



# Recognizing Celebrating and Strengthening Churches

Sharing CEEP participants insights and experiences  
for engaging “Millennials” today

*(This is a demonstration example of a structured virtual dialogue workbook. We hope the information that has been shared by CEEP participants has value for you.)*

**Observations | Conclusions | Suggested Actions**



A Decision-Making Workbook for:  
**CEEP 2017**



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## Background

### Workbook Purpose

As a leader in your organization, you know all about limited time, talent and treasure. This Workbook was designed with you in mind. The people in your organization already have the knowledge. This process enables open dialogue and awareness so the people you work with can see and build upon what is already there.

The workbook you are holding is a living expression of our desire at North Star Strategies to make the best resources for strategic initiatives affordable for **any** organization, including yours. We have partnered with SchellingPoint to leverage their unparalleled research technology to enable Mission-Driven Leadership Groups:

- To lead without the need of a consultant, (although facilitation is an option)
- To enjoy rapid yet rigorous insights and results
- To explore strategy for thriving and growth
- To determine what initial actions are appropriate
- To enable you to find alignment and strong support for these actions
- To develop a productive, focused and balanced set of priorities.

### About this Workbook

Each participant selected filled out the online Opinion Survey and Reasoning/Feedback Survey. Each has received a personalized Alignment Assessment Results Summary which indicates their response compared to that of the total set of participants.

This workbook provides the survey data; the “convergence” comments; guidance on setting priorities; best practices for each area of focus and suggested actions which ‘play back’ our interpretations of your responses. This workbook provides an analysis of your team’s degree of *Alignment* and overall *Sentiment* towards the Topic: Recognizing Celebrating and Strengthening. We report on *Conclusions* and suggested *Actions* based on your team’s responses to two online activities: Opinion Survey and Convergence Form.

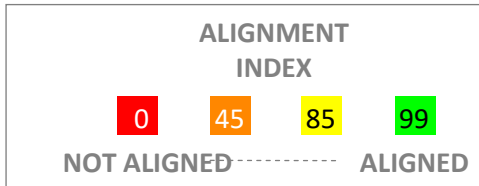
One other note. You will see blank spaces in the workbook. For example, your survey may have no “aligned goals” in the area of “decision making”. This is formatting would not be present in a hand-written document. This report, however, is generated by SchellingPoint’s Observation Engine™ technology, a rules-based expert software system, which means, among other things, that every group will have unique results. It also means there are some blank spaces.

### Support for your Decisions

Decisions by any group of people are generally perceived as binary – an action is either agreed to or not. Yet when discussing a topic, in order to reach a decision, we all realize many objections, insights and opinions are left unsaid, particularly by those in the minority and/or by those with less assertive personalities.



These unspoken and unaddressed concerns make clear that agreement or disagreement with a decision is far from binary or absolute. They also will undermine the effective implementation of any plan.



While the existence of unspoken concerns is not a revelation, what is new is we can now **MEASURE** the degree of support. We speak of this support or lack of support as Alignment, illustrated in an Alignment Index.

**Watch the jargon**

We said earlier we want this Workbook to be of assistance to nonprofits without the need for a professional consultant. It is inevitable, however, that you need to become familiar with some new terms. The first we will introduce is: **Non-Alignment**. In assessing a set of responses in the survey, **Non-Alignment** is where some respondents agreed with a statement, while others disagreed.

This does **not** mean right or wrong. It simply identifies statement(s) that warrant further discussion. **Alignment** also is not about for or against. Full alignment means rather that, when asked if you agree or disagree, *everyone* answered one or the other. So you could be **aligned in disagreeing** that you should paint your office orange. You could be **aligned in agreeing** that the office should have new furniture.

**Maximizing Alignment**

- ❖ Your Group’s Alignment has been *measured* on this Topic.
- ❖ Maximize your Group’s Alignment by understanding the Three Reasons for Misalignment.
- ❖ Once reasons are understood then resolve misalignment.

Reason	Perceived	Actual
Different Data	5%	35%
Different Dictionary	0%	60%
Different Drivers	95%	5%

**In summary:**

- The **degree** of alignment is **measured**.
- We have **surfaced** your unspoken insights and opinions
- Therefore, the measurement is significantly **more valid**.

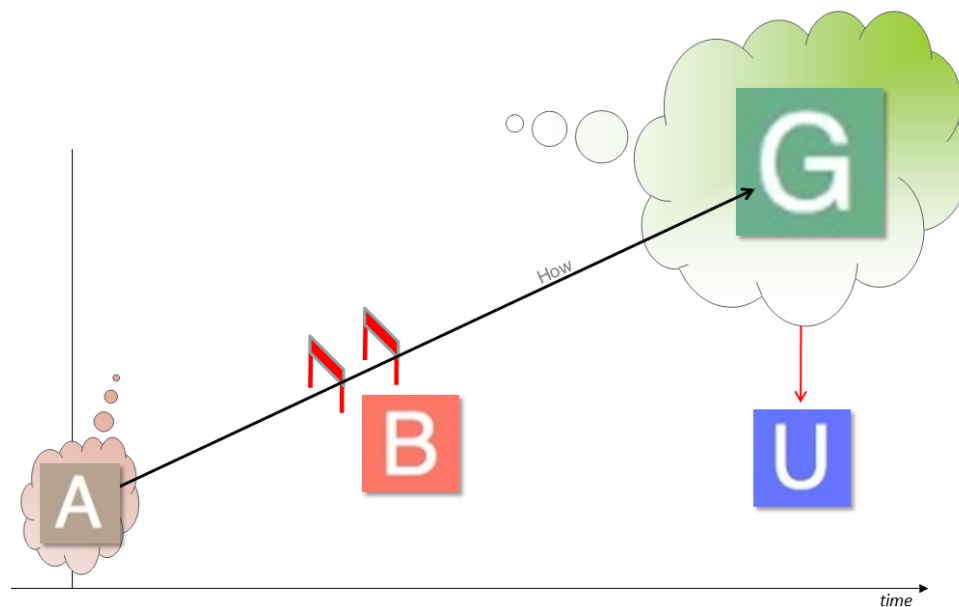
## Report Frameworks

### GUBA Framework

The workbook uses SchellingPoint’s Observation Engine™ technology to make observations of your team’s responses, from which it determines the most appropriate conclusion(s) to draw, and the most appropriate action(s) to suggest. This workbook relies heavily on the GUBA framework, which represents the four types of thinking which drive action, and inaction, in individuals.

<b>G</b>	<b>Goals</b> Benefits and desired outcomes needed to provide the stakeholders.
<b>U</b>	<b>Unintended Consequences</b> Respondent’s concerns of possible negative side-effects that could be triggered.
<b>B</b>	<b>Barriers</b> Constraints respondent’s feel they would face.
<b>A</b>	<b>Assumptions</b> Business and personal factors which respondents currently experience that drive their opinion.

The GUBA framework is an integral part of the workbook and is visually reinforced throughout your report with following graphic. To achieve a major goal, a team must be in alignment around the assumptions, barriers and unintended consequences of such an activity.



This workbook uses *Conclusions*, *Themes* and *Categories* to determine the actions necessary for your organization to address Recognizing Celebrating and Strengthening.



- Conclusions report on the degree of alignment and sentiment your team has on the topic.
- Themes provide a framework for prioritizing the strategic and tactical elements of your conversation.
- GUBA Categories surface and mitigate misalignment issues into coordinated action plans.

The process you have been and are involved in is meant to turn this problem on its head – to surface and address the concerns so as to significantly improve the expectation of success.

In the following sections we provide the following major content areas:

- **Executive Summary:** The Alignment Index, headline and primary areas of alignment and misalignment of the group.
  - **At-a-Glance Overview:** Conclusions summarizing the respondent's current attitudes towards the topic's key themes, organized by GUBA category and Theme.
  - **Change Drivers:** The benefits of making change, the reasons to change and the current problems to address.
  - **Theme summaries:** The top areas of alignment and misalignment by theme.
  - **Suggested Actions:** The recommended order to use sections of this workbook, based on the unique responses from your organization.
- **Detailed Results:** Reporting on the degree of alignment and sentiment toward the specific opinions respondent's reacted to on the Opinion Survey.
- **Appendices:** Additional information on how to use the workbook, where to find additional resources, and reference information on the Opinion Survey and participants.



## Executive Summary

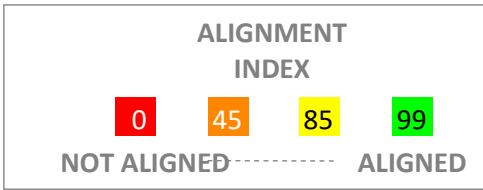
The goal is to understand how individual leaders and the overall leadership of Endowed Episcopal Churches, think about implementing strategies to pursue their mission.

The Executive Summary includes:

- Overall degree of alignment of the participants.
- Factors driving the desire to make changes
- The major areas of alignment and misalignment in each of the themes of this dialogue.
- Suggested Actions, which is a prioritized order to process the results of this Workbook.

Reiterating from the previous section,

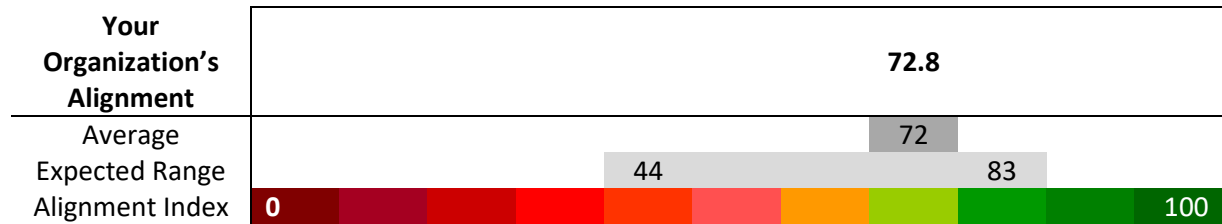
- The degree of alignment can be **measured**.
- We have **surfaced** your unspoken insights and opinions.
- Therefore, the measurement is significantly **more valid**.
- We can identify the **degree of alignment** necessary to **successfully implement** your action plan.



## At-a-Glance Overview

### Degree of Alignment

The respondents overall have good alignment around the statements pertaining to this topic.



The following is an overview of your group's responses:

### Headline

There is more agreement on what should be done than on why it should be done, which could lead to conflict within the denomination with regards to engaging young adults. This younger generation desires authenticity, community and to follow Christ, and they don't want to be targeted as the way to "save" the Episcopal church.

For an organization to change, it needs to be cognizant of a reason for change.

And the benefit of that change needs to be greater than the barriers and the potential unintended side effects.





**Overall Degree of Alignment**

On a 100-point scale, the Alignment Index of every group measured has been between 44 and 83, with an average of 72.

The participants' degree of alignment on opinions related to implementing the strategic plan is:

*The alignment among your participants is average. For each theme in the Detailed Results section of this workbook, focus on the assumption statements to begin to increase your alignment before goals, barriers and unintended consequences.*

**Change Drivers**

The Opinion Survey gathered participant responses of agreement or disagreement with statements around items related to the Change Drivers. The following responses highlight the most significant areas to CEEP Participants. It is necessary to first confirm the group's agreement there is an opportunity to be captured or there is a problem, current or future, to be addressed. Without strong alignment around the reasons for action, gaining agreement on the future state and how to attain it will be inefficient and lead to a flawed implementation of the group's objectives.

**A Reasons To Make Changes Alignment Index = 67.5**

**Areas of Dissatisfaction**

The majority of respondents agree with the following statements:

- *There is institutional fear of a financial crisis in the Episcopal church as individual parishes decline.*
- *Our congregations are not sustainable with participation of people younger than 40 about 35% less than the same demographic group several decades ago.*
- *Without transformational change the vast majority of un-endowed Episcopal congregations will close in 25 years.*
- *Our society risks losing its moral compass as we become an increasingly unchurched society.*

**G Benefits of Making Changes Alignment Index = 86.5**

**Areas where there is a Desire to Improve**

The majority of respondents agree with the following statements:

- *Congregations should create more small groups on a variety of topics/activities to build intergenerational relationships.*
- *Congregations should expand ministries specifically attractive to young adults.*
- *To engage millennials, particularly as government programs are being reduced, congregations should significantly increase ministries that care for the "least of these" (Matthew 25:40).*

**B Current Problems Alignment Index = 80.9**

The majority of respondents agree with the following statements:

- *Young people don't see enough people who are their age in our congregations.*

**U Potential Unintended Consequences Alignment Index =**

The majority of respondents agree with the following statements:





**Areas of Full Alignment – “Schelling Points”**

This table shows are the areas where participants are fully aligned. You can take action in these areas without further conversation with confidence that the participants will fully support you.

This table is blank, which means there were no statements that all the participants were in full agreement.

<b>Foundational Assumptions</b> A

<b>Fully Supported Goals</b> G

<b>Unintended Consequences to Mitigate</b> U

<b>Barriers to Remove</b> B

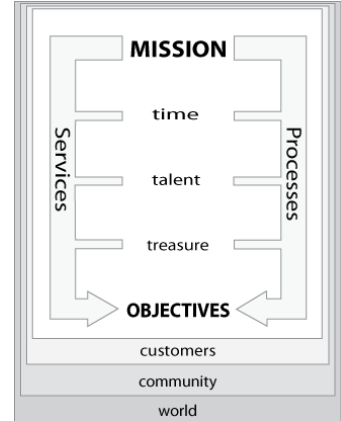
<b>Sequence Actions</b>
As actions are confirmed, adjusted, added - record them on the RoadMap (in the Appendix) with timing and responsibility.



**Theme Summaries**

Action:

1. Review these items quickly as an overview.
2. Do NOT begin processing them at this time. There is opportunity for that later.
3. For now, simply notice if these summary results are what you expected or if there are surprises.



	<p><b>Mission and Objectives</b></p>
<p>These statements are the type one might find in a mission statement combined with indicators that you have achieved your objectives. At this stage, how to quantify such objectives and measures is often not clear. That work will be part of the effort of your leadership team later as you process the information in this workbook.</p>	
<p>The most aligned opinions related to Mission and Vision:</p> <ul style="list-style-type: none"> <li>• <i>In our desire to attract millennials, we should heed Paul's warning to the Christians in Rome not to be conformed to this world, but to be transformed by the renewing of their minds (Romans 12:2).</i></li> </ul>	
<p>The most non-aligned opinions related to Mission and Vision:</p> <ul style="list-style-type: none"> <li>• <i>Without transformational change the vast majority of un-endowed Episcopal congregations will close in 25 years.</i></li> <li>• <i>Our society risks losing its moral compass as we become an increasingly unchurched society.</i></li> <li>• <i>Church leaders are genuinely seeking ways to better engage millennials.</i></li> </ul>	

	<p><b>Customers and Environment</b></p>
<p>This section looks at the current state of the organization as concerns customer demographics, program focus and organization growth. It also addresses expectations and direction for the future regarding how and where to grow and develop.</p>	
<p>The most aligned opinions related to Customers and the Environment:</p> <ul style="list-style-type: none"> <li>• <i>The Episcopal church is well positioned for millennials to explore their life's purpose.</i></li> <li>• <i>Young people don't see enough people who are their age in our congregations.</i></li> </ul>	
<p>The most non-aligned opinions related to Customers and the Environment:</p> <ul style="list-style-type: none"> <li>• <i>Millennials are interested in forming intergenerational friendships.</i></li> </ul>	

	<p><b>Programs and Services</b></p>
<p>This section looks at the core work of the organization, changes that can be made, and how services are delivered.</p>	
<p>The most aligned opinions related to Programs and Services:</p> <ul style="list-style-type: none"> <li>• <i>Congregations should create more small groups on a variety of topics/activities to build intergenerational relationships.</i></li> <li>• <i>Congregations should expand ministries specifically attractive to young adults.</i></li> <li>• <i>To engage millennials, particularly as government programs are being reduced, congregations should significantly increase ministries that care for the "least of these" (Matthew 25:40).</i></li> <li>• <i>There should be opportunities for millennials to engage at a variety of times of day through a variety</i></li> </ul>	



of media, (e.g. online compline service at 10pm).

