Brisbane Catholic Education Master Class
John Roberto, Vibrant Faith

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Lifelong Faith Books

FIVE BIG IDEAS
Big Idea #1
Focus on Maturing in Faith

Big Idea #2
Embrace the Formation Dynamic

Belong Behave Believe

Post-Reformation Era
(The Catechism Era)

Believe Behave Belong
The Formation Dynamic

Relationships lead to craft, which leads to experiential belief. That is the path to becoming and being someone different. The path of transformation.

It is also the path found in the New Testament; the Way of Jesus the leads to God. Long ago, before the last half millennium, Christians understood that faith was a matter of community first, practices second, and belief as a result of the first two. Our immediate ancestors reversed the order. Now, it is up to us to restore the original order.

Diana Butler Bass
Christianity without Religion (HarperOne, 2012)
How to Create a Habit

1. The Cue
2. The Reward
3. The Routine

When _cues_, I will _routines_ because it provides me with _rewards_.

Big Idea #4
Develop a Faith Forming Ecology

Faith Community
Family
School Community
Age Groups
Big Idea #5
Personalize Faith Formation

Pathways of Faith Growth
Playlists of Content & Experiences
Project-Centered Faith Formation

Characteristics of 21st Century Learning

1. Blended Learning
2. Micro-Learning
3. Immersive Learning Environments
4. Multiple Ways of Learning
5. Multisensory Learning
6. Project-Based Learning
7. Collaborative Learning
8. Visual Learning
9. Practice-Oriented Learning
10. Storytelling
Virtual Learning Academy

VLACS provides full-time and part-time online virtual learning opportunities for both Middle & High School students. Our new online Adult Education program will be available in 2018.

Choose Your Path

Middle School & High School
VLACS is an online virtual public middle and high school offering students the opportunity to learn at their own pace full or part time.

Adult Education
Learn something fun, develop new tech skills, learn a second language and more at VLACS AdultEd. Now accepting applications.

Summit’s PERSONALIZED SCHOOLS

A personalized school is designed to meet the needs of each & every individual student.

At Summit, we focus on four key elements of college and career readiness, and empower students to drive their learning and own their success.
MATURING IN FAITH

Toward What Ends Are We Working

Characteristics of Mature Faith

Children  Young Adults  Mature Adults

Youth  Midlife Adults  Older Adults
Profile of the Graduate at Graduation
Jesuit Schools Network

1. Open to growth & responsible for one’s own growth
2. Intellectually competent
3. Religiously knowledgeable of doctrine and practices of Catholicism + Ignatian spirituality + choosing a fundamental orientation toward God and relationship with a religious tradition and/or community
4. Loving and deeper relationships
5. Committed to doing justice

Maturing in Faith

- Focusing on the essential characteristics of lifelong growth in Christian faith and discipleship
- Incorporating knowing and believing, relating and belonging, practicing and living.
- Addressing each characteristic in developmentally-appropriate ways at each stage of life
Characteristics

1. Developing and sustaining a personal relationship and commitment to Jesus Christ
2. Living as a disciple of Jesus Christ and making the Christian faith a way of life
3. Reading and studying the Bible—its message, meaning, and application to life today
4. Learning the Christian story and foundational teachings of the Christian faith (Trinity, Jesus, creed, morality and ethics) and integrating its meaning into ones life
5. Praying—together and by ourselves, and seeking spiritual growth through spiritual disciplines

Characteristics

6. Living with moral integrity guided by Christian ethics and values
7. Living the Christian mission in the world—serving those in need, caring for God’s creation, and acting and advocating for justice and peace.
8. Worshipping God with the community at Sunday worship, ritual celebrations, and the seasons of the church year
9. Being actively engaged in the life, ministries, and activities of the faith community
10. Practicing faith in Jesus Christ by using one’s gifts and talents within the Christian community and in the world
## A Holistic Faith Formation Plan

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<thead>
<tr>
<th>Faith Maturing Characteristic</th>
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## PART 3. CONTEXT & TRENDS
A Diversity of Spiritual Religious Identities

