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A Reader's Guide to Intergenerational Ministry and Faith Formation

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Theology and the Practice of Ministry

A Reader's Guide to Intergenerational Ministry and Faith Formation

Dudley Chancey and Ron Bruner

Abstract: *The concept of intergenerational ministry and faith formation has gained an increasing number of proponents over the last thirty years. Because of the burgeoning literature produced in this field, we have assembled an annotated bibliography intended to give practitioners and church members an overview of the printed work that addresses this important approach to ministry and spiritual formation.*

Over the last thirty years, practitioners have increasingly connected the concept of intergenerationality with religious education and faith formation. Those using the word intergenerational are deliberately contrasting certain communal practices from the age-separated practices that have long dominated many Western Christian congregations.

Church leaders had good intentions for the use of age-segregated models, especially in Bible schools. Their reasons included responding to cultural trends, aligning educational programs with developmental theories, appropriation of the notions of age-specific learning, acknowledgement of particular life span issues, influence from parachurch youth ministries, and—particularly in Western cultures—the proclivity toward individualism.¹ Now, though, the extreme swing to a nearly exclusive age-separated ministry model appears to be reversing its course somewhat.

There are a number of terms denoting ministry with more than one generation. *Age-separated* ministry divides the different generations based on leadership's perceptions of the abilities of various age groups to cope with particular ideas and practices. *Multi-generational* ministry describes activity in which multiple generations are present without the necessity of

¹ Holly Catterton Allen, "Reshaping the Church into an Intergenerational Body," pp. 95-110 in *Along the Way: Conversations about Children & Faith*, eds. Ron Bruner and Dana Kennamer Pemberton (Abilene, TX: Abilene Christian University Press, 2015).

interaction among those generations or full participation of all the generations present. *Cross-generational* activities typically deliberately place two or more generations together, often with the intent of one generation transmitting knowledge or practice to another. *Inclusive* ministry goes to the extreme; it removes all age-based ministry and education and asserts that anyone of any age may be present at any activity.²

The definition of *intergenerational* is more complex. In our view, there are several factors involved in intergenerational ministry: (1) many varied practices are possible, (2) several persons from multiple generations are present, (3) participants are involved in practices expecting mutual or reciprocal activity, (4) this activity is intended for spiritual formation, (5) the participants pursue this interaction of generations with intentionality. Consequently, we define intergenerational ministry as ministry where representatives from several generations intentionally share Christian practices in ways that are mutually spiritually formative. Such practice does not and should not exclude the use of some age-based activities.

Some ministry practitioners were intentionally using the concepts of intergenerational ministry well before the term “intergenerational” found common usage and application to this type of practice.³ Allen and Ross, though, locate the initial use of this terminology:

The term intergenerational . . . was not a prominent term until James White's *Intergenerational Religious Education* was published in 1988. Since then the word has been cobbled with other terms to create several common phrases in use today, from Harkness's phrase *intergenerational Christian education* to Gambone's *intentional intergenerational ministry* to John Roberto's *intergenerational faith formation*.⁴

When the term intergenerational emerged within Christian education, it resonated in other fields of practical ministry. As students of youth ministry began to evaluate what was and was not effective in their work, both scholars and practitioners became increasingly convinced that complete separation of adolescents from the larger church body had created

² Frazee defines the idea of inclusive ministry but does not promote it as an exclusive practice. David Frazee, “Friends, Mentors, Heroes: Connecting with Other Generations,” pp. 219-240 in *Owning Faith: Reimagining the Role of Church & Family in the Faith Journey of Teenagers*, eds. Dudley Chancey and Ron Bruner (Abilene, TX: Leafwood, 2017), 222.

³ Holly Catterton Allen and Christine Lawton Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community, and Worship* (Downers Grove, IL: InterVarsity, 2012), 64

⁴ Italics in original. Allen and Ross, *Intergenerational Christian Formation*, 64.

unintended consequences, the salient being the failure to connect youth with the body of Christ in a lifelong relationship. Instead of discarding youth ministry altogether, practitioners began to attempt to correct youth ministry by connecting it with emerging family ministries.⁵ This empowered them to deal with youth as a part of a familial system instead of a random collection of individuals. Since most congregations lacked the resources to employ both a youth minister and a family minister, youth and family minister (or pastor) became a common title for the combined roles. Even when pursued in more than a nominal way, this was not enough of an adjustment; eventually scholars in this field began to advocate for multiple adult relationships for each young person to increase the probability of passing on the faith.⁶ Youth workers increasingly enact intergenerational ministry to help generate those life-long connections.