The most non-aligned opinions related to Programs and Services:



**Processes**

This section looks at the processes of the organization. The effectiveness of these processes can be the difference between an organization that achieves what it sets out to do with satisfaction and one that is frustrated by failures and conflict. Processes also have a significant impact on whether the organization operates with a surplus or deficit.

The most aligned opinions related to Processes:

- *It is essential to the future growth of the church to support leaders who take risks on innovative ministries.*
- *Congregations should have formal training on ways to intentionally form intergenerational relationships.*

The most non-aligned opinions related to Processes:

- *Baby boomers make too many judgmental statements about millennials' behavior creating an unwelcoming environment.*
- *The church should have more deacons doing ministry in the community in a way that builds relationships with non-church going millennials.*
- *Clergy should spend a significant part of their week wearing their collar in public spaces, (e.g. sports events, arts activities, coffee shops, community events).*



**Resources**

Ensuring resources are directed appropriately based upon your objectives, strategy and goals will be a key outcome of this planning process. Be wary of the temptation to either ignore the need for expertise in managing resources or the inverse—allow finances to drive mission.

The most aligned opinions related to Resources:

- *Endowed Episcopal parishes have the resources to experiment with new approaches to ministry.*
- *There is institutional fear of a financial crisis in the Episcopal church as individual parishes decline.*
- *There should be increased collaboration among parishes to achieve a critical mass in small group ministries for young adults.*

The most non-aligned opinions related to Resources:

- *Our congregations are not sustainable with participation of people younger than 40 about 35% less than the same demographic group several decades ago.*
- *It is very difficult to convince millennials to commit to the activities needed to run a church.*
- *A financially stable, vital parish lacks urgency around engaging more millennials.*
- *Increasing parish resources to attract millennials will reduce those available to meet the expectations of existing members.*



## 5. Detailed Results

The theme sections below contain the details behind the Executive Summary and Suggested Actions using Workbook Priority tables above. Please use the following Action steps to process the results in the Workbook.

**Note:** In this Workbook, comments are asked of those with the minority opinion to ensure that those are not suppressed or discounted by the majority.

*\* (See Facilitator Tips in the Suggestions for a Strategic Retreat section.)*

### Step 1: Confirm Key Assumptions **A**

- Review the Aligned Assumptions, both aligned in agreement and aligned in disagreement.
- Use the comments to gain insight on the Non-aligned Assumptions. Dialogue with the intent to revise the non-aligned statements into ones that can be fully supported.

### Step 2: Clarify Core Goals **G**

- Review the Aligned Goals, both aligned in agreement and aligned in disagreement.
- Use the comments to gain insight on the Non-aligned Goals. Dialogue with the intent to revise the non-aligned statements into ones that can be fully supported.

### Step 3: Prevent Unintended Consequences **U**

- Brainstorm solutions to mitigate any potential Unintended consequences.

### Step 4: Remove Constraints **B**

- Brainstorm solutions to resolve any Barriers to success.

### Step 5: Sequence Actions

*As actions are confirmed, adjusted, added - record them in the Roadmap, (in the Suggestions for a Strategic Retreat section), with responsibility and timeframe.*

- *Determine if any actions are desired by the group based on Assumptions and Goals.*
- *Determine what actions are desired by the group to mitigate Unintended Consequences.*
- *Determine what actions are desired by the group to resolve Barriers.*



Purpose	Alignment Index = 72.6
<p><b>Assumptions - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):</p>	
<ul style="list-style-type: none"> <li>• <i>The Episcopal church is well positioned for millennials to explore their life's purpose.</i></li> </ul>	
<p><b>The following are comments from people who <u>disagreed</u> with the statement:</b></p>	
<ul style="list-style-type: none"> <li>• <i>Depends on the offerings and those who take advantage of those opportunities. Not feeling as if that is going to be happening.</i></li> <li>• <i>How is this happening?</i></li> <li>• <i>I don't think the church is well positioned for millennials to explore their life's purpose if millennials aren't attending church. In order to be well positioned, the church needs to become important to millennials.</i></li> <li>• <i>I don't think we use social media to it's potential. Plus with the decline in church attendance we are not reaching millennials like we should.</i></li> <li>• <i>I think the Episcopal Church inherently is a place for questions and doubts. But I do not think we have made ourselves as accessible as we need too. We are not great at marketing what we do.</i></li> <li>• <i>I think the internal beliefs, plans and goals of the Episcopal Church may help them reach millenials but I don't think millennials know who or what the Episcopal Church is about. I don't know that "Episcopal" would come up if you asked them to name 3 Christian churches/denominations. Hopefully I am wrong.</i></li> <li>• <i>I'm not sure TEC has communicated that "exploring one's life purpose" is what we are about for ANY age group -- but we are very good at communicating that we should all be exploring the purpose of the church in our lives. So we end up with a very church-centric focus to our message rather than a message of the church existing for the sake of God's people as God's gift to us.</i></li> <li>• <i>Millennials have too many options for spirituality and fulfilling life's purpose and the Episcopal church has not been explicit enough about why we are a good choice for them</i></li> <li>• <i>Outdated approach to mission and community engagement that does not listen to the needs of the average seeker before beginning outreach and/or evangelism.</i></li> <li>• <i>substitute "people's" for "millenials"</i></li> <li>• <i>The Episcopal Church needs to develop more programs that engage youth beyond pizza and games. I have seen youth grow in their faith when presented with the opportunity to explore challenging questions of contemporary concern from a theological standpoint, and gain the tools to articulate themselves as Christians.</i></li> <li>• <i>The fact that most churches are asking what they have to do differently to attract millenials suggests that the churches are not so well positioned. If they were, they wouldn't be asking the question.</i></li> <li>• <i>We need more programs to encourage millennials participation as their own group. Additional intergenerational activities are also a good opportunity for participation.</i></li> <li>• <i>Well positioned as in having all the tools available (prayer book, Eucharist, rich history, etc.), but is the church today, as a whole, prepared to connect the gospel to a young person's life and future?</i></li> <li>• <i>Well positioned? Meaning prepared to do so, or well branded so that millennial know the EC is a resource? Slightly agree on former, disagree on latter.</i></li> </ul>	
<p><b>Assumptions - Aligned in Disagreement, if any.</b> (Most people disagree with the following):</p>	
<p><b>Assumptions - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):</p>	
<ul style="list-style-type: none"> <li>• <i>Without transformational change the vast majority of un-endowed Episcopal congregations will close in 25 years.</i></li> <li>• <i>Our society risks losing its moral compass as we become an increasingly unchurched society.</i></li> </ul>	
<p><i>Re: Our society risks losing its moral compass as we become an increasingly unchurched society.</i></p>	
<p><b>The following are comments from people who <u>agreed</u> with the statement:</b></p>	
<ul style="list-style-type: none"> <li>• <i>Absent the Gospel command, why should anyone really care about his neighbor? In such a world, human relations all reduce to competition for power and domination. This should worry us Christians a great deal,</i></li> </ul>	



*as concepts of justice and mercy cannot be separated from self interest without Christ.*

- Although I certainly acknowledge and appreciate an innate sense of good v. evil and how our families and the larger culture form us as moral beings, I still see and appreciate the unique and essential role that religious institutions--not just churches--play in forming us and supporting us in our moral development.*
- Although many people do not go to church, by in large they are highly ethical - especially the millenials. They are committed to philanthropy, environmentalism, health on all levels - but tend to see the Church as not supporting those areas in the public square.*
- Church can be a School of the Spirit, where deep truth and meaning of life may be discovered. The alternative un-church society seems shallow, skin-deep, lost. The Spirit is not confined to the church, but it does like to pause therein.*
- Church is one of the only institutions that exists to teach love, generosity, forgiveness.*
- Church revives a consistent, unflinching moral compass. Society can be very moral, but there can be subtle erosion over time. I see lots of acceptance of lying.*
- ethics are increasingly situational, from police shootings to abortion as birth control.*
- I am basing my opinion on what I'm seeing in many people's lives who have lost connection to the church and or other faith communities that help shape character.*
- I believe that the combination of no faith formation with the absence of ethical education in schools does lead to a societal loss of a moral compass. That's why we are seeing such a rapid increase in hateful acts since the election: when people feel encouraged by the administration to act out of hate there's nothing to hold them back.*
- I believe there are other legitimate "moral compasses" available to young folks and we must COMPETE for hearts and minds. Things like social justice initiatives, simplification, hindu/kindness philosophies, etc.*
- I can understand disagreeing with the politics of churches today, and there are a lot of them, but religions in general teach some of the most important life lessons about caring for each other and living a good life. The physical locations are also opportunities to care for the underprivileged and provide unique opportunities that much of society would otherwise be sheltered from. You can only learn so much from TV, and nowadays you can't believe half of what you see anywhere.*
- I grew up unchurched. Although I had a sense of morally right and wrong, I struggled to find a strong reason/basis for these opinions. That made it much harder to hold to what would be morally OK.*
- I have witnessed that the Church helps people to love their neighbors as themselves. This provides the basis for a moral society. Thoughtful theology leads to care and community. My evidence is the lives of the thousands I have seen come in to the church and become more responsible moral citizens.*
- I looked at this from a local perspective and I live in an area that has been called the buckle in the Bible Belt. We are still a very highly churched and reasonably homogeneous city where they may not be as much evidence of moral decay. If I had thought about this from a global perspective I probably would have answered differently.*
- I think that although I personally would prefer people to have some church affiliation many people who do not have a church relationship have perfectly good moral compasses.*
- I think the church has a voice to share and we are losing that voice as we lose our ability to reach the unchurched.*
- I think we've all heard an increasing number of unchurched young persons say "I'm spiritual but not religious," which I believe is, at least partially, due to unethical behavior of some religious leaders. While overall, there is a proven correlation between ethical/moral standards and religion, but social conventions and codes of conduct also play an important factor.*
- I'm actually neutral on this statement. Morality is certainly encouraged through the formal church, but a moral core can be achieved through good works, positive activities and a strong faith in God.*
- I'm not convinced that we are any more at risk of losing our moral compass than at any other time in our history. It is always a risk. And it is always easy to imagine that we are more at risk now than at other times. I also take issue with the correlation to our increasingly "unchurched society." It presumes, first of all, that our being "churched" directly correlates with our having a strong moral compass. Given the tendency for "churched" folks to vote overwhelmingly for the most morally questionable character in a*



*presidential election ever, I question this correlation. And as for us becoming increasingly unchurched, I would prefer to believe that a realignment is taking place, and that the church for many is becoming increasingly relevant, and even thought of more favorably in recent polls.*

- *I've grown up in the church and to me it is a second home. The more violence I see in the news, the more I wonder if people in general have lost their moral compass.*
- *If we become an unchurched society, I am concerned that we will lose one of the most important places where we learn about morality.*
- *Jesus called us to be radical. Loving our enemy, caring for the widows and orphans, visiting those in prison, are all actions that I do not believe come naturally. It is the church that calls us to care for others and to put aside our selfish nature. Being in a Church environment provides us with opportunities and can hold us accountable.*
- *Millennials seem more interested in going through the big door of materialism vice the small door of salvation. This has hurt the Traditional Churches. It seems that be entertained is more important than learning about the Bible*
- *Not necessarily unchurched, but poor family structure and role models.*
- *Our society is currently increasingly preoccupied with politics while being decreasingly grounded in values-based commitments and conversations. People don't have the language, habits, and community connections they need (religious and otherwise) to be able to work out their differences and still treat one another with respect and dignity.*
- *Regrettably, the family structure/strength is under pressure from: divorce, financial pressure, job losses, drugs, etc. So where can folks turn? If they have not included faith of some sort, where is their barometer? So to speak, where is their fallback?*
- *Religion in general can provide a moral anchor. Christianity in particular demands something of those who bear the name.*
- *Religious institutions have the potential to provide a deeper foundation and source for society's "moral compass," namely a deep connection with the Divine that connects us all and a community that regularly nurtured a deepening spiritual life. Of course, religious institutions can also do the opposite. My choice is grounded in a hopeful and faithful view of the positive character of communities of faith.*
- *The inability of our families and communities to united together to build common ground. Individual value systems seem to be interpreted and influenced by our personal view of the world and what we believe to be important which may not be shared by others who have traditional values system.*
- *The many and varied voices of society have a much easier time being heard because of today's de-centralized communication systems. The Church has been and can be a central supporter of a particular moral setting that can then support/create a larger and louder voice through institutional channels and the personal channels of its members.*
- *There are not many places in our world where we can talk about moral and ethical issues. At its best, churches can be such a place.*
- *This was a difficult statement in the way that it was worded. My issue is not so much that society is "unchurched" but increasingly secular. I think people of faith - of all faiths - have a role to play in not so much 'morality' but offering an alternate narrative to the consumer/success/individualistic one that is perpetuated by society.*
- *We are becoming an increasingly unchurched society. Demonstrably. This loss in communities of faith can erode the moral compass of the larger community, society or culture. (On the other hand, extreme, radical faith beliefs can cause divisions and animosity rather than civil discourse and religious dialogue.)*

*Regarding 23, the increasingly unchurched society is a GIFT and OPPORTUNITY for the church - if we think the society had a superior moral compass in the 50s and 60s which we are losing today, we are not paying attention. Re: Without transformational change the vast majority of un-endowed Episcopal congregations will close in 25 years.*

**The following are comments from people who agreed with the statement:**

- *Again - statistics. If the majority of Episcopal congregations (endowed or otherwise) don't have enough*



members to sustain them, they will most likely close. However, that's not to say that thriving congregations don't exist - they do. It's not to say that small congregations can't be vibrant - they can. I believe that we *\*are\** undergoing a fundamental transformation in which the idea of doing "church" is becoming more about community engagement than being limited to worship on Sunday. Congregations that engage in their community and in the wider world will exist; I believe inward facing congregations will be more likely to fold.

