

Envisioning the Future of NACMP: Four Scenarios

Goals

- To analyze the present realities and future uncertainties in the Catholic church and US society (economic, technological, religious/spiritual, social, cultural), and envision potential future directions for NACMP initiatives over the next 5 years.
- To guide the development of more comprehensive strategic planning for NACMP initiatives over the next 5 years.

Scenario Planning Report

1. The Focusing Question

How might NACMP effectively prepare for its future as a Catholic catechetical media association and develop strategic initiatives to guide its work (“use of media in faith formation”) over the next 3-5 years?

2. Significant Driving Forces Influencing the Mission of NACMP

After developing a list of the most important driving forces—economic, political, religious, cultural, social, and technological—influencing the future of the mission of NACMP, 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. (For the complete list of driving forces see Appendix 1)

Priority Driving Forces

Driving Force 1: The development of new technologies (digital media and tools) is a catalyst for the emergence and growing implementation of new models of learning that make possible mobile learning, continuous learning (24x7), blended learning (virtual and physical such as flipped classroom), and online learning.

Driving Force 2: The increasing use of mobile, digital communication technologies and social media are creating a participatory culture that is networked and collaborative, and this emerging culture is often in tension with institutional, hierarchical structures in society, such as the Catholic Church.

Driving Force 3: The number and diversity of people who are telling the story has grown. Who are the people telling the stories today?

Driving Force 4: There is an increasing decline in professional staffing, adequate resources, and technology tools for parish catechetical programs as Catholic dioceses and parishes continue to downsize due to economic changes (lack of funds) and demographic changes (declining church participation).

Driving Force 5: There is growing gap between the knowledge and skills required for leadership and faith formation in the 21st century, and the abilities/competence of church leaders to use the new digital technologies and media in church life and faith formation, resulting in the need for media formation and training for church leaders.

Driving Force 6: There is a growing gap between the develop of new digital media and learning resources and the USCCB’s vision of faith formation and review process for Catholic catechetical publications.

Driving Force 7. We are increasingly becoming society of non-church goers (churchless), evidenced in the rise of those who are spiritual but not religious and not religiously affiliated and especially within the younger generations.

Driving Force 8. People in American society, especially families, are strapped for time.

Driving Force 9. There is increasing diversity of ethnic cultures in American society and the Catholic Church and the challenge of addressing the religious and spiritual needs of in faith formation and church life.

3. Two Critical Uncertainties

After careful study of the significant driving forces, two uncertainties were selected that were determined to have the most impact on the future of NACMP’s mission over the next five years. The two chosen uncertainties define a set of four scenarios for the future of NACMP’s work. Each of the two uncertainties is expressed as an axis that represents a continuum of possibilities ranging between two endpoints.

Uncertainty #1. Catholic leaders and the new digital culture and media

Will Catholic leaders engage with the new digital culture and effectively utilize the new digital media?

Low Engagement & Utilization----- High Engagement & Utilization

Uncertainty #2. Catholic leader’s competence in evangelization, faith formation, and ministry

Will Catholic leaders demonstrate competence for doing evangelization, faith formation, and ministry?

Low Competence ----- High Competence

4. Four Scenarios for the Future of NACMP’s Mission

When the top uncertainties are combined together, the resulting framework creates the outline for very different environments describing the interplay of digital engagement and utilization, and Catholic leaders competence. 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.

These 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 NACMP’s mission might look and feel like. *Imagine what living NACMP’s mission 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 NACMP. The scenarios are meant to stimulate discussion about what choices NACMP can make today in order to thrive over the next five to ten years. The scenarios are intended to begin a stimulating discussion about the future – not to propose readymade answers or solutions.

