



## Digital slavery in social media usage challenging the realities of theology and praxis of liturgical silence in worship

John E Efiog<sup>1\*</sup>, Victoria E John-Efiog<sup>2</sup>

<sup>1</sup> Department of Computer Science, College of Natural and Applied Sciences, Wesley University, Ondo, Nigeria

<sup>2</sup> Department of Theology & Religious Studies, College of Arts and Humanities, Wesley University, Ondo, Nigeria

### Abstract

This paper examines the pervasive impacts of digitization on the church, with focus on Methodist Church Nigeria. Using descripto-analytical method, data from the International Telecommunications Union; Internet World Stats and State of the Nigerian Church are discussed. The paper identifies Nigeria as the highest Internet consumer in Africa and the Christian community a significant social media subscriber in Nigeria. It reveals that uncontrolled social media use during worship interferes with solemnity, posing a challenge to the theology and sanctity of liturgical silence in worship as Methodist praxis. Technology use re-examination, attitudinal re-orientation and self-control during worship are recommended.

**Keywords:** cyber addiction, digital slavery, liturgy, Methodist church Nigeria, social media

### 1. Introduction

Information Technology (IT) has unarguably become an essential part of our daily living. By its nature and design, IT is an unavoidable necessity, with tools capable of recreating the human world within the limited permission of the supreme Creator. It becomes increasingly impossible, then, to separate IT from humanity. This new way of living seems to have glued itself to its maker and it is influencing us in unpredictable ways. As this creature lives with humanity, it goes with us, wherever, however and whenever, even to the place of worship. Signs are that this creature would influence the relationship between its creator and the Creator of its creator.

As the advancement in digital techniques is making profound impacts on humanity, it is also enslaving the human race, rather gradually. Digital devices have increasingly become miniaturized, and smaller in size, making them possible to be carried about. Many of which are wearable and portable. Consequently, in our churches today, mobile devices are rapidly replacing materials of worship. Bibles, creeds, canticles, collects and hymnbooks now reside on our personal digital assistants (PDAs). Religious apps have also been developed to grant easy access to these materials, and as such, it becomes more convenient carrying one pint-sized device with multi-functioning capability. As these apps are used in worship, unsolicited and unexpected messages may pop up from users' various social networks. Worshippers get distracted and disconnected from the activity of the moment. A sadder side is noticed when worshippers, including leaders of worship "get social" with the devices while services are going on. While worship leaders do theirs from the chancel or pulpits, the worshippers lean back on their pews and "hi" their friends and family, thereby desecrating the 'holy' moments. Again, with the mobile devices in our hands, spiritual

programmes become excursions where participants get busy taking photographs and uploading them on instagram. Church leaders give trails of their movements and trips on social platforms, which can serve as an easy aid to kidnapping. Worshippers become busybodies, absent minded, garbled and lost in the cyberspace. These and other myriads of indecency are openly seen in fellowships, retreats, conferences, conventions and in prayer meetings, and pose a threat to the Methodist liturgical praxis of silence in worship. Moreover, literary works in the field of practical theology and technology application in ecclesiology only advocate IT adoption for church growth and youth membership retention with no recourse to its inherent addiction by consumers. This widens the gap for which this paper seeks to address. This study seeks to reaffirm the undeniable presence and impacts of Information Technology in the human society, including the Church; reaffirm the reality of liturgical silence as praxis in the worship life of Methodist Church; establish that Internet addiction is a digital slavery; explore the theological implications of social media abuse during worship and its correlation with the Methodist Praxis of liturgical silence and proffer practical suggestions for curbing and managing mobile device use during worship.

Christian Bolu, in his research, examined the adoption of IT in contemporary church communication for effective growth in Nigeria. The work examined the view of church leaders on internet usage and full IT deployment for labour development and programmes aimed at church growth<sup>[1]</sup>. The work did not, however, express concerns and cautions for which the church in her quest for adopting technology would take, owing to the fact that users could exploit the services of IT. Like Bolu, many other literary works, including Gunton, Ukah and Chandler only presented the beauty of IT adoption in religious sphere without proper articulation of its inherent perils<sup>[2-4]</sup>.

