

# Social Media at the Bishop Larkin Pastoral Center of the Diocese of St. Petersburg

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Version 1.1.1

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## I. Introduction

*After he had finished speaking, he said to Simon, "Put out into deep water and lower your nets for a catch." Simon said in reply, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets." When they had done this, they caught a great number of fish and their nets were tearing.*  
-Luke 5:4-6

For years, tireless work has been done to reach out and to minister to young people in the Church. However, it does not always seem as though those efforts bear fruit commensurate with the efforts invested. In today's multimedia-driven, web-enabled, always-on society, the challenges of reaching young people seem even greater and the returns less. Two-thousand years ago, Jesus commanded his disciples to put out into the deep and to lower their nets and their nets were filled to point of tearing.

Today we must put out into the "deep waters" of the internet, and in a special way into social media, because there we will find not just young people, but people of all ages who use these technologies to connect with the world around them. There the Church will be able to connect with them and answer the command to spread the good news. If we do this well and faithfully, we will find the "nets" of our ministries and schools filled—as were the disciples'—to the point of overflowing.<sup>1</sup>

In response to this call, as well as requests for support and guidance in the use of social media in ministry, this document has been created with the following goals:

- Educate about social media and their application to ministry
- Provide a framework within which these tools are used in ministry
- Support those wishing to use social media in their ministry

## II. Background

In his 2009 *Message for the 43<sup>rd</sup> World Communications Day*, the Holy Father, Pope Benedict XVI states, "The new digital technologies are, indeed, bringing about fundamental shifts in patterns of communication and human relationships" (§1). There is a tremendous capability through social media for people to reach out and be connected to others in new ways. No longer are we "out of the loop" with friends far away. We know within minutes or hours at most when major events happen in one another's lives. As a Church community, we must understand this connectedness and be open to networking with people through these tools. The Holy Father's message establishes in its title three key needs of this culture: respect, dialogue, and friendship which are elaborated:

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<sup>1</sup> Archbishop Claudio Maria Celli, President of the Pontifical Council for Social Communications makes a similar statement in his Intervention at the Synod of Bishops for the Middle East on 14 October 2010.

[http://www.vatican.va/news\\_services/press/sinodo/documents/bollettino\\_24\\_speciale-medio-oriente-2010/02\\_inglese/b10\\_02.html#-](http://www.vatican.va/news_services/press/sinodo/documents/bollettino_24_speciale-medio-oriente-2010/02_inglese/b10_02.html#-)

[H. Exc. Mons. Claudio Maria CELLI, Titular Archbishop of Civitanova, President of the Pontifical Council for Social Communications\\_%28VATICAN\\_CITY%29](#)

- “*Respect* the dignity and worth of the human person.” (§5)
- “*Dialogue* between people...require[s] honest and appropriate forms of expression together with attentive and respectful listening.” (§6)
- “Friends should support and encourage each other in developing their gifts and talents and in putting them at the service of the human community.” (§7)

All social media must embrace all of these items if this is to be a culture of life in which healthy relationships are nurtured rather than a culture of death in which people are torn down and denigrated or reduced to mere online shadows of their true selves. This document is intended to establish a framework through which social media can perform each of these three tasks.

### III. Importance

1. 3 out of 4 Americans use social technology.<sup>2</sup>
2. In 2009, visiting social sites was the 4<sup>th</sup> most popular online activity overall – ahead of personal email.<sup>3</sup>
3. A 2008 study showed that 93% of social media users believe a company should have a presence in social media, and that 85% percent believe that this means **interaction**, not merely one-way information dissemination.
4. More than 50% of Facebook active users<sup>4</sup> log on in any given day.<sup>5</sup>

### IV. Limitations

1. While many people are on Facebook, Twitter, *etc.*, **not everyone is**. (If as indicated earlier, 3 out of 4 use social technology, that means 25% of people do not use social media and you can’t forget about them.)
2. Social media is neither appropriate nor ideal for all types of communication. Some things still require a posted letter, a phone call, or a face-to-face conversation.

