2024

Encouraging Intergenerational Faith Transmission and Spiritual Growth in Home and Church: Reconnecting Youth and Older Generations Through Family Systems Concepts at the Adelaide Seventh-day Adventist Church, the Bahamas

Larry L. Green
Andrews University

ABSTRACT

ENCOURAGING INTERGENERATIONAL FAITH TRANSMISSION AND
SPIRITUAL GROWTH IN HOME AND CHURCH:
RECONNECTING YOUTH AND OLDER GENERATIONS THROUGH FAMILY
SYSTEMS CONCEPTS AT THE ADELAIDE SEVENTH-DAY ADVENTIST
CHURCH, THE BAHAMAS

by

Larry L. Green

Adviser: Ronald Flowers

ABSTRACT OF GRADUATE STUDENT RESEARCH

Professional Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: ENCOURAGING INTERGENERATIONAL FAITH TRANSMISSION AND
SPIRITUAL GROWTH IN HOME AND CHURCH: RECONNECTING YOUTH AND
OLDER GENERATIONS THROUGH FAMILY SYSTEMS CONCEPTS AT THE
ADELAIDE SEVENTH-DAY ADVENTIST CHURCH, THE BAHAMAS

Name of researcher: Larry L. Green

Name and degree of faculty adviser: Ronald Flowers, DMin

Date completed: April 2024

Problem

This Doctor of Ministry (DMin) project addresses a pressing issue within the
church context of the Adelaide Seventh-day Adventist Church in the Bahamas. We first
observed sporadic attendance of our youth (Gen Z and Millennials) and their lack of
identity with the church. Wider observation revealed weak relationships among the

various generations within our church as well as in our homes. This absence of relatedness across generations potentially hinders some from embracing the community's faith and growing spiritually.

Method

This study aimed to understand and address the nuanced factors contributing to this generational disconnection through the intervention of an educational seminar designed to revitalize the spiritual fabric of the Adelaide Seventh-day Adventist Church. The seminar integrated family system principles and intergenerational perspectives in five weekly sessions via Zoom with the Adelaide Church.

Results

Action research, along with pre- and post-testing of the 27 participants (including 7 Millennials and 6 from Gen Z) showed increased support for church-parent partnership, acknowledgement of the home as primary in discipleship, commitment to intergenerational worship, and affirmation of grandparent spiritual influence.

Conclusions

This intervention has led to significant transformation in the mindset and attitude of families within the Adelaide Church, such as the resurging practice of deliberate, dedicated time where grandparents and grandchildren engage in meaningful activities for sharing and bonding. Other noteworthy changes were embraced collectively by the group, such as the implementation of intergenerational worship services at the church. The study suggests that the transformative process, guided by divine grace, owes much to the application of family system thinking and intergenerational ideologies, staunchly supported by biblical teachings and a review of current literature.

Andrews University

Seventh-day Adventist Theological Seminary

ENCOURAGING INTERGENERATIONAL FAITH TRANSMISSION AND
SPIRITUAL GROWTH IN HOME AND CHURCH:
RECONNECTING YOUTH AND OLDER GENERATIONS THROUGH FAMILY
SYSTEMS CONCEPTS AT THE ADELAIDE SEVENTH-DAY ADVENTIST
CHURCH, THE BAHAMAS

A Professional Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Larry L. Green

April 2024

ENCOURAGING INTERGENERATIONAL FAITH TRANSMISSION AND
SPIRITUAL GROWTH IN HOME AND CHURCH:
RECONNECTING YOUTH AND OLDER GENERATIONS THROUGH FAMILY
SYSTEMS CONCEPTS AT THE ADELAIDE SEVENTH-DAY ADVENTIST
CHURCH, THE BAHAMAS

A professional dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry
by

Larry L. Green

APPROVAL BY THE COMMITTEE:

_____   _____
Adviser,   Director of DMin Program
Ronald Flowers   Hyveth Williams

_____   _____
2nd Reader   Dean, SDA Theological Seminary
Pamela Consuegra   Jiri Moskala

_____   _____
3rd Reader   Date Approved
Elton DeMoraes

TABLE OF CONTENTS

LIST OF TABLES

ACKNOWLEDGEMENTS

My doctoral journey has been significantly shaped by a community of individuals, whose support and contributions have been invaluable. Among them, my gratitude is particularly profound for those who have directly influenced my research and academic development.

Foremost, I thank my Lord God, the bedrock of my hope and strength, whose consistent presence has underpinned my life's journey.

My heartfelt thanks are directed to my life partner, Schkara B. Green, whose constant support and love have provided a foundation of strength, enabling me to navigate the challenges of doctoral research with resilience and focus. Her belief in my abilities and her significant sacrifices have been crucial in my academic progress. My children, Karelle, Kabrielle, and Kemuel, add immeasurable joy and motivation to my life. Their vibrant curiosity and zest for life serve as a daily inspiration, highlighting the broader impact of my efforts. Their encouragement fuels my drive and embeds within me the principles of hard work, resilience, and the ongoing quest for knowledge, transforming this journey into a shared family adventure enriched with love, growth, and collective aspiration.

The faculty, staff, and educators at Andrews University have provided unwavering support, especially during the challenges of the global pandemic. My program coordinator, Dr. Steve Case, has been instrumental with his mentorship and belief in my potential.

I extend my deepest gratitude to Dr. David Penno, Associate Director & Project Coach of the DMin program, whose guidance was crucial throughout my doctoral journey. Dr. Penno's coaching in Research Methods clarified the path of rigorous academic inquiry, while his meticulous guidance through the IRB approval process ensured the ethical integrity of my research. Additionally, his leadership in chairing my doctoral defense was indispensable, providing a structured and supportive environment that allowed me to present my work with assurance. Thank you, Dr. Penno, for your consistent support and insightful direction.

I am deeply grateful to Dr. Nilson Ferreira, General Coordinator of the Doctor of Ministry Program, for his essential guidance through my Doctoral Defense and graduation preparations. His expert direction ensured a smooth and successful completion of my studies. Thank you, Dr. Ferreira.

I am deeply appreciative of Dr. Hyveth Williams, Director of the Doctor of Ministry Program, for her exemplary leadership which has not only shaped the program's success but also ensured it is staffed with exceptional professionals. Her strategic vision and commitment to excellence have profoundly enriched my academic experience.

Special acknowledgment goes to my Study Advisor, Dr. Ronald Flowers, whose exceptional guidance has been a beacon throughout my research journey. Dr. Flowers has not only been a source of academic wisdom but has also offered personal insights that have been crucial in navigating the challenges and intricacies of doctoral research. His dedication to excellence and his ability to inspire have profoundly impacted my growth, both intellectually and personally.

