



Moving Online: Faith Formation in a Digital Age

Julie Anne Lytle

At the end of most stories on the nightly news, the anchor encourages a visit to the station's website to learn more about breaking stories. Movie previews offered before the feature-length presentation at the Cineplex provide URLs for viewers to find out more about the cast and production process. Increasingly, newspapers and novels are weaving paper-based story lines with digital ones hoping to catch the "eyeballs" the United States' 227, 719,000 Internet users (Nielsen Online, www.internetworldstats.com/am/us.htm). In addition to desktop and laptop computers, mobile devices like cell phones and PDAs (personal digital assistants) now offer the ability to carry personal information and connect to the Internet from almost anywhere at almost any time. With almost 75% of the United States population online, it feels as if *everyone* and *everything* is moving online.

Within this digital context, the 2004 *Faith Online* report (www.pewinternet.org/Reports/2004/Faith-Online.aspx) from the Pew Internet and American Life Project documents that 64% of wired Americans have used the Internet for spiritual or religious purposes. Therefore, it is no surprise that faith community leaders are considering whether or not and how to incorporate the Internet and other digital tools in their faith communities' toolkits. The challenge these leaders face is recognizing the unique characteristics of what is technically possible, and matching the right media and methodology with their desired goal.

My hope is that this article will help "digital immigrants" (those of us born in the era of rotary telephones and manual typewriters) catch up with "digital natives" (those who have always had desktop and palm-sized computers). After briefly reflecting on the "why" and "what" of faith formation, we will wade through the vast array of technological possibilities to assess their potential for faith formation. I will explain my mantra—Message, Method, *then* Media—for making decisions so that digital tools are appropriately used, and offer concrete examples of ways faith communities can appropriately use digital resources to provide faith formation online.

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The Great Commission: Story-Keeping, Story-Telling, and Story-Making

Mark and Matthew describe the Great Commission in slightly different but interconnected ways that are essential characteristics of faith communities. Mark (16:15-16), with its emphasis on *proclamation*, invites all of creation into the story of God's salvific love. More *information-oriented*, it is a way of keeping the story of God's presence alive through the use of human communications whether oral traditions, written letters, radio and television broadcasts, or digital messages. From this perspective, communities are called to collect the wisdom of the past and present and pass it to the next.

Matthew (28:19-20), with its emphasis on *faith formation*, directs Jesus' disciples, and us their descendants, to go into the world to make disciples. Following this view, the second century Christian apologist Tertullian claimed that "Christians are made, not born," which is a *formation-*, and ideally *transformation-*, oriented approach. It recognizes that *everything* a community says and does—prayer and worship, teaching and learning, advocacy and outreach—converges to "make disciples" and shape belief.

These two views of the Great Commission define discipleship as the means by which Jesus and his teachings will perpetuate and set a direction for communal forms of faith formation. Taken together, they unite our knowing and being such that each informs the other and becomes an invitation to new initiates and longtime adherents calling them into a journey of lifelong faith. As neophytes and seasoned members walk together in faith, information *about* Christ and the community which follows his teachings become the foundation of a way of being and of being transformed. By hearing the Christian message and learning communal mores, all members of the community claim a Christian identity, embody Christian beliefs, and give witness to their faith in a way which, ideally, invites others to join them.

One way to imagine this is to consider how Christians function as story-keepers, story-tellers, and story-makers. As story-keepers, community members maintain the wisdom of their tradition and orient the community, as lay theologian Verna Dozier names it, toward the "Dream of God." As

story-tellers, community members share this vision of life with God and invite others into their understanding of it. As story-makers, community members move from faith to action, putting their beliefs into practice, and adding their witness to the Christian Story.

Together, story-keeping, story-telling, and story-making reveal a whole ecology of faith. By interacting with and supporting one another, individuals in a faith community deepen their relationships as they prayerfully engage challenging ideas and issues, gain a vision of life greater than themselves, and go out into the world seeking to create and enact it. The result is that new members and longtime adherents are informed about, formed in, and transformed by faith primarily by their participation in it.

Contemporary Dilemma and Digital Response

This vision of proclaiming the gospel and making Christians is a highly interactive, relational process. It assumes commitment by members to one another and encourages their full, conscious, and active participation in the faith community. But what happens when time is short and community members can't gather? What happens when individuals are so stretched by imposed and imagined contemporary demands that they are restricted from engaging with others in their faith community? Does a community's story-keeping, story-telling, and story-making cease just because contemporary circumstances are making it more difficult to engage with one another in face-to-face settings? I hope not!