- Not Spiritual, Not Religious Unaffiliateds
- The Spiritual but Not Religious Uninvolved
- Faith & Engagement – one among many priorities Occasionals
- Faith & Engagement at the Center of Life Actives

Spiritual-Religious Diversity

Many ‘nones’ lost faith before they finished high school
Percentage of religiously unaffiliated Americans raised in a faith group who said they abandoned religious practice at the following time

<table>
<thead>
<tr>
<th>Time</th>
<th>%</th>
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<tbody>
<tr>
<td>Before age 18</td>
<td>62%</td>
</tr>
<tr>
<td>Between 18 and 29</td>
<td>28%</td>
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<tr>
<td>Between 30 and 49</td>
<td>5%</td>
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<tr>
<td>After age 50</td>
<td>2%</td>
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Source: Public Religion Research Institute
Deseret News Graphic
Spiritual-Religious Diversity

At what age did you stop self-identifying as Catholic?

- 10 to 12: 24%
- 13 to 17: 39%
- 18 to 20: 11%
- 21 to 29: 3%
- Median age ≥ 30: 18%
- Under age 5: 5%
- 5 to 9: 18%

Faith and belief in Australia defined

Faith and Belief in Australia
McCrindle Research, 2017
Faith and Belief in Australia
McCrindle Research, 2017

OUTGROWING RELIGION?
Analysis of all ‘religious’ and ‘spiritual but not religious’

- CONTINUER committed to religion brought up in 47%
- NO LONGER RELIGIOUS 17%
- SYNTHESIZER set of beliefs not fitting any one religion 14%
- NEVER BEEN RELIGIOUS 10%
- CONVERTER switched from a different religion 7%
- ADOPTER non-religious prior to choosing current religion 5%
### Q. How active are you in your religion?

*n=1,024 (all respondents)*

<table>
<thead>
<tr>
<th>Activity Description</th>
<th>Percentage</th>
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<tr>
<td>I am not at all active in practising religion</td>
<td>57%</td>
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<tr>
<td>I somewhat identify with a religion but rarely or never worship as part of a group</td>
<td>23%</td>
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<tr>
<td>I am significantly involved in practising my religion and worship as part of a group sometimes</td>
<td>11%</td>
</tr>
<tr>
<td>I am extremely involved with practising my religion and worship as part of a group very regularly</td>
<td>10%</td>
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**Faith and Belief in Australia**

*McCrindle Research, 2017*

### HOW MUCH DO AUSTRALIANS KNOW ABOUT THE CHURCH GENERALLY?

- **18%** Nothing at all
- **60%** Moderate/a little
- **22%** A great deal/a lot

Q. How much do you know about the church in Australia? *n=1,019 (all respondents)*

### Q. How frequently do you attend church?

* *n=459 (Those who identify with Christianity)*

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<th>Frequency</th>
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<tr>
<td>Weekly</td>
<td>20%</td>
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<td>Fortnightly</td>
<td>12%</td>
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<tr>
<td>Monthly</td>
<td>8%</td>
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<tr>
<td>Quarterly</td>
<td>5%</td>
</tr>
<tr>
<td>Annually</td>
<td>8%</td>
</tr>
<tr>
<td>Less than annually</td>
<td>20%</td>
</tr>
<tr>
<td>I do not attend a church</td>
<td>25%</td>
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**Faith and Belief in Australia**

*McCrindle Research, 2017*
Faith and Belief in Australia
McCrimble Research, 2017

Religion and spirituality in Australia
Results from a survey of Australians
Use this infographic to see how people in Australia view God, spirituality, and religion.
Gain a better understanding of the acceptance, practices and beliefs of Australians.

www.ncfs.org.au/2016-ACS
PeakD R&Peppi, M. 2016. Aboriginal groups from Torres, N.L., Sutherland, reflexivity, and spirituality. A comprehensive analysis of the Australian Community Survey on ACS Research on CSF

View of religion in society

The importance of religion/spirituality

Religious/spiritual experience

About six in ten Australians agree that religion is good for Australian society and doubt the same
About six in ten Australians say religious faith or spirituality is important in shaping their decisions.
About six in ten Australians report having had a spiritual or supernatural experience. About three in ten say they believe in angels.
The report from the 2011 National Church Life Survey provides demographic details. Comparison with 2005 data shows some changes in the religious landscape of Australia.