CHAPTER 1

INTRODUCTION

The introductory exposition of this doctoral dissertation delineates a pervasive challenge confronting the Adelaide Seventh-day Adventist Church, Bahamas—a palpable surge in disinterest among young adults, notably Millennials and Generation Z, towards ecclesiastical participation and spiritual maturation. This observed phenomenon aligns with a broader societal trend, underscored by Manning's (2019) scholarly documentation of the waning enthusiasm exhibited by young adults vis-à-vis conventional spiritual tenets and institutional engagement.

Within the scholarly discourse addressing this ecclesiastical conundrum, a discernible thematic strand emerges—a keen emphasis on the instrumental role played by intergenerational connections in mediating the challenge of spiritual disengagement across divergent age cohorts. Grounded in biblical precepts, scholars such as Casinos and Beckwith (2013) and Beckwith (2004) assert the didactic import inherent in scriptural teachings, advocating for cultivating intergenerational bonds within both familial and congregational milieus. This recognition of biblical guidance constitutes a foundational underpinning of the present research endeavor, wherein an exploration of the nuanced dynamics of intergenerational connections seeks to magnify their potential contribution to the productive transmission of spiritual values and the cultivation of spiritual growth within all age groups of the Adelaide Seventh-day Adventist Church.

In summary, this introductory chapter will provide a comprehensive overview of

the ministry context characterized by the emergence of disinterest among Generation Z and Millennials. The description of the ministry context will set the stage for a detailed exploration of the statement of the problem, establishing the critical issues that this dissertation aims to address. Additionally, delimitations to the project will be outlined, providing a clear scope for the research. A concise overview of the project will be presented, offering a glimpse into the methodologies and approaches employed. Furthermore, the chapter will conclude with a thorough definition of terms, ensuring clarity and precision in the subsequent discussions. The forthcoming chapters will delve deeper into the identified challenges, critically analyze existing literature, and propose strategies to foster engagement and relevance within this evolving ministry context.

Description of the Ministry Context

The Adelaide Seventh-day Adventist Church (ASDAC) is located on Richard Street in Adelaide Village, which is on the southwest coast of the capital city of Nassau on the island of New Providence in the commonwealth of the Bahamas, home to 70% of the country's population of 391,000 (Wikipedia, Nassau, The Bahamas). The church was established twenty-five years ago, with members predominantly native Bahamian, Guyanese, and Jamaican. The current membership is 67 with 15 in regular attendance, mainly children (1-7 Alphas) and adults (40 up- Gen Y and Boomers). While young adults from Gen Z and Millennials make up about 60% of the membership, they are sporadic in attendance. I have served as the pastor of the Adelaide church from March 2019 to July 2022. While I served as the pastor, the church was focused on discipleship and growth and the continued development of the newly constructed edifice.

Statement of the Problem

At the Adelaide Seventh-day Adventist Church, we first observed sporadic attendance of our youth (Gen Z and Millennials) and their lack of identity with the church. Wider observation revealed weak relationships among the various generations within our church as well as in our homes. This absence of relatedness across generations potentially hinders some from embracing the community's faith and growing spiritually.

Statement of the Task

This research project aims to develop, implement, and evaluate a five-part educational seminar incorporating family systems concepts to encourage Adelaide church members to adopt an interconnected, inclusive culture that supports intergenerational faith transmission and spiritual growth. The intervention will be assessed using action research, encompassing principles such as systematic inquiry, collaboration, reflection, and planning. Additionally, pre- and post-surveys will be conducted to measure attitudinal and behavioral changes among participants.

Delimitations of the Project

This research project is limited and delimited by several factors. It exclusively focuses on active members within the Adelaide congregation, recognizing them as representatives of distinct generational cohorts within the entire church membership. Embracing the diversity of generational views, the study places emphasis on capturing the perspectives of generations currently active within the church community.

Within this constrained scope, the study rigorously delineates its boundaries, homing in on the design, execution, and assessment of a five-part educational seminar for

Adelaide church members—conducted exclusively over Zoom. The research endeavors to explore the nuanced impact of the seminar, emphasizing the cultivation of a lasting, interconnected, and inclusive culture conducive to intergenerational faith transmission and spiritual growth.

Adopting action research principles—systematic inquiry, collaboration, reflection, and planning—the study confines its examination to the immediate presentation of concepts and participants' reactions. Evaluation is confined to the close of the fifth session, lacking any follow-up or longitudinal component. Moreover, no extended obligations were assigned post-seminar, maintaining a focused exploration within the specified confines of the project's implementation.

Description of the Project

Chapter 1 has identified the problem and the project task at its core; a clear set of objectives drives the project, to cultivate spiritual growth and facilitate the transmission of faith across generations. The initiative identifies the Adelaide Church as the target audience, acknowledging the importance of tailoring the seminar to diverse age groups and demographics. The purpose is to seamlessly integrate intergenerational ministry and family systems concepts, recognizing the family as a fundamental unit for spiritual growth.

The theological foundations for this project are examined in Chapter 2, which explores the biblical and theological underpinnings in response to the escalating disengagement observed among Millennials and Generation Z within the ecclesiastical context of the Adelaide Seventh-day Adventist Church. The chapter underscores the critical significance of fostering intergenerational connections, meticulously scrutinizing

intergenerational occurrences across both testaments. A particular emphasis is placed on the enduring relevance of Deuteronomy 6:6-9 and an examination of select scriptural passages that buttress the concept of systems thinking. The chapter culminates by analyzing instructive biblical texts that advocate for the establishment of robust partnerships between parental figures, grandparents, and the church, thereby increasing the likelihood of facilitating the transference of faith across successive generations. The conclusion of this biblical exploration reinforces the scholarly foundation for intentional intergenerational connectivity and faith transmission, elucidating the pivotal role of mutuality and interdependence.

Chapter 3 delves into contemporary literature, addressing challenges in the Adelaide church and wider Christian congregations, particularly the waning interest in spiritual growth among Millennials and Generation Z. The literature review is organized into four segments: intergenerational reconnection, faith development processes, intergenerational faith transmission through family systems, and strategies for retooling intergenerational faith development. Emphasizing intentional intergenerationality, the literature review underscores the critical role of generational intelligence and nurturing activities. The reviewed literature advocates a collective commitment to fostering resilient faith across generations, grounded in family systems thinking. Illustrative examples are presented, highlighting shifts in church structure and culture conducive to faith practice in both domestic and ecclesiastical contexts.

