

**“Building the Continuum”**  
**The Episcopal Church Summit on Faith Formation**  
**Envisioning the Future of Faith Formation**  
**in the Episcopal Church (Version 1.0)**

*From October 31-November 2, 2011, leaders from across a variety of ministry settings gathered to envision the future shape of faith formation in the Episcopal Church. Through a scenario planning process the leaders identified significant forces affecting faith formation, determined two critical uncertainties that will shape future directions, and created four scenarios or narratives to capture the possibilities for the future of faith formation.*

## **Introduction: Scenario Planning**

A scenario planning process was used to help participants at the “Building the Continuum” Summit church leaders envision the future of faith formation in the Episcopal Church. Jay Ogilvy and Peter Schwartz of Global Business Network describe scenarios as “narratives of alternative environments in which today’s decisions may be played out. They are not predictions. Nor are they strategies. Instead they are more like hypotheses of different futures specifically designed to highlight the risks and opportunities involved in specific strategic issues.” The point is not to gather evidence for some “most probable” future. The point is rather to entertain a number of different possibilities in order to make better choices about the future of faith formation in the face of inevitable uncertainties.

Scenarios are created and used in sets of multiple stories that capture a range of possibilities, good and bad, expected and surprising. They are designed to stretch our thinking about emerging changes and the opportunities and threats that the future might hold. They allow us to weigh our choices more carefully when making short-term and long-term strategic decisions. At their most basic, scenarios help people and organizations order and frame their thinking about the long-term while providing them with the tools and confidence to take action soon. At their most powerful, scenarios help people and organizations find strength of purpose and strategic direction in the face of daunting, chaotic, and even frightening circumstances.

Over the last forty years, in the face of increasing uncertainty and complexity, corporations and organizations have begun to apply scenario processes to their work. A famous example occurred in South Africa in 1991, when the creation of the Mont Fleur scenarios catalyzed a nationwide discussion about the possibilities for post-Apartheid South Africa. These scenarios were developed as the political negotiations between the ANC and the apartheid-era National Party were taking place. The scenarios were presented as alternative outcomes to difficult decisions that the key stakeholders in South Africa would have to make (for example, reconciliation versus revenge, the role of private property, minority rights for whites). The dialogue that stemmed from these scenarios enabled the stakeholders to think through the implications of their decisions and consequently adjust their strategies.

The Smithsonian Institution engaged in scenario thinking when it decided to generate a new vision for the Institution and create a strategic plan that would help to decide how and where to allot its one-billion-dollar annual budget over the next decade (2010–2020). The focus question was: How might the Smithsonian best create and diffuse knowledge in the future? A core piece of the process was to understand what the future would require the Institution to become. During the scenario workshops in

2009, roughly one hundred participants worked together to explore the external forces – from economic and geopolitical influences to demographic and technological change – that would affect the Smithsonian in the near, mid, and long term. They then developed and refined four alternative scenarios for the future and considered what role the Smithsonian could best plan in each:

- **Citizen of the World:** a globalized future in which borders become more porous, the United States becomes more intertwined with other nations, and the global and transnational element of the Smithsonian activities come to the fore
- **Global Prosperity:** a “bright future” scenario in which national economies recover and thrive, and the Smithsonian is free to develop new opportunities without major economic constraints
- **Global Challenges:** a world in which the Smithsonian plays a role in addressing big challenges facing the United States and the world, including climate change issues, the need to improve education, and threats to the planet’s cultural and national heritage
- **Most Respected Nation:** a world in which the Smithsonian embodies and represents what is best about the United States and grows its reputation as an Institution that values and embodies knowledge, learning, and progress

One interesting realization that came out of the workshop was just how interconnected the future of the Smithsonian – steward of the United States’ material culture and history – is with the future of the United States itself. In each scenario, the Smithsonian becomes an expression of the changing American identity. Another key realization was the increased importance of digitizing the Institution’s collections and incorporating new interactive technologies into the museum experience in order to reach and attract broader audiences.

