



reIMAGINE

FAITH FORMATION

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A New Faith Forming Ecosystem

For more than one hundred years in the United States, Christian churches had a highly integrated religious ecosystem comprised of multigenerational family faith practice and religious transmission at home; strong congregational community relationships and church life, especially participation in Sunday worship; weekly Sunday school for children and youth (and in many cases adults); and church groups (youth, men, women). Many Christian traditions relied heavily on the ethnic faith traditions of their people to transmit faith from generation to generation—at home and at church. And all of this was surrounded by an American culture that explicitly or implicitly supported the Christian value system and Christian practices.

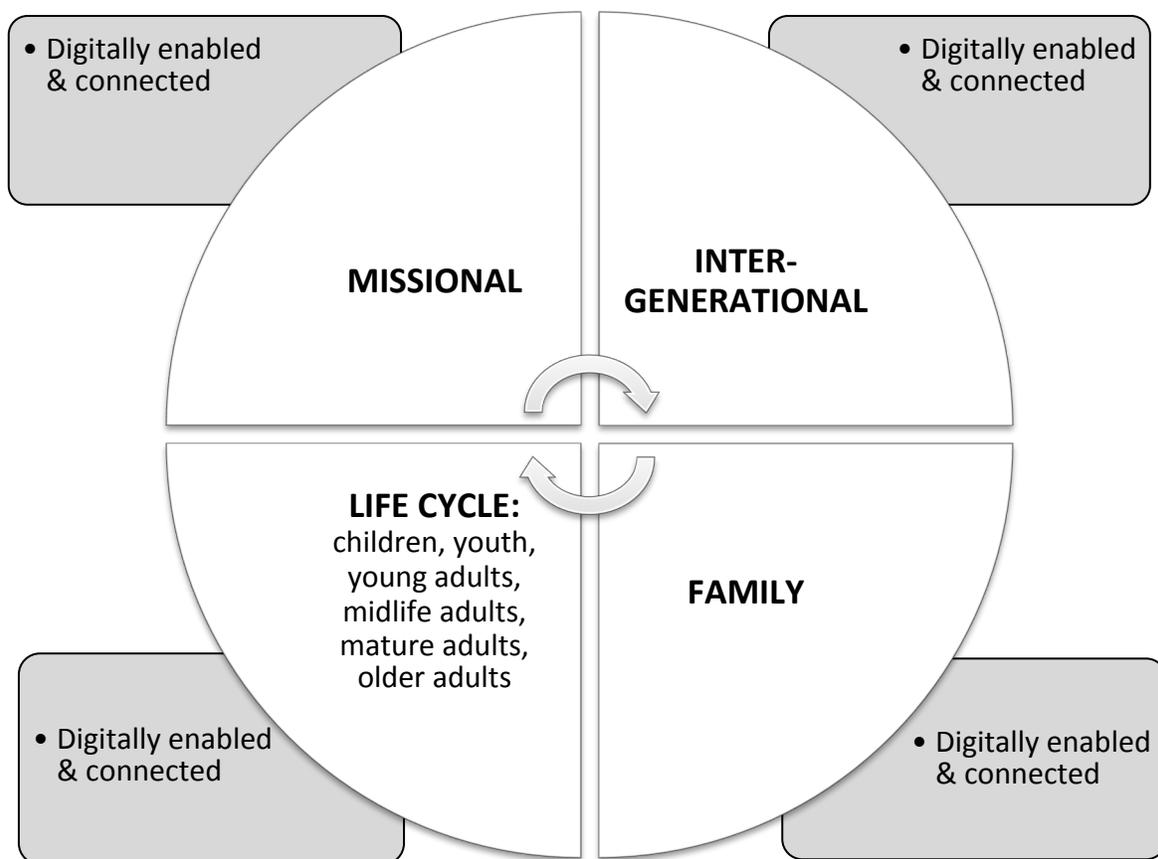
By the early 1960s this ecosystem began to decline due to the dramatic changes in families, and the wider society and culture. At the same time, congregations began developing new age-graded educational programming (with new developmentally-appropriate texts and resources) and expanding children’s ministries and youth ministries.

