

Cross Media Convergence

Session 2 Handbook Chapter

One mission many media one coordinated journey

Course context	Pastoral Communication and Media Formation
Audience	Seminarians preparing for pastoral leadership
Suggested duration	45 minutes of facilitated learning with extended handbook reading
Central question	How can different media perform distinct but connected roles so that people move from first contact towards participation and communion?

Purpose of this chapter

Session 1 established that mission comes before media and that people come before platforms. This chapter now asks how several forms of communication can work together without becoming repetitive or confusing. It prepares the seminarian to design a coordinated pastoral journey in which personal encounter, print, liturgy, websites, messaging applications, social networks, video, audio and local media each contribute according to their strengths.

Learning outcomes

By the end of this session, the participant should be able to distinguish multimedia, multi-channel distribution, cross-media communication and transmedia storytelling; explain why copying identical content across platforms is not convergence; identify the distinct contribution of common pastoral media; map a person's movement from first awareness to participation and belonging; and prepare a basic cross-media plan that connects message, channels, timing, responsibility and measurement.

The opening situation

Facilitator cue *Display one event poster in several imagined forms: printed on a noticeboard, sent as an image in WhatsApp, placed on Instagram, used as a YouTube thumbnail and uploaded to a website. Ask the participants what changes from one channel to another. The expected answer is that the location changes, but the communication does not.*

A parish is preparing a mission week. The organising team designs one attractive poster containing the title, dates, speakers, schedule, contact numbers and several photographs. The same poster is printed outside the church. A digital copy is forwarded to WhatsApp groups. It is uploaded as an Instagram post and placed on Facebook. The YouTube channel uses it as the image accompanying a short announcement. The parish website also displays the poster, although the small text is difficult to read on a phone.

The team feels that it has used many media. Technically, that is true. The poster appears in many places. Yet each channel is being asked to do the same work in the same form. WhatsApp has not been used for a personal invitation or a simple response. Instagram has not offered a story, testimony or short visual experience. YouTube has not allowed people to meet the preacher or hear why the mission matters. The website has not become a reliable place for complete details and registration. The Sunday announcement has not invited personal conversation. The channels are numerous, but they are not working together.

This situation illustrates a central distinction. Distribution places content in several locations. Convergence coordinates different media around a shared mission. Distribution asks, Where else can we post this? Convergence asks, What distinct role can this medium perform, and how will it lead the person towards the next meaningful step?

Facilitator cue *Invite the group to name one useful task that each channel could perform. Keep the answers brief. The exercise should reveal that a medium is valuable because of the experience and action it enables, not simply because it can carry an image.*

The bridge from Session 1

The Five Ms introduced in Session 1 remain the foundation: Mission, Message, Media, Management and Measurement. Cross-media convergence belongs mainly within the third and fourth Ms, but it cannot be separated from the others. The mission explains why the Church is communicating. The message gives the campaign its centre. Media give the message different forms and points of contact.

Management coordinates people, timing, truth, permissions and response. Measurement shows whether the communication helped people move towards the pastoral objective.

If the mission is unclear, convergence becomes an exercise in platform management. If the message is unclear, every creator produces a different interpretation. If management is weak, facts conflict, deadlines slip and enquiries remain unanswered. If measurement is limited to views, the team cannot tell whether the media journey led anyone towards participation. Cross-media planning therefore does not replace the Five Ms. It shows how the Five Ms become visible across a communication environment.

What convergence means

The word convergence is used in several ways. At a technological level, it describes the coming together of functions that were once separated. A smartphone can act as camera, recorder, editing system, television screen, newspaper, map, telephone and publishing platform. At an institutional level, broadcasters, newspapers and digital organisations may produce for several channels at once. At the level of the audience, people move easily between a conversation, a video, a search engine, a website, a messaging group and a physical event.