As children's ministry has acquired status as a separate ministry with full-time staff at many congregations, scholars and practitioners in this field have sought to avoid the problems experienced in youth ministry. Many are reframing their ministries from the Bible school model into intergenerational ministries that understand faith transmission to be more than the transfer of knowledge. Through relationship-building and the development of spiritual disciplines, these practitioners seek approaches that disciple children toward lifelong faith.⁷ This is not a technical fix of the children's education program; it is a culture-changing adaptive strategy.⁸

A number of researchers have developed support for the importance and efficacy of intergenerational practices in religious education and spiritual formation. This support comes in a variety of shapes: biblical, theological, sociological/empirical, and concepts from learning theory.⁹ We direct you to those authors for detailed support of intergenerationality.

We intend the annotated bibliography in this work to serve several purposes. First, we have identified key works to help ministry team leaders acquire useful knowledge of the topic so that they might empower

⁵ See, for example, Mark DeVries, *Family-Based Youth Ministry*, rev. ed. (Downers Grove, IL: InterVarsity, 2004).

⁶ Exemplars include Kara E. Powell and Chap Clark, *Sticky Faith: Everyday Ideas to Build Lasting Faith in Your Kids* (Grand Rapids: Zondervan, 2011); Reggie Joiner, *Think Orange: Imagine the Impact When Church and Family Collide* (Colorado Springs: David C. Cook, 2009), chapter nine; Kenda Creasy Dean and Ron Foster, *The Godbearing Life: The Art of Soul Tending for Youth Ministry* (Nashville: Upper Room, 1998), 89-102.

⁷ Suzetta Nutt, "Practicing Spiritual Disciplines with Children," pp. 191-206 in *Along the Way: Conversations about Children & Faith*, eds. Ron Bruner and Dana Kenamer Pemberton (Abilene, TX: Abilene Christian University Press, 2015).

⁸ Shannon Clarkson Rains finds anecdotal evidence that an untimely move to intergenerational ministry (lack of youth ministry implementation, leadership support, or church acceptance) "is often a factor in the resignation/dismissal of the children's minister." Rains, e-mail message to authors, December 9, 2017.

⁹ Frazee, 222-232. Allen and Ross, *Intergenerational Christian Formation*, 77-97.

intergenerational practices in their congregations.¹⁰ For church leaders, we have listed a number of books that empower the reader to better understand the difference and relationships among the various generations so that they might keep all generations in their congregation present and engaged in the work of the church. We have described other works pursuing more specific issues for practitioners who wish to dig deeper into certain topics; for example, we have noted a number of works that address intergenerational worship. Because of a difference in focus, we have excluded the Family Ministry and Faith at Home genres.

Key Works on Intergenerationality

Allen, Holly C. and Ross, Christine L. *Intergenerational Christian Formation*. Downers Grove, IL: InterVarsity, 2013. Based on their experience and research, Allen and Ross write one of the most current and broadly informative works on intentional intergenerational ministry. It is comprehensive in scope, affordable, and practical. They develop biblical and theological reasons for intergenerational ministry, and then connect it to key theoretical concepts, learning theory, and social science. In the latter part of the book, they engage the practice of intergenerational faith formation.

Bengston, Vern L.; Putney, Norella M.; and Harris, Susan. *Families and Faith: How Religion is Passed Down across Generations*. New York: Oxford, 2013. This book summarizes decades of large-sample, longitudinal quantitative research on faith with three generations of families living in California. It discusses various faith transmission processes and different style of parenting and presents statistical data documenting their effect on an enduring faith.

Goplin, Vicky; Nelson, J., Gardner, M., and Zahn, E., eds. *Across the Generations: Incorporating All Ages in Ministry: The Why and How*. Minneapolis: Augsburg Fortress, 2001. This is a "how to" manual designed to help churches plan ministries that are intentionally mindful of all ages. These ministries can help build bridges between generations that are older, younger, and current. The processes in this manual will help leaders consider the impact that every ministry

¹⁰ The "bones" of this bibliography were first compiled for a graduate course on intergenerational ministry we co-taught at Oklahoma Christian University in 2013. The most notable difficulty in constructing such a list is finding a place to stop; our choices were shaped by relevance, usefulness, and availability.

in their church has on every generation. The editors bring several experts in to write important modules in the manual. The first chapter alone is valuable in understanding a foundation of intergenerational ministry.

