



# Faith Formation 2020

Envisioning Dynamic, Engaging and Inspiring  
Faith Formation for the 21<sup>st</sup> Century

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## Part 1. Eight Significant Driving Forces Influencing Faith Formation 2020

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

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

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

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

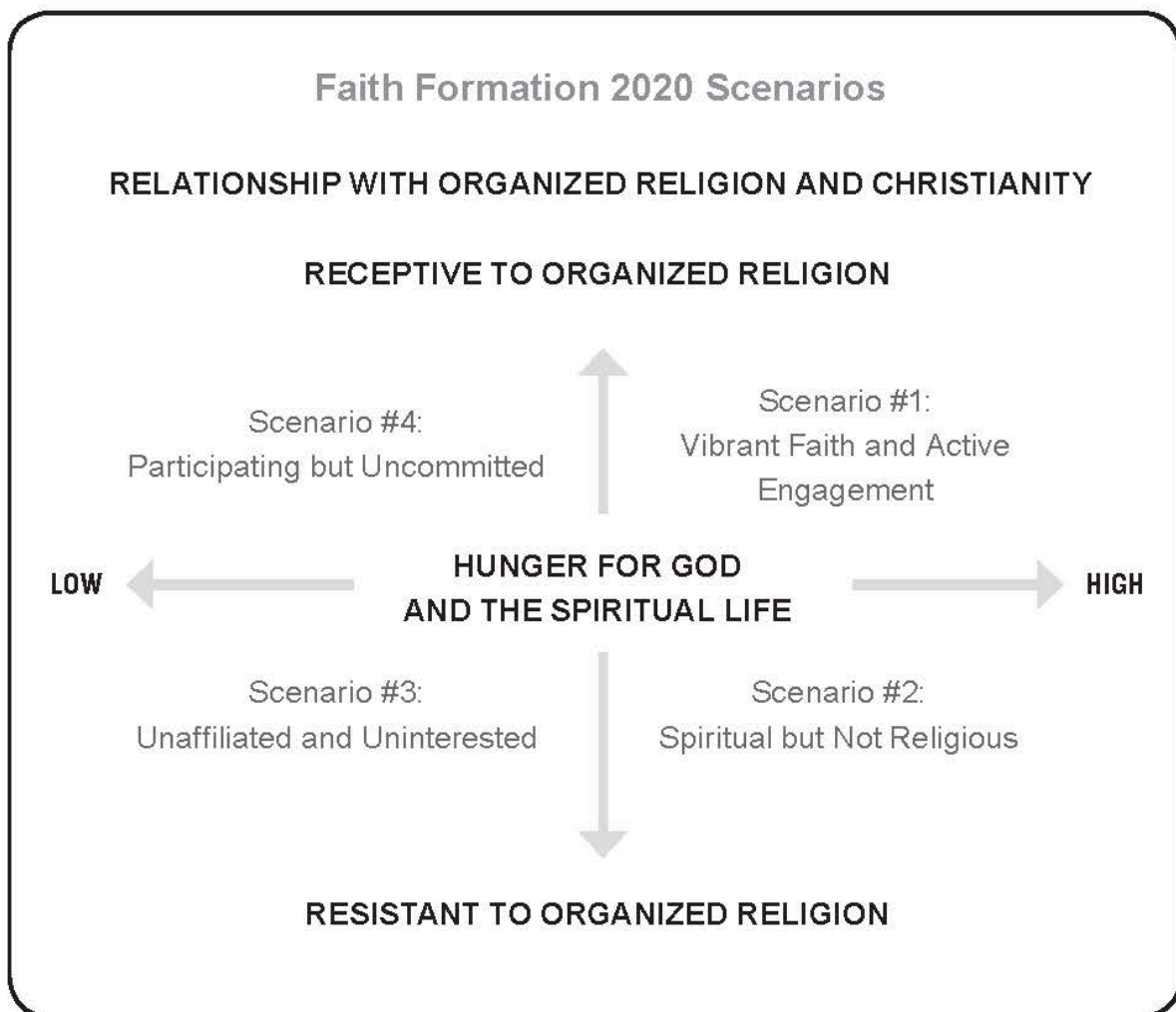
raising them. Since individuals who marry are more likely to attend religious services than are those who delay marriage, the postponement of marriage and childbearing has contributed to the decline in church attendance. Also, there has been a dramatic increase in religiously mixed marriages and partnerships: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