However, Y. C. Cheon raised a fundamental concern in his work, which studied the ethical issues bordering the life of a Christian on the cyberspace by observing that humans are supposed subjects who use communicating devices as objects, not vice versa<sup>[5]</sup>. His stance calls for attitudinal re-orientation on the use of computing technologies by Christians during worship.

Apprehensions already exist in the theological sphere as IT poses supposed threats to practical theology and ecclesiology. These issues as observed by John Edmiston, border around robotics and humanity; robotic ethics; databases, confidentiality and privacy (how secured are we and our information?); artificial intelligence (machines taking the human intelligence and roles); neural implants and human personality (replacing the neurons of people with some artificial thing); artificial transplants (human body being replaced by machine parts); definitions of mind/body/spirit; intelligent avatars; trans-humanism; post-humanism and genetic alteration of human personality and so on<sup>[6]</sup>. Such issues are getting heated debates by the day in theological scholarship, though too broad to be considered in this paper.

Recently, a new threat is being noticed with social platforms use. It is an addiction to it. Within the social media provision, there are six categories: social news (sites that allow their users to post news links and other items to outside users), blogs/forums (sites that allow users engage in conversations by posting and responding to community messages), micro blogging (sites that allow users to submit short written entries, which can include links to products and service sites, as well as links to other social media sites, e.g Twitter), social networks (social media site that allows users to connect and share with people who have similar interests and backgrounds, e.g Facebook), bookmarking sites (sites that allow users to save and organize links to any number of online resources and websites), and media sharing (websites that allow users to share different types of media, such as pictures and video, e.g Instagram, Youtube)<sup>[7]</sup>. These platforms grow with subscribers tremendously across the globe, mainly among the young people, with effects, which this paper will attempt to examine, particularly on the Christian church. In Nigeria, 79% of young people are social media subscribers and are conversant with services like Google, Google Nigeria, Twitter, Facebook (Facebook messenger, Whatsapp and Instagram), Black Berry messenger, Nairaland, Naij, Blogger, Youtube, Yahoo!, LinkedIn, Wikipedia, Naijapal, Jobberman, Naijabet, etc.

Nigerians are technology people, especially the web technology and we are also religious people. We go to church and/or other religious gatherings depending on our object of faith. We go with our technology to these places, and try to keep in touch with the Object of our faith, while at the same time trying to keep in touch with the rest of the world with our little 'idol'. The outcome would be divided attention, worshipping another "king" in the presence of the King. The paper explores these issues with regards to the sanctity of the worship life of the Christian church, with Methodist Church Nigeria as the primary focus.

## 2. Materials and Methods

The paper adopted descripto-analytical method and obtained

reliable statistics from reputable organizations, including the International Telecommunications Union (ITU), The US Census Bureau, The Nielsen Company, The Facebook and Africa Telecommunications Industry Reports. These data captured the year 2017, taken at December 31, and were analyzed and presented by the Internet World Stats. The paper also relied upon The State of the Nigerian Church Report, 2016 by Alder Consulting and Social Media Landscape Report, Nigeria, 2014 by Africa Practice.

The ITU is a global organization that has grown to become a part of the United Nations<sup>[8]</sup>. The Nielsen Company is an international standard organization for measuring and analyzing Internet audience. It is the premier source of online advertising intelligence. The Facebook is the largest social media company in the world. Internet World Stats is a premier website for international Internet usage statistics, e-commerce market research, inbound marketing news, travel statistics, world population and world telecommunications information. The Alder State of the Church Report is a compilation of perception of reality of the Nigerian church obtained by adopting globally accepted tools to cull data and intelligence on key issues. The Social Media Landscape Report which aims at highlighting the personalities and the platforms that are the most impactful in Nigeria through the quality of content and materials, is a publication of Africa Practice. Africa Practice is a strategy and communications consultancy founded in 2003 covering Zimbabwe, Ghana, South Africa, Kenya, Tanzania, Nigeria, the UK and Australia.