Hilborn, David and Bird, Matt, eds. *God and the Generations: Youth, Age and the Church Today*. Waynesboro, GA: Paternoster, 2002. Since the Hebrew Scriptures, there have been conversations about the generations and faith. This work highlights the relevance of such generation-based analysis for contemporary Christian life. It also offers a constructive critique of other work that exists in the field of generations study. It explores the biblical, theological, sociological and ethical dimensions of this subject. It considers the implications of generationally-based approaches for family life, church organization, gospel outreach and Christian leadership. This work addresses questions of age, cultural segmentation, family, leadership succession, ecclesiology and mission at a hermeneutical level. The authors assert that it is difficult to read Scripture in any depth without encountering generational language.

Westerhoff, John. *Will Our Children Have Faith?* 3rd rev. ed. Toronto: Morehouse, 2012. In this classic work on spiritual formation, Westerhoff proposes a useful spiritual formational model and notes that not all will complete every stage. Although he does not use the term “intergenerational” in this book, many of the practices he advises do form faith intergenerationally.

Intergenerational Religious Education¹¹

Chesto, Kathleen O. *Family-Centered Intergenerational Religious Education: Director's Guide*. Kansas City, MO: Sheed & Ward, 1988. This is a director's manual for implementing FIRE (Family-Centered Intergenerational Religious Education). This parish-based program uses home groups—an intergenerational cluster of five to eight families—meeting sixteen times a year to experiment with teaching religious ideas. The focus is communicating the faith story, while building community through prayer, affirmation, and discernment.

¹¹ These books use the terminology of Christian or Religious Education. Some faith groups and congregations still use this terminology. Some now prefer the term “spiritual formation” or “faith formation.”

Cowell, Kirk R. "Facilitating Holistic Spiritual Formation at the Northside Church of Christ in Laredo, TX." DMin thesis, Abilene Christian University, 2014. Cowell describes a seven-week intervention of intergenerational religious experiences designed to catalyze "growth in the cognitive, relational, affective, and behavioral domains." His work is based on his experiences among non-class Churches of Christ. An evaluation of the effectiveness of his intervention is a part of the work.

Koehler, George E. *Learning Together: A Guide for Intergenerational Education in the Church*. Nashville: Discipleship Resources, 1977. This loose-leaf notebook speaks to the value of intergenerational ministry and offers resources for choosing curriculum and planning events that involve multiple generations.

Nutting, R. Ted. *Family Cluster Programs: Resource for Intergenerational Bible Study*. Valley Forge, PA: Judson, 1977. A practical guide to doing intergenerational ministry in churches and homes using family cluster groups. The concept of family cluster education is given along with six lessons from the parables of Jesus. There is a bibliography and a resource section included in the book as well as a planned weekend retreat. Very practical, hands on learning experiences.

Taylor, Marvin J., ed. *Changing Patterns of Religious Education*. Nashville, TN: Abingdon, 1984. This is an edited volume on religious education for Protestants and Catholics. It is included in this bibliography because of a chapter on Intergenerational Religious Education. That chapter gives the purpose of intergenerational religious education and outlines common assumptions related to the field, along with its characteristics, strengths, and issues. Other related resources are mentioned in a bibliography at the end of the chapter.

Westerhoff, John. H. and Neville, Gwen. K. *Generation to Generation*. Philadelphia, PA: Pilgrim, 1974. Westerhoff and Neville give a religious education perspective on the ways religion and culture are transmitted from parent to child in our religious-cultural communities. Religious socialization is vital to the future of Christian education. The authors present case studies and examples

from a variety of religious communities that move toward a better understanding of what it means to be together religiously, finding a religious “home” in today’s world, and the importance of what adults believe and do for the nurture of children.

White, James. W. *Intergenerational Religious Education: Models, Theories, and Prescription of Interage Life and Learning in the Faith Community*. Birmingham, AL: Religious Education Press, 1998. This work is a complete and authoritative examination of one of the most important religious education activities of our time. It offers a total parish paradigm in which models of intergenerational religious education are presented, relevant theories are examined, curriculum and evaluation strategies are offered, and a vision for the future of intergenerational religious education is explored. The Appendix of the book gives nine programs that the author describes as “practices in search of a theory.” White describes the trial and error search that one congregation took to find meaningful intergenerational approaches to religious education.