Rather than lament the loss of a 1950s model where churches were typically the center of social and cultural life in America, the response for many faith communities is to move some elements of community life online. Tapping the new digital tools and social networking technologies, they are finding that many aspects of the story-keeping, story-telling, and story-making processes can continue. Their efforts demonstrate that moving online both is possible, and often desirable.

To move online successfully has some requirements. In addition to identifying and keeping up with the ever-expanding range of technologies available, church leaders need to learn about the

opportunities and limitations of each technology so as to be able to differentiate between the options available to them. These leaders also need to prayerfully reflect on how these technologies could appropriately be integrated into their ecology of faith. These three steps are described in more detail in the next sections.

Step 1. Identifying the Ever-Expanding Range of New Technologies

It seems as if every day brings new terms for technological innovations into our vocabulary. While most parishioners are familiar with email and websites, the “net” lexicon, with its catchy names and descriptions of divergent functions, can confuse even the bravest digital immigrant. This makes the often uncomfortable notion of having Internet-mediated interactions as a basis of one’s relationships with others even more overwhelming. To reduce anxiety, I encourage faith community members to develop a basic glossary of technology terms. Here are some of the most common as a start.

- **Avatar:** a representation of one’s real or idealized self in three dimensional virtual games and virtual worlds. Derived from the Sanskrit word *avatara*, its loose translation is “incarnation.”
- **Blog:** short for weblog—a web-based collection of journal-like entries listed with most recent on top. Most include text, audio, and video clips (sometimes called vlogs). Topics range from personal to professional and can be informal or formal, humorous or serious. Online services, typically free, provide the basic software and infrastructure for individuals and communities to create their blogs. These include Blogger, TypePad and WordPress.
- **Chat:** software embedded in a website that enables two or more people to discuss topics live by typing words and phrases to each other. This is similar to instant messaging (IM), which is generally limited to communication between two people.
- **Hosted Service: data or programs contained on a computer at a remote site that a user accesses through a network (the**

Internet). Most hosted service providers offer maintenance, updates, and other infrastructure in exchange for a low monthly or annual fee.

- **Open Source Software:** publicly available software that may be copied or modified without license or payment. Linux is an operating system developed by a group of software designers to replace operating systems like Microsoft Windows. Other open source software includes web browser Mozilla Firefox, course management Moodle, and Microsoft Office competitor OpenOffice.
- **Podcast:** an audio recording that can be listened to online or downloaded to one’s computer, iPod, or other MP3 (a type of audio file) player.
- **Social-networking:** a method of connecting people using a collection of Internet-based tools for synchronous (at the same time) and asynchronous (time-delayed) interaction. For example, Facebook is a social networking site that enables individuals to post information about themselves, leave comments on a “wall” or bulletin board for anyone to see, interact live using chat, upload pictures and create photo albums. Some social networking sites link people with similar interests. For example, LinkedIn and Plaxo are used for developing business contacts; Facebook, MySpace and Friendster are more typically used for social interaction.
- **Streaming Media:** a live or recorded “stream” or transmission of audio or video data that can be played on a user’s computer without being downloaded. This method typically is faster for the viewer and enables audio and video producers to protect their creation. Sometimes streaming media require a plug-in, like QuickTime or RealMedia, others you can use on demand like YouTube.
- **Threaded Discussion:** one of the earliest forms of social networking, software is embedded in a website so that two or more people can have an asynchronous conversation by typing and leaving messages in a space that others can respond to at a later time. It is called “threaded” because conversations are typically organized by topic or thread. Threaded discussions are also known as discussion groups and bulletin

boards. Some blogs invite reader comment and so blend into threaded discussions.

- **Tweet:** a short text message (140 characters or less) sent using Twitter.
- **Twitter:** a free software application that enables users to send a short text message (140 characters or less) and receive short messages from others.
- **Vodcast/Video Podcast:** a video recording offered the same way as a podcast. YouTube is a popular site for watching videos online.
- **Web-conference** or **Webinar:** a live, synchronous conference where participants can see and hear each other. Audio may be offered over the Internet (VOIP—voice over Internet protocol) or by telephone. Adobe Connect, Skype, WebEx and Wimba are some of the products which allow two or more people to conference online.
- **Website:** typically a static site which displays text, audio and/or video information.
- **Wiki:** community publishing tool that allows multiple people to create an asynchronous website. Typically text-based, it may be limited to a specific set of authors or open to the public so anyone can add information.