## 3. Results

**This section describes the findings made in the study.**

### a) Our World in Digits

The means of our corporate human existence has since changed to technology. More and more individuals get on; and organizations constantly develop business strategies that would align with Management Information Systems (MIS). The present age becomes digitized, with the tendency that in the nearest future, perhaps, all of people's household items would have become digitized. Erik Brynjolfsson and Andrew McAfee describe digitization as the conversion of all kinds of information and media, including text, sounds, photos, video, data from instruments and sensors, and so on into binary digits (the ones and zeroes) which forms the local language of computers<sup>[9]</sup>. This implies changing analogue signals to their digital equivalents<sup>[10]</sup>. Digitization, also in its generic sense, covers the giving of human properties (animations) to our everyday wares. Today, information systems are everywhere; we have electronically controlled refrigerators, wall clocks, cushions, beddings, cookers, robotic waiters, etc. From people's living room to their convenience, there is electronic presence. We now live in the world of digits.

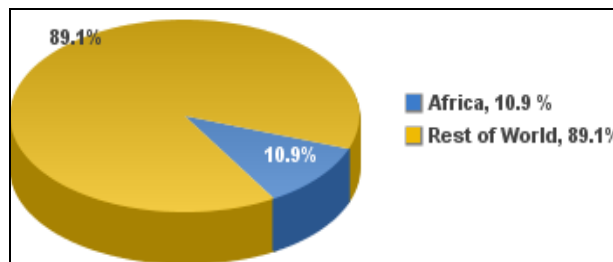
Following the miniaturization of these facilities, our world becomes occupied with mobile devices. A mobile device, also referred to as a handheld device or handheld computer is a portable and small-sized computing device and usually comes with a touch or non-touch display screen and sometimes, with a mini keyboard<sup>[11]</sup>. Many functions are embedded on such devices, making them every day tools. Significantly, in recent times, mobile users use their devices more for social hobnobbing, e-commerce and e-learning, among other things.

In recent past, if one needed to send a soft document to a colleague, one would want to copy onto a diskette or CD and send through another friend or a paid courier service. That has drastically changed within a short while. Documents are now sent and received through emailing services or cloud services such as dropbox and the likes. With smart phones, one can now share those files via social platforms like Black Berry messenger, Whatsapp, Facebook messenger, Inmo, etc; and amazingly, the documents are delivered almost immediately.

As the world goes social, the African Continent is not left out in this paradigm shift. According to African internet statistics generated by the International Telecommunication Union (ITU) and made available by Internet World Stats <sup>[12]</sup>, Nigeria occupies the prime position of internet usage in Africa. According to the IWS website, an Internet user (IU) in the view of the ITU is someone between two (2) years old and above, who was online within the last thirty (30) days. The US Department of Commerce (USDoC) pegs an IU at between three (3) years or older who, at the moment uses the Internet. The IWS, however, believes that the definition of who an IU is should be simple enough for general understanding. This informed its accommodating definition that benchmarks an IU as “anyone currently in capacity to use the Internet”. The IWS opines that two conditions are necessary for someone to be seen as an IU, namely: (1) availability of and access to an Internet connection, and (2) availability of proficient knowledge in the use of web technology <sup>[13]</sup>. And in my opinion, a third requirement is essential. In this wise, the actual use of the available internet connection and the requisite internet skills possessed by an individual would form the tripod conditions to make a person an IU. This means that