Intergenerational Worship

Castleman, Robbie. *Parenting in the Pew: Guiding Your Children into the Joy of Worship*. Revised and updated edition. Downers Grove, IL: InterVarsity, 2013. Castleman argues that, instead of keeping children home or placing them in a separate children’s worship, we should help them learn to worship among the entire body of Christ. She asserts, “The purpose of parenting in the pew is to train the child to *worship*, not to be quiet.” Castleman offers strategies to help children participate in the different aspects of worship among an intergenerational community.

Ng, David and Thomas, Virginia. *Children and the Worshipping Community*. Atlanta: John Knox, 1981. The authors present ideas for helping children worship in different types of church gatherings. One of the most helpful chapters is one discussing planning for children in worship. Those planning for worship should look at each practice theologically and consult with all age groups—including children—to make it possible for all to participate in some meaningful way.

Vanderwell, Howard A., ed. *The Church of All Ages: Generations Worshiping Together*. Herndon, VA: Alban Institute, 2008. This work centers on worship with all of the generations worshipping together. Chapters provide the reader with explanations of “intergenerational” and “intergenerational culture.” The idea of narrative connecting the congregation is proposed and then a section on intergenerational connectors in worship is given. The book concludes with a resource section that churches can use to put intergeneration worship into practice.

Negotiating Generational Issues

Carlson, Dosa. *Engaging in Ministry with Older Adults*. Herndon, VA: Alban, 1997. This book describes tested, practical ministry with older adults. Carlson describes a broad range of practices that includes a large number engaging older adults with younger generations.

Knapp, James L. *Understanding the Generations*. San Diego, CA: Aventine, 2005. Knapp presents data on the five living generations in the USA and the possibility of bringing the generations together for positive intergenerational contact. Recommendations are made as to how to effectively blend the generational perspectives in religious settings. The author addresses Margaret Mead’s assertion about generation gaps. He claims that—with an increased awareness of other generations—an environment can be created to encourage positive intergenerational relationships.

Gardner, Jason. *Mend the Gap: Can the Church Reconnect the Generations?* Nottingham, UK: InterVarsity, 2008. Gardner spends a substantial amount of his book describing how a generation gap came to be. He does not limit his work to the UK, but describes the problem in a global context. In the latter section of the book, he considers biblical solutions to the problem, ultimately coming to the idea of the intergenerational church.

Howe, Neil and Strauss, William. *Millennials Rising*. New York: Vintage Books, 2000. The authors present an affirming view of millennials, a generation born during or after 1982 and until 2004. This work integrates with their previous theoretical work in *Generations*. Howe

and Strauss assert, contrary to much popular thought, that this generation has the potential for greatness.

Mabry, John R. *Faithful Generations: Effective Ministry across Generational Lines*. New York: Morehouse, 2013. This work gives a general perspective of generations from The G.I. Generation to Gen Z, every generation being unique. The author describes the six generations that are currently in our churches, and gives suggestions on how to do intergenerational ministry with all of them. Each chapter ends with advice on how the described generation can work with each of the other five generations described in the book.

McIntosh, Gary. *One Church, Four Generations: Understanding and Reaching All Ages in Your Church*. Grand Rapids: Baker, 2002. This book attempts to answer the questions: How can worship services be modified to attract young people without driving the older members away? Is it possible for a church to have an intergenerational ministry? How can churches keep the youngest members involved? The author gives suggestions on how to do this along with resources on the different generations, with their common needs and concerns. The chapter on Linking Generations is especially helpful.

Mead, Margaret. *Culture and Commitment: A Study of the Generation Gap*. Garden City, NY: Natural History Press, 1970. Mead provides a picture as to why we need to be connected to each generation—to eliminate the “gap.” One of her main points is that we do not listen to the other generations, and we unfortunately try to compare them with what we know. Mead points out if we do this, we are lost. The “generation gap” exists when we fail to connect.

Menconi, Peter. *The Intergenerational Church: Understanding Congregations from WWII to www.com*. Littleton, CO: Mt. Sage, 2010. Menconi presents a brief overview of current generations in the church and then describes how differing generations perceive various aspects of congregational life and belief. His discussion include the inevitable tensions that develop from differences in perspective.

Rainer, Thom S. *The Bridger Generation*. Nashville: Broadman and Holman, 1997. “Bridger” is Rainer’s term for what is essentially the millennial

generation. He describes them and proposes specific ministry strategies to present the gospel to them.