### V. Practical Implications

Social media is a dialogue, not a monologue. The power of these tools comes not as another online version of the parish bulletin or newsletter, but from the community that forms through social media. It is essential for the use of social media to grow into conversations if community is to be built through these tools. The necessity to maintain a safe environment for those to whom we minister as well as the continually changing nature of social media technologies make this a difficult task to accomplish. Therefore, patience is required in working with social media as the tools as well as their capabilities and limitations are continually changing.

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<sup>2</sup> Forrester. *The Growth of Social Technology Adoption*. 2008.

[http://www.forrester.com/rb/Research/growth\\_of\\_social\\_technology\\_adoption/q/id/44907/t/2](http://www.forrester.com/rb/Research/growth_of_social_technology_adoption/q/id/44907/t/2).

<sup>3</sup> Nielsen. *Global Faces & Networked Places*, 2009. [http://blog.nielsen.com/nielsenwire/wp-content/uploads/2009/03/nielsen\\_globalfaces\\_mar09.pdf](http://blog.nielsen.com/nielsenwire/wp-content/uploads/2009/03/nielsen_globalfaces_mar09.pdf)

<sup>4</sup> NB - Facebook defines an active user as one who has returned to the site in the last 30 days.

<sup>5</sup> Facebook. *Statistics*. <http://www.facebook.com/press/info.php?statistics>. 7 December 2010.

Applying social media to the practical needs of pastoral ministry requires an awareness of the dangers and vulnerabilities of social media. Key to this awareness is understanding that social media content is not a private interpersonal communication such as an e-mail or phone call. To clarify what this means in practice, the implications of social media in ministry have been broken down by groups of people to whom different thoughts are applicable.

### **Use in Ministry to Young People**

Young people have the right to a safe environment in their home, school, and parish, which includes the ability “to trust those who minister to them in God’s name.”<sup>6</sup> They are also entitled to a safe environment in their digital interactions with the Church through social media. They must be taught and be expected to report violations of their electronic safe environment just as they are of their physical environment.

Similarly they need to be instructed in their responsibility as participants in the conversation of social media within the Church. Just as young people are corrected when they violate the norms and expectations of a school or any community (including the possibility of disciplinary measures), so must they also be for misuse of the social media resources of the parish, school, or the diocese.

### **Use in Ministry to Adults**

Using social media to relate to adults presents a different challenge than using these technologies to relate to minors. As people engaged in ministry, it is important to remember that we need to maintain the ministerial relationship at all times; therefore, within the ministry context, this document applies to adult ministry as well as youth ministry.

As adults build friendships from among those with whom they work and minister it is natural that individuals whom you meet in a ministerial context may become your friends. It is acceptable, once that friendship is established, to allow access to your personal social media network. This access should not apply to everyone to whom you minister, only those whom you consider to be your friends outside of your ministry.

### **Use by Priests, Deacons, and Religious**

As vowed and/or ordained individuals in the Roman Catholic Church, clergy and religious have made a commitment to God and to His people to live their lives in particular witness to the Gospel message of Jesus Christ.<sup>7</sup> This witness is called for in the electronic world as well as in the physical one. As the Holy Father wrote in his Message for the 44<sup>th</sup> World Communications Day, the presence of the Church, and in particular her priests, in social media “will not only enliven their pastoral outreach, but also will give a ‘soul’ to the fabric of communications that makes up the ‘web’,” (§5). Therefore, it is necessary for those living consecrated lives to ensure that there exists no

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<sup>6</sup> Diocese of St. Petersburg Policy for the Protection of Children and Vulnerable Adults, §1.