Scenario Matrix

Competence in Evangelization, Faith Formation, and Ministry *Advanced Competency*

Scenario 4. Competent & Low Engagement

Leaders who demonstrate advanced competency in evangelization, faith formation, and ministry AND are minimally engaged in digital culture and the utilization of digital media

Scenario 1. Competent & Engaged

Leaders who demonstrate advanced competency in evangelization, faith formation, and ministry AND are deeply engaged in digital culture and the utilization of digital media

Low Level

Engagement & Utilization of Digital Culture & Media

High Level

Scenario 3. Basic Competence & Low Engagement

Leaders who possess basic competency in evangelization, faith formation, and ministry AND are minimally engaged in digital culture and the utilization of digital media

Scenario 2. Basic Competence & Engaged

Leaders who possess basic competency in evangelization, faith formation, and ministry AND are deeply engaged in digital culture and the utilization of digital media

Basic Competency

Scenario Narratives

Competence in Evangelization, Faith Formation, and Ministry *Advanced Competency*

<u>Scenario 4. Competent & Low Engagement</u>	<u>Scenario 1. Competent & Engaged</u>	
<p style="text-align: center;">Leaders who demonstrate advanced competency in evangelization, faith formation, and ministry AND are minimally engaged in digital culture and the utilization of digital media</p> <p>This is a world in which:</p> <ol style="list-style-type: none"> 1. Technology is moving faster than people 2. Catholic leaders have a desire to keep up with the new digital technologies and media, but feel overwhelmed. 3. Church leaders perceive face-to-face ministry as more valuable over digital options for relationships and ministry. 4. The Church’s digital presence is limited and serves mainly to inform. 5. Faith formation leaders use digital media as a tool—an extension of the text. 6. Diocese office’s locate the task of being digitally present to one office, and on parishes to one staff member. 7. Church leaders are cautiously discerning how to facilitate authentic encounter in the digital realm. 	<p style="text-align: center;">Leaders who demonstrate advanced competency in evangelization, faith formation, and ministry AND are deeply engaged in digital culture and the utilization of digital media</p> <p>This is a world in which:</p> <ol style="list-style-type: none"> 1. Digital media is infused seamlessly into church ministries: liturgy and worship, service, community, evangelization, faith formation, and more. 2. Using digital tools for faith formation (family, age groups, intergenerational) is normative. 3. Competent and Engaged leaders are making concerted efforts to assist leaders in the other scenarios; and they are actively engaging with each other. 4. The investment in approving print textbooks is reinvested in the education and formation of catechetical leaders. 5. Bishops and pastoral leaders use technology to create, engage, and evangelize people, i.e., social media and email are used on a regular basis for spiritual enrichment. 6. Online learning is available to all age levels. 7. Digital communication and media leaders are creatively utilized for catechetical formation. 8. The Church proactively and collaboratively engages in research regarding its digital future. 9. Discussions online bring Jesus’ message through mutual respect. 	
<i>Low Level</i>	Engagement & Utilization of Digital Culture & Media	<i>High Level</i>

(Continued on next page)

<i>Low Level</i>	Engagement & Utilization of Digital Culture & Media	<i>High Level</i>
<p><u>Scenario 3. Basic Competence & Low Engagement</u> Leaders who possess basic competency in evangelization, faith formation, and ministry AND are minimally engaged in digital culture and the utilization of digital media</p> <p>This is a world in which:</p> <ol style="list-style-type: none"> 1. Parish leaders are not engaged in technology, but are open to a personal invitation to faith development. 2. Organizations are partnering with faith formation leaders to provide both theological and technological formation. 3. Downturn in attendance motivates Catholic leaders to consider new avenues of learning. 4. The Church provides multiple opportunities for training in faith formation and technology. 5. Catholics leaders develop collaborations outside the Church to enrich people’s faith, i.e. ecumenically and in the marketplace. 6. The faith community is engaged to enter faith formation via the new media. 7. The accessibility of the Pope’s message inspires and teaches all people. 	<p><u>Scenario 2. Basic Competence & Engagement</u> Leaders who possess basic competency in evangelization, faith formation, and ministry AND are deeply engaged in digital culture and the utilization of digital media</p> <p>This is a world in which:</p> <ol style="list-style-type: none"> 1. More and more people are digital natives, actively engaged with others online. 2. Digital media is increasingly seen as a blessing to the Church and parishes are blending technology with ministry. 3. Parishes are hiring tech-savvy people who are eager to minister. 4. These new ministers often need deeper faith formation and partnerships with knowledgeable leaders. 5. Parishes and dioceses are creating dynamic, attractive, substantive, and mobile-ready resources and social media content. 6. Increasing opportunities are offered by universities and other organizations for online training in theology for tech-savvy theological neophytes. 7. National and diocesan communication offices collaborate to develop guidelines for good digital content. 8. Parents and guardians are creating and using online resources for their family faith formation in a networked environment. 9. Opportunities exist for S1 leaders to create digital resources for families. 	