Chapter 4 outlines the methodology and plan for an educational seminar aimed at fostering spiritual growth and faith transmission among participants. The curriculum for the five seminar sessions draws insights from authoritative sources, including sacred

teachings from the Bible, theological foundations explored in Chapter 2, and nuanced perspectives from social sciences discussed in Chapter 3. Each session is structured to ensure a logical progression of topics, fostering a cohesive narrative for participants. The intentional design incorporates dynamic group dynamics and thoughtfully crafted homework assignments to catalyze collaborative learning, faith transmission, and spiritual growth. The materials, including handouts and multimedia aids, are tailored to facilitate seamless content delivery, providing participants with an immersive and enriching educational experience. Notably, the seminar integrates intergenerational and family systems concepts, positioning the family unit as the bedrock of intergenerational relational dynamics. Through practical exercises and discussions, participants are guided to actively apply these principles within their family systems, emphasizing the family's profound significance in fostering intergenerational connections.

In Chapter 5, a narrative unfolds detailing the implementation of the intervention subsequent to the actual seminar presentation. This account encapsulates not only the procedural aspects but also the ethos underlying the seminar's execution. The seminar was orchestrated with a genuine spirit of humble exploration, recognizing the profound wisdom embedded in intergenerational ministry and family systems concepts. This chapter delves into the seminar's design and implementation, treating it as an ongoing learning journey characterized by adaptability. The decision to embed the seminar within an action research framework reflects a commitment to a humble yet profound exploration of the intricate interplay between theoretical insights and practical application. It emphasizes the need for responsiveness to participants' evolving demands, ensuring a dynamic and participant-centric learning experience.

Chapter 6 presents in detail the outcomes and evaluation of the seminar, including the methodology employed for assessment, measurable intervention outcomes, and conclusions drawn from the gathered data. A comprehensive approach involving pre- and post-questionnaires has been implemented, designed to gauge changes in participants' knowledge, attitudes, and intentional intergenerational engagement. Respecting participant privacy, the post-survey results seamlessly integrate into the broader context of action research, forming an integral part of the seminar's implementation process. The chapter succinctly summarizes conclusions drawn throughout the dissertation, emphasizing family system thinking's efficacy in identifying impactful behavioral and communication patterns. It highlights the practical steps for implementing intergenerational experiences in home and church contexts, aiming to foster growth and spiritual formation for all ages. The methodology ensures a comprehensive understanding of the seminar's influence, aligning with the overarching action research framework. This holistic approach informs the reporting of outcomes, shapes reflections and conclusions, and underscores a commitment to ongoing improvement for future educational initiatives, providing a foundation for families and faith communities to chart a path toward intergenerational faith formation and spiritual growth.

Definitions of Terms

Baby Boomers, born post-World War II between 1946 and 1964, represent a generation marked by significant societal and economic changes. Boomers are associated with a strong work ethic, economic prosperity, and cultural shifts in areas such as civil rights (Allen, et al 2023).

Family system refers to the interconnectedness of family members—the complex network of relationships, interactions, and dynamics within a family unit. In this study, "family system" considers the relationships within the home and church as interconnected and in support of each other, making it possible to view a whole rather than just the individual parts.

Generational cohort is a way of classifying a group of people born in the same era (within a 22-year period), with a shared history and cultural context that shapes their characteristics, values, and attitudes (Allen, Lawton, and Sibel 2023; Strauss and Howe 1991).

Generation X refers to the cohort of individuals born between the early 1960s and early 1980s, following the Baby Boomers and preceding the Millennials. This generation experienced significant social and economic shifts, including the rise of personal computing and the end of the Cold War. Known for their adaptability, independence, and critical view of institutions, they bridge the gap between analog and digital eras, shaping their unique perspectives on technology, culture, and work-life balance (Riley 2014; Shaw and Kolbaba 2015).

Generation Z, nomenclature for the generational cohort 1997-2012 onward, navigates a unique spiritual landscape shaped by the hyperconnected era. With unprecedented digital access, they independently explore spirituality, experiencing a transformed childhood (Allen, Lawton, and Sibel 2023).

Intergenerate describes the action that transpires when generations deliberately come together for mutual connectivity, serving, caring, and growth within the core

activities of the church, home, and community to live out being a part of each other in the society of faith (Allen and Santos 2018).

Intergenerational is a descriptor of multiple generational cohorts (children, teenagers, youth, adults, and seniors) co-mingling in spiritual, social, and learning contexts to share, interact, learn, grow, and experience faith and God's transforming grace in a loving collective setting.

Intergenerational faith transmission is used interchangeably in this paper with *intergenerational spiritual growth*, and *intergenerational faith.* The concept involves deliberately bringing generations together to engage in reciprocal and mutually-beneficial relational interactions, fostering conditions that lead everyone to encounter an intimate connection between each other's generational culture, history, and faith understanding.

Millennials is the nomenclature used for the generational culture born between 1981 and 1996, by higher religious non-affiliation compared to older generations. Often termed "nones," Millennials seek non-judgmental spaces for meaningful spiritual exploration, displaying a genuine interest in spiritual growth beyond traditional sermons (Riley 2014; Shaw and Kolbaba 2015).

Participatory Action Research (PAR) is characterized (Stringer, 2018) as an approach that actively engages participants in the research process, allowing them to contribute their knowledge, experiences, in the research design, implementation, and analysis.

Silent Generation, born between the mid-1920s and early 1940s, experienced formative years shaped by economic challenges and World War II. Often characterized

by traditional values and a strong sense of community, the Silent Generation played a pivotal role in post-war societal rebuilding (Allen, et al 2023).

Summary

This introduction lays the foundation for a project that aspires to impart spiritual growth and measure its transformative impact in the context of intergenerational relational dynamics. As we delve into the subsequent chapters, the intricacies of the seminar's design, implementation, and the subsequent analysis of its effects will unfold. The ultimate goal is to contribute meaningful insights to the discourse on intergenerational ministry and family-based approaches to spiritual growth.

CHAPTER 2

THE BIBLICAL AND THEOLOGICAL FOUNDATION

Introduction

At the Adelaide Seventh-day Adventist Church, we first observed sporadic
attendance of our youth (Gen Z and Millennials) and their lack of identity with the
church. Wider observation revealed weak relationships among the various generations
within our church as well as in our homes. This absence of relatedness across generations
potentially hinders some from embracing the community's faith and growing spiritually.
When it comes to addressing the challenge of spiritual engagement across generations,
scholars have seen the importance placed in the Bible on intergenerational connections
within the homes and congregations as instructive for successful transmission and
spiritual growth (Casinos and Beckwith 2013; Beckwith 2004).

This chapter explains the biblical and theological foundation for encouraging
spiritual growth intergenerationally. It will seek to show that God has provided the home
and the church with sufficient principles and practices to enable faith to grow and be
conveyed across generations. The chapter is divided into four segments. The first will
discover the biblical and theological basis for intergenerational spiritual growth in a
general survey of both testaments. The second section looks specifically at Deuteronomy
6:6-9 to understand the contribution of this timeless portion of Scripture to parenting and
intergenerational life in the family and church. The third section explores biblical verses
that undergird so-called systems thinking and implications for intergenerational

partnership in building faith in the family and the church. The fourth and final part reviews several additional instructive texts on how to intergenerate and increase the likelihood of passing on the faith to future generations. This last section studies parents, grandparents, and the church in partnership to better transmit faith from generation to generation. Unless otherwise noted, all Bible quotations are from the New International Version (1978).

