

Part Three

Strengthening Parish Vitality & Responding to the Religious & Spiritual Needs of People Today

1. Designing New Initiatives

There are three elements in the design process: (1) *inspiration*—the need or opportunity that motivates the search for solutions; (2) *ideation*—the process of generating, developing, and testing ideas; and (3) *implementation*—the path that leads from the project stage into people’s lives.

Step 1. Select an area for improvement in parish culture or a target group or a spiritual/religious need.

- What did you learn from the inventory of parish vitality and your examination of parish culture? What areas are in need of improvement, enhancement, or expansion?
- 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.
- 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. Use one or more of the following creative thinking activities to generate ideas. Before you begin generating ideas, it might be helpful to review the rules of brainstorming:

- Defer judgment.
- Encourage wild ideas.
- Build on the ideas of others.
- Stay focused on topic.
- One conversation at a time.
- Go for quantity.

Activity: “What If” You Used Your Imagination

Use imagination to generate ideas. The easiest way to begin is 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 (for example, “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 characteristics or themes, an organization and structure begins to arise from the information. More ideas are generated as people begin to see the structure and fill in the gaps. A sense of priority is often revealed as one or more of the clusters claim the energy and interest of the group. Move on to evaluation.

Activity: Perfect World

In “Perfect World” a group can visualize what the perfect situation would be in five years and then work backwards from that point, identifying where they would need to be at the end of each year. Think about what it would look like if you had the perfect solution to your challenge. In a perfect world what would your idea, program, activity, or resource look like? In a perfect world, cars would never break down, never get dirty, never need gas or oil, never go out of style, and so on. Look at each “perfect” criteria and generate ideas about how to achieve it or use it. One of the benefits of Perfect World is the consensus that is generated when people think about the future. Looking at the possibilities generates excitement and enthusiasm. Generate as many ideas in the time allotted, cluster similar ideas together. Move on to evaluation.

Activity: Brainwriting Sheets

Brainwriting is a simple technique that can be used to break through the group participation barrier in brainstorming and to stimulate the power of divergent thinking. It is basically a way to brainstorm on paper while allowing the anonymous contribution of ideas. Speed and quantity are emphasized and the fear of being judged is reduced by the anonymous input.

The brainwriting form is a sheet of paper divided into twenty-one squares (three across and seven down). There should be one more sheet than the number of group members. In a few minutes of brainwriting, a group of six people can easily generate 147 ideas (twenty-one ideas per sheet, seven sheets).

1. One sheet per person plus one. Each person receives a brainwriting sheet and one additional sheet is placed in the center of the table where everyone can reach it.
2. Three ideas then switch. Each person writes an idea in the three top-most empty boxes and then places the sheet in the center and takes an available sheet and writes three more ideas on that sheet, again in the three top empty boxes.
3. List ideas once. The process is continued until all the sheets are filled or until everyone is out of ideas. Have enough blank sheets on hand to keep the process going if there are lots of ideas being generated.
4. Bounce. When ideas begin to slow, people should scan the previous ideas and try to bounce off of them or create variations and new directions.

The sheets can be cut into the idea squares for clustering. The individual ideas are laid out on a table and people can walk around the table looking at the ideas, moving them into categories and removing redundancies. This process generally generates new ideas or variations so someone should be prepared to capture new ideas. Once a structure begins to emerge from the ideas, the idea squares could be taped to sticky notes and placed on a large piece of paper for selecting the one or more priority ideas. Move on to evaluation.

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 (see below). 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. Move on to evaluation.

Step 4. Evaluate the ideas.

Evaluate your ideas and select one or more innovative programs, activities, and/or strategies for your target audience. The group can discuss the ideas to see which one(s) surface as the best choices or you can use a voting strategy to select ideas.

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. Use the "Design Worksheet."

- 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.

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.

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

Faith Formation 2020 Strategies & Ideas

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

- A faith formation curriculum of church life and events
- Preparation for participation in church life
- Immersion in the life of the church community

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

- Face-to-face and virtual faith formation
- Church website
- Online faith formation center
- Online learning and digital learning

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

- Family faith practices
- Faith formation with young children
- Parent formation
- Milestones faith formation
- Family learning programs
- Family service
- In-home resources
- Increase active engagement
- Expectations for family faith growth
- Christian practice immersion experience

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

- Intergenerational faith formation for the whole community as a core learning model
- Intergenerational small group faith formation
- Intergenerational Bible study or lectionary-based faith formation
- Intergenerational version of a topic or theme in the children or youth program
- Intergenerational faith formation before church year feasts and seasons and church-wide events
- Intergenerational learning and relationship building through existing programs and activities

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

- Faith formation with the iGeneration and Millennial Generation
- Faith formation with Generation X
- Faith formation with the Baby Boomer Generation
- Faith formation with the Builder Generation

Strategy 6. Milestones Faith Formation (All Scenarios)

- Lifelong faith formation centered on milestones
- Multi-faceted faith formation for each milestone
- Moments of return

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

- Formation in Christian practices
- Apprenticeships

- Christian practice immersion experiences
- Christian practices infused in current faith formation programming

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

- Service and mission projects for all ages
- Education and reflection with service and mission projects
- Service with the wider community
- Study-action small groups

Strategy 9. Spiritual Formation (All Scenarios)

- Formation in spiritual practices and disciplines
- Church-wide program for spiritual formation
- Spiritual formation infused in all faith formation programming
- Contemplative approach to faith formation
- Spiritual guides or mentors
- Spiritual formation for the wider community

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

- Culturally-specific faith formation
- Intercultural faith formation
- Culturally-inclusive faith formation

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

- Spiritual formation process for spiritual seekers
- New expressions of Christian community for spiritual seekers

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

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

- Multi-step formation process
- Catechumenal formation process

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)

Design Worksheet for a New Initiative

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

Growing An Engaged Church: Summary

(From *Growing an Engaged Church*. Albert Winseman. Gallup Press, 2007)

There is a difference between healthy, thriving, growing faith communities and those that are just going through the motions. It's a difference that can be measured — and managed — and *maximized*. The difference is engagement — the emotional bonds between your faith community as a whole and the individual members.

Engaged faith community members . . .

- are spiritually committed at levels *up to eight times as high*
- are up to *twice as likely* to be satisfied with their lives
- are up to *eight times as likely* to invite others to their congregational events
- volunteer at least *twice as many* hours per week in their communities
- give up to *three times as much* money to their faith communities

. . . as members who are either Not Engaged or Actively Disengaged.

