



Faith Formation 2020

Envisioning Dynamic, Engaging and Inspiring
Faith Formation for the 21st Century

John Roberto

www.LifelongFaith.com ♦ jroberto@lifelongfaith.com

Part 1. Eight Significant Driving Forces Influencing Faith Formation 2020

What are the driving forces that will most directly impact the future of faith formation in Christian churches by 2020, and more specifically, the ability of congregations to provide vibrant faith formation over the next 10 years? We cannot know what the future will hold beforehand. But we can see trends in the present, which, continuing on their current course, will have an impact on developing faith formation for 2020.

- **Declining Number of Christians and Growing Number of People with No Religious Affiliation.** The U. S. population continues to show signs of becoming less religious: In 2008, 15-16% of Americans claimed no religious affiliation, nearly double the 1990 figure. Among Americans ages 18-29, one-in-four say they are not currently affiliated with any particular religion. The number of American adults identified as Christians dropped 10% from 86% in 1990 to 76% in 2008. Similar to the general American public, Latinos have become less identified with Christianity—down from 91% in 1990 to 82% in 2008. No religious affiliation increased fourfold among Latinos from 900,000 or 6% in 1990 to nearly 4 million or 12% in 2008. It appears that the challenge to Christianity in the U.S. does not come from other religions but rather from a rejection of all forms of organized religion. This growing non-religious minority reduces the traditional societal role of congregations in family celebrations of life-cycle events. Forestalling of religious rites of passage, such as marriage and baptism, and the lowering expectations on religious funeral services, could have long lasting consequences for religious institutions.
- **Increasing Number of People Becoming More “Spiritual” and Less “Religious.”** A small but growing minority of the U.S. population describe themselves as spiritual but not religious (meaning not connected to organized religion): 9% of Americans were spiritual but not religious in 1998, rising to 14% in 2008; and 18% of 18-39 year olds say they are “spiritual but not religious,” compared to only 11% a decade ago. If what people mean when they say they are spiritual but not religious is that they are generally concerned with spiritual matters but are not interested in organized religion, then this trend indicates a growing minority of the population whose spiritual inclinations do not lead them to become involved in churches, synagogues, or mosques. In our increasingly pluralistic society, to be “spiritual” is more likely to represent an eclectic spirituality, drawing not only from the various streams of Christianity, but including elements of other religious traditions.
- **Declining Participation in Christian Churches.** By all measures of participation, the trends point toward declining participation in church life in mainline Protestant and Catholic churches, including worship attendance, marriages and baptisms in the church, and children

and youth participation in faith formation programming. Among young Hispanics, immigrants attend church services more regularly than do the native born (second and third generation). Combined with the trend toward fewer Christians and the growing numbers of religiously unaffiliated, it appears that succeeding generations of Christians are less likely to be exposed to formation in the Christian faith because worship attendance is down, and therefore participation in church life, education, and activities is down. This means less exposure to the Christian tradition and teachings, reduced opportunities to experience the Christian way of life, and far less reinforcement of the Christian faith in church settings. The effect of these trends can be found in research on emerging adults (20-30 year olds): only 15% embrace a strong religious faith and another 30% believe and perform certain aspects of their religious traditions; at least 40% have no connection to a religious tradition (see *Souls in Transition*).

- **Increasing Diversity and Pluralism in U.S. Society.** U.S. society reflects a growing diversity of ethnic cultures and nationalities and their traditions, customs, foods, and languages, and also a growing diversity of religious traditions from the East and the West. Pluralism creates both richness and tensions. We live next door to other nations; we're engaged in conversation with people from all parts of the world, with customs and expectations vastly different from our own. We also live in a pluralistic society in which no single authority exercises supremacy and no single belief or ideology dominates. Christian culture is no longer at the center of American life; it has been replaced by a tapestry of religious and spiritual alternatives and choices. The range of religious practice and belief in U.S. society today is enormous, and it is all around us. The increasing diversity and the pluralism of belief and practice undermines the plausibility and truth-claims of any single religious tradition. The diversity of religious choice and openness to everything religious results in people crisscrossing religious boundaries as they construct their own personal spiritualities. We have become a society of "spiritual tinkerers" (Robert Wuthnow), which makes developing and sustaining a Christian identity and religious commitments exceedingly difficult.
- **Increasing Influence of Individualism on Christian Identity and Community Life.** The influence of individualism means that religious identity is more autonomous and deliberate today and that religion is less anchored in a sense of belonging. There is a decline in connectedness; a weakening or severing of the *social* basis of religion in family, marriage, ethnicity, and community; a decline in the perceived necessity of communal or institutional structures as constituent of religious identity. Religious identity today is not only less bounded by doctrine or creed; it is also less nurtured and reinforced by community. Significant numbers of Americans see little necessary connection between being spiritual and being part of a historic tradition, or part of a disciplined community of faith. This is reinforced by the mass media's not-so-subtle message that you don't need a religious community to engage "God issues." Nominal membership increasingly replaces active involvement, a development paralleling national civic trends. Religion is less perceived as an inherited phenomenon, or as a binding community of discipleship and obligation. Religious leaders and institutions, which traditionally provided the framework within which religious meaning was constructed, have become increasingly peripheral to the spirituality and "lived religion" of private personal enterprise.
- **Changing Patterns of Marriage and Family Life.** It appears that one of the reasons for the decline in church participation is that younger Americans are marrying later, having fewer children, and having them later—all of which means that far more younger Americans are single and childless than was true a generation ago and that the same younger Americans are not settling into religious congregations at the same rate as their parents did in the 1970s. Religious practice is especially influenced by marrying, settling down, having children and

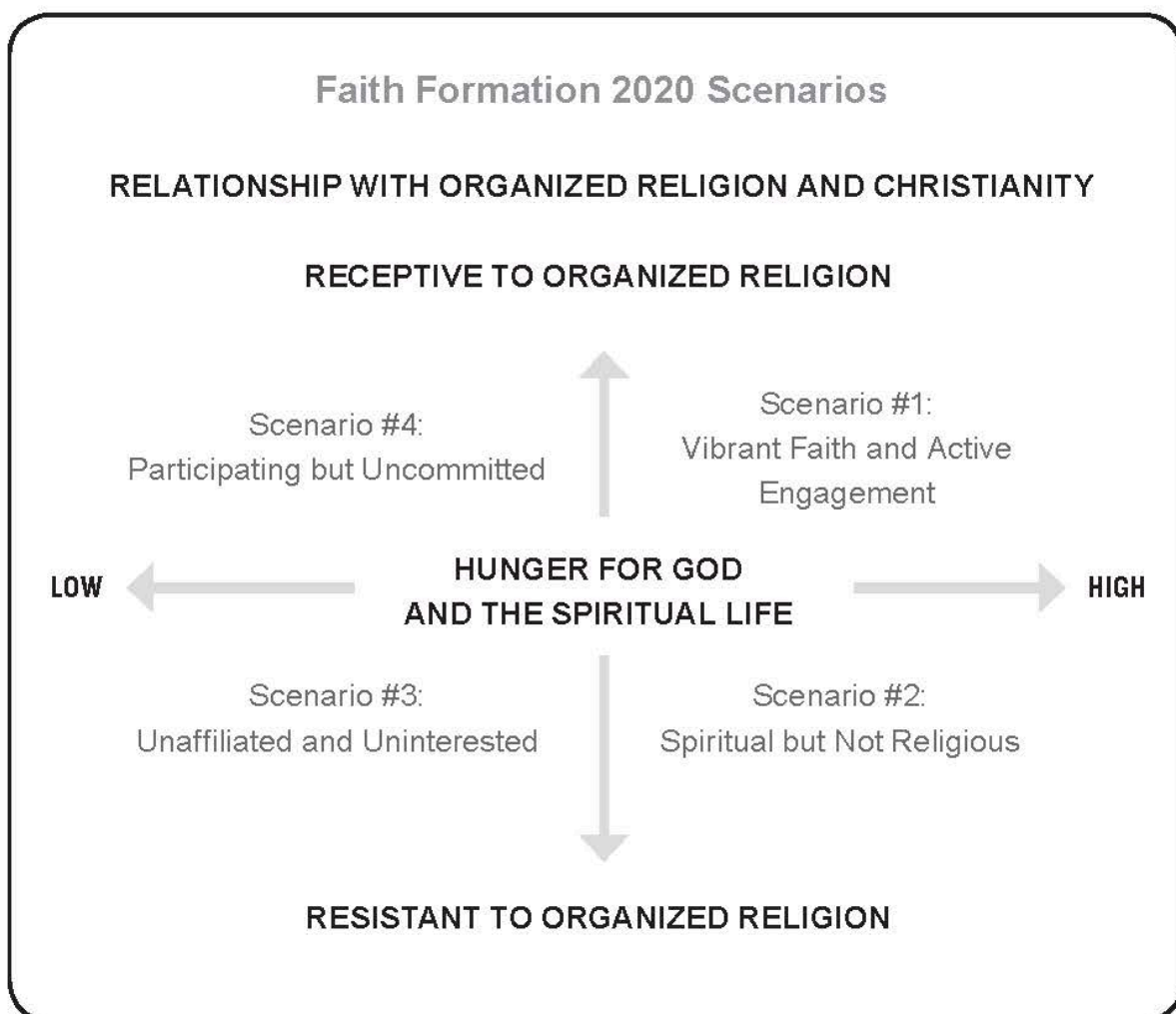
raising them. Since individuals who marry are more likely to attend religious services than are those who delay marriage, the postponement of marriage and childbearing has contributed to the decline in church attendance. Also, there has been a dramatic increase in religiously mixed marriages and partnerships: more than one-in-four (27%) American adults who are married or living with a partner are in religiously mixed relationships. If people from different Protestant denominational families are included, for example a marriage between a Methodist and a Lutheran, nearly four-in-ten (37%) marriages are religiously mixed.