Three principles underpin any successful scenario thinking approach. Applied to religious congregations, the three principles are:

1. **Take the Long-View.** The day-to-day work of most organizations is driven by near-term concerns and one to three year planning horizons. However, in reality, most strategic choices – from new projects to new leadership – are choices that will play out a long way into the future. Taking the long view offers a more proactive and anticipatory approach to address the forces affecting church life; to see both challenges and opportunities more clearly; and to consider the long-term effects and potential unintended consequences of actions that a church might take.
2. **Think from the “Outside-in.”** Most churches, like all organizations, are surprised by discontinuous events because they spend their time thinking about what they are most familiar with: their own organization. They think from the inside – the things they can control – out to the world in which they operate. Conversely, thinking from the outside-in begins with pondering external social, technological, environmental, economic, religious, and political shifts – changes that might, over time, profoundly affect the world in which the organization exists, creating new risks and opportunities in the process.
3. **Embrace Multiple Perspectives.** The introduction of multiple perspectives helps to better understand and challenge assumptions while painting an expansive picture of an issue or idea. The result is the broadening of a church’s peripheral vision – new threats and opportunities are seen that otherwise might have been missed.

Ultimately, the point of scenario thinking is to arrive at a deeper understanding of the world in which the Episcopal Church operates, and to continue to use that understanding to address the most critical

challenges – from faith formation priorities, programming strategy, and innovation to visioning and leadership. In every context, scenario thinking improves upon the ability to make better decisions today and in the future.

Although scenario planning is a highly imaginative and interactive exercise, the process is systematic with five distinct phases. These “Building the Continuum” planning process is designed around these five phases:

1. **Orient.** The goal of this phase is to clarify the issue at stake, and to use that issue as an orienting device throughout the remaining phases.
2. **Explore.** The second phase explores the many “driving forces” that could shape the focal question. Driving forces are the forces of change outside the organization that will shape future dynamics in predictable and unpredictable ways. They might include new technologies, political shifts, economic conditions or social dynamics. Driving forces can be either *predetermined elements* – forces that are highly likely to develop in a direction that is known and unchangeable; or *uncertainties* – forces that are important, but unpredictable in terms of how they may play out.
3. **Synthesize.** The next phase involves combining the identified driving forces to create a scenario framework. Usually frameworks are constructed from two of the most important, or “critical” uncertainties. Once a framework is in place, the next step is to develop the scenarios into narratives – stories that begin in the present, and end in the future.
4. **Act.** In this phase, scenarios are used to inform and inspire action. The test of a good set of scenarios is not whether in the end it portrays the future accurately, but whether it enables an organization to learn, adapt and take effective action. After creating the scenarios, the next step is to deeply imagine living and working in each one. What if this scenario is the future? What actions would I take today to prepare? Are there actions I could take to catalyze a desirable future, or to mitigate a negative one? The answers are scenario implications. The patterns and insights that emerge from the implications – across all possible scenarios – can form the building blocks of an organization’s strategic agenda – the set of priorities that will help you make progress on your long-term goals.
5. **Monitor.** The last phase involves creating mechanisms that will help your organization track shifts in the environment and adjust strategy accordingly.

What are the benefits of scenario thinking and planning for envisioning the future?

- Using a methodological structure that focuses on what is not known, scenario planning achieves greater impact by anticipating alternate outcomes and managing resources accordingly.
- Scenario planning is a powerful tool precisely because the future is unpredictable and shaped by many interacting variables. Scenarios enable us to think creatively and rigorously about the different ways these forces may interact, while forcing us to challenge our own assumptions about what we believe or hope the future will be.
- Scenarios embrace and weave together multiple perspectives and provide us an ongoing framework for spotting and making sense of important changes as they emerge.
- Perhaps most importantly, scenarios give us a new, shared language that deepens our conversations about the future and how we can help to shape it.