As the role of the church in faith formation took center stage, parents’ primary responsibility became bringing their children to Sunday worship and appropriate church activities, and supporting these efforts at home (“take home activities” to extend the learning). Parents were still involved occasionally in special programs around religious milestones such as baptism and first communion. The now dominant age-specific and church-based model of faith formation did not reflect a broader ecological view. While it raised the profile of children and youth in faith formation (but unfortunately not adults), it diminished the role of the family who were now “outsourcing” faith formation to churches, and the role of the intergenerational community where children and youth were not involved in intergenerational relationships and involvements—and even Sunday worship.

By the 2000s, another wave of dramatic change was sweeping across the U.S. and religious congregations: in marriage and family life, in religiosity and practice, in church participation, in ethnic and generational diversity, in technology and digital media, and much more. Congregations today are struggling to adapt to the changes occurring in their people and in the world. Many are trying to adjust or modify their age-specific model, but this model grew up in a world in the 20th century. We need a new faith formation ecosystem that reflects the needs of the 21st century.

A new faith formation ecosystem must be responsive to the challenges of the twenty-first century world and the religious and spiritual needs of people today. I believe the new ecosystem needs to incorporate five, essential, interconnected components so that people are nurtured, equipped and supported in faith and discipleship. Each of these components must be attended to, so that a whole ecology can be created.

1. **Intergenerational faith formation** and whole community faith experiences for all ages and generations that provide guided participation in a community of practice with intergenerational learning, relationships, and mentoring
2. **Lifelong faith formation** in developmentally-appropriate and generationally-appropriate experiences, programs, and activities across the ten decades of life
3. *Family faith formation* that incorporates growing in faith and practice as a whole family, nurturing the faith of children and adolescents at home, equipping parents (and grandparents) as faith formers, and engaging the whole family in the life and ministries of the faith community
4. **Missional faith formation** for the unaffiliated and the spiritual but not religious that expands and extends the church's presence through outreach, connection, relationship building, and engagement with people where they live, and provides pathways for people to consider or reconsider the Christian faith, to encounter Jesus and the Good News, and to live as disciples in a supportive faith community
5. **Online and digital faith formation** that connects the components of the ecosystem, utilizes new technologies and digital media to reach and engage people in their daily lives anytime and anywhere, and expands faith formation through blended models combining online delivery of religious content and experiences with gathered events and programs.



21st Century Principles & Practices

Holistic

“Christian faith formation is a lifelong journey with Christ, in Christ, and to Christ. Lifelong Christian faith formation is lifelong growth in the knowledge, service and love of God as followers of Christ and is informed by scripture, tradition and reason.” (*The Charter for Lifelong Christian Formation*)

A robust, vital, and life-giving Christian faith is holistic: a way of the head, the heart, and the hands—informing, forming, and transforming people in Christian faith and identity.

- *A way of the head* (inform) demands a discipleship of faith seeking understanding and belief with personal conviction, sustained by study, reflecting, discerning and deciding, all toward spiritual wisdom for life. This requires that we educate people to know, understand, and embrace with personal conviction Christianity’s core belief and values.
- *A way of the heart* (form) demands a discipleship of right relationships and right desires, community building, hospitality and inclusion, trust in God’s love, and prayer and worship. This requires that we foster growth in people’s identity through formation and the intentional socialization of Christian family and community.
- *A way of the hands* (transform) demands a discipleship of love, justice, peace-making, simplicity, integrity, healing, and repentance. This requires that we foster in people an openness to a lifelong journey of conversion toward holiness and fullness of life for themselves and for the life of the world. (See *Will There Be Faith: A New Vision for Educating and Growing Disciples*. Thomas Groome, HarperOne, 2011, pages 111-119).

Congregations want Christian formation that *informs, forms, and transforms*; that immerses people into the practices and way of life of a tradition-bearing community where they can be transformed spiritually; and that engages all ages and generations in a lifelong process of growing, experiencing, celebrating, and living the Christian faith throughout life. While they may express this differently, Christian churches seek to help people...

- grow in their relationship with God throughout their lives
- live as disciples of Jesus Christ at home, in the workplace, in the community and the world
- make the Christian faith a way life
- develop an understanding of the Bible and their particular faith tradition
- deepen their spiritual life and practices
- engage in service and mission to the world
- live with moral integrity guided by Christian values and ethics
- relate the Christian faith to life today
- participate in the life and ministries of their faith community

Developmentally-Appropriate

Faith formation addresses the diverse life tasks and situations, needs and interests, hungers and concerns, and spiritual and faith journeys of each stage of life from childhood through old adulthood. Faith formation moves from *life to Faith to life*.