For this course, cross-media convergence means the intentional coordination of several media so that each medium makes a suitable contribution to one communication objective and helps the audience continue a meaningful journey. The key words are intentional, suitable, coordinated and journey. The channels are chosen for a reason. Content is adapted to the language and strength of each medium. Facts and purpose remain coherent. Each contact prepares for, deepens or follows another contact.

Convergence therefore concerns relationships among media. A poster may create awareness. A short video may awaken interest. A testimony may build trust. A website may provide complete information. WhatsApp may make response simple. A personal call may remove hesitation. A gathering may create participation. Follow-up communication may support belonging. No single medium has to carry the entire pastoral process.

Four terms that should not be confused

Media terminology is not always used consistently in academic and professional settings. The following working distinctions are sufficient for pastoral planning. Their purpose is practical clarity rather than rigid classification.

Multimedia

Multimedia combines more than one form of expression within a single product or setting. A webpage containing text, photographs, audio and video is multimedia. A presentation that uses spoken explanation, images and a short film is also multimedia. The forms are combined in one experience. Multimedia can make communication clearer and more engaging, but it does not necessarily involve a journey across different channels.

Multi channel distribution

Multi-channel distribution places a message on several channels. The parish poster sent through WhatsApp, Instagram, Facebook and the website is an example. This approach may increase the chance that someone sees the message, but it often remains repetitive. The content may be resized or reformatted, yet each channel performs almost the same task.

Cross media communication

Cross-media communication gives connected but distinct work to different channels. The campaign has one mission and one central message, but the expression is adapted to the medium and to the audience's stage of engagement. A Reel is not a moving poster. It may present a face, a question or a brief story. A website is not a noticeboard photograph. It may hold verified details, accessibility information and registration. WhatsApp is not merely another place to upload artwork. It may carry a trusted personal invitation and allow an immediate reply.

The value of cross-media communication lies in complementarity. Each part should make sense on its own, but the parts become more useful when they are connected. A person who notices a short video should know where to find details. A person who registers should receive confirmation and preparation. A participant who attends should have a path towards continued involvement.

Transmedia storytelling

Transmedia storytelling is a more specialised practice. Rather than retelling the same story in several forms, it allows different media to contribute different parts of a larger story world. Henry Jenkins describes it as the systematic distribution of story elements across several channels so that each medium makes its own contribution to a unified experience. In pastoral communication, a vocation initiative could include a short video about a seminarian's first moment of discernment, a podcast conversation with his parents, a photographic essay on seminary life, a written reflection by a priest and a live question session. Each element adds something that the others do not.

A pastoral campaign does not need to become fully transmedia to be effective. Cross-media coordination is usually the more practical foundation. Transmedia methods are useful when a ministry wants to invite deeper exploration, tell a many-sided story or allow participants to contribute their own experiences. The distinction matters because using several channels is not automatically transmedia storytelling.

A theological vision of unity without uniformity

Cross-media convergence has a useful theological resonance, provided that the analogy is used carefully. Saint Paul describes the Church as one body with many members in 1 Corinthians 12. The members do not become identical; their difference allows the body to serve as one. In a similar way, media do not have to imitate one another in order to serve one mission. Their distinct strengths can contribute to a coherent whole.

Communio et Progressio teaches that the unity and brotherhood of humanity are chief aims of communication and that this unity finds its source and model in the communion of the Father, Son and

Holy Spirit. This does not provide a technical campaign model, but it gives pastoral communication its direction. Coordination is not pursued merely for institutional efficiency. It should help people understand, respond, participate and grow in communion.

Aetatis Novae calls for communication to be integrated into pastoral planning and encourages the coordination of communication efforts. Towards Full Presence adds an important contemporary insight. Digital and embodied relationships should not be treated as rival worlds. Social-media relationships should strengthen local communities, and local communities should deepen digital relationships. Cross-media pastoral planning therefore includes both mediated and face-to-face communication. The journey can pass from a screen to a conversation, from a conversation to a gathering, and from a gathering to continuing community life.

