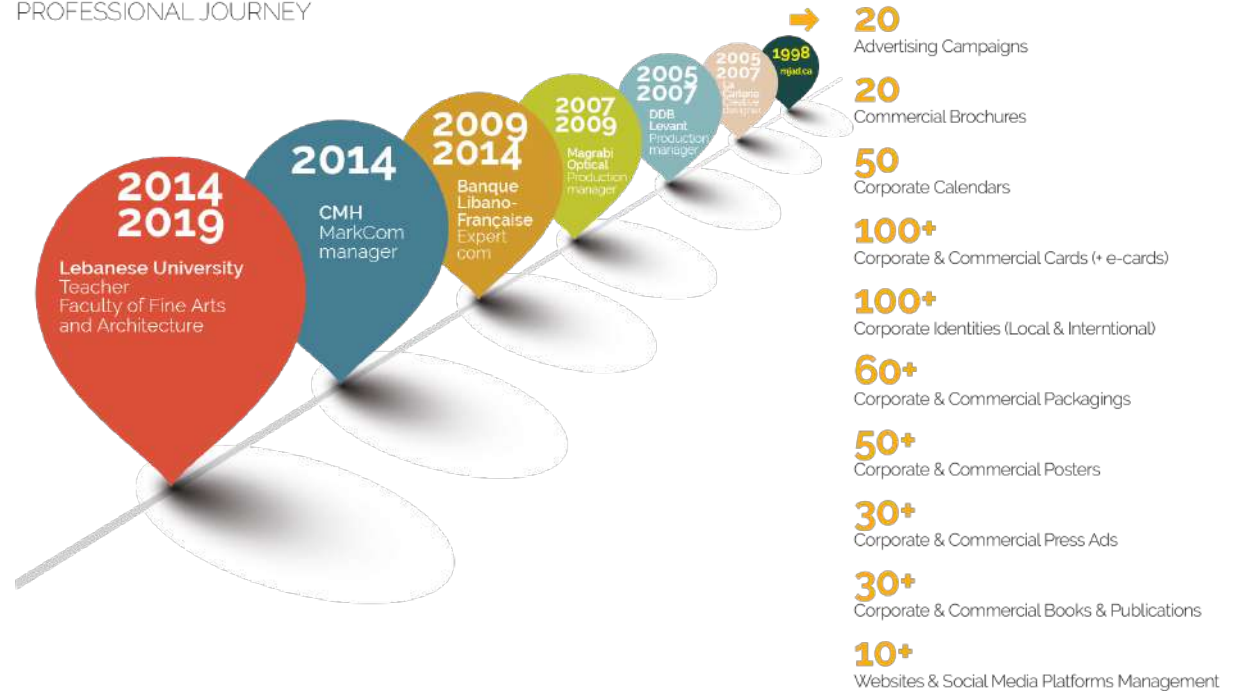
EDUCATIONAL JOURNEY

1998
Experimental Sciences

2003
Superior Studies
in Graphic Design
5 years equivalent to M1

2015
Executive Masters
in Corporate
Communiction (EMCC)
ie School of
communication
Madrid - Spain

AWARDS

July 2013
(1st Prize)
4th worldwide
challenge in
Masters of Corporate
Communications
at IE - Spain

Sept. 2013
(1st prize)
"Éparchie Maronite
Notre-Dame de Paris"
France

Mar. 2015
(1st Prize)
Best group
project of the world
Executive Master in
Corporate Communication
(EMCC 2014 – 2015)

PROFESSIONAL JOURNEY

2014
2019
Lebanese University
Teacher
Faculty of Fine Arts
and Architecture

2014
CMH
MarkCom
manager

2009
2014
Banque
Libano-
Française
Expert
com

2007
2009
Magrabi
Optical
Production
manager

2005
2007
DDB
Levant
Production
manager

2005
2007

1998
mjad.ca

20
Advertising Campaigns

20
Commercial Brochures

50
Corporate Calendars

100+
Corporate & Commercial Cards (+ e-cards)

100+
Corporate Identities (Local & Interntional)

60+
Corporate & Commercial Packagings

50+
Corporate & Commercial Posters

30+
Corporate & Commercial Press Ads

30+
Corporate & Commercial Books & Publications

10+
Websites & Social Media Platforms Management

- Digital ecclesiology showed up as a new terminology in the Christian community as a description to the numerical process of sharing all ecclesial activities via numerical/digital platforms

- Due to the various crisis that hit Lebanon, mainly the covid-19

- This approach to reform the Church strategy was typically driven by the social, economic and political situation in Lebanon.