Interest in spiritual matters has seen a marked increase over the last 10 years. However, the ability of faith communities to capitalize on this interest depends a great deal on their effectiveness at connecting people psychologically to their faith and to the organization itself. Gallup looked for outcomes of that connection – including the likelihood of members to serve and help others, to invite non-members to participate, to provide financial support and to experience life satisfaction—in a landmark study investigating congregational “health.” More than 1,100 churchgoers were interviewed in nine Protestant congregations from four different denominations and in three states. The results strongly indicated that there are two separate dimensions at work in the way members relate to their congregational lives: *congregational engagement* and *spiritual commitment*.

Spiritual commitment is personal, and focuses on the extent to which faith permeates an individual's life. This commitment is reflected in attitudes such as religious faith that gives a sense of inner peace, and faith being involved in every aspect of a person's life. It is also demonstrated in specific behaviors, such as praying daily, encouraging others and finding the power to forgive.

Congregational engagement, in contrast, reflects how strongly a person feels a sense of belonging within the congregation. Things such as how much an individual feels his or her opinions count, whether the spiritual leaders seem to care about individuals, whether the membership expectations are clear and the depth and breadth of a person's relationships within the congregation, indicate the strength of engagement.

Perhaps the most crucial finding for religious leaders is that congregational engagement is far more likely to lead to spiritual commitment than the other way around. Members who are highly engaged in their congregations are nearly four times as likely to also be highly spiritually committed than those who are not engaged. Of those people who are highly spiritually committed, 51% are highly engaged, while only 13% of those who are not highly engaged are highly spiritually committed.

Why is this important? Because most congregational leaders focus most of their time and energy on spiritual commitment and focus little on congregational engagement. The result is that their religious communities are not functioning at an optimum spiritual health, which means the congregation is not fulfilling its mission nearly as well as it could. And that, in turn, results in fewer changed lives.

The Measures of Engagement

Gallup research shows that the level to which members are engaged in their congregations has a greater influence on the outcomes of serving, inviting, life satisfaction, and giving than does individual spiritual commitment, or even adherence to core theological beliefs. To be sure, commitment and doctrine are important, but increasing members' engagement levels has the maximum impact on these outcomes.

To measure congregational engagement, Gallup asks respondents to rate each of 12 survey items on a scale of 1 to 5. The 12 items are:

1. As a member of my congregation, I know what is expected of me.
2. In my congregation, my spiritual needs are met.
3. In my congregation, I regularly have the opportunity to do what I do best.
4. In the last month, I have received recognition or praise from someone in my congregation.
5. The spiritual leaders in my congregation seem to care about me as a person.
6. There is someone in my congregation who encourages my spiritual development.
7. As a member of my congregation, my opinions seem to count.
8. The mission or purpose of my congregation makes me feel my participation is important.
9. The other members of my congregation are committed to spiritual growth.
10. Aside from family members, I have a best friend in my congregation.
11. In the last six months, someone in my congregation has talked to me about the progress of my spiritual growth.
12. In my congregation, I have opportunities to learn and grow.



1. *As a member of my congregation, I know what is expected of me.* Clear expectations are a key element in creating engaged congregation members. If they are to feel as if they truly belong, individuals need to know what is expected of them as members. They need to know the “rules of the game”—otherwise they tend to make up their own. And there is a flipside to communicating expectations: Members also need to know what to expect *from* their leaders.
2. *In my congregation, my spiritual needs are met.* The primary reason most people seek to belong to a congregation is to address their spiritual needs. Such needs differ from person to person—some want inspiring worship services, some seek out the bonds formed in a support group or Bible study, others derive the most fulfillment from helping to serve meals in a soup kitchen with fellow members. Whatever their specific need, if members feel their congregations aren’t addressing them, they will look elsewhere or simply grow increasingly less engaged.
3. *In my congregation, I regularly have the opportunity to do what I do best.* One of the fundamental ingredients of engagement is the feeling that one has the opportunity to do what one does best. If there were a single action that leaders could take to virtually ensure highly engaged members, it would be to help members discover their God-given talents and gifts, and then help them find ways to use those talents in the life of the congregation. Gallup research shows members who strongly agree they have the opportunity to do what they do best in their congregations are more than twice as likely to be engaged, and about nine times less likely to be actively disengaged.
4. *In the last month, I have received recognition or praise from someone in my congregation.* Members want to feel like they are making a meaningful contribution to the mission of their faith communities. Successful congregation leaders help them with that sense of gratification by providing recognition or praise. Spiritual leaders must continue working to create a “culture of praise” within their congregations. Congregations in which praise is frequent will always have a higher level of engagement than will congregations in which praise is rare.
5. *The spiritual leaders in my congregation seem to care about me as a person.* A climate of caring is essential for effective leadership of a faith community. When people feel cared about, they tend to reciprocate that feeling—and are thus more willing to give of themselves and to offer their best effort. They also feel more freedom to take risks in order to explore their talents and make a more significant contribution to the congregation.
6. *There is someone in my congregation who encourages my spiritual development.* Successful leaders encourage the development of the people they lead. They help individuals discover their strengths—thereby enabling them to make a positive contribution to the faith community—and then find ways for them to further develop those strengths. Thus a positive cycle is generated: individuals who experience the joy of using their strengths to make a positive contribution are motivated to find even greater fulfillment in the development of those strengths, and consequently give more.
7. *As a member of my congregation, my opinions seem to count.* Individuals feel valued when they believe that others take their ideas seriously. They also know that they fit in because their ideas and opinions mesh with those of others in their faith community.
8. *The mission or purpose of my congregation makes me feel my participation is important.* Congregations, by their very nature, are mission driven. The key is to connect the overall mission of the congregation to the personal mission of each individual member. When members make that connection, they feel that they belong.
9. *The other members of my congregation are committed to spiritual growth.* Members feel they belong when they are all committed to a common purpose. One of the central missions of any faith community is (or should be) spiritual growth. While members don’t expect everyone’s spirituality to be like-minded, they *do* expect a like-minded commitment to spiritual growth.

10. *Aside from family members, I have a best friend in my congregation.* Another important indicator of belonging is friendship. As social creatures, human beings need quality relationships. Members of congregations in which relationships are a priority have a stronger sense of belonging -- especially when those members have what they would consider to be “best friends.”
11. *In the last six months, someone in my congregation has talked to me about the progress of my spiritual growth.* All members need feedback to know how they are progressing spiritually. It is the leader’s responsibility to ensure that this is happening for every member of the faith community
12. *In my congregation, I have opportunities to learn and grow.* People come to faith communities expecting to grow. It is up to congregational leaders to provide opportunities for growth. Beyond providing such opportunities, leaders should follow up and ask members about their experiences in classes, small groups, workshops, etc. Did they grow? What did they learn as a result of the experience? What difference did participating in the event make in their lives? This not only boosts participant motivation, it gives participants the opportunity to discuss the progress of their spiritual growth, and gives leaders valuable information about the effectiveness of the growth experience.