# Envisioning the Future of Faith Formation in the Episcopal Church (Version 1.0)

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## 1. The Focusing Question (Orient)

*How might Christian lifelong faith formation over the next ten years affect the renewal and transformation of the Episcopal Church in a 21<sup>st</sup> century world?*

## 2. Significant Driving Forces Influencing Faith Formation in the Episcopal Church (Explore)

After developing a list of the most important driving forces—economic, political, religious, cultural, social, and technological—affecting the future of faith formation in the Episcopal Church, the participants identified the most important *critical uncertainties*—driving forces that are considered both highly important to the focusing question, and highly uncertain in terms of their future resolution. Uncertainties are by their nature unpredictable: their outcome can be guessed at but not known. While any single uncertainty could challenge our thinking, the future will be shaped by multiple forces playing out over time. Working in groups, participants selected the following critical uncertainties from all of the driving forces they identified:

1. Technology
  - Will the evolution of how we communicate via technology foster community or diminish it? Will it increase community or increase isolation?
  - With the coming of age of the first generation of digital natives, and unprecedented global connection, will people thirst for more personal connections, or be content with increased isolation?
2. Economic uncertainty
  - Will our society increase in wealth and resources or decrease in wealth and resources?
  - Will the Episcopal Church increase in wealth and resources or decrease in wealth and resources?
  - Will Episcopalians experience financial insecurity or financial security?
3. Responsiveness of the Episcopal Church to the world
  - Will Christian witness in the Episcopal Church become parochial and insular or missional and open-hearted?
  - Will the Episcopal Church become outward and mission-focused or inward and maintenance-focused?
  - Will spiritual engagement take place “within the walls” of the Church or “outside the walls” in the world?
  - Will the Episcopal Church become closed and insulated or open and abundantly sharing?
4. Family structures
  - Will the Episcopal Church’s faith formation embrace shifting family structures or be hostile to them?
5. Resource availability
  - Will we live with an abundance of resources or scarcity of resources?

- Will the Episcopal Church’s response to the world economy be one of hope and abundance or fear and scarcity?
- 6. Spiritual nourishment
  - Will people’s search for spiritual nourishment lead them to embrace organized religion or turn away from organized religion?
- 7. Cultural-ethnic diversity
  - Will we live in culturally-ethnically integrated communities or will we live in communities segregated by culture and ethnicity?
- 8. Church and human diversity
  - Will the Episcopal Church be open to engaging the increasing diversity of people today or will the Church be resistant to engaging the diversity?
- 9. Christian identity
  - Will the culture and society shape the meaning of Christian identity today or will Christian identity shape the culture and society?
- 10. Human relationships: community – individual
  - Will human relations tend to be more community and relationally-oriented or more hyper-individualistic?
- 11. Political polarity
  - Will the current trends of political polarity as a culturally accepted response to conflict continue as a norm in pursuit of unanimity or will the values of compromise, civility, and dialogue be reclaimed in a pursuit of healthy dissonance and unity?
- 12. Economic disparity and faith formation
  - Will trends in economic disparity encourage or discourage Christian lifelong faith formation in the Episcopal Church?
- 13. Disparity of power: power to few – power to all
  - Will the impact of heightened social, economic, and racial disparity concentrate the power of a society in a few or distribute power to all?
- 14. Response to environmental change and resource scarcity
  - Will society’s response to environmental change and resource scarcity concentrate resources in the hands of a few or distribute resources equitably to many?
- 15. Shape of leadership
  - Will Episcopal Church leaders become more static or more adaptable?

### 3. Two Critical Uncertainties (Synthesize)

After careful study of the significant driving forces, two uncertainties were selected from the longer list of potential uncertainties (see above) that might shape the broader context of Episcopal faith formation over the next decade and longer. The two chosen uncertainties define a set of four scenarios for the future of faith formation in the Episcopal Church that are divergent, challenging, internally consistent, and plausible. Each of the two uncertainties is expressed as an axis that represents a continuum of possibilities ranging between two endpoints.