This is just a start. As digital immigrants gain confidence in understanding and evaluating these digital tools, they can explore many other functional elements, like tags (keywords that describe content on a website), and tools, like RSS (“Really Simple Syndication”—a format for storing online information so that it can be translated by lots of different types of software and read using different types of hardware). Community members also could create a wiki to collect and disseminate their findings.

Step 2. Differentiating Options

Beyond identifying and defining technology tools, the next step for faith communities is to gain an appreciation of the inherent functional opportunities and limitations of each tool. Faith community members should consider at least four sets of distinguishing characteristics: 1) broadcast or interactive, 2) synchronous (live, or at the same

time) or asynchronous (stored or delayed), 3) open or secure (password protected), and 4) media type (text, audio, still pictures, combined audio and video).

The first decision is whether the faith community wants to simply share information or to encourage dialogue between information recipients. Broadcast-oriented technologies are designed for one-way communication—from a sender to many receivers. For example, most parish websites are designed as static displays of information, “broadcasting” it to whomever happens upon the site. These websites typically provide a description of the faith community and its vision or mission, introduce the pastor(s) and/or pastoral leadership, list hours of services and weekly activities, and archive seasonal meditations and weekly sermons. With the likely exception of email information, they do not invite feedback or encourage a response.

In contrast, interactive technologies are designed for many-to-many communication—anyone can be a source or a recipient. When a faith community adds threaded discussions or chat capabilities, they encourage community members to create as well as respond to questions posted online. Congregational websites with interactive tools often include opportunities to comment on sermons or minutes from monthly meetings, solicit prayer requests, and encourage discussion about theological topic or a change in community practice.

The second decision is whether or not the faith community wants or needs everyone to participate in an interactive process at the same time. Synchronous technologies assume everyone will be present during a live session. For example, a community may schedule a series of educational sessions with a presenter. Live engagement enables interaction among and between the participants and presenter. For extroverted thinkers—individuals who “think out loud” and process information by engaging with others or other some other external means (journaling, etc.), synchronous sessions are essential.

Depending on software, it may be possible to record the session for later review by participants or viewing by those unable to attend the live sessions. This is an example of asynchronous, or “on-demand,” use. The benefit of asynchronous technologies is that participants can schedule their engagement at times convenient to their lives; the limitation is that they do not have opportunities to question the presenter or reflect on the material

with others at the same time. For introverted thinkers—individuals who need time to reflect and consider a response before speaking, asynchronous sessions are essential.

The level of security required is the third decision for faith communities to consider as they decide whether or not and how to move online. Most digital tools enable the site designers to designate whether a website or web tool is available to everyone who finds the site, or is restricted to particular members. Social networking sites like Facebook and MySpace as well as blogging tools like Blogger and TypePad enable users to limit viewers. This is particularly important if there are privacy concerns (such as the use of pictures or discussion of sensitive topics).

The types of media communities choose for story-keeping, story-telling, and story-making also impact the messages sent and received. Consider how some stories are best read as text, with its inherent ability to allow us distance from the message in order to analyze various aspects and discern a path of action. Other stories are enhanced by engaging pictures and the tonal quality of a voice narrating it. Still other stories are told best as a documentary combining audio and video to capture an event or describe a situation.

In addition to these major elements, faith communities also need to be aware of other factors as they consider moving online. For example, do community members have the technical proficiency and audience awareness to create and maintain the type of resources they want to provide? Are there access issues including economics (individually and communally) that impact investment in digital technologies, network availability to distribute a message, and physical abilities like visual impairments that direct particular forms of communication sending and receiving? Similarly, are there concerns about sharing a community's intellectual property or crossing the boundaries of copyright law?

The greater the clarity a community has with respect to their goals, the better they can assess whether or not to move online, and if yes, to determine how. I recommend using the mantra "message, method, *then* media" as a process to help communities determine the best ways incorporate digital media in their parish toolkit.

Step 3. Making Choices - Message, Method, *then* Media

"Message, Method, *then* Media" is a three-stage process designed to help communities avoid the ever-present potential of letting the "tail wag the dog." In an environment that fosters the development and deployment of a dizzying array of technological innovations, pastoral leaders risk choosing a popular medium only to realize that it cannot assist the community in meeting its mission. By starting with message, then moving through method and media, faith communities can avoid chasing the latest fad and exerting a lot of time and energy in the wrong direction. Additionally, by defining these elements and asking particular questions about each, faith communities will ensure that what they believe (espoused theology) matches what they do (operative theology) and leads to their intended outcome.