- Ecclesial reconversion to be integrated in the digital world.

- The presence of the digital platforms, such as Facebook, Twitter, Instagram and YouTube made this integration easier because of the friendly manipulation of their process and the simple usage of their functions.

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- The conceptualization of the digital ecclesiology created a turning point in the Lebanese society via a critical procedure to convince the community of its process, its supportive effect and its unconditional integration.

- Accept this situation was balanced between "theology" and "new media".

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- This change might have constructive effects and influences on the community, but with a confident guarantee of usage awareness for the new media.

- The ecclesial management more sensitive to media interaction and to its powerful content.

- The ecclesial management encourage then the usage of social media after several trainings, seminars and meetings for the people in charge of the media, in each sector.

- The media will only be a supportive resource that provides the delivery of the messages regarding sociological, ethnographic and media content about the church, the theology and believes.

- It pushed the ecclesial management to think more about the way and form that should the Churches institutions and Christian community engage ad react to digital media and numeric culture.

- This situation is directly related to the background of the person in charge, mainly the Priest responsible of the Parish, his hierarchical superior and the fundamental learnings and values of the Church.

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FAN OF WORK 1/6

CHURCH MANAGEMENT

We are facing the crisis in Lebanon with its different aspects, by creating multiple channels for different solutions. We aim to maintain the liturgical and cultural aspect of the Christian community without hurting the fundamental learnings, the ecclesial management and the core values of faith and believing's.

WORK IN PROGRESS

Since 2010, we have established a special unity that works on the development of the communication strategies and which follow the media development, the trend and the content creation of our platforms. It is not limited to well-known social media platforms only, but attached to the website, the generic e-communication and some targeted platform. We surely follow the ecclesial guidance and refer to the superior hierarchical structures. The multi-crises pushed us to manage quickly but carefully the process of integration.

WHEN

It is time to step into the new e-communication's world, and other different coming modernity to reach out all community members and provide them the core values of the theological learnings and liturgical guidance.
The situation seems alarming for the some churches as it won't be able to control the e-system and its content.

IN NUMBERS

E-integration
40% of the churches started the early e-integration
60% of the churches developed the e-com starting the crisis

Coping with the system
70% of the churches coped quickly with the system on its technical side
30% of the churches faced critical issues due to the economic and financial crisis

Community engagement
73% of the churches succeeded to engage their community in the ecclesial e-com
27% of the churches failed to engage their community due to cultural factors and rejection of the virtual world

MANAGERIAL STRATEGY

1- We encourage the ecclesial management to invest more in the e-communication surrounding knowing it is the leader of these days. This might support the expansion of our humanitarian and liturgical mission.
2- We ask for more supportive awareness (trainings, seminars, workshops) regarding the usage of social media and e-communication and their pors and cons. This might drive out the efficient and real liturgical mission. This awareness should start from the ecclesial management then pass to the community.
3- We do not want to lose the power of the "manuscripts" [Gospel, Bible, prayers, liturgical letters, etcetera], but we have to value their content and provided to the whole community.