Intergenerational Ministry in Scriptures

Old Testament Evidence

Congregational-centered Ministry

The involvement of older members with younger ones, in what is here being called intergenerational faith transmission, is an important concept in the Old Testament. In the religion of Israel, children were not only included but they were involved. Allen (2005) contends that "they were drawn in, assimilated, and absorbed into the whole community with a deep sense of belonging" (5). In concert with Allen (2005), Westerhoff (2012) said, in commenting specifically on the comprehensive audience Isaiah addressed, "the message . . . is delivered to a community, a people, and not an individual or one particular group" (68). When Moses addressed Israel with the imperative, "Hear, O Israel" (Deut 6:20), children were expected to ask, "What is the meaning of these commands?" (Block 2012, 180). It is insightful to note Moses' words in Deuteronomy 6:21-25: "Then you shall say to your son, 'We were Pharaoh's slaves in Egypt, . . . the Lord brought us out of Egypt, . . . [T]he Lord commanded us to do all these statutes . . .'" (Deut 6:21 RSV). Block (2005) stated, "for future generations, the knowledge of God is

key to the proper fear of God" (11). Hence, Moses conveys the importance of "passing the faith on to succeeding generations" (Block 2012, 194).

Based on God's directives in Scripture, it can be said that spiritual growth has deep community-orientated roots (Stinson et al., 2011). Moses' instructions were to "Assemble the men, women, and little ones that they may hear and learn to fear the Lord" (Deut 31:11-14). Reinforcing the concept, Ross (2007) states, "Scripture reveals God's desire that people of one generation would tell of His works to the next generation, and that people of every generation would unite to share the Good News of Jesus Christ" (27). Psalm 145:4 states, "One generation shall praise Your works to another, and shall declare Your mighty acts."

Liturgical calendar

Annual meetings or feast days were geared towards drawing generations together. The purpose was to remind the people of Israel what God has done, to reaffirm their covenant relationship, and purposefully transmit the faith to the next generation. At these, the oldest to the youngest enjoyed dancing, eating of meals (Ex 12:8, 17), playing music (Lev 23:24), singing, and offering sacrifices together (Lev 29:7-10). Allen and Ross proposed that, "As children and teens danced, sang, ate, listened to the stories and asked questions, they came to know who they were and who they were to be" (Allen and Ross 2012, 80). The older generations were to share with the younger the reason for their faith. For the annual Passover feast, God instructs: "And when your children ask you, 'What does this ceremony mean to you?' then tell them, 'It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians'" (Ex 12:26-27).

Notably, "The purpose of these celebrations is clearly for the benefit of those generations who did not participate in the Exodus itself" (Enns 2014, 247). Consider Moses' instructions for the Feast of Booths: "Assemble the men, women, children . . . that they can listen and learn to fear the Lord your God" (Deut 31:12-13). When faith is practiced, with generations together, it makes tangible the idea that what is true for past generations is also true for the present. In Henry's view, Moses was not only entrusted to deliver it to his generation, but to transmit it to men, women, and children of generations present and to come (Henry 2009, 277). "In every generation, a man must so regard himself as if he came forth himself out of Egypt" (Danby 2012, 151). Murrell reflects further on Moses' instruction regarding "this law" in Israel's intergenerational experience,

> "This law" was to be read . . . . As long as Israel was in the promised land, this was to be done because as generations died and were replaced by new ones, there would be a recurring need for instruction and pledges to loyalty. (Merrill 1994, 400)

These gatherings of Israel had women and children also. The presentations to them were more likely to guarantee the preservation of a covenant relationship with God by faithfully transmitting faith through successive ages (Jamieson, Fausset, and Brown 1977, 163).

White in *Desire of Ages* shows the intergenerational impact of planning, traveling, and celebrating the festivals. "All along the way were spots memorable in the history of Israel, and fathers and mothers recounted to their children the wonders that God had wrought for His people in ages past" (White, 2010, 75). Indeed, the leaders were to embody these truths in sacred historical and prophetic songs to be chanted by all the congregation when they assembled for worship (White 2002, 278).

Special occasions

When significant events occurred in their national life, all Israelites were brought

together to celebrate, mourn, and mutually share in intergenerational experiences. After

the death of Moses, when Joshua assumed leadership of Israel, he "read all the words of

the law . . . . Joshua . . . read to the whole assembly of Israel, including the women and

children . . . ." (Josh 8:30-35). Then he called for a collective gathering of the young and

the old to renew their covenant with God. Hubbard (2009) commented on the collective,

multigenerational nature of this gathering,

> Subject-first syntax quickly leads the reader from Mount Ebal to "all Israel" standing
> in the valley below (v. 33). Deuteronomy 27:12–13 describes the people by tribal
> names (e.g., Dan, Judah, etc.), but the present report (Josh. 8:33–35) invokes standard
> social terms. . . . the instruction cuts across all tribal lines. The participants include
> everybody: leaders, priests, as well as "women and children" (v. 35). (Hubbard 2009,
> 265)

What Hubbard shows by looking carefully at this covenant renewal ceremony is

that Joshua believed, as did Moses, in the idea that "it takes a village to raise a child,"

that is, it takes intergenerational gatherings to transmit faith from old to young.

Word study of "all" - the Hebrew כֹּל (kol)

Without realizing it, one might overlook the overwhelming evidence of God's

intent for the inclusive involvement of everyone and everybody in intergenerational faith

transmission in the Old Testament Scripture. This inclusivity and intergenerational

involvement are often signaled and emphasized by the Hebrew כֹּל (*kol*). Translations

include: "every," "entire," "everyone," "one place," and "all" (Holladay 1972, 156;

Clines and Elwolde 1998, 394). In Joshua 8:33-35, "all Israel," (v. 33) clearly means

"everyone," and is reinforced by "the whole assembly of Israel, including the women and

children, and the aliens who lived among them" (v. 35). Also, in Deut 29:10-12, when

Moses gave his farewell address, *kol* "all" (v. 10) is understood to be men, children,

wives and foreigners living with them (vv. 10-11). "All the men, children, and wives"

were "together" in one place (Strong 1996, Hebrew #3605).

