

II. FAITH DEVELOPMENT MAPPING¹

OBJECTIVE:

The Faith Development model is a tool that helps church leaders better understand how their church engages people an intentional process of “Christian Transformation.” It also helps evaluate the instruments used by the congregation to reach out, invite and incorporate new members in the life of the church.

RATIONALE:

- Churches are organized systems that provide a space for people to come into contact with a religious experience. In most cases, people can or may have an experience of the presence of God in their lives. Nevertheless, in some cases, churches fail to deliver the spiritual dimension of their reason for being. This instrument is a tool that can help church leaders identify the intentionality of programs in the process of “gathering people,” “transforming people,” and “sending people” into the world as witnesses of the presence of God in our lives.
- We should also note that we live in an era of big cultural shifts. Institutional religion has lost its relevance in our society; however, individual spiritual search has not. There are many philosophical and sociological arguments that can sustain this last assertion, but an elaboration of the arguments should be moved to a different time.

RESOURCES NEEDED AND STEPS TO BE TAKEN:

- The congregation’s membership register
- Choose the Small Task Force facilitator – His/her role is to keep the group on task; manage the newsprint, markers and other materials you may need to complete your task; schedule the meetings and keep the group informed; and facilitate the discussion.
- The rest of the Small Task Group will assist the facilitator in drawing out data from the congregation - this means activate your curiosity about this place and the information being presented through the Faith Development Mapping.
- Use the large easel pad as a visual instrument following the five different categories indicated.
- Photocopy sufficient data gathering forms here included – The form contains the five different categories included in the Faith Development Mapping, includes the definitions of each category, and ask some guiding question that will help you place your church members in the correct category.
- With your Small Task Group choose how to spend your time: are you going to go over the list of church members all together or will divide the list so that one person does a section a section of the church’s roster. The first approach will take longer than the second approach. If your group

¹ This section is based on The College for Congregational Development – The Episcopal Diocese of Olympia materials. Model 3: Faith Development in Community.

decides to use the second approach, the individual selections are briefly discussed so that the Task Group arrives to a proper conclusion. REMEMBER: the objective here is not to frame people in an specific category, but rather use the final numbers to understand how our church moves people in a progressive process to become mature practitioners.

- Very important: the pieces of paper with names must be kept private to avoid misunderstandings in the congregation; however, the overall results -numbers- can be shared.
- Revise the Congregational & Group Development Process, the Congregational Development Formation Phases, and the incorporation of new members materials to evaluate the different stages in how our congregation exercises the “gathering of new members”, the “transforming of Members” and the “sending” of its members into the world.

ADDITIONAL DIRECTIONS:

- **Mature Practitioners:**
 - Those who are regular in their participation in the Sunday Eucharist and have developed a pattern of prayer and action that expresses a mature Christian faith. Some may or may not be part of church leadership.
 - What makes you think they are Mature Practitioners?
 - Where do these people "show up?"
- **Involved Practitioners:**
 - Those who are regular in their participation in the Sunday Eucharist, are involved in church leadership, but have not yet developed a pattern of connection between prayer and action.
 - What indicates that they are Involved Practitioners?
 - Where do these people "show up?"
- **Sunday Sacramentalists:**
 - Those who have some pattern of regularity at the Sunday Eucharist. For some this may mean once a month; for others, this may mean every Sunday. A very mixed group in terms of faith development, this includes people who are tentative in their faith life and those who are actively wanting or pursuing going deeper in terms of their spiritual life.
 - About how many Sunday Sacramentalists are there?
 - What makes you think they are Sunday Sacramentalists?
 - Where do these people "show up?"
 - How many are ready to go deeper?
 - How many are tentative?
 - What is our church doing to keep them engaged?
- **Occasional Attenders:**
 - Those who attend the congregation a few times a year. (Hint: they often show up ONLY on Christmas or Easter, or at funerals or weddings.)
 - About how many Occasional Attenders are there?
 - What makes you think they are Occasional Attenders?
 - Where do these people "show up?"

- How many are ready to go deeper?
- How many are tentative?
- What is our church doing to get closer to them?
- **Vicarious:**
 - Those who do not come to your congregation but who somehow think of it as "theirs."
 - About how many Vicarious people are there? It may be helpful to list them by people group or population i.e. neighbors, people who used to attend our church but stopped attending for one reason or another and have not yet found other religious congregation, people who come to the food bank, people who show up for the annual Christmas bazaar but never for mass, etc.
 - Where do these people "show up?"
 - What is our church doing to get closer to them?