- Church membership continues to decline - if things do not change, congregations will be forced to close due to lack of funding.
- Current consumer culture doesn't understand pledging or value investing in institutions for the long-term. Continuing as if it's the same as 100 years ago threatens existence.
- Follow the money. Without looking fresh at funding structures, we can't keep paying the light bills.
- I believe that some congregations will close, but I do not believe that the "vast majority" - what is that? 60% or 70% or more - of congregations will close in the next 25 years. Some? yes. That many? no.
- I made a mistake. I do think there will need to be transformational change in the Church or lose the community to others who know how to create an environment people want to belong to.
- I only said "slightly agree" because I do not have hard data to substantiate my impressions. It is true, however, that without engaging younger generations, our congregations will not survive. I don't know what that timeline looks like.
- I slightly agree, because church membership across the country is in decline. I do not know more on the statistics, so I cannot go into specifics. Personally, I think that the "transformational change" has happened in the Episcopal Church. The issue is, do millennials know about it? I do not think so. This is more of a branding issue rather than a change issue.
- I think that all churches, endowed or un-endowed, need a vision that proclaims the Gospel and acts like Christ in the world. Church is not where people come to pretend they are perfect, it should be that people come together as broken people to care for a broken world because we are strengthened by Christ. The Church has a unique opportunity to be the one place in this world where people can be themselves and are equipped to grow in their faith.
- I would change my opinion to agree, as over 50% of the parishes in my diocese have part time rectors/vicars. However, people hate losing their church home and will do a great deal to keep them open. This is after going to diocesan convention since I filled out the form.
- I'm confused here, it seems my answer aligns with the majority answer, why am I flagged?
- If churches don't change to meet the needs of all generations and they keep losing members, then they will close. Churches need to be leading by example on what it means to be a force for good, take care of others, and be sustainable for the future.
- In my limited experience of visiting smaller Episcopal churches after living in a large city with Texas-sized Episcopal congregations, as well as working in three major mainline denominations, I believe that Episcopalians on the whole are introverts. While providing hospitality well in some cases, the connection beyond that can be lacking unless a new member shows intense interest in lay worship ministries or wants to join a guild. In other cases, hospitality has been awful. It's like people need a refresher on how to act at a party or how to make small talk for coffee hour. They behave in ways they never would at the grocery store (lack of eye contact with someone walking by you), walking their dog (at least waving hello), immediately asking you to teach Sunday School just because you have a young child. I once brought my toddler to a church and found my way to the fellowship time for coffee despite lack of signage and no one inviting me. Once we sat down at a table (as the youngest adult with the youngest child in the room), people came and took all the other chairs taken away so people could sit with folks they already knew. The final straw was a woman coming up to me (without telling me her name) and telling me to "be sure to introduce yourself to anyone you don't know." If that is considered welcome, no wonder young people don't want to come to church. I'm more warmly greeted at my local coffee shop. The Episcopal church has a unique and beautiful offering in the array of Christian practice. For instance, it is one of the big churches that did not split over slavery and has worked to own up to its sins in that regard. That is a powerful message in a time of deepening racial divides in our country. Our Presiding Bishop speaks truth to power. Our practice of





*common prayer is deep, beautiful, and sobering. We need to be able to become storytellers to connect people with those messages. We need to become bond-forgers to make new friends, and to be comfortable with those friendships looking different than in eras past.*

- It seems to me that the "non-denominational" church is becoming more and more popular, but doesn't seem to keep parishioners for more than a few years. As a cradle Episcopalian, I have a tough time with the strict Roman upbringing of many of my friends. Having said that, we have a healthy respect for consequences for our actions (or lack of) in and outside of the church. This has got to be hard for smaller churches, while the larger ones will continue to grow in my opinion.*

- It's very difficult to 1) have as much staff as we'd like in my parish (clergy and lay) and 2) to keep our historic building repaired, clean and in good physical shape -- even with an endowment, so I can't imagine what it must be like for parishes without endowments! It seems to me that transformational change is vital for ALL of us and particularly so for un-endowed parishes. Declining numbers almost always mean declining income and declining income makes it harder and harder to keep afloat and to keep the doors open.*

- My personal theory is that this is as much about how we do as what we do (within limits of course!). If we are engaged, transparent, honest and willing to enter into conversation which may change our own view then we are appealing - God shines through us. If we are stuck in the past, holding on tightly, judgemental and controlling we strangle the life out of the Church. The latter is often true. People have no idea they are doing it, are reluctant to face reality and then have no idea how to fix it.*

*We will die in sterile traditionalism if we cannot figure out how to live into a holy and uplifting tradition. If we cannot, the majority of Episcopal Congregations will die within 25 years.*

- My state has seen the demise, and sometimes closure, of several congregations in the past two years due to financial difficulties.*

- Not sure it's just the ones without the endowments that are at risk, but we must begin to redefine what it is we desire to keep "open" instead of letting something "close." The buildings? The programs? The clergy involvement?*

- Same as above; the trend is not good. That loyalty to institutions is just not there in this younger generation of millennials.*

- See above, yes unfortunately.*

- Some of the endowed parishes will close within this time period, too. And this is not a reason, or a time, to be without hope. Some things about how we are church are changing.*

- The current model just isn't sustainable with the current level of attendance among people who are going to be alive in 25 years. There also just aren't that many young people with a lot of disposable income who can and/or want to give a substantial proportion of that income, and so a tithe/pledge model for church incomes is becoming less and less sustainable.*

- The demographics and trends are against us...just a fact.*

- The research is hard to deny. Attendance of those born after 1980 is significantly less than previous generations. At the current rate (70 per year) 1750 churches will close in the next 25 years...and the rate sadly will probably increase as this generation ages.*

- The vast majority in a quarter of a century? Who knows. But if living, giving members die off and are not replaced, who funds the ministries? A related question is what to do with the endowment funds of churches that fail despite having money in the bank.*

- There is an increasing concern that contributions due to other pressures, will decline over the coming years. In our church, the elderly are among the larger contributors.*

- There is way to see a sustainable future for smaller un-endowed congregations we had filed to make the demographic shifts when it mattered. Now we cannot even find a way to welcome and affirm minorities in the church*

- They might. They might not. They might be getting endowments and just not know it yet. Also, what is the definition of transformational change? That's a pretty loosey goosey word.*

- Those parishes that have strong clergy leadership, who root a congregation in the knowledge and love of God and of his Son Jesus Christ, I think will endure. But most un-endowed congregations are staffed with bumbling do-gooders who are ill equipped to raise up disciples of Christ. They are very nice people, but they*



cannot cultivate a congregation. As a result, our un-endowed parishes are sort of like mediocre mafias, which beget every rigid, unwelcoming trait that people rightly lament in parish churches. If we understand that water seeks its own level, then the transformational change we seek must begin with (a) recruiting men and women of faith and judgment to the ordained ministry and (b) making it possible for those with talent to serve in small, less well resourced churches (i.e. via free seminary tuition).

- Unendowed Episcopal Churches have a a more real understanding of what it means if we are not thriving. We have no cushion.
- WE need to come to the aid of failing churches and actively step into support them and their community.
- what more is there to say?
- With an aging majority of most churches moving toward retirement, a strong focus needs to be placed on youth and young adults to ensure they will be involved throughout their lives. Otherwise churches begin to lost a lot of money, numbers dwindle, and churches are forced to shut down.
- Without reserves to fall back on for radical new initiatives, churches will keep on doing busines as usual, which isn't working, and they will ultimately have to close. The church will be transformed but it may be a death and resurrection scenario,
- Without transformational change, churches in general will close, particularly smaller ones

**Goals - Aligned in Agreement, if any.** (Almost everyone agrees with the following):

- To engage millennials, particularly as government programs are being reduced, congregations should significantly increase ministries that care for the "least of these" (Matthew 25:40).
- In our desire to attract millennials, we should heed Paul's warning to the Christians in Rome not to be conformed to this world, but to be transformed by the renewing of their minds (Romans 12:2).

Re: In our desire to attract millennials, we should heed Paul's warning to the Christians in Rome not to be conformed to this world, but to be transformed by the renewing of their minds (Romans 12:2).

**The following are comments from people who disagreed with the statement:**

- Clearly, the "renewing of their minds" is not working, otherwise there wouldn't be a worry about churches closing and sustainable congregations. Something needs to charge. That doesn't mean completely conform, but rather to embrace change. Understand this is a technologically focused group, and therefore to attract them a focus must also be placed on technology. Then there's the problem of image, how the word "church" can bring about certain negative connotations to the un-churched. It's probably the biggest obstacle to millennials, and something that a "renewal of minds" won't fix. Millennials need to see churches as part of the modern world, and how they fit into that.
- I disagree with this question because it lacks all context and reason.
- I don't think we should "transform" who we are in order to attract more millennials. If we offer good and enduring values, excellent liturgy and music, and important social justice programs, millennials will be attracted to us. This seems to be the case in my church.
- I think Paul's statement is presumptuous. We should not try to change their minds but understand where the are coming from. We should model the Love of God.
- I worry that this kind of reference ignores the very different way that millennials connect with their world. I'm all for transformation by the renewal of minds, but if your message is relevant, you've lost the battle.
- If this means doctrinal orthodoxy, I disagree. If it means living the gospel in imitation of Jesus - radical hospitality, love and justice - then I would change my answer
- It may well be a matter of semantics, but one of the things I like about the Episcopal Church is that it seems, to me at least, very comfortable being "in" this world when so many fundamentalist/"evangelical" denominations seem to focus on "getting to heaven/being saved", i.e. getting to the "other" world. Transformation via "renewing of one's mind" never seems like a BAD thing to do, however! ;-)  
Transformation via "renewing one's heart" is even more appealing to me . . .
- My issue with this question is the generally perceived notion that we don't already heed this warning in becoming attractional to any group -- including millennials. There is a commonly held belief that millennials can't be attracted unless they're given what they want, and told that it's okay to feel however they want to



feel. From this belief comes a concern that, in order to attract millennials to our group, we'll abandon our principles in order to become "attractive". I simply do not affirm that belief. There is no special need to "heed Paul's warning" in relation to millennial attraction, because 1) it's not necessary to ignore Paul's words to attract them and 2) the temptation to do so exists in attracting \*any\* group of people to the Church.

- The better Pauline references might come from 1 Corinthians 3 where Paul outlines how he's adapted his teaching and care for the sake of the Growth of the church in Corinth, or better yet, "I have become all things to all people."

The above verse lets us off the hook by thinking that we can change minimally and still succeed in attracting those who have minimal experience with or negative impressions of the Church.

- The question is misleading but yes I strongly disagree our failure has been to cling so much to tradition that our chances to try new things had been completely undermined. Our goal should be to engaged the world allow our Christianity to conformed by while sustaining a transforitive effect that leads to liberation only there our transformation will be a true reflection of the sing of the times.

Re: To engage millennials, particularly as government programs are being reduced, congregations should significantly increase ministries that care for the "least of these" (Matthew 25:40).

**The following are comments from people who disagreed with the statement:**

- I think inexpensive programs are fine to offer and provide, however, there always seems to be a time of day, day of week issue, always an excuse as to why they are not attending. We have attempted my ways to engage the least of these. Other than a free meal, handout at the door to help pay the next bill, we are not experiencing a strong increase of this demographic.
- It isn't clear that a motivation for this should be the engagement of millennials--it should be done because it is the right thing to do.
- not a millenial attraction exercise, but a Biblical mandate for all
- The church ought to do all it can, in the name of Jesus, to reach out to the "least of these" because it is the right thing to do, and for no other reason.
- The daughter of the altar guild chair at my parents' church has said: "You don't need to be a Christian to be a good person." She doesn't come to church, but she engages in a great deal of social justice work. She's not wrong. Why do we imagine that millennials would suddenly become Christians via engagement in programs that any secular group also undertake? Our experience should teach us that most people would rather work with organizations that don't try to slip in the Nicene Creed. We should engage in these ministries, but we should not imagine them as a panacea for engaging millennials.
- While millennials are generally interested in social justice ministries, they are also interested in choir, strategic planning for the future, and in many liturgical and faith formation ministries. One should avoid pigeon-holing or over-generalizing about millennials--they're just as different from each other as are baby boomers or Gen Xers.

**Goals - Aligned in Disagreement, if any.** (Most people disagree with the following):

**Goals - Non-aligned, if any.** (Some people agree and some people disagree with the following):

**Unintended Consequences, if any.** (The group's perception, listed from most to least significant):

**Barriers, if any.** (The group's perception, listed from most to least significant):



Culture	Alignment Index = 76.7
<p><b>Assumptions - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):</p> <ul style="list-style-type: none"> <li>• <i>It is essential to the future growth of the church to support leaders who take risks on innovative ministries.</i></li> </ul>	
<p><b>The following are comments from people who <u>disagreed</u> with the statement:</b></p> <ul style="list-style-type: none"> <li>• <i>Give me that old-time religion./ fads are fun</i></li> <li>• <i>I don't see a connection between "growth" and "taking risks on innovative ministries." Sometimes, risky new ministries flop, or attract the same old participants. Being true to your core identity and core ministries is more important in attracting newcomers than creating risky new ministries.</i></li> <li>• <i>I think we must be judicious about which "innovative ministries" we support. Church in the Woods, for example, has generated a great deal of positive press and undertaken some laudable work, but it is at best a fringe endeavor. Our resources should be put behind those ministries that are most scalable and successful at bringing people into the church. At the moment, we either have NO idea what these ministries look like, or we are unwilling to fully commit to those we know to work (i.e. jettison our liturgy, polity, and political commitments and ape Willow Creek).</i></li> </ul> <p><i>ALSO, why would I switch my answer because other people think differently?</i></p> <ul style="list-style-type: none"> <li>• <i>There is a certain timelessness in much of what we do -- and I would say in the most important things we do. How we do them must change and adapt. I might have just as easily checked "agree" on this one.</i></li> </ul>	
<p><b>Assumptions - Aligned in Disagreement, if any.</b> (Most people disagree with the following):</p>	
<p><b>Assumptions - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):</p>	
<p><b>Goals - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):</p>	
<p><b>Goals - Aligned in Disagreement, if any.</b> (Most people disagree with the following):</p>	
<p><b>Goals - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):</p>	
<p><b>Unintended Consequences, if any.</b> (The group's perception, listed from most to least significant):</p>	
<p><b>Barriers, if any.</b> (The group's perception, listed from most to least significant):</p> <ul style="list-style-type: none"> <li>• <i>Baby boomers make too many judgmental statements about millennials' behavior creating an unwelcoming environment.</i></li> </ul>	

People	Alignment Index = 73.7
<p><b>Assumptions - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):</p>	
<p><b>Assumptions - Aligned in Disagreement, if any.</b> (Most people disagree with the following):</p>	
<p><b>Assumptions - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):</p> <ul style="list-style-type: none"> <li>• <i>Our congregations are not sustainable with participation of people younger than 40 about 35% less than the same demographic group several decades ago.</i></li> </ul>	
<p><b>The following are comments from people who <u>agreed</u> with the statement:</b></p> <ul style="list-style-type: none"> <li>• <i>20s - 40s are trying to decide if the church is relevant today. If efforts are not made for that age range, it</i></li> </ul>	



effects not only that age but also their children. At the same time, 35% is not 100%.