Engagement Drives It All

Gallup research has established that members’ average level of engagement with their congregation is the single most important driver of the congregation’s overall spiritual health. Members who are emotionally engaged are more spiritually committed, more satisfied with their lives, volunteer more hours in their communities, invite more people to congregational events, and give more financially to their congregations than members who aren’t engaged.

Project Planning

(*Projects That Matter*. Kathleen A. Cahalan. Herndon, VA: Alban Institute, 2003)

A PROJECT responds to CONDITIONS by gathering RESOURCES that support ACTIVITIES that produce RESULTS that have an IMPACT on people, and a RATIONALE says why.

Element 1. Assess the Organization's Mission and Capacities

A good project design identifies how a proposed project fits within the organization's mission, how it fulfills a part of its strategic focus, and the resources the organization can commit to the project.

- ✓ How does the project align with the organization's mission and strategy?
- ✓ Why does the organization believe it can launch this project successfully?
- ✓ Why resources—human, material, and financial—exist to support the project?
- ✓ Are any additional resources anticipated?

Element 2. Identify the Purpose: Conditions and Goals

The second element of a project design is the purpose. The purpose of a project consists of two elements: the condition that is being addressed and the response to the condition, which determines the project's goals and objectives.

Condition

Conditions can be: 1) a need, 2) a problem, 3) an issue, 4) a question, and 5) an opportunity.

- ✓ What condition does the project aim to address?
- ✓ Who is affected and how?
- ✓ What are the consequences if the condition is not addressed?
- ✓ What solutions have been proposed or attempted by the organization and by others?
- ✓ How does the project build on earlier solutions?

Goals & Objectives

Projects are, quite simply, a response to a condition or set of conditions. Projects are strategies and solutions that an organization believes can best address needs, bring awareness to important issues, or answer questions. Goals, then, are statements that define what the project will do in relationship to a condition. Goals spell out the kind of change a project aims to bring about in the conditions.

Goals are broad statements about the project's aims and purposes.

Objectives are more concrete, tangible, specific, and at times measurable; they spell out the ways in which goals will be achieved.

- ✓ What does the project hope to achieve (goals)?
- ✓ What has to take place for each goal to be realized (objectives)?

Element 3. Explain Activities & Resources

A project design includes a thorough description of the activities. It also includes a description of the resources that will support each activity.

Activities are work—the actions taken to fulfill each objectives. Planning also includes personnel, time and schedule, facilities and equipment, and costs. These elements—actions plus the other planning tasks—constitute a project work plan.

Resources support activities. This includes money, people (human assets), materials, and facilities.

- ✓ What are the main activities and how do they relate to the goals and objectives?
- ✓ What materials need to be produced, events planned, and organization structures created or enhanced to support the activities?
- ✓ What is the schedule for each activity?
- ✓ How much will each activity?
- ✓ How much time will be spent on each activity.

Element 4. Define Results and Impact

Results (or outputs) are products produced by or events that take place from project activities. When projects state what they plan to do, or have done, the results tell us something important happened or was produced, but it tell us little more. Stating results is not enough, because it does not offer an explanation of what kind of impact the results had on people.

Impact (or outcomes) describes what happens to people by virtue of their participation in project activities and results. Most projects set out to change what people think and do; that is, projects seek to impact people’s attitudes and knowledge as well as encourage people to develop new skills and behaviors.

Impact is a way of talking about how the project activities affect people, particularly the people who face the problem, need, question, or opportunity. Project planners, in considering impact, must answer the question: How will participants benefit from and be affected or changed by participation in the project?

Project planners can outline the relationship among immediate, intermediate, and long-term impact by constructing a sequence of causal steps: “if a, then b.” The first step (a) identifies the initial activities, their results and impact on participants. The next step (b) requires planners to answer two questions: How does the initial impact build a base for the next kind of desired change that is necessary for longer-term and more ultimate kinds of change or benefits to accrue? And, what kinds of activities must occur in order that these further changes happen?

Initial, Intermediate, and Long-Term Impact

- Initial impact refers to the immediate benefits or changes that accrue to participants, including initial changes in knowledge, attitudes, skills, or behaviors.
- Intermediate impact refers to substantial and significant changes in knowledge, attitudes, skills, and behavior that establish new patterns of thinking and behavior that are intentional, directed, and habitual.
- Long-term impact indicates a meaningful change in identify—a condition or status that persists over time.

Determining Impact

- ✓ What results are anticipated from each of the project activities?
- ✓ What impact does the project aim for and who will be affected?
- ✓ How will the project impact the sponsoring organization, its leaders, and participants?
- ✓ What kinds of activities must occur in order that further changes happen?
- ✓ How do cumulative sets of activities building upon each other over the course of time produce different kinds of change that eventually lead to the desired impact, whether it is intermediate or long term?

Element 5. State the Rationale

The last step—stating the project’s rationale—is not a separate step so much as an amplification of the argument that shapes the previous four steps. Projects require a rationale—a set of reasons that support the project’s basic claims:

- why the organization supports a project and why it believes it has the capacity to carry it out;
- why certain goals have been selected to address a condition;
- why activities have been chosen and why the organization has the resources to support activities; and
- on what grounds the projects claims “if a, then b.”

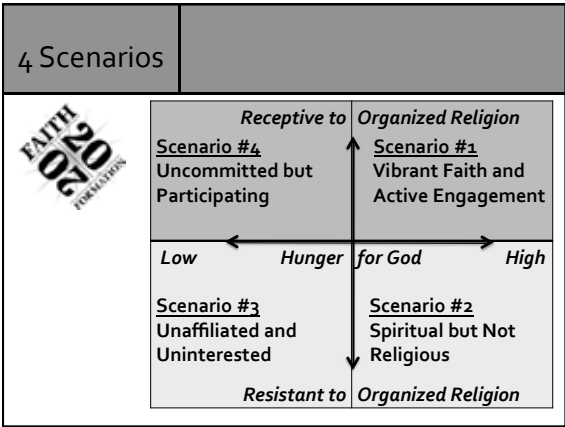
A rationale makes explicit the assumptions and arguments that stand behind a project.

Identifying the Project’s Rationale

- ✓ Why have the project activities been selected from among various other possible options?
- ✓ On what basis is it believed that these activities have the best chance of achieving the project outcomes and goals?
- ✓ Why will the stated results eventuate from the activities and resources?
- ✓ What evidence can be given to support the project’s claims?
- ✓ What are the limits of the effort?
- ✓ Given limited resources, in what ways is the proposed work critical to the organization in light of other competing demands on organizational resources?