DEBRIEFING THE FAITH DEVELOPMENT MAP:

- 1) Draw the model and explore some of the questions below each category.
 - **Mature Practitioners:**
 - What makes you think they are Mature Practitioners?
 - Where do these people "show up?"
 - **Involved Practitioners:**
 - What indicates that they are Involved Practitioners?
 - Where do these people "show up?"
 - **Sunday Sacramentalists:**
 - About how many Sunday Sacramentalists are there?
 - What makes you think they are Sunday Sacramentalists?
 - Where do these people "show up?"
 - How many are ready to go deeper?
 - How many are tentative?
 - What is our church doing to keep them engaged?
 - **Occasional Attenders:**
 - About how many Occasional Attenders are there?
 - What makes you think they are Occasional Attenders?
 - Where do these people "show up?"
 - How many are ready to go deeper?
 - How many are tentative?
 - What is our church doing to get closer to them?
 - **Vicarious:**
 - About how many Vicarious people are there? It may be helpful to list them by people group or population i.e. neighbors, people who used to attend our church but stopped attending for one reason or another and have not yet found other religious congregation, people who come to the food bank, people who show up for the annual

Christmas bazaar but never for mass, etc.

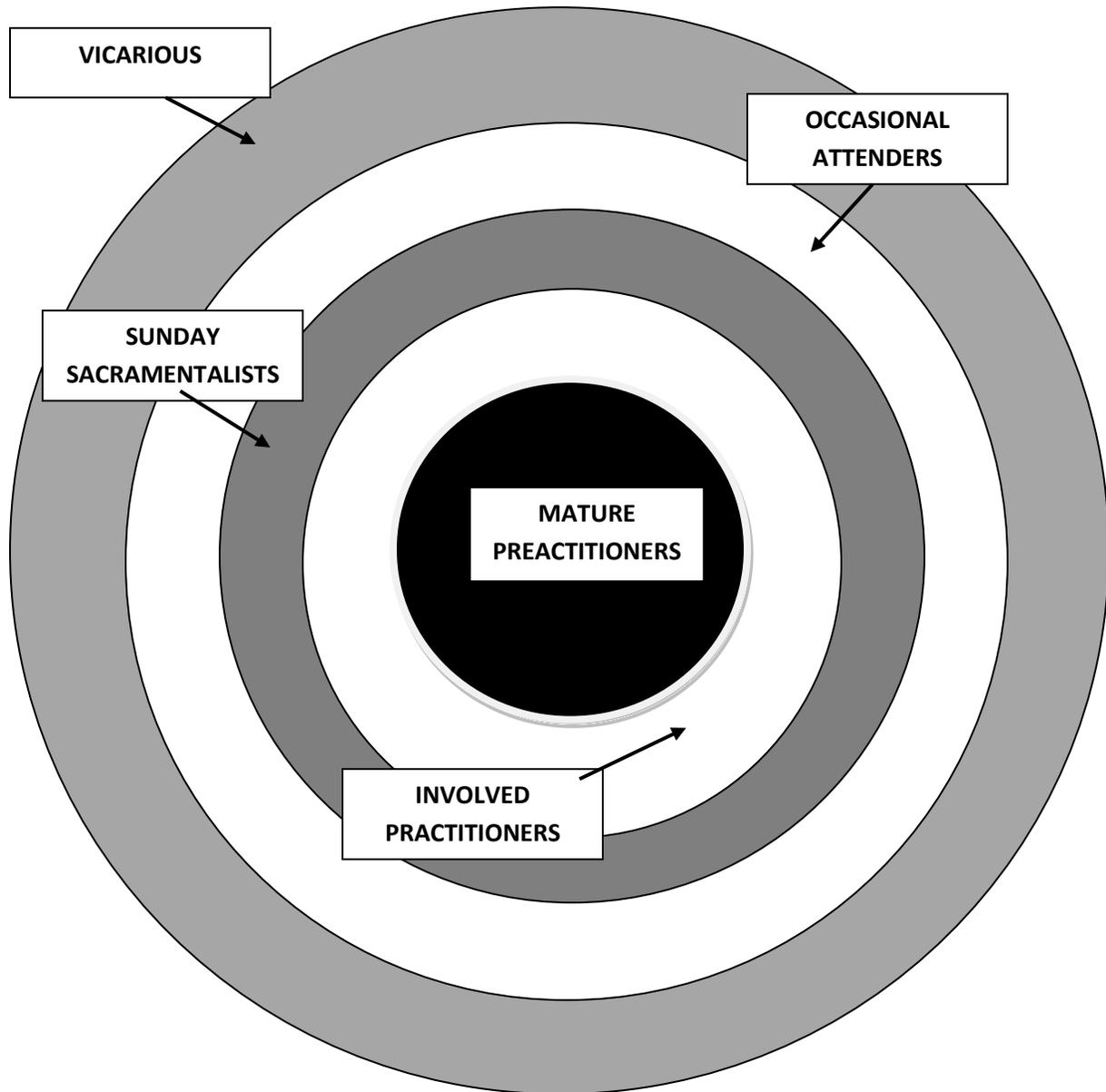
- Where do these people "show up?"
 - What is our church doing to get closer to them?
- 2) Is there any area of the map that is sparsely populated/ unpopulated? Is there an area that has a lot of people? What do you make of this?
 - 3) Describe what is happening in the parish in terms of faith development. (this could include liturgy, music, adult/ child formation, coffee hour, evening prayer, stewardship efforts, and much more - think broadly, but also look for evidence that what you are listing actively or intentionally encourages faith development!)
 - 4) How does the activity around faith development fit with the map created on the model?
 - How does the parish nurture the different areas on the model - mature practitioners, Sunday Sacramentalists, Occasional Attenders, Vicarious?
 - Are there any faith development activities that encourage movement between areas - vicarious to occasional attenders, for example, or Sunday Sacramentalists to Involved Practitioner?
 - Are there any activities in the parish that are not currently active or intentional about faith development but could be?
 - 5) Do you see any areas that might benefit from leader focus/energy? Where? Why?