- **Declining Family Religious Socialization.** Family religious socialization has always been the foundation for the development of faith and faith practices in children, and for participation in church life and worship. As Christian Smith observes, “teenagers with seriously religious parents are more likely than those without such parents to have been trained in their lives to think, feel, believe, and act as serious religious believers, and that that training “sticks” with them even when they leave home and enter emerging adulthood. Emerging adults who grew up with seriously religious parents are through socialization more likely (1) to have internalized their parents religious worldview, (2) to possess the practical religious know-how needed to live more highly religious lives, and (3) to embody the identity orientations and behavioral tendencies toward continuing to practice what they have been taught religiously.” (Smith, 232) Significant indicators, such as religious identification as a Christian, worship attendance, marriages and baptisms in the church, and changing generational patterns, point to a decline in family religious socialization across all denominations, but especially among Catholic and Mainline traditions. Religious practice among the next generation of parents (young adults in their 20s and 30s) is especially influenced by marrying, settling down, having children and raising them. Since individuals who marry are more likely to attend religious services than are those who delay marriage, the postponement of marriage and childbearing has contributed to the decline in church attendance. Complicating this picture, is the fact that an ever growing percentage of Christians (at least 30%) are not getting married in a religious ceremony. The less contact that young adults have with the Christian tradition through participation in a local church, the less family religious socialization that is likely to take place when they marry and have children.
- **Increasing Impact of Digital Media and Web Technologies.** Technology and digital media are transforming the ways we live. Globalization and pluralism are driven by this unprecedented technological change. People meet on Facebook and share their inspirations on YouTube all the while Twittering to an assortment of friends. Groups of people at opposite ends of a continent or around the globe don’t need to leave their own contexts in order to meet in real time and in video, on Skype or some Webinar format. Social connectivity is being leveraged globally online. People’s use of the internet’s capabilities for communication—for creating, cultivating, and continuing social relationships—is undeniable. However, time spent online often takes time away from important face-to-face relationships. Virtually all of those 29 and younger in the U.S. today are online (as of 2010): 93% of teens (12-17) and young adults (18-29), 81% of adults 30-49 years old, 70% of adults 50-64 years old, and 38% of adults 65 and over. Increasingly people are accessing the internet on smart phones like the iPhone: sending or receiving text messages, taking a picture, playing a game, checking email, recording video, instant messaging, playing music, getting maps or directions, or recording and watching video. Media are among the most powerful forces in young people’s lives today. Eight- to eighteen-year-olds spend more time with media than in any other activity besides (maybe) sleeping—an average of more than 7½ hours a day, seven days a week. The TV shows they watch, video games they play, songs they listen to, books they read, and websites they visit are an enormous part of their lives, offering a constant stream of messages about families, peers, relationships, gender roles, sex, violence, food, values, clothes, and an abundance of other topics too long to

list. How will these new digital technologies transform our lives and our religious identities? What will be the impact of this technological revolution on faith formation and Christian congregations?

Part 2. Envisioning the Future of Faith Formation through Four Scenarios for 2020

When the two critical uncertainties are connected in a 2x2 matrix, a set of four stories—or scenarios—are created to describe how the future of faith formation in 2020 could evolve. This matrix represents a map of today and a moving image of future reality. That is, each of the four quadrants of this map represents a dynamic story that is based on a different future outcome of the two critical uncertainties. *Which of the scenarios will rise in ascendancy over the next decade? Where are people in our churches and culture moving? What will be the response of Christian churches to the four scenarios?*



The scenarios express a range of possible futures facing congregational faith formation over the decade from 2010 to 2020. Each scenario story explains why the “main story” of faith formation in 2020 will be framed by the response of Christian churches to people’s relationship—their attitudes and responses—to organized religion (receptive or resistant) and to people’s hunger for and openness to God and the spiritual life (high or low). The scenarios that follow are not meant to be exhaustive or prescriptive—rather they are designed to be both plausible and challenging, to engage your imagination while also raising new

questions about what the future of faith formation might look and feel like. *Imagine what faith formation could look and feel like in your congregation if your church is responding to the challenges and opportunities in each scenario. Imagine the life of your congregation in 2020 if faith formation addresses the spiritual and religious needs of all ages and generations in each scenario over the next 10 years.*

Scenario #1. Vibrant Faith and Active Engagement

The first scenario describes a world in which people of all ages and generations are actively engaged in a Christian church, are spiritually committed, and growing in their faith. People have found their spiritual home within an established Christian tradition and a local faith community that provides ways for all ages and generations to grow in faith, worship God, and live their faith in the world. Congregations are challenged to provide lifelong faith formation for all ages and generations, at home and at church, that develops vibrant faith, is continuous throughout life, and engages all people in the life and mission of the church community.

In most congregations the overwhelming majority of resources, energy, and leadership are directed toward faith formation with people in Scenario #1, oftentimes with a decreasing number of people for a shorter period of the lifespan (e.g., grade school through high school years). The future of faith formation in Scenario #1 is being significantly impacted by a number of driving forces including: 1) the growing number of people who are leaving established Christian churches—people who claim no religious affiliation (about 15% of the population) and those who consider themselves “spiritual but not religious” (almost 20% of 18-39 year-olds); 2) declining participation in Christian worship, sacraments and rituals (baptism and marriage), and church life, in general, among those who consider themselves Christian; and 3) a serious decline in family religious socialization at home as few parents make passing on a faith tradition and faith practices central to family life.

Strategies for Faith Formation in Scenario #1

Here are few examples of strategies for envisioning the possibilities for the future:

- Develop continuous faith formation for all ages and generations, especially for adults (twenties-nineties), that engages people—mind, body, heart, and spirit—in a diversity of ways to grow in faith for a lifetime.
- Strengthen family socialization by equipping parents and families to become centers of faith formation and practice.
- Become a “sticky” church—keeping all ages involved in faith formation through a diversity of programs, activities, and resources at home and church that address their life situations and religious and spiritual needs.
- Embrace the tremendous potential of digital media and web technologies to provide faith formation and engage people in lifelong faith growth ^{24x7x365}.
- Empower people of vibrant faith with the knowledge, faith sharing skills, and confidence to share their faith with those who are not involved in a church community or spiritually committed.

Scenario #2. Spiritual, but Not Religious

The second scenario describes a world in which people are spiritually hungry and searching for God and the spiritual life, but most likely are not affiliated with organized religion and an established Christian tradition. Some may join a nondenominational Christian church focused on their spiritual needs, while others may find an outlet for their spiritual hunger in small communities of like-minded spiritual seekers, in local or global acts of service, or in online spiritual resources and communities. The Spiritual but Not Religious reflect a growing minority of the American population, especially among the eighteen- to thirty-nine-year-olds. Congregations are challenged to engage people where they live (physical and virtual communities), build relationships, engage in spiritual conversations, and offer programs and activities that nurture their spiritual growth.

Scenario #3. Unaffiliated and Uninterested

The third scenario describes a world in which people experience little need for God and the spiritual life and are not affiliated with organized religion and established Christian churches. The Unaffiliated and Uninterested reject all forms of organized religion and reflect a steadily increasing percentage of the American population, especially among the eighteen- to twenty-nine-year-olds. Congregations are challenged to find ways to “plant” themselves in the midst of the cultures and worlds of the Unaffiliated and Uninterested, build relationships, and be witnesses to the Christian faith in the world today.

If the statistics are accurate, the growing numbers of people reflected in Scenarios #2 and #3, especially people in their 20s and 30s, present the greatest challenge to congregations and to their faith formation efforts, now and into the future. The challenge presented by these two scenarios is expanding the congregation’s vision of faith formation to embrace the life worlds—and spiritual needs—of people in Scenario #2 and #3 who see little need for church, and the need for God and the spiritual life. Congregations need to develop strategies and approaches for moving faith formation from the church campus into the world.

Strategies for Faith Formation in Scenario #2

Here are few examples of strategies for envisioning the possibilities for the future:

- Invest time and resources to develop specialized faith formation around the life situations and spiritual needs of the “Spiritual, but Not Religious” who are in their twenties and thirties.
- Provide faith formation programming for spiritual seekers that is conducted in “Third Place” settings outside of the church facilities (e.g., Lifetree Café).
- Develop faith formation around marriage and baptism to respond to the potential for (re)engagement in church life of the “Spiritual, but Not Religious?”
- Provide a guided process and program for spiritually hungry people to investigate the Christian faith and join in small communities with other seekers for spiritual growth and support (e.g., the Alpha course).

Strategies for Faith Formation in Scenario #3

Here are few examples of strategies for envisioning the possibilities for the future:

- Establish a “Third Place” gathering site as a platform for reaching the “Unaffiliated and Uninterested” through a variety of spiritual and/or life-centered programs, conversations, and activities?
- Develop a “web-presence” that is inviting and attractive to the “Unaffiliated and Uninterested” so that they can investigate and experience the Christian faith online.
- Sponsor programs, such as service projects and mission trips, that are designed so that people from the wider community can participate, interact with church members, and come into contact with the Christian faith in action.

Scenario #4. Participating, but Uncommitted

The fourth scenario describes a world in which people attend church activities, but are not actively engaged in their church community or spiritually committed. They may participate in significant seasonal celebrations, such as Christmas and Easter, and celebrate sacraments and milestone events, such as marriage and baptism. Some may even attend worship regularly, and send their children to religious education classes. Their spiritual commitment is low and their connection to the church is more social and utilitarian than spiritual. Congregations are challenged to provide faith formation that recognizes that belonging (engagement) leads to believing (spiritual commitment) and a more vibrant faith, and develop approaches for increasing people’s engagement with the church community and the Christian tradition.