Basic Competency

5. Strategies for Each Scenario

How can the four scenarios inform and inspire action? What could it look like to live and work in each scenario? What actions NACMP take today to prepare each scenario? What actions could NCAMP 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 a strategic agenda for the future of NACMP.

Participants identify nine big ideas to address the four scenarios:

1. Networking (11 votes)
2. Curated website (11 votes)
3. Training and webinars that NACMP can deliver; ministry training program in technology in multiple formats and developed in partnership with other groups (7 votes)
4. Research on digital practice – daily life (4 votes)
5. Advocacy
6. Fundraising and grants
7. Developing apps
8. Partnerships for networking
9. Mentoring new leaders

For each of the priority big ideas, participants generated strategy ideas in several categories:

1) programs or activities, 2) resources (print, audio, video, digital), 3) leadership formation & training, 4) networking, 5) advocacy, and 6) digital projects (website, social media).

Strategy 1. Networking

1. Become an associate partner with ISTE (International Society for Technology in Education).
2. Regular conversations among NACMP membership on themes.
3. Networking with USCCB, Interactive Connections, TheoCon, Ed Tech; share resources, insights, learning with NACMP members as well as join the conversations.
4. Create, invite, recruit one national network for those who do it well to engage and share; bring people from the semi-functioning Facebook and LinkedIn groups.
5. Support a group of organizations with different emphases (diocesan, tech, ed tech, university, publishers) where any idea lead to input which leads to implementation (not by support group but by an organization) which leads to shared resources perfected by use and input from support community members and used by all.
6. Interfaith learning collaborative: local parishes/churches to talk about media/tech upgrades/changes in the field; create structure guidelines; Facebook, Twitter groups, list serve
7. Sponsor a national symposium for digital curriculum; collaboration with national groups.
8. Develop national pastoral technology standards for ministers in collaboration with national groups.

Strategy 2. Curated Website

1. Develop a website that provides a “hub” for various links to other websites that will contain the information people are looking for, e.g., NCCL, 21st Century Faith Formation, GEMS, ECATECH, RC Faith Quest, and more.
2. Create a database of opportunities, resources, and programs from around the world in collaboration with dioceses, universities, and associations that is available online.
3. Develop a simple online platform for sharing resources, training, and networking.
4. Work through diocesan offices to engage S1 leaders in faith formation around the country. Encourage this group to submit a “treat idea using digital ministry in faith formation” to the

NACMP chosen group of experts. Develop a website or social media place to stage this ideas. This might be the beginning of a larger curated website to contribute digital lesson plans for ministry.

5. A curated website with understanding “how-tos” regarding technology, effective practices in use in various parishes and dioceses.
6. Create connected national websites and network to existing groups for best practices for use of technology in faith formation sessions, parish website best practices, online learning models, and family resourcing (vetted resources).
7. Identify promising practices on a diocesan level, parish level, Catholic school, Catholic university; share case studies with membership.
8. Tech page on website containing all kinds of tech tools for faith formation with either links and/or examples of how to use them in lessons.

Strategy 3. Training & Formation

1. Work with NCCL and USCCB to develop a ministry leader specialty training program on the use of technology in ministry; offer it in multiple formats.
2. Create the Catechetical University (similar to Khan Academy) of dioceses, universities, and associations; allows for self-directed learning and formation. Both faith and technology.
3. Develop webinars done by various members of NACMP on subjects that they are “experts” in, i.e., catechetical formation, tech tools.
4. Catechist training could include links or vides from other sties or webinars made by NACMP members.
5. Using digital resources from Rome (@pontifex) and USCCB (MyUSCCB), a “Family Digital Disciples” program is developed to address Church leaders sense of being overwhelmed by digital technology. This gives a digital imprimatur or blessing, and allows diocesan and local leadership to piggyback on successful initiatives and learn best practices.
6. A “total community catechesis”-type approach to leadership formation that brings together bishops, clergy, lay leaders toward envisioning a better ministry in and through digital culture: a shared forum for questions, challenges, opportunities, and resources to establish a collaborative, team based, participatory vision for being church in a digital age.
7. Partner with Interactive Connections in a train the trainer program to develop a partnership of digital disciples for ministry across the US.
8. Network with University of San Diego’s mobile technology learning center to create training for mobile technology in ministry.
9. Theological concepts and teachings are reformatted to be digitally-accessible for the tech-savvy/faith illiterate content creator, whether a volunteer/parent/staff member for the parish/family/diocese/national entity.
10. Develop a team of consultants from S1 that would provide coaching, leadership training, program development guidance to dioceses/ diocesan leaders, bishops, and Church leaders.
11. In partnership with Liturgical Press, NACMP will market, create, and promote print, webinars, and onsite program with Daniella Zsupan-Jerome, Meredith Gould, et al. for church and social communication.
12. By 2018 NACMP will have formed a network of 200 individuals and 12 partner organizations in serving as catalysts, resource people, teachers, in digital media and technology.
13. Develop strategic partnership with universities (Boston College, Notre Dame, Loyola New Orleans, Dayton, St. Johns’ Collegeville) to provide online formation in the areas of vision of digital media in the church, and educational and theological ministerial formation.
14. Create a mentoring program that could be used by families, parishes, and dioceses to foster growth in faith and technology engagement.