FAITH DEVELOPMENT MAPPING TALLYING FORM

	What makes them ...?	Where they show up?	What church does to keep them engage?
Mature Practitioners Number: Go deeper: Tentative:			
Involved Practitioners Number: Go deeper: Tentative:			
Sunday Sacramentalists Number: Go deeper: Tentative:			
Occasional Attenders Number: Go deeper: Tentative:			
Vicarious Number: Go deeper: Tentative:			

Congregational Mapping
Faith Development in Community

"We must grow up in every way into him who is the head, into Christ from whom the whole body joined and knitted together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love. (Ephesians 4:15-16)



A congregation is a place which houses and shapes a dynamic movement between different stages of faith development. When healthy, a congregation both accepts people where they are and creates environment in which people are invited into a more mature practice of their faith, respecting that their faith is legitimate and real.

The role of congregational leaders is:

- to assess where the congregation is in terms of the individual's and the community's faith development,
- to decide where to apply their efforts related to faith development, identifying ways to meet people where they are and to invite them to take the next step to go deeper,
- to nurture or continue to nurture those who are mature practitioners in that they positively influence the whole.

We define the different kinds of faith in a congregation in this way:

Vicarious: Those who do not come to your congregation but who somehow think of it as "theirs."

Occasional Attenders: Those who attend the congregation a few times a year, often Christmas and Easter.

Sunday Sacramentalists: Those who have some pattern of regularity at the Sunday Eucharist. For some this may mean once a month; for others, this may mean every Sunday. A very mixed group in terms of faith development, this includes people who are tentative in their faith life and those who are actively wanting or pursuing going deeper in terms of their spiritual life.

Involved Practitioners: Those who are regular in their participation in the Sunday Eucharist, are involved in church leadership, but have not yet developed a pattern of connection between prayer and action.

Mature Practitioners: Those who are regular in their participation in the Sunday Eucharist and have developed a pattern of prayer and action that expresses a mature Christian faith. Some may or may not be part of church leadership.

INCORPORATION OF NEW MEMBERS

I. AWARENESS

1. What were the things that originally attracted you to this parish?
2. What were you looking for in church family or worshipping community?
3. Is there anything that almost kept you from becoming active in this congregation?
4. What are the first impressions this congregation gave you as a new comer?

II. HOSPITALITY

1. Who were the people who helped you move deeper into the life of the parish?
2. When did you feel accepted in this congregation?
 - i. After your first visit?
 - ii. After you signed your pledging card?
 - iii. During a class?
 - iv. Still don't feel accepted?
 - v. Other
3. Did a lay person or a team visit you in your home after you began attending?
4. Did the clergy visit you?
5. What, if anything, were some surprises you experienced while getting acquainted with this congregation?
6. What has been the most moving or satisfying experience in this parish?

III. RESPONSE

1. What does the parish do to make its program and activities known/available to newcomers?
2. How were you made aware of financial responsibilities to this parish?
3. Has the congregation let you know what is expected of you as a member?