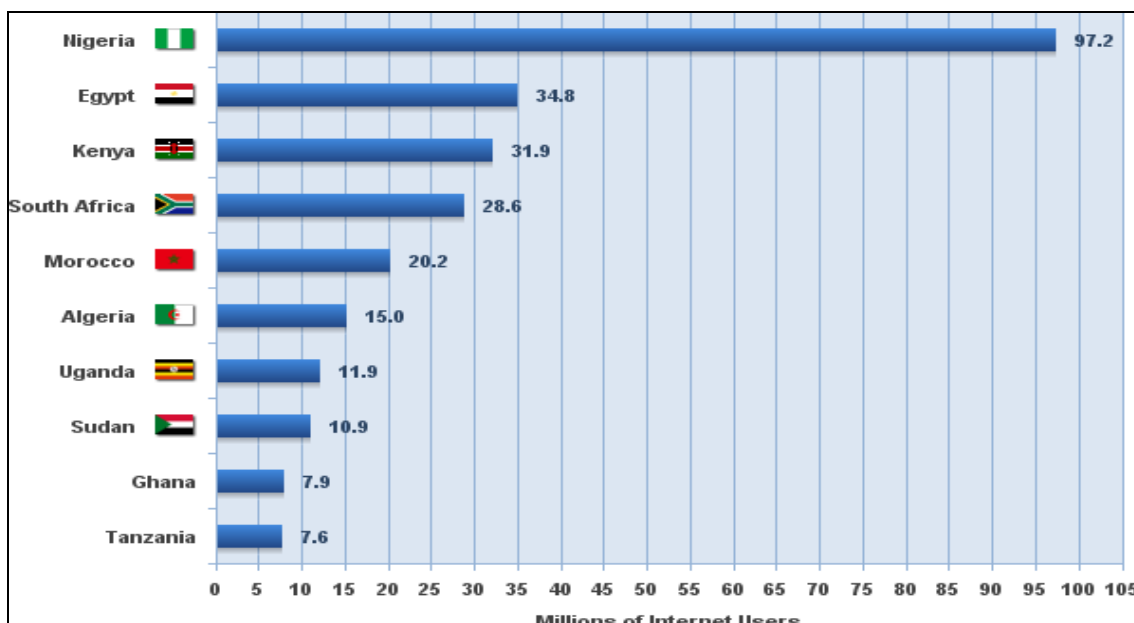
a person who possesses the first two requirements should be seen using them at defined time slices to make him/her fit into the ITU or USDoC definitions.

In the Figure 1, showing the world internet consumption volume as at December, 2017, Africa has 10.9% volume while the rest of the world shares 89.1%. In Figure 2, showing Africa Top Countries in Internet penetration, Nigeria has close to 100 million internet users in Africa, occupying about 28.5% of the Continent’s Internet consumers as at 30<sup>th</sup> June, 2017, with no good second. Globally, Nigeria occupies the 8<sup>th</sup> position slightly lower than Russia and significantly higher than Germany in the community of the top 20 countries of the world with the highest number of internet users, according to ITU. This shows that Nigerians do not only have access to the Internet, but also possess the basic knowledge to surf and are actually surfing the web daily, according to Figure 3. Nigeria has an Internet penetration rate of about 52.0% of the world, implying that about 98 million people in Nigeria are active on the Internet.



Source: Internet World Stats – www.internetworldstats.com

Fig 1: Internet Users in Africa at December, 2017



Source: Internet World Stats – www. internetworldstats. com/stats1.htm

Fig 2: Africa Top 10 Countries in Internet Consumption at June 30, 2017.



Source: Internet World Stats – [www.Internetworldstats.Com/top20.htm](http://www.Internetworldstats.Com/top20.htm)

Fig 3: World Top 20 Countries in Internet Consumption at December 31, 2018

According to Financial Nigeria, Facebook is the largest social networking company in the world, with monthly active users reaching over 1.55 billion, which is about 22% of the entire world’s population [14]. Nigerians spend reasonable length of time on Facebook’s services such as WhatsApp, Facebook Messenger and Instagram. Facebook claims that about 7.2 million people in the Country use its social apps each day and that about 97% of these users access the apps on their mobile devices [15]. The social media comprises what are technically called the Web 2.0 applications. They include Facebook, Twitter, blogs and massively multiplayer online games, etc. Away from Facebook, according to the Social Media Landscape Report, 2014, Blackberry is another heavy penetrator in Nigeria, following its introduction of a cross platform messaging service available to Android and iPhone

users in October, 2013 [16]. These handheld devices would accompany users to everywhere, including the house of worship.

**b) Cyber addiction and digital slavery**

The Social media, micro blogs and the Internet offer amazing opportunities of reconnecting with old friends and family and starting new relationships. They allow easy contacts with partners, colleagues, business associates, professionals, employees, employers and the list continues. They get us updated, informed, educated, entertained and connected. These and many more we do on our smart phones, ipads, tablets, or computers on the go. Emailing, chatting, texting, videoconferencing, live streaming, and video calls have become natural with the technology of the day.