When King Jehoshaphat "resolved to inquire of the Lord, [when they were

challenged by the armies of the Moabites and Ammonites] and he proclaimed a

[intergenerational] fast for all (*kol*) Judah" (2 Chron 20:3), he understood the importance

of everyone (*kol*) in Judah being involved, everyone putting their faith in God. This *kol*

turned out to be "all the men of Judah with their wives and children, [standing] before the

Lord" (2 Chron 20:13). Then the Spirit of God descended on Jahaziel and declared,

"Listen, . . . *all* (כֹּל) you of Judah and you inhabitants of Jerusalem! . . . "Do not be afraid

or discouraged, ... For the battle is not yours, but God's" (v. 15). It is more than likely

that the king's prayer and the Spirit's response would have nurtured faith

intergenerationally as all the men of Judah with their wives and children, [including

grandparents] stood before the Lord" and witnessed God's intervention as they prayed.

Kol appears elsewhere with an inclusive, intergenerational, faith-transmitting

sense. Upon the return from the Babylonian exile, Ezra and Nehemiah led a Scripture-

based revival for "the assembly, which was made up of men and women and all who

were able to understand" (Neh 8:2). The Hebrew כֹּל (*kol*) appears multiple times ("*all* the

people listened," "*all* the people could see," "the people *all* stood up," "all the people

lifted their hands and responded, "Amen! Amen!" This was an interactive,

intergenerational service! Throughout the text, no individualization is conveyed. Instead,

they intergenerate, offer sacrifices and rejoice in God (Neh 12:43). Since Nehemiah uses

the caveat "all who were able to understand" (Neh 8:2), the very young (undiscerning ones) may or may not have been present when the Law was read. We can be sure, however, that even the kids shared in the "very great" joy that the Israelites experienced when the Feast of Tabernacles (booths or *Sukkot*) was restored by Nehemiah and Ezra and they camped out on their rooftops (Neh 8:14-17)!

A final use of *kol* in an intergenerational sense is in Joel 2:28-29:

> And afterward, I will pour out my Spirit on all [*kol*] people. Your "*sons and daughters*" will prophesy, your "*old men*" will dream dreams, your "*young men*" will see visions. Even on my servants, "*both men and women*," I will pour out my Spirit in those days. And everyone [*kol*] who calls on the name of the LORD will be saved. (Joel 2:28-29 emphasis supplied)

Notably, the promise of the prophetic eschatological outpouring of the Spirit is without distinction of sex (daughters and sons), without reference to specific age groups (older men and young men), without regard to social position (servants and handmaids). *Kol* here points to the restoration or continuance of intergenerational spiritual growth and harmony.

Family-centered Ministry

The Old Testament Scripture emphasizes generations passing on the faith within families. Moses shared divine directives with parents to present faith to offspring. A key passage is that of Deut 6:6-9:

> These commandments that I give you . . . . Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and your gates. (Deut 6:6-9)

Martinson (1997) argues that, with this passage, the role of parent was thus established by Moses as he was instructing Israel to keep the theological and moral

foundation of God's Word as the center of their family life. The Scripture here confirms that the family's fundamental charge is to nurture faith. According to existing analyses of Deut 6:6-9 (Merrill 1994, 162; Vogt 2006, 100; Wright 2003, 100), Israel as a family-centered community was commended with the task of transmitting the faith to the next generation, not just in nuclear households, but intergenerationally, within every tribe, household, and clan.

While it has been readily assumed that Deut 6:6-9 is a divine directive to parents to present faith to offspring, it is also clear that spiritual growth and fidelity to God is deeply communal. It certainly involves the immediate family unit, but also encompasses the extended family members, along with the faith community, all modeling, sharing, and interacting on matters of faith. Notice Moses' words in Deut 4:9, ". . . as long as you live." Individuals have a lifetime of opportunities to convey God's values and teachings. "Teach them to your children and their children after them" (Deut 4:9). Parents with their children and then as, as they age, grandparents ministering to their grown children's children (their grandchildren) are to be involved with faith transmission.

In Israel's family-centered experience, the role of grandparents is not to sit indolently but to demonstrate loyalty to God by speaking, writing, giving, and teaching faith to their grandchildren (Mulvihill 2018, 154) Grandparents are like faith historians; they connect past with present; they are central to the sharing of faith experiences that have occurred before or during their lifetime. Generations who did not experience the theophany of fire and cloud at the Exodus (Ex 13:17-22), the voice of God at Horeb (Ex 19-20), or the crossing of Jordan (Josh 4:1-9), can connect with this precious past when grandparents blend generations by sharing the Word of God in their homes and telling of

God's faithfulness to those coming along behind them (Vogt 2006, 155; Allen and Ross 2012, 81).

Other Scriptures also admonish children to listen to the teachings of their father, mother, and grandparents (Prov 3:1-12; 6:20; Ex 20:17). Accordingly, says Proverbs 22:6, the likelihood of long-term faith on the part of a child is significantly improved when older family members "start children off in the way of the Lord" (Prov 22:6). Interestingly, the Hebrew verb rendered "start off" is חָנַךְ (*chanak*), which relates to a root word describing a midwife's rubbing a newborn's palate with date juice to stimulate it to suckle; hence, the idea to "winsomely initiate a child in the Lord's way"(Strong 1998 s.v. "חָנַךְ chanak").

<div align="center">New Testament Evidence</div>

Jesus' Intergenerational Teaching and Practice

Allen and Lawton (2012, 111) believe that Jesus' relationships and teachings support generational togetherness:

> The primary theological support for the importance of community can be built around the concept of God's cooperative *relational* nature and that God created his people in his image, that is for koinonia or "families;" they are meant to live in relationship with a deep sense of togetherness.

Scripture reveals that Jesus not only reflected the fellowship that characterized the perfect oneness between Himself and His Father (John 10:30), but He also called His disciples to model an inclusive community where believers are united in "one vine"— Jesus Himself (John 51-17). Jesus expected generations to come together and mutually share, learn, and grow in Him. Hence, He prayed, "that all of them may be one, Father, just as you are in me and I am in you" (John 17:21).

Throughout Jesus' childhood and youth years, He saw intergenerational faith transmission modeled in His home and faith community as Joseph and Mary had done everything required by the Law of the Lord (Luke 2:39). His parents were Gospel-orientated. They value a spiritual dimension to life, know a personal caring God, communicate moral values, certain of their own faith, and create family relationship with God (Strommen and Hardel, 2000, 81-85). Like countless Israelite children before Him, Jesus too attended the religious festivals (Luke 2:41). The liturgy there stimulated His youthful mind to contemplate spiritual things, no doubt as had been the divine intent. His discussion with the teachers in the temple (Luke 2:46) represents the kind of intergenerational experience God also intended. Henry comments on the significance of Jesus' intergenerational encounter and how it supplies a model for such contacts between older and younger members in the church today, "Young persons should seek the knowledge of Divine truth, attend the ministry of the gospel, and ask such questions of their elders and teachers as may tend to increase their knowledge" (Henry 2002).