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

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

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

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



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

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

## **Scenario #1. Vibrant Faith and Active Engagement**

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

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

### **Strategies for Faith Formation in Scenario #1**

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

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

## **Scenario #2. Spiritual, but Not Religious**

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

### **Scenario #3. Unaffiliated and Uninterested**

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

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

#### **Strategies for Faith Formation in Scenario #2**

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

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

#### **Strategies for Faith Formation in Scenario #3**

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

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

### **Scenario #4. Participating, but Uncommitted**

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

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

### **Strategies for Faith Formation in Scenario #4**

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

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

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

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

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

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

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

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

Strategy 6. Milestones Faith Formation (All Scenarios)

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

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

Strategy 9. Spiritual Formation (All Scenarios)

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

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

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

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

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

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

Strategy 16. Interfaith Education and Dialogue (Scenario 1)

➤ For descriptions of each strategy, approaches, and resources go to: [www.FaithFormation2020.net](http://www.FaithFormation2020.net).

# Faith Formation 2020 Scenarios

## Relationship with Organized Religion and Christianity

### Receptive to Organized Religion

#### Scenario #4

##### Participating but Uncommitted

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

#### Scenario #1

##### Vibrant Faith and Active Engagement

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

LOW

Hunger for God and the Spiritual Life

HIGH

#### Scenario #3

##### Unaffiliated and Uninterested

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

#### Scenario #2

##### Spiritual but Not Religious

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

### Resistant to Organized Religion



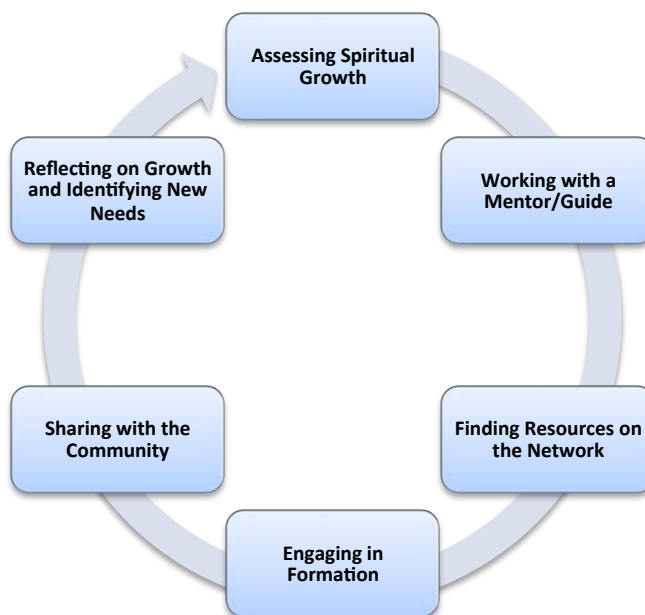
## Part 2. Developing a Lifelong Faith Formation Network

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

### Key Features of a Lifelong Faith Formation Network

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

### A Process for a Developing a Personalized Faith Growth Plan



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

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

5. A Lifelong Faith Formation Network utilizes a variety of faith formation formats to address the diverse life tasks and situations, interests, and religious and spiritual needs of people.

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



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

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

# Developing a Faith Formation Inventory

## Scenario #1. Vibrant Faith and Active Engagement

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

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

## Scenario #2. Spiritual, but Not Religious

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

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

## Scenario #3. Unaffiliated and Uninterested

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

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

## Scenario #4. Participating but Uncommitted

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

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

# Researching the Needs of People

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

## 1. Research

### Life Issues

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

### Life Cycle Tasks and Generational Characteristics

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

### Milestones and Transitions

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

### Spiritual Needs

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

### Religious Needs

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

### Ethnic/Cultural Needs

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

## 2. Interview/Focus Group Questions

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

# Finding Resources

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

## 1. People Resources

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

Person	Particular Gifts/Talents/Skills/Knowledge

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

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

Program	Faith Formation Model	Location	Date/Timing	Cost

## 3. Print and Media Faith Formation Resources

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

Resource	Publisher	Faith Formation Model	Cost

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

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

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

# Offering a Variety of Faith Formation

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

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

# Designing an Innovation

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

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

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

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

## **Step 3. Generate ideas for your parish community.**

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

## **Step 4. Evaluate the ideas.**

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

## **Step 5. Design an implementation plan.**

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

## **Step 6. Implement the initiative through small scale prototyping.**

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

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

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



# Worksheet: Designing an Innovation

**Priority for Action** \_\_\_\_\_

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

**Target Audience:** \_\_\_\_\_

**Initiative:** \_\_\_\_\_

**Dates and Times** \_\_\_\_\_

**Location (physical/facility and/or online/website)** \_\_\_\_\_

## Implementation Steps and Timeline

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

**Resources Needed to Implement the Initiative**

**Leaders Needed to Implement the Initiative**

**Costs to Implement the Initiative**