#### **Uncertainty #1. The Relationship of Technology and Community**

*Will the continuing evolution of technology enhance human community and connection or will technology diminish community and connections among people?*

**Diminish ----- Enhance**

**Uncertainty #2. Response of the Episcopal Church to Changing Global Realities**

*Will the Episcopal Church’s response toward emerging global realities, such as increasing cultural diversity, economic uncertainty, and resource availability for all people, lead the Church toward an outward-focused engagement with the world or toward an inner-focused, separation from the world.*

Separated ----- Engaged

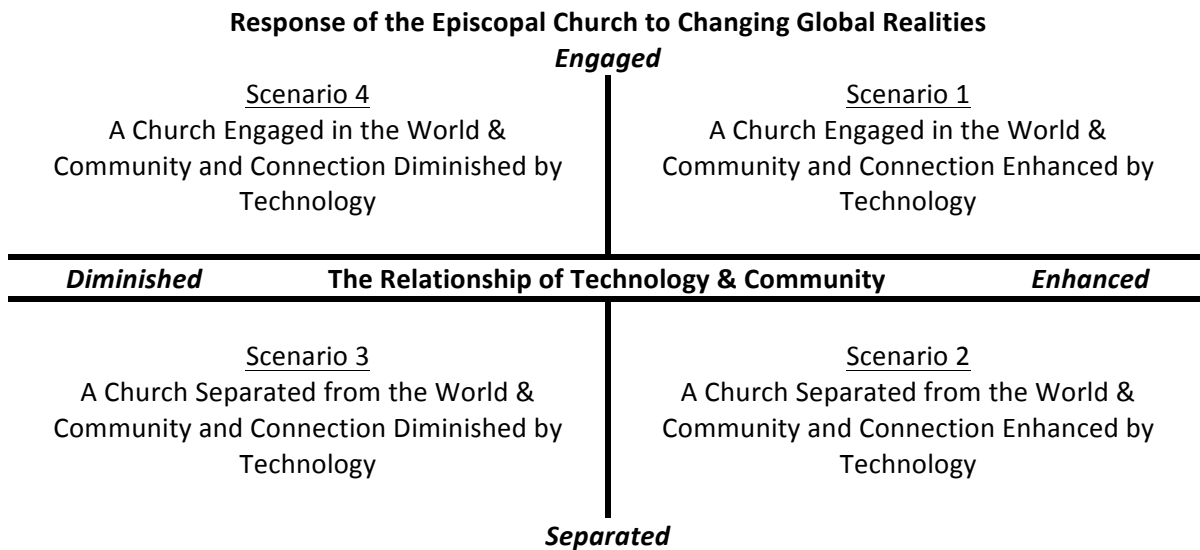
**4. Four Scenarios for the Future of Faith Formation in the Episcopal Church (Synthesize)**

When the top uncertainties are combined together, the resulting framework creates the outline for very different environments describing the interplay of technology and the Episcopal Church’s response to the world. A set of four stories – or scenarios – emerge to describe how the future of faith formation could evolve over the next decade. This matrix represents a map of today and a moving image of future reality. That is, each of the four quadrants of this map represents a dynamic story that is based on a different future outcome of the two critical uncertainties.

The scenarios express a range of possible futures and explain why the “main story” of faith formation will be framed by the Episcopal Church’s response to changing global realities and to the relationship of technology and community. The scenarios are not meant to be exhaustive or prescriptive – rather they are designed to be both plausible and challenging, to engage the imagination while also raising new questions about what the future of faith formation might look and feel like. *Imagine what faith formation in the Episcopal Church would look and feel like if it is responding to the challenges and opportunities in each scenario?*

No one can definitively map the future. However, developing alternate futures can contribute to good decision-making processes that will help determine the direction of faith formation in the Episcopal Church. The four faith formation scenarios can help frame key issues and developments that will shape what the future may hold for faith formation in the Episcopal church and help leaders prepare more effectively. The scenarios are meant to stimulate discussion about what choices churches can make today in order to thrive over the next ten years. The scenarios are intended to begin a stimulating discussion about the future of faith formation – not to propose readymade answers or solutions.