Addiction occurs in excessive and uncontrolled use of this technology. Regrettably, the new world order produces a new crop of addicts, known for internet addiction, cyber addiction, Smartphone addiction, etc. Smartphone addiction is informally called *nomophobia*, which is the fear of being without a mobile phone or an inability to be without a mobile phone <sup>[17]</sup>. It is the uncontrolled drive to finger phones always for various reasons such as texting, watching video, chatting, stock trading, gaming, bidding, gambling, etc. Rosalyn Carson-DeWitt defines internet addiction as “a psychological disorder that causes people to spend so much time on a computer that it affects their health, job, finances, or relationships <sup>[18]</sup>. This is also called problematic computer use or internet use disorder (IUD). It is a new discovery that requires urgent psychiatry attention as research in the area is becoming serious. IUD has been described as being:

accompanied by changes in mood, on with the Internet and digital media, the inability to control the amount of time spent interfacing with digital technology, the need for more time or a new game to achieve a desired mood, withdrawal symptoms when not engaged, and a continuation of the behaviour despite family conflict, a diminishing social life and adverse work or academic consequences <sup>[19]</sup>.

An internet addict is a digital slave. By spending too much time on the social platforms such that it affects other areas of one's life, one becomes a slave to the media. A digital slave is therefore, one with no freedom of choice, or time in the use of the services of IT. A digital slave can only develop virtual relationships but suffers depression. A digital slave is a compulsory online user, obsessed with too much information. A digital slave gets social while on the steering, in the theatres, on the field of play, in meetings, at the movies, in the lecture halls, on the bed, in the showers, in the pools and at religious events.

#### 4. Discussion

This section discusses the main issues requiring careful consideration in this paper with regards to the findings made.

##### a) Methodist ecclesiology and liturgical silence

The most striking ecclesiological feature of Methodism is its ‘connexional’ structure. This stresses the relatedness, cohesion and interdependence of the Methodist Church. It links the local churches, circuits and districts to each other and to the ‘centre’. Oversight is vested in the Conference, which teaches, authorizes ordination, deploys ministers and deacons, legislates and supervises the life of the Connexion <sup>[20]</sup>.

We find this excerpt from Paul Avis' work, cited by Joel L. Watts in his *Methodist Ecclesiology?* apt in part to the subject of our discourse here <sup>[21]</sup>. Whereas we agree with him that an ecclesiological feature of Methodism is its connexional system, we distance from its being the most striking. In our opinion, the system is a means to an end, the end is the purpose for which the system is adopted. In pursuance of the connexional system, in Watts' view, the Methodist Church Nigeria allows different cadre of ministers to be trained, commissioned, ordained, and enthroned at different times by the authority of the Conference, the highest decision making body of the Church. The Conference can transfer these ministers to any part of the Connexion, to perform what

should be considered the most striking component of our ecclesiology, which is helping people find and live God. This is called the Wesleyan ecclesiology.

In his ecclesiological teachings, John Wesley saw Methodism as a means of grace, a community of the love and lovers of God. Therefore, the Methodist ecclesiology would have to be biblical, assisting individuals experience, live and pattern their lives daily according to the grace of God in their varying situations. The Methodist means of grace (Bible Studies, Baptism, Confirmation, Holy Communion, etc) are to be administered by trained workers. In some congregations, there may be more than one pastoral worker overseeing the members. These workers are trained liturgists who would represent the Church in doctrinal and ecclesiological matters where they pastor and in the community where they operate. They are indeed, expected to be carriers and teachers of the heritage of the Church wherever their duty posts are.

To this effect, the Methodist doctrine of orthodoxy places religious decorum at a higher pedestal during personal and corporate worship, which should be enforced by these trained church personnel. Thus, liturgical silence in the Methodist periscope is both a spiritual solemnity and physical decorum. It is a collection of intermittent moments of contemplative prayers and deep communion with the Divine. The Methodist liturgy of silence is a long held praxis of God's people, stemming from the biblical instruction in Habakkuk 2:20, “But the Lord is in his holy temple. Let all the earth keep silence before him” <sup>[22]</sup>. This silence would not only be in ‘keeping quiet’, but in deep reverence to and communion with God. Joseph Cardinal Ratzinger agrees with this Methodist position when he said:

Silence is part of the liturgy.... The greater mystery, surpassing all words, summons us to silence. It must, of course, be a silence with content, not just the absence of speech and action. We should expect the liturgy to give us a positive stillness that will restore us. Such stillness will not be just a pause, in which a thousand thoughts and desires assault us, but a time of recollection, giving us an inward peace, allowing us to draw breath and rediscover the one thing necessary <sup>[23]</sup>.

