



Lifelong Faith

the theory and practice of lifelong faith formation

Volume 7.2

www.lifelongfaith.com

Summer 2013



**A LIFELONG
FAITH FORMATION
NETWORK**
Version 2.0



Part One

A Vision of 21st Century Faith Formation

The goals of faith formation have changed very little over the 2,000 of the Christian tradition. Today, most Christian churches have very similar goals for faith formation. While they may express it uniquely in terms particular to their faith tradition, Christian churches want faith formation that helps people. . . .

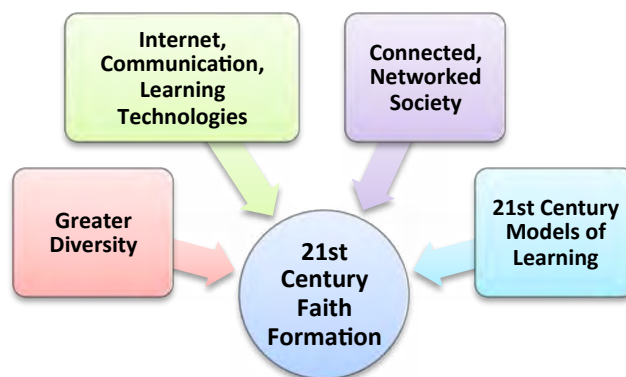
- grow in their relationship with God throughout their lives
- live as disciples of Jesus Christ at home, in the workplace, in the community and the world
- develop an understanding of the Bible and their particular faith tradition
- deepen their spiritual life and practices
- engage in service and mission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

Churches want faith formation that *informs, forms, and transforms*. They want faith formation that immerses people into the practices and way of life of a tradition-bearing community where they can be transformed spiritually. And they want faith formation that engages all ages and generations in a lifelong process of growing, experiencing, celebrating, and living the Christian faith throughout life.

Making this vision a reality in the 21st century is a daunting task. Every religious congregation is facing unprecedented challenges in fostering lifelong faith growth in their people. Congregations need to develop new models of faith formation which address this changing context of the 21st century world, and not simply enhancements or makeovers of existing models that were developed in the 19th and 20th century.

1. The Changing Context for Faith Formation in the 21st Century

We are living at the convergence of four very significant forces which are influencing the development of 21st century forms of faith formation: 1) greater diversity in society and congregations; 2) new internet, communication, and learning technologies; 3) the emergence of a connected, networked society; and 4) the creation of 21st century models of learning using the new digital technologies.



Greater Diversity

The increasing social, cultural, and religious diversity can be seen in the following trends.

- A growing **generational diversity** in America and in our congregations as a result of people living longer. We now have five distinct generational profiles, each with their own religious and spiritual needs, and unique learning preferences and styles: the iGeneration (born since

2000), Millennials (1980-1999), Generation X (1961-1979), Baby Boomers (1946-1960), and Builders (born before 1946).

According to projections from the U.S. Census Bureau, the population age 65 and older is expected to more than double between 2012 and 2060, from 43.1 million to 92.0 million, representing just over one in five U.S. residents by the end of the period, up from one in seven today.

- A growing ***diversity of family structures*** today: married couples with children, multi-generational households, married couples without children, single parents with children, unmarried couples with children, same-sex couples with children, same-sex couples without children, and unmarried couples without children. According to the U.S. Census Bureau, as reported on ChildStats.gov, a profile of family diversity in 2012 reflects the following:

- Sixty-four percent of children ages 0-17 lived with two married parents in 2012, down from 77 percent in 1980.
- Twenty-four percent of children lived with only their mothers, 4 percent lived with only their fathers, and 4 percent lived with neither of their parents (half of this last group lived with their grandparents).
- Seventy-four percent of white, non-Hispanic, 59 percent of Hispanic, and 33 percent of black children lived with two married parents in 2012
- The proportion of Hispanic children living with two married parents decreased from 75 percent in 1980 to 59 percent in 2012.
- Four percent of all children lived with two unmarried parents.

- An increasing ***ethnic diversity*** as the United States becomes a plurality nation. According to the latest U.S. Census Bureau report, there will no longer be a majority

group as the non-Hispanic white population decreases in number while still remaining the largest single group. The Hispanic population will more than double, from 53.3 million in 2012 to 128.8 million in 2060, when nearly one in three U.S. residents would be Hispanic, up from about one in six today. The black population will increase from 41.2 million to 61.8 million over the same period, rising from 13.1 percent in 2012 to 14.7 percent in 2060. The Asian population will more than double, from 15.9 million in 2012 to 34.4 million in 2060, climbing from 5.1 percent to 8.2 percent in the same period. American Indians and Alaska Natives will increase by more than half from now to 2060, from 3.9 million to 6.3 million. The number of people who identify themselves as being of two or more races is projected to more than triple, from 7.5 million to 26.7 million between now and 2060.

- A dramatic increase in ***religious diversity***—in religiosity, participation, and practice. Since the early 1990s there has been dramatic increase in the number of people in America who are *no longer affiliated with any religion*. According to Pew Research this represents 20% of all Americans and 32% of those in their 20s.

This has resulted in *declining participation* in Sunday worship, sacraments/rites of passage (marriage, baptism), and congregational faith formation among all generations, but especially those who are 40 and younger. It has also contributed to a *declining level of family faith practice and socialization at home*—reflecting the increase in parents who are no longer practicing their faith and/or a member of a Christian congregation religious, and the lack of continuous connection to a faith community among young adults, young married couples, and parents with young children.

From the National Study on Youth and Religion research studies we are discovering that diversity of religiosity and faith practices begins young—in adolescents and emerging adults (18-25 years old). In *A Faith of Their Own*, Lisa Pearce and Melinda Lundquist Denton examine three C's of religiosity in adolescence: the *content* of religious belief, the *conduct* of religious activity, and the *centrality* of religion to life. Understanding what a person believes, how a person practices his or her religion, and the extent to which religion is an important part of a person's identity provides a comprehensive sense of a person's religiosity. They identified five main profiles of adolescent religiosity.

- **Abiders** (20% of all teens) - highest levels of religiosity and practice
- **Adapters** (20% of all teens) – high levels of personal religiosity; attend religious services more sporadically
- **Assenters** (31% of all teens) – believe in God and feel somewhat close to God, minimally engaged with their faith, and practice only occasionally
- **Avoiders** (24% of all teens) – believe in God but have low levels of religious practice; often don't name a religious affiliation
- **Atheists** (5% of all teens) – opposite of the Abiders; don't believe in God and don't attend services.

During the adolescent years 29% of teens are becoming unaffiliated (Avoiders and Atheists) and another 31% are minimally engaged (Assenters).

In *Souls in Transition*, Christian Smith and Patricia Snell develop a typology of the different types of emerging adult religiosity. They believe that most emerging adults in America today fall into one of six different types when it comes to religion and spirituality.