Scenario #4 reflects a growing number of people who, while receptive to an established church, do not have a faith commitment that would make their relationship with God and participation in a faith community a priority in their lives. Their occasional engagement in church life does not lead them toward spiritual commitment. Congregations often address the spiritual and religious needs of people in Scenario #4 through the lens of Scenario #1, which doesn't usually work effectively. Congregations need to begin in the life worlds of Scenario 4 and craft faith formation around their spiritual and religious needs, and their relationship with the faith community.

Strategies for Faith Formation in Scenario #4

Here are few examples of strategies for envisioning the possibilities for the future:

- Begin faith formation with the birth and baptism of children in order to strengthen family socialization by equipping parents and families to become centers of faith formation and practice.
- Develop pathways for spiritual commitment and more active engagement by offering a formation process that helps people develop and deepen their relationship with Jesus Christ, explore the foundational teachings of the Christian faith, and live the fundamental Christian practices.
- Utilize digital media and web technologies to extend faith formation—resources, social networking, faith practices—into the daily lives of people who only participate occasionally?
- Focus on the occasions of participation, such as sacraments and milestones, to provide faith formation that involves the whole family, and invites them into more active engagement in the church community.

Strategies & Ideas for Bringing the Four Faith Formation Scenarios to Life

Strategy 1. Faith Formation through the Life of the Whole Church (Scenarios 1 and 4)

Strategy 2. Faith Formation using Digital Media and Web Technologies (All Scenarios)

Strategy 3. Family Faith Formation (Scenarios 1, 2, and 4)

Strategy 4. Intergenerational Faith Formation (Scenarios 1 and 4)

Strategy 5. Generational Faith Formation (Scenarios 1, 2, and 4)

Strategy 6. Milestones Faith Formation (All Scenarios)

Strategy 7. Faith Formation in Christian Practices (All Scenarios)

Strategy 8. Transforming the World: Engagement in and Formation for Service and Mission (All Scenarios)

Strategy 9. Spiritual Formation (All Scenarios)

Strategy 10. Multi-Ethnic Faith Formation (All Scenarios)

Strategy 11. Faith Formation for Spiritual Seekers (Scenario 2)

Strategy 12. Apprenticeships in Discipleship (Scenarios 2 and 4)

Strategy 13. Pathways to Vibrant Faith and Active Engagement (Scenarios 2 and 4)

Strategy 14. Faith Formation in Third Place Settings (Scenarios 2 and 3)

Strategy 15. Empowering the Community to Share their Faith (Scenario 1)

Strategy 16. Interfaith Education and Dialogue (Scenario 1)

➤ For descriptions of each strategy, approaches, and resources go to: www.FaithFormation2020.net.

Faith Formation 2020 Scenarios

Relationship with Organized Religion and Christianity

Receptive to Organized Religion

Scenario #4

Participating but Uncommitted

The fourth scenario describes a world in which people attend church activities but are not actively engaged in their church community or spiritually committed. They may participate in significant seasonal celebrations, such as Christmas and Easter, and celebrate sacraments and milestone events, such as marriage and baptism. Some may even attend worship regularly, and send their children to religious education classes. Their spiritual commitment is low and their connection to the church is more social and utilitarian than spiritual. Congregations are challenged to provide faith formation that recognizes that belonging (engagement) leads to believing (spiritual commitment) and a more vibrant faith, and develop approaches for increasing people's engagement with the church community and the Christian tradition.

Scenario #1

Vibrant Faith and Active Engagement

The first scenario describes a world in which people of all ages and generations are actively engaged in a Christian church, are spiritually committed, and are growing in their faith. People have found their spiritual home within an established Christian tradition and a local faith community that provides ways for all ages and generations to grow in faith, worship God, and live their faith in the world. Congregations are challenged to provide lifelong faith formation for all ages and generations, at home and at church, that develops vibrant faith, is continuous throughout life, and engages all people in the life and mission of the church community.

LOW ← Hunger for God and the Spiritual Life → **HIGH**

Scenario #3

Unaffiliated and Uninterested

The third scenario describes a world in which people experience little need for God and the spiritual life and are not affiliated with organized religion and established Christian churches. The Unaffiliated and Uninterested reject all forms of organized religion and reflect a steadily increasing percentage of the American population, especially among the 18-29-year-olds. Congregations are challenged to find ways to "plant" themselves in the midst of the cultures and worlds of the Unaffiliated and Uninterested, build relationships, and be witnesses to the Christian faith in the world today.

Scenario #2

Spiritual but Not Religious

The second scenario describes a world in which people are spiritually hungry and searching for God and the spiritual life, but mostly likely not affiliated with organized religion and an established Christian tradition. Some may join a non-denominational Christian church focused on their spiritual needs, while others may find an outlet for their spiritual hunger in small communities of like-minded spiritual seekers, in local or global acts of service—or in online spiritual resources and communities. The Spiritual but Not Religious reflect a growing minority of the American population, especially among the 18-39-year-olds. Congregations are challenged to engage people where they live (physical and virtual communities), build relationships, engage in spiritual conversations, and offer programs and activities that nourish their spiritual growth.

Resistant to Organized Religion

Part 2. Developing a Lifelong Faith Formation Network

Christian churches have the potential for developing 21st century faith formation. It is now possible for a congregation to provide faith formation for everyone, anytime, anywhere, 24x7x365. It is now possible to customize and personalize faith formation around the life tasks and issues, interests, and religious and spiritual needs of people of all ages. It is now possible to offer a wide diversity of programs, activities, and resources that incorporate a variety of ways to learn—on your own, with a mentor, at home, in small groups, in large groups, in the congregation, and in the community and world—delivered in physical gathered settings and virtual online settings.

Key Features of a Lifelong Faith Formation Network

1. A Lifelong Faith Formation Network addresses the diverse life tasks and situations, spiritual and religious needs, and interests of all ages and generations by offering a variety of content, programs, activities, and resources.
2. A Lifelong Faith Formation Network recognizes that learning is a process of active inquiry with the initiative residing within the individual.
3. A Lifelong Faith Formation Network guides individuals and families in discerning their spiritual and religious needs and creating personal learning pathways for faith growth and learning.

A Process for a Developing a Personalized Faith Growth Plan



4. A Lifelong Faith Formation Network incorporates informal learning, as well as formal learning in faith formation.

Formal Learning	
classes speaker series workshops online courses small group Bible study	self-study Bible study social media/networking faith-sharing groups
Intentional	Unexpected
reading mentoring service/mission activity program at the library or local bookstore	internet surfing playing watching a movie TV show shopping at a home improvement store
Informal Learning	

5. A Lifelong Faith Formation Network utilizes a variety of faith formation formats to address the diverse life tasks and situations, interests, and religious and spiritual needs of people.
- **Faith Formation on Your Own:** through reading, online courses, audio and video programs, movies, television programs
 - **Faith Formation with a Mentor:** through spiritual direction and one-on-one study
 - **Faith Formation at Home:** through Bible reading, storytelling and caring conversation, prayer and devotions, rituals and traditions, and service
 - **Faith Formation in Small Groups:** through Bible and theology study groups, social issues study groups, faith sharing groups, lectionary-based groups, service/mission action groups, support groups, special interest groups
 - **Faith Formation in Large Groups;** through courses, speaker series, workshops, film festivals, retreats, conferences, intergenerational programs
 - **Faith Formation in the Congregation:** through Sunday worship, Church Year events and celebrations, service projects, ministry and leadership in the church and community
 - **Faith Formation in the Community and World:** through programs, courses, clinics, workshops, and presentations at universities, retreat centers, YMCAs, libraries, bookstores, regional church programs; through engagement in community/political action, local and global service and justice projects



- 6. A Lifelong Faith Formation Network offers programs and activities in face-to-face physical settings; in virtual, online settings, and in blended settings that combine both.**
- They can be offered only in *physical locations*, such as church facilities, homes, retreat centers, camps, and community settings
 - They can be offered only in *virtual settings*, such as an online course, collaborative wiki, and online resource center.
 - They can be offered in a *blended approach*, combining a gathering in a physical location with online delivery (activities, group projects, interaction) and some element of individual control over time, place, path, and/or pace.

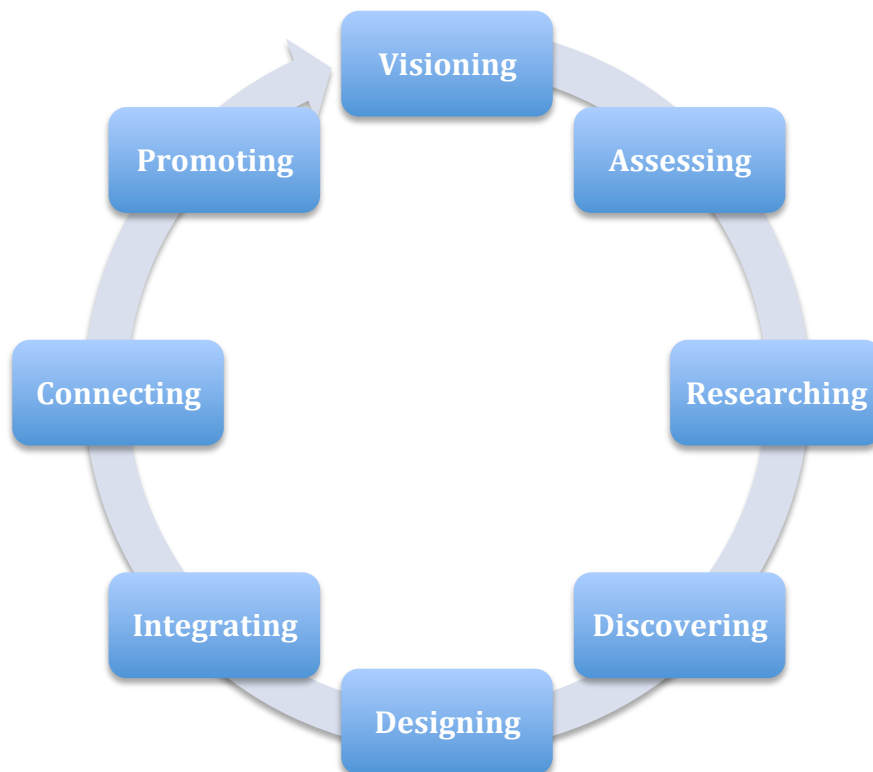
Fully online program or activity with options for face-to-face interaction in physical settings.	Mostly or fully online program or activity with regular interaction and programming in physical settings.	An online platform that delivers most of the program or activities with leaders providing on-site support on a flexible and adaptive as-needed basis through in-person mentoring and small group sessions.	Programs and activities in physical settings guided by a leader with online components that extend beyond the program sessions.	Programs and activities in physical settings that include online resources to supplement the program content.
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- 7. A Lifelong Faith Formation Network offers a variety of faith formation programs, activities, experiences, and resources to address the diverse ways people learn and grow in faith.**
- 8. A Lifelong Faith Formation Network incorporates communities of practice to connect individuals and groups throughout the congregation.**
- 9. A Lifelong Faith Formation Network is guided by curators who find, organize and deliver the most relevant content and experiences to address the specific needs of people.**