<sup>7</sup> cf. *Vita Consecrata*, 1 and the Letter of His Holiness Pope Benedict XVI Proclaiming a Year for Priests.

divide between their lives or conduct in the physical world and in the virtual world. Therefore:

- The obligation to maintain a safe environment in social media is the same as in face-to-face communications and interactions.
- Social media accounts and profiles, whether personal or professional, are your “pastoral outreach” and clearly identifying yourself as a vowed religious and/or member of the clergy by using your appropriate title (Fr., Deacon, Sr., Br., *etc.*) and including your religious community (CSC, OSB, OSF, SJ, *etc.*) in your displayed profile name bears witness to that outreach.
- Photos, especially your profile photo; links; and other items included in social media are to be appropriate for your state as ordained ministers and/or vowed religious.

### **Use by All Employees and Volunteers (Teachers, Ministry Leaders, *etc.*)**

As professionals and ministers, whether as paid employees or as volunteers, you represent the Catholic Church as well as your employing entity when acting in these roles whether in person or through written or voice communication. Electronic and social media interactions are no exception. The same responsibilities that you have to create a safe environment in your physical space extend to your social media sites including:

- Addressing behavior observed in social media according to relevant parish/school and diocesan policies and professional ethical expectations.
- Ensuring that all interactions conducted through social media are appropriate and do not create scandal; bring disrepute upon your parish, school, or entity; or create an unsafe environment.

You are encouraged to use social media to interact with your communities as professionals and ministers of the Church and to answer the Holy Father’s call to embrace new means of community building:

1. Use of accounts and pages/profiles specifically for your ministry.
  - a. Employment- and ministry-related interactions with students and minors must be through an official social media presence.<sup>8</sup>
  - b. Facebook
    - i. Employment- and ministry-related interactions with students and minors must be through an official page or group.
      1. Parents/Guardians of students must be invited to participate as a fan of the page or member of the group.
      2. A supervisor (or designee) must be included in the group or page as an administrator, with full administrative access.
    - ii. **Multiple Profiles** – Some people create a second personal profile using their work e-mail address. This may separate your ministry from your personal life; however, Facebook’s terms of use prohibit more than one registration per person. This technique, therefore, is unacceptable.<sup>9</sup>

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<sup>8</sup> Please see the definition for an “Official Page” in Section VIII: Definitions.

<sup>9</sup> Facebook Statements of Rights and Responsibilities, §4.2. <http://www.facebook.com/terms.php?ref=pf>.  
3 August 2010.

- iii. **Groups** – The use of a group allows for communication with and association with young people without “friending” them. This allows for the social media relationship to better reflect the ministerial relationship without diminishing the power of Facebook as a communication tool. Groups are recommended for particular ministries or organizations within a parish, school, or diocesan community.
  - 1. All groups must have moderated membership, *i.e.* an administrator must approve the request of an individual to join the group and gain access to the content of the group’s social media.
- iv. **Pages** – Public persons, such as a school administrator or radio talent, may decide that a “fan page” is a more appropriate presence for them on Facebook. Pages allow for the public presence of an individual to be separated from the personal profile and not open the profile to the entire community.
  - 1. Care should be taken in deciding whether to permit non-administrators to write or post content on the wall, and administrators must monitor any posted content for appropriateness and remove content as necessary.
  - 2. The personal profile of an individual with a public figure page must be hidden from search.
- v. **Use of Inbox or Chat in lieu of E-mail** – Many people use Facebook Inbox or Chat instead of e-mail as a regular means of electronic communication. Your diocesan or entity provided e-mail account (*e.g.* @dosp.org) is not to be replaced by Chat or Inbox for regular communication.
- vi. **Events** – Events are to be hosted by your group or your page, not by an individual member of the group or administrator of the page.
- c. On YouTube, you can create a channel for parish, school.
- d. There are similar options on all social media platforms.
- 2. Local or private social networking services may be created.
  - a. Prior to establishing such a service your supervisor must be notified and executive-level administrator, pastor, school principal, and/or school president notified and consulted according to local policy.
  - b. Access to private social media should be limited to members of the target community.
  - c. Full administrative access and instruction on that access must be provided to the supervisor of any employee or volunteer who is an administrator of a private social media platform.
- 3. Personal social media sites may not compromise your professional / ministerial position.
  - a. You must include a statement that identifies it as your personal site and disclaims it appropriately (Appendix B).
  - b. You may not bring scandal or disrepute to the entity which employs you or for which you volunteer.
  - c. You may not engage in any action which creates an unsafe environment at your place of employment or ministry.