When Jesus fed the group of about 5000 men, the Bible says that "women and children" were also there (Matt 14:21; John 6:9). Jesus welcomed children into His presence (Matt 18:5). The attendance of the "boy with five small barley loaves and two small fish" (John 6:9) blessed many generations who were in that crowd, if only with lunch. Besides, the lad himself was there to experience the Messianic miracle! This example alone supports the argument for affirming the spiritual capacity of children. More and Wright (2008) have suggested that "affirming the capacity of children occurs in programs that place children in situations in which they are responsible for others" (29).

Andrew's comments, "[H]ow far will they go among so many?" (John 6:9) suggests that what the little boy has will be insufficient. Jesus saw it differently and His use of the boy's food under the blessing of His Father enabled Him to bridge the gap between adults and children by making the boy's contribution integral to the identity, mission, and work in Jesus' spiritual community. The bridging of the generational gap, as thus presented from Jesus' Word, is more than just giving children the love and care they deserve. A key element is acknowledging intergenerational interdependency. Children are dependent upon adults to grow. Jesus teaches that adults too are dependent upon children for spiritual insights regarding the kingdom of heaven.

There are streams of intergenerationality in Jesus' actions and words. When they asked, "Who is the greatest in the kingdom of heaven?" Jesus used a child as an illustration of being humble as a child (Matt 18:1-7). On another occasion, people brought little children to Jesus for Him to pray for them, but the disciples rebuked them (Mark 9:33-37).

Every word He used about children showed the value of adults intergenerating with children, youth and even the little ones. Three intergenerational insights that can be pulled from Jesus' discourses about children are: One, Jesus wanted children and adults to have a greater sense of children's belonging in the Christian community. "Let them come to me" (Matt 19:14; Luke 18:16). Jesus showed gestures of tenderness and affection toward children and expressed His personal identity with them (Mark 9:36, 37; 10:16). Two, Jesus elevated children's spiritual qualities of dependency, humility, and trust, teaching that adults' spirituality must be modeled on these uncomplicated, innocent aspects of childhood (Matt 18:1-4; Luke 18:15-17). Three; Jesus respected children, and

warned adults against looking down on children, mistreating them, or presenting

obstacles to their faith (Matt 18:6, 10; Mark 9:24; Luke 17:2). Basically, Jesus was trying

to keep the older generation from isolating children from the faith practices of the

community. Moor and Wright correlates,

> Fundamental to closing the generational gap is building relationships between adults
> and children. Children must not be reduced to statistics, issues, and problems. Such a
> reduction makes children an abstraction, and presenting children as an abstraction is a
> form of dehumanization. (Moore and Wright 2008, 28)

Based on their understanding that Jesus' words and examples mean to

intentionally engage the young through positive ministries (Mark 10:16), Moore and

Wright suggest that the church can create programs that place children in situations where

they are responsible for others. Children, for example, can read for senior citizens—to

provide companionship. The church can also directly involve children in worship, in

social fellowship, in community activities and otherwise engage them in the identity,

mission, and work of the church (28-31).

Congregational-centered Intergenerational Ministry

The first-century churches kept their multigenerational Jewish heritage. Harkness

(2012) notes, "Faith communities of both the Old Testament and New Testament were

naturally intergenerational communities"(123). They came together "with parents and

children for worship, healing, prayer meetings, even perhaps when persecutions were

perpetrated" (Allen and Ross 2012, 82).

Several examples of intergenerational experiences in congregations are found in

the writings of Paul. One occurred when Paul was ready to depart from Tyre. Whole

families—husbands, wives, and children—met with him before his departure. Luke gives

details (Acts 21:5-6) of how the Spirit of God spoke through the entire gathering, how they accompanied Paul to the sea dock, and then prayed together. Noting the intergenerationality of Paul's encounter at Tyre, Jamieson, Fausset, and Brown (1977, 1124) observe that "the children of the adult Tyrian disciples not only were taken along with their parents but must have joined in this act of solemn worship." These disciples of Christ, by including their children, gave them a lifelong memory of Paul the evangelist and his gospel message that could anchor their own faith.

Family-centered Intergenerational Ministry

The New Testament church did not substitute congregational instruction for the work of the home. Deut 6:4-9, in its emphasis on home-based discipleship, was in their Scriptures and still embraced. The stories of the patriarchs, both negative and positive, provided do's and don'ts in parenting for them to study. John Mark's experience as a disciple was cultivated by his mother Mary in her Jerusalem home, and supported by her brother (his uncle Joseph, also called Barnabas). A further look into Ephesians 6:1-4 not only shows instruction to children to obey their parents but also how parents should behave towards children. In love and care they are to "bring them up in the discipline and instruction of the Lord." "The verb (*ektrephō*) means literally to 'nourish' or 'feed'" (Stott 1980, 247).

Many examples of home evangelism are mentioned—the baptisms of the Philippian jailer "and his entire family" (Acts 16:29-34) and Stephanas (1 Cor 16:15), members of whose household were referred to as the "first converts in Achaia" —where multiple generations—grandparents, parents and children embraced the faith. The families of Lydia, Cornelius, Lois/Eunice/Timothy were others (Acts 16:15; 16:29-34;

18:8; Acts 10:2, 24, 44-48; 2 Tim 1:5). Of these biblical New Testament family-centered intergenerational church references, Allen G. Harkness stressed, "inherent in these communities was a radical mutuality and interdependence which crossed age boundaries" (Harkness 2012, 11).

New Testament literature addresses the home setting, with counsel for guiding children in their faith development – including the aforementioned lessons and behaviors of Jesus, and the writings of Paul (Eph 6:1-4; Col 3:20,21). White (2010b, 515) affirmed that the family is the center for faith formation and transmission when she said,

> Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. Thus, the Christian home becomes a school, where the parents serve as underteachers, while Christ Himself is the chief instructor.

Two basic concepts can be concluded from these biblical occurrences that reveal God's purpose for family-centered intergenerational ministry. One, there should be cross-generational teachings within intergenerational settings. Two, children should be able to observe faith commitment in their parents' behavior. It would seem as if God intended faith formation to be realized as all ages and the whole family are mutually and intentionally engaged in learning, sharing, worshipping, and fellowshipping together. Roberto (2007) supports this idea, noting that intergenerational faith formation was an integral element of the Christian church from the very first days. The NT and OT believers may not have used the term "intergenerational faith formation" to describe the transmission process, but it most certainly was that (Roberto 2007).

The Faith-sharing Directives of the Shema

The last of Moses' books of the Torah (books of laws), Deuteronomy, presents to the nation of Israel the foundation of intergenerational spiritual formation. The שָׁמַע or *shema* stands as a foundational symbol of Jewish, and now Christian, traditions which gets its name from the first word in the passage: "Hear." In Deut 6:4-9, Moses states,

> [4] Hear, O Israel: The Lord our God, the Lord is one. [5] Love the Lord your God with all your heart and with all your soul and with all your strength. [6] These commandments that I give you today are to be on your hearts. [7] Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. [8] Tie them as symbols on your hands and bind them on your foreheads. [9] Write them on the doorframes of your houses and your gates.