Key Points of Project Planning

1. A project is an organization’s response to a condition or set of conditions.
2. Conditions can be a need, a problem, an issue, a question, or an opportunity.
3. Resources support the activities that respond to the condition; they consist of time, money, and people.
4. Activities are the actions taken to fulfill the project’s objectives that produce a set of results.
5. Results are the products that eventuate from activities and results, which includes new attitudes, knowledge, or skills.
6. Impact is the way people are changed from activities and results, which includes new attitudes, knowledge, or skills.
7. A rationale explains why a project claims what it does about conditions, resources, activities, results, and impact, and why an organization claims that project.




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| Strategies | <ol style="list-style-type: none"> 1. Faith Formation through the Life of the Whole Church 2. Faith Formation with Digital Media and Web Technologies 3. Family Faith Formation 4. Intergenerational Faith Formation 5. Generational Faith Formation: <ul style="list-style-type: none"> ▪ iGeneration (2000 -) ▪ Millennials (1980-1999) ▪ Gen X (1964-1979) ▪ Boomers (1946-1964) ▪ Builders (1945 and earlier) |
|------------|---|

- | | |
|------------|---|
| Strategies | <ol style="list-style-type: none"> 6. Milestones Faith Formation 7. Faith Formation in Christian Practice 8. Transforming the World 9. Spiritual Formation 10. Multi-Ethnic Faith Formation 11. Faith Formation for Spiritual Seekers |
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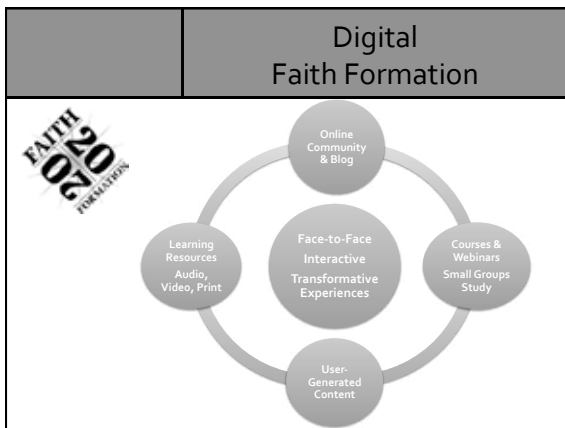
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| Strategies | <ol style="list-style-type: none"> 12. Apprenticeships in Discipleship 13. Pathways to Vibrant Faith and Active Engagement 14. Faith Formation in Third Place Settings 15. Empowering the Community to Share their Faith 16. Interfaith Education and Dialogue |
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<p>Scenario #4</p> <ul style="list-style-type: none"> + digital media & web 2.0 + family faith formation, especially young families + milestones faith formation + pathways to deepen faith & engagement 	<p>Scenario #1</p> <ul style="list-style-type: none"> + digital media & web 2.0 + targeting the iGeneration & Millennials + targeting young families + targeting Baby Boomers + empowering the community to share their faith
<p>Scenario #3</p> <ul style="list-style-type: none"> + using digital media & web 2.0 + Third Place settings + community-based ministry, e.g., transforming the world projects 	<p>Scenario #2</p> <ul style="list-style-type: none"> + digital media & web 2.0 + Third Place settings + targeting spiritual seekers + discipleship apprenticeships + developing pathways to deepen faith & engagement

Digital Faith Formation



- Blend face-to-face, interactive faith formation with virtual faith formation using web-based technologies and digital media to provide 24x7 faith formation for all ages and generations, anytime and anywhere.



LifeChurch's Bible App Reaches Over 10 Million Users

Shared on 11/02/2010 by Warren Skid in the [Lighthouse Blog](#)

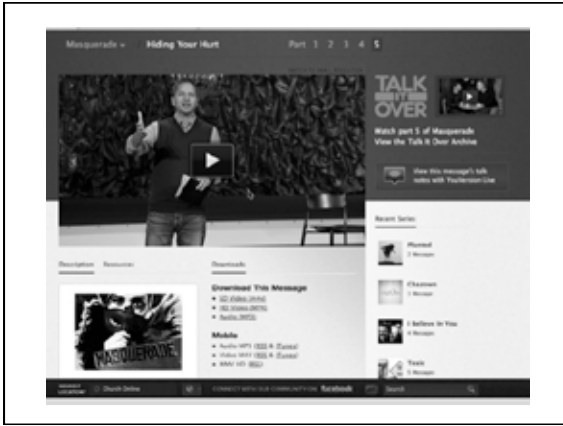


LifeChurch.tv serves not out to be a leader in the app world—it simply wanted more young people reading the Bible. Yet on November 16 the Midwest, Oklahoma-based church celebrated reaching an astounding 10 million-plus users with a smartphone application (app) that remains one of the world's most popular.


Y'allVersion, the free online and mobile Bible LifeChurch.tv launched as an app in April 2008, and already includes 41 different translations in 22 languages. According to Bobby Greenwald, LifeChurch.tv's innovation leader and the app's developer, someone new installs Y'allVersion every 2.9 seconds, while in the same time span 12 people open the Bible app.


Users have spent a combined 3.5 billion minutes engaging with Scripture on Y'allVersion, according to Greenwald. Y'allVersion offers over 20 different reading plans, some reading plans complete in only 3 or 4 days, others longer, but all designed to help users establish daily reading habits.










	<h2>Family Faith Formation</h2>
	<ul style="list-style-type: none"> Strengthen family religious socialization, especially in the first decade of life—by nurturing a vibrant faith in parents and equipping them with the skills and tools for developing faith at home. Develop the home as a center of faith formation by promoting foundational family faith practices: caring conversations, rituals and traditions, prayer, Bible reading, and service.

	<h2>Family Faith Formation</h2>
	<ul style="list-style-type: none"> Educate and equip parents to embed foundational faith practices into the daily experience of family life. Develop family programs: milestone faith formation, family learning, family service Engage families more fully in the life and ministries of the church community.