Strategy 4. Research

1. Using current sociological/scientific research methodology, study how people use digital communications to become more active in their faith, not just sacramental participation, but daily decision-making, faith practice, etc.

Strategy 5. Advocacy

1. Advocate for blended learning; use of today's communication technologies whenever possible to USCCB, bishops, diocesan offices, various conferences, etc.
2. NACMP and NCCL advocate to USCCB and other agencies sanctioned by USCCB to assemble and hire a group of reputable theologians to work at vetting online resources for faith formation.
3. Advocate to USCCB for better understanding and use of digital resources
4. Advocate with dioceses to connect parish leaders to good sources of digital content.

Strategy 5. Programming

1. Creating a program to enable families to do faith formation as a meal with an online app, recipe for creation/scripture reflections, content conversations.
2. Gather small faith groups (prayer, lectio) and teach technology: create lesson plans and small faith lessons.

Appendix 1

Driving Forces: Brainstorming

1. Increased learning outside the classroom; ubiquitous learning, just in time, on your own (6) + New educational models using technology, e.g., blended learning (5) + Increasing use of technology in education and in learning models (blended, flipped classroom, online learning) (5)
2. Digital communication enhances more participatory culture (5) + Tension between institutional structure of the Church (hierarchical) and participatory culture of digital culture (networked and collaborative) (3) + USCCB vision of faith formation and media; review of digital products (2)
3. The number of people who are telling the story has grown; who is telling the stories (5)
4. Religious education programs don't have professional staffing or adequate resources (4) + Accessibility to technology tools or lack of (2) + Downsizing staffs and closings: parishes, Catholic schools (2)
5. Training or lack of training in technology (3) + Mobile technologies - more mobile than computers (3)+ Constant change - how fast media and tools change (3)
6. We are becoming society of non-church goers (churchless) (3)
7. People strapped for time (3)
8. Cultural diversity awareness and how to deal with it (2)
9. Attract and capitalize on the interests and needs of young adults (2)
10. Attitudes toward religion in society are increasingly negative: Nones, SBNR (2)
11. Impact of technology upon social communication and social action (2)
12. Growing awareness of new social justice issues (water, food, disease, health care) (2)
13. Focus of publishing on child, not adult (ROI) (2)
14. Too much information, too many options, too much! (1)
15. Net neutrality decision of FCC - huge and unpredictable effects on the economy (1)
16. Growth rate of past is not sustainable into the future (1)
17. Consumerism: (digital) culture encourages purchasing new and latest products - impacts religious life (1)
18. Impact of technology on the learning styles of students; students are "wired" differently because of the digital world (1)
19. Lack of media formation for leaders (1)
20. New ways of using resources because of technology and digital media (1)
21. Common core impact - teaching to the test in RE (1)
22. Frustration of government fueled by fear and lack of trust (1)
23. Climate change is real (1)
24. Rise of secular culture and impact on religion (1)
25. Different cultures and generations approach things differently (1)
26. We don't believe science anymore (1)
27. Change in how families are relating to religion (interfaith couples, loss of religious vocabulary between generations) (1)
28. Religious groups use technology to form religious groups online with people joining with those they agree with; contributing to polarities within the Church (1)
29. Growing polarities in the Church (1)