Designing a Lifelong Faith Formation Network

The goal of the design process is to guide your church in developing and implementing a plan for a Lifelong Faith Formation Network, utilizing a wide variety of programs, activities and resources, that *builds* on the current faith formation offerings of your church and *expands* faith formation to address the religious and spiritual needs of people in the four scenarios of Faith Formation 2020. The design process includes nine planning tasks. Customize the process for your church's context and priorities. (All of the Tools listed in the design process can be found at the end of Part 2 and can also be downloaded from www.FaithFormation2020.com for use in your church.)

1. Form a Lifelong Faith Formation Network Task Force.
2. Prepare a statement of your church's vision and goals for lifelong faith formation.
3. Develop an inventory of your church's current faith formation programs, activities, and resources using the four scenarios.
4. Describe the diverse life tasks and situations, spiritual and religious needs, and interests of age groups and families in each of the four scenarios; and develop a profile of the most important needs.
5. Research people, programs, activities, and resources to address the priority life issues and spiritual/religious needs.
6. Design new initiatives to address the new spiritual and religious in each of the four Faith Formation 2020 scenarios.
7. Develop an Integrated plan for the Lifelong Faith Formation Network with all of the programs, activities, and resources organized according to the four scenarios and the six faith formation models.
8. Develop an online faith formation center for connecting people to each other and to the resources of the Lifelong Faith Formation Network.
9. Develop a marketing/promotion plan to promote the Lifelong Faith Formation Network.



Developing a Faith Formation Inventory

Scenario #1. Vibrant Faith and Active Engagement

The first scenario describes a world in which people of all ages and generations are actively engaged in a Christian church, are spiritually committed, and growing in their faith. People have found their spiritual home within an established Christian tradition and a local faith community that provides ways for all ages and generations to grow in faith, worship God, and live their faith in the world.

Who we are addressing	Ways we are addressing this through faith formation

Scenario #2. Spiritual, but Not Religious

The second scenario describes a world in which people are spiritually hungry and searching for God and the spiritual life, but mostly likely not affiliated with organized religion and an established Christian tradition. Some may join a nondenominational Christian church focused on their spiritual needs, while others may find an outlet for their spiritual hunger in small communities of like-minded spiritual seekers, in acts of service—locally or globally, or in online spiritual resources and communities.

Who we are addressing	Ways we are addressing this through faith formation

Scenario #3. Unaffiliated and Uninterested

The third scenario describes a world in which people experience little need for God and the spiritual life and are not affiliated with organized religion and established Christian churches. The Unaffiliated and Uninterested reject all forms of organized religion and reflect a steadily increasing percentage of the American population.

Who we are addressing	Ways we are addressing this through faith formation

Scenario #4. Participating but Uncommitted

The fourth scenario describes a world in which people attend church activities, but are not actively engaged in their church community or spiritually committed. They may participate in significant seasonal celebrations, such as Christmas and Easter, and celebrate sacraments and milestone events, such as marriage and baptism. Some may even attend worship regularly, and send their children to religious education classes. Their spiritual commitment is low and their connection to the church is more social and utilitarian than spiritual.

Who we are addressing	Ways we are addressing this through faith formation

Researching the Needs of People

Target Group (life cycle stage, generation, families, etc.): _____

1. Research

Life Issues

- What are some of the issues your group is experiencing today? Consider the following: family, work, leisure, relationships, sexuality, suffering and grief, social and political issues, community issues.

Life Cycle Tasks and Generational Characteristics

- What are the developmental life tasks facing people in your group? (For example: children, adolescents, emerging adults in their 20s, young adults in their 30s-mid 40s, midlife adults in their mid 40s-50s, retirement adults in their 60s-70s, and older adults 80+)
- What are the unique generational characteristics of your group? (For example: the iGeneration (2000 and later), the Millennial Generation (1980–1999), Generation X (1964–1979), Baby Boom Generation (1946–1964), and the Builder Generation (1945 and earlier))

Milestones and Transitions

- What are the significant milestones/transitions your group is experiencing? (For example: marriages, births, graduations, geographic relocations, family formation and re-formation, career changes, empty nests, retirement, unanticipated illness, divorce, and the loss of loved ones.)

Spiritual Needs

- What are the significant spiritual needs of people in your group? (For example: growing in their relationship with God; living as disciples of Jesus Christ in their daily life at home, in the workplace, in the community and the world; spiritual disciplines and traditions; prayer, etc.)

Religious Needs

- What are the significant religious needs of people in your group? (For example: understanding the Bible and relating it to today, understanding the faith tradition and beliefs and how to live them today, making Christian moral decisions, etc.)

Ethnic/Cultural Needs

- What are the unique lived experiences, needs, and aspirations of people from each ethnic/cultural community in your group?

2. Interview/Focus Group Questions

1. How would you describe your age group in key words or phrases?
2. What are some of the important life issues that your age group is experiencing today?
3. What are the most meaningful experiences you have in life? What makes these experiences meaningful to you?
4. How important is your relationship with God? Why?
5. Where do you experience God most?
6. What are the significant spiritual issues that your age group is experiencing today?
7. What is most important to you about being a Christian (or your particular faith tradition) today?
8. How do you live your Christian faith? Name some of the ways you put your faith into practice.
9. How can the church help you to continue growing as a Christian? Be specific. Name some of the things you would like to see your church offer for adults?

Finding Resources

Target Group (e.g., age group, families, interest group): _____

1. People Resources

Identify the gifts/skills/knowledge of the people resources in your church, the community, colleges and seminaries, and church-related organizations who can be invited to take a leadership role in the Network plan. Consider people who teach courses or specialized programs, guest presenters on specialized topics, leaders for small groups and Bible studies, prayer guides/spiritual directors, leaders for service/mission programs, and so on.

Person	Particular Gifts/Talents/Skills/Knowledge

2. Face-to-Face Faith Formation Programs and Activities

Identify face-to-face faith formation activities. There are a variety of options: (1) programs that your church is already sponsoring, (2) an opportunity that you are not utilizing (e.g., design reflection activities around Sunday worship), (3) a new program that your church can design or adopt, and (4) a program sponsored by another organization that you can integrate as part of your plan. Consider programs in your church, the community, retreat and conference centers, colleges and universities, and religious organizations. Indicate the faith formation format(s) used in the program: on your own, with a mentor, at home, in small groups, in large groups, in the congregation, and/or in the community and world.

Program	Faith Formation Model	Location	Date/Timing	Cost

3. Print and Media Faith Formation Resources

Identify print and media resources from publishers and religious organizations that you can use. Indicate which of the faith formation format(s) are used in the resource.

Resource	Publisher	Faith Formation Model	Cost

4. Online and Digital Faith Formation Programs, Activities and Resources

Identify websites with faith formation content (programs, activities, resources), online courses and small group programs, webinars, digital books and Bibles, apps, social networks, audio podcasts, video programs, and so on. Research the online resources of your own denomination or religious tradition, religious organizations, and colleges, and seminaries

Program, Activity, Resource	Website & Address Producer	Faith Formation Models	Cost

Offering a Variety of Faith Formation

Target Group (e.g., age group, families, interest group): _____

Format	Programs, Activities, & Resources Physical Settings & Virtual/Online Settings	Location Physical or Virtual	Date
On Your Own			
With a Mentor			
At Home			
In Small Groups			
In Large Groups			
In the Congregation			
In the Community and World			

Designing an Innovation

Step 1. Select an area for innovation in parish culture and vitality or a target group with a particular and their spiritual/religious needs.

- What did you learning from your interpretation of the religious and spiritual needs of people today using the four scenarios of Faith Formation 2020?

Step 2. Consult strategies and innovations that are already addressing your need.

- Consult the 16 Faith Formation 2020 Strategies (in the book or online at: www.faithformation2020.net)
- Conduct you own research: What is already being done in this area? Are there churches and synagogues that you can learn from? Are their nonprofit or for profit organizations that you can learn from?

Step 3. Generate ideas for your parish community.

- Generate ideas for innovative programs, activities, and/or strategies: Defer judgment. Encourage wild ideas. Build on the ideas of others. Stay focused on topic. One conversation at a time. Go for quantity.

Step 4. Evaluate the ideas.

- Evaluate your ideas and select one or more programs, activities, and/or strategies for the target audience.

Step 5. Design an implementation plan.

- Describe, in detail, each of your new initiatives (strategy, program, activity, or resource). Develop a plan for each initiative by developing the actions that you will need to take to move from idea to implementation.
 - What are the dates and times?
 - What is the location: physical/facility and/or online/website?
 - What are the implementation steps and target dates (timeline) for completing each step.
 - What resources will you need to implement the initiative.
 - How much will the initiative cost?
 - How many leaders will you need to implement the initiative, how you will find them, and how you will prepare them?