**Age profile of attenders continues to get older.**
Churches face the double challenge of ageing congregations amid diverse, more effective worship options.

- The proportion of church attenders over 55 years of age (36%) is much higher than the proportion of people aged over 65 in the general population (21%).
- The proportion of church attenders aged 25-34 years in 2005 was 11%. By 2011, this grew to 23%.

Australia's population is ageing and life expectancy is increasing. The number of people aged 65 years and over is expected to increase from 1.5 million in 2006 to between 39 million and 45 million by 2056.

- A quarter of Australians are aged 15 to 24 years. Some denominations note that others are reaching younger people.
- Professional (professions) have the highest proportion of church attenders aged 15-29 years (7%), compared with 4% aged between 15 and 29 years.
- Baptist churches, using multi-Churches of Australia data, show that 3% of their attenders aged 15-29 years.
- Other denominations report higher proportions of young people, including Unite, Anglican, and Baptist churches.

**Quick Facts about Church Attendees**

- **Gender:** 40% female, 60% male
- **Education:** 33% achieved a university
- **Marital Status:** 6% married, 2% separated or divorced
- **Country of Birth:** 33% born overseas
- **Employment:** 51% employed, 33% retired

**Apothecary (for use with all ages)**

- Church attenders: 65% at Australians, 43% at Australian
- Aged over 60 years: 24% at Australians, 5% at Australian
Parents Approach
National Church Life Survey, 2011

Parents’ approach an important influence on child attendance

A research study using the 2011 NCLS Child Survey (completed by parents of children aged 8 to 14 years) assessed peer and parental influence on children’s frequency of church attendance, attitude toward church and attitude toward Christianity.

The results indicate the power of parental example on frequency of church attendance. Not surprisingly, young churchgoers attend frequently when both parents attend as well.

Parental influence works differently on shaping attitudes toward church. Young churchgoers who have the opportunity to talk about God with their parents and who do not feel that their parents make them go to church hold the most positive attitudes. Young churchgoers exposed to parental encouragement better than to parental pressure.

Although parents’ influence within the church does not make much contribution to how often children attend church, it does contribute to shaping positive attitudes toward church.

Children at church with positive feelings about religion are also happy with their lives.

The correlation between religious affiliation, positive emotional empathy or religion on an individual and happiness has been documented in various research studies and other investigations conducted for this study.

For the first time, a study examined the relationship between religious affiliation and happiness among young children. The study used 2011 NCLS Child Survey data on 381 10-year-olds.

Children were asked to respond to several items that assess how happy they felt about church, marriage and God. The study revealed that children who felt happy about church and marriage were more likely to feel happy about God as well.

Satisfaction with young adult religious varieties lower than with those for children

Church attendance was added to the 2011 NCLS that included a variety of activities that youth church offered for young people.

Whereas a majority of children who were satisfied with being church became increasingly interested in religious activities for youth aged 12-13 involved in church and were more likely to be satisfied with being involved in religious activities for youth aged 12-13 involved in church.

Around 61% of children aged 12-13 in the survey sample were satisfied with the church attended.

Church attendance of children (aged 12-13)

A generational drift away from church

In 2011, were 30% of church attenders were younger than 20 years of age and 46% of those were unmarried and 32% of those were born into another church.

Considering the children of church attenders aged 12 and over, 39% of parents were involved in church, 32% of parents had been married and 20% attended another church.

These results indicate a large generation gap in church attendance.

Positive Views of Religion Decline in Teen Years

National Church Life Survey, 2011
Leaving the Catholic Church rarely means becoming an atheist. Many former Catholics still believe in God or some other divine force, and about one-third of them still pray. This is not fundamentally different from emerging adults who are raised in other faiths. It demonstrates a widespread trend in this generation of moving away from organized religion but retaining a belief in and connection with the divine. These youth (and emerging adults) may be open to discussions about the nature of God that are more sophisticated and inviting than some may imagine.