Facilitator cue *Avoid suggesting that every medium is spiritually equivalent or that more media automatically create communion. The theological point is that diversity can serve unity when it is ordered towards truth, relationship and participation.*

One mission one core message many expressions

A coordinated campaign needs a stable centre. This centre is not necessarily a slogan. It is the pastoral meaning that every expression should carry. For the Youth Faith Encounter used in Session 1, the central message could be: You have a place here. Bring your questions and meet a community that will walk with you. The wording may change across media, but the promise of welcome, honest searching and companionship should remain recognisable.

The team should agree on several elements before production begins. It needs a precise objective, a clear description of the people it hopes to serve, a core message, verified practical facts, a primary call to action and an appropriate tone. It should also agree on any boundaries that protect truth and dignity. If the initiative concerns healing, for example, the content should not promise outcomes that the Church cannot guarantee. If children appear, consent and safeguarding procedures must be settled before recording begins.

Once this centre is clear, each medium can express it naturally. The printed poster may carry only the most essential details. A short video may ask a question that young adults recognise from their own lives. A testimony may show that uncertainty is welcome. The website may explain the programme and introduce the team. A WhatsApp message may come from a trusted friend and invite a simple reply. The expressions differ, but they do not compete or contradict one another.

Respecting the language of each medium

Every medium has a grammar. It creates a particular kind of attention, relationship and response. Cross-media planning begins when the communicator stops treating channels as empty containers and starts asking what each one does well.

Personal encounter

Personal conversation carries trust, nuance and immediate listening. It allows the invitation to respond to a person's hesitation. It is especially valuable when the audience is distant from parish structures,

when the subject is sensitive or when participation depends on relationship. Its limitation is scale. A campaign can therefore use public media to create awareness while relying on personal inviters to make the decisive connection.

Liturgical and parish announcements

Announcements during or after worship reach an assembled community and carry institutional authority. They are useful for shared awareness and for inviting parishioners to support an initiative. They are less effective when overloaded with dates, phone numbers and instructions. A strong announcement gives a reason to care, states one action clearly and directs people to a place where details can be found.

Print and public display

Posters, banners, notices and handbills provide repeated visibility in a physical place. They work well for recognition, essential information and access among people who are not active online. They must be readable at the distance and speed with which they are encountered. Their task is rarely to explain everything. Good print communication invites the next step through a simple contact, location or short link while remaining usable for those who do not scan QR codes.

WhatsApp and messaging

Messaging applications work within personal and group relationships. They support direct invitation, reminders, confirmation, questions and follow-up. A message from a known person often carries more trust than a forwarded poster. At the same time, crowded groups produce fatigue, images can hide essential text, and forwarded information can lose its source. The message should therefore identify the organiser, state the main point in readable text and offer an easy response.

Short form social video

A Reel, Short or brief vertical video can create discovery, emotion and human presence. It can introduce a face, open a question, offer a glimpse or present a short testimony. Its task is usually not to carry the entire schedule. It should lead the interested person towards a reliable destination or a clear action. Captions are essential because many viewers watch without sound and because accessibility is part of pastoral care.

Stories and temporary updates

Story formats are useful for reminders, questions, countdowns, brief behind-the-scenes moments and immediate interaction. Their temporary nature suits the rhythm of an approaching event, but important facts should not exist only in a disappearing format. A Story can direct attention; the website, registration page or saved highlight should preserve what people may need later.

Website and authoritative information

A website can act as the stable source of truth. It can hold the final schedule, speaker information, directions, accessibility details, registration, contact information, corrections and frequently asked

questions. Other media can point towards it. This reduces the risk of several outdated posters continuing to circulate after a detail changes. The page must work well on a mobile phone, since many people will arrive through messaging or social media.