- **Committed Traditionalists** (No more than 15% of the emerging adults) – embrace a strong religious faith, can articulate their beliefs reasonably well, and actively practice their faith
- **Selected Adherents** (About 30% of all emerging adults) – believe and perform certain aspects of their religious traditions but neglect and ignore others
- **Spiritually Open** (About 15% of emerging adults) – not very committed to a religious faith but are nonetheless receptive to and at least mildly interested in some spiritual or religious matters
- **Religiously Indifferent** (At least 25% of emerging adults) –neither care to practice religion nor oppose it; not invested in religion
- **Religiously Disconnected** (No more than 5%) – little to no exposure or connection to religious people, ideas, or organizations
- **Irreligious** (No more than 10%) – skeptical attitudes about and make critical arguments against religion generally, rejecting the idea of a personal faith

In the emerging adult years approximately 40% are not invested in religion—unaffiliated and not practicing, with another 15% interested in spiritual matters but not committed.

Congregations live in a era of increasing diversity across generations, among families, in ethnic cultures, and in religiosity and practice. *How well is congregational faith formation designed to address this greater diversity? How many faith formation programs are based on older, and now dated, understandings of the people in the congregation and wider community? What would faith formation designed for a 21st century reality look like?*

A Connected, Networked World

According to Lee Rainie and Barry Wellman, authors of *Networked: The New Social Operating System*, we are in the midst of a “triple revolution”—the rise of social networks, the personalized internet, and always-available mobile connectivity. They contend that mobile devices have fundamentally changed the relationship between information, time, and space. Consider the following 2012 statistics for adults and the internet:

- 85% of all adults use the internet, three-quarters of whom are online on any given day (46% in 2000)
- 66% of all homes in the U.S. have broadband (5% in 2000)
- 2/3 of all adults are wireless internet users (0% in 2000).
- over 85% have a cell phone; over 50% of adults have smartphones.
- over 25% have a tablet computer
- 66% of online adults use social network sites

In the world of 2000 information flowed mainly one way and information consumption was a stationary activity. Today, information is now *portable, participatory, and personal*. This is a seismic shift.

Rainie and Wellman describe how the social network, internet, and mobile revolutions are coming together to shift people’s social lives away from densely knit family, neighborhood, and group relationships toward more far-flung, less tight, more diverse personal networks.

- The **Social Networks Revolution** provides opportunities for people to reach beyond the world of tightly knit groups; affords people more diversity in relationships and social worlds—as well as bridges to reach these new worlds and

maneuverability to move among them; and introduces the stress of not having a single home base and of reconciling the conflicting demands of multiple social worlds.

- The **Internet Revolution** gives people communications power and information-gathering capacities that dwarf those of the past, allowing people to become their own publishers and broadcasters and creating new methods for social networking. This is changing the point of contact from the household (and work group) to the individual. Each person creates his or her own internet experiences, tailored to individual needs.
- The **Mobile Revolution** allows ICTs (internet communication technologies) to become body appendages allowing people to access friends and information at will, wherever they go. In return, ICTs are always accessible. There is the possibility of a continuous presence and pervasive awareness of others in the network. People’s physical separation by time and space are less important.

The three revolutions are making possible the new social operating system – **Networked Individualism**. The hallmark of networked individualism is that people function more as connected individuals and less as embedded group members.

- Networked individuals meet their social, emotional, and economic needs by tapping into networks of diverse people rather than relying on tight connections to a relatively small number of core people.
- Networked individuals have partial membership in multiple networks and rely less on permanent membership in settled groups.
- Networked individuals have new powers to create media and project

their voices to more extended audiences that become part of their social worlds.

- Networked individuals use the internet, mobile phones, and social networks to get information at their fingertips and act on it, empowering their claims to expertise (whether valid or not).
- Networked individuals can fashion their own complex identities depending on their passions, beliefs, lifestyles, professional associations, work interests, hobbies, or any number of other personal characteristics.

Networked Individualism is in contrast to the longstanding social arrangements formed around large hierarchical bureaucracies and small, densely knit groups such as households, communities, and workgroups. It is an operating system because it describes the ways in which people connect, communicate, and exchange information.

This emerging shift from a group-centered society to a society built on networked individualism can be seen in this chart from the book *Networked*. Even though, the movement today is from group-centered to networked individuals, the chart should be viewed as a continuum because society will be continue to have group-centered characteristics, even as it moves toward networked individualism.

Group-Centered Society	Networked Individualism
Contact within and between groups	Contact between individuals
Group contact	One-to-one contact
Neighborhood community	Multiple communities
Local ties	Local and distant ties
Homogenous ties	Diversified ties
Somewhat involuntary kin and neighborhood ties	Voluntary friendship ties
Bowling leagues	Shifting networks of friends who bowl
Organized recreation groups	Shifting networks of recreational friends
Strong social control	Weak social control
Broad spectrum of social capital within a group	Diversified search for specialized social capital
Tight boundaries with other groups	Permeable boundaries with other networks
Public spaces	Private spaces and online
Bulletin boards	Facebook, Twitter
Focused work unit	Network organized

(*Networked*. Lee Rainie and Barry Wellman. The MIT Press, 2012)

Most congregations and faith formation are designed for the group-centered society of an earlier era. *How will congregations balance group-centered community and networked individualism. What will faith formation look like in a society of networked individualism?*

How can faith formation be portable, participatory, and personal?

Connected, Networked Learning

The “Re-imagining Learning in the 21st Century” report from the MacArthur Foundation (Digital Media and Learning Network) identifies three key shifts that must occur if the educational system is to transform from the current 19th-century paradigm to a 21st century vision:

A shift from education to learning.

Education is what institutions do, learning is what people do. Digital media enable learning anywhere, anytime; formal learning must be mobile and just in time.

A shift from consumption of information to participatory learning.

A new system of learning must be peer-based and organized around learners’ interests, enabling them to create as well as consume information. It encourages learners to experiment and to create, produce and design things.

A shift from institutions to networks.

In the digital age, the fundamental operating and delivery systems are networks, not institutions such as schools, which are a node on a person’s network of learning opportunities. People learn across institutions, so an entire learning network must be supported.

In 2013, the Digital Media and Learning Research Network, supported by the MacArthur Foundation, issued a major report, “Connected Learning: An Agenda for Research and Design.” that provides a foundation for developing new models of learning for the digital age that are powerful, relevant, and engaging. They describe the concept of *connected learning* as an educational approach designed for our ever-changing world, and to the realities of the digital age where the demand for learning

never stops. *Connected learning* connects three critical spheres of learning: academics, a learner’s interests, inspiring mentors and peers.

Peer-Supported: In their everyday exchanges with peers and friends, young people are contributing, sharing, and giving feedback in inclusive social experiences that are fluid and highly engaging.

Interest-Powered: When a subject is personally interesting and relevant, learners achieve much higher-order learning outcomes.

Academically-Oriented: Learners flourish and realize their potential when they can connect their interests and social engagement to academic studies, civic engagement, and career opportunity.

Making, creating and producing are powerful paths to deeper learning and understanding: *Connected learning* asks learners to experiment, to be hands-on, and to be active and entrepreneurial in their learning, recognizing that this is what is now needed to be successful in work and in life.