Most Catholic youth today are growing up in environments of major religious pluralism, which can make them hesitate to make strong religious commitments themselves. Catholic youth need to be shown how they can simultaneously seriously believe, practice, and profess their own faith while appropriately respecting and honoring the faith of others who are different.
Religious Commitment

In the National Study of Youth and Religion Christian Smith and his colleagues found that young people committing to live their lives for God is one religious experience that is among the most important factors in leading teenagers into the highest levels of emerging adult religion.

- Almost 60 percent (58.8%) made their first commitment to live their lives for God before the age of 14. Most of these probably committed to God during the childhood years.
- Approximately 6% make a first commitment between 14-17, and another 5% between 81-23.
- Thirty-one percent of young adults reported never committing to God as a teenager or emerging adult. Smith says that one can expect that few of them probably ever will.
- 85 percent of young adults who have committed their lives to God appear to have made their first commitment before age 14.

Religious Commitment

. . . . These findings complement and reinforce one of the larger stories of this research: that the religious commitments and orientations of most people appear to be set early in life and very likely follow a consistent trajectory from the early formation through the adolescent and into the emerging adult years.

When it comes to commitment to God, it is not that experiences and changes during the teenage and emerging adult years do not matter religiously for people—they do, especially for some. It is instead simply that what matters for most even more is what happens religiously before the teenage years, which powerfully conditions most of everything that happens thereafter.
Religious Commitment

Religious commitments and orientations of most people appear to be set early in life.
What matters most is what happens religiously before the teenage years and that the early formative experiences powerfully condition everything that happens later.
Intergenerational Religious Transmission

Family Religious Transmission

- Primary Influence on transmission of religious faith and practice: Parents & Family
- Day-to-day religious practices of the family and the ways parents model their faith and share it in conversation, collaboration, and exposure to outside religious opportunities
- Secondary Influence: The Congregation and Significant Adults
Family Religious Transmission

The primary mechanisms by which Catholic identity becomes rooted in children’s lives are not Catholic schooling or sacramental preparation, but rather the day-to-day religious practices of the family and the ways parents model their faith and share it in conversation, collaboration, and exposure to outside religious opportunities. (Burtkus and Smith)

Family Religious Transmission

This is all to say that the definitive causal agents in the religious and spiritual outcomes of American youth are neither clergy nor youth ministers, neither educators nor the voices of popular culture and media, but parents. (Burtkus and Smith)
Family Religious Transmission

- Parents by the power of their personality, practices, and way of being, model and generate the culture of the household (both explicitly and implicitly).
- Parents produce, induce, and interpret the household’s experiences of Christian faith.
- Parents are one influence among others - they are nevertheless the dominant influence which orders and shapes the way children experience other influences, i.e. they constellate children’s experiences of various cultural currents, including religion.

One of the most basic suggestions of our findings is that young adults arrive at a sense of their fundamental identity and worldview not by weighing all possible intellectual arguments for and against a proposed way of life, but rather by roughly adopting the worldview of those mentors who left the deepest impression upon them—and who loved them and cared for them the most. It should come as no surprise, then, that the emergence of the new generation of dedicated young Catholics will rise and fall with the choices of their parents.

(American Catholic Religious Parenting, Burtkus and Smith)
Family Religious Transmission (NSYR)

“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.”

(Christian Smith & Patricia Snell)

Family Religious Transmission (NSYR)

“At the heart of this social causal mechanism stands the elementary process of teaching—both formal and informal, verbal and nonverbal, oral and behavioral, intentional and unconscious, through both instruction and role modeling. We believe that one of the main ways by which empirically observed strong parental religion produced strong emerging adult religion in offspring is through the teaching involved in socialization.”