**Scenario Matrix**



# Scenario Narratives

## Response of the Episcopal Church to Changing Global Realities

### *Engaged*

<p style="text-align: center;"><b>Scenario 4</b></p> <p style="text-align: center;"><b>A Church Engaged in the World &amp; Community and Connection Diminished by Technology</b></p> <p>This is a world in which the Episcopal church utilizes its energies, resources, and faith tradition to address the increasingly complex global realities facing people locally and around the world. Faith formation—in a variety of settings—leads the way in forming lifelong disciples and preparing people for engagement in mission in the world. The Episcopal Church is pioneering new ways of utilizing the new technologies to connect people, create community, and engage people in faith formation. In a world where technology diminishes community, local churches have recommitted themselves to nurture a sense of community for all parishioners and the surrounding community that bridges cultural and economic divisions. In a technological world Episcopal faith formation is helping people develop new relational abilities and immersing them in a variety of human communities. It is also helping people rediscover creation and the natural world.</p>	<p style="text-align: center;"><b>Scenario 1</b></p> <p style="text-align: center;"><b>A Church Engaged in the World &amp; Community and Connection Enhanced by Technology</b></p> <p>This is a world in which the Episcopal Church utilizes all of the potential in current and emerging digital and web technologies to connect with people 24x7x365, build relationships, and engage people in lifelong faith formation and mission to the world. Faith formation in physical places—congregations, camps, conference centers, and school—are all web- and digitally-enhanced, extending their programming into the everyday lives of people, anywhere and everywhere. People connect and mobilize for mission and collective action in the world using the new communication tools and web technologies. The Episcopal Church becomes a leader in utilizing the new technologies to develop lifelong disciples who are growing in their Episcopal faith and are actively engaged in transforming the world.</p>
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<i>Diminished</i>	<b>The Relationship of Technology &amp; Community</b>	<i>Enhanced</i>
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<p style="text-align: center;"><b>Scenario 3</b></p> <p style="text-align: center;"><b>A Church Separated from the World &amp; Community and Connection Diminished by Technology</b></p> <p>This is a world in which technologically-mediated relationships, using new devices and social media networks, become the norm, while physical connections and physical community diminish in importance. Many of the activities once done in physical places—education, commerce, and worship—are now done primarily online. People are increasingly cut-off from creation and the natural world, preferring a virtual world. The rise of technology creates an almost “hyper-individualism,” at the expense of community and relationships, and exacerbates the decline of local faith communities, including Episcopal churches. The Episcopal Church’s retreat from the world and its distrust and contempt for the “technological world” places it at a distinct disadvantage in addressing the impact of technology, and in engaging people in faith formation and the mission of transforming the world. The Episcopal Church is increasingly marginalized in a world dominated by technology and ever more complex global realities.</p>	<p style="text-align: center;"><b>Scenario 2</b></p> <p style="text-align: center;"><b>A Church Separated from the World &amp; Community and Connection Enhanced by Technology</b></p> <p>This is a world in which the Episcopal Church retreats from the world and focuses its energies and resources internally, concerning itself with preserving Episcopal identity and membership through faith formation and worship. Nonprofit organizations, local and global in scope, and large nondenominational churches increasingly provide an array of social services to people in need and address global justice issues—work once done by the Episcopal Church. At the same time, technology is being integrated into all spheres of life—people work, learn, shop, play, and even worship virtually. Technology is being used to create and enhance human relationships and community, even rebuilding relationships lost due to distance and time. People are discovering rich resources for their spiritual lives online, connecting with each other, and creating virtual faith communities to nurture and support their faith growth. There is a growing distrust and contempt for technology in the Episcopal Church as its members find an array of religious options and content online.</p>
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### *Separated*