Family Faith Formation	
	<ul style="list-style-type: none"> ▪ Family Socialization: Begin faith formation early in life – at Baptism and focusing on early childhood. <ul style="list-style-type: none"> ➢ family faith formation at home – family faith practices ➢ parent formation ➢ parent support system / mentoring ➢ resources for the first 5-6 years of life ➢ milestone faith formation




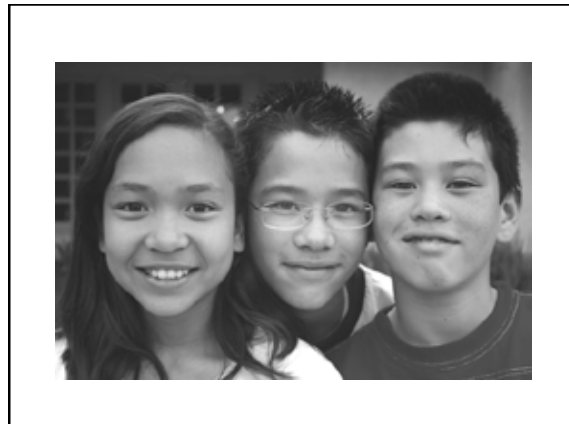
Generational & Intergenerational <small>What does</small>	
	<p>Lifelong faith formation that is generationally-specific, developed around the specific characteristics of the five generations in a faith community</p> <p style="text-align: center;">AND</p> <p>intentionally intergenerational across all generations in learning, service/mission, worship, community life</p>


Intergenerational <small>What does</small>	
	<p>Intentionally Intergenerational</p> <ul style="list-style-type: none"> ➢ intergenerational learning: large group and small group ➢ intergenerational Bible study ➢ intergenerational service projects and mission trips ➢ infuse intergenerational relationships into existing age-group programming , e.g., mentoring

Intergenerational <small>What does</small>	
	<ul style="list-style-type: none"> ▪ Develop a faith formation curriculum for the whole community using intergenerational learning. <ul style="list-style-type: none"> ➢ Church Year Feasts and Seasons ➢ Creed & Catholic Beliefs ➢ Sacraments ➢ Morality / "Ten Commandments for Today" ➢ Justice, Peace, Care for Creation, Service, Catholic Social Teaching ➢ Prayer Practices and Traditions


Intergenerational <small>What does</small>													
	<p>Example: Church Year Feasts and Seasons</p> <table border="0"> <tr> <td>Dec</td> <td>Advent & Christmas Seasons (Preparing for and Birth of the Messiah)</td> </tr> <tr> <td>Feb</td> <td>Lenten Season (Praying, Fasting, Almsgiving)</td> </tr> <tr> <td>Mar</td> <td>Triduum (Death of the Messiah)</td> </tr> <tr> <td>April</td> <td>Easter Season (Resurrection of the Messiah)</td> </tr> <tr> <td>May</td> <td>Feast of Pentecost (Mission of the Church)</td> </tr> <tr> <td>Nov</td> <td>Feast of All Saints (Communion of Saints)</td> </tr> </table>	Dec	Advent & Christmas Seasons (Preparing for and Birth of the Messiah)	Feb	Lenten Season (Praying, Fasting, Almsgiving)	Mar	Triduum (Death of the Messiah)	April	Easter Season (Resurrection of the Messiah)	May	Feast of Pentecost (Mission of the Church)	Nov	Feast of All Saints (Communion of Saints)
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	Generational & Intergenerational <small>What does</small>
	Generationally-Specific <ul style="list-style-type: none"> ➤ iGeneration (2000 -) ➤ Millennials (1980-1999) ➤ Generation X (1964-1979) ➤ Boomers (1946-1964) ➤ Builders (up to 1945)





	iGeneration & New Ways to Learn <small>What does</small>
	<ul style="list-style-type: none"> ⊙ digital natives: web, social networking, digital media ⊙ formed by media & visual learners ⊙ ability to use technology to create a vast array of content ⊙ openness to change ⊙ desire for immediacy ⊙ learning style: active, engaged, creative (project-centered), visual, practice & performance, digital




	Millennials & Faith
	<p style="text-align: center;">Expressive Communalism</p> <p>Emerging adults have embedded their lives in spiritual communities in which their desire and need for both expressive/ experiential activities, whether through art, music, or service-oriented activities, and for a close-knit, physical community and communion with others are met. They are seeking to develop a balance for individualism and rational asceticism through religious experience and spiritual meaning in an embodied faith.</p>


	Millennials & Faith
	<p>The dominant characteristic was a desire for a theologically grounded belief that makes sense cognitively, combined with nonrational expressive tendencies—they want a faith that makes cognitive sense to them and that is also an expressive, embodied spiritual experience. Young adult Christians are searching for a more holistic faith than what a purely cognitive and rational approach can offer. They are seeking both a deep spiritual experience and a community experience, each of which provides them with meaning in their lives, and each of which is meaningless without the other.</p> <p style="text-align: right;"><i>(Finding Faith by Richard Flory & Donald Miller)</i></p>


Millennials & Faith	
	<p style="text-align: center;">Expressive Communalism</p> <ul style="list-style-type: none"> ⊙ expressive/experiential faith activities (worship, learning, rituals, prayer) <u>and</u> physical community with others ⊙ a faith that makes cognitive sense to them and that is also an expressive, embodied spiritual experience

Millennials & Faith	
	<ul style="list-style-type: none"> ⊙ Creating deeper community through small groups ⊙ Making a difference through service ⊙ Experiencing worship – reflecting their culture and revering and revealing God (visual, musical, artistic, experiential) ⊙ Exploring the Bible and Christian tradition with depth, questioning, and applying faith to life ⊙ Utilizing the technology to communicate the message and to connect people ⊙ Building cross-generational relationships ⊙ Forming the spiritual life – spiritual practices & disciplines


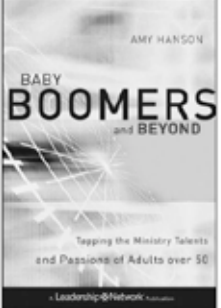



Generation X	
	<ul style="list-style-type: none"> ⊙ Desire first for community and belonging, and second for personal fulfillment. Personal fulfillment comes through commitment to the community, and through the experience of belong to such a religious/spiritual community. ⊙ Religious truth, while important to them, is not a fixed target, and is found through their religious experience, not in texts and doctrines. Truth, for Xers, is best conveyed through stories and myth, and is authenticated through the lived experience of themselves and others, rather than through the pronouncements—and propositional arguments—of external authorities.


Generation X	
	<ul style="list-style-type: none"> ⊙ Generation X is moving from written text to narrative and image as a basis for religious belief. Image and story have become dominant and text background. ⊙ There is a move from the essentially individualistic spiritual quest that characterizes baby boomers to a religious/spiritual identity rooted in the larger community. ⊙ Greater individual authority in religious and moral decisions.