(Souls in Transition: The Religious & Spiritual Lives of Emerging Adults by Christian Smith with Patricia Snell)
Family Religious Transmission

1. Parents’ personal faith and practice
2. Parent-child relationship: close, warm
3. Parents’ modeling and teaching a religious faith
4. Parents’ involvement in church life and Sunday worship
5. Grandparents’ religious influence & relationship
6. Religious tradition a child is born into
7. Parents of the same faith
8. Family conversations about faith
9. Family religious practices: prayer, reading the Bible, service to others, celebrating holidays/rituals

Family Religious Transmission: Parents

- Sponsor of the Faith: point of access between church and home
- Gatekeeper of the Faith: control over how much and what sorts of religious content their children encounter
- Interpreter of the Faith: meaningful embodiment of the Christian faith in the lives of children

Parent Role
Practices that Make a Difference

1. Reading the Bible as a family and encouraging young people to read the Bible regularly
2. Praying together as a family and encouraging young people to pray personally
3. Serving people in need as a family and supporting service activities by young people
4. Participating regularly in Sunday worship as a family
5. Being involved in a faith community and serving in church as a family and as young people
6. Eating together as a family
7. Celebrating rituals and holidays at home
8. Having family conversations
9. Talking about faith, religious issues, and questions and doubts
10. Ritualizing important family moments and milestone experiences
11. Celebrating holidays and church year seasons at home
12. Providing moral instruction

PART 4. FAITH FORMING ECOLOGY
Exemplary Youth Ministry Study

- Focus on Jesus
- Environment
- Relationships
- Multiple Approaches
- Well Organized

- Discipleship
- Scripture
- Prayer & Worship
- Mission
- Intergenerational
- Community Life

- Spiritual Influence
- Models Faith
- Interpersonal & Leadership Competence
- Support Teams & Leaders

- Parental Faith
- Family Faith Practices
- Family Harmony
- Family Relationships

- Congregational Life & Ministries
- Youth Ministry
- Congregational Leadership
- Family & Household Faith

- Congregational Faith & Qualities
- Age-Group Ministry
- Family & Household Faith
- Congregational Leadership
Lasallian Vision & Core Principles

- Fostering Catholic Identity
  - Student Centered Holistic Approach
  - Community Life: caring, supportive, inclusive
  - Co-curricular activities develop gifts and build community
  - Quality of student-teacher relationships
  - Religion Curriculum Relevant to Life Today
  - Spiritual Formation (retreats)
  - Service Learning (local, global)
  - Liturgies & Prayer Experiences
  - Prayer in Daily Life

- Core Principles
  - Concern for the poor and social justice
  - Faith in the presence of God
  - Respect for all persons
  - Inclusive community
  - Quality education

- Community Life:
  - Caring, supportive, inclusive

- Focus Areas:
  - Adult Engagement in Faith Life of School
  - Formation of Adults
  - Fostering Catholic Identity
Example: DeMarillac Academy

De Marillac School Culture

- Community Covenant
- Holistic Approach
- Hiring and Orientation Process
- Caring and Competent Teachers
- Student Centered
- Professional Development
- Charisms and Catholic Spirit
- Community Life & Relationships
- Schoolwide Learning Expectations
Strengthening Catholic Identity

1. By presenting and embodying the Gospel of Jesus Christ and the Catholic faith, traditions, and teachings in everything it does
2. By promoting student wellbeing
3. By helping students discover their calling (passion, gift, talents) and how it can serve the world
4. By recognizing the presence of God in every student and treating them with respect and dignity
5. By creating an inclusive community that is welcoming, caring and safe for all, and that promotes an atmosphere of understand and respect
6. By developing caring, trusting relationships among all members of the school community and a culture of responsibility for one another
7. Through student-centered education that promotes the total development of the student
8. Through teaching religion
9. Through justice & service
10. Through liturgy and prayer
11. Through retreats & spiritual formation
12. Through the activities and events
13. By working with the families of the students
14. By addressing the challenge of teaching today: pedagogy, content, and technology
15. By enhancing the vocation of the teachers/staff

PART 5. PERSONALIZING FAITH FORMATION
Pathways of Faith Growth

Diverse Spiritual-Religious Needs

- Not Spiritual, Not Religious
- The Spiritual but Not Religious
- Faith & Engagement – one among many priorities
- Faith & Engagement at the Center of Life
Personalized Pathways of Faith Growth