- d. You may not post content or positions contrary to Catholic teaching.
- e. You may not debate or equivocate official Church teaching.

### **Use by Parishes, Schools, Offices, and Programs**

As corporate entities, it is inappropriate and in many cases against the usage policies of social media platforms to register your office or entity for a personal profile. Any use of social media must, therefore, first conform to policies and of the social media platform. When using social media parishes, schools, offices, or programs are to have profiles or pages which represent the entity as an entity, not which represent the entity as an individual person (*e.g.* It is not acceptable to create a profile with first name “DOSP” and last name “Communications” for the Office of Communications).

Engage your frequent users of social media technology in the creation and maintenance of these sites. This may be a way for someone to take a leadership role and become more involved. Remember, though, that you as the page’s administrator are ultimately responsible for the content of the page, so, if you do get additional help, make sure that you monitor the content of your social networking sites.

## **VI. General Instructions**

- Do not pressure or require the use of social media. All announcements or communications made through social media must be available in alternate form that does not require social media (*e.g.* web site, e-mail subscription, postal mailing)
  - E-mail distribution through a service such as Constant Contact is an ideal method to communicate information to a large number of people as compliance with laws regarding bulk e-mail is handled by the service.
- Obtain approval from your pastor, principal, or appropriate supervisor prior to the creation of any and all accounts to be used as part of your ministry and provide instructions for and support the capacity of those persons to access the social media sites that you maintain on behalf of your ministry.
- Respect the privacy of individuals while using social media platforms.
  - Written permission in the form of a media release must be obtained before any photos or videos may be used.
    - In the case of adults, this permission is implied by the submission of media for inclusion on the social media resource.
    - In the case of minors, a signed and written media consent from a parent/guardian is required, and should be included in the basic permission slip for the event. (Appendix C)
  - Photos and videos of ministry- or employment-related programs may only be uploaded to official social media platforms.
    - Do not upload photos or videos from work or ministry programs to your personal social media profile.
  - Whenever possible, only given (first) names should be used to identify minor individuals in photos or videos.
- Be flexible. What works today may not tomorrow, and what will work tomorrow probably doesn’t exist today.

- Meet people where they are. If your group uses Twitter, learn about it. Don't just stick to what you know.
- Encourage parents of your young people to become active in the social media lives of their children. This will not only inform them of the activities of your ministry, but will help improve the on-line safety of their children.
- Keep your page fresh through regular updates.
- Think twice before publishing.
  - Everything said in social media should be thought of as being said in public.
  - Once published, Internet and Web content cannot be taken back. You may remove it, but it's already out there and has been seen or electronically recorded.
  - Ensure the accuracy and appropriateness of all information prior to its publication.
  - If you have any doubts about the suitability of an item, seek a second opinion, but it is probably best to leave it out.
- Maintain appropriate records of all communications through social media.
  - History kept by the social media service such as Facebook will be sufficient.
  - Before deleting any entries from Social Media, a copy should be preserved and the date and time of removal noted within the record by the social media administrator. (e.g. If you use Facebook Inbox to communicate in the course of your employment or ministry, you may not delete any conversations without first creating a record of that conversation)
- Include a statement notifying individuals that you cannot control 100% of the content of the page because of the ads included by the social media providers and user-generated content (Appendix A).
- Monitor your on-line presence. Search for yourself in Google. Know what is on the Web about you.
- Consider paid services which do not insert ads or other content into your social media page to maintain better control over the content of your page.
  - E.g. Use Vimeo instead of YouTube.
- Foul or abusive language, sexually suggestive language or images, and other inappropriate language or behavior are not a part of a Catholic-Christian community or its conversations and cannot be tolerated in the social media of the Church. Instances of these behaviors must be removed from Church social media platforms.
  - Additional actions such as removing the offending user's ability to post content or participate in that particular form of social media may also be considered.
  - If the content is posted by a minor, his or her parents/guardians must be notified.
- For blogs, YouTube Channels, and other social media platforms care and consideration should be taken in determining whether user-generated content will be permitted. As the two-way dialogue is intrinsic to the nature of social media, it cannot be completely excluded. Therefore:
  - Comments, Wall posts, Bulletin Boards, or similar systems must be moderated if published. If comments are not to be published, they should nonetheless be permitted, reviewed, and answered as appropriate through return e-mail or in general in future posts.
  - Disclose the comment and review policy on your social media site so that users know what to expect.
  - Restrict related content to other content which you have published when possible.