Generation X	
	<ul style="list-style-type: none"> ⊙ Religious identity chosen through experience and study. ⊙ Choosing a specific community, rather than committing to a larger denomination. ⊙ Being experientially engaged in a religious community, not “show up and watch” ⊙ interpersonal relationships with people who express and explore their religious identities in similar ways

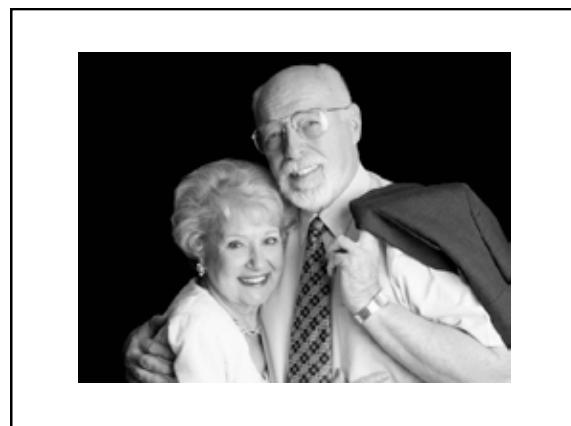



Baby Boomers @ 60	
	

Baby Boomers @ 60	
	<ul style="list-style-type: none"> ○ Service: Boomers want to do something interesting and challenging. They are ready to jump into a worthwhile cause where they feel that can make a significant difference. Boomers want service opportunities that have a mission. They want to do things that give their lives purpose, meaning, and fulfillment. They want to know their contributions truly matter. Show Boomers how they might use their past work experiences as tools for service. Help them tap into their passion.


Baby Boomers @ 60	
	<ul style="list-style-type: none"> ○ Spiritual Growth: Later Adulthood is a season of significant life transitions and people are more responsive to religion. A second reason is Boomers quest to find meaning and purpose in life as they enter the second half of life and evaluate the things that really provide lasting fulfillment. A third reason adults are open to faith and spiritual growth is their desire for meaningful relationships. <ul style="list-style-type: none"> ▪ small group faith formation ▪ host events that appeal to interests & needs ▪ service opportunities



Baby Boomers @ 60	
	<ul style="list-style-type: none"> ○ Intergenerational Relationships: Developing intergenerational relationships is one of the best ways to break age-related stereotypes, to share faith across generations, and to help the church become more unified <ul style="list-style-type: none"> ▪ encourage generations to serve together ▪ form groups according to similar interests rather than age ▪ encourage adults to pray for young people and vice versa ▪ host strategic intergenerational events ▪ ask adults to tell their stories, at events or programs, and capture them on video or in print





Builder Generation	
	<ul style="list-style-type: none"> ○ Spiritual enrichment: “spirituality of aging” programs, spiritual disciplines and practices, retreats, rituals to acknowledge life transitions ○ Learning: book clubs, classes and courses, Bible study, small groups, trips ○ Nutrition and wellness: exercise programs, nutrition classes, healthy meals with programs ○ Intergenerational: activities, coaching, mentoring ○ Service: tutoring, service—local and global, church ministry ○ Community: social activities, trips, dinners, pilgrimages

Milestones Faith Formation	
	<ul style="list-style-type: none"> ▪ Develop faith formation (learning, worship/ritual, faith practices) around lifecycle milestones, sacramental celebrations, and life transitions to deepen people’s faith, strengthen their engagement in church life, and equip them with practices for living their faith.


Milestones Faith Formation	
	<ul style="list-style-type: none"> ➢ Birth / Baptism & Anniversaries of Baptism ➢ Welcoming Young Children to Worship ➢ Starting Faith Formation at Church ➢ Starting School ➢ Kids and Money ➢ Blessing of Backpacks ➢ First Communion ➢ Receiving a first Bible ➢ Confirmation ➢ Graduation (HS, College) ➢ A New Home / Apartment ➢ Career / First Job ➢ Engagement ➢ Wedding ➢ Retirement or AARP Card ➢ Adult Transitions ➢ Death / Funeral

Faith Stepping Stones	
	<p>Stone 1: Raising a Healthy Baby</p> <ul style="list-style-type: none"> ▪ physical, emotional and spiritual needs of infants and their parents; nightly blessing as a family faith practice.
	<p>Stone 2: Raising a Healthy Preschooler</p> <ul style="list-style-type: none"> ▪ physical, emotional and spiritual needs of preschoolers and their parents; add prayer to the nightly blessing as a faith practice

Faith Stepping Stones	
	<p>Stone 3: Entry Into School</p> <ul style="list-style-type: none"> ▪ physical, emotional and spiritual needs of kindergarteners and their parents; share highs & lows with children and add it to their nightly prayers and blessing
	<p>Stone 4: My Bible</p> <ul style="list-style-type: none"> ▪ 120 key verses in young readers’ Bibles; reading a Bible verse nightly, continue with highs & lows, prayer and blessing nightly


Faith Stepping Stones	
	<p>Stone 5: Livin’ Forgiveness</p> <ul style="list-style-type: none"> ▪ Passover to Lord’s Supper, with nightly confession and absolution added to the faith practices of Bible reading, highs & lows, prayer and blessing
	<p>Stone 6: Surviving Adolescence</p> <ul style="list-style-type: none"> ▪ theological reflection (i.e. setting the Bible verse and the highs & lows of the day together to ask “What is God saying to us today?”), adding to confession/absolution, Bible reading, highs & lows, prayer and blessing continue

Faith Stepping Stones



Stone 7: Confirmation As Ordination

- youth and parents look at their confession, their confirmation, and their call.



Stone 8: Graduation Blessing

- seniors and their parents look back God's blessings, look to the moment, and look to the future of their new callings


Milestones Faith Formation



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graph LR
    A[Prepare] --> B[Celebrate/Experience]
    B --> C[Deepen/Extend]
  
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Milestones Faith Formation



Multi-faceted Milestones Faith Formation


- a ritual celebration or a blessing marking the milestone with the whole church community
- a home ritual celebration or blessing marking the milestone
- a learning program, often for the whole family or intergenerational, that prepares the individual and the whole family for the milestone and for faith practice at home
- a tangible, visible reminder or symbol of the occasion being marked
- resources to support continuing faith growth and practice after the milestone

Christian Practices Faith Formation




"In my view, an essential task of education in faith is to teach all the basic practices of the Christian faith. The fundamental aim of Christian education in all its forms, varieties, and settings should be that individuals—and indeed whole communities—learn these practices, be drawn into participation in them, learn to do them with increasingly deepened understanding and skill, learn to extend them more broadly and fully in their own lives and into their world, and learn to correct them, strengthen them, and improve them."
 (Craig Dykstra)

Christian Practices Faith Formation





- Make Christian practices central to faith formation for all ages and generations, at church and home, by focusing on historic Christian practices: honoring the body, celebrating life, discernment, dying well, eating well, forgiving, healing, hospitality, keeping Sabbath, managing household life, living in community, praying, reading the Bible, singing our lives, testimony and witness, and transforming the world (caring for creation, doing justice, peacemaking, serving).