Long form writing audio and video

Articles, podcasts, interviews and longer videos allow depth. They can explain the pastoral need, introduce a witness, answer objections or provide formation. These forms serve people who want more than a first impression. They should be connected to shorter entry points so that depth is available without being forced on everyone at the beginning.

Livestream and event coverage

Livestreaming can include people who are ill, distant or unable to attend. It can also extend the public life of a programme. Yet a livestream should not become the automatic response to every event. Privacy, copyright, pastoral sensitivity, technical capacity and the purpose of the gathering must be considered. Some encounters require safety and intimacy rather than public visibility.

The pastoral audience journey

Cross-media planning becomes clearer when we stop imagining the audience as a crowd waiting to receive content. People approach an invitation from different starting points. Some have never heard of the initiative. Some know about it but do not understand its value. Some are interested but do not trust the institution. Others are ready to participate but need a simple path. A useful planning model follows seven movements: Notice, Understand, Trust, Respond, Participate, Belong and Share.

Notice

At the first stage, communication earns a moment of attention. A poster, announcement, short video, personal mention or local news item may perform this task. The objective is recognition rather than complete explanation. The content should connect the initiative with a real pastoral need or question.

Understand

Attention must lead to clarity. The person needs to know what is being offered, for whom, why it matters and what participation involves. A website, explanatory post, short interview or frequently asked questions may support this stage. Confusion at this point weakens trust and response.

Trust

People often respond because they trust a person, community or witness. Testimonies, recognisable leaders, transparent information and personal conversation can establish credibility. Trust also grows when the visual promise matches the actual experience and when questions receive honest answers.

Respond

The next step must be simple. The person may register, send a message, call, attend without registration or speak to a named contact. The campaign should not offer several competing calls to action. Forms should be short, links should work and people without digital access should have an alternative.

Participate

Communication continues after registration. Confirmation, practical preparation, welcome and timely reminders help the person arrive with confidence. During the event, signs, hosts, printed material and spoken guidance are part of the same communication journey. A campaign fails pastorally if it attracts attention but the actual encounter is confusing or unwelcoming.

Belong

An event may create a good experience without creating a community. Follow-up should therefore help participants understand what comes next. A thank-you message, small group invitation, pastoral contact, resource or next meeting can support continued relationship. Belonging is not achieved by adding people to another group without consent; it grows through meaningful and respectful contact.

Share

People who find value may become witnesses and inviters. They can share a testimony, recommend the initiative or accompany someone else. This stage should never exploit participants for publicity. Consent, privacy and the freedom to decline remain essential. Genuine sharing grows from gratitude and ownership rather than pressure.

The journey is not perfectly linear. A personal invitation may create trust before public awareness. A person may return to the website several times before responding. Someone may participate once without developing belonging. The model is a planning aid. It helps the team notice where a campaign has many messages but no pathway.

A worked pastoral example

Return to the Youth Faith Encounter. The parish wants to reach Catholic college students and young workers who are not currently active in parish groups. The mission is to help them experience welcome, speak honestly about faith and life, and enter a continuing community. The core message is that they have a place where their questions can be heard and where others will walk with them.

The journey begins two weeks before the event. A short vertical video shows three young adults completing the sentence, I wish the Church would give young people space to ask about. The video does not advertise every detail. It creates recognition and directs viewers to a simple page. At Sunday Mass, the priest asks families and youth leaders to think of one person who may value such a space and to make a personal invitation rather than merely forwarding a poster.

The website explains the purpose of the gathering, introduces the facilitators, states what will happen, answers practical questions and offers registration. A testimony video from a young adult describes a

previous experience of being welcomed without judgement. WhatsApp carries a short personal message with the registration link and a named contact. Instagram Stories answer questions, provide a countdown and remind viewers that attendance is free.