Rendle, Gil. (2002). *The Multigenerational Congregation: Meeting the Leadership Challenge*. Bethesda, MD: Alban Institute, 2002. Rendle asserts that congregational strife is often rooted in intergenerational differences. He proposes methods of congregational conversation that work with these realities.

Strauss, William and Howe, Neil. *Generations: The History of America's Future, 1584 to 2069*. New York: William Morrow, 1991. Though not specifically about faith issues, this book defines much of the theoretical framework for current intergenerational conversations. Working from a history of generations in the United States, the authors construct a theory for a cycle of generations that repeats itself every four generations. They also describe the tendencies for relations, positive and negative, among these generations.

Wuthnow, Robert. *After the Baby Boomers: How Twenty- and Thirty-somethings are Shaping the Future of American Religion*. Princeton, NJ: Princeton University Press, 2007. Wuthnow presents research to help us understand the different generations. What are their churchgoing habits, spiritual interests, and needs? How does their faith affect their families, their communities, and their politics? The author reveals a generation of younger adults who, unlike the baby boomers that preceded them, are taking their time establishing themselves in careers, getting married, starting families of their own, and settling down—resulting in an estimated six million fewer regular churchgoers. He shows how the recent growth in evangelicalism is tapering off, and traces how biblical literalism, while still popular, is becoming less dogmatic and more preoccupied with practical guidance. The author also explores the impacts of the Internet, so-called virtual churches, and the appeal of megachurches.

General Intergenerational Bibliography

Carroll, Jackson W. and Roof, Wade C. *Bridging Divided Worlds: Generational Cultures in Congregations*. San Francisco: Jossey-Bass, 2002. A groundbreaking work analyzing the crucial role the generations play in reshaping the American religious landscape. The authors profile

three types of congregations—inherited congregations, blended congregations, and generation-specific congregations. They present strengths and weaknesses of each congregation. Finally, they show how congregations are discovering ways to bridge the gaps and connect the different worlds the generations inhabit to create stronger, richer, and more vibrant religious communities.

Chesto, Kathleen O. *Family-Centered Intergenerational Religious Education: Director's Guide*. Kansas City, MO: Sheed & Ward, 1988. This is a director's manual for implementing FIRE (Family-Centered Intergenerational Religious Education). This is a parish-based program that uses home groups—an intergenerational cluster of five to eight families—that meets 16 times a year to experiment with teaching religious ideas. The focus is communicating the faith story, while building community through prayer, affirmation, and discernment.

Dregni, Meredith S. *Experiencing More With Less: An Intergenerational Curriculum for Camps, Retreats, and Other Educational Settings*. Scottsdale, PA: Herald, 1983. This practical handbook is based on the book, *Living More with Less* by Doris Longacre. The five lessons are based on the five life standards in Longacre's work. The practices within are designed for all ages to participate together to learn positive patterns of living to gain a broad perspective of the global impact of their lives. The exercises are biblical in nature covering areas such as nurturing people, nature, and justice.

Foster, Charles R. *From Generation to Generation: The Adaptive Challenge of Mainline Protestant Education in Forming Faith*. Eugene, OR: Cascade, 2012. Foster demonstrates that intergenerational ministry is not a technical fix for the church, but an adaptive, culture-changing task necessary for faith formation. He asserts that the missing element in most congregations is a "catechetical culture"; he then describes how to bring that culture to life through the practices of hospitality, celebration, and conversation.

Fowler, James. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. San Francisco: Harper, 1981. Building on the work of Erickson, Foster constructs a model of spiritual development in stages. Although every stage model of development has been

contested, this model is the starting place for researchers engaging in the conversation about the human course of spiritual formation. Few people will complete all stages in Fowler's model.

Freudenburg, Ben and Lawrence, Rick. *The Family Friendly Church*. Loveland, CO: Group, 1998. This book strongly asserts the primacy of the family in faith formation. It describes the resulting changes in a number of church programs when a church makes the paradigm shift and seeks to empower the work of families.

Gambone, James V. *All are Welcome: A Primer for Intentional Intergenerational Ministry and Dialogue*. Crystal Bay, MN: Elder Eye, 1998. Gambone provides an understanding of the six core principles of intentional intergenerational ministry, along with very practical suggestions for improving intergenerational relationships and how to conduct intergenerational dialogues in your church. Contains appendices of useful forms and methods.

Gambone, James V. *Together for Tomorrow: Building Community Through Intergenerational Dialogue*. Crystal Bay, MN: Elder Eye, 1997. This work includes a discussion of the generations up to the millennials and demonstrates how the dialogue tool can assist in understanding the generations. Several scenarios are presented using the dialogue tool, with resources and appendices included.