According to the Methodist Lay Preachers' manual on Liturgy of the Methodist Church Nigeria (MCN), there are four elements of liturgy: Order, Ritual, and Ceremony and Liturgical silence. The study pack explains that, “in silence we listen to what God has to say to us <sup>[24]</sup>. Liturgical silence allows personal and collective reflection and meditation on the on-going activities in the worship. Dennis C. Smolarski agrees that silence offers us an opportunity to receive or hear the Lord speak back his love to us <sup>[25]</sup>. Silence before God is an acceptable offering to him, done in our favour to receive his deep thoughts for us.

##### b) Liturgical silence and digital slavery in theological expressions

Sadly, some pastoral workers in Methodist Church Nigeria have usurped the advantages of IT to the detriment of their spiritual connection with the Divine. We observe gleefully, ministers ‘socializing’ with their mobile devices in the hallowed chambers of their religious assignments. Members on the other hand have their legs crossed catching up with the



latest gist on the Internet. These individuals have become slaves to the tools in their hands. This is theologically absurd, liturgically wrong and appalling. It is worth stating that ‘pinging’, chatting or surfing the web from the chancel or on the pews generates noises in the spiritual sense, which is akin to breaching the liturgical silence as the fourth leg of the Methodist liturgy.

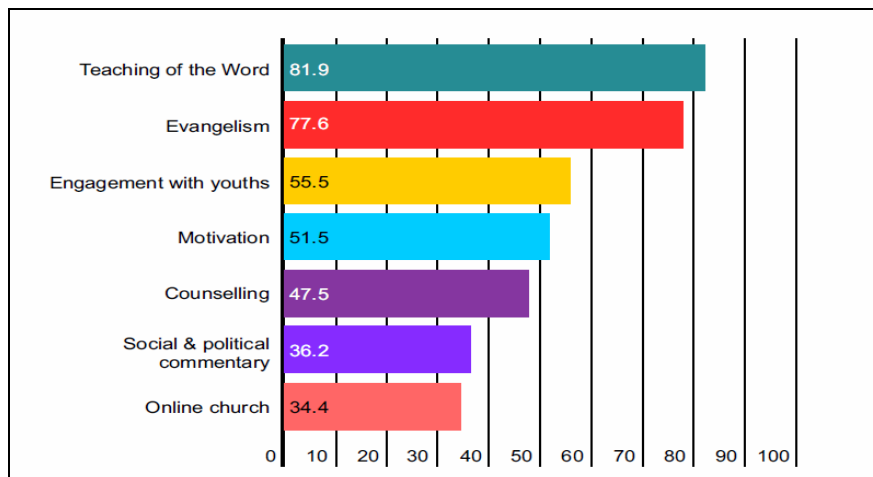
In response to the crazy embrace of technology during worship, David Lochhead, a Professor of Systematic Theology at Vancouver School of Theology asserts that, in the world of generalized communication, the world in which everything concerns the transmission of messages, we have to discover anew what it means to be Church. This society could be a Babel in which everyone speaks but no one listens. No one attempts to understand [26].

Lochhead’s fear is beginning to reveal itself in the Methodist Church Nigeria. With the high rate of Internet consumption during worship sessions by attendees, and the increasing number of digital slaves in our churches, it may get to that point where we all communicate virtually, no one listens and no one hears. Recently, we have ministers in the chancel who chat their minds out and burst into unimaginable ecstasy following funny trails on tweeter and other micro blogs. This shows the level of slavery some have subjected themselves into.

In a metaphorical representation by Stephen Garner, cited by Mark Graham, we may possibly hack our maker [27]. Garner

argues that as humans, God creatively created us in his image (imago Dei) to create, and so we hack (create) with God [28]. Albeit, it is obvious that we have eventually created what would seem like conflicting with God in our worship life. This would imply that we are attempting to hack God. As Methodists, where our own creatures conflict with our Creator, what are we up to? When the objects in our hands are given more attention, even in the presence of the giver of the knowledge, what are we doing? We are generating noises and constituting nuisance in the spirit realm, and in so doing attempting to ‘silence’ God.