- Churches have always needed young people and especially young families to continue the next generation of Christian believers. Not only are these the people the fill the pews, they give hope across generations that God's hope and light are being shared with the world. With the rise of religious nones, many young adults have decided that the church isn't necessary for them to live out their convictions, be they political, social, or religious. While churches can live on with a small group of dedicated followers, the reality is that they are institutions that require funding to continue as they currently exist. This is especially true when a congregation has an older physical plant that requires significant capital maintenance funding. Churches cannot solely rely on existing investments, wills, estates, or endowments to carry them into the future - at some point that money runs out. Lack of commitment to pledging also seems to represent a lack of investment in the life of the church, or a belief that some of its work is better carried out by nonprofits dedicated to specific goals of easing societal ills.

- Close call here, don't think I have to make a strong argument

- Concerned about the education of this cohorts children, particularly as something in the world that can be a place of love, caring, kindness

- I don't see a clear path back into church at 40+ for the bulk of those stepping away under 40. Frankly, I think having young children is one of the biggest anchors to pull people back into the church (at least it has been for my peers). If we don't pull them in under 40 - and get them engaged/participating and taking ownership of the church's activities in even a small way - we aren't going to get them later.

- I suppose my answer is extreme...but just seems like the demographic trend is not looking good.

- I think this is a fundraising fact. I also believe we should rethink sustainable.

- I think we will have "re-vision" what "church" looks like and how we engage people in order to sustain our congregations, we have to have people younger than 40 or we will die out (!) -- I don't think future congregations are going to look like what they used to several decades ago, ever.

- If we continue to lose young people, who will keep the church going?

- In 2014 figures from the Episcopal Church (see TEC website) over 55 percent of congregants in TEC are over 50. Only 10 percent are between 20 and 35. This percentage might increase as these folks age into the 35-50 group and have more stable lifestyles and are thinking about family but there is no way they will replace the current "top tier" without serious change. 67 percent of Episcopal Parishes have 40 percent of their parishioners over 65. There are lots of factors:

1. Financial. The 65 plus age group has a lot of accumulated wealth and discretionary spending power (notwithstanding glitches in the market) which younger generations will not have.

2. Stability. Episcopal Congregations are traditionally built around stable communities. Tasks are often complex for both congregations and volunteers and group norms and expectations are high and specific. The sort of learning and investment required to become normative member of these groups is not something which appeals to many younger people. This is a cultural issue - there are ways of maintaining identity without inducing guilt. Most congregations have no idea how they are perceived. It is the syndrome of telling your grandchildren off for using their phones at the table rather than providing an environment where they will not want to.

3. Generational. Generation X and beyond are not "joiners" or they are only joiners in limited circles. There is no cultural narrative that church is necessary or expected in many places. With less discretionary spending many are not willing to give to a cause which they see as primarily self-sustaining. Many Churches do not offer anything outside Sunday morning, so instead of being a main point of community they become an add-on to a busy life. Face with this narrative many church members reflect that they are reaching out, that the church is a hub and that "all" their friends are through the Church. This disconnect between internal and external dialogue is deadly.

4. Culture is not suspicious of hegemony. Traditional churches are hierarchical. This may change with the generation who were born after 2000.

I stand by my answer. To be blunt, I think many people are naive.

- In my church people 40 and younger are a very small percentage of members. Also very few of them volunteer or are stepping up to be engaged in the church.



- Many congregations have had a bigger drop than 35% in people under forty. If most people in the congregation are 65+, do the math to forecast the death of the congregation as its members die. Examples already abound -- across denominations.
- Most christian congregations are losing membership as their members die.
- Not only is our population smaller in that demographic, they are also more likely to be busy with family matters, and prioritize that work (sports, scouts, etc.).
- Our Churches are becoming grayer and grayer, self included.
- People will die and if we are not bringing up new members of all ages we will only have a church of aged people. If we are not teaching discipleship and stewardship to all ages and bringing in the new (in 20 years old) leadership, we are in trouble. Perhaps I misunderstood the question?
- Simple attrition by age, death, increased mobility due to economics, will tell you this is likely the situation is true. However, we have to redefine "sustainability" according to what exactly we wish to sustain: the physical plant? The relationships? The worship traditions?
- That's what we all think. But maybe the gift of the Episcopal Church is to attract the middle aged?
- The engagement of young people, and especially young families who raise their children in church, is vital to the future of the church. The "Episcopal Handbook" says that 50% of Episcopalians are converts. And yet the church is smaller than it once was. This indicates that a great many of those raised in the church are no longer members, which is a fairly damning indictment of the ways in which the church has turned to social justice and away from nourishing its members to lead lives of Christian charity and conscience.
- The statistics indicate that the participation of younger people is declining steeply. The trajectory is towards extinction, which is clearly not a sustainable position.
- The word sustainable here leads me to think of a holistic approach to healthy congregations our current job of welcoming younger generations is poorly done however I think it is a reflection of the old demographic that is part of the church in general. People will not be welcome and affirm when it is just a group of white older people the main demographic that the church serves
- This age group is not the future, but rather the church of today. They must embrace leadership for the church to thrive.
- This is a simple matter of math. The same demographic group was significantly larger several decades ago, and as we move forward many in that group are retiring, or paying for college, etc. So significant decreases already, coupled with a younger workforce that is A) smaller and B) less involved and therefore less willing to contribute.
- This seems like a basic statistic statement - a congregation with significantly fewer younger members will be unsustainable as older members die off. There ARE congregations that have higher rates of participation from people under 40, and I believe those congregations will continue. We need to explore ways in which those congregations are effectively reaching and engaging younger generations.
- This statement may be true in some places and not in others. Neighborhood, town/city, and regional demographics must be taken into account. In our diocese, we have one congregation that is in the middle of a retirement community. That congregation will never be dependent on how many people younger than 40 are present.
- This statistic certainly calls for deep listening and faithful initiatives to include more young adults. The church will continue as it shifts and as these persons pass the 40 year old mark seeking a deeper spirituality.
- This would seem to be a duh question. Older members like myself are going to die off. Unless the later marriage of millennials and/or delay in having children, when many younger people go back to church, is skewing the numbers this seems to be the biggest problem facing the church today.
- We need to nurture the idea of commitment to the church community and set a back drop to encourage further participation in the church. As these young adults start to reach a point in their lives where they have more time (and money) to devote to church life, we want them to happily embrace it.
- We need young folks to grow older for many reasons particularly sharing time, talent, and financial resources
- Without people younger than 40 we are missing the opportunity to raise up that generation in the practices, beliefs and morals of the church and the chance for them to pass on those things to their



<p>children. This makes reaching the current and future younger generations much harder. This is also a group that can have a strong financial impact on the Church - good or bad.</p> <ul style="list-style-type: none"> <li>• Young families are key: parents waking up after the focus on themselves since childhood and hopefully a stable work life should lead them to consider the spiritual health of their children and we need to capture their engagement then.</li> </ul>
<p><b>Goals - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):</p>
<p><b>Goals - Aligned in Disagreement, if any.</b> (Most people disagree with the following):</p>
<p><b>Goals - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):</p>
<p><b>Unintended Consequences, if any.</b> (The group's perception, listed from most to least significant):</p>
<p><b>Barriers, if any.</b> (The group's perception, listed from most to least significant):</p> <ul style="list-style-type: none"> <li>• <i>Young people don't see enough people who are their age in our congregations.</i></li> </ul>

Ministries	Alignment Index = 80.1
<p><b>Assumptions - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):</p> <ul style="list-style-type: none"> <li>• <i>Endowed Episcopal parishes have the resources to experiment with new approaches to ministry.</i></li> </ul> <p><b>The following are comments from people who <u>disagreed</u> with the statement:</b></p> <ul style="list-style-type: none"> <li>• <i>It depends on the way the endowment was positioned to donors when they made their donation decision. If completely unrestricted, then endowment income may be used as the appropriate governing body sees fit. Ideally, "new approaches to ministry" should be determined and funded by current parishioners unless an endowment is specifically devoted to new ministries.</i></li> <li>• <i>Just because we are endowed doesn't mean we have access to the money. We have over a million in our endowment but still struggle every year. You just can keep going to the endowment every time you need money. You will drain your endowment.</i></li> <li>• <i>While some parishes have resources and like mine have dedicated dollars to young adult ministry, the results indicate money not well spent. An initial gathering was just ok in attendance and no commitment to attend future gatherings. Events/gatherings cost money and much of ours went to engage people who are already here, not the younger folks we were trying to attract.</i></li> </ul>	
<p><b>Assumptions - Aligned in Disagreement, if any.</b> (Most people disagree with the following):</p>	
<p><b>Assumptions - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):</p> <ul style="list-style-type: none"> <li>• <i>Millennials are interested in forming intergenerational friendships.</i></li> </ul> <p><b>The following are comments from people who <u>disagreed</u> with the statement:</b></p> <ul style="list-style-type: none"> <li>• <i>Everyone says they are interested in diversity, but most people associate with persons like themselves. Millennials are no different.</i></li> <li>• <i>I believe millennials are interested in forming relationships, not necessarily friendships. On the flip side, I see boomers interested in mentoring more so than creating friendships.</i></li> <li>• <i>I don't believe that millennials are interested in forming intergenerational friendships. Millennials appear to be "all about me" and not interested in reaching beyond the "borders" of their immediate circles.</i></li> <li>• <i>Intergenerational friendships can be beneficial, (emphasis on can) any Church cohort is looking to form bonds with those who share similar interests and life experiences. The gap between boomers and millennials in terms of life experience and expectation is vast, and it is the common experience of millennials that these relationships are fraught with judgement and conflict.</i></li> </ul>	



- *May I be grossly wrong in this assessment! I have no evidence to the contrary. Most of the initiative for forming intergenerational friendships comes from the older generations, 50 year olds to 70 year olds.*
- *No, they are not. In my opinion or experience. They don't want to be in diverse groups in terms of ages.*
- *The other end of the generations -- the people older than 60 -- are perhaps not modeling a desire from their end to have relationships with millennials. That message comes across as unwelcoming, so millennials may not desire intergenerational relationships when they don't perceive such a thing is mutually desired.*
- *We have not found this to be true. While millennials enjoy mingling at an oyster roast or Shrove Tuesday dinner, there has been push-back when we have tried to form inter-generational classes or small groups.*
- *Yes they are - if the people in the friendships have pretty much the rather rigid world view they tend to have.*

**Goals - Aligned in Agreement, if any.** (Almost everyone agrees with the following):

- *Congregations should create more small groups on a variety of topics/activities to build intergenerational relationships.*
- *Congregations should expand ministries specifically attractive to young adults.*
- *There should be opportunities for millennials to engage at a variety of times of day through a variety of media, (e.g. online compline service at 10pm).*

*Re: Congregations should create more small groups on a variety of topics/activities to build intergenerational relationships.*

**The following are comments from people who disagreed with the statement:**

- *Assumes larger congregations.*
- *At my church, we build intergenerational relationships through special Sunday morning workshops and gatherings (during the usual Sunday School hour). We also invite millennials to join pre-existing groups. We just elected 2 millennials to a Vestry that already includes at least one millennial, plus a number of Gen Xers. My closest intergenerational friendship have developed through Choir.*
- *I think every time you are getting different generations together you have a chance to build community. Adults need to know the children in the congregation and the children need to know the adults. They should all have relationships with each other.*
- *Millenials (and most people now days) response much better to small group "discussion" - and it is there that they build relationships, including intergenerational ones. For instance, The Alpha Cpurse which is now in 134 countries and has brought 100's of thousands into the church uses a small group model and often millennial are mixed with other ages in small groups on the course.*
- *This is a terrible idea. What small groups? Who's going to be in them? If they are just smaller groups of fearful white people...then what is the point? I don't know where we got the idea that small groups are the answer to all of our problems, but this doesn't solve anything.*

*Re: Congregations should expand ministries specifically attractive to young adults.*

**The following are comments from people who disagreed with the statement:**

- *My response is no different than the one I made in remarks #2*
- *Millennials have a bull-shit detector, and they won't stick around if they feel a church/community is being inauthentic. Authenticity and risk are what the church needs to nurture - which are also values of the gospel.*

*Re: There should be opportunities for millennials to engage at a variety of times of day through a variety of media, (e.g. online compline service at 10pm).*

**The following are comments from people who disagreed with the statement:**

- *Although different times would be more convenient, it is community that makes a church. Millennials will make time for what is important. When church is authentic and provides a place for real transformations and an encounter with Christ, people will come. Studies have been conducted that show that those who invest more in social media are less engaged socially and are less happy then those who engage in real*





relationships which have depth. As a 34 year old who was the Director of Young Adults (22-39 year olds) for four and half years, my recommendations is that we don't cheapen the experience of corporate worship.

- *Caveat: I may not be the target audience for online worship. I think there is something vital about being in a room with other believers when possible. But, I can see where an online service could have its role. These are the sorts of things that I think need to arise organically, though. It's not the maxim "If you build it, they will come." What if the majority of your millennials are new parents who fall asleep in their kid's rocking chair at 9:00 p.m.? Meet the needs of the people you have. If you get the feedback, I'd love to come to the noon eucharist, but can't get away from work for that long, ask someone what would be possible. Before launching something,*
- *I think YouTube-streamed services and the like are a net good. They can be modes of evangelism. But if we believe that church is something that is embodied and happens in community, then we must be serious about it.*

*I think, even anecdotally, we can know that a person who has only online "friends," but who lacks flesh and blood contact with actual humans, would be a sad and pitiable individual. So it's not clear why we think that a church with no human contact would be any less barren a place.*

- *I would hate to see us do everything (particularly when it comes to worship) online.*
- *Not all parishes have these resources, it smaller churches. And I think the multi generation aspect of church is a strong dynamic.*
- *Perhaps. Cost is a factor, resources, etc also come into play. Would like to hear and learn more about that. Success stories specifically.*
- *You have to have someone to lead all of this and update all the social media. Not every church has resources to do that. Plus not all millennials are that engaged during the day.*

**Goals - Aligned in Disagreement, if any.** (Most people disagree with the following):

**Goals - Non-aligned, if any.** (Some people agree and some people disagree with the following):

**Unintended Consequences, if any.** (The group's perception, listed from most to least significant):

- *Increasing parish resources to attract millennials will reduce those available to meet the expectations of existing members.*

**Barriers, if any.** (The group's perception, listed from most to least significant):

Leadership	Alignment Index = 61.5
<b>Assumptions - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):	
<b>Assumptions - Aligned in Disagreement, if any.</b> (Most people disagree with the following):	
<b>Assumptions - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):	
<b>Goals - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):	
<b>Goals - Aligned in Disagreement, if any.</b> (Most people disagree with the following):	
<b>Goals - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):	
<ul style="list-style-type: none"> <li>• <i>The church should have more deacons doing ministry in the community in a way that builds relationships with non-church going millennials.</i></li> </ul>	



- *Clergy should spend a significant part of their week wearing their collar in public spaces, (e.g. sports events, arts activities, coffee shops, community events).*

*Re: Clergy should spend a significant part of their week wearing their collar in public spaces, (e.g. sports events, arts activities, coffee shops, community events).*