**Pathways**
- Vibrant
- Occasional
- Uninvolved Unaffiliated

**Characteristic**
- Inquiring
- Getting Started
- Growing
- Going Deeper

**Playlist**
- Variety of Experiences & Activities
- Variety of Experiences & Activities
- Variety of Experiences & Activities
- Playlist of Experiences & Activities
- Playlist of Experiences & Activities
- Playlist of Experiences & Activities
- Playlist of Experiences & Activities
Two Ways to Approach Personalizing

**Approach One: Personalize the Pathway for People**
- Develop pathways of faith maturing
- Develop playlists of content and experiences tailored to the pathways
- Upload playlists to a digital platform

**Approach Two: Personalize the Offerings**
- Offer a variety of content, experiences, and activities tailored to different spiritual-religious identities and the life stage needs of people
  - *Getting Started ---- Growing ---- Going Deeper*
- Format the content tailored to different spiritual-religious identities
- Develop a digital platform with content to address the needs

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A Pathways Model

- **A Pathway is a process** for helping people discern where they are in their faith journey and to chart a path for faith growth—to get from where they are to a closer relationship with Jesus and a deeper practice of the Christian faith.
- **A Pathway is life-centered**, reaching into every area of a person’s life.
- **A Pathway is holistic** incorporating the whole person: head, heart, and hands.
- **A Pathway focuses on faith maturing**.
Faith Formation Playlists

A faith formation playlist is a curated group of digital (online, video, audio, print) and gathered (church, home, small groups, etc.) faith forming experiences and resources that are tailored to the specific faith growth needs of people around a particular characteristic of faith maturing or theme/topic.

Playlists are developed for each “stage” on the discernment continuum, such as Inquiring, Getting Started, Growing, Going Deeper.

Each playlist provides a variety of ways for people to learn and grow in faith.
Faith Formation Playlists

**Variety of Environments**: Self-directed, mentored, at home, in small groups, in large groups, church-wide, in the community, and in the world.

**Variety of Ways to Learn**

- **Nature Smart (Intuitive)**
- **People Smart (Interpersonal)**
- **Number Smart (Logical/Mathematical)**
- **Picture Smart (Visual/Spatial)**
- **Self Smart (Intrapersonal)**
- **Body Smart (Kinesthetic)**
- **Music Smart (Musical)**
- **Word Smart (Linguistic)**

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**Personalize the Offerings**

**Playlist: Bible for Families with Children**

**Getting Started**
- Participate in the Bible workshop for parents that is offered twice a year
- Watch the “Reading the Bible with Children” video and/or listen to the podcast on website
- Begin the practice of a weekly Bible story reading and/or video viewing
- Use the online Guide to select and purchase a recommended children’s Bible, and an adult study Bible for parents
- Engage the children in the summer vacation Bible school program

**Growing**
- Continue the weekly Bible story or video practice
- Practice the FAITHS each day: Share the highs and lows of the day every night; read a key Bible verse or story every night; talk about how the Bible reading might relate to your highs and lows; pray for one another’s highs and lows aloud every night; bless one another before turning out the lights of the day.

**Going Deeper**
- Participate in the family scripture reflection after Sunday worship each week
- Learn how to pray with the Bible by watching the video online and using the prayer activities online
- Participate in the church wide “30-Day Bible Experience” of reading one gospel at home.
- Engage the children in the summer vacation Bible school program
- Continue the FAITHS daily practice
- Join an adult Bible study group offered by the church
- Engage the whole family in a 365 day “read the whole Bible” experience using the resources on the family website
- Develop a personal Bible study plan using the resources on the family website
- Participate in the family scripture reflection after Sunday worship each week
- Engage the children in the summer vacation Bible school program
Personalize the Offerings

Playlists for Reading & Studying the Bible

Getting Started

• Participate in the “Welcome to the Bible” program at church
• Watch the video programs on how to read the Bible
• Watch the video program with an overview of the Old Testament and New Testament
• Use the Guide to select a Study Bible and find the Bible online
• Participate in the 30-Day Bible Experience: Reading one Gospel (Matthew, Mark, or Luke)

Growing

• Develop a daily plan for reading the Bible
• Participate in the lectio divina reflection group after Sunday worship
• Learn how to pray with the Bible
• Join a Bible study group (church, home, coffee shop, online)