For most faith communities, *message* is defined particularly to align with a specific community goal or objective. It should also correlate more broadly with a church's mission and reflect both the theological framework and orienting vision a community uses to make decisions and direct action. Either way, how the community defines the message impacts the direction and scope of subsequent decisions.

Method refers the type of engagement and interaction which is needed and/or desired as part of a communications effort. Many of those responsible for proclaiming the Gospel and creating faith formation opportunities begin with the assumption that to be relevant in contemporary society requires moving online. While often true, this is an assumption that must be evaluated early in a community's decision-making. The existence of digital tools and online resources does not mean that a faith community should use them. Even when practical considerations of resources, economics, and the like allow for an online implementation, story-keeping, story-telling, and story-making processes require context-sensitive choices. Fears about losing community and relational aspects of faith formation require faith communities to be deliberate and intentional when asking if there is anything that *must* be done face-to-face along with determining what *could* be done online. For

example, we learn a lot about one another through non-verbal communication—body language, gestures, eye-contact, and the like. Although web conferencing can relay some of this information, physical presence remains the preferred mode for initiating a new relationship. Other examples relate to prayer and worship. While most faith communities concede that it is possible to pray and share ritual practices together online, most sacramental communities find the notion of digital Eucharistic celebrations challenging.

If an online method is appropriate for the message, then the various methods can be evaluated. As implied by the discussion of broadcast/interactive, synchronous/asynchronous, and secure/open, methods can encourage and restrict interaction, demand attention at specific times or allow participants to make timing decisions, and encourage an individual or community's passive or active involvement as a message is proclaimed and embodied.

Media refers to the tool or tool combination chosen to express a message. The media used to implement the message have inherent characteristics that can enhance, nuance, or detract from the message expressed. For example, if a task force simply wants to promote a Lenten Soup Supper or encourage the community's youth to help prepare an elderly member's house for spring, the goal is to get the word out and the community will likely need multiple broadcast tools: notice on the parish website, email sent directly to members' accounts, and tweets to members' cell phone. If instead the task force wants input about the type of educational program, or to find out what tools and skills are available to provide home repair, the message requires feedback which will lead to different choices. By first identifying message and method, the choice of medium becomes more obvious, and church leaders can ensure continuity between beliefs and practices and avoid distraction by the latest new application or digital tool.

Blending Spaces with Virtual Places

Using the mantra of message, method, *then* media, can help determine whether or not and how a faith community can best integrate digital resources. With the hope of developing sustainable models for

proclaiming the good news and making Christians, many are developing *hybrid* or *blended* models of community life that incorporate both face-to-face with online interaction. For them, ensuring access to the social, spiritual, emotional, educational, and outreach-oriented resources of a faith community is essential. By maintaining focus on their particular message, and the unique dimensions of method and media choices, faith communities can incorporate the contributions of both *place* (tangible, finite, physical) and *space* (intangible, infinite, virtual) in their efforts to inform, form, and transform Christians. As faith communities consider their call to proclaim the Gospel and form people in faith as well as consider whether or not and how to move online, it can be helpful to examine how other communities have used their digital toolkits for story-keeping, story-telling, and story-making.

Virtual Church Services

Most digital immigrants grew up knowing that there were televised church services. Along with broadcasts of the *Hour of Power* and the *Old Time Gospel Hour* that brought the Good News into our homes were televangelists including Jimmy Swaggert, Oral Roberts, Rex Humbard, and Aimee Semple McPherson. The cost of producing and distributing these weekly television programs is prohibitively expensive for most faith communities making it impossible to consider televised broadcasting as an option for their story-keeping, story-telling, and story-making efforts. This has changed with the development of relatively inexpensive digital cameras, personal computer-based video production software, and the Internet. Today, many faith communities share their services online.

The Internet is being used to distribute a broad assortment of live and on-demand as well as broadcast and interactive religious services for viewing on computer monitors, iPods, and cell phones. The *Hour of Power* is still in production and a new generation of preachers including Joel Osteen, Joyce Meyer, Max Lucado, and Ed Young are sharing the Good News online (See www.livechurchservices.com and www.christianipod.net/about-us.html).