Step 6. Implement the initiative through small scale prototyping.

- Consider a version 1.0 pilot effort (prototyping) of the program, activity, strategy or resource with a small group of your target audience before scaling-up the initiative to reach a wider audience. Through prototyping, you can test the initiative and the implementation plan, get feedback from your target audience, improve the initiative, and then develop plans to reach a wide audience.
 - How you can conduct a small scale pilot effort of your innovation?

Step 7. Implement the initiative with a wider audience and continue evaluation and improvements.

- After making adjustments based on the pilot, develop version 2.0 and implement the plan with wider audience. Continue to improve the initiative. Communicate the stories and examples of the benefits and blessings that are coming to individuals, groups, families and to your whole church community. Continue to reach new audiences.

Generating Ideas

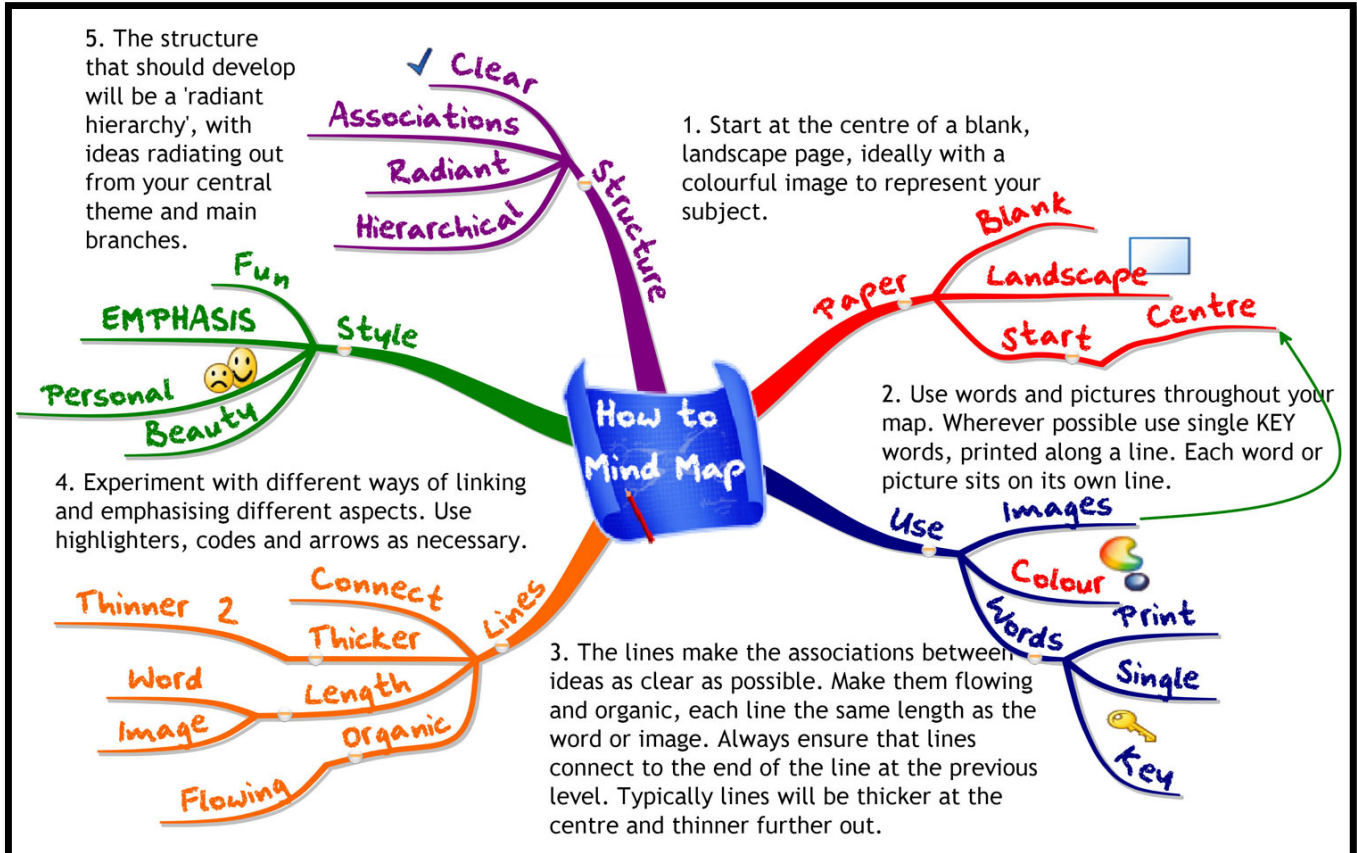
Activity: "How Might We?"

Brainstorm responses to the question: "How Might We?" Distribute post-it notes and pens/markers to everyone on the team. Ask them to start their opportunity statements with "How Might We..." and abbreviate on post-its to "HMW." Go for quantity, not quality at this point. Post all of the ideas on sheets of easel paper. Together as a group select three to five HMW opportunity statements through discussion or the use of voting. You might want to cluster HMW statements before discussion and voting. After selecting the three to five HMW statements, write each of the selected statements on a separate sheet of easel paper and brainstorm ideas for turning the opportunity into a practical project. Cluster similar ideas and select the best ideas for each HMW statement.

Activity: "What If" You Used Your Imagination

Begin by saying: "I need fresh and novel ideas to solve my challenge. I will suspend all judgment and see what free and easy ideas I can think up. It doesn't matter how weird or offbeat they are." Allow your team the freedom to conceptualize without judging ideas in terms of the real world. Ask team members to list as many "what if" statements as they can on post-it notes (e.g., "What if we developed a community café to reach people who are spiritual, but not involved in the church community?"). Ask them to complete the "What if..." statement personally, writing one statement per post-it. After several minutes, ask people to place their post-it notes on a sheet of easel paper. Then cluster similar ideas together. When ideas are grouped based on common themes, an organization begins to arise from the information. More ideas are generated as people begin to see the structure and fill in the gaps.

Mindmapping



Worksheet: Designing an Innovation

Priority for Action _____

(area for improvement, target group, spiritual/religious need)

Target Audience: _____

Initiative: _____

Dates and Times _____

Location (physical/facility and/or online/website) _____

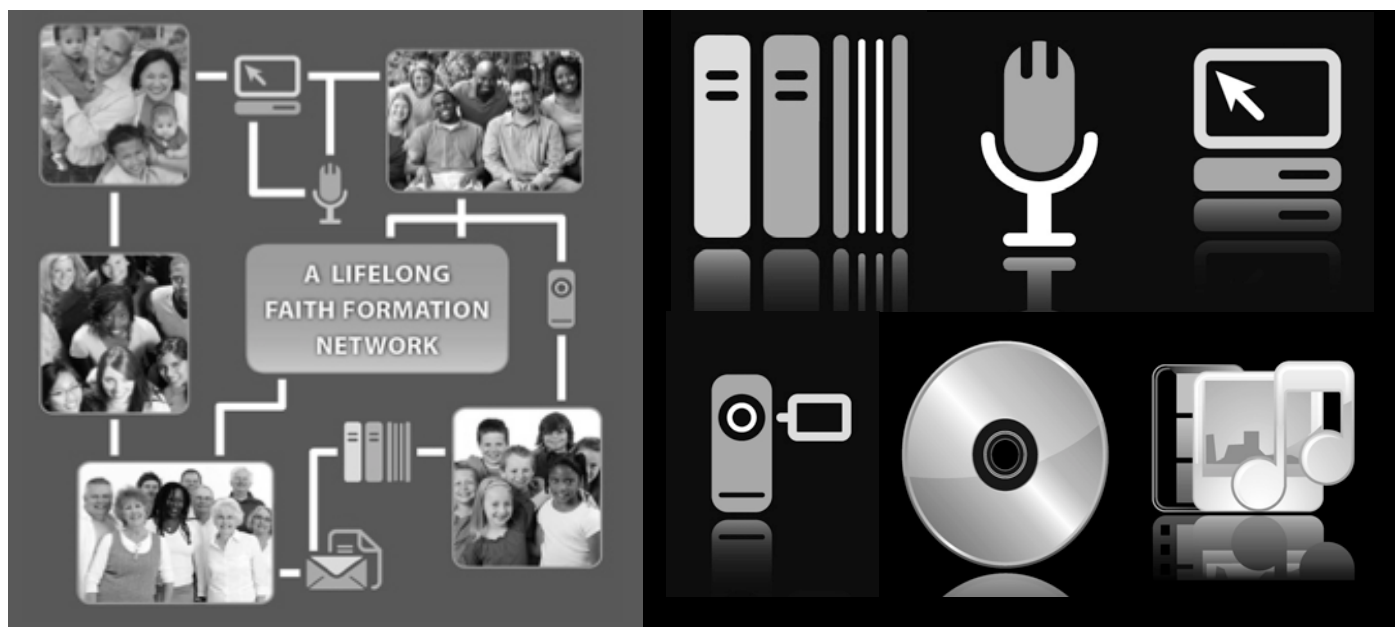
Implementation Steps and Timeline

What	When	Who
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		

Resources Needed to Implement the Initiative

Leaders Needed to Implement the Initiative

Costs to Implement the Initiative



A Guide to Building a Lifelong Faith Formation Network

John Roberto

Building a Lifelong Faith Formation Network is not like writing a book where everything must be completed before publication. A Network is dynamic resource that is developed over time with new materials, revisions of current material, deleting material, and so on. A Network is in constant development as it addresses the spiritual and religious needs of people, finds new religious content and experiences, and utilizes new technologies to deliver content and experiences. Here are several suggestions for building a Lifelong Faith Formation Network in your church.