**The following are comments from people who agreed with the statement:**

- *As a priest, I believe an important component of my ministry is visibility. Clergy have the ability to be present to their community, and whether people choose to engage with the clergy or simply notice that clergy are out in the world, such engagement puts a human face to the church. On several occasions I have had strangers approach me simply because I was out in a public space wearing my collar.*
  - *Being present in the community doing "normal" things invites others to engage with clergy in their settings. As I write this, I am in a Starbucks working in my collar. When I am out in my community, people engage me frequently. It also enables me to engage others on a more personal level.*
  - *Church needs to go out to the people who are NOT coming in in order to be seen. Invisibility is not a mission technique*
  - *Clergy should spend a significant part of their week in public spaces. But the collar is not altogether necessary. Individuals have different reactions to collars. This is why I said "slightly agree." Clergy need to be out, and need to have a feel for the community--young, old, poor, well-to-do, but I would suggest clergy experiment on their own, sometimes wearing a collar and other times, in plainclothes.*
  - *Depending on the culture, this can be very helpful and inviting or very distancing and provoking (in a negative way). The bigger, deeper issue revolves around how all Christians have a ministry of presence wherever they find themselves.*
  - *I do not think it is necessary for clergy to wear their collars in public places, unless they are in a venue which the Church should have a visible presence (i.e. protests, public forums, town-halls, etc). I do think that easily identifiable Episcopal clergy in spaces and at events where socially-minded millennials are present and looking to be engaged with like minded people, regardless of age, could have a positive impact on my generation's view of the Church.*
  - *I feel that when clergy wear their collar they are letting others know that they are proud of their relationship with God and the church.*
  - *I go back and forth on this one -- in my opinion, as well as in my practice. It's all contextual. I wear it often (not always) in public places, but would, for example, probably never wear it to a sports event.*
  - *I have seen where wearing collar has clearly identified clergy is a benefit. During a march or in church the collar I believe is a benefit.*
- I also think clergy need to have time to relax and not always be on when with their family.*
- *I think it is important to be seen as a priest among the community. It helps people connect with you and know who you are.*
  - *I think it's free advertising. If you're in your collar people are going to ask what church? It's a conversation starter.*
  - *I think that wearing the collar in public events shows that the church goes beyond the walls, is accessible and can be welcoming not off putting.*
  - *I think this is an incredible opportunity in a society where many people no longer participate in a faith community and may never have the opportunity to engage clergy in conversation. Although I am not ordained - and this may color my perception - the anecdotal stories I've heard from clergy are that when they wear their collars in public, they are often approached by people who have no other connection to faith communities, or who have severed connections because of past frustrations or hurts.*
  - *I would not go to the mat for this one and I am speaking as a female clergy person in the south. I have tried it both ways. In this culture a woman in a clerical collar is somewhat of an anomaly. I have to search my own motives for wearing one - am I making a point or does wearing it actually help spread the message of the Gospel. I have found it often puts up barriers in individual conversations but witnesses in situations where the church is coming alongside others in a public forum. I prefer people to discover I am a normal person who happens to be a Christian than to start with me being odd or set apart and climbing from there.*



- *I'm sure it will strike some clerics as a hassle. I think it is, certainly at a community level, of "flying the flag." At a time when religion and the religious are increasingly described as out of step with modern life it shows that our church leaders are out in public, participating in the life of the community. Ordained people have told me people just come up to them and talk...a gift brought on by the collar.*
- *If they are representing the church, I feel it is up to the clergy and the particular environment as to whether a collar is appropriate in public spaces.*
- *If we don't wear our collars people won't know that the church is there with them, and we will become even less relevant. Having a public breakfast table each week and wearing my collar to it is creating a welcoming space in a local coffee shop and people are starting to get curious. However, I only slightly agree because clergy need their anonymous time in public too.*
- *In a secular society, it's important for the public to the clergy--and the laity with them--out and about.*
- *In the communities in which I have served the clerical collar still is understood as a distinctive symbol of Christian ministry. When I wear my collar I have been approached with questions, concerns, or requests for prayers by young and old and Christians and non-Christians.*
- *In the Southeastern US, women clergy are still enough of an anomaly that being seen in public in collar is quite powerful. It becomes an open door for conversation more often than not and I am grateful for the opportunity to interact. People seem to think I am more approachable, perhaps even more so than what I hear from my male counterparts.*
- *It encourages us to act Christ-like.*
- *It is a conversation starter.*
- *My clergy friends have described their collars as "ask me about Jesus" signs and feel that the response from the public is generally positive. People are curious about religion but often afraid to ask or don't know where to start, and the collar gives them a way into a conversation that they might not otherwise have.*
- *My parents were both clergy in another denomination and always felt their clerical garb was a positive witness in the world and I still agree with that notion. I certainly do believe, however, that clergy should feel free to wear "private" garb when they are in a place where they feel more at ease/comfortable without a collar.*
- *My priest has told many stories about random good conversations he had when collared, that would not have occurred otherwise.*
- *Participating in community activities, etc is important in attracting new members to the church. The "Piped Piper Effect". However this should not be at the expense of other ministries like pastoral care, evangelism, Christian formation.*
- *Seeing the collar in public "normalizes" the experience, and may help the non-churched see clergy as more accessible, more human, less as rigid representatives of an institution.*
- *Sure, why not? Some of the time, if not "a significant part of the week." Hanging in a coffee shop, participating in "Ashes to go" and other "get out there" expressions can be conversation starters toward meaningful relationships. Even though many or most people ignore persons who are obviously clergy -- and a few will ridicule us.*
- *The traditional role of the rector is to be the pastor/teacher/preacher/celebrant IN the church - equipping the saints for the work of ministry. This often means we are isolated from the rest of the world. I believe, however, that if we are not out in the community we miss the opportunity to witness to the continued meaning of the church in the world. This is particularly true for the family sized congregations which are the vast majority of our congregations. "Over half of Episcopal congregations (58%) are small, family-sized congregations where average worship attendance is 75 persons or less".*
- *Until becoming a member of the Episcopal community, I did not know that (Episcopalian) priests wore collars. Many of my friends who are Protestant or non-religious are unaware of this as well. As a way to help educate people, the more priests who are people of color, female, or homosexual that wear their color in public the more it demonstrates the inclusive and diverse nature of the Episcopal Church and its leaders.*
- *Well, I always meet folks in public spaces and think its good for us to be visible in the community. I would actually say slightly agree....we can overdo it.*
- *When I see clergy out of the church environment with their collars on having fun and doing the same*



activities that I enjoy - it gives me a sense of connection. The clergy person becomes more reachable and easier to approach. I think other people seeing clergy with the collar reminds us that ordained work also includes everyday activities and enjoyable events.

- Yes. Collars are a signal to the rest of the population that the person is a member of the clergy. An outward and visible sign, as it were. You cannot expect people to become interested in CHurch if they don't know you represent Church.

Re: The church should have more deacons doing ministry in the community in a way that builds relationships with non-church going millennials.

**The following are comments from people who agreed with the statement:**

- Any actions taken to reach into the community, increase our impact upon society, enhance our communication help to bring enhanced 'value' to those who have not been raised in a faith community.
- As the order of ministers who have one foot in the church and one in the world, I can think of no other group better suited to forge connections with non-church going millennials, especially those who are "spiritual but not religious" or "the nones."
- Building relationships among God's people - churched and unchurched - in service is the example deacons are called to: "serve all people, particularly the poor, the weak, the sick, and the lonely" ... "interpret the needs, concerns, and hopes of the world" ... "at all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself." (BCP, page 543, Examination in Ordination: Deacon) How better can we demonstrate the work of Christ and build relationships with those who care about the ills of the world?
- Building relationships builds trust. Trust allows relationships to safely share thoughts which may not be heard unless the relationship of trust is developed.
- Deacons Schmeekens. Shouldn't all lay ministers (the Baptized) be working to build relationships with millennials? Why just Deacons? That's like "let's put it all off on the unpaid clergy in the universe." Why fall on deacons for crying out loud?
- Deacons' specific role is to be with and to communicate to the church the needs of people on the margins -- whether or not those people identify themselves as being on the margins. Why wouldn't we want to build more relationships in the community??
- Get more people involved without the commitment of a full time cleric profession.
- Given the many time demands on millennials, it is difficult to convince them to spend time at church. Reaching out to them within their community directly offers an opportunity for contact. Having a deacon doing the ministry in the millennials environment shows that clergy are interested in them and are willing to embrace meet them more than half way.
- I agree with this statement because I would agree with it even if the word "millennials" were removed, or replaced with any other group of people. We need more boots-on-the-ground. And I believe a valuable way to invest our resources - financially and otherwise - is to reach outside ourselves and build relationships with non-churchgoers. Including but certainly not limited to millennials.
- I have a tremendous amount of respect for the permanent diaconate because I personally know many people who serve so well in this capacity - I think people called to ordained but not priestly ministry have an incredibly important role in carrying the church into other institutions (hospitals, prisons, schools, etc.) and into relationships with other people.
- I just love this idea.
- I know of no evidence that having deacons doing ministry in the community is going to build relationships with non-church-going millennials. Having lay people out doing God's work probably does.
- I think it's always good to build relationships in the community and also I think there are many non-church going millennials who were raised in the church and who may come back to church at some point in their lives, particularly if there are clergy out there within their worlds whom they can relate to easily. True, "church" may look different as millennials age but having a spiritual family is a great support in life, even if you relate to that family in different ways as technology advances change things more and more.
- I think this could be one of many things deacons do. But mostly, I think whomever is working on this



*needs to have a passion for it - priest, deacon, or lay.*

- I think we do the church a GREAT disservice to one of the most incredible ministries in the church. AS millennials are attracted to servant ministry- the diaconal ministry is right there speaking to them and their role is to be in and out of the church as those who reach across and bring the church out and those into the church.*
- I'm not sure that most Episcopal leaders have a clear view of the Diaconate. Which isn't really fair to this question, but it is part of why I answered this way. We should employ more deacons, and identify more transitional deacons, for the ministry of reaching into the millennial community. I am willing to bet that if we urge younger people into these roles, you will find that the mysterious millennials are not all the mysterious after all.*
- I'm not sure this is specifically true for deacons vs. lay persons and all ordained people.*
- In my experience men and women who becomes energized by their faith (often in middle age) are the perfect evangelists for this century. They are a remarkable resource - ready to volunteer their time, do ministry in the community and spread the gospel both by word and their sacramental presence as servant to the disadvantaged. I admit that I am here raising the question of how long the tradition of the "paid professional minister" will last and posit an approach where the priest is the de facto bishop to several deacon-led groups.*
- Millennials are the future of churches, and even though they aren't necessarily members they can still support the church in other ways, such as designing graphics for the church, and attending church events that aren't really religious may influence them down the road.*
- My understanding is that deacons are unpaid. I also understand that becoming ordained as a deacon is a rigorous process: expensive, emotionally wrenching, and time-consuming. Christian faith is necessary for the ministry described here, and a kind heart, and a willingness to build said relationships. But ordination to the diaconate is not required.*
- not just with millennials*
- Our church is very confused about what diaconal ministry is and where/how it is carried out. Different dioceses, different regions of the country do this differently. This statement is hard to fully agree with until we are clear about diaconal and baptismal roles in the church. I believe that all Christians should be in ministry in the community with our non-church-going neighbors, not just deacons.*
- Same comment as last question:*

*I do not think it is necessary for deacons to wear their collars in public places, unless they are in a venue which the Church should have a visible presence (i.e. protests, public forums, town-halls, etc). I do think that easily identifiable Episcopal clergy in spaces and at events where socially-minded millennials are present and looking to be engaged with like minded people, regardless of age, could have a positive impact on my generation's view of the Church.*

- Seeing deacons can enlighten that faith can be lived and expressed in different ways, and can be "of this world"*
- Slightly agree cause statement seemed to put burden for this on deacons.*
- Specifically targeting non-church-going millennials can be off-putting and feel judgmental to those who are specifically targeted. I do think the church can do a better job even of engaging millennials who do go to church, and have generation-specific activities that include both church-goers and non-church-goers.*
- The community needs to see Christians living in the real-world not only in a church/institutional setting. More "tent-making". Have more influence by identifying oneself as a Christian and showing Christian values and priorities through life rather than through telling.*
- The only way to break the sense that clericalism is to be able to position people that are engaged in other forms of ministry beyond a full time position(which historically has been reserved for priest) deacons because of the nature of their ministry are already in the best position to address the issue in question*
- The reason for the slightly agree is that we should not put that responsibility just on the deacons. Deacons are great and I hope we can grow that ministry. Becoming a deacon is a long process and sometimes a long process can deter what people want to do naturally. The question I think should be - how do we as a church*



develop disciples and apostles who are equipped to go out into the world?

- *There is nothing wrong with more deacons reaching out to non-churchj millennial. Bless them both! My only reservation is that this is not the a role only for deacons. My choice affirmed the potential of deacons doing this ministry without limiting it to deacons.*
- *They have a special comfort and courage to occupy the space between community and church.*
- *Thinking outside the walls of the church is important to connect with younger people and those in the community. The emphasis on service and leading by example through the community (working with non-profits, schools, and the interfaith leaders) shows that creating a loving community where all of God's people are treated equally is more powerful, in some ways, than work going on behind the walls of the church.*
- *This is true of deacons, other ordained persons -- and, of course, churchd laity. Some deacons can build meaningful understanding and relationships with millennials and others. These relationships may or may not draw people to the worshipping community.*
- *This will be helpful to gain hands-on experience about the community and world they will be serving.*
- *Using deacons in that way would force the church closer to the ground. Few people seek the priesthood, and the preparation for it is long and complicated. Deacons can be in places, and in numbers, that can't be achieved with priests.*
- *We should have more PEOPLE doing this, not necessarily deacons. I feel this question assumes a particular division of duties amongst clergy and laity.*

**Unintended Consequences, if any.** (The group's perception, listed from most to least significant):

**Barriers, if any.** (The group's perception, listed from most to least significant):

Processes	Alignment Index = 67.7
<b>Assumptions - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):	
<b>Assumptions - Aligned in Disagreement, if any.</b> (Most people disagree with the following):	
<b>Assumptions - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):	
<ul style="list-style-type: none"> <li>• <i>Church leaders are genuinely seeking ways to better engage millennials.</i></li> </ul> <p><b>The following are comments from people who agreed with the statement:</b></p> <ul style="list-style-type: none"> <li>• <i>A lot of church leaders realize or are beginning to realize that this has to be a focus moving forward, and while more can always be done, some steps are being implemented, at least at the few churches I'm familiar with.</i></li> <li>• <i>Agree, but it is hard as this generation still does not have roots.</i></li> <li>• <i>Any number of national church leaders and thinkers are trying really hard to figure out how to engage millennials. The people in the pews, not so much. The leaders of my parish are sincerely concerned with this issue.</i></li> <li>• <i>As a millenial (have I mentioned that I hate that term), I get pointed to in meetings regularly (no kidding) with statements like 'well, let's ask our millenial how her group would feel about that.' I do think they are thinking about it. The problem is that they are seeing millennials as a stereotype and not as the complex group of adults (not even particularly young adults!) we are - parents, dual-working couples, community leaders, volunteers in multiple organizations with strong skills.</i></li> <li>• <i>Every church I have ever encountered has said they want their congregation to attract more young families and young adults. While those efforts may not always be successful or have complete congregational buy-in, I do not doubt that church leaders are genuine in their desire to engage with</i></li> </ul>	



millennials.