Production-Centered: Digital tools provide opportunities for producing and creating a wide variety of media, knowledge, and cultural content in experimental and active ways.

Shared Purpose: Social media and web-based communities provide unprecedented opportunities for cross-generational and cross-cultural learning and connection to unfold and thrive around common goals and interests.

Openly Networked: Online platforms and digital tools can make learning resources abundant, accessible, and visible across all learner settings.

Connected learning is guided by design principles that inform the intentional creation of connected learning environments.

Everyone can participate: Experiences invite participation and provide many different ways for individuals and groups to contribute.

Learning happens by doing: Learning is experiential and part of the pursuit of meaningful activities and projects.

Challenge is constant: Interest or cultivation of an interest creates both a “need to know” and a “need to share.”

Everything is connected: Young people are provided with multiple learning contexts for engaging in connected learning—contexts in which they receive immediate feedback on progress, have access to tools for planning and reflection, and are given opportunities for mastery.

Although *connected learning* does not require technology, today’s digital and networked technologies greatly expand the accessibility and potential reach of connected learning experiences.

Fostering engagement and self-expression: interactive, immersive, and personalized technologies can provide responsive feedback, support a diversity of learning styles and literacy, and pace learning according to individual needs.

Increasing accessibility to knowledge and learning experiences: Through online search, educational resources, and communities of expertise and interest, young people can easily access information and find relationships that support self-directed and interest driven-learning.

Expanding social supports for interests: Through social media, young people can form relationships with peers and caring adults that are centered on interests, expertise, and future opportunity in areas of interest.

Expanding diversity and building capacity: New media networks empower marginalized and non-institutionalized groups and cultures to have a voice, mobilize, organize, and build capacity.

Connected learning is anchored in research, robust theories of learning, and the best of traditional standards, but also designed to mine the learning potential of the new social- and digital media domain. It harnesses the advances and innovations of our connected age to serve learning.

How can the principles and emerging models of connected learning inform our understanding of 21st century learning and be a catalyst for the development of 21st century models of faith formation in congregations?

Attributes of Next Generation Learning from a Student’s View

1. Personalized to my needs and learning goals
2. Flexible so that I can try different ways to learn
3. Interactive and engaging to draw me in
4. Relevant to the life I’d like to lead
5. Paced by my own progress and measured against goals I understand
6. Constantly informed by different ways of demonstrating my progress
7. Collaborative with faculty, peers, and others; not limited by proximity
8. Responsive and supportive when I need help
9. Challenging but achievable, with opportunities to become an expert in an area of interest
10. Available to me as much as it is to every other student

CONNECTED *Learning*

EQUITABLE, SOCIAL, AND PARTICIPATORY

Connected learning is a model of learning that holds out the possibility of reimagining the experience of education in the information age. It draws on the power of today's technology to fuse young people's interests, friendships, and academic achievement through experiences laced with hands-on production, shared purpose, and open networks.

PRODUCTION CENTERED

Connected learning prizes the learning that comes from **actively producing, creating, experimenting, and designing**, because it promotes skills and dispositions for lifelong learning, and for making meaningful contributions to today's rapidly changing work and social conditions.

INTERESTS

Interests foster the drive to gain knowledge and expertise. Research has repeatedly shown that when the topic is personally interesting and relevant, learners achieve much higher-order learning outcomes. Connected learning views interests and passions that are developed in a social context as essential elements.

SHARED PURPOSE

Today's social media and web-based communities provide unprecedented opportunities for caring adults, teachers, parents, learners, and their peers to share interests and contribute to a common purpose. The potential of **cross-generational learning and connection** unfolds when centered on common goals.



PEER CULTURE

Connected learning thrives in a socially meaningful and knowledge-rich ecology of ongoing participation, self-expression, and recognition. In their everyday exchanges with peers and friends, young people fluidly contribute, share and give feedback. Powered with possibilities made available by today's social media, this peer culture can produce learning that's engaging and powerful.

OPENLY NETWORKED

Connected learning environments **link learning in school, home, and community**, because learners achieve best when their learning is reinforced and supported in multiple settings. Online platforms can make learning resources abundant, accessible, and visible across all learner settings.

ACADEMIC

Connected learning recognizes the importance of academic success for intellectual growth and as an avenue towards economic and political opportunity. When academic studies and institutions draw from and connect to young people's peer culture, communities, and interest-driven pursuits, learners flourish and realize their true potential.

ACTIVE RELEVANT REAL-WORLD EFFECTIVE HANDS-ON
NETWORKED INNOVATIVE PERSONAL TRANSFORMATIVE

XPLANATIONS ©2012 David G. Foray

2. Imagining the Future of Faith Formation

In the past 10 years we have seen the introduction of an abundance of new information and communication technologies: Google, Facebook, Wikipedia, Google+, Twitter, YouTube, Pinterest, Flickr, Instagram, blogging, and so much more. We are experiencing the growth of new digital resources that utilize these technologies: online resource centers, online courses, digital books, videos, apps, blogs, wikis, to name a few. Universities, such as MIT and Harvard (www.edxonline.org), are making all of their courses available online for free; Khan Academy (www.khanacademy.org) is providing over 4000 instructional videos for elementary and high school education for free; TED (www.ted.com) is making available the videos of all their world-class presenters for free and TedEd (<http://ed.ted.com>) is becoming a platform for creating customized lessons around TED Talks and any video presentation.

There has also been a tremendous growth of religious content and experiences in digital form—the Bible and Bible studies, prayer and spiritual practices, daily devotions, online courses, online marriage preparation, online wedding planning, parenting skills and practices, family/household faith forming activities, to name only a few examples. The *YouVersion Bible App*, developed by Life Church (www.lifechurch.tv) has been downloaded over 100 million times!

We are experiencing a *convergence* of new information and communication technologies with digital resources that are beginning to transform faith formation. Just as an earlier era adopted the technology of schooling and the printing press to produce instructional educational models using catechisms and textbooks, the 21st century has new digital technologies, approaches, and content that can transform faith formation in a congregation.

In the digital age, *congregations need to develop online digital platforms for faith formation to complement faith formation programming and activities in physical settings*. Increasingly churches will need to see themselves not as exclusive providers of faith formation, but as platforms for bringing meaningful and engaging learning experiences to their participants and for guiding participants to such experiences elsewhere.

Examples of online digital platforms complementing physical spaces include art museums, children’s museums, libraries, science centers, churches, and more. The **Boston Science Center**, a marvelous hands-on environment for experiencing and learning science, has built a digital platform with an online museum, a YouTube channel for their videos, a Facebook page, Pinterest boards for exhibits, Flickr photostream and Instagram site for photos, and more. The Boston Science Center is now accessible 24x7x365 to everyone and is networked via social media. Go to their website at www.mos.org.

Life Church (www.lifechurch.tv), a multi-site church, has built a digital platform for worship and for equipping their people. The “Resources” section of their website is introduced with the bold heading: ***How can we equip you?*** And is followed with this text: “Becoming a fully devoted follower of Christ is a life-long journey of growth, learning, challenges, and obedience. We want to help you take your next steps on this journey, so we’ve made some resources available for you and your family.” Go to “Resources” on their website to see what they are providing to everyone.