Many communities that worship together in a physical church also share their common prayer with those at a distance using digital technologies. One example is the First Baptist Church in Waldoboro, Maine, which broadcasts a live worship

service every Sunday at 11 am ET and provides an assortment of recorded worship services and education classes (www.livestream.com/fbcwaldoboro). They are using a hosted service provider, LiveStream (www.livestream.com), which provides the church with online video production tools and incorporates chat, Facebook, and twitter with its video stream for a small fee.

Always open for the virtual visitor, Saint Joseph Catholic Church in Dalton, Georgia offers a low-cost, no-edit virtual experience. This community apparently installed a camera and microphones connected directly to the Internet to distribute a permanent stream of their community's sanctuary (www.sjccdaltont.com/massfeed.html). Designed to broadcast the Mass when it is offered seven times on weekends, a visit at other times enables Internet surfers a glimpse of whatever is happening in the life of faith. When I visited their site on a Monday evening, I was able to listen to the Spanish-speaking choir practice and hear the joy of their laughter as they shared stories between songs.

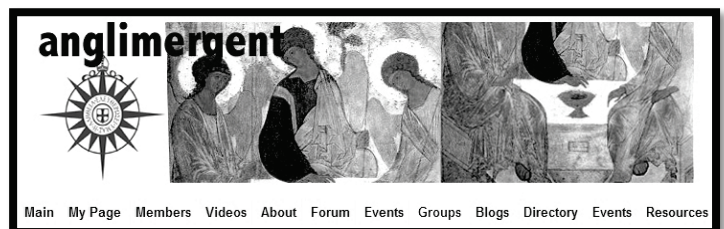
Faith Communities Offer More than Worship

Sunday worship is the heart and soul of most faith communities; however, reflective of religious educator Maria Harris' notion that "a church does not have an educational program, it is one" (*Fashion Me A People*, 47), communal worship is not the exclusive form for Christian story-keeping, story-telling, and story-making. Faith communities also engage in teaching and learning, service and outreach, guidance and healing, enablement and advocacy.

Father Matthew Presents (www.youtube.com/user/FatherMatthew) on *YouTube*, has become a popular site for learning about Christianity in general and its Episcopal expression in particular. Using hand-puppets, items from around the church, and quick wit, the Rev. Matthew Moretz started distributing these quirky videocasts from Christ Church, Rye, NY, in 2006. Gaining sophistication and production polish each year, his presentations range from his current introduction to the kneelers in his church (their origins and artistic theological symbolisms) to explanations of the sacraments like the Holy Eucharist. Methodologically constructed as a broadcast medium, *YouTube* also provides a

bulletin board-like space called "channel comments" for viewers to post responses to his videos.

Understanding that faith formation generally requires more interactive forms of human communication, many faith communities also grasp the significance of emerging social networking tools and combine them with older online technologies for community building and more dialogic learning. Many parishes and denominational offices are using tools like Facebook ([www/facebook.com](http://www.facebook.com)) and Ning (www.ning.com). The result is a move from static paper directories displaying a picture and contact information for faith community members to dynamic online spaces with extensive personal profiles, still pictures and video clips. Individual members also interact with others using Instant Messaging and web conferencing. One example is *Anglimergent*, self-described as "a relational network of Anglicans engaging emerging church and mission." Their Ning site (<http://anglimergent.ning.com/groups>) both promotes its vision of a new way of being church and supports those learning and creating new forms of Christian community. Blending broadcast and interactive elements, curious visitors and longtime activists can explore published resources, meet fellow prophets, view innovative liturgies, and discuss provocative topics.



Churches are also using the Internet to offer care and inspire outreach. An older site by Internet standards, *OnceCatholic* (<http://oncecatholic.org>) was designed to help heal the hurts which led individuals to leave the Roman Catholic Church. Launched in 2001 by the Franciscans and Saint Anthony Messenger Press, it has continuously maintained and archived asynchronous conversations about the most common reasons people leave the church: marriage issues, spiritual hunger, drifting away, quarrels with church personnel, feeling excluded, abortion, and church teachings. The site includes a "Find-a-Church" tool and seeks to help those who were "once Catholic" find a way home.

The Rev. Mark Hanson, the Evangelical Lutheran Church of America's (ELCA) presiding bishop, is using online technology to create a space for dialogue in a tension-filled time for his church. Coming on the heels of their General Assembly, which decided in August 2009 to support the blessing of same gender relationships/marriages and to permit lesbians and gay men who are in same gender marriages (committed relationships) to be ordained ministers, Hanson is hosting a series of live online Town Hall Forums (www.elca.org/townhall) with his community across the country and potentially around the world. First launched on December 6, 2009 with over 2200 viewers from the United States and seven other countries, a second occurred March 6, 2010. Designed for transparency and interaction, Hanson used a combination of a live video cast with chat, Facebook Connect, tweets, and email questions. Shortly after the event concluded, a recording was also posted online with a series of slides and a presentation summary for later viewing.