Christian Practices Faith Formation




- Form people in Christian practices through **educational** programs, **apprenticeships**, and **immersion** experiences that give people a firsthand experience of a Christian practice, equip people to live the Christian practice in their daily lives, and guide reflection on living the practices.
- Incorporate Christians practices education into faith formation programming for all ages and generations.


Christian Practices Faith Formation	
	<p>“Living Well: Real Faith for Real Life”</p> <ul style="list-style-type: none"> ➤ How to Care for Your Body ➤ How to Celebrate Life ➤ How to Make Tough Choices (Discernment) ➤ How to Eat Well ➤ How to Forgive Yourself and Others ➤ How to Keep a Sabbath Day of Rest ➤ How to Manage Household Life ➤ How to Pray Well ➤ How to Read the Bible and Enjoy It! ➤ How to Serve Others

Christian Practices Faith Formation	
	<ul style="list-style-type: none"> ▪ Develop Christian practices apprenticeships where people of all ages can learn how to live a practice from “Practice Mentors.” ▪ Develop immersion experiences for people of all ages using the faith community’s lived experience of the Christian practices.

Christian Practices Faith Formation	
	<ul style="list-style-type: none"> ▪ Offer people of all ages a variety of Christian practice immersion experiences that give people a firsthand experience of a Christian practice, and guide them in living the practice in their daily lives. For example: <ul style="list-style-type: none"> ➤ hospitality ➤ managing household life ➤ caring for the body ➤ forgiveness

Christian Practices Faith Formation	
	<ul style="list-style-type: none"> ▪ Incorporate Christian practices into all faith formation. <ul style="list-style-type: none"> ➤ focus for the whole year ➤ focus for a season ➤ focus for a month ➤ connect to worship ➤ connect to milestones

Faith Formation for Service & Mission	
	<ul style="list-style-type: none"> ▪ Make formation for service and engagement in local and global action projects an essential component of faith formation for all age groups and families every year: serving the poor and vulnerable, working for justice to ensure the rights of all people, being a peacemaker, and caring for creation.

Faith Formation for Service & Mission	
	<ul style="list-style-type: none"> ➤ local and global ➤ “developmental” with increasing depth and scope: <ol style="list-style-type: none"> 1. introduction: several hours to a full day 2. short term: multi-day and local 3. weeklong and national mission trips 4. global expedition of one or more weeks

ACTION PACK

BIBLE STUDY

CHOOSE FROM FOUR LEVELS OF BIBLE STUDY:

- 5A** **DISCOVER** - A new Bible study that helps you discover the meaning of the Bible. It's a great way to get started.
- 4B** **DISCOVER** - A new Bible study that helps you discover the meaning of the Bible. It's a great way to get started.
- 4C** **DISCOVER** - A new Bible study that helps you discover the meaning of the Bible. It's a great way to get started.
- 4D** **DISCOVER** - A new Bible study that helps you discover the meaning of the Bible. It's a great way to get started.
- 4E** **DISCOVER** - A new Bible study that helps you discover the meaning of the Bible. It's a great way to get started.
- 4F** **DISCOVER** - A new Bible study that helps you discover the meaning of the Bible. It's a great way to get started.
- 4G** **DISCOVER** - A new Bible study that helps you discover the meaning of the Bible. It's a great way to get started.
- 4H** **DISCOVER** - A new Bible study that helps you discover the meaning of the Bible. It's a great way to get started.
- 4I** **DISCOVER** - A new Bible study that helps you discover the meaning of the Bible. It's a great way to get started.

BENEFITS OF BIBLE STUDY

ROULT GLOBAL MISSIONS

Faith Formation for Service & Mission

- Incorporate an educational component into all service/mission projects that includes knowledge of the justice issues being addressed, the teachings of Scripture and the Christian tradition on the issues, skills for the specific service/mission project, and reflection on the service/mission involvement.

Faith Formation for Service & Mission

Service & Action for Justice

Experience

Theological Reflection

Social Analysis

Faith Formation for Service & Mission


- Mobilize the Whole Faith Community through an Annual Church-Wide Project. Develop an annual church-wide justice and service project with local-global connections. Focus on a *project*, such as adopting a local or global action project organized by an organization, or focus on an annual *theme*, such as poverty, care for creation, or peacemaking. For each annual theme develop a comprehensive set of programs and resources (often available from organizations you partner with) for all age groups, families, and the whole community.


Faith Formation for Service & Mission


NATIONAL
faith
in ACTION
SUNDAY
OCTOBER 11, 2009

Faith Formation for Service & Mission

- Sponsor local and global service/mission projects that are designed for the participation of people from the wider community, providing a public presence of the church in the community—from local efforts to feed the hungry, house the homeless, and improve education by adopting a public school to global projects that build schools, care for AIDS victims, and provide wells for water. The church partners with other churches and agencies to establish a serving presence in the community where people who are passionate about transforming the world, but not involved in church life, can work side-by-side with church members and see the Gospel in action.

Spiritual Formation	
	<ul style="list-style-type: none"> Respond to the hunger of people of all ages and generations for growing in relationship and intimacy with God and exploring more deeply the life of the Spirit by providing formation in spiritual disciplines and practices throughout life.

Spiritual Formation	
	<ul style="list-style-type: none"> Lectio Divina Scripture Reflection Spiritual Reading Contemplation Praying with Art and Music Fixed-hour Prayer The Examen Sabbath Discernment Fasting Prayer Styles & Traditions

Spiritual Formation	
	<ul style="list-style-type: none"> Teach the spiritual practices & disciplines through courses, workshops, immersion experiences Incorporate spiritual formation into all faith formation programming Offer retreat experiences for all ages and for families Provide spiritual mentors and guides



lectio divina contemplation scripture prayer fasting discernment sabbath traditions
stillpoint
a centre for the practice of Christian Spirituality





Welcome to the website of StillPoint
 a centre for the practice of Christian Spirituality in Culture.
 Please explore. Please enjoy. To find out more about who we are and what we do.

What is StillPoint?
 The aim of StillPoint is to help, wherever it can, in the spiritual journey of all who are hungry for the things of God. There are many ways to experience the life of the Spirit and we believe that our centre is a place where people can find a way to grow in their relationship with God. We are a place where people can find a way to grow in their relationship with God. We are a place where people can find a way to grow in their relationship with God.

coming soon.....