1. Developing a Website Platform

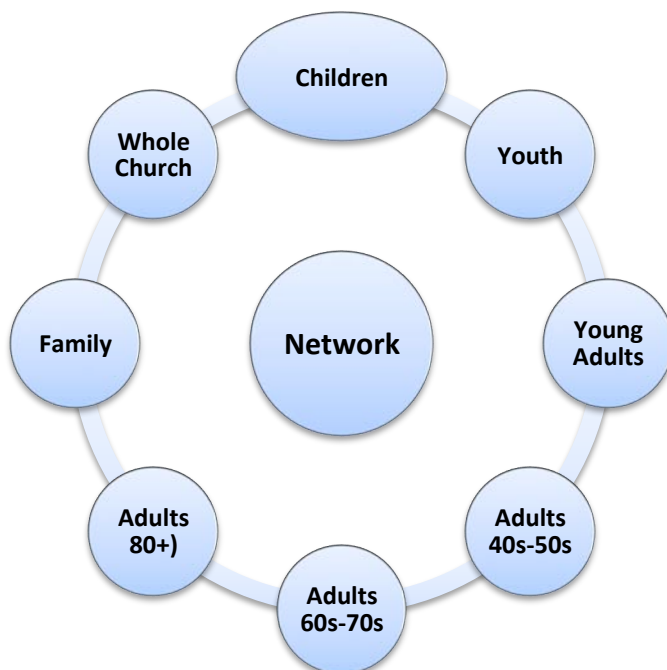
Determine if you need to build a dedicated website for your website. Many church websites are not equipped with the capacity to become a faith formation resource center. Sometimes it may be easier to developed a new dedicated website for faith formation that is linked to the parish website. If you are going to build a new website there are two free services that offer a variety of features you will need for a Network. The first is *Weebly.com*. The pre-designed templates make it simple to create a powerful, professional website without technical skills required. Content elements (like text, photos, maps, and videos) are added by dragging and dropping them into place. Text is edited just like in a word processor. Building a website is done in real time, right from within a web browser. Weebly.com is a free service that also includes free hosting your website with no ads (a premium upgrade is about \$50 per year). (Note: I have used Weebly.com to build the *LifelongFaith.com*, *FaithFormation2020.net*, and *FaithFormationLearningExchange.net* websites. I highly recommend its functionality and reliability.) *Webs.com* is a second free website provider whose site-builder is easy to use and has most of the same features as Weebly.com. To offset the costs associated with web hosting and maintenance, free websites are supported with advertising banners. In addition to the free site-building solutions, Webs offers optional Premium Service upgrades.

A great example of a fully-feature faith formation website is *MyJewishLearning.com*. Check out the site online. It has many of the features a congregational website would want.

2. Adding Current Programs and Content to the Network

Once you have a website service and design, add all of your current faith formation programming and resources onto the Network website. First, create a **catalog** all of the existing faith formation programming organized by age groups, interest groups, families, and whole church or intergenerational, with descriptions of each offering and a calendar of locations and times. Second, create a **library** by adding digital content that you have already created or purchased that can be published online, such as weekly Lectionary reflections and activities, Church Year seasonal reflections and activities, and so on. Many congregations have a treasure chest of content that can re-purposed and added to the Network library. Add audio and video podcasts of past presentations and programs at the church. This can become a regular website feature by videotaping church presentations and sermons.

Website Design



3. Building the Network Node-by-Node

Build your Lifelong Faith Formation Network node-by-node. Over time your Network grows as you add content and experiences for age groups, families, and the whole community. In a few short years your congregation will be able to provide faith formation for everyone, anytime, anywhere, 24x7x365, that customized and personalized faith formation around the lives of people, and that is delivered in a variety of formats and settings, physical and virtual.

There are a variety of ways to build your Network. Over the course of time you may use many of these ideas and create new ones of your own. Here are six examples:

1. Develop a comprehensive faith formation resource center (programs, activities, resources) for a particular group. (Example 6.)
2. Offer faith formation on one theme in a variety of formats. (Example 1)
3. Transform a “one-size fits-all” program with a variety of faith formation formats. (Example 2)
4. Extend Sunday worship into everyday life. (Example 3)
5. Extend monthly family or intergenerational faith formation through continuing learning and practice through the month. (Example 4)
6. Target a milestone or family life stage with comprehensive faith formation. (Example 5)

As you develop each node, it’s important to remember the seven faith formation formats so that you can offer people a variety of ways to learn and grow in faith:

1. On Your Own
2. With a Mentor
3. At Home
4. In Small Groups
5. In Large Groups
6. In the Congregation
7. In the Community and World

4. Finding the Resources

Today, as never before, a local church has access to an abundance of adult faith formation programming, resources, and networks that can address the diversity of adult learning needs.

Resources for learning abound in every environment. A primary task of a Lifelong Faith Formation Network is to identify these resources and link learners with them effectively.

Consider these categories of resources in your research: 1) congregational programs and activities; 2) community-based programs and activities; 3) people resources in your congregation, community, and region; 4) print resources in all forms from books to articles; 5) audio and video programs; 6) art, drama, and music; 7) websites; 8) online courses and faith formation activities; and 9) apps and other forms of digital content.

Consider developing an “inventory” of the gifts, talents, skills, and knowledge of your community using a survey format, such as SurveyMonkey.com, to administer an inventory. Invite people to go online to take the survey and then compile the results using the SurveyMonkey tools.

See Tools #2 and #3 for worksheets to assist you in identifying resources and developing content for the Lifelong Faith Formation Network.

4. Promoting Your Network Offerings

It is important to promote the offerings and resources on your Lifelong Faith Formation Network continuously. Many times you will have “built-in” promotion because a Network node is directly connected to an event or program in the congregation. To reach a wider audience of people, use communication and social media tools such as e-newsletters (check out services such as Constant Contact and Mail Chimp), Facebook, and Twitter. Don’t use one tool, use them all. Oftentimes they reach different audiences.

Create a compelling message. You may need to develop several “messages” for each target audience. Be sure to pay careful attention to the titles so that they capture people’s interests. Develop descriptions that are positive in tone, indicate clearly the content or focus. Here are several questions to consider:

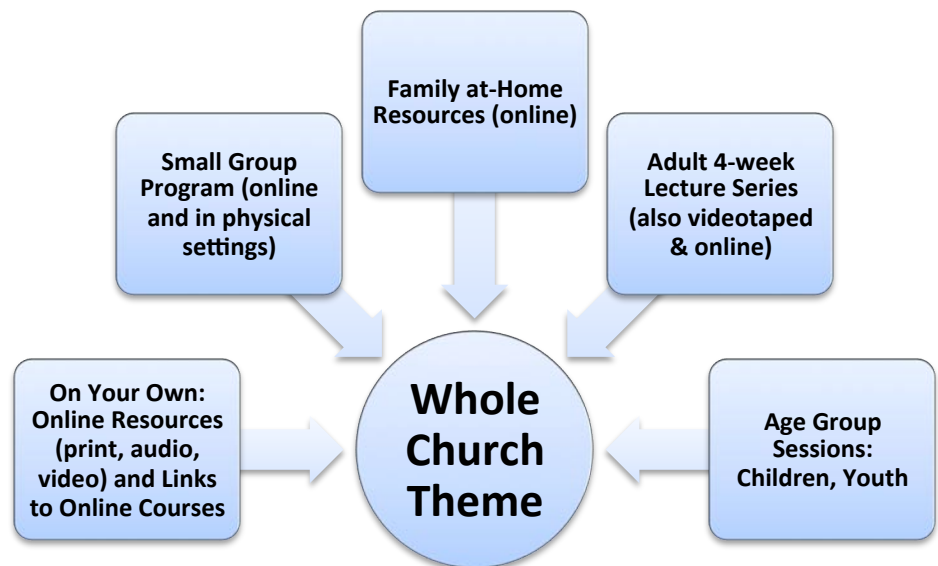
- What’s interesting in your project? How does it respond to something within the lives of people?
- What are the major benefits in participating? Why should people respond?
- How will you get people’s attention and interest?
- How will you explain to people how to use the Network and what they need to do.

Use as many promotional methods as you can. Consider the following ideas:

- Use your church’s website to promote the *Network*, post regular announcements, new program offerings, calendar, etc.
- Establish a Facebook page for your project and include a calendar of events with descriptions, locations, times, a link to your church’s website, current news, stories from people who are participating, etc.
- Send email or regular e-newsletters to targeted groups.
- Have the pastor share the benefits and information about the *Network* at Sunday worship.
- Host information sessions to describe the *Network* and how to use it after Sunday worship, at the beginning of a program, and so on.
- Promote the *Network* in the community: coffee shops, YMCA/YWCA, gyms, bookstores, theaters, schools/colleges, and so on.
- Include information about the *Network* in new member packets. Send a personalized invitation to new members.
- Promote the *Network* at all gathered programs and events in the church.