Comprehensive

Faith formation is developed around the eight primary faith forming processes that facilitate faith growth and incorporate essential knowledge and practices of the Christian faith. These eight essential processes of forming faith – informed by Scripture, theology, research, and contemporary reflection – promote faith growth and discipleship with age groups, families, and the whole faith community. These eight process provide both a *framework* for a comprehensive curriculum with age groups, generations, and families; and the *content*—knowledge and practices—of the Christian faith.

1. **Caring Relationships.** Growing in faith and discipleship through caring relationships across generations and in a life-giving spiritual community of faith, hope, and love—in the congregation and family.
2. **Celebrating the Liturgical Seasons.** Growing in faith and discipleship by experiencing the feasts and seasons of the church year as they tell the story of faith through the year in an organic and natural sequence of faith learning.
3. **Celebrating Rituals and Milestones.** Growing in faith and discipleship by celebrating rituals, sacraments, and milestones that provide a way to experience God’s love through significant moments in one’s life journey and faith journey .
4. **Reading the Bible.** Growing in faith and discipleship by encountering God in the Bible, and by studying and interpreting the Bible—its message, its meaning, and its application to life today.
5. **Learning the Christian Tradition and Applying It to Life.** Growing in faith and discipleship by learning the content of the tradition, reflecting upon that content, integrating it into one’s faith life, applying it to life today, and living its meaning in the world.
6. **Praying, Devotions, and Spiritual Formation.** Growing in faith and discipleship through personal and communal prayer, and being formed by the spiritual disciplines.
7. **Serving and Justice.** Growing in faith and discipleship by living the Christian mission in the world—engaging in service to those in need, care for God’s creation, and action and advocacy for justice.
8. **Worshipping God.** Growing in faith and discipleship by worshipping God with the community of faith—praising God; giving thanks for God’s creative and redemptive work in the world; bringing our human joys and dilemmas to God; experiencing God’s living presence through Scripture, preaching, and Eucharist; and being sent forth on mission.

Multiple Environments for Faith Formation

Faith formation incorporates seven learning environments, in online spaces and physical places, to provide a variety of ways for people to learn and grow in faith that respects their preferred styles of learning, their life situations, and their time constraints. The seven environments provide a way to offer a diversity of programs in different learning environment, as well as to offer the same program content in multiple learning environments—all of which provides people with more options to participate in faith formation and broadens the scope of faith formation offerings. The seven environments include:

1. Independent (on your own/self-directed)
2. Mentoring
3. At home
4. Small groups
5. Large groups
6. Church-wide

7. Community and world

Personalized

Faith formation recognizes that learning is a process of active inquiry with the initiative residing within the individual. Faith formation recognizes that the motivation for learning is intrinsic to the person and is driven by a need for autonomy (self-directedness), mastery, and purpose and meaning.

Faith formation provides the opportunity for personalized and customized learning and faith growth, giving people an active role in shaping their own learning and moving along their own personal trajectories of faith growth. People are guided by trusted guides who find the right programs, activities, and resources to match with their learning needs.

Digitally Enabled and Connected

Faith formation is *digitally-enabled*—blending gathered community settings with online learning environments and utilizing the abundance of digital media and tools for learning and faith formation; and *digitally-connected*—linking intergenerational faith community experiences, peer experiences and programs, and daily/home life using online and digital media and/or reaching people at home and in daily life with online faith formation content and experiences that connect to church life and events.

Faith formation can now utilize digital technologies and digital media to engage people with faith-forming content anytime, anyplace, just-in-time—and extend and expand faith formation from physical, face-to-face settings into people’s daily lives through digital content and mobile delivery systems. Online platforms for adult faith formation (websites) integrate the content (programs, activities, resources), connect people to the content and to each other, provide continuity for people across different learning experiences, and make everything available anytime, anywhere, 24x7x365.

Networked

Faith formation is designed as a network of relationships, content, experiences, and resources—in physical places and online spaces—that offers people “playlists” of engaging and interactive content and experiences tailored to their needs and interests—all offered on a digital platform that makes it easy for adults to find and follow pathways for growth in faith.

- A network provides a *variety* of content, methods, formats, and delivery systems to address the diverse life tasks and situations, needs and interests, and spiritual and faith journeys of people across the life span.
- A network approach offers a variety of settings for experiencing the content—self-directed, mentored, at home, in small groups, in large groups, church-wide, in the community, and in the world.
- A network approach integrates online and face-to-face learning, blending learning in a variety of ways from online programs with minimal interaction in physical settings to programs in physical settings that utilize online content or extend the program using online content.