Those who register receive confirmation, directions and one brief question about what they hope to discuss. The team uses these responses to prepare the conversation. On the day, signs and volunteers provide a clear welcome. Photography is limited to agreed moments, and participants who do not wish to appear are respected. After the encounter, participants receive a thank-you message, a useful resource and an invitation to the next small gathering. The team then measures not only views and registrations, but attendance by people outside existing groups, questions raised, follow-up conversations and later participation.

No single item carries the whole campaign. The short video creates recognition. The personal invitation establishes trust. The website provides clarity. WhatsApp enables response. The event creates participation. Follow-up supports belonging. The media converge because they perform connected pastoral work.

Campaign architecture

A campaign needs a recognisable structure. One part should function as the authoritative source of information. For many initiatives, this may be a mobile-friendly webpage or registration page. In a setting with limited internet access, it may be a parish office, telephone number or printed information sheet. The essential point is that organisers and participants know where final and corrected information can be found.

Other channels act as entry points and pathways. They create attention, provide a human face, answer a particular question or lead towards response. Links, QR codes and contact numbers connect the parts, but technical connections are not enough. The next step must make sense. A Reel should not send viewers to a homepage where the event is difficult to find. A poster should not offer a number that nobody answers. A registration form should not end without confirmation.

This architecture also requires a plan for change. If a speaker, venue or time changes, the authoritative source should be updated first. The team should then correct the channels most likely to influence attendance and clearly mark outdated information. Convergence increases responsibility because an error can travel across many media if no correction process exists.

Timing and communication rhythm

Cross-media convergence is temporal as well as formal. Content should appear in a sequence that corresponds to the audience journey. Publishing every item on the same day may create noise and leave no reason for continued attention. A planned rhythm allows the campaign to introduce, deepen, remind, accompany and follow up.

An early phase may identify the pastoral question and create awareness. A second phase can explain the initiative and build trust through people and stories. A response phase makes registration or contact prominent. The final days provide practical reminders rather than repeating the entire campaign.

Communication during the event serves welcome, access and appropriate participation. Follow-up expresses gratitude, provides resources and invites the next relationship.

Rhythm should respect the community. Too many messages create fatigue. Too few messages assume that one exposure is sufficient. The team should consider the importance of the initiative, the habits of the audience, the capacity to produce well and the risk of overwhelming parish channels that serve many ministries.

Consistency without repetition

A coordinated campaign should feel like one pastoral initiative, but unity does not require identical content. Consistency belongs first to truth. Dates, names, locations, eligibility, costs and contact details must agree. It also belongs to the central message, tone, call to action and visual identity. Repetition becomes a problem when every channel receives the same artwork, caption and level of detail without regard for how people use that medium.

A simple identity system can help. The campaign may use a stable title, a small set of colours, a recognisable photograph style and one reliable destination. Templates can reduce labour, but they should not force every item into the same format. The message should remain recognisable while the storytelling, length, pace and action adapt to the medium.

Language also needs adaptation. A formal website description may not sound natural in a personal WhatsApp invitation. A homily reference should not become an advertising script. A short video should sound spoken rather than read from a brochure. Adaptation respects the relationship without changing the truth.

Participation and shared authorship

Cross-media communication can make space for people to become participants rather than passive recipients. A synodal consultation may invite voice notes, small-group conversations, written responses and an in-person assembly. A vocation campaign may allow seminarians, priests, parents and young people to speak from different experiences. A care-for-creation initiative may invite parishes to document local action and share what they learned.

Participation requires guidance. People should know what is being requested, how their contribution may be used and whether their name or image will appear. The team must verify claims, moderate harmful material and avoid turning personal testimony into institutional decoration. Shared authorship is pastorally valuable when contributors retain dignity and when their voices genuinely shape the communication.

Towards Full Presence warns that individual initiatives can become disconnected from the outlook of the Church community. It encourages communicators to work as a community, bringing together different gifts. Cross-media production therefore benefits from co-creation, but co-creation still needs a common brief, truthful oversight and clear responsibility.