Imagine creating a digital platform for faith formation in your congregation that addresses the greater diversity of your people, utilizes the new internet and digital technologies, and applies new models of learning to faith formation.

Imagine the possibilities. . .

- An online faith formation centers where people of all ages and generations can find (and link to) high quality religious content and experiences—worship, prayer, spiritual practices, Bible study, Christian beliefs and traditions, rituals and milestones, music, and so much more.
- A wide variety of online Bible and theology courses for individual and small group adult study selected from the best offerings on iTunes University and from college and seminary continuing education programs, cataloged with links to the courses on the church’s faith formation website, and made available to adults who want to study a particular course individual or as a small group, with opportunities via a blog or wiki or Facebook page for people to share their reflections and learn from each other.
- A parent resource center with the best knowledge, practices, and tools for parenting in print, audio, and video; links to quality parent websites, and a parents blog and/or Facebook page to share their experiences and insights.
- Children’s faith formation that “flips the classroom” so that children are doing projects and activities with their parents at home and online (at a secure site, such as Edmodo, www.edmodo.com), and then refocusing “class time” on practicing and applying, and presenting projects that demonstrate their learning.
- A confirmation program that is tailored to the young people’s spiritual journeys—with online and face-to-face activities—so that young people (with the help of a guide or mentor) can select the content and activities most appropriate to their religious and spiritual growth.
- Online Bible study with small groups of young adults who can connect virtually through a Google+ Hangout each week, and share their written reflections on their Bible study blog or on Facebook or Twitter.
- A small group of young people who want to learn more about Christianity by taking an online college-level theology course using a free course from a seminary or college.
- An virtual art class where people who love art can explore Christian artwork by studying art in the online museums of the world and meeting online and in-person to share their reflections.
- A course for youth or adults on the history, tradition, and practices of world religions with guest speakers from around the country or world presenting live via a Google+ Hangout, or on using YouTube videos, and using the Patheos world religions website (www.patheos.com) as a “text” for study.
- A justice and service center where people of all ages can learn about pressing social issues, explore Biblical and church teaching on justice, and find ways to act together through local and global projects and organizations; and then share their experiences using a blog or a Facebook page.
- An online prayer and spirituality center where people can access daily prayer experiences, offer prayer intentions, pray for others, learn about spiritual practices, download prayer

activities for the home, and so much more.

All of this and so much more is now possible. With a digital platform and digital media, we can now reimagine where, when, and how faith formation takes place.

- It is now possible, like never before, for a congregation to provide faith formation for everyone, anytime, anywhere, 24 x 7 x 365.
- It is now possible to customize and personalize faith formation for all ages around their life tasks and issues, interests, religious and spiritual needs, and their busy lives.
- It is now possible to engage people in a wide diversity of programs, activities, and resources that incorporate a variety of ways to learn—*on your own, with a mentor, at home, in small groups, in large groups, in the congregation, and in the community and world*—delivered in physical gathered settings and virtual online settings.
- It is now possible to deliver religious content and experiences to people wherever they are, 24 x 7 x 365.
- It is now possible to connect people to each other whenever and wherever—in physical places and virtual space

3. An Emerging Model for the 21st Century: Connected & Networked Faith Formation

Over the past five years I have been working to identify, describe, and apply a new model of faith formation that addresses the greater diversity in our society, utilizes the new internet and digital technologies, and applies new models of learning to faith formation.

The big idea is simple: develop a connected, networked model of faith formation that is ***lifelong*** (all ages) and ***lifewide*** (whole life), and provides a wide diversity of engaging and interactive faith formation content and experiences in online and physical settings.

A set of key themes (or guiding principles) for designing connected, networked faith formation is emerging, drawn from both the innovations in learning and in Christian faith formation. These key themes include the following.

1. Faith formation is person- or learner-centered—addressing the diverse life tasks, needs, interests, and spiritual journeys of people across the whole lifespan. We are moving from a provider-centered, program-driven model where denominations and churches determined the curriculum to a learner-centered model where learners have control over their learning.
2. Faith formation offers a wide variety of diverse faith formation experiences to match with people's diverse needs *and* tailored to their busy lives. Faith formation is easily accessible with an abundance of opportunities for faith growth.

3. Faith formation recognizes that learning is a process of active inquiry with the initiative residing within the individual. People's motivations for learning are multiple and our built on autonomy (self-directedness), mastery, and purpose and meaning.
4. Faith formation is personalized and customized to the individual or family with support and guidance from mentors and leaders in finding appropriate activities and experiences. People should have an active role in shaping their own learning. They should be encouraged to move along their own personal trajectories of growth.
5. Faith formation is available anytime, anywhere, anyplace. Faith formation is free from constraints of time and place.
6. Faith formation utilizes a variety of learning environments: on your own, mentored, at home, small group, large group, church-wide, community & world.
7. Faith formation provides a variety of ways to learn: formal and informal, multiple intelligences, and learning styles. Multiple intelligences and a diversity of learning styles are valued and utilized in faith formation. "Formal" and "informal-experiential" learning are blended together.
8. Faith Formation engages people as co-producers of their learning experiences together with educators and mentors.
9. Faith formation incorporates a variety of blended models of faith formation from online programs with minimal interaction in physical settings to physical programs that utilize online content.

10. Faith formation incorporates communities of practice to connect individuals and groups throughout the congregation.
11. Faith formation builds digital platforms for faith formation that integrate all programming, connects people to content and experiences (and each other), and is available 24 x 7 x 365.
12. Faith formation is guided by curators who find, organize and deliver the most relevant content and experiences to address the specific needs of people.

Key Themes

21st century faith formation is person- or learner-centered—addressing the diverse life tasks, needs, interests, and spiritual journeys of people across the whole lifespan—lifelong and lifewide.

We have examined briefly the changing context of faith formation in the 21st century. A person- or learner-centered approach to faith formation that is lifelong and lifewide needs to address 1) the **developmental tasks** of each stage of life (childhood, adolescents, emerging adults, young adults, mid-adults, mature adults, and older adults); 2) the **generational** characteristics of Builders, Boomers, Xers, Millennials, and the iGeneration; 3) the life situations of diverse **family structures**: married couples with children, married couples without children, single parents, multigenerational families, unmarried couples with children, and more; and 4) the unique needs of **ethnic and cultural groups**.

Faith formation needs to pay special attention to the diverse **religious and spiritual needs** of people today. In the *Faith Formation 2020 Initiative* we identified four groups of people with distinct needs,

reflective of the research presented in “The Changing Context” section.

- 1) people of vibrant faith and active engagement in the church community
- 2) people who participate occasionally but are not actively engaged in the church and who have lower levels of spiritual commitment
- 3) people who are spiritual but not religious, and not involved in a congregation of an established Christian denomination
- 4) people who are unaffiliated with an established Christian church and who are indifferent to religious and spiritual matters

(See www.FaithFormation2020.net)

21st century faith formation offers a wide variety of diverse faith formation experiences to match with people’s diverse needs *and* tailored to their busy lives. Faith formation is easily accessible with an abundance of opportunities for faith growth.