## Scenario Features

### **Scenario 1. A Church Engaged in the World & Community and Connection Enhanced by Technology**

This is a world in which the Episcopal Church utilizes all of the potential in current and emerging digital and web technologies to connect with people 24x7x365, build relationships, and engage people in lifelong faith formation and mission to the world. Faith formation in physical places – congregations, camps, conference centers, and school – are all web- and digitally-enhanced, extending their programming into the everyday lives of people, anywhere and everywhere. People connect and mobilize for mission and collective action in the world using the new communication tools and web technologies. The Episcopal Church becomes a leader in utilizing the new technologies to develop lifelong disciples who are growing in their Episcopal faith and are actively engaged in transforming the world.

#### **Features**

This is a world in which. . .

1. The Episcopal Church is fully connected through digital access to all areas.
2. The Episcopal Church is a leader in ecumenical and interfaith connections through technology and the web.
3. The Episcopal Church is no longer defined or confined by the walls in which we worship.
4. Families are connected through technology for formation, mission, and worship.
5. Individuals are engaged in prayer and community through technology.
6. The Episcopal Church mobilizes Baby Boomers to engage in ministry, and models balance in health, spiritual lifelong learning and finance.
7. We learn, pray, and serve across cultural and language barriers.
8. Philanthropy (love of humankind) and abundance initiatives permeate society.
9. The effective use of technology frees resources for technology in all communities
10. The Episcopal Church provides accessible education and formation, and provides tools for each individual to discern their spiritual direction, gifts, and calling.
11. The Episcopal Church facilitates faith formation through the use of routine cyber-connections and periodic in-person connections.
12. Worship, prayer, and conversations take place denominationally, ecumenically, and interfaith across cultures and continents both virtually and physically.
13. The Episcopal Church is a central hub for community, recreation, health and wellness, communication, education, and worship.
14. The Episcopal Church leads in inclusivity, equality, and social justice.
15. The Episcopal Church uses virtual space and physical space to gather and deploy resources for mission.
16. Technology is used to create collective action for social change.
17. Stewardship of resources (time, talent, and treasure) can be allocated to thrive, not just survive.
18. Relationships are strengthened by the use of virtual connections and physical gatherings.

### **Scenario 2. A Church Separated from the World & Community and Connection Enhanced by Technology**

This is a world in which the Episcopal Church retreats from the world and focuses its energies and resources internally, concerning itself with preserving Episcopal identity and membership through



faith formation and worship. Nonprofit organizations, local and global in scope, and large nondenominational churches increasingly provide an array of social services to people in need and address global justice issues – work once done by the Episcopal Church. At the same time, technology is being integrated into all spheres of life – people work, learn, shop, play, and even worship virtually. Technology is being used to create and enhance human relationships and community, even rebuilding relationships lost due to distance and time. People are discovering rich resources for their spiritual lives online, connecting with each other, and creating virtual faith communities to nurture and support their faith growth. There is a growing distrust and contempt for technology in the Episcopal Church as its members find an array of religious options and content online.

## Features

This is a world in which...

1. Individuals work, worship, learn, shop, and play virtually.
2. Families are able to connect globally via Skype, Facebook, etc. and rebuild what may have been lost due to distance, while communication in the home is also done virtually.
3. Secular nonprofits meet the practical needs for assistance of individuals through agencies such as food pantries, shelters, medical care, safety, etc.
4. The Episcopal Church adopts an internal cyber café reality for members only.
5. The bricks and mortar of churches are repurposed for the exclusive benefit of members as a museum of religious artifacts, retail, condos, concert hall, recreation, and retirement places.
6. Local communities provide widespread accessibility to technology and connection for all.
7. Separation continues to exist between the “haves” and “have-nots.”
8. Immediacy shapes personal choice and behavior (“do-it-yourself” attitude).
9. Association by choice redefines family with the potential to dissolve generational and cultural boundaries.
10. Science trumps religion and there is a growing disregard for religion.
11. Spirituality is nourished beyond the Episcopal Church.
12. Technology transcends geography and stimulates connections for social good.