- A network approach utilizes an online platform to integrate, deliver, and communicate the content and programming so that people can learn and connect with each other. A faith formation website provides the platform for publishing and delivering the experiences, content, programs, activities, and resources of the network. A website provides the platform for *seamless* learning across a variety of experiences, resources, locations, times, or settings. The website, together with social media, provides continuity between faith formation in the congregation, at home, in daily life, and online. And it is available to people anytime, anywhere, and any device (computer, tablet, smart phone).

Curated

Adult faith formation is increasingly *curated*. In order to expand faith formation offerings, leaders will need to become skilled at *curating* content, experiences, programs, activities, and resources from a variety of sources—especially online and digital media—and becoming matchmakers by matching content with adult needs. We are moving from an emphasis on developing religious content, designing and managing programming, and teaching/facilitating learning to designing faith forming environments, designing digital platforms for faith forming content, and curating religious content and experiences.

21st Century Design

1. Focus the Content

- Use the eight faith forming processes as an organizing framework for developing adult faith formation.
- Connect the life issues (developmental, generational) of an season/generation of adulthood to the eight faith forming processes. In the words of Tom Groome faith formation moves from “from *life to Faith to life*. (See the A Guide to the “Life Tasks of the Four Seasons of Adulthood” at the end of this section)
- Develop specific topics you want to address in each faith forming process that address the lives of the adults. Specific how the topic address the unique needs of the adults.
- Curate content—programs, activities, resources (print, audio, video), online and digital media—that addresses each topic.

2. Address the Learning Styles

In curating and creating adult faith formation take into consideration the distinct ways each generation of likes to learn. One example of the difference among the generations is the length of a learning program/activity. Training in the corporate world is emphasizing microlearning and episodic learning—smaller units of learning that can be combined into extended learning programs. For example a microlearning unit could be 5, 10, or 15 minutes in length. This style appeals more to the younger generations than older generations. (Just think of how the typical YouTube video is 3-5 minutes in length today, but ten years ago was typically 10-15 minutes or longer.)

In general, we can say that each generation has the following preferences (which does not mean they won’t learn in other ways).

Builders

- lecture and expert presentations
- activities that take into account their age-related abilities to hear, see, and move
- connect their experience to the topic
- structure and predictability (no surprises); low-risk learning environment
- independent skill practice time
- still like printed resources and books for study

Boomers

- group interactions and discussions
- storytelling
- chances to try new skills independently
- stable, risk-free environment but want to interact with others
- experiential, practical, and fun activities that allow for team exercises
- use technology as means for learning
- blend of people who prefer printed books and those who learn online

Gen Xers

- learn by doing
- shorter, episodic learning experiences

- experiential with lots of direct experience activities
- visual learning (images, videos)
- practical and relevant (What will I do with this learning?)
- discretion to complete tasks their own way
- prefer independent self-directed learning, including individual projects
- use technology where possible, including online learning, video, etc.
- will turn to digital resources over the printed resources

Millennials

- microlearning and episodic learning experiences
- lots of activity-based group work
- fast-moving, interactive activities
- visual learning (images, videos)
- technology enabled learning using their own devices for learning
- collaborative learning environments with peer interaction
- entertainment and learning at the same time

3. Provide a Variety of Ways to Experience the Content

- Offer adult faith formation in multiple environments: self-directed, mentored, at home, in small groups, in large groups, church-wide, in the community, and in the world
- Design a program for multiple environments—offer it as a gathered program at church, as a small group program in variety of locations, and as a self-directed program. For example video record a gathered presentation and then use the video to create a small group program and an independent learning program.
- Build a digital platform (faith formation website) to present all of the opportunities for faith formation—in physical settings and online spaces.
- Use social media (a Facebook group) to connect people participating in a common program, activity, or experience. Social media platforms can help create *communities of learning and practice* around the shared interests, needs, life stages, and activities.