Diversity challenges congregations to develop strategies, programs, activities, and resources specially targeted to the diversity of needs. Today churches have available to them the resources and tools to provide lifelong faith formation for *all* ages and generations and to address the diversity of religious and spiritual needs of people. Churches can utilize the life of their faith community; the variety of excellent print, audio, and visual resources in faith formation; the new digital media and online resources; and the innovations and resources of other Christian churches to develop faith formation that is varied in content, expectations, depth, involvement, and timing.

In the past churches have often chosen the “one size fits all” mentality for programming. The culture of our day is all about personalization and customization. In a

network model, faith formation shifts from the “one size fits all” curriculum and programming of an earlier era to a faith formation network of personalized and customized religious content and experiences that connects with people’s spiritual and religious needs. With all of its variety, a network can provide “differentiated faith formation” that is fashioned around the needs of people.

Faith formation is no longer about finding *the* program for a particular age group or generation. Churches can now meet people at the point of their spiritual, religious, and learning needs and offer personalized pathways for faith growth.

Resources for learning abound in every environment—at home, in the church, in the community, and online. A primary task of a faith formation network is to identify these resources and link individuals, families, and communities with them effectively. The new reality of faith formation programming is that churches can offer activities that cater to niches— individuals, families, and small groups with a particular spiritual or religious need, interest, passion, concern, or life issue. They no longer have to worry about reaching a “mass audience” with “one size fits all” programming.

We know from learning sciences research that more effective learning will occur if each person receives a customized learning experience. People learn best when they are placed in a learning environment that is sensitive to their learning needs and flexible enough to adapt strategies and resources to individual needs.

21st century faith formation recognizes that learning is a process of active inquiry with the initiative residing within the individual.

The traditional model of schooling has conditioned people to perceive the proper role of learners as being dependent on

teachers to make decisions for them as to what should be learned, how it should be learned, when it should be learned, and if it has been learned. Today people are accustomed to searching out what they want to know, when they want and need to know it. People are becoming more and more self-directed in their learning, and they have almost unlimited access to information through the Internet and the wide variety of print and media learning resources available in our society today.

As learning becomes a process of active inquiry, where the initiative resides within the person, intrinsic motivation becomes a key factor in determining whether or not people will engage in faith formation, and open themselves to learning and faith growth. Extrinsic motivation, such as faith formation participation policies (such as required hours or things that must be done in order to receive a sacrament), rarely motivate people to participate, learn, or grow in faith. In fact, they usually have the opposite effect.

Drawing on decades of scientific research on human motivation, Daniel Pink in his book *Drive: The Surprising Truth about What Motivates Us* exposes the mismatch between what research shows and how we motivate people. While carrots and sticks (policies and requirements) worked somewhat successfully in the twentieth century assembly line model, that's precisely the wrong way to motivate people today.

He describes three types of motivation. Motivation 1.0 presumed that humans were biological creatures, struggling for survival. Motivation 2.0 presumed that humans also responded to reward and punishments in their environment. Motivation 3.0 presumes that humans also have a third drive—to learn, to create, and to better the world. It is this third type of motivation that drives people to be self-directed and engage in learning as a process of active inquiry.

Motivation 3.0 has three essential elements:

- **Autonomy:** the desire to direct our own lives. People need autonomy over task (what they do), time (when they do it), team (who they do it with), and technique (how they do it).
- **Mastery:** the urge to get better and better at something that matters. Motivation 3.0 demands engagement. Only engagement can produce mastery—becoming better at something that matters. Mastery demands deliberate practice.
- **Purpose:** the yearning to do what we do in the service of something larger than ourselves. Humans, by their nature, seek purpose—a cause greater and more enduring than themselves.

Daniel Pink writes, “The secret to high performance and satisfaction—at work, at school, and at home—is the deeply human need to direct our own lives, to learn and create new things, and to do better by ourselves and our world.”

As just one example of how autonomy and mastery combine to motivate learners. A recent research study found that students want control of their own learning. When asked why learning through an online class might make school more interesting, 47% of students in grades 9-12, 39% in grade 6-8, and 25% in grades 3-5 responded that they wanted to learn online to control their own learning experience. Students do not expect online courses to be easier. They do, however, expect the online learning environment to facilitate their success because they can review materials when they want and are more comfortable asking teachers for help. And online teachers see great benefits to student online learning: 76% believe that online learning benefits students by putting them in control of their own learning.

View Daniel Pink's video on motivation at: www.ted.com/talks/dan_pink_on_motivation.html and <http://youtu.be/u6XAPnuFjlc>.

21st century faith formation is personalized and customized to the individual or family with support and guidance from mentors and leaders in finding appropriate activities and experiences.

People should have an active role in shaping their own learning. They should be encouraged to move along their own personal trajectories of growth. Giving power to individuals and families to shape their own learning does not mean abandoning them to their own devices. Rather, it creates a new role and responsibility for faith formation leaders—to serve as guides and facilitators helping people identify growth needs, finding resources and settings for faith formation, identifying next steps on their journey, and so on.

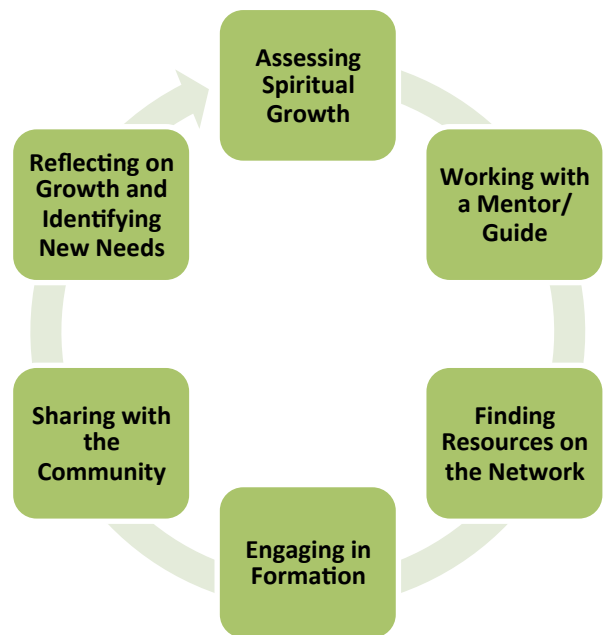
A faith formation network, rich in a diversity of content and a variety of ways to learn, can guide people in creating their own personal learning pathways. Churches can develop processes for helping individuals and families diagnose their religious and spiritual learning needs (online and in-person) and create their own plans for faith growth and learning. A “faith growth learning plan” helps people identify where they are on their spiritual journey, what they need for continuing their growth, who else might share that need, and the resources that could help them meet that need. Churches can provide mentors or guides to assist people in developing their spiritual growth plan and accessing the programs and resources that fit their plan. Mentors or guides can be available for one-on-one conversations as people move through their growth plan.