God instructed Israel to receive and teach future generations of Israel His words. Vogt (2006, 156) maintains there is a relational bond between receiving the Word of God and passing it on to successive generations. It is as one receives and believes the word of God that they will have the desire to share their faith experience with others. This brings into conversation the significance of the imperative verbs of Deut 6:4-9: "hear," "love," "impress," "talk," "tie," and "write." These verbs provide a scriptural formula for passing on the faith to future generations.

Hear

The essence of God's covenant relational call to His people begins with the verb שָׁמַע or '*šāmaʿ*/Shema.' The verb שָׁמַע can be translated as "hear," harken," "obey," "publish," "show," "tell" and also "declare" (Faithlife 2021a). The meaning of שָׁמַע conveys more than just hearing but putting into practice that which has been heard. Merrill (1994) contributes,

> "The sentence itself commences with the imperative of *šāmaʿ* in the second person singular form. . . . [and] is tantamount to "to obey." That is, to hear God without

putting into effect the command is not to hear him at all. The singular form of the verb emphasizes the corporate or collective nature of the addressee, that is, Israel." (162)

Love

When one loves God wholeheartedly, this love will be manifested in embracing intergenerational faith transmission. The central theme of Deuteronomy is the command that stands at the beginning of the book "you shall love the Lord your God" (Nichols 1967, 46). Craigie (1976, 169–70) argues that the command to "hear" is based upon "a response of love to the God who had brought the people out of Egypt and was leading them into the promised land." Vogt (2006, 156) makes the case that intergenerational faith transmission is ideally showing love for God. He states, "the Israelites were expected to ensure the dissemination to future generations by diligently teaching to the children the words that Yahweh spoke . . . . This is how love for Yahweh was shown." By extension, Spence-Jones (1909, 118) notes, "Not by profession merely is Jehovah to be loved; the whole man, body, soul, and spirit is to be yielded to him in holy and devoted affection" He further elaborates,

> Where true love to God exists in the heart, it will manifest itself concerning his will and in the diligent keeping of his commandments. Hence his words were to be not only in the memory of the people but laid upon their heart (Deut 11:18). (Spence-Jones 1909, 119)

A closer examination of the call to love God (Deut 6:5) indicates that it was God who first showed love through the exodus and Israel's election (Craigie 1976, 170). In essence, obedience to God is not a form of legalism but a response based upon His loving acts to former and present generations (Ex 20:6). Love for God is putting the heart, soul, and strength (Deut 6:5) into living in obedience to God. Merrill (1994, 162–63) supports, "In language appropriate to the covenant, that obedience is construed as love; that is, to

obey is to love God with every aspect and element of one's being." Before one can obey the injunction to teach successive generations, each generation must themselves discover God (Craigie 1976).

Impress

When older generations have a deep internal commitment to God, it will be demonstrated in passing that commitment on, which is the best interest of future generations. This action of love is to "impress" the heart, mind, soul, and strength of other generations with the faith of God. Hall (2000, 141) posited that "the covenant community had an obligation to pass on the covenant requirements to the next generation. Failure to do so jeopardized the people of God, and God's witness in the world faced extinction." Therefore, educating the children was crucial (Deut 6:2, 20–25; 4:9–10). Karen and Ron Flowers have contributed the insights of Dr. John Youngberg of Andrews University, who taught his religious education students about Deuteronomy, "Great ideals don't live on just because they are great or because they are true . . . . They live on only when they are enshrined in the hearts of the young" (Dr. John Youngberg 1991 cited in Flowers 2009, 75).

This "enshrinement" in the hearts of coming generations was God's intent through Moses. The Hebrew שָׁנַן (*shanan*) means "to whet, to sharpen, to teach incisively." The King James Version translated this as "teach"; NIV uses "impress." Clarifying the essence of "impress," Hall asserts that,

> Impress is better translated as "repeat, recount." This word is parallel with talk and refers to the constant repetition for the benefit of the children (Ps 119:13). The law was to be repeated wherever they went and wherever they were, which is the force of the double merism (when you sit, when you walk; when you lie down, when you get up). (Hall 2000, 141)

Weinfeld (1991, 332–333) points out that, "The verb šinnēn, 'to inculcate by repetition,' occurs only here in the OT, and it means repeating constantly." Blocks (2012, 184) supports that view, "Covenant commitment is to be a family matter demonstrated by the indoctrination of children and the spontaneous discussion [of faith] with the members of one's household. . . . This means repeating [the covenant commitment] constantly." Craigie gave his support,

> Having understood the commandment for themselves, the people were then responsible for their children, "you shall impress/repeat" them to your children. The commandment was to be the subject of conversation inside and outside the home, from the beginning of the day to the end of the day. In summary, the commandments were to permeate every sphere of the life of man. (Craigie 1976, 170)

Talk

The word "talk" (Deut 6:7) is a parallel reference to "impress." When דבר (*dabar*) "talk" is used in the Hebrew language, it means to discuss, "speak," "tell," "commune," "declare," "converse," "command," "promise" (Strong 1998 s.v. דָּבַר "dabar"). Tiago Artais in Case (2012, 35) stated that "from the beginning of a person's life, leaders and parents had the great responsibility to teach their children Torah as the philosophy of life, as divine worldview." Artais clarifies, "The verb 'to teach' found in verse 7 [KJV] appears in the intensive, which demonstrates the unique action and responsibility that rested upon the leaders and parents in Israel" (35).

Teaching faith opens the opportunity for children to gain knowledge as well as the experience of faith. Therefore, talking belief itself is foundational for successive generations to grow spiritually. Again, the one who brings faith talks into an intergenerational discussion loves God. J. A. Thompson maintains,

The demand of love towards God implies all other demands, and the disposition to love God implies the disposition both to obey his commandments and to impart these to the children of the following generations, so as to maintain an attitude of love and obedience among the people of God from age to age. (Thompson 1974, 140)

Tie/bind

The Word of God being successfully transmitted is more likely by repetition, not necessarily in the same form but by different modes. To faithfully transmit the oracles of God, creativity is a necessity. Moses' creativity by using the Hebrew קָשַׁר (*qushar'*), which means to "bind," to tie together and to "[make] stronger" (Faithlife 2021b s.v. קָשַׁר "qushar"), shows the importance of using the everyday details to faithfully pass on the oracles of God from one generation to the other. In the discussion of the Deuteronomy passage, D. I. Block suggests that the very decorations of the homes should bear the testimony of faith (Block 2012). Essentially, the laws were therefore to be the subject of ordinary conversation between different generations on all fitting occasions (Spence-Jones 1909; Wright 2003).