- going to conferences and trading responses :)

Again, not just millennials

- I answered slightly agree because in my experience clergy are thinking and talking about how to engage millennials, but decisions and programs lag.
- I believe church leaders see millennials as the future of the church, naturally -- if we are not genuinely seeking to engage them, we are foolish!
- I believe that things like are genuine. Just horribly misguided.
- I do not know of many clergy who are uninterested in engaging young adults. I think that my generation's issue is not with Jesus, or clergy, or the Church, but their perception, and the public face, of the Church. I believe millennials want to love and be loved, to find a place where they are not a topic of discussion or "mission field" but an individual who is valued.
- I feel genuine interest from church leaders in young people, but often not a good understanding of practical and effective ways to actually engage young adults. Activities that require a great deal of time or money aren't appealing to us because we don't have much of either, and those organizing activities often don't understand that the reason millennials don't participate is because we simply don't have the resources to give. That being said, we are still hungry for meaningful engagement and would welcome creativity and flexibility on the part of those seeking to engage us.
- I have seen a growth in ministry to young adults
- I live in an affluent suburban community, where millennials may not be able to afford, unless they are with their parents. So I would love to reach out to millennials at our local colleges, but we simply haven't done that.

I believe church leaders in other areas are trying to reach out.

- I see evidence of this when speaking to leaders in all denominations.
- I think church leaders have always wanted to draw in young people, no matter what the generation. So, I do think that some church leaders are genuinely seeking ways to engage the current generation of young adults. It is hard to know where to begin, though, because with this particular generation, there are not a lot of practices that have yielded consistent results. This is largely due to the fact that millennials aren't super easy to define or pin down. With a population of young people that is transient, participating in multi-generational living situations, and more non-committal than generations past, it is hard to "meet them where they are." There is no magic pizza party or contemporary music service that will bring them into the doors in droves. Many young people have also been hurt by the church, so coaxing them in isn't easy. This is where I think relationships are paramount - church leaders can best engage millennials by befriending them. Do things you like to do and meet people. One thing millennials despise is a lack of authenticity. Go read at a coffee shop, go to art shows, go to concerts. With the widespread use of social media, access to audio files and video streaming, young people have new ways of connecting to churches and remaining connected even after they are no longer geographically nearby. If you establish relationships with people and deeply care about them, what shapes your life will no doubt seep into theirs. Also, this is where the church needs to do what it does best, be the church. Young adults, like other adults, have a desire for depth and meaning, conversation and engagement. So, do worship really well. Strive for excellence in a few things. Offer inter-generational activities. Don't stratify based solely on age. There is nothing more terrifying about visiting a church where it is clear that you are one of the only young people and you feel like they won't let you leave until you've signed up to bring your friends or help them infuse their flailing young adult ministry with new blood. Just be a person. Demonstrate interest in others. Some of the most "successful" ministries I've seen to engage young adults are service projects open to the entire congregation. This is a group of people that grew up getting mandatory service hours in school, logging community service time for college applications, going on mission trips if they were involved in youth groups as teens. Dedicated church leaders should be out in the community forging alliances with nonprofits, other faith leaders, and community businesses. One of my favorite ways that our curate got to know the congregation was hosting pizza and evening prayer at her house. 10-15 people would show up and chip in \$5 for pizza and we'd hang out and say either compline or evening prayer depending on when the majority



of people came from work. I met the head of a major art museum, an IBM exec, people younger than me, people my age. It was low-key and an opportunity to get to know people. Easy entry points are what is needed. Finally, expect more of people you already have, not less. The large, thriving mega-churches that engage young adults most are the ones that have stringent codes of living. That doesn't have to be replicated, but a call to a life of prayer is indeed a difficult road to walk.

- I think the will is there but I also think that it is much harder than this. "Millennials" find the "millennial" tag insulting - it is as if they are an alien race who "we" are trying to incorporate ( I have heard this from many in this age range). The generational traits of those born from the early eighties to the close of the millenium trend in certain directions, electronic media being one. The problem is "Millennial" to most people means "anyone who is under 35".

In order to engage folks, especially younger folks, there is often a struggle to find "new and exciting" ways of being church. These can be spectacular. Often though, they are external actions without any theological reflection or understanding of Anglican and Episcopal polity. The dilution of identity can be devastating. We are not called to compete with Saddleback. Many of the approaches I see are underfunded, underresourced and most of all done grudgingly. It sets up a feedback loop. We have changed for you (millennials) and you still are not interested. Well, of course they are not interested, they are attending half-hearted worship which is full of people gritting their teeth because noone really likes it.

The actual solution is much, much harder work. It is about each congregation finding identity and passion within their life in Christ and having confidence that it really is OK and wonderful to do this as Episcopalians. It is not a quick fix. Not everyone will like it. Numbers may not grow quickly. Some churches will close. But, by allowing communities to build strong and confident identity we lay solid building blocks. Leaders and clergy then become coaches, not military commanders. This is much riskier work because it removes the veneer of the all-knowing from the clergy.

No, leaders are not genuinely seeking better ways to engage millennials, they have never been taught to ask the questions, or given the materials and support that will allow them to do that.

- I think there is progress in the church to engage millennials but my fear is that the church thinks millennials are in need of a production instead of something authentic. Millennials want depth.
- I think they know there is a problem but they don't know how to address the problem. Leaders are more concerned with day-to-day issues and needs. They will attend a workshop/training but only implement something if someone in the church takes the lead.
- I'm pretty sure we all want to. We are certainly experiencing greater engagement from millennials in our parish, and we're doing it by being authentically who we are. We are not "marketing" to millennials, but we are definitely see millennials in our congregation taking initiative to reach out to their own peers, and drawing them in in increasing numbers. Our new Senior Warden just turned 30, so we are taking steps to live into a generational transfer of leadership in what has until recently been thought of as an aging parish.
- In my church, we have a special 20s and 30s group, to encourage friendships and participation among young adults. We have increased our social media postings, primarily on Facebook and Instagram. We name millennials to committees and task forces whenever we can, to get their opinions and participation.
- In my role, it has been my experience that church leaders are genuinely and actively looking for ways to engage many new groups, including millennials. There has been real interest in reaching this group with both new and existing programs, Bible and book studies, church activities, and digital resources. While I certainly hold space for the idea that this isn't the case across the board, I do believe there are many leaders looking for ways to be successful in their outreach to millennials.
- In our church, both clergy and lay leaders are reaching out to millennials - in person and also in various types of media. We are not reaching all, but are off to a good start.
- It depends on the parish, but most of the clergy I have talked with are seeking ways to better engage millennials. Although it is appreciated, I do find it frustrating when church leaders use this idea that millennials are so different that the church has to change everything. The church needs to evolve and has evolved throughout history. So, it is more productive to say that with the rise of technology, population shift, and social changes that have occurred in the last 20 years there are new ideas that need to be discussed as a way to better connect with all generations.





- *It is an understandable fallacy to assume that because we haven't been extremely successful, we aren't doing anything. Dioceses around the country have been experimenting with liturgies, physical spaces, and outreach meant to touch the unchurched in the way our traditional buildings and approaches don't. The Christian "brand" is battered, this is not something we're going to fix quickly or easily.*
- *More of our energy is spent attending to the status quo than we would like to admit, and paying lip service to the "engagement of millennials."*
- *Most congregations are not doing enough in this regard. And we sometimes talk about doing ministry with millennials -- with no millennials as part of the conversation. Similar to planning or "doing" ministry with seniors without asking them how these ministries should be shaped.*
- *Okay, some are doing a better job than others.*
- *That has been my experience both in our church and the Episcopal Church in Massachusetts attended by our 28 year old daughter.*
- *They are coming to us, seeking. We must respond and seek to understand.*
- *This is a frequent topic for discussion and concern in our church.*
- *This is only an observation from what I hear clergy say as they try to bring those young folks into the church*
- *True....we could use guidance though. Involve young people and make them decision makers for their church future.*
- *We discuss this at our vestry meetings. We are always looking at better ways to engage people of all backgrounds and ages in our church community.*
- *We know we need to do it, but rarely are pushing for resources and don't know how or even have the energy to go there.*
- *We now have a relatively young rector and he is actively seeking to engage more with younger members, particularly millennials*
- *Would like to see more of an effort to share our traditional, biblical more structured faith with millennials. We must strongly make our case/*
- *Yes they are. They are genuinely seeking ways - just not always successful.*
- *Yes, and we need to generate more ideas and rich conversations around this topic and share the inspirations and good ideas broadly and joyfully.*

**Goals - Aligned in Agreement, if any.** (Almost everyone agrees with the following):

- *There should be increased collaboration among parishes to achieve a critical mass in small group ministries for young adults.*
- *Congregations should have formal training on ways to intentionally form intergenerational relationships.*

*Re: Congregations should have formal training on ways to intentionally form intergenerational relationships.*

**The following are comments from people who disagreed with the statement:**

- *I disagree that congregations can be "trained" to have relationships. Either they want to or they don't, and it is the leadership's responsibility to inculcate the spirit of hospitality that welcomes all generations.*
- *I disagree with this statement because it perpetuates and affirms what the actual problem is with the current church in how the church is dealing with the Boomers. Generation X was marginalized when they were coming up in the church by a cultural shift of the "Moral Majority" movement of the late 80s and early 90s and the swing not to ordain nearly as many GenX clergy. The boomers, who moved into leadership when their parents stepped aside, never let GenX have leadership. Now we are facing a problem, created by Boomers, where they realize the problem and want to bring in more Millennials under terms set up by Boomers who are holding onto their vestiges of leadership and power, do not want to retire, open up committees, relinquish control to others, and generally think "I know best." GenX and Millennials adore the "Greatest Generation" and would love to form relationships with others, but the current construct only allows for a one-way relationship dictated by Boomers terms. They have to appoint, step aside, lift-up, and support leadership from GenX and Millennials as their parents and grandparents did for them. The absence*



of GenX within the church has caused a ripple effect that we are all now paying for.

- *Interferational relationships should only be formed once newcomers are fully integrated and involved in the life of the community. Time and energy is better spent on training for hospitality and how to best welcome millenials, not starting with the assumption that they wish to be friends, or have a conception of what it means to be a part of a church community that even remotely matched ours.*
- *It can't hurt, but would anyone attend?*
- *Most of our programs are VERY intergenerational and those programs are the most successful.*
- *Not sure training is what's needed. Infrastructure needs to encourage it.*
- *Perhaps there is good training available for something like this. I have not seen it. My feeling is that it has to happen organically and naturally for it to be authentic and sustainable.*
- *This is probably subject to your definition of 'formal training'. So I will wait to hear more from others before adjusting my opinion.*
- *This is terrible approach to the problem. The main issue is that we expect that the same formula will work. Dump some money for training to affirm that we are doing something even when in the long run it might just bear small insignificant results. But better than nothing for sure*

*Re: There should be increased collaboration among parishes to achieve a critical mass in small group ministries for young adults.*

**The following are comments from people who disagreed with the statement:**

- *I do think there should be more collaboration among parishes, but not for this reason. We should do a better job of not treating young people like unicorns in our churches.*
- *In practicality I have not found this to work. The "culture" of a parish/church body wants to stay together and work together. Growth has been shown to come from even a small number of highly committed - and theologically unified leaders. It is not the particular theological bent -- but the unified culture which makes the cell group stronger.*
- *Not everyone has a parish close to them. We have a few but not many.*
- *one, Holy, catholic and apostolic church seems to ring a bell. Are we preserving Parishes or building the Church??*
- *Perhaps opportunities there if things were offered across the diocese at different times, days so that we might catch them somewhere in the diocese and be able to provide ministry and worship experiences.*
- *This depends on the location and make-up of the church. The church where I grew up I would strongly agree with this statement because there was not a critical mass and they could partner with other churches, via the Diocese or Deanery, to make this happen. The churches I have worked in various capacities have been larger urban parishes where there is a critical mass of 20/30s and coordinating regular collaboration might hinder efforts to develop that group, although the group can come together with other churches on occasion I do not see this working well as a regular thing.*
- *This may be true for the average-sized Episcopal church. But I only know big churches, and so it's not true in my experience.*
- *Yes and no, we are a very large parish and there is no other parish of near our size within 100 miles. We we say we have a problem we are often not taken seriously. They just wish they had our numbers. But yes we should try harder*

**Goals - Aligned in Disagreement, if any.** (Most people disagree with the following):

**Goals - Non-aligned, if any.** (Some people agree and some people disagree)

**Unintended Consequences, if any.** (The group's perception, listed from most to least significant):

**Barriers, if any.** (The group's perception, listed from most to least significant):

- *It is very difficult to convince millennials to commit to the activities needed to run a church.*




- Question 15 is flawed. It is very difficult to convince millennials to commit to the activities (we think are) needed to run a church. One of the problem you face (I'm born since 1980) is that you are stuck in a model of Church that does not allow for nor make space for new ways of doing things. Vestries, committees, budgets, and bottom lines are not interesting or particularly life giving.
- Regarding question 15, millennials are not less likely to commit, they just commit in different ways than the church has historically asked people to commit. They will volunteer for service projects, and projects that build relationships; they will commit if a role has a shorter time frame (ex teaching Sunday School for 6 months, vs signing on for a year).

Resources	Alignment Index = 66.3
<p><b>Assumptions - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):</p> <ul style="list-style-type: none"> <li>• <i>There is institutional fear of a financial crisis in the Episcopal church as individual parishes decline.</i></li> </ul> <p><b>The following are comments from people who <u>disagreed</u> with the statement:</b></p> <ul style="list-style-type: none"> <li>• <i>have not seen evidence</i></li> <li>• <i>I could switch to "agree". Aging buildings and declining congregations are a problem for most. However, If we can turn ourselves to seeing the possibilities and listening for the Holy Spirit in our situations, life becomes much more hopeful. Our bishop, Mark Beckwith, has been doing a great job in trying to help congregations begin to think positively and not just moan.</i></li> <li>• <i>I don't see it yet in the Pacific Northwest, and certainly not at my church.</i></li> <li>• <i>If we can identify failing churches, we can come up with way to revive them. The more financially able churches can provide support to the churches that need assistance.</i></li> <li>• <i>Individual parishes may be experiencing some anxiety about finances, particularly smaller congregations, but I don't think that equates to fear of an institution-wide crisis.</i></li> <li>• <i>Scarcity nags at us all, but God is a gracious giver.</i></li> <li>• <i>While an important part of our fear as individual parishes may be declining is connected with finances, I believe a more important factor is the fear of lost identity. To that, financial struggles are a symptom of that loss of identity rather than the ultimate source. As Christians, community is crucial to our identity, and when communities dwindle, whether in individual parishes or the dramatic decline of the Episcopal Church as a whole, we naturally express concern about the viability of the church. In the end, I suspect we are all scared of losing our identity as Episcopalians more than any other factor.</i></li> <li>• <i>While our parish remains quite strong and financially healthy, I know many others throughout the country that are not. I am not convinced mega parishes are financially thriving and looking at a secure financial future either. With the younger set, millennials ,specifically, in my opinion haven't been brought up as church attendance being a priority in their lives. Therefore the financial support for such institutions is not second nature and not even on the radar. The church overall is in jeopardy as the our primary demographic that is supporting the church will soon be dying off and I am not sure who is going to rise up to keep the churches across the country alive and well.</i></li> </ul>	
<p><b>Assumptions - Aligned in Disagreement, if any.</b> (Most people disagree with the following):</p>	
<p><b>Assumptions - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):</p>	
<p><b>Goals - Aligned in Agreement, if any.</b> (Almost everyone agrees with the following):</p>	



<b>Goals - Aligned in Disagreement, if any.</b> (Most people disagree with the following):
<b>Goals - Non-aligned, if any.</b> (Some people agree and some people disagree with the following):
<b>Unintended Consequences, if any.</b> (The group's perception, listed from most to least significant):
<b>Barriers, if any.</b> (The group's perception, listed from most to least significant):  <ul style="list-style-type: none"><li>• <i>A financially stable, vital parish lacks urgency around engaging more millennials.</i></li></ul>



	<b>Aligned Assumptions – Foundation Document</b>
	The table below indicates the degree of alignment within members of the various leadership groups. Recognize the various degrees of alignment within each group and between groups.