Accessibility and inclusion

A campaign cannot be called convergent if all its paths exclude the same people. Accessibility must be designed across the journey. Video should include captions. Images should not carry essential information without accompanying text. Websites and forms should work on mobile devices and remain readable. Language should be clear. Important communication should have a non-digital route when the intended community includes people with limited connectivity or digital confidence.

Inclusion also concerns language, culture, disability, age and social situation. A migrant community may need translated information and trusted local messengers. A person with hearing loss may need written support at the event, not only subtitles online. An elderly person may understand a telephone invitation better than a QR code. A young person who is cautious about institutional communication may respond to a peer's honest testimony. Cross-media planning allows several entry points without assuming that everyone lives in the same media world.

Managing the convergent workflow

A cross-media campaign creates dependencies. The video team needs the approved message. The designer needs final details. The person managing registration needs to know when the link will be published. The website must be ready before social content directs people towards it. The pastoral team must be prepared to answer the questions that the campaign invites.

A brief editorial calendar can identify the purpose, channel, format, publication time, owner, approver, destination and expected audience action for each item. An asset library should keep approved logos, photographs, consent records, captions, final facts and source files in an organised location. One person should coordinate changes so that the team does not create several unofficial versions.

Approval should be proportionate. A sensitive testimony, doctrinal explanation or crisis message needs careful review. A routine reminder may follow a simpler process. If every small item requires slow approval by several people, the campaign will become unmanageable. If nothing is reviewed, errors and ethical problems become likely. The workflow should protect both accuracy and timely service.

Measuring the journey

Measurement should correspond to the stage that each medium serves. At the Notice stage, reach, poster visibility, video views and unique visitors may show whether awareness increased. At Understand, the team can examine website reading, frequently asked questions or recurring confusion. At Trust, testimony engagement and the quality of enquiries may be informative. At Respond, registrations, calls and messages matter. At Participate, attendance, completion and engagement within the event become central. At Belong, return participation, pastoral conversations and continued involvement offer stronger evidence. At Share, referrals and voluntary testimonies may show that participants have begun to carry the invitation themselves.

These indicators should not be treated as a perfect funnel. Human response is more complex. They help the team connect media activity with pastoral purpose. If a video receives many views but few people reach the information page, the connection may be weak. If many people register but few

attend, confirmation or practical preparation may need improvement. If attendance is strong but no continuing relationship develops, the gap lies after the event rather than before it.

Common failures in cross media planning

The most common failure is duplication without adaptation. The team publishes the same dense artwork everywhere and calls the result a campaign. A second failure is platform accumulation. New accounts are opened without the people or time required to maintain them. A third is the missing destination: content creates interest but offers no clear place for details or response.

Other failures appear later in the journey. Details conflict across channels. Links are broken. Nobody answers messages. Registration collects more personal information than necessary. Online promotion excludes people who need offline access. Live coverage interrupts the event or exposes participants without consent. Follow-up is forgotten once the public programme ends. Measurement celebrates visibility while ignoring whether the intended community participated.

These problems are rarely solved by creating more content. They require a clearer message, fewer but better-chosen channels, assigned responsibility and attention to the entire pastoral journey.

Campaign canvas matrix

The following matrix is a practical tool for planning. Each row should describe one channel or point of contact. The most important column is not the format but the pastoral function. If several rows perform exactly the same function, the campaign may be repetitive. If one stage of the audience journey has no channel, the campaign may contain a gap.

Stage	Channel	Function	Content or experience	Next action	Owner
Notice	Short video	Create recognition	A young adult names a real question	Open event page	Video team
Understand	Website	Give verified details	Purpose schedule access and FAQ	Register or contact	Web lead
Trust	Testimony	Show credible experience	A participant describes being welcomed	Ask a question	Pastoral lead
Respond	WhatsApp	Make response simple	Personal invitation and short link	Reply or register	Youth inviter
Participate	On site	Welcome and guide	Hosts signs programme and conversation	Join the gathering	Event team
Belong	Follow up	Continue relationship	Thanks resource and next meeting	Choose next step	Accompaniment team

The matrix is not a demand to use every possible channel. A small parish may complete the journey with personal invitation, a printed notice, WhatsApp, one webpage or contact number, the event itself and thoughtful follow-up. Convergence is measured by coherence and connection, not by the quantity of platforms.