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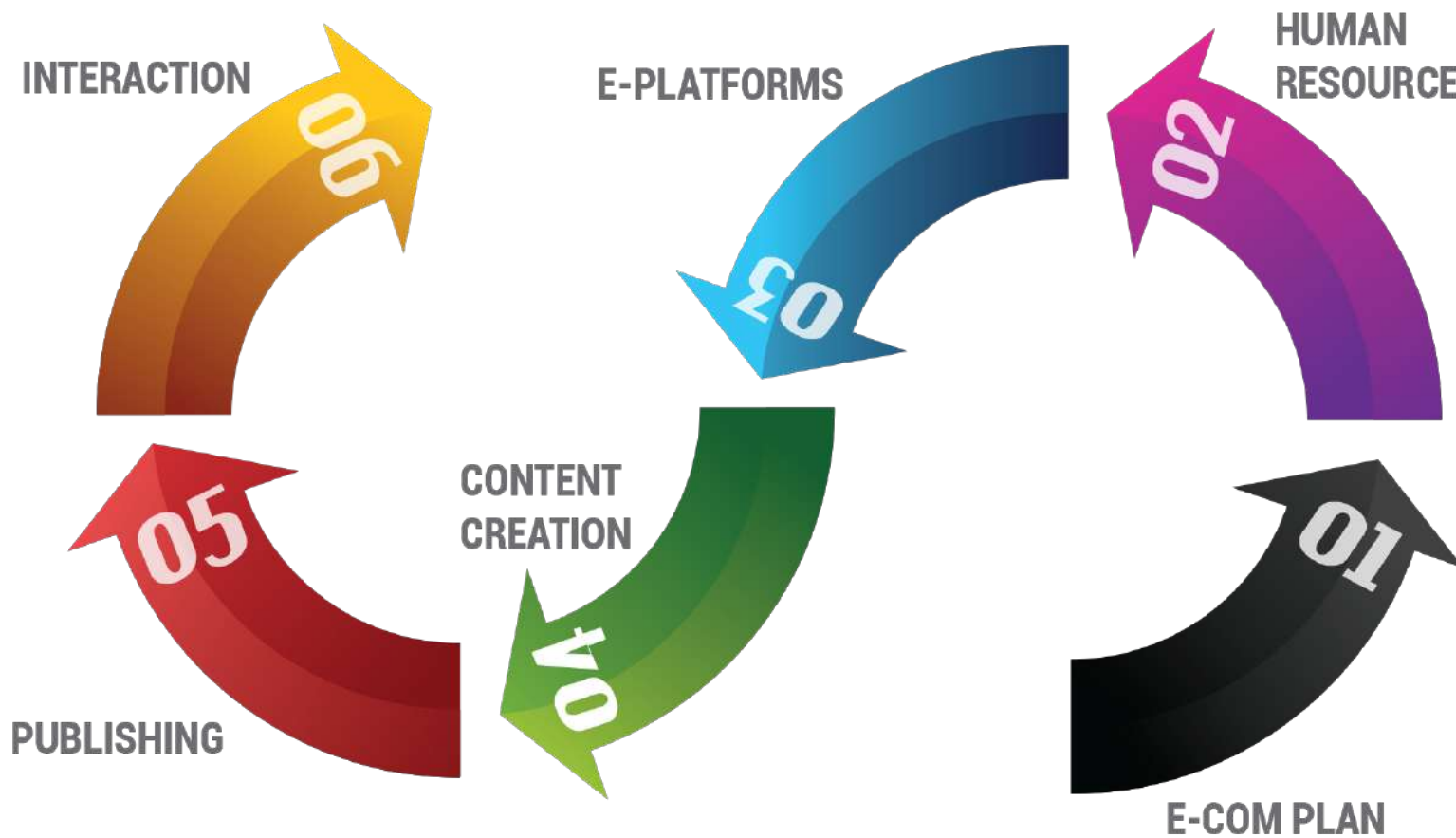
- Nowadays, the technology imposed itself to this liturgical area and church management is confident to maintain the same level of communication between all Christian cultural believes.

- Lebanese church created a kind of ethical guide to follow measuring all the aspects of freedom of expression, of communication and of values considerations. This falls in the multi-religious existence in our country.

CONCRETE IMPLEMEN-TATION 2/2

INTERACTION
06

E-PLATFORMS
03

HUMAN RESOURCE
02

CONTENT CREATION
04

PUBLISHING
05

E-COM PLAN
01

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IMPACT OF THE DIGITAL ECCLESIOLOGY

	Standard	Engagement	Accuracy	Cost value (not necessary paid money) v/s result	Satisfaction	Value	Impact	Credibility
Strategic Plan	5	4	4	3	3	4	4	5
Human Resources	4	3	3	4	4	4	4	4
E-platforms	5	5	5	5	5	5	5	4
Content Creation	5	4	4	4	4	4	3	4
Publishing	4	3	3	5	4	4	4	4
Interaction	3	3	3	-	4	4	4	3

THANK YOU