The United Methodist Church of the Resurrection in Leawood, KS has developed a tool to assist adults in their church to assess where they are in their faith journey and their needs of continuing growth and learning.

We invite you to join us on the greatest journey of your life – The Journey of Knowing, Loving and Serving God – as we strive to become a community of deeply committed Christians. We know that sometimes getting started can be daunting, especially in such a large church, but we want to travel this journey with you. Our Adult Discipleship Ministry offers you a navigation system that provides directions, routes and traveling companions to support and encourage you along the way. We believe that nothing in the world will bring you greater joy, greater challenge and greater meaning than the journey into life as God intended us to live it. To help encourage and equip you for your Journey, we’ve created the Journey assessment tool.

(Visit their website to see the assessment tool: <http://www.cor.org/ministries/the-journey/welcome-to-your-self-assessment>.)

A Process for a Developing a Personalized Faith Growth Plan



21st century faith formation provides a variety of ways to learn: formal and informal, multiple intelligences, and learning styles; and utilizes a variety of learning environments (on your own, mentored, at home, small group, large group, church-wide, community and world).

Multiple Intelligences

A faith formation network provides a congregation with a means to offer relevant content that addresses the spiritual and religious needs of people *and* the ability for them to engage with that content in ways that reflect how they learn and grow best. A network approach provides more options for people of all ages to find programs, activities, and resources that match well with how they learn and grow in faith.

We know from Howard Gardner's research that people have different intelligences that affect how they learn and perform best. While it may be difficult to incorporate all eight intelligences in a particular program or activity, a network approach provides a way to offer programs, activities, and resources that emphasize different "intelligences"—one that is word-centered, another musical, another visual, etc.—so as to engage as many people as possible. (Gardner's multiple intelligences include verbal-linguistic, logical-mathematical, visual-spatial, bodily-kinesthetic, musical-rhythmic, naturalist, interpersonal, and intrapersonal.)

We know from research that people have preferred learning styles. Some learn best through direct, hands-on, concrete experiences; some through reflective observation; some through an exploration and analysis of knowledge, theories, and concepts; and others through active experimentation with the new knowledge and practices. While it is possible to address these four learning styles in one program, a network provides a way to offer programs reflecting the four

different learning styles, such as immersion programs, workshops, presentations, small group study, and retreat experiences to name a few.

Informal Learning and Formal Learning

Informal learning describes a lifelong process whereby individuals acquire attitudes, values, skills and knowledge from daily experience and the educational influences and resources in their environment, from family and neighbors, from work and play, from the marketplace, the library, the mass media, and the Internet. Informal learning can be intentional or not. There might be a teacher, but it's probably a colleague or friend. We might read an article or book, visit a website, listen to a podcast, or watch a video online. We might visit Home Depot or Lowe's for a clinic on home repair or gardening or stop by our local bookstore or library for a reading group or special program. On television many channels are devoted to informal learning. The programs of *The Food Network*, while not formal education, promote learning as shows teach people how to cook, try new recipes, and so on. The variety of home improvement shows, such as the "This Old House" on PBS or the home makeover shows on the HGTV network, promote learning, even though they are not formal educational TV programs.

Formal and informal learning can be *intentional*—when an individual aims to learn something and goes about achieving that objective or *unexpected*—when in the course of everyday activities an individual learns something that he or she had not intended or expected.

Applying the four types of learning to faith formation, we can visualize the relationship among these four types of learning in the following way.

Formal Learning

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

Informal Learning

Most of faith formation efforts in churches are *formal* and *intentional* learning through organized programs. Churches can expand their faith formation efforts by promoting all four types of learning. For example, Sunday worship is *informal* and *intentional* learning. A church can help people learn from their participation in worship through a weekly journal or activities booklet (online and in print) with reflection questions on the Scripture readings and the sermon. The readings and sermon can also be available in print or audio for further study on the church's website. The journal or activities booklet could also be used in a weekly faith sharing group or in table discussion after Sunday worship. These are all examples of informal and intentional learning activities. Where are the *informal* learning opportunities for people of all ages and for families in your congregation and community?

Variety of Learning Environments and Methods

With such a wide diversity of people and needs, a faith formation network provides a diversity of content and activities, *and* a variety of ways for people to engage the content and activities. A faith formation network incorporates seven environments to provide a variety of ways for people to learn and growth in faith that respect their preferred styles of learning, their life situations, and their time constraints. The seven environments also provide a

congregation with ways to design faith formation that offers the same "content" in different settings, giving people different ways to learn and grow in faith.

The seven faith formation environments include: 1) on your own, 2) with a mentor, 3) at home, 4) in small groups, 5) in large groups, 6) in the congregation, and 7) in the community and world



Every faith formation network can offer a variety of faith formation environments with differing levels of depth and commitment, in virtual and physical settings, and at a variety of times and locations that are convenient for people. This approach means that people can have a variety of ways to learn and grow in faith, removing many of the more common obstacles to participating in faith formation.

There are a variety of methods that can be used within these seven learning environments. For example:

- small groups: discipleship or faith sharing groups, Bible study groups, theology study groups, Sunday lectionary-based or sermon-based faith sharing groups, practice-focused groups (prayer, service/faith in action), support groups
- study-action programs, service projects and mission trips

- conferences, workshops, courses, speaker series
- retreats, camps, and extended programs
- online courses and online faith formation resource centers
- audio programs and podcasts
- video programs and podcasts
- webinars and online conferences
- apps and digital media
- spiritual direction and spiritual support groups
- apprenticeships and mentoring
- family and intergenerational programs,
- film festivals
- field trips
- reading programs and book clubs

21st century faith formation incorporates a variety of blended models of faith formation from online programs with minimal interaction in physical settings to physical programs that utilize online content.

Blended learning is a formal education program in which a person learns at least in part through online delivery of content and instruction with some element of learner control over time, place, path, and/or pace; **and** at least in part at a supervised brick-and-mortar location away from home; **and** the modalities along each person’s learning path within a course or subject are connected to provide an integrated experience. (Staker and Horn)

Faith formation programs, activities, and experiences can be offered in a variety of settings, integrating physical and online settings. These settings can be seen as a continuum: ranging from fully online (Model 1) to online resources as purely supplemental (Model 5). Blended faith formation usually combines online delivery of religious content and experiences with the best features of gathered programs to personalize learning and differentiate faith formation instruction across a diverse group. Here is a view of the five models on a continuum.

A Continuum of Blended Faith Formation

Model 1	Model 2	Model 3	Model 4	Model 5
Fully online program or activity with options for face-to-face interaction in physical settings.	Mostly or fully online program or activity with regular interaction and programming in physical settings.	An online platform that delivers most of the program or activities with leaders providing on-site support on a flexible and adaptive as-needed basis through in-person mentoring and small group sessions.	Programs and activities in physical settings guided by a leader with online components that extend beyond the program sessions.	Programs and activities in physical settings that include online resources to supplement the program content.