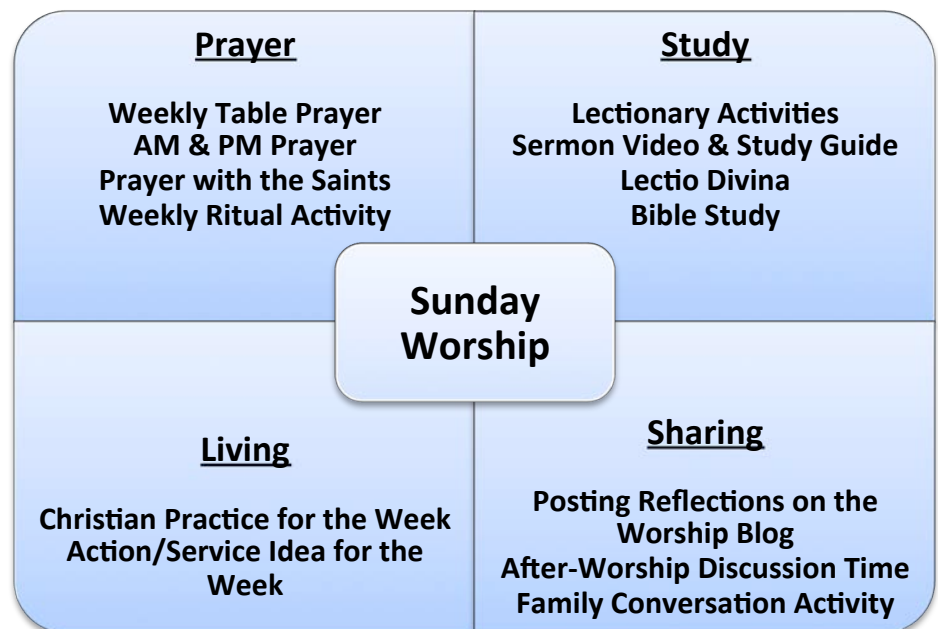
Example 1: Offer Faith Formation on One Theme in a Variety of Formats

Imagine offering a variety of options for faith formation on one theme. For example, a congregation can prepare all of its people for the start of a new Lectionary cycle in October and November using a variety of formats, face-to-face and virtual, that might culminate in a whole church gathering to share learning, pray, sing, eat, and celebrate the end of one Lectionary cycle and the beginning of a new one. A congregation can build a node on their Lifelong Faith Formation Network for the new Lectionary cycle—and once this node is built it is always available and can easily be updated in the future.



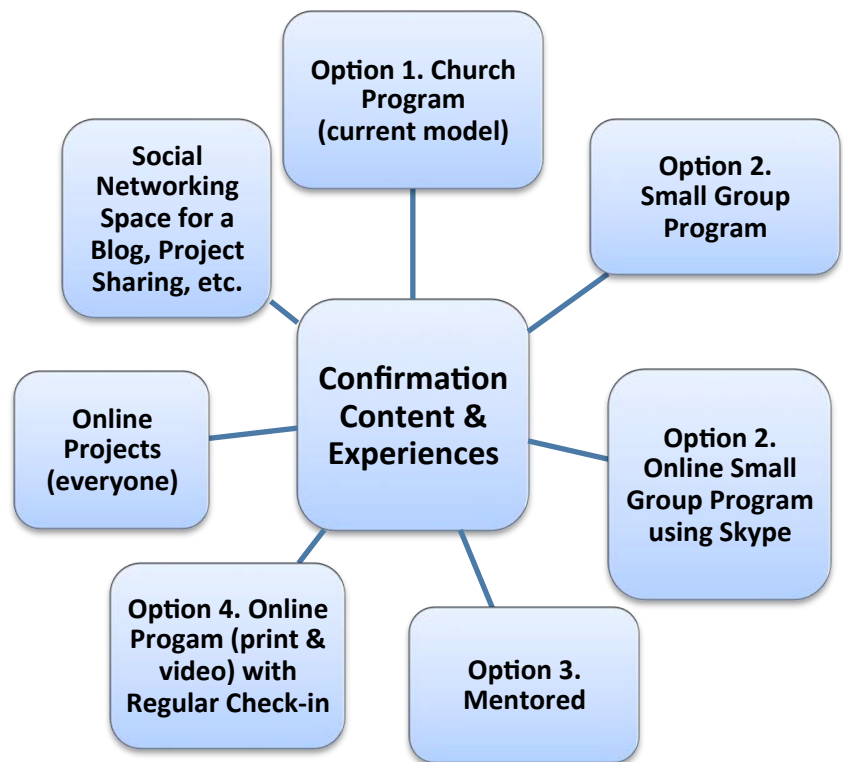
Example 2: Extend Sunday Worship into Everyday Life

Imagine a congregation extending Sunday worship throughout the week using a variety of formats, face-to-face and virtual. A congregation can build a node on their Lifelong Faith Formation Network for Sunday Worship. Once this node is built it can be updated every week with new content for that particular Sunday's Scripture readings and Church Year season. The prior Sunday's content goes into the online library and can be used again at another time.



Example 3: Transform a “One-Size-Fits-All Faith” Program

Imagine transforming a “one-size-fits-all” program by offering a variety of options in the Lifelong Faith Formation Network to engage people with the program’s content and experiences. Using this approach a congregation can differentiate faith formation by addressing the religious and spiritual needs of people through certain formats. This approach also addresses issues such as time constraints, scheduling, and location by offering a variety of options for faith formation. If confirmation is “required,” then it is likely that a congregation will find all four profiles (4 scenarios) in a typical group of adolescents. Using a network approach a congregation can differentiate faith formation by addressing the religious and spiritual needs of young people through different content and formats.



All Youth

- Sunday Worship
- Service projects
- Confirmation blog & online confirmation projects
- Celebration of confirmation

Scenario 1 (In-depth Experience)

- In-depth faith formation in theology, Bible, spirituality, and Christian practices offered in different formats, customized to the needs of the young people: small group program, online courses and resources, and mentors
- Spiritual formation experience (retreat) on spiritual practices and disciplines
- Whole group confirmation-specific content

Scenario 4 (Foundations Experience)

- Foundational program in Christian life essentials offered as a whole group experience, integrating confirmation-specific content
- Experience of Christian practices and spiritual disciplines

- Active participation in the activities of church life and ministries; apprenticeships with ministries and leaders to experience church life as “insiders”
- Mentors to guide growth and participation in church life
- Whole group confirmation-specific content

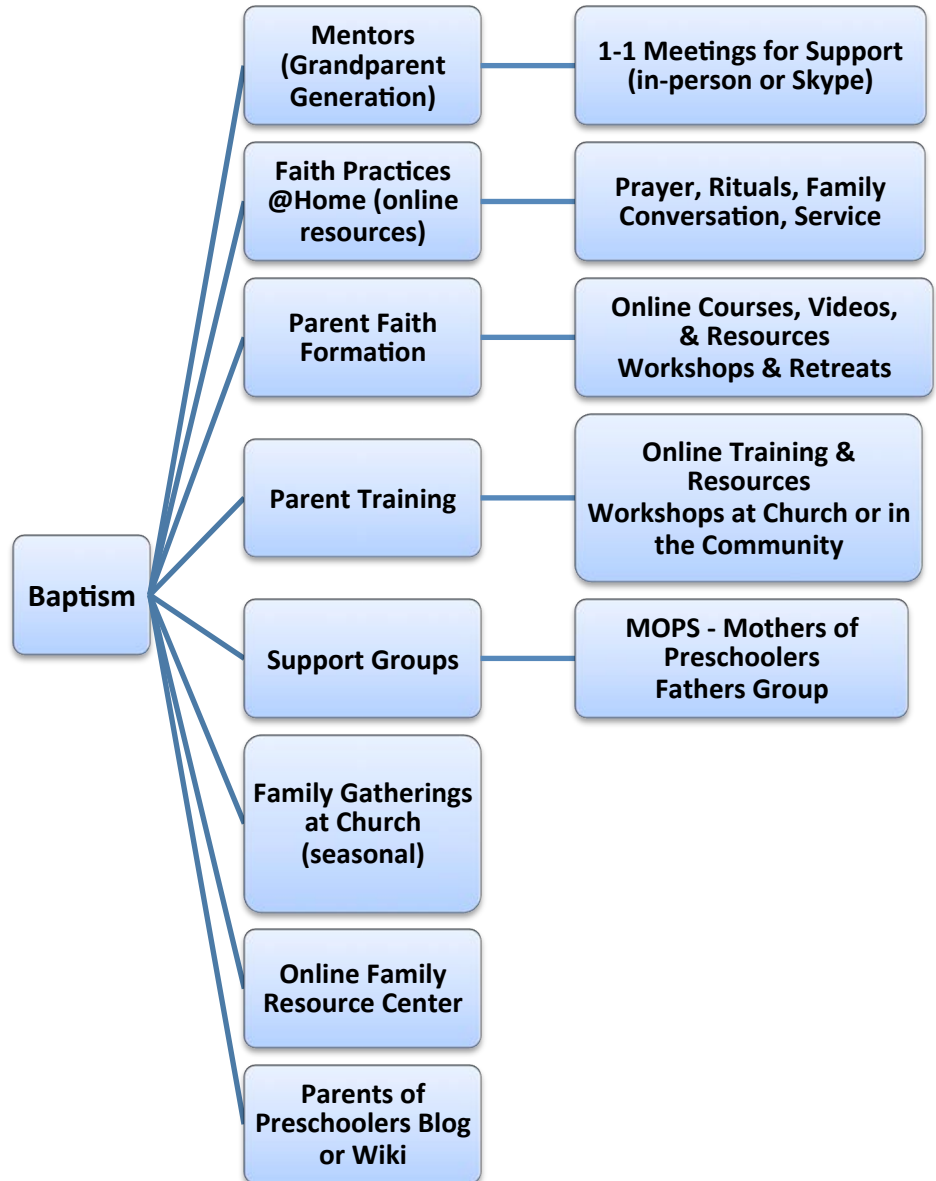
Scenarios 2 and 3 (Exploration Experience)

- Exploration experience to investigate the claims of the Christian faith in an informal, no pressure, non-judgmental, and friendly environment, offered in small group settings with a meal and including topics such as: Who is God? Who is Jesus? Why did Jesus die? Who is the Holy Spirit? How can we have faith? Why and how do I pray? Why and how should I read the Bible? How does God guide us? How can I resist evil? What about the Church? How can I make the most of the rest of my life?
- Introductory experiences of Christian life through participating in Christian practices, service, worship, and so on.

Example 4: Target a Milestone or Family Life Stage with Comprehensive Faith Formation in a Variety of Formats

Imagine developing a Network just for parents of young children, beginning with the baptism of their child, blending faith formation in virtual and physical settings and using the seven faith formation formats to provide a diversity of content and activities.