Websites

www.LifelongFaith.com

www.ReimagineFaithFormation.com

www.SeasonsofAdultFaith.com

www.FamiliesattheCenter.com

<http://WholeCommunityFaithFormation.weebly.com>

www.CuratingFaithFormation.com

www.VibrantFaithatHome.org

Digitally Enabled & Digitally Connected Faith Formation

Online

Face-to-Face

Fully Online	Mostly Online	Online and Gathered	Gathered and Online Content	Gathered with Online Content
An online program with all learning done online and limited face-to-face, gathered learning settings	A mostly online program with opportunities for regular interaction in face-to-face, gathered settings	Online learning focused on presenting the content of the program <i>combined with</i> face-to-face, gathered sessions using active learning methods to discuss, practice and apply the content.	A gathered event or program that provides online content and activities to extend and expand the learning from the gathered program	A gathered event or program that uses online content as part of the design of the event or program

1. **Gathered Program with Online Content:** We can design a gathered program using online content from websites, videos from YouTube or other video sites, and blogs and other social media. With an abundance of high quality digital content, this first option is the easiest way to bring the digital world into a gathered program.
2. **Gathered Program and Online Content:** We can connect church programs or events with online content that extends and deepens the experience through learning, prayer, ritual, action, etc. Gathered events and programs such as Sunday worship, church year feasts and seasons intergenerational and family programs, classes, youth group meetings, mission trips, retreat experiences, and vacation Bible school would all benefit from extending the experience with digital content for learning, praying, celebrating, having faith conversations, acting/serving, and more.

Example: Provide a complete faith formation experience online connected to the life of the church, e.g., forty-day Lent “curriculum” that connects the Lent events at church with online content for experiencing and practicing Lent in daily and home life. For example:

Church Life Events

Ash Wednesday
Lent Sunday liturgies
Stations of the Cross
Lent prayer
Lent retreat
Lent service
Lent soup suppers

Daily and Home Life Activities

Fasting activities
Praying activities
Service/Almsgiving activities
Lectionary reflections
Lent study resources and videos
Lent devotions
Daily Bible readings

3. **Online and Gathered:** We can “flip the classroom or program” by creating a digital platform to provide the content that people would learn in the gathered setting in an online learning space using print, audio, video, and more. And then transform the gathered program using interactive activities, discussion, project-based learning, and practice and demonstration.

Example: “Flip the classroom or program” by creating a digital platform to provide the content that people would learn in the gathered setting in an online learning space using print, audio, video, and more. And then transform the gathered program using interactive activities, discussion, project-

based learning, and practice and demonstration. One example is redesigning children’s faith formation so that children and their parents are learning online at home and doing activities together, and then refocusing “class time” to engage children in creating projects and activities that demonstrate their learning. Another example is designing a high school confirmation program that provides the content that used to be taught in the weekly sessions in an online platform for individual learning—watching videos, reading short materials, and writing a reflection journals; engages the young people in small groups during the month to discuss their online learning; and then meets monthly in a large group gathered session for discussion, interactive activities, and application of the content to living as a Christian today. During the year retreats, worship, and service projects offer additional gathered sessions.

4. **Mostly Online:** We can offer opportunities for individuals, families, and small groups to utilize the digital platform as their primary learning setting and provide opportunities for regular interaction in face-to-face, gathered settings or in a web conference format.

Example: Offer six, one-hour parent webinar programs delivered to parents at home in four-month semesters: three webinars followed by a parent gathering at church; three more webinars and concluding with a parent gathering at church. Another example is developing an online Bible study where groups can meet regularly in a physical setting or virtually through Skype or a Google+ Hangout for sharing their learning.

5. **Fully Online:** The rise of high quality and easily accessible online religious content—courses, activities, print and e-books, audio and video programs, and content-rich websites—has made designing online faith formation feasible.

Example: Offer adults a variety of online Bible and theology courses for individual study using online courses from colleges, and seminaries, video programs on YouTube, online programs and webinars from religious publishers and organizations. Another example is providing an online prayer and spirituality center where people can access daily prayer reflections and devotions, offer prayer intentions, pray for others, learn about spiritual practices, download prayer activities for the home, and more.

Congregational Faith Formation Assessment

The Congregational Faith Formation Assessment tool provides a way for your congregation to examine how it is forming faith through congregational life, family faith formation, age-group faith formation, missional faith formation and leadership. Engage the whole team (and other leadership groups) in completing the assessment tool. Rate each item on a scale from poor practice (1) to excellent practice (4). Items that receive a rating of 4 (excellent) or 3 (good) indicate areas of strength. Items that receive a 2 (adequate) or 1 (poor) indicate areas for growth. Analyze the results and circle the items that are in need of attention and development (scores of 1 or 2) and items that your congregation wants to strengthen even if it received a score of 3 (good).