## Scenario 3. A Church Separated from the World & Community and Connection Diminished by Technology

This is a world in which technologically-mediated relationships, using new devices and social media networks, become the norm, while physical connections and physical community diminish in importance. Many of the activities once done in physical places – education, commerce, and worship – are now done primarily online. People are increasingly cut-off from creation and the natural world, preferring a virtual world. The rise of technology creates an almost “hyper-individualism,” at the expense of community and relationships, and exacerbates the decline of local faith communities, including Episcopal churches. The Episcopal Church’s retreat from the world and its distrust and contempt for the “technological world” places it at a distinct disadvantage in addressing the impact of technology, and in engaging people in faith formation and the mission of transforming the world. The Episcopal Church is increasingly marginalized in a world dominated by technology and ever more complex global realities.

## Features

This is a world in which...

1. Polarization increases division among people along racial, economic, political, and theological lines.
2. There is a greater hunger for individual spiritual growth.
3. Larger structures give way to hyper-localization.

4. “Old School” clergy and church leaders are disillusioned and exhausted.
5. On-line individualization of education and commerce becomes normative.
6. Denominational identities and governance are being constantly re-envisioned.
7. Desire for community maxes out and begins to wane.
8. Hospitable and welcoming congregations thrive.
9. Face-to-face relational skills are lacking.
10. Institutional authority gives way to personal authority.
11. Traditional church membership and institutions are diminished with shrinking infrastructure and overall decline exacerbating disengagement with the outside world.
12. People seek spirituality outside the walls of the church.
13. Churches close and the role of clergy is in flux.
14. Health problems, both mental and physical, continue to rise.
15. Connection with and sense of community is diminished.
16. Children and adults are increasingly disconnected from their environment and the ecosystems which support them. This disconnection leads to a decline in reverence and gratitude, and therefore a decline in stewardship.
17. Hyper-sexualization and materialism rise in the culture, especially affecting children.
18. There is an increased division into affinity groups within congregations.

## **Scenario 4. A Church Engaged in the World & Community and Connection Diminished by Technology**

This is a world in which the Episcopal church utilizes its energies, resources, and faith tradition to address the increasingly complex global realities facing people locally and around the world. Faith formation—in a variety of settings—leads the way in forming lifelong disciples and preparing people for engagement in mission in the world. The Episcopal Church is pioneering new ways of utilizing the new technologies to connect people, create community, and engage people in faith formation. In a world where technology diminishes community, local churches have recommitted themselves to nurture a sense of community for all parishioners and the surrounding community that bridges cultural and economic divisions. In a technological world Episcopal faith formation is helping people develop new relational abilities and immersing them in a variety of human communities. It is also helping people rediscover creation and the natural world.

### **Features**

This is a world in which...

1. Sound bytes define reality, creating wide and shallow allegiances and learning instead of deep connection and understanding.
2. The Episcopal Church actively engages the reality that the illusion of connectedness conceals isolation.
3. The unhealthy consequences of isolation (such as depression addiction, family violence) help define the engaged church’s vocation.
4. The Episcopal Church provides opportunities and mentoring for people facing new challenges in life transitions.
5. The soullessness of technology demands the Episcopal Church’s prophetic voice.
6. The Episcopal Church nurtures a sense of community for parishioners, community partners, and neighbors that bridges cultural and economic divisions.
7. The question “Who is my neighbor?” is a driving force in the church’s daily ministries.
8. The ecological burden of technology calls the Episcopal Church to practice and champion environmental justice and stewardship.