Grenz, Stanley. *Theology for the Community of God*. Nashville: Broadman & Holman, 1994. Grenz constructs a systematic theology with a focus on community as an integrating motif. It includes sections on the ministry of community, community acts of commitment, and the organization of community life.

Hellerman, Joseph H. (2009). *When the Church was a Family: Recapturing Jesus' Vision for Authentic Christian Community*. Nashville: B&H Academic, 2009. Hellerman invokes a sociohistorical vision of the early church to call the contemporary church to a kind of community that is properly faith-forming. He proposes relational accountability instead of "radical American individuality."

Imbelli, Robert P., ed. *Handing On The Faith: The Church's Mission and Challenge*. New York, NY: The Crossroad Publishing Company, 2006.

This work is aimed at the Catholic Church, but has gleanings for all churches considering passing on the faith. Imbelli brings together a group of writers to examine: the contemporary North American church context, the content of the faith that is handed on, and how the church is communicating this faith. The afterword has conclusions that include the seemingly simple—we must practice the faith to hand on the faith. The chapters in this book are from a conference of Catholic bishops attempting to find out why faith is not being handed down but remain applicable to other groups.

Kehrwald, Leif; Roberto, John; Roehlkepartain, Gene and Roehlkepartain, Jolene. *Families at the Center of Faith Formation*. Naugatuck, CT: Lifelong Faith Publications, 2016. This work proposes a new, comprehensive approach to family faith formations that places families at the center of faith formation and develops the family as a community of faith and school of discipleship while equipping parents (and grandparents) to transmit the Christian faith at home.

Kinnaman, David and Hawkins, Aly. *You Lost Me: Why Young Christians are Leaving the Church . . . and Rethinking Faith*. Grand Rapids: Baker Books, 2011. Kinnaman explores six different “disconnects” that cause Christians in younger generations to view the church as irrelevant or harmful. These disconnects provide a rationale for their subsequent withdrawal from their church. Kinnaman also suggests several ways to strengthen connections or reconnect.

Kirk, Daphne. *Heirs Together: Establishing Intergenerational Cell Church*. Stowmarket, Suffolk: Kevin Mayhew, LTD, 1998. The author provides a vision and a practical application of an intergenerational cell church. This is not an overnight process and the author provides resources in this volume to lay the groundwork in establishing this type of church where all are involved at every level and every age.

Martineau, Mariette; Weber, Joan; and Kehrwald, Leif. *Intergenerational Faith Formation: All Ages Learning Together*. New London, CT: Twenty-Third Publications, 2008. The authors assert that intergenerational ministry is more than helpful; it is *necessary*. This work presents a coherent view of catechesis that is intergenerational and lifelong. Much work in this field emphasizes the positive effect

intergenerationality has on children or youth; these authors discuss how such ministry positively affects and changes all generations.

Meyers, Patty. *Live, Learn, Pass It on!—The Practical Benefits of Generations Growing Together in Faith*. Nashville: Discipleship Resources, 2006. Provides an overview of intergenerational learning that includes models, stories, theoretical and practical helps with a biblical and theological foundation to build a practical, intergenerational ministry in any church.

Mounstephen, Philip and Martin, Kelly. *Body Beautiful? Recapturing a Vision for All-Age Church*. Cambridge: Grove, 2004. This work is from the Grove Pastoral series and offers a view of what the authors call “all-age church.” The authors define this as a kingdom community where those of every age are involved in worship, ministry and growth. An all-age church is a reflection of the life of God, is shaped by gospel and Spirit, and is inescapably missionary. Most of the things churches attempt to do to in be inclusive are not genuine expressions of an all-age culture—a culture in which people of every age not only feel welcomed, but valued and in which they are not only served, but enabled to serve. A biblical theology for an all-age church is offered, along with a practical blueprint.

Nelson, C. Ellis. *Where Faith Begins*. Atlanta, GA: John Knox, 1971. Ellis describes the local church as the heart of the Christian community and demonstrates how and why the church community should handle the responsibility of passing on the faith to the next generation. The author comments, “I believe that the local church is the community that can develop a contemporary meaning of faith before it is passed on to the rising generation. This must be done.” The last chapter of the book presents ideas on ways we can communicate and pass on the faith to the next generation.