- When restriction is impossible (*e.g.* YouTube), disable related content display.
- Social Media are not suitable as a means of “official communication” for correspondence such as permission slips or communications with parents of young people. As examples: permission slips may be distributed electronically, but they must still be collected in physical copy. Likewise, a Facebook message is not appropriate as a means of communicating a concern about a child to his or her parent.
- Honor copyright, fair use, and financial disclosure laws.
  - This includes diocesan and parish logos and graphics, which may only be used on official pages of that entity or with permission.

## VII. Monitoring and Enforcement

Social media is an extension of the work or ministry setting and the same rules and expectations for behavior that apply to in-person interaction also apply to social media.

Supervisors shall be responsible for monitoring and enforcing this policy among those over whom they have charge. Furthermore, the creation of a public social media presence and/or the disclaiming of a personal opinion or statement does not in any way limit or restrict the ability of the employing entity to discipline or terminate an employee or volunteer based on the content of personal social media.

## VIII. Definitions

**Blog** – A specific form of social media in which one individual or a group of individuals publish a web-based journal. This platform is most useful for the regular publishing of longer reflections or thoughts.

**Microblog** – A term which describes platforms such as Twitter or Facebook’s “What’s on your mind?” in which one is limited to a very small character limit (as few as 140 characters). These platforms are very useful for distributing quick updates, reminders, or a hook with a link to a blog or website with more information.

**Official Page** – A page on a social media platform that is created with the approval of the pastor, school administrator, appropriate supervisor, or designee; is used in the course of work- or ministry-related activities; and represents an office, ministry, parish, school, or other diocesan entity. Public Figure pages created to represent an individual employee or volunteer in a work- or ministry- related capacity also meet this description and must fulfill all related requirements. Examples in Facebook include: Diocese of St. Petersburg, Bethany Center, St. Jerome Roman Catholic Church, Diocese of St. Petersburg Office for Youth & Young Adult Ministry, Tampa Catholic.

**Personal Profile / Page** – An account with any social media platform or site which you would use to communicate with family and friends on a casual basis. It would contain such items as personal photos, home videos, updates about the regular comings and goings of your daily life, *etc.*

**Professional Profile / Page** – An account with any social media platform or site which you use to communicate to only those individuals with whom you have a professional

- relationship. Information chosen for inclusion on this account is relevant to your professional audience or related to your ministry.
- Social Media** (also called Social Technology)– a term used to describe the type of words, sounds & pictures shared via the internet and based on conversation and interaction between people online.<sup>10</sup>
- Social Network** – The collection of individuals with whom one has a relationship through a social media system (*e.g.* Facebook identifies individuals in one’s network as *friends*)
- Social Networking** – A term which describes platforms such as Facebook, Twitter, LinkedIn, Orkut, Club Penguin, *etc.* in which one identifies maps real-world relationships onto on-line relationships and then uses those relationships to network. Social networking is a subset of social media.
- Tweet** – A message on *Twitter* which has a maximum length of 140 characters.
- Twitter** – A social networking and microblogging service that enables its users to send and read messages called *tweets*...[which are] delivered to the author’s subscribers who are known as *followers*.<sup>11</sup>