Going Deeper

• Read the Bible in 365 days
• Develop a personal Bible study plan
• Take an online course: Hebrew Scriptures, Gospels, Letters of Paul
• Study and pray the Psalms as a spiritual practice

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PART 6. FAITH FORMING STRATEGIES

An Ecological Approach

- Faith Community
- Family
- School Community
- Age Groups
Forming Faith: Intergenerational

**Utilize** intergenerational events in the faith community

**Connect** the generations through all events and programs

**Infuse** multiple generations into age group programs

**Create** new intergenerational programs & experiences (learning, service, community life)

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**The Atlantic**

The Preschool Inside a Nursing Home

For the elderly residents, interacting with the kids is a jolt back to the world of the living.
Intergenerational Approaches

- **Utilizing** the intergenerational events and experiences of church life (community life events, worship and the lectionary, seasons of the year, service and mission projects, prayer and spiritual formation) as a primary “content” in faith formation.

- **Infusing** intergenerational experiences and relationships into existing programs and activities.

- **Connecting** the generations through new intergenerational programs and experiences that bring together all of the generations for learning, celebrating, praying, reading the Bible, serving and working for justice, and worshipping.

Become Intentionally Intergenerational

Connect  Utilize  Infuse  Create
Enhance Intergenerational Relationships

1. Incorporate intergenerational dialogues into programming
2. Develop mentoring relationships
3. Involve the community in praying for each generation,
4. Organize social and recreational activities that build intergenerational relationships
5. “Intergenerationalize” age-group programming
6. Integrate intergenerational programming into an age-group program plan and calendar
7. Offer service projects and mission trips for all ages
8. Offer simple, one-time intergenerational experiences: arts, music/concerts, drama, social events, service projects, sports, educational experiences

Forming Faith: Family

- Primary Influence on transmission of religious faith and practice: Parents & Family
- Day-to-day religious practices of the family and the ways parents model their faith and share it in conversation, collaboration, and exposure to outside religious opportunities
- Secondary Influence: The Congregation and Significant Adults
Faith Practices @ Home

1. Seasons of the year
2. Rituals and milestones
3. Learning the tradition
4. Prayer and spiritual formation
5. Reading the Bible
6. Service, justice, care for creation
Parent Faith Formation @ Home & Church

Families at the Center of Faith Formation
A Network of Experiences, Activities & Resources for Families with Children

Key Content

Parental Faith Formation

Faith Forming Skills & Practices

Knowledge & Skills for Parenting
Developing a Strong Family Life
Developmental Relationships – Search Institute

Express Care
Challenge Growth
Provide Support
Share Power
Expand Possibilities

What Makes a Difference

1. Parents participated in mission trips.
2. Parents participated in service projects.
3. Parents frequently shared Christ with unbelievers.
4. Parents personally read the Bible several times a week or more.
5. Parents encouraged their teen to serve in the church.
6. Parents typically asked for forgiveness when they messed up.
7. Parents encouraged their children’s unique talents and interests.
8. Parents attended churches that emphasized what the Bible says.
9. Parents taught their children to tithe.
Developing Strong Family Life

**Family Life Programming**

1. Communicating effectively
2. Establishing family routines: family meals, shared activities, daily commitments
3. Celebrating meaningful traditions and rituals
4. Discussing tough topics
5. Making decisions and solving problems as a family
6. Learning how to build strong relationships and express care for each other
7. Developing the strengths & potential of children & youth
8. Supporting each other: encouraging and praising, giving feedback, standing up for each other
9. Treating each with respect and dignity

Empowering Parents

**Competencies**

- Expressing care, love, affection, and support for children
- Balancing time and commitments, managing stress
- Practicing healthy relationships
- Disciplining children and learning discipline practices
- Creating a warm, caring supportive family.
- Set boundaries and high expectations for children
- Managing technology and media use
- Challenging children to grow and continuously improve
- Providing support to help children complete tasks and achieve goals
- Sharing power with children so that there voice is heard and they share in making decisions.
- Expanding possibilities and connecting children to opportunities for growth
- Developing emotional communication skills
- Developing positive parent-child interaction skills
- Learning to respond consistently to their child
Three Parental Faith Roles