IV. GOING DEEPER

1. As a newcomer, did the parish invite you to take on any personal spiritual discipline of your own? If so, what?
2. Does the congregation gather information on new members' interests and abilities to assist them in moving deeper into the life of the parish?
3. In what deliberate ways does the parish help newcomers and old-timers get to know each other better?

CONGREGATIONAL & GROUP DEVELOPMENT PROCESS

Assessment Methodology:

- Open your eyes and see your community (WONDER)
- Pray and think about it (BELIEVE)
- Act responding to it (CREATE)

BEHAVE
BELIEVE
BELONG



Biblical Training

Spiritual Formation

Theological Training

Human development

Technical Training

Discipleship - Mission

Responding to the challenge

Assessing the broader community

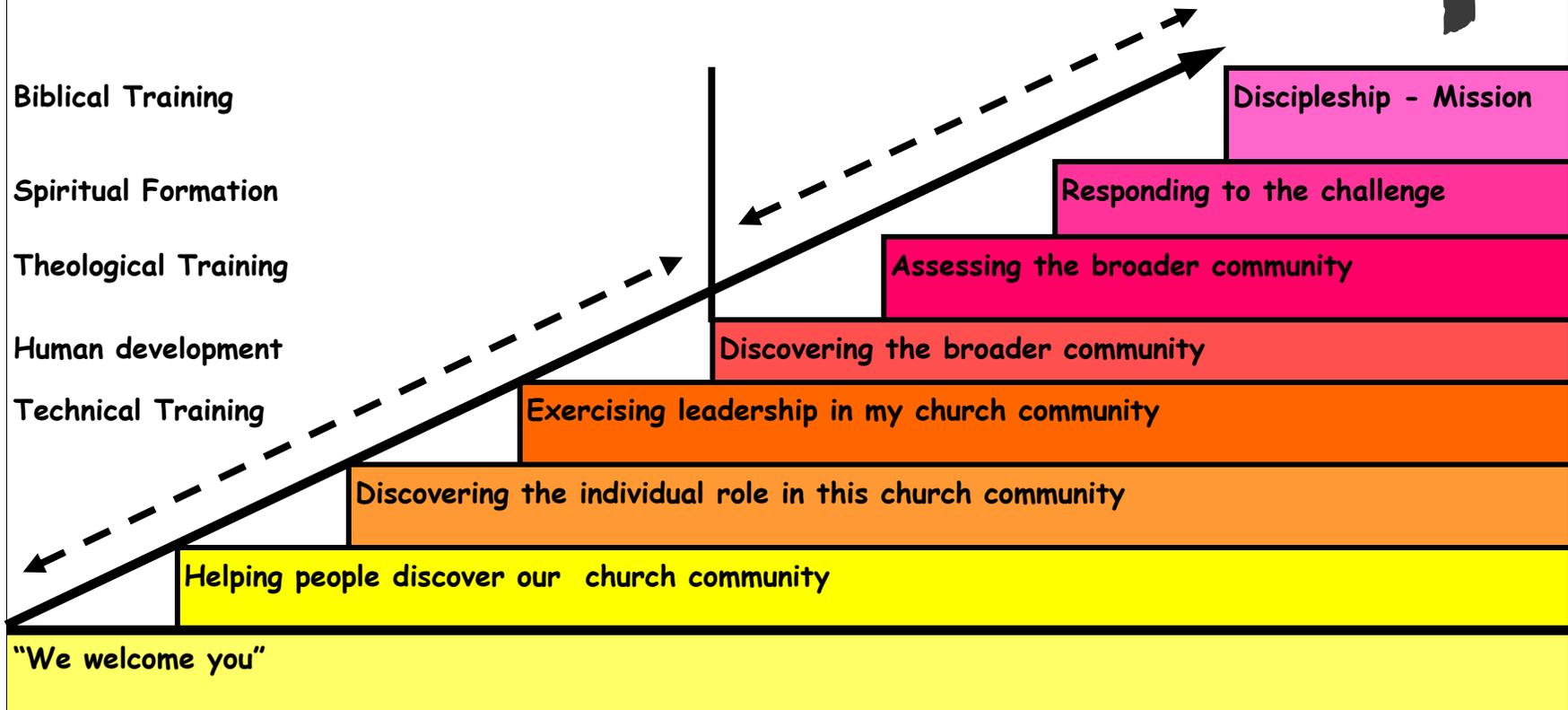
Discovering the broader community

Exercising leadership in my church community

Discovering the individual role in this church community

Helping people discover our church community

"We welcome you"



**CONGREGATIONAL DEVELOPMENT
FORMATION PHASES**