_____. *How Faith Matures*. Louisville, KY: Westminster John Knox, 1967. The author presents the local church as the heart of the Christian community that handles the responsibility of passing the faith to the next generation. His work provides guidelines for communicating the faith through study, sharing, and action.

Roberto, John and Martineau, Mariette. *Generations of Faith Resource Manual: Lifelong Faith Formation for the Whole Parish Community*. New Haven, CT: Twenty-Third Publications, 2005. This manual provides answers for churches to develop lifelong faith formation. It offers planning processes and practical tools for fashioning and implementing a lifelong curriculum and developing leaders for lifelong teaching. There is advice on designing intergenerational learning experiences and household faith formation. The book includes a CD rom with all the presentations in PowerPoint, along with handouts.

Roberto, John. *Becoming a Church of Lifelong Learners: The Generations of Faith Sourcebook*. New Haven, CT: Twenty-Third Publications, 2006. This is a companion volume to the *Generations of Faith Resource Manual*.

Strommen, Merton P. and Hardel, Richard A. *Passing on the Faith: A Radical New Model for Youth and Family Ministry*. Winona, MN: St. Mary's, 2000. Strommen and Hardel describe a comprehensive conceptualization of youth and family ministry. They also make a credible case for the partnership between families and churches in assisting the faith formation of children. They identify ten characteristics that mark the life of young people committed to Jesus.

Struntz, Karen A. and Reville, Shari, eds. *Growing Together: An Intergenerational Sourcebook*. Washington, DC: AARP; Palm Springs, CA: The Elvirita Lewis Foundation, 1985. As four-generation families become a norm in our society (and churches), the importance of connecting becomes paramount. This sourcebook provides practical advice and resources to join the generations together. This is a great example of the intergenerational programs the government has developed. Many of these could and should be adapted and used in our churches.

White, James. W. *Intergenerational Religious Education: Models, Theories, and Prescription of Interage Life and Learning in the Faith Community*. Birmingham, AL: Religious Education Press, 1998. This work is a complete and authoritative examination of one of the most important religious education activities of our time. It offers a total parish paradigm in which models of intergenerational religious education are presented, relevant theories are examined, curriculum and evaluation strategies are offered, and a vision for the future of

intergenerational religious education is explored. The Appendix of the book gives nine programs that the author describes as “practices in search of a theory.” The trial and error search that usually came in from the back door, describes the journey that one church took to get to meaningful intergenerational approaches to religious education.

Wilhoit, James C. *Spiritual Formation as if the Church Mattered: Growing in Christ through Community*. Grand Rapids: Baker Academic, 2008. Wilhoit asserts that “making disciples” is “the task of the church.” He addresses several myths about spiritual formation, then addresses the four “dimensions of community formation”: receiving, remembering, responding, and relating. Wilhoit develops each of these dimensions in detail.

Williams, Mel and Brittain, Mary Ann. *Christian Education in Family Clusters*. Valley Forge, PA: Judson, 1982. This is practical resource to use in getting all ages together intentionally. Every activity is designed to develop a sense of Christian community as members of the cluster grow in faith as a “family.”

Works Covering Societal Intergenerational Issues

Kline, Kathleen K. *Hardwired to Connect: The New Scientific Case for Authoritative Communities*. New York, NY: Institute for American Values, 2003. This work is a commissioned report from the Commission on Children at Risk. There is a section in this report on the spiritual foundations of children and the importance of the connection to older generations—“We are hardwired to connect to other people and to moral and spiritual meaning.” There are ten main planks in this research. Number nine states, “Religiosity and spirituality significantly influence well-being.” This section and the endnotes make the report relevant for thinking about the connections of young people and the older people of our churches.

MacCallum, Judith; Palmer, David; Cumming-Potvin, Wendy; Northcote, Jeremy; Brooker, Michelle; and Tero, Cameron. *Community Building through Intergenerational Exchange Programs*. Australia: National Youth Affairs Research Scheme, 2006. Available online at: <http://researchrepository.murdoch.edu.au/id/eprint/2914/1/CommunityBuilding.pdf>. This 165 page report presents a definition of

intergenerational programs, a literature review, a set of case studies, and an implementation process. It also describes expected outcomes and benefits from such programs.

Newman, Sally; Ward, Christopher R.; Smith, Thomas B.; Wilson, Janet O.; and McCrea, James M.; eds. *Intergenerational Programs: Past, Present and Future*. Washington, DC: Taylor & Francis, 1997. This edited book presents a social science perspective of intergenerational interaction. This work includes information about the history of intergenerational programs, developmental theories as a basis for them, the context of such programs, the issues they might address, and various program models.