Parent Role

Gatekeeper of the Faith
control over how much
and what sorts of
religious content their
children encounter

Interpret of the Faith
meaningful
embodiment of the
Christian faith in the
lives of children

Sponsor of the Faith
point of access
between church and home

Practical Strategies

1. Develop a family faith formation website.
2. Seasonal family festivals and gatherings.
3. Connect to Sunday worship.
4. Schedule a yearlong plan for milestones.
5. Make faith practices a seasonal focus.
6. Create family immersion experiences.
7. Develop a monthly seasonal event.
Parent Programming

1. Parent website
2. Parent programs
   • Progression of parent workshops, webinars, or courses through the life cycle
   • Incorporate parent formation and education into congregational events that already engage parents
   • Provide targeted programs of theological and biblical formation
   • Add a parent-only component to family-intergenerational learning programs
   • Add a parallel parent experience to the existing children/teen program
   • Add a parent component to vacation Bible school in the evenings or online.
   • Provide online faith formation for parents
3. Laboratory experiences
4. Parent mentors
5. Life cycle or affinity groups for parents

Suggestions for Programming

1. Address diverse spiritual-religious identities of parents.
2. Have parents practice new skills with their own children during program sessions.
3. Design programs that engage parents in the learning experience.
4. Use a variety of environments and methods to engage all parents, anytime and anywhere.
5. Use online platforms and digitally enabled strategies.
6. Give parents a plan.
Forming Faith: Digital Approaches

1. Extend a church event or program
2. Design one event or program, offer it in multiple platforms
3. Prepare for and follow-up an an event or experience
4. Flip a gathered program
5. Integrate online and gathered
6. Create online only experiences
7. Use webinars, Facebook live, podcasts, etc. to deliver programming directly to people
Extend the Event

Church or School Event or Program  
At Home & Daily Life

One Event/ Program, Multiple Formats

Event/ Program

Multiple Formats
- Gathered
- Small Group
- Independent
- Online

Website
- Digital Content to Extend & Provide New Ways to Experience

Social Media
- Interaction
- Connection
- Communication
- Demonstration
Build on an Event/Experience

Preparing
- What types of experiences, programming, activities, and resources will you develop to prepare people for the event?

Experiencing
- How will you design the event?
- How will you engage age groups, families, and the faith community?

Living
- How will you sustain/extend the event?
- What types of experiences, programs, activities, and resources will you offer people?

Flip the Model

@ Home / Daily Life
Exploring the Content - print, audio, video, activities

@ The Program
Applying the Content: Create – Practice - Perform - Participate
Integrate Online and Gathered

CHURCH WITH A CLEAN SLATE

The Slate Project is a new kind of Christian community that gathers both on-line and face-to-face in Baltimore, Maryland.

We are a movement to change the church from inside out.

We are committed to following the way of Jesus together, into our local and digital neighborhoods and discerning in community how to be the church in the 21st century.

Connect with The Slate Project on-line and face-to-face:

Mondays: 
  What: #BreakingBread (Benedict Church) 
  Where: 4141 University Parkway Baltimore, MD 21218  
  When: 6 PM EST

Wednesdays:
  What: #SlateReads (Book Discussion)
  Where: Twitter—use the digital bookmark #SlateReads
  When: 8 PM EST

Thursdays:
  What: #SlateSpeak (Live Tweet Chat—new topic each week)
  Where: Twitter—use the digital bookmark #SlateSpeak
  When: 9 PM EST

#BreakingBread

Our weekly face-to-face worship experience happens on Monday nights with a "dinner & study" we call #BreakingBread.

Starting at 6 pm, everyone is invited to participate in transforming our "borrowed space" graciously offered to us by the Episcopal Cathedral of the Incarnation and Disciple of Maryland into an intimate dinner setting for thirty or so people.

#SlateReads

#SlateReads is our on-line book study that happens every Wednesday evening at 8 PM EST.

There is a reading for each week and the conversation is informed by these readings.

Follow the hashtag #SlateReads to participate!

Wow that last hour was awesome. Thanks #sleasers for a great chat.