*Aligned Assumptions are the stake in the ground for our churches to say 'Here's where we are today'. Acknowledging and understanding these core assumptions lay a clearer path to defining your desired future state.*

This is a Foundational Document of your Aligned Assumptions.

<b><i>These are the initially aligned assumptions.</i></b>
<b><i>Add assumptions here that become aligned after conversation as you proceed through the workbook.</i></b>



	<b>Additional Comments</b>
	<p><i>The following are responses to the open ended questions on the Opinion Survey.</i></p> <p><i>Note: This topic will only contain data if respondents from entered free form comments during the Alignment Assessment.</i></p>

- "Millennials" are not some alien species that came from some other planet. They are our neighbors, workmates, friends (or, at least, our kids' friends). Yes, there are some cultural differences, but don't make them out to be exotic, unknown, unknowable.

- 1. Don't talk about "attracting" millenials. As a millenial and a priest, I can tell you, millenials don't want to be "attracted". We want to be a living part of authentic community, worship, and service. We are used to being sold items and we can smell it a mile away.

2. The number one way to increase millenial participation is to invite them into important leadership roles in the parish. Don't make them the heads of youth or young adult ministries -- elect them onto your vestries and as delegates to diocesan convention. Continue to ordain them, and support them and their families with decent parental leave and other such benefits.

3. Moreover, do NOT try to reach millenials by putting worship online. Millenials LIVE ONLINE -- our jobs are on computers, our social lives are on computers. Millenials want living, breathing, participatory worship that feels grounded in ancient tradition. My former bishop had most recently served as dean of the cathedral in Louisville, KY, and there the most popular service for college students and young adults was 9pm compline with candles and incense on Friday and Saturday night -- they'd go worship and then go out with their friends. Questions like #4 above are for BABY BOOMERS, NOT for Millenials. See [https://www.washingtonpost.com/opinions/jesus-doesnt-tweet/2015/04/30/fb07ef1a-ed01-11e4-8666-a1d756d0218e\\_story.html?utm\\_term=.041748c71788](https://www.washingtonpost.com/opinions/jesus-doesnt-tweet/2015/04/30/fb07ef1a-ed01-11e4-8666-a1d756d0218e_story.html?utm_term=.041748c71788)

4. If your reason for wanting millenials in the pews is to keep your church from closing, then you're starting from the wrong place -- and millenials will know it. They will know that you are reaching out to them out of selfish wants and fears rather than out of genuine love and concern for them, and they will not come. They want to be needed out of love and genuine desire of their participation and community, not so that they can help you pay your bills. Live the Gospel authentically, invite them to the Table, and they will come.

- As a Millennial, I am tired of hearing the panic and anxiety expressed by the rest of the Church over our generation. Many of us are in leadership positions and are actively trying to help support mission and ministry. Please stop speculating, pandering, and/or trying to come up with generalizations about all of us - we're in congregations that represent the richness and variety of the Episcopal Church in theology, practice, and expression. Stay focused on Jesus and getting the basics right.

- As a millennial, I caution against making too many assumptions. This is an age group with a wide range of life experiences, and ministering to young singles out of college is different than ministering to young couples with children. We also rarely consider millennials who choose a path other than traditional 4-year colleges. Ministering to millennials does not necessarily mean creating new ways of engagement; see St. Mark's Cathedral in Seattle, with their great success in drawing in millennials for traditional sung Compline.



- CEEP has a role to play in opening conversations, networks, partnerships and initiatives within the church. The Board is listening and acting. Let's listen to millennial voices and Missional Voices.
- Diversity is a huge issue as well. Most well endowed Episcopal churches are not very diverse (in terms of ethnicity, financial situations, etc) and in a world where Millennials are increasingly becoming more diverse and free spirited, the lack of diversity can be uninviting.
- Engagement must begin with the Prayer Book and worship. These are the fundamental, elemental and authentic characteristics of the Episcopal church. The sacramental liturgy expressed in and from Prayer Book has to resonate and have meaning to millennials. The church is a worshiping body. For the body of Christ ministry is what comes from worship. Ministry in and of itself is social service. If the church subsumes the Prayer Book and worship in the hope of gaining attendance it will have surrendered its authenticity, and will lose a generation.
- Engaging millennials means welcoming families and new technologies. Families that may not offer the pledging income available to counter the costs to run the programs that the church needs to offer. But the church should realize that without them, there will be no future.
- Especially in the months following the election, I've gauged a fair amount of restlessness among unchurched millennials. They are looking for ways to live out their values and participate in society post-college, but the church does not occur to them as a resource for engaging in community service and outreach or as a way to find a new community.
- Formal dress expectations can be a turn off for millennials. Special informal services can be important. A mix of mystery, outreach, community, and formation is golden. Contemplative prayer (Christian meditation) can be a way of linking experiences of mindfulness with ancient Christian tradition. The harvest is plentiful!
- I know "millennials" often hate being described/categorized as such. Because people born in that generation are media-saturated, they have very strong BS detectors: making church "to attract more young people" is different from living into an authentic calling as a faith community.
- I see some flaws in the reasoning of these survey questions. The issues are important, but they are important across the generations and across the church. I infer an "us and them" mentality in these questions. Millennials will not save the church, but they do help change it.
- I think it would have been important data to know what age person/generationally answers each survey. For instance, I'm a millennial, so my perspective might be different than that of a boomer; and it would be interesting to see how different data sets align or are not aligned by generation.
- I'm a millennial, and I'm tired of being talked about and treated like a problem to solve.
- In many cases a Church may need to add a contemporary service which sometimes threatens the traditional Episcopal Service. Music and Social media can help attract millennials.
- It's really, really hard, mostly because they tend not to be institutionally-oriented when it comes to their life w/ God -- not that they don't love the togetherness, the beauty of corporate worship, the perks of nice facilities, etc. -- but they aren't necessarily interested in inheriting the whole kit-and-kaboodle. It's hard to know how much of the is an issue of poor inculturation or simply a true and honest manifestation of where the Church is headed -- in which case, we'd better change our business model soon. That said, I'm not sure I'm seeing that generational disposition as significantly different than our X-ers and Boomers. In each generation, there's a small number of 'Church wonks' who show up to do the business, and that vast majority of others, I believe, are about the work of discipleship in their daily lives w/o committing to institutional preservation. In my mind, that's simply an issue of good gifts/vocational discernment. We don't need everyone committed to 'the business,' but we do need some. The real issue



is: does 'the business' support and amplify the Mission or does it inhibit and diminish it. I think these next 25 years will tell us a lot about what's essential and what isn't when it comes to gathering, praying, learning, and serving as God's people. It will be painful, in many instances, but ultimately liberating and life-giving, I trust.

Thanks for doing this and look forward to your good work enriching the Church!

Bless you, P+

- It's tempting but probably counter-productive to try a one-size-fits-all approach for millennials.
- Item 11, above, is either/or thinking, rather than both/and. It is dualistic and will not serve the church. We need to cast a wide net and welcome all religious exploration. Plus, I don't think the Episcopal Church is of one mind when it comes to beliefs, anyway, so the question is misleading from the start.

We need to understand each generation's unique perspective and find common ground. Every generation has something to offer, but we aren't very good at listening. It is good to have a dialog on this.

- Lack of younger parishioners is not the only thing threatening the Episcopal Church. Engagement in the community (without collars), variety of spiritual practices, intergenerational connections, etc. all needed. Young families are time constrained and stressed. We can provide a respite from that, without strings.
- Many of the questions on this survey are grounded in assumptions which I believe need to be challenged. Among these are assumptions that all congregations need to change their practices and engage millennials when in many cases congregational life is constructed in such a way that millennials will have no interest. Another assumption seems to be that engaging millennials is a/the focal point for efforts to save congregations and the denomination as a whole. This assumption is in error. Congregations need to engage their neighbors and the particularities of life in their unique context. I am currently researching and writing about several aspects of ministry in mainline congregations which cause congregations not to be as inviting, welcoming and spiritually sustaining as they are called to be.
- Millennials need to be leading this charge. Too many workshops and conferences led by Gen X people to speak about Millennials.
- Ministries that simply get people in the door of the church are vital. I started going to church because I had been in the physical building for concerts before and so I knew what it looked like and it was less intimidating. Outreach music ministries and other ways to bring people in and get them curious about what happens in the life of the church are vital to building congregations. Millennials are just people, and for the most part don't want or need to be treated any differently than anybody else. We need to feel valued by the community for our unique abilities and contributions, and understanding that we may not have a great deal of time or money to contribute but feeling valued nevertheless.
- Most churches and leadership do not understand millennials because the current leadership has been in their position for longer than any previous generation of clergy. Generation X has incredibly small representation within the church which means there was never a transfer to GenX and now Boomers are attempting to relate to millennials, of which I am one, in a way that could not be more unauthentic. The church is too focused on a millennial silver bullet that will be fired by a Boomer when in reality they need to share in ministry with other generations and allow them to flourish and be okay with mistakes made on the way. This is one of my passions and right now people are seeking, people want some meaning, they yearn for what we have to offer, but are the Boomers ready to give up the hold on





leadership they have held onto since the 1970s?

- My experience with millennials is that they have a deep desire to lead meaningful lives. They are drawn to the mystery of our worship, the breadth of our theology, and the broad welcome of our church. The Episcopal church offers a framework for meaning and growth in God. It also offers an exciting model of an institution that brings power to the table in the struggles of our society.

- Our churches bemoan the loss of Christian values, however, the church did not stand up to the unrepentant bullying and language used by our political candidates for president.

This behavior will be normalized in our culture as the church sits silent to behavior of both folks.

- right now, in suburban NJ, I am not sure how many millennial there are living locally. I am told that our population in Northern NJ is younger, fewer are married, more highly educated and increasingly diverse. My guess is that we need to work on diversity of all kinds.

- Start early

- Strong communities of faith -- congregations -- are the one essential. We do not seem very good at defining and developing such communities of faith none of our definitions are generating the finances and the people to sustain their life.

- thank you!

- Thanks

- The items above are asking the wrong questions, based on assumptions that demonstrate little comprehension of the generation in question, or of the nature of religious engagement in the 21st century. Most of these queries have built-in assumptions that the two millennials completing this questionnaire together find false. They are, in order (1) the idea that millennials will be attracted by non-traditional worship and "new approaches" (these may attract people to non-Episcopal churches, but are useless to the mainline); (2) the belief that millennials are unengaged; that (3) new approaches to ministry are the panacea to our problems; and (4) that it is the FORM of worship rather than the theological poverty and social vacuousness of most parishes that discourages involvement of millennials (and, frankly, those of any other generation).

- There is a danger in using the term "millennials". I have answered the survey - but we are generally highly patronising of people under 40. Millennials are no longer teens and often have stable relationships, careers and children. the post-millennial generation is going to be an interesting one - will they truly have lost the baby-boomers hatred of institution and find that the hyper-individualism of gen x and ad hoc communities of the millennials actually lead them back to a more modernist approach to life. Some of my kids are millennials, some post-millennials - none want to be patronised by church, all want to ask questions and my millennial children want to be allowed a plurality of belief without judgement.

Uniformity and standard practice are items of a bygone age. Off the shelf is not going to work. Living with our people, learning names and passions and worries. Allowing wisdom no matter age. Trusting in our own ability to grow together and trusting in our own way of being church without apology seem more important than a rather old fashioned version of schemes and curricula. Passion breeds passion, engagement breeds engagement. If we are in the courts of God, it shows and it is profoundly appealing.

- They are all different--all individuals. I dislike generalizing about groups of people, whether by age, ethnic origin, economic status, etc.

- Time pressures and the closed minded attitudes of some older parishioners keep millennials from attending Sunday services. They could be engaged through service opportunities and could connect with multiple generations through those events.

- We must truly know who the Episcopal church is first before the millennials



- We will need to consider "tent maker" ministers and "churches without walls" if we are going to remain relevant in the coming decades.
- You might consider attending Friday's presentation at CEEP on what the Diocese of Indianapolis is doing to respond to this need.
- Young adults really don't want to be called millennials. They want to be seen as having strengths and gifts they can contribute. 20s and 30s want to see the church loving neighbor as themselves despite religious preference, race, or class. They want to be the church in the world. Put your money where your mouth is and support ministries that better the world. Challenge everyone, have a vision and work towards that vision in constructive ways.



## **APPENDICES**

- A. [Online Analytics](#)
- B. [Alignment Optimization Tips and Tools](#)
- C. [List of All Participants and Opinions](#)
- D. [Limitation Of Liability](#)

**Appendix A – Online Analytics available at <https://compass.schellingpoint.com>**

The Observations, Conclusions and Suggested Actions contained in this workbook are derived from the respondent’s inputs to the Opinion Survey and Convergence Form. This information is stored in SchellingPoint’s Alignment Optimization Technology (AOT) – a secure, internet application.

In addition to this workbook, you have the capability to access a supplementary set of Alignment Analytics available in AOT to view the respondent’s information in graphical and other formats not available in the workbook.

While not necessary, the Alignment Analytics can be used to augment discussion driven by the material in this workbook.

To initiate access your online analytics, please contact [tmorgan@north-star-strategies.com](mailto:tmorgan@north-star-strategies.com).





## Appendix B – Alignment Optimization Tips and Tools


### Facilitation Tips:

There is no right or wrong approach to a strategic retreat. The leaders of an organization usually understand the unique situation they are in and can design an approach that fits their situation. We strongly recommend you consider the following as key aspects of whatever approach you choose.

#### Alternative option:

Work through topics in the order suggested in the “Workbook Order” table, (*in the Executive Summary*), during a dedicated time at regular leadership meetings.