According to the State of the Church Report, Nigeria, 2016 by Leke Alder, in determining what ways the Church can effectively use social media, as seen in Figure 4, 81.9% of the respondents agreed that the church should engage the social media in teaching of the word of God [29]. This would include Bible study and biblical teaching sessions. Other suggestions made were evangelism (77.6%), engagement with youths (55.5%), and motivation (51.5%). Social and political commentary had a very low score of 36.2%. This result shows that: (1) there is a warm embrace of digital technology by the Christian church, especially among the youths and (2) the people would expect more of church’s involvement in the social media for spiritual matters rather than socializing and political discussions, which should be done outside the church walls during services.



Source: State of the Church Report, Nigeria, 2016.

Fig 4: Social Media Use and Church

From the findings, it is obvious that Nigeria is the highest Internet consumer in Africa, with the Christian community a significant social media subscriber in the country. The social media use in the chancels by ministers and by members on the pews during worship sessions generates noises in the spiritual sense. Such a mind communication poses threats to liturgical sanctity and solemnity, which is a breach of the Methodist praxis of silence as the fourth element of her liturgy and metaphorically, attempts to ‘silence’ the Creator.

### c) Managing Mobile Devices in Worship

Having control and exercising dominion over all created things is biblical [30]. Humanity has that moral obligation to

fulfil, on both the things they create and the ones they came to see in the world as created by God. Technology is one of such creatures of humanity, which must be tamed and subjected to their control. In observance to the Methodist liturgy of contemplative silence, the following are germane for mobile phones’ users in the church. Worshippers should endeavour to:

1. Put their devices on silence to avoid incessant loud ringing and blaring unpleasant tones.
2. Put device on ‘flight mode’ to avoid signal interferences with sound systems/public address systems.
3. Disable data connection to avoid pop up of messages from micro blogs and social media platforms.

4. Install offline versions of worship materials such as Bible, Hymnbooks, Canticles, Creeds, Collects, Daily Reflection, etc. for use during services to avoid having to connect to the Internet, which may grant access to unsolicited message entries.
5. Ignore social communications while the worship lasts as much as possible.
6. Exercise some restraint on fingering the phones while in the presence of God.
7. If necessary, leave devices at home for the period of worship.

## 5. Conclusion

From the foregoing, the computing technologies are a blessing to the church and can as well become an object of reproach and an idol to the people in relationship with their maker. The position, which this paper defends, is that using mobile platforms while in church is a sign of addiction – slavery, generates noises in the spirit realm, disconnects one from the spiritual reality and threatens liturgical silence in the worship life of the church. This inadvertently rubs off on the worshippers and leaders of worship who engage in such. The church would benefit more from God and technology by applying wisdom, acquiring adequate knowledge on the right use and application of IT tools and services.

## 6. Recommendations

This paper therefore makes the following recommendations to Christian social media subscribers and active users of the Internet, that: (1) there is a need for attitudinal re-orientation by individuals on the adoption of IT products and services; (2) as there is technology advocacy in our churches, so should also be technology use re-orientation to salvage slavery; (3) the biblical principle of self-control must be upheld not only in other areas of life but also in this new madness.