Norris, Joan E. and Tindale, Joseph A. *Among Generations: The Cycle of Adult Relationships*. New York, NY: W. H. Freeman and Company, 1994. This work gives insights into the effect that children, finances, grandchildren, divorce and other factors have on intergenerational relations. Family relationships are explored from generation to generation. The authors give advice and suggestions as to how families can survive with each other from generation to generation. They also explore different theories as they relate to generations.

Theses and Dissertations on Intergenerational Issues

Allen Holly Catterton. "A Qualitative Study Exploring the Similarities and Differences of the Spirituality of Children in Intergenerational and Non-Intergenerational Christian Contexts." PhD dissertation, Talbot School of Theology, 2002. Allen conducted a qualitative study researching the differences in spirituality among forty children in two groups: one set from churches with intergenerational practices and the second set from churches not using these practices. Although she found many similarities in their faith, the data show that children from intergenerational churches refer more to prayer and "exhibited relationality in more of their discussions of prayer." Allen also provides important background on the spirituality of children, biblical and theological understandings of children's spirituality, and learning theory for intergenerational ministry.

Cowell, Kirk R. "Facilitating Holistic Spiritual Formation at the Northside Church of Christ in Laredo, TX." DMin thesis, Abilene Christian

University, 2014. Cowell describes a seven-week intervention of intergenerational religious experiences designed to catalyze “growth in the cognitive, relational, affective, and behavioral domains.” His work is based on his experiences among non-class Churches of Christ. An evaluation of the effectiveness of his intervention is a part of his work.

Joiner, Stephen. “A Comparative History of Youth Ministry in the Churches of Christ.” MA thesis, Abilene Christian University, 1988. Beyond giving an early history of youth ministry in Churches of Christ, Joiner proposed a synthesis of youth ministry and family ministry that anticipated family-based youth ministry. Although he did not use intergenerational language, his approach was an attempt to move youth ministry away from age-segregated solutions toward a more intergenerational approach.

Linderman, Larry G. “The Relationship between Intergenerational Ministry Practices and Church Health,” PhD dissertation, Southeastern Baptist Theological Seminary, 2016. In broad strokes, Linderman investigates the relationship between intergenerational ministry and church health. In a mixed-methods study of 366 Southern Baptist congregations in Georgia and South Carolina, he develops a quantitative research tool to measure intergenerational ministry and compares that data to a measure of church health developed by Bill Day. His findings were complex and present the opportunity for further research.

Ross, Christine M. “A Qualitative Study Exploring Churches Committed to Intergenerational Ministry,” PhD dissertation, St. Louis University, 2006. Ross presents her research into the implementation of intergenerational ministry by four different congregations. In her qualitative analysis, she first discusses the unique aspects of each congregation’s story in engaging this ministry. She then compiles a set of twenty-three “emergent themes and patterns” in the four congregational narratives. These characteristics include the why, how, and who of the process. She connects these with the existing literature so as to make this information useful to those wishing to implement intergenerational ministry in their congregation.

Snailum, Brenda A. "Integrating Intergenerational Ministry and Age Specific Youth Ministry in Evangelical Churches: Maximizing Influence for Adolescent Spiritual Development," EdD dissertation, Talbot School of Theology, 2012. Snailum asserts that, although many youth ministers are now considering integrating intergenerational ministry into their youth ministries, they are not sure of its theological roots, which particular aspects of their ministry are best suited to it, and what benefits may result from it. She reviews the literature in three "domains": age-specific ministry, intergenerational relationships, and integrated intergenerational youth ministry. Her work reveals that judiciously integrating age-specific and intergenerational approaches empowers three "streams of influence—parental, peer, and intergenerational—that impact adolescent spiritual formation as well as benefit the rest of the congregation."

Dudley Chancey (PhD, University of Tennessee) has served as professor of youth ministry at Oklahoma Christian University since 1998. He is involved in several professional organizations including the National Council on Family Relations, Groves Conference on Marriage and Family, Association of Youth Ministry Educators, and the National Conference on Youth Ministries. Dudley is dedicated to Honduras family mission trips at OCU. He co-edited *Owning Faith: Reimagining the Role of Church & Family in the Faith Journey of Teenagers* with Ron Bruner. Dudley is married to Vicki and has two adult children and two grandchildren.

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