Putting It All Together: Story-Keeping, Story-Telling, and Story-Making

Anyone familiar with marketing and advertising will tell us that for it to be heard, a message needs to be repeated over and over again using a variety of media. This is the principle behind the expansive communications efforts of Trinity Wall Street (www.trinitywallstreet.org/congregation/online), one of the oldest Episcopal Churches in the United

States. Established in New York City in 1696, it pioneered church radio broadcasting with a Christmas Eve radio transmission in 1922 and has had a long history of incorporating new technologies in its effort to spread the Good News and form people in faith. Their communications outreach expanded in 1985 when they built a state-of-the-art audio and video room and continues today as they maintain a vast collection of broadcast and interactive as well as live and on-demand digital features to support distant members and reach out to an online congregation.

Creatively blending face-to-face and online opportunities, Trinity's offerings include live and on-demand worship services (including service booklets) and musical offerings, along with an extensive web archive of programs about Faith and Culture, Faith in Action, and Faith Formation and Education. In hope of encouraging feedback for and dialogue with the week's preacher, remote viewers are encouraged to interact online through a threaded discussion. Surfers are also asked to make comments on a collection of blogs maintained by Trinity staff and community members. Additionally, the church sponsors local, national, and international mission and service trips that provide reports online and stories created by their senior producer and shared by creative individuals around the globe are also collected. Not possible in every community, Trinity Wall Street provides a compelling example of what faith communities can do with an expansive vision and extensive financial resources.

Conclusion Remember the Guidelines

Obviously there is an ever-expanding list of tools and creative options for utilizing them as faith communities strive to live into the Great Commission's mandates. Proclaiming the Gospel and "making Christians" through story-keeping, story-telling, and story-making is limited only by a community's vision and budget. To assist pastoral leaders as they decide whether or not and how to move online to provide informational, formational, and ideally transformational elements, I have offered a three-step process.

1. **Identifying the ever-expanding range of new technologies**
2. **Differentiating options**
3. **Making choices: message, method, then media**

My goal has been to remind communities to prayerfully reflect upon their mission and goals as they develop the right mix of elements. By being attentive to the whole ecology of faith and intentional in their design, faith communities can create participatory structures for spontaneous and planned interaction that lead to the embrace and enactment of the dream of God.

Recommended Resources

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- Estes, Douglas. *SimChurch: Being the Church in the Virtual World*. Grand Rapids, MI: Zondervan, 2009.
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Web Resource

The Wabash Center for Teaching and Learning in Theology and Religion, Internet Guide to Religion: www.wabashcenter.wabash.edu/resources.

Free Online Resources: The New Digital Media

- “The Networked Congregation: Embracing the Spirit of Experimentation.” Andrea Useem. (www.congregationalresources.org/Networked/About.asp)
- “Ten Top Tips for Teaching with New Media” Edutopia. (www.edutopia.org/ten-top-tips)
- “Generation M²: Media in the Lives of 8- to 18-Year-Olds.” A Kaiser Family Foundation Study. January 2010 (www.kff.org/entmedia/mho12010pkg.cfm)
- “Pockets of Potential—Using Mobile Technologies to Promote Children’s Learning.” Caroly Shuler. January 2009. The Joan Ganz Gooney Center at Sesame Workshop (www.joanganzcooneycenter.org/pdf/pockets_of_potential.pdf)
- “Pow! Wham!—Children, Digital Media, & Our Nation’s Future.” Rima Shore. May 2008. The Joan Ganz Gooney Center at Sesame Workshop (www.joanganzcooneycenter.org/pdf/Cooney_Challenge_advance.pdf)
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- “The Future of Learning Institutions in a Digital Age.” Cathy N. Davidson and David Theo Goldberg. 2009. (http://mitpress.mit.edu/books/chapters/Future_of_Learning.pdf)
- Reimagining Learning in the 21st Century. The John D. and Catherine T. MacArthur Foundation. (www.macfound.org)
- “Apple Classrooms of Tomorrow—Today: Learning in the 21st Century.” April 2008. (<http://images.apple.com/education/docs/leaders/Apple-ACOT2Whitepaper.pdf>)