## IX. References

1. Federal Bureau of Investigation – Innocent Images National Initiative. <http://www.fbi.gov/innocent.htm>.
2. *Message of the Holy Father Benedict XVI for the 43<sup>rd</sup> World Communications Day. “New Technologies, New Relationships. Promoting a Culture of Respect, Dialogue and Friendship.”*
3. *Message of the Holy Father Benedict XVI for the 44<sup>th</sup> World Communications Day. “The Priest and Pastoral Ministry in a Digital World: New Media at the Service of the Word.”*
4. *Social Networking Opportunities.* Diocese of Orlando. [http://www.orlandodiocese.org/media/communication/downloads/Social\\_Networking\\_Policy\\_updated\\_March\\_15\\_2010.pdf](http://www.orlandodiocese.org/media/communication/downloads/Social_Networking_Policy_updated_March_15_2010.pdf).
5. *Social Media & Mobile Internet Use Among Teens and Young Adults.* Pew Internet & American Life Project. <http://pewinternet.org/Reports/2010/Social-Media-and-Young-Adults.aspx>.
6. *Technology Procedural Recommendations.* Archdiocese of Baltimore. <http://www.archbalt.org/youngchurch/policies-guidelines/upload/TechnologyProceduralRecommendationsFinal09.pdf>.

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<sup>10</sup>*Social Media.* Wikipedia

<sup>11</sup>*Twitter.* Wikipedia.

## **Appendix A: Sample Disclaimer for Official Social Media Sites**

Due to the nature of <social media platform>, the Catholic Diocese of St. Petersburg and <name of entity> cannot regulate and does not necessarily endorse the content of individual Wall postings, Fans' pages, advertisements, etc. The inclusion of links to other web sites does not imply any endorsement of the material on those web sites or any association with their operators. We reserve the right to remove or de-link objectionable content if and when we become aware of it.

## **Appendix B: Sample Disclaimer for Personal Social Media Sites**

This page is not sponsored by the Catholic Diocese of St. Petersburg or <name of entity> and all statements are only those of the author.

## **Appendix C: Sample Media Consent Statement**

Parents/guardians of participants are advised that photographic, audio, and/or video recordings of participants may be used in publications, websites, or other materials produced and published by the Catholic Diocese of St. Petersburg or <name of entity>. Participants may also be identified by given (first) name. Parents/guardians who do not wish their child(ren) to be photographed or recorded should notify <name of entity or diocesan office sponsoring event> in writing. Please note that the Catholic Diocese of St. Petersburg and <name of entity> has no control over the use of photographic, audio, and/or video recordings taken by media that may be covering the event in which your child(ren) participate(s).

## **Appendix D: Statement for Employee Handbook**

Entities which wish to incorporate this document into their handbook as policy may do so with the following statement.

Employees and Volunteers of <name of entity> who use social media in the course of their employment or ministry are to follow the *Social Media at the Bishop Larkin Pastoral Center of the Diocese of St. Petersburg* document prepared and published by the Catholic Diocese of St. Petersburg, and available at [www.dosp.org](http://www.dosp.org).

Use covered by this policy includes:

- Any social media created in the name of or on behalf of <name of entity>.
- Any personal social media account which is used in the course of one's duties or ministry or in which you are identified as an employee or volunteer of <name of entity>.

Failure to abide by this policy may result in disciplinary action including but not limited to reprimand, suspension, or termination of employment or legal action.

Violations of this policy or concerns about social media use should be directed to <name of individual at entity with HR oversight> or <name and title of school administrator, or pastor>.