Part 1. The Congregation Creates a Faith Forming Culture

	Practice			
	1=poor	2	3	4=excellent
1. God's Living Presence: People experience God's living presence in community, at worship, through study, and in service.	1	2	3	4
2. Discipleship: People learn who God is and come to know Jesus Christ personally; learn how to be Christian; and how to discover the meaning of the Bible for their lives.	1	2	3	4
3. Community: People experience a life-giving spiritual community of faith, hope, and love; characterized by hospitality, welcoming, love, and support.	1	2	3	4
4. Worship: People experience spiritually uplifting worship experiences that are enlightening, fulfilling, inspiring, interesting, easy to understand, and relevant in daily life.	1	2	3	4
5. Liturgical Seasons: People experience the Story of Faith through the celebration of the feasts and seasons of the church year.	1	2	3	4
6. Rituals and Milestones: People experience God's love through rituals, sacraments, and milestones that celebrate significant moments in one's life and faith journey.	1	2	3	4
7. Prayer: People experience the presence of God as individuals and community through prayer and spiritual disciplines/practices.	1	2	3	4
8. Learning: People grow in faith understanding by learning the content of the Christian tradition, reflecting upon that content, integrating it their lives, and living its meaning in the world.	1	2	3	4
9. Moral Responsibility: People develop ethical/moral responsibility—learning about Christian perspectives on moral questions and how to apply their faith to decisions about what's right and wrong.	1	2	3	4
10. Service & Justice: People are engaged, locally and globally, in serving those in need, working for justice, and caring for God's creation.	1	2	3	4
11. Intergenerational Relationships: People develop intergenerational relationships and community where the Christian faith is shared, modeled, and lived.	1	2	3	4
12. Intergenerational Faith Experiences: People are engaged in intergenerational faith experiences and activities of worship, prayer, learning, and service as an integral aspect of congregational life.	1	2	3	4
13. Digital Ministry: People can grow in faith and discipleship through online faith forming content and social connections on the congregation's website(s) which provides content and experiences to extend participation in congregational life and ministries into daily life.	1	2	3	4

Part 2. The Congregation Equips Parents and Families

	Practice 1=poor 4=excellent			
14. Parental Faith: The congregation helps parents and grandparents grow in faith and discipleship, and practice a vital and informed Christian faith.	1	2	3	4
15. Parenting for Faith Growth: The congregation teaches parents and grandparents the knowledge and skills for forming faith at home: caring relationships, celebrating rituals and milestones, praying, serving, learning the Christian faith, and reading the Bible.	1	2	3	4
16. Parenting: The congregation equips parent and grandparents with the knowledge, skills, and confidence for parenting today, and how to develop a develop a close, warm, and affirming parenting style that promotes religious transmission at home.	1	2	3	4
17. Family Faith Experiences: The congregation provides whole family experiences that promote growth in faith and discipleship, and teach parents how to share faith and live faith practices at home.	1	2	3	4
18. Family Faith Practices: The congregation provides families with resources to nurture growth in Christian faith and practice at home: caring relationships, celebrating rituals and milestones, praying, serving, learning the Christian faith, and reading the Bible	1	2	3	4
19. Family Assets: The congregation strengthens family life by developing the assets that build strong families: nurturing family relationships, establishing family shared activities and traditions, maintaining family expectations and rules, adapting to daily challenges, and connecting to the community.	1	2	3	4
20. Digital Ministry with Families: The congregation connects with families at home through an online ministry (family website, social media) that provides social interaction and a variety of content (print, audio, video, websites) for family faith practices, parent faith formation, parenting, and family asset development.	1	2	3	4

Part 3. The Congregation Embraces Lifelong Faith Growth & Practice

	Practice 1=poor 4=excellent			
21. Lifelong: The congregation provides a continuity of ministry and faith formation across the whole lifecycle from children through older adults that promotes growth in Christian faith and discipleship in age-appropriate ways at each stage of life.	1	2	3	4
22. Programming: The congregation offers a variety of age-specific experiences, programs, activities, resources, and social connections for every stage of life that are available anytime and anywhere, in physical places and online spaces, and conducted in variety of settings—self-directed, mentored, at home, in small groups, in large groups, church-wide, in the community, and in the world.	1	2	3	4
23. Online: The congregation uses their own website(s), as an integral component of age-group ministry and faith formation, that extends gathered ministries/programs through online content (print, audio, video) and experiences, blends online and gathered activities in individual programs, and offers online-only programs, activities, and resources—all of which are available anytime, anywhere.	1	2	3	4
24. Children: The congregation addresses the unique life tasks, needs, interests, and religious/spiritual journeys of children through a variety of faith forming experiences and activities focused on developing caring relationships, celebrating the liturgical seasons, celebrating rituals and milestones, learning the Christian tradition and apply it to life, praying, reading the Bible, serving /working for justice/caring for creation, and worshipping God with the faith community.	1	2	3	4