Group practice

Facilitator cue *Allow approximately ten minutes. Give each group the opening mission-week poster scenario or another pastoral challenge. Ask them to transform a distribution plan into a connected journey. The exercise should remain at the level of communication thinking; they do not need to design the actual content.*

Each group should state the pastoral mission and identify one primary audience. It should write one core message and one primary call to action. The group then chooses only the media that are necessary and assigns a distinct function to each. At least one form of personal or embodied communication should be included. The group should identify the authoritative source of information, the sequence in which the media will appear, the person responsible for each step and one pastoral outcome that will be measured.

Facilitator cue *During the debrief, ask each group to explain the journey rather than list its platforms. Listen for transitions: how a person moves from one contact to another, where trust is built, how response becomes simple and what happens after participation.*

Personal reflection

Use these questions after the session or during personal study.

1. When I use several media, do I normally adapt the communication to each medium or repeat the same content everywhere?
2. Which medium do I tend to overvalue because I enjoy or understand it personally? Which people might that preference exclude?
3. In a recent Church campaign I observed, where did the audience journey become unclear or stop?
4. How can digital communication in my future ministry lead towards personal encounter and local community rather than remain an isolated online activity?
5. What structures would help a parish maintain one verified message while allowing several people to create with freedom and responsibility?

Final synthesis

Cross-media convergence begins with one mission, one core message and a clear understanding of the people whom the Church hopes to serve. It then gives different work to different media. One channel creates awareness, another explains, another builds trust, another enables response, and personal encounter turns communication into participation. Follow-up allows participation to grow towards belonging.

The aim is neither to appear on every platform nor to produce the largest possible volume of content. The aim is to create a coherent and accessible pastoral path. Every medium should answer three questions: What pastoral function does this medium perform? What should the person do or experience next? Who is responsible for making that transition work?

When these questions are answered well, the campaign becomes more than a collection of media products. It becomes a coordinated act of pastoral communication in which many forms serve one mission and lead people towards encounter, participation and communion.

Facilitator delivery guide

Use the first five minutes for the one-poster-everywhere situation. Allow participants to recognise that repeated distribution is not yet convergence. Spend the next eight minutes clarifying multimedia, multi-channel distribution, cross-media communication and transmedia storytelling. Keep the distinctions practical and avoid turning the session into a terminology lecture.

Use approximately seven minutes for the theological and pastoral foundation, linking unity without uniformity, communication planning and the relationship between digital and embodied community. Give the central twelve minutes to the audience journey from Notice to Share and apply it to the Youth Faith Encounter. Use three minutes to explain campaign architecture, timing and the authoritative source of information.

Allow ten minutes for the group practice and debrief. End by asking each group to complete this sentence: Our media converge when each medium helps the person move from one meaningful step to the next. Display the Five Ms again and show that cross-media planning is the practical development of Media and Management in the service of Mission.

***Facilitator cue** The handbook contains more detail than the live session requires. In class, prioritise the opening diagnosis, the distinction between repetition and complementarity, the audience journey and the group exercise. The fuller discussions of workflow, accessibility, participation and measurement can support later reading and campaign preparation.*

References for further study

Pontifical Commission for Social Communications, *Communio et Progressio*, 1971. Provides the theological foundation of communication as a service to human unity, relationship and communion. [Official or primary text](#)

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Henry Jenkins, Transmedia Storytelling 101, 2007. A concise primary explanation of transmedia storytelling, including the principle that each medium should make a distinct contribution to a coordinated experience. [Primary Source](#)