In 2012, the Clayton Christensen Institute published a white paper titled, “Classifying K–12 Blended Learning,” which categorized the majority of blended-learning programs emerging across the K–12 sector today. The primary models we continue to see in the field fall into four categories:

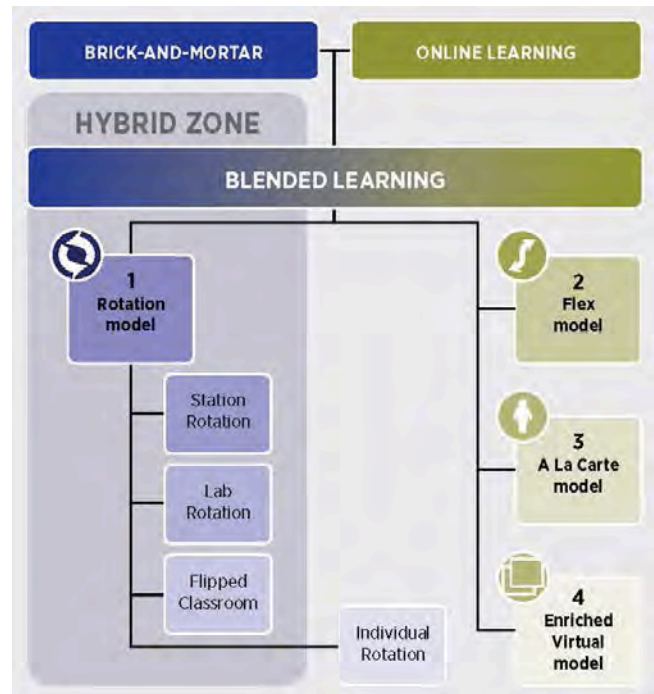
1. The **Rotation** model is one in which within a given course or subject (e.g., math), students rotate on a fixed schedule or at the teacher’s discretion between learning modalities, at least one of which is online learning. Other modalities might include activities such as small-group or full-class instruction, group projects,

individual tutoring, and pencil-and-paper assignments. The Rotation model has four sub-models: Station Rotation, Lab Rotation, Flipped Classroom, and Individual Rotation.

- The **Station Rotation** model—or what some refer to as the Classroom Rotation or In-Class Rotation model—is one in which students rotate within a contained classroom.
- The **Lab Rotation** model is one in which the rotation occurs between a classroom and a learning lab for online learning.
- The **Flipped Classroom** model is one in which the rotation occurs between the school for face-to-face teacher-guided practice (or projects) and the home or other off-site location for online content and instruction.
- The **Individual Rotation** model differs from the other Rotation models because each student in essence has an individualized playlist and does not necessarily rotate to each available station or modality.

2. The **Flex** model is one in which online learning is the backbone of student learning, even if it directs students to offline activities at times. Students move on an individually customized, fluid schedule among learning modalities, and the teacher of record is on-site.
3. The **A La Carte** model is one in which students take one or more courses entirely online with an online teacher of record and at the same time continue to have brick-and-mortar educational experiences. Students may take the online courses either on the brick-and-mortar campus or off-site.

4. The **Enriched Virtual** model is a whole-school experience in which within each course (e.g., math), students divide their time between attending a brick-and-mortar campus and learning remotely using online delivery of content and instruction. (Staker and Horn)



Here are several ideas for applying blended learning into faith formation programming.

1. Flip Sunday School or Youth Group

Congregations can “Flip the Classroom” by creating a digital platform to provide the content that children (and their parents) or youth need to learn and utilize gathered time (class or group) for discussion application, project-based learning, and demonstration. For example: St Edward the Confessor in Dana Point, CA redesigned their high school confirmation program (grades 9 and 10) by moving to a monthly class with online learning experiences during the month, and providing during-the-month activities, such retreats, worship, service projects. The online activities include reading, watching videos, and creating projects or

activities.

(<http://confirmation.stedward.com>)

2. Connect Church Programs/Events with Online Content

Congregations 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, intergenerational and family programs, classes, youth group meetings, mission trips, 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. For example a congregation can extend Sunday worship through the week using a variety of digital content that deepens the understanding and practice of the Sunday readings, sermon, and church year season; and provides prayer, devotions, rituals a video of the sermon with a study guide, service/action ideas, conversation activities, and more.

3. Offer One Program in Multiple Formats

Congregations can offer one gathered (on campus) program in multiple formats so that it serves a wider audience of people. For example:

- Offer a program or presentation at church
- Provide online content to extend and deepen the program
- Stream the program or presentation online to a wider audience
- Record the presentation or program and develop an online video course so that people can learn on their own
- Use the video course in small group settings with a small group learning plan

4. Offer an Online Video Program

Offer an online video program or course in a Google+ Hangout for small groups with online content, such as an online Bible study. For an example of using a Google+ Hangout check out Chef Hangout: www.chefhangout.com. For a guide to Google+ Hangouts go to: www.martinshervington.com/google-hangouts-the-ultimate-guide.

5. Offer Online Courses

Offer online courses and activities from colleges, seminaries, and websites for individualized learning (with the option for a mentor), small group experience, or large group gathering.

6. Offer a Webinar or Streaming Presentation

Offer a webinar or streaming presentation (at a scheduled time and available as a recording later) with online content to extend and deepen the webinar program. Turn a gathered program into a webinar program or a streamed presentation to reach a wider audience, then add digital content for deeper learning.

7. Differentiate Program Content

Differentiate program content using gathered settings for core content and experiences, and online learning with 1-1 mentoring and/or small group experiences. Transform a “one-size-fits-all” program by offering targeted experiences that address the diverse religious and spiritual needs of the participants: people with a vibrant faith, people with a variable spiritual commitment, people who are spiritual but not religious, and people who are not religiously affiliated.

21st century faith formation incorporates communities of practice to connect individuals and groups throughout the congregation.

One way to keep individuals and groups in faith formation connected to each other in the faith formation network is through communities of practice—groups of people who have a shared interest who come together to learn from each other. Communities of practice have three dimensions: the domain (what it's about); the topic (the issues that they are facing); and the community (the people who are involved). Communities of practice use a variety of approaches to connect, such as face-to-face meetings, video conferencing, social networking, and collaborative projects. It is a mix of formal and informal methods. Some of them are online; some of them are face-to-face. Some of them happen weekly; some of them happen monthly or yearly.

A congregation is a community of practice. Practices like worship, liturgy, pastoral care, outreach, and social justice are important to the congregation's vitality. Congregations want to provide people who are passionate about those practices to develop them. An example would be people in a congregation who are engaged in justice and service projects—in the church and in the world—who could regularly connect, and even meet, to share their reflections and insights, communicate their insights to the whole congregation, and continue to support each other in their efforts. They can also invite new people to join their efforts. A community of practice around social justice could include not only church members, but also people in the wider community who have similar interests.

Another example might be people engaged in reading and studying the Bible. They may do this on their own or in small groups, but they are engaged in a large community of practice focused on reading and studying the

book. A faith formation network connects these people, face-to-face or online, to share what they are learning and how they read and apply the Bible to daily life, to explore common issues in reading the Bible, review new resources, and educate new members (apprentices) in reading the Bible. The community of practice around reading and studying the Bible disseminates their learning throughout the congregation, providing a learning opportunity for everyone to grow in their understanding of the Bible.