- **Facilitator** – Use a facilitator, (such as the Executive Director, Board Chair or experienced facilitator from the organization. North Star Strategies can also provide third party facilitation.). Have the facilitator intensively review this workbook in advance of the retreat.
- **Recorder** – Have one person (an administrative assistant?) focus solely on capturing all information, data and ideas.
- **Values** – Presuming you do not need introductions, start by naming the ground rules the group will share to promote non-anxious, non-judgmental dialogue.
- **Less is More** - Aim to have good dialogue and take action on a few high priority items rather than speed through the entire workbook in one day. The Workbook Order table in the Executive Summary suggests an order specifically designed for your organization based on the responses to your alignment assessment.
- **Stay Strategic** – Stay focused on finding alignment on the strategic direction. Your action plans should provide guidance to an individual or small group that you immediately assign responsibility for developing the detailed tactical plans after the strategic retreat.
- **Quiet Space** – Find a space where there won’t be continual interruptions with day-to-day activities.
- **Refreshments** – Having simple refreshments, particularly beverages, available in the room helps dialogue. First, people are better at focusing strategically when they are not thinking about hunger or thirst. Second, getting something to eat or drink is a good excuse for people to stand up and stretch periodically which can restore their ability to focus.

	<p><b>Facilitator Tips</b></p>
<p>Alignment Optimization comprises tools and methods to measure, maximize and maintain alignment. This workbook describes the ‘measure’ of the respondent’s Degree of Alignment, and suggests actions to ‘maximize’ it. The table below provides tips on how to accomplish this.</p>	

Tool	Description	Method
<b>Follow the 4 Steps to Coordinating Action</b>	Most groups prefer to get right to the goals and outcomes, especially talking about ‘how’. This tendency towards action, and creating tasks, must be resisted. It compromises the quality of group decision-making and prevents you from developing strategic plans.	<ol style="list-style-type: none"> <li>1. Gain agreement on the gap or opportunity <i>driving</i> the need to act.</li> <li>2. Clarify the desired outcomes which define success – think ‘ends’ rather than ‘means’.</li> <li>3. Assemble all actions on a time-phased, sequenced roadmap.</li> <li>4. Design the ‘how’.</li> </ol> <p>This structure is used to sequence the table of Suggested Actions above.</p>
<b>Acknowledge Alignment</b>	Even a group with weak alignment, has alignment.	In each stage above, start by reporting out where the respondents are of like-mind. This usually comprises elements of the expected and the unexpected.
<b>Understand the 3 Reasons for Misalignment</b>	Misalignment is a result of either ‘Different Data’, ‘Different Definition’ or ‘Different Drivers’.	Misalignment is most often attributed to another person acting with negative intent. Not so - 35% of interpersonal misalignment is due to Different Data, where the evidence we use to form opinions is not the same as that used by others; 60% of misalignment is due to individuals having different understanding of the meaning of a statement. Different Drivers (motivations) accounts for less than 5% of inter-personal misalignment.
<b>Misalignment Removal</b>	Used to productively reconcile misalignment around the accuracy of opinions.	Request and list the rationale and reasoning behind each individual’s agreement or disagreement with an opinion. As the reasoning expands, identify if the misalignment is a Data, Definition or Driver issue.
<b>Goal Clarification</b>	Used to translate aspirational outcomes into measurable objectives which teams can manage towards and judge performance against.	Recognize the aligned Goals above as aspirations, desired outcomes. Translate each objective into tangible metrics (or suffer the consequences), and identify one more Actions that will attain the goal (to be specified in detail at a later stage).
<b>Constraint Removal (clarify as advanced)</b>	Used to validate and mitigate concerns for negative side-effects of action and barriers to successful action.	After Assumptions (Current State) and Goals (Future State) are clarified, some barriers and unintended will no longer be relevant. For those that are, identify the mitigating Action.
<b>Action Roadmapping</b>	Used to organize actions into an endorsed sequence of events to attain the desired future state for the topic.	As Actions are identified above, they are listed. When all Actions are surfaced, order them into the time-phased sequence in which they should be conducted. (Do not just assign them priorities).



## A perspective on Leadership and Alignment

By seeking to increase alignment, is a leader acting inappropriately – not fulfilling their role – by choosing to follow the group rather than to lead?

*NOTE: This article was written for a church, but is equally applicable to any mission-driven organization.*

The rector, as the leader of the congregation is expected to have a vision, to set a direction and inspire others to follow. Her goals may be in tension with the parishioners - in the Christian prophetic tradition, this is actually expected. If Jesus had waited for the disciples to be “aligned”, he would never have embraced the Cross.

Not all vision, however, is prophetic. Wisdom dictates caution when so naming an initiative. The value in understanding alignment is in the leader seeking to know where a change in direction will be fully supported and where a change will face resistance. Where there is not full alignment, fostering dialogue to move towards alignment minimizes resistance to change. When a leader wants to move in a direction not fully supported, the dialogue includes the leader providing more reasoning behind the desired change. This dialogue prior to implementing the change leads to a smoother execution. For example, the Rector may like to walk around rather than preaching from the pulpit because he or she believes it reflects Jesus’ teaching while walking among the people. There are multiple options to implement this change. Here are two contrasting approaches that highlight the value of alignment.

First, the Rector may announce that the change will take place on one Sunday a month. Piloting the change allows time to hear feedback and make the change incrementally with time to adjust. This is a good traditional approach to change. Some of the feedback may be get through to the rector, such as it is wrong because it is not traditional. But some are uncomfortable talking to the Rector, but simply complain to their friends, leadership or the Bishop.

Second, the Rector begins with conversations with many key people about considering this change. He or she will hear whether there is support for the change (alignment) or resistance to this change (non-alignment). If the resistance is because people feel that it is wrong because it is untraditional, the Rector can explain the biblical basis for this change. The dialogue would continue prior to the change until there is alignment based on shared understanding for the Rector’s original vision or a modified change, such as preaching from the pulpit at one service and walking around during another. After alignment is reached, the Rector can implement the change knowing that it will be supported. In this case there is no complaining to friends or to the Bishop. Or if some people complain, the leaders who have been part of the dialogue will back the Rector’s change because they have come to support it.

The second approach may seem initially takes more energy than the first approach. But consider the amount of time and energy that it takes to overcome complaining and how long it takes until all the complainers accept the change. Sometimes years later, the Rector will continue to hear, “Remember when he stopped preaching from the pulpit? That’s why the Smith’s started going to Christ Church.” Or



the change is made for several months, and then the Rector gives up and goes back to preaching from the pulpit, frustrated with the lack of support from the congregation.

Intentionally seeking understanding of the degree of alignment for a change and fostering dialogue to increase the alignment need not change to the leader's vision, but it is more likely to lead to positive and permanent steps towards realizing that vision.

**Application in this Workbook:**

For the statements that are aligned, the leaders can act with confidence that they will be supported without further dialogue.

For the statements that are non-aligned, if the leaders act, they can expect resistance. This is addressed by fostering dialogue prior to action with the intention of finding the common ground – and alignment. Then, when acting upon that common ground, there is a higher likelihood of success. This is called "Alignment Optimization".





	<b>Road Map Template</b>
	Record Activities in this grid. You probably will have more than one per topic. Make sure to list the name of person responsible for each activity.

**Retreat Exercise:**

1. Record the actions or activities generated in this Workbook, (electronically or in pencil.)
2. Add the name of the responsible person.
3. After all the activities are added, make adjustments to ensure that you are realistically able to accomplish them.

Most groups initially put most of the activities in the first column. For success in implementation try to make the number of activities in each columns relatively balanced.

	Within 6 months	6 months to 12 months	Beyond 12 months
<b>Objectives</b>			
<b>Customers &amp; Environment</b>			
<b>Programs &amp; Services</b>			
<b>Processes</b>			
<b>Resources</b>			



## **Appendix C – List of All Participants and Opinions**

The following participants responded to two online activities, the Opinion Survey and Convergence Form:

CEEP:

- Abi Moon (Associate Rector)
- Alan Bentrup (Co-Founder)
- Alan Taylor
- Alfred Moore (Member)
- Allison Liles (Executive Director)
- Amy Slater (Associate Rector for Family Life)
- Andrea Meier (Director of Publications)
- Andrew Kryzak (Seminararian)
- Andy Anderson (Rector)
- Ann Craver (Vestry)
- Ann Turner
- Anne Jolly (Rector)
- Anne Lynn
- Audrey Williams (Administrator)
- Barbara Inniss (Congregational Council)
- Beth Brouillette (Treasurer)
- Bill Campbell (Executive Director)
- Bonnie McCrickard
- Brendon Hunter (Program Director)
- Brian Wommack (Foundation Trustee)
- Caroline Black
- Caroline Kramer (Associate Rector for Spirituality and Evangelism)
- Carrie Cabush
- Catherine Boyd (Associate Rector)
- Charlene Vanderhulst (Administrator)
- Charles Bauer (Curate)
- Chris Hamby (Assistant Rector)
- Chris Whitaker
- Christian Anderson (Co-Founder)
- Cindy Fribourgh (Program Director, Student Theological Debate Society (SUMMA))
- Constance Gray
- Corinne Bowmaker (Warden)
- Cynthia Cannon McWhirter (Executive Director)
- Dan Murphy (Director of Communications)
- Dan Tootle (Development Officer)
- Deborah Hope (Congregational Council President)
- Dina Aboul Saad (Director of Advancement)
- Donald Fishburne (Travel Ministry)
- Elizabeth Monsell (Treasurer)
- Elizabeth Terry
- Emily Bryan (Senior Warden)
- Eric Conner (Warden)
- Erica Jacobs-Perkins
- Frances Poe (Director of Faith in Action)
- Frank Gundersen
- George Belshaw (Junior Warden)
- Gideon Pollach (Rector)
- Heidi Haverkamp (Senior Associate Rector)
- Helen Cooksey (Vestry)



- Hillary Streever (Associate Rector)
- Irvin Lindley (Vestry-Financial committee Chair)
- Jaime Briceno (Recruiter and Digital Missioner)
- James Harlan (Rector)
- James Mixer
- Janet Broderick (Rector)
- Janet Waggoner
- Jason Merritt (Marketing Director)
- Jeffrey Gill (Rector)
- Jenna Bing
- Jenni Ovenstone Smith (Senior Associate Rector)
- Jennifer Andrews-Weckerly (Rector)
- Jennifer Reese (Associate Director)
- Jennifer Turner (Minister for Member Engagement)
- Jeremy Tackett
- Jim Loduha (Senior Director of Development and Giving)
- John Schuessler (Managing Editor)
- John Shilling (Lay Pastor)
- Juli Towell (Senior Warden)
- Julie Toma (Cathedral Administrator)
- Kass Lawrence (Executive Director)
- Kate Heichler (Senior Associate)
- Kelly Rowley (Director Annual Giving/Alumni Relations)
- Kirby Purjet (Administrator)
- Lane Heard (Warden)
- Lauren Sigmon (Director of Resource Development)
- Lauri Begley (Director of Parish Life)
- Lee Campbell
- Lee Curtis (Urban Missioner)
- Lei Offerle (Director of Parish Life)
- Linda Torres
- Lisa Brown (Director of Digital Ministry)
- Lisa Freedman
- Lisa Hackney-James (Sub-Dean)
- Liz McCarthy (Development Director)
- Loren Mead (One of CEEP's Founders)
- Louise Bald (Vestry)
- Luke Back (Rector)
- Maria Coldwell (Canon for Operations)
- Marilyn Kochan (Planned Giving Officer)
- Mark Yeh (Director of Sales & Marketing Development)
- Mary Lynn Coulson (Curate)
- Matt Holcombe (Associate Rector)
- Matthew Dunn (Stewardship Volunteer)
- Melene Hatcher (Finance Committee)
- Mert Gunal (Outdoor Event Director)
- Mike Knoblauch
- Mike Orr (Director of Communications)
- Nathan Erdman (Associate)
- Nathan LeRud (Acting Dean)
- Patricia Hurley (Director of Communications)
- Paul Barkett (Chief Operating Officer)
- Paul Lebens-Englund (Rector (Cathedral Dean))
- Penelope Bridges (Dean)
- Priscilla Trinder Roady
- Rachel Friend (Director of Formation)



- Ray Suarez (Author & Journalist)
- Rebecca Gingles (Director of Communications)
- Regan Schutz (Director of Communications/Development)
- Robert Black (Director of Administration)
- Robert Broesler (Consultant)
- Ronald Young (Associate Rector)
- Ruth Robins (Volunteer Leader)
- Sarah Akes-Cardwell (Assistant Rector)
- Sarah Ginolfi (Parish Missioner)
- Shannon Berndt
- Shannon Joyce
- Sharon Joy (Parish Administrator)
- Sherry Lawton-Fasic (Parish Administrator)
- Stephanie Taylor (Communications Director)
- Suzanne Hall (Director of Stewardship and Development)
- Terri Davey
- Thomas Pugh
- Tom Cricchi (Endowment Trustee)
- Tracy Lemon (Communications Director)
- Tuesday Rupp (Associate Rector)
- William Mebane (Warden)
- Winston Charles (Shalem Institute Board of Directors)

In alphabetical order, the complete list of opinions considered in this process:

- A financially stable, vital parish lacks urgency around engaging more millennials.
- Baby boomers make too many judgmental statements about millennials' behavior creating an unwelcoming environment.
- Church leaders are genuinely seeking ways to better engage millennials.
- Clergy should spend a significant part of their week wearing their collar in public spaces, (e.g. sports events, arts activities, coffee shops, community events).
- Congregations should create more small groups on a variety of topics/activities to build intergenerational relationships.
- Congregations should expand ministries specifically attractive to young adults.
- Congregations should have formal training on ways to intentionally form intergenerational relationships.
- Endowed Episcopal parishes have the resources to experiment with new approaches to ministry.
- In our desire to attract millennials, we should heed Paul's warning to the Christians in Rome not to be conformed to this world, but to be transformed by the renewing of their minds (Romans 12:2).
- Increasing parish resources to attract millennials will reduce those available to meet the expectations of existing members.
- It is essential to the future growth of the church to support leaders who take risks on innovative ministries.
- It is very difficult to convince millennials to commit to the activities needed to run a church.
- Millennials are interested in forming intergenerational friendships.
- Millennials attending our churches with religiously pluralistic beliefs will conflict with our traditional, stated Christian beliefs.
- Our congregations are not sustainable with participation of people younger than 40 about 35% less than the same demographic group several decades ago.
- Our society risks losing its moral compass as we become an increasingly unchurched society.
- The church should have more deacons doing ministry in the community in a way that builds relationships with non-church going millennials.
- The Episcopal church is well positioned for millennials to explore their life's purpose.
- There is institutional fear of a financial crisis in the Episcopal church as individual parishes decline.



- There should be increased collaboration among parishes to achieve a critical mass in small group ministries for young adults.
- There should be opportunities for millennials to engage at a variety of times of day through a variety of media, (e.g. online compline service at 10pm).
- To engage millennials, particularly as government programs are being reduced, congregations should significantly increase ministries that care for the “least of these” (Matthew 25:40).
- Without transformational change the vast majority of un-endowed Episcopal congregations will close in 25 years.
- Young people don't see enough people who are their age in our congregations.



## **Appendix E – Limitation of Liability**

This workbook, the observations, conclusions and suggested actions contained herein, are based upon a rules-based interpretation of participant inputs and should be confirmed for their completeness. As the scope of the input may not accommodate all factors within your organization relevant to this Topic, this workbook is intended as a guide, neither SchellingPoint, nor North Star Strategies accepts liability for the outcomes of your organization utilizing the material contained above.



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