25. Youth: The congregation addresses the unique life tasks, needs, interests, and religious/spiritual journeys of youth through a variety of faith forming experiences and activities focused on developing caring relationships, celebrating the liturgical seasons, celebrating rituals and milestones, learning the Christian tradition and apply it to life, praying, reading the Bible, serving /working for justice/caring for creation, and worshipping God with the faith community.	1 2 3 4
26. Young Adults: The congregation addresses the unique life tasks, needs, interests, and religious/spiritual journeys of young adults through a variety of faith forming experiences and activities focused on developing caring relationships, celebrating the liturgical seasons, celebrating rituals and milestones, learning the Christian tradition and apply it to life, praying, reading the Bible, serving /working for justice/caring for creation, and worshipping God with the faith community.	1 2 3 4
27. Adults: The congregation addresses the unique life tasks, needs, interests, and religious/spiritual journeys of adults through a variety of faith forming experiences and activities focused on developing caring relationships, celebrating the liturgical seasons, celebrating rituals and milestones, learning the Christian tradition and apply it to life, praying, reading the Bible, serving /working for justice/caring for creation, and worshipping God with the faith community.	1 2 3 4

Part 4. The Congregation Engages in Missional Outreach

	Practice 1=poor 4=excellent
28. Outreach: The congregation expands and extends the church’s presence through outreach, relationship building, and engagement with people who are not engaged in the faith community – the spiritual but not religious and the unaffiliated.	1 2 3 4
29. Outreach: The congregation offers faith formation targeted to the needs of the spiritual but not religious and the unaffiliated.	1 2 3 4
30. Pathways: The congregation provides pathways (programs, activities, experiences) for people to consider or reconsider the Christian faith, to encounter Jesus and the Good News, and to live as disciples in a supportive faith community – guiding people as they move from discovery to exploration to commitment.	1 2 3 4

Part 5. The Congregation Has Faithful, Competent Leadership

	Practice 1=poor 4=excellent
31. Spiritual Influence: The pastor and ministry leaders know and model the transforming presence of God in their lives and ministries.	1 2 3 4
32. Interpersonal Competence: The pastor and ministry leaders build relationships and community in the congregation, as well as in their ministries and programs.	1 2 3 4
33. Competent Leadership: The pastor and ministry leaders demonstrate effective leadership by modeling the way—aligning values and actions, inspiring a shared vision, challenging the process—being innovative and experimenting, enabling others to act, and encouraging the heart of others—affirming and celebrating contributions.	1 2 3 4
34. Competent Ministry: The pastor and ministry leaders reflect superior theological, theoretical, and practical knowledge and skill for leadership in the congregation and their ministries.	1 2 3 4
35. Volunteer Leadership: The pastor and ministry leaders nurture the faith and theological knowledge of volunteer leaders, equip them with knowledge and skills for their ministry, and provide continuing support and mentoring	1 2 3 4

Lifelong Faith Formation Profile

Eight Faith Forming Processes	Age Group	Family Connections	Intergenerational Connections
Caring relationships: intergenerational and peer relationships, supportive communities			
Celebrating the liturgical seasons: feasts and seasons of the church year			
Celebrating rituals and milestones: celebrating rituals, sacraments, and milestones at significant moments in one’s life journey and faith journey			
Learning the Christian tradition: learning the content of the tradition (Trinity, Jesus, church, beliefs, morality and ethics), reflecting upon that content, integrating it into one’s faith life, applying it to life today, and living its meaning in the world			
Praying, devotions, and spiritual formation: personal and communal prayer; being formed by the spiritual disciplines			
Reading and Studying the Bible: studying and interpreting the Bible—its message, its meaning, and its application to life today			
Serving and justice: living the Christian mission in the world—engaging in service to those in need, care for God’s creation, and action and advocacy for justice			
Worshipping God with the faith community: experiencing God’s living presence through Scripture, preaching, and Eucharist; and being sent forth on mission			