## 7. References

1. Bolu CA. The Church in the Contemporary World: Information and Communications Technology in Church Communication for Growth: A Case Study. *Journal of Media and Communication Studies*. 2012; 4(4):80-94. Available online at <http://www.academicjournals.org/JMCS>.
2. Gunton L. Religious Information Literacy: Using Information to Learn in Church Community. *Australian Library Journal*. 2011; 60(2):155-164.
3. Ukah AF. The Redeemed Christian Church Of God (RCCG), Nigeria. Local Identities and Global Processes in African Pentecostalism, Unpublished Ph.D Thesis, Universität Bayreuth, 2003.
4. Chandler AS. Exploring Cross-generational Attitudes and Opinions on the Use of Multimedia in the Christian Church, Unpublished Master's Thesis, University of Florida, 2004.
5. Cheon YC. Communication for Life in Cyberspace: A Christian Ethical Quest in Reference to the Korean Situation, Unpublished Ph.D Thesis, Universiteit Amsterdam, 2011.
6. Edmiston J. Cybermissions: Towards A Theology of Technology. ICCM Worship Session, 2007, Retrieved from <http://www.iccm.com>. Accessed 30/12/2016.
7. Makama R, Kazeem M. The Social Media Landscape in Nigeria: The Who, the What and the Know, Lagos: Africa Practice, 2014. Available at [www.africapractice.com](http://www.africapractice.com)
8. International Telecommunications Union. *Mobile Penetration in Africa*, 2017. Available at <http://www.internetworldstats.com/itu>. Accessed 30/12/2018.
9. Brynjolfsson E, McAfee A. The Digitization of Just About Everything. The Second Machine Age. New York : W. W. Norton & Company, Inc, 2014.
10. Efiog JE. Pauline Adaptability in I Corinthians 9:19-23: A Technological Reflection for 21<sup>st</sup> Century Mission. *Swem Journal of Religion and Philosophy*. Benue State University, Makurdi, Nigeria, December. 2016; 6(1):57-78.
11. Efiog JE. Design and Simulation of Mobile Device-based Navigation Model. Unpublished Master of Science Thesis, Department of Computer Science and Engineering, Obafemi Awolowo University, Ile-Ife, Nigeria, Hezekiah Oluwasanmi Library, OAU: Ile-Ife, 2016.
12. 340,783,342 Internet Users in Africa estimated for, 2017.
13. Internet World Stats (IWS). Africa Top 10 Countries in Internet. *Internet World Stats*. Available at [www.internetworldstats.com/stats1.htm](http://www.internetworldstats.com/stats1.htm). Miniwatts Marketing Group, 2017.
14. Financial Nigeria. Facebook, 2016. Retrieved from <http://www.financialng.com>. Accessed 29/12/2016.
15. Mendelsohn N. Facebook's Friends Day, 12th anniversary, 2016, Available at <http://www.facebook.com>.
16. Facebook's Friends Day, 12th anniversary. Available at <http://www.facebook.com>.
17. Carson-DeWitt R. What Is Internet Addiction? *Everyday Health Media, LLC.*, 2016 Retrieved from <http://www.everydayhealth.com/internet-addiction/guide/>. Accessed 30/12/2016.
18. Rosalyn. What Is Internet Addiction? *Everyday Health Media, LLC.* Retrieved from, 2016, <http://www.everydayhealth.com/internet-addiction/guide/>. Accessed 30/12/2016.
19. Cash Hilarie Cosette D, Rae Ann H. Internet Addiction: A Brief Summary of Research and Practice. *reSTART Internet Addiction Recovery Program*, Current Psychiatry Reviews, Fall City, WA 98024. Germany: Bentham Science Publishers. 2012; 3(8):292-298.
20. Avis P. Anglicanism and the Christian Church: Theological Resources in Historical Perspective, New York: T & T Clark, 2002.
21. Watts JL. Methodist Ecclesiology? *Unsettled Christianity*, 2016. Retrieved from <http://unsettledchristianity.com/methodist-ecclesiology/#fn-64349-1>. Accessed 30/12/2016.
22. The New King James Version
23. Ratzinger JC. *The Spirit of the Liturgy*, San Francisco: Ignatius Press, 2000.
24. Methodist Church Nigeria (MCN). General Introduction to Liturgics. Lay Preachers' Study Pack, Board for Theological Education, Marina, Lagos: Wesley House, 2015.

25. Smolarski DC. The Importance of Silence to the Liturgy. Liturgical Catechesis, 2012.
26. Lochhead D. Theology in a Digital World, A collection of Essays and Lecture Notes: 1984 to 1987, London: United Church Publishing House, 1995.
27. Graham M. Technology and the Catholic Ethic of Use: Starting a New Conversation. Journal of Technology, Theology and Religion. Sopher Press. 2012; 3(1):30-40.
28. Garner S. Hacking the Divine: A Possible Metaphor for Theology-Technology Engagement. Virtual Theology Colloquium, Auckland, New Zealand. 2005; 2(37):1-19.
29. Leke A. Social Media in Church, In: State of the Church Report, Nigeria, Lagos: Alder Consulting, 2016.
30. Genesis 1:28