1. **Mentors:** provide 1-1 mentoring by connecting parents to adults in the grandparent generation who can meet with them regularly: in person, by phone or video conference
2. **Faith Practices @Home:** provide parents with faith practices resources geared to the age of their growing child and family
3. **Parent Faith Formation:** offer a variety of formation opportunities for parents to grow in faith: workshops, presentations, retreats; and online courses, videos, and print resources
4. **Parent Training:** offer a variety of programs at church or through community organizations; and online training and resources using websites such as ParentFurther.com and Tumblon.com.
5. **Support Groups:** organize groups in the church, host community groups, or connect parents to existing support groups.
6. **Family Gatherings:** 3 or 4 times per year
7. **Parent Blog or Wiki:** give parents the opportunity to connect, share ideas, and ask for assistance online



Example 5: Extend Monthly Family or Intergenerational Faith Formation through Continuing Learning and Practice throughout the Month

Imagine a congregation with a monthly intergenerational or family program extending the theme of the monthly gathering throughout the month using a variety of formats, face-to-face and virtual. A congregation can build a node on their Lifelong Faith Formation Network for their intergenerational or family program. It also provides a way to engage people who are not participating to experience the content of the monthly program on their own. Each month the intergenerational or family program adds another node with new content and experiences to extend the new theme throughout the month.



Example 6: Develop Comprehensive Adult Faith Formation

Imagine developing an online resource center for adult faith formation around the life issues, transitions, and spiritual and religious needs of adults. With the great diversity among the ages of adulthood (20s-90s+), adult faith formation needs to provide a wide variety of content, experiences, and faith formation formats. Instead of trying to first organize programming in physical spaces, why not begin with an online resource center and then create church-based programs that utilize the online resource center. Think of the possibilities for an adult faith formation resource center. Even the smallest churches can offer a great diversity of adult faith formation opportunities. Here are a few ideas.

- **Online Courses:** Develop a “course catalog” of online courses and webinars (with descriptions and website links) from seminaries, universities, and publishers, religious organizations, iTunes University, and other online course providers. These courses can be offered for “on your own”

study or small group study (online or face-to-face), as well as the primary content for a course at the church with a facilitator.

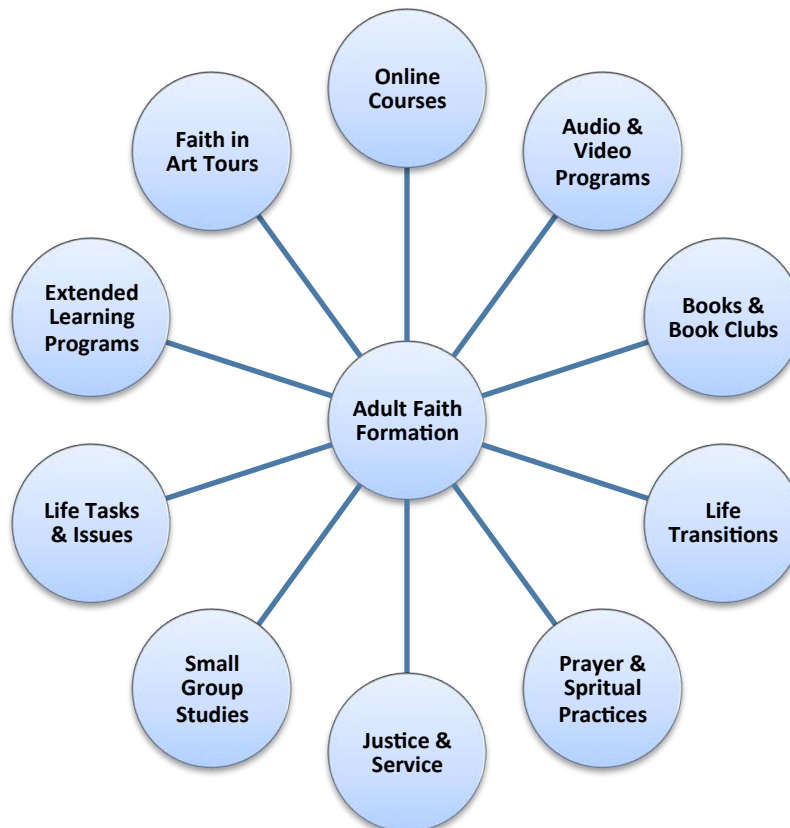
- **Audio and Video Programs:** Develop a library of audio and video programs (with descriptions and links) from iTunes, YouTube, Vimeo, and other providers, organized into categories such as Bible, theology, life issues, and so on. In addition to individual use, audio and video programs can be organized into the primary content for small group study (online or face-to-face) or a course at the church with a facilitator.
- **Books:** Develop a library of books and e-books and invite people to form in-person and online book groups. Check out the social networks for book lovers which let people create a virtual bookshelf to catalog their collection, post reviews or recommendations, see what others are reading, make a reading wish list, or join an

online book discussion. Popular sites include Shelfari (www.shelfari.com), LibraryThing (www.librarything.com), and Goodreads (www.goodreads.com).

- **Prayer & Spiritual Practices:** Develop a spiritual life center with content from online sources: daily prayer online (e.g., 3-minute Retreat from Loyola Press), spiritual life reflections, spiritual life videos (e.g., Mindy Caliguire’s YouTube videos), prayer forms (e.g., Ignatian prayer), daily liturgy of the hours, praying with the saints, daily Bible reading, lectio divina, links to retreat centers, online spirituality courses (Spirituality& Practice), and so much more.
- **Justice & Service:** Develop a clearinghouse of mission and service opportunities: local, national, and international. Develop links to websites with content on social issues and with Bible and church teachings.
- **Small Group Studies:** Offer opportunities and resources for small groups to organize for faith sharing, Bible study, and book discussions. You can develop small groups around audio and

video content and link people to online Bible studies, topical small group programs.

- **Life Transitions:** Create an adult milestones and life transitions center for rituals, blessings, commentaries, personal stories, a blog for sharing stories and ideas, and links to websites with information about adult transitions.
- **Life Tasks and Issues:** Connect people to websites and online programs and resources that address adult life tasks and issues, such as marriage (TwoofUs.org), finances (Financial Peace University, www.daveramsey.com), and retirement (AARP.org).
- **Extended Learning Programs:** Link to resources for adult learning experiences such as *Road Scholar* by Elderhostel (RoadScholar.org).
- **Faith in Art Tours:** Offer online “tours” of religious art at museums around the world, as well as a trip to art museums to experience faith in art. (See Museum of Online Museums, Vatican Museum, Smithsonian Museum, The British Library: Gallery and Virtual Books, and Museum of Biblical Art.



Example 7: Faith Formation with Young Adults

Imagine developing a network approach to young adult formation around the life issues, transitions, and spiritual and religious needs of adults. With the great diversity among young adults, faith formation needs to provide a wide variety of content, experiences, and faith formation formats, balancing programming in physical spaces with an online resource center. Faith formation can be offered in the six formats: on your own, with a mentor, at home, in small groups, in large groups, in the congregation, and in the community and world. Each offering can be tailored to one of the four scenarios, e.g., the Alpha Course for Scenario 2, the Third Place Café for Scenarios 2 and 3, etc.



1. **Small Group Studies:** Opportunities and resources for small groups to organize for faith sharing, Bible study, and book discussions. You can develop small groups around audio and video content and link people to online Bible studies, topical small group programs, and more.
2. **Weekly Gathering and Worship Experience:** A weeknight worship experience, designed by and for young adults (art, music, environment, worship experience), that provides a time for young adults to worship and celebrate, apply the Scriptures to their lives, make new friends, enjoy live music, and connect with a God.
3. **Life Tasks and Issues:** Programs, workshops, online programs, and website resources that address young adult life tasks and issues, such as relationships, career and vocation, marriage, finances, life planning, and more.
4. **Online Courses:** A “course catalog” of online courses and webinars (with descriptions and website links) from seminaries, universities, and publishers, religious organizations, iTunes University, and other online course providers. These courses can be offered for “on your own” study or small group study (online or face-to-face), as well as the primary content for a course at the church with a facilitator.
5. **Online Audio and Video Programs:** A library of audio and video programs (with descriptions and links) from iTunes, YouTube, Vimeo, and other providers, organized into categories such as Bible, theology, life issues, and so on. In addition to individual use, audio and video programs can be organized into the primary content for small group study (online or face-to-face) or a course at the church with a facilitator.
6. **Prayer and Spiritual Practices:** A spiritual life center with content from online sources: daily prayer online, spiritual life reflections, spiritual life videos, prayer forms, daily liturgy of the hours, praying with the saints, daily Bible reading, Lectio Divina, links to retreat centers, online spirituality courses, and more.
7. **Justice and Service:** A clearinghouse of mission and service opportunities: local, national, and international with links to websites with content on social issues and with Bible and church teachings; and a place online for young adults to share their thoughts and reflections on justice issues and service experiences.
8. **Third Place Café:** A café in the community sponsored by the church for young adults that offers hospitality, builds relationships, hosts spiritual conversations, provides programs and activities, and nourishes the spiritual life of people, especially those who are “spiritual but not religious” (Scenario 2) or “unaffiliated and uninterested (Scenario 3).” (See www.LifetreeCafe.com)
9. **Alpha Course:** (<http://alphausa.org>): An opportunity to explore the meaning of life in a relaxed, friendly setting in a ten-session program with a one-day or weekend getaway. The Alpha course investigates questions about the existence of God, the purpose of life, the life and teachings of Jesus, prayer, evil, the Bible, the church, and more. The emphasis is upon exploration and discovery in a relaxed and informal environment.
10. **Social Network and Blog :** An online setting to connect, share ideas, and ask for assistance.
11. **Cross-Generational Relationships.** Ways for young adults to connect with the whole community through worship, service, and other church ministries or events; and to connect with adults in the community through mentoring, small groups, programs, and events.