Most of the skills and expertise we learn, we learn from others in practice. We don't learn it in a course or book. It's helpful to have those, but the way we really learn is in practice with other practitioners. If you have a community of practice, someone can say, "I'm calling you about what I saw on your website or on Facebook. I heard that you tried this, and I'd love to talk to you about it." Communities of practice can connect people and diffuse learning and Christian practices across the congregation. There are a variety of ways to cultivate and support communities of practices around particular topics or issues or Christian practices.

21st century faith formation builds digital platforms for faith formation that integrate all programming, connects people to content and experiences (and each other), and is available anytime, anywhere, anyplace, 24x7x365.

A website provides the platform for publishing and delivering the experiences, content, programs, activities, and resources of a faith formation network. A network is a dynamic resource that is developed over time with new materials, revisions of current material, deleting material, and so on. A network is in constant development as it addresses the spiritual and religious needs of people, finds new religious content and

experiences, and utilizes new technologies to deliver content and experiences.

An easy way to develop a website for a faith formation network is to use a website creator like *Weebly* (Weebly.com) or *WordPress* (wordpress.org). The pre-designed templates make it simple to create a powerful, professional website without technical skills. (Part Three describes how to create a network and digital platform.)

To see digital faith formation network go to: www.firstchurchsimsbury.com. For additional examples go to: www.21stcenturyfaithformation.com/faith-formation-network-examples.html.

21st century faith formation is guided by curators who find, organize and deliver the most relevant content and experiences to address the specific needs of people.

In a faith formation network the role of the leader is shifting from *providing* religious content and programming (although this will still be happening) to *curating* religious content and experiences for all ages. We are all familiar with curating and curation—museum curators collect art and artifacts and identify the most relevant or important to be displayed in an exhibit for the public. Museum curators are subject-matter experts that guide an organization’s overall art collection.

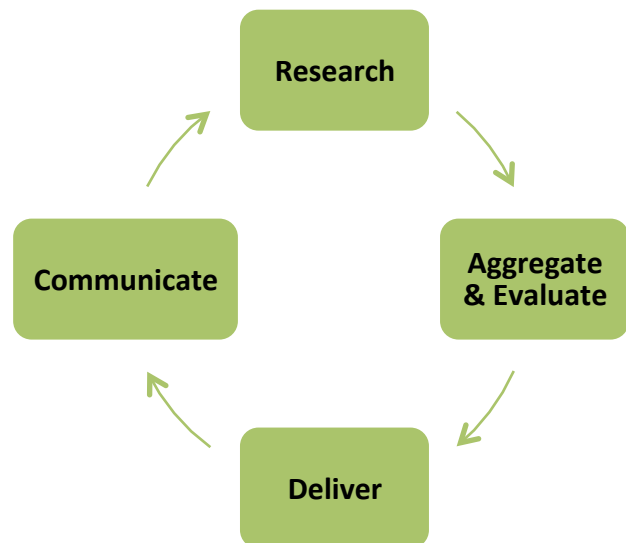
A faith formation curator is someone who continually finds, groups, organizes, and shares the best and most relevant content on a specific subject to address the needs of a specific group of people.

The primary task of the faith formation curator is not to create more content and programming, but to make sense of all the content that others are creating (publishers, websites, seminaries and colleges, religious organizations, and so on). Curation is an evolving idea that addresses two parallel trends: the explosive growth in religious

content and experiences, especially online, and the need to be able to find information in coherent, reasonably contextual groupings, such as a faith formation network.

As religious content and experience curators, faith formation leaders will become less focused on providing “one size fits all” curriculum *for* people, *and* become more focused on addressing people’s spiritual and religious growth by offering a wide *variety* of religious content and experiences that they find, group, organize, and share through a faith formation network.

How does faith formation curation work? Each of the following elements of curating religious content are year-round tasks. The process of curating is continual.



1. Research Resources & Stay Up-to-Date

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

The best librarians have access to hundreds, if not thousands, of information resources that deliver ongoing, real-time information on specific topics of interest to information patrons. Faith formation curators will need to develop sources they can trust for high quality religious content and experiences. They will need to develop ways to stay informed on the latest resources as they become available, for example joining mailing lists (email or RSS feeds) or the Facebook pages and websites of publishers, colleges/seminaries, religious and community organizations, and online resource centers so that they receive regular updates on the publication and dissemination of new resources.

2. Aggregate & Evaluate

Aggregation is the act of bringing together the most relevant religious content and experiences on a particular topic or religious/spiritual need into a single location—an online Lifelong Faith Formation Network. Religious content and experiences can be aggregated in a variety of ways. One simple model is by “people groupings” (see diagram)—each of which can include content on the Bible, Christian beliefs and practices, theological themes, milestones and life transitions, prayer and spirituality, social justice issues, and so on. There are a variety of ways to aggregate content to address people’s spiritual and religious needs.

Faith formation curators find the best resources to address a target audience or particular spiritual or religious needs. They develop standards for evaluating faith formation activities and resources, such as biblical and theological content, developmental appropriateness, ethnic-cultural responsiveness, ease-of-use, quality of learning experience, and so on.

3. Deliver

Faith formation curators deliver the content and experiences through the faith formation network and website.

4. Communicate

Faith formation curators promote the resources available on the network via email, e-newsletter, Twitter, Facebook, and other social media, as well as printed formats such as the church bulletin. Faith formation curators highlight the relationship between the content and the particular spiritual or religious needs, interests, concerns, or life issues of people. They describe the benefits of participating in faith formation; and explain how people can access the resources.

For more resources:

www.21stcenturyfaithformation.com/curation.html

Works Cited

- Ito, Mizuko, Kris Gutierrez, Sonia Livingstone, Bill Penuel, Jean Rhodes, Katie Salie, Juliet Schor, Julian Sefton-Green, and S. Craig Watkins. “Connected Learning: An Agenda for Research and Design.” (Digital Media and Learning Research Network, 2013)
(<http://clrn.dmlhub.net/publication/connected-learning-an-agenda-for-research-and-design>)
- Pink, Daniel. *Drive: The Surprising Truth About What Motivates Us*. New York: Riverhead, 2009.
- Rainie, Lee, and Barry Wellman. *Networked: The New Social Operating System*. Cambridge: MIT Press, 2012.
- “Re-imagining Learning in the 21st Century.” MacArthur Foundation, Digital Media and Learning Network.
- Roberto, John. *Faith Formation 2020: Designing the Future of Faith Formation*. Naugatuck: LifelongFaith Associates, 2010
(www.FaithFormation2020.net)
- Staker, Heather, and Michael B. Horn. “Classifying K-12 Blended Learning.” (Clayton Christensen Institute, 2012)
(www.christenseninstitute.org/publications/classifying-k-12-blended-learning-2)
- Watson, John. “Blending Learning: The Convergence of Online and Face-to-Face Education.” (National American Council for Online Learning. 2008)
(www.inacol.org)