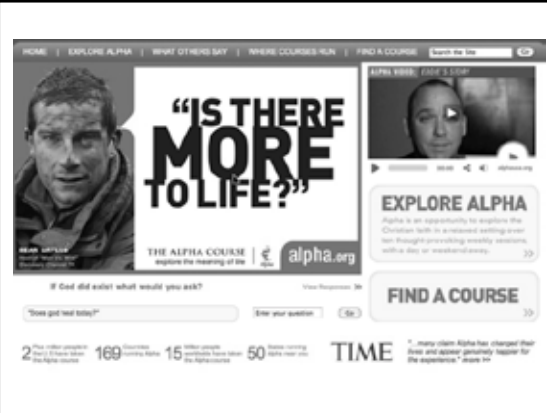
MEDITATION HAPPENING


Multi-Ethnic Faith Formation	
	<ul style="list-style-type: none"> Develop faith formation so that is <i>inclusive</i> of a diversity of ethnic cultures and their religious traditions and expressions Develop <i>culturally-specific</i> faith formation that inculturates the Gospel message and Christian tradition so that it is proclaimed and taught in the language and culture of people. Develop <i>intercultural</i> faith formation that brings people of different ethnic groups together for learning, relationship building, faith sharing, praying, serving, and celebrating.

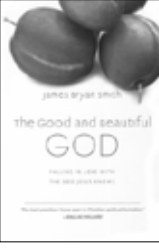


Faith Formation for Spiritual Seekers	
	<ul style="list-style-type: none"> Offer a guided process for spiritually hungry people to become spiritually committed and join in small communities with other seekers for spiritual growth and support. Create new expressions of Christian community designed especially for spiritual seekers. Offer an apprenticeship in discipleship for spiritually hungry people who want to grow in relationship with Jesus Christ and the Christian way of life.


Faith Formation for Spiritual Seekers	
	 

Faith Formation for Spiritual Seekers	
	 <p>Alpha An opportunity to explore the meaning of life</p> <p>Alpha Alpha is an opportunity to explore the meaning of life in a relaxed setting over tea. Through our weekly meetings, we'll discuss the Bible, and we'll have fun!</p> <p>Alpha Alpha is an opportunity to explore the meaning of life in a relaxed setting over tea. Through our weekly meetings, we'll discuss the Bible, and we'll have fun!</p>

Faith Formation for Spiritual Seekers	
	

Faith Formation for Spiritual Seekers	
	<p>Introduction Dinner: Is there more to life than this? Week 1: Who is Jesus? Week 2: Why did Jesus die? Week 3: How can we have faith? Week 4: Why and how do I pray? Week 5: Why and how should I read the Bible? Week 6: How does God guide us? Week 7: How can I resist evil? Week 8: Why & how should we tell others? Week 9: Does God heal today? Week 10: What about the Church? Weekend: Who is the Holy Spirit? What does the Holy Spirit do? How can I be filled with the Holy Spirit? How can I make the most of the rest of my life?</p>

Apprenticeships in Discipleship	
Apprenticeship Processes	
	
	

Third Place Faith Formation	
	<ul style="list-style-type: none"> Establish a Third Place gathering space in the community, that offers hospitality, builds relationships, hosts spiritual conversations, provides programs and activities, and nourishes the spiritual life of people.



Third Place Faith Formation

Here is one recent story submitted from the Lifetree Director in Reading, PA recounting their experience from the VERY FIRST night they opened.

"Last evening was amazing. We were concerned that we might have too many people and need to turn some away, so we prayed that God would bring just the right number. Off the Avenue Café (where Lifetree is hosted) holds about 48 people. Last evening 47 people showed up. Counting our host that makes 48. The discussion during the event and after was amazing. I actually think the topic could have been about peanut butter cups because the people that showed up just wanted to talk and they wanted to talk about God. We had discussions from feelings to predestination to angels to loss to reincarnation the list goes on and on. People just didn't want to leave. I was up until about 1 AM because I was so excited. Thank you so much for helping us enter this new area of ministry it is going to change our community and us."

The Wesley Playhouse



Pathways to Vibrant Faith & Active Engagement



- Develop processes that gradually deepen people's relationship with Jesus Christ, their engagement in church life, and their practice of the Christian faith with a special focus on the needs of the "spiritual but not religious" (Scenario 2) and "the uncommitted but "participating" (Scenario 4.)

Pathways to Vibrant Faith & Active Engagement



Our Lady of Soledad Catholic Parish


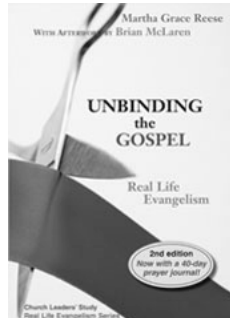
- *Mini-Retreat 101: "Catholics Alive!"*
 - "What does it mean to be a follower of Christ?"
- *Mini-Retreat 201: "Alive and Growing Spiritually!"*
 - maturing in the Catholic faith
- *Mini-Retreat 301: "Alive and Gifted!"*
 - discerning how to serve God in ministry
- *Mini-Retreat 401: "Alive in the World!"*
 - living as witnesses for Christ, as contagious Catholic Christians
- *Mini-Retreat 501: "Alive to Praise God!"*
 - Catholic worship and the sacraments


Empowering the Community to Share their Faith




- Empower people of vibrant faith and active engagement in the church community—individuals, small groups, and the whole faith community—to share their faith with those who not involved in a church community or spiritually committed.

	Empowering the Community to Share their Faith
	<p><i>...evangelism is anything you say or do to help another person move into closer relationship with God, or into Christian community.</i> (George Hunter III)</p> <p><i>The heart of evangelism is having an alive relationship with God, being part of a church you love, and caring that people outside the church find what you've discovered.</i> (Martha Grace Reese)</p> <p><i>Evangelism is to cooperate with the Holy Spirit and others to bring one person one step closer to Christ.</i> (Evangelical Covenant Church)</p>

	Empowering the Community to Share their Faith
	

	Empowering the Community to Share their Faith
	<ul style="list-style-type: none"> ▪ Step One. Church Leader's Study: <i>Unbinding the Gospel</i> ▪ Step Two: All-Church Saturation Study: <i>Unbinding Your Heart: 40 Days of Prayer & Faith Sharing.</i> <ul style="list-style-type: none"> ▪ six-week, church-wide, small group Event! ▪ pray each day's scripture and prayer exercise and work with a prayer partner ▪ study a chapter of the book with their small group ▪ worship with sermons, music, and prayers centered on the week's chapter

	Empowering the Community to Share their Faith
	<ul style="list-style-type: none"> ▪ Step Three: An Experiment in Prayer and Community: <i>Unbinding Your Soul.</i> <ul style="list-style-type: none"> ▪ a no-obligation experience of substantial spiritual discussion, prayer and community for people who aren't connected with a church ▪ church members invite their friends into a four-week small group experience with short study chapters, an individual prayer journal, prayer partner activities, and group exercises.