9. The Episcopal Church re-imagines its resources to support the changing configurations of families and communities.
10. All things are virtual.
11. There is a segregation between the techno-savvy and everybody else.
12. People are part of many temporary communities of which family is one.
13. The Episcopal Church is finding new ways to bring people back face-to-face.
14. The Episcopal Church is known for diversity in leadership, especially racial and ethnic, gender, and sexual orientation.
15. The Episcopal Church is a leader in global mission, social justice, and environmental stewardship.

## 5. Scenario Implications (Act)

How can the four scenarios inform and inspire action? What could it look like to live and work in each scenario? What actions could the Episcopal Church take today to prepare each scenario? What actions could the Episcopal Church take to catalyze a desirable future, or to mitigate a negative one? The answers to these questions are scenario implications. The patterns and insights that emerge from the implications can form the building blocks of the Episcopal Church’s strategic agenda for the future of faith formation.

### Examples of Action Ideas

#### **Scenario #1 Ideas.**

##### **A Church Engaged in the World & Community and Connection Enhanced by Technology**

- Episcopal camps and conference centers utilize technology for extending the “on-campus” programs (e.g., summer camp) throughout the year
- Episcopal camps and conference centers become centers for mission training and leadership training.
- Episcopal camps and conference centers develop stronger connections between camps and congregations for exchanging resources, programs, etc.
- Episcopal camps and conference centers provide programs and opportunities for prayer, rest, and spiritual renewal.
- Episcopal camp and conference centers offer year-round mission trips and service projects – locally, nationally, and internationally by partnering with mission organizations.
- Episcopal schools use online content, and web and digital technologies to individualize education for all students – in virtual space and physical classrooms.
- Episcopal schools develop a global-classroom approach, linking students to people and cultures around the world.

#### **Scenario #2 Ideas**

##### **A Church Separated from the World & Community and Connection Enhanced by Technology**

- Episcopal camps and conference centers broaden their scope of their programming, such as interfaith programs.
- Episcopal schools engage in inter-religious dialogue and teach the “why” of religion.
- Episcopal schools provide an environment for the ethical use of technology and how to use technology appropriately.
- Congregations develop new forms and models to embrace diversity in their context.

### **Scenario #3 Ideas**

#### **A Church Separated from the World & Community and Connection Diminished by Technology**

- Episcopal camps and conference centers become welcoming places for people to re-engage their spiritual life and for the Episcopal church to reconnect with people
- Episcopal camps and conference centers develop tech-relevant camp program such as backpack blogging, geocaching, text and emailing between parent and campers.
- Episcopal camps and conference centers offer a technology-lab camp experience with materials created by the campers.
- Episcopal camps and conference centers become year-round faith formation centers for people of all ages, offering a diversity of programs and experiences.
- Episcopal schools take advantage of people's yearning for spiritual practices.
- Congregations create a variety of small group experiences: intentional communities, retreats, etc.
- Congregations create intergenerational relationships, opportunities, practices, and conversations.

### **Scenario #4 Ideas**

#### **A Church Engaged in the World & Community and Connection Diminished by Technology**

- Episcopal camps and conference centers offer programs that teach campers how to use technology in the "natural" world.
- Episcopal camps and conference centers develop new programs for new audiences, such as Baby Boomers, older adults, emerging adults, and post-college life transition.
- Episcopal camps and conference centers become year-round faith formation centers for people of all ages, offering a diversity of programs and experiences.
- Episcopal camps and conference centers provide a variety of experiences for rest, refreshment, retreat, and spiritual renewal.
- Episcopal schools develop programs to address a diversity of social issues such as neglected students, family violence, and addictions.
- Congregations are focused on environmental stewardship, local advocacy, and social justice projects and work in partnership with community/global organizations.
- A variety of church-based organizations and congregations create web-based and digital mechanisms for church-wide accessibility to resources, creating networks so communities are connected to each other, and faith formation resources and programs are shared among congregations.