## Appendix E: Other Resources

- *Five Facebook Annoyances – and How to Fix Them*  
<http://www.foxnews.com/scitech/2010/05/25/fix-facebook-annoyances/?test=latestnews>
- *Young adults keep closer eye on 'online reputation'*  
[http://www.usatoday.com/tech/news/internetprivacy/2010-05-26-onlinereputation\\_N.htm?csp=usat.me](http://www.usatoday.com/tech/news/internetprivacy/2010-05-26-onlinereputation_N.htm?csp=usat.me)
- *United States Conference of Catholic Bishops Social Media Guidelines*  
<http://www.usccb.org/comm/social-media-guidelines.shtml>
- *The Twitter Glossary*  
<http://support.twitter.com/groups/31-twitter-basics/topics/104-welcome-to-twitter-support/articles/166337-the-twitter-glossary#t>

## Appendix F: Document History

- 1.0 2011 January 10 – Approved by Presbyteral Council (v 1.0)
  - 1.0.1 2011 February 1 – Additions to Appendix E
- 1.1 2011 February 17 – Typographical corrections. Interactions of Employees and Volunteers with young adults and students clarified. Official page definition enhanced.
  - 1.1.1 2011 July 06 – Editorial Error in Appendix D. “*Social Media in Ministry*” changed to “*Social Media at the Bishop Larkin Pastoral Center of the Diocese of St. Petersburg*”

## Best Practices

These best practices are based upon the policy given in this document and are intended to be how-to guides based upon the configuration and options of a particular social media platform at the time the best practice was written.

### Best Practice A: Securing your Personal Facebook Page

Personal information should be restricted so that the contents cannot be viewed without permission from the account holder.

1. Login to Facebook
2. Under the “Account” menu, select “Privacy Settings”
3. Select “Recommended” to set your settings to Facebook’s recommended privacy settings.
  - a. For tighter security, you can select “Friends Only” to restrict your account information to be viewable by friends only.
  - b. To customize your settings, select the “Customize settings” link below the list of settings.
4. For more information, you can go to Facebook’s Help page for privacy.  
<http://www.facebook.com/help/?page=419>

### Best Practice B: Creating an Official Facebook Page for your Parish or School

1. Secure the approval of your pastor or appropriate supervisor / administrator.
2. Login to Facebook
  - a. If you do not have a Facebook account, you must first create one.
3. In the far left column, select “Ads and Pages”, you may need to first click “More” to see the hidden menu options.
4. Click on the button “+ Create Page”
5. In the area to create an “Official Page”
  - a. First you need to identify that you want to “Create a Page for a:”
    - i. Schools: Select “Local Business” and then “Education” from the drop-down menu.
    - ii. Parishes: Select “Brand, product, or organization” and then “Religious Organization” from the drop-down menu.
  - b. Enter the name of your parish or school in the “Page name” field
  - c. Check the box to identify yourself as an official representative
  - d. Click the button to “Create Official Page”
6. Review the statement of responsibilities and click “Create Page”
7. You will be taken to your blank page. The first thing to do is to upload a photo and enter your page information. Facebook will prompt you for this information the first time you create your page. To edit it afterward, when an administrator is logged in there will be an “Edit Page” link below the page image in the left column of the page. Also, in the “Account” menu you can click “Manage Pages” to get a list of pages you can manage.
8. You should configure the “Wall Settings”. The recommended settings are:
  - a. Default View for Wall: “Only Posts by Page”

- b. Default Landing Tab for Everyone Else: “Wall”
- c. Auto-expand comments: *unchecked*
- d. Posting Ability: *unchecked* People who like this Page can write or post content on the wall.
  - i. If you enable this feature, you must monitor the content and remove inappropriate posts.

Content you should have on your page

1. If your parish has any blogs, you can use the Facebook App RSS Graffiti to include new posts from that blog on your Facebook page. This also works for Twitter.
2. You should add as “Favorite Pages” any other parish / school organizational pages. You should also include Diocesan Pages.
3. The FBML Application is useful to add content in Tabs on your Facebook Page
4. Events are useful for promoting parish/school events on Facebook.
5. Sending Notifications to people who like your page should be used sparingly, lest they become like junk mail – disregarded without any interest or notice by your page’s fans.