Deut 6:4-9 provides a context for a personal, familial, and societal strategy for living our fidelity to God. Moses provides the roadmap to effectively pass on the central components of faith to the next generation. It involves touching the entire life with conscious symbols and traditions that will incorporate the ordinary activities of daily life. Brueggemann (2001, 85) calls this "saturation education," where visual and oral reminders are included throughout daily life. "These conversations were to permeate every sphere of their lives so that each generation would know YHWH and respond with loyalty and obedience" (Seibel 2021, 45-46). Strommen and Hardel (2000), see the shema as a vital component to pass on a vibrant faith which involves the total person (heart, mind and action). In order for families to foster a close relationship with each

other and God, there are four contributors to faith: becoming gospel-orientated parents, communicating moral values, being involved in service activities, and sharing faith at home. All these four contributors are found in the shema. Children, youth, grandchildren, parents, grandparents, and spiritual leaders will endeavor to focus on these verses.

Faith Development in the Congregational System

Biblical Support for Systems Thinking

This section considers the biblical background to systems theory, a way of understanding human interconnectedness increasingly used today by congregational leaders (Friedman, 2011; Steinke, 2006). Numerous references in both testaments reveal that God's leaders understood and practiced what social scientists today would call "systems thinking" to help God's people in their spiritual growth.

Old Testament Systems Views

The call for public gatherings with the entire nation by such leaders as Moses, Joshua, Ezra, and Nehemiah shows the importance of concepts of wholeness, interconnectedness, and of unity in plurality in their minds (Deut 29:10-12; Josh 4:4-8, 21-22; Neh 8:2-3; 12:43). Spirituality was as much corporate as it was an individual matter. Individual spiritual behavior affects the whole body; on the other hand, corporate spiritual behavior has an effect upon individuals. Achan's individual decision had far-reaching repercussions on the nation (Josh 6:17-19).

Commenting on Deut 6:4, Merrill (1994, 162) notes that the verb שָׁמַע (*shema*) "hear" in the second person singular form emphasizes the corporate or collective nature of the addressee, that is, "Israel." The nation is one people, one family, interconnected,

though comprised of tribes, individual households, and individuals in those households.

Further, the great proclamation of the Shema: "The Lord our God, the Lord is one" itself

declares a truth that systems understanding helps us discern, "Though Elohim (plu.), he is

one," notes *The Pulpit Commentary* on Deut. 6:4 (Bible Hub 2021). Deut 6:4-9,

commended faith transmission to the home and enlarged to the community. The "words"

on the city gates shows the involvement of Israel as a whole in the process of faith

transmission "from the father, to the extended family, to the entire village" (Hall 2000,

141). Strommen and Hardel (2000, 81), through their model of a vibrant faith, show that

children who have a personal relationship with God in the home (mind, body, action)

connect far more readily with the church than those lacking this relationship. In other

words, faith grows through dynamic relationships.

Block (2012, 90) lends his support to the idea that "Deut 6:4-5 is the Old

Testament equivalent of Romans 12:1-2. As is true for the Christian church today, in

ancient Israel, the truly godly were conveniently committed in their inner beings, with

their entire bodies, and with all their resources." The call for total surrender in Romans is

parallel to Deuteronomy. The one who is surrendered to God will seek to involve others

in order that all generations might be connected. Just as the whole body is connected

(mind, body, and soul), so must all generations and all components of the society (home,

church, community) be related.

Jethro is credited with helping Moses organize the nation with sub-groups in the

post-exodus period (Ex 18:1-27). Kirk (2003) notes the systems and sub-systems of the

organization:

> When God set His people Israel in order, he placed each individual within a family,
> each family within a tribe, and each tribe within the nation. No generation was

excluded, no child left out, no older person put aside. Within each tribe were the components of a family; they were community. (17)

New Testament Systems Views

In the course of the apostle Paul's dealing with problems in the Corinthian church, he describes the church in systems terms. Using the metaphor of the human body, He states, "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body (1 Cor 12:12). In the NT σῶμα [*soma*] is translated as "body" of a (large or small) number of men [women] closely united into one society, or family (Abbott-Smith 1922 s.v. σῶμα "soma"). Using the analogy of the human body, we reason that the church body with its members young and old, often multiple generations, male and female, are all within one organism, i.e., one system, with each individual having the responsibility of giving mutual support to all other parts/members (1 Cor 12:20).

Paul articulates several additional systems truths. He bears down on the point that there are many parts, not just one, and they all are important to the whole. Each part, or sub-system, needs the other, and when one part is hurt, the whole system is impacted (1 Cor 12:26). In contemporary terms, each generation is a part, a sub-system, of the total church system. Each generation, including Gen Z and Millennials, has something to contribute. We need to find out what they have to contribute and see how the church can faciliate them in contributing it. As he considered 1 Corinthians 12, Yung Suk Kim reasoned that

> Paul understands the human body not as a hierarchical system but as a supplementing, solidifying union with various parts. All parts work differently, but they are all needed in the body. As the Spirit chooses which gift to allot, God "arranged the members in the body, each one of them, as he chose" (12:18). (Kim 2019, 65)

Seventh-day Adventist Fundamental Beliefs state that this is what the body of Christ

looks like:

> Hundreds of different organs performing different tasks, all for the good of the body.
> God designed us to need each other. Just like Paul's illustration of the body, the only
> way the church can be unified is if we recognize we are all different, we all need each
> other, and God's grace is the bond that holds us together. (General Conference of
> Seventh-day Adventists 2021)

Harkness (2012, 127–28) quoted George Koehler (1977, 10) to show how the

church system is multigenerational:

> *The church is all generations.* From the newly baptized infant to the homebound,
> aged widow-all are members of the faith community. None are potential members;
> none are ex-members. Though some congregations may have no younger members
> (and a few no elderly), most have all five generations. And all are members of the
> body. (27–28)

In sum, by "thinking systems," it could be reasoned that what is happening or not

happening in the life of an individual across generations is directly related to what is

happening or not happening within the church. Growing spiritually necessitates

generational togetherness. To pass on the faith, a model of ministry that connects

children, youth, family, congregation, community and culture is crucial (Strommen 2000,

16).

Systems Thinking: Facilitating Faith Development Intergenerationally

The Church as a Family of Families

Paul addressed the church of Ephesians, with a vision of the Church impacting

faith development intergenerationally. He spoke to leaders with various spiritual gifts; he

also spoke to families; "husbands," "wives," "parents," and "children" (Eph 4:1-12; 6:1-

4), encouraging all to operate in "love" and "unity." It is insightful to note that, as he

addresses the church, he does so as seeing a larger system with its sub-systems, the

families. He saw the importance of Christian unity and spiritual growth of all families within the church family (Stott 1980, 146). Friedman, Emanuel, and Crimson (2011, 195) support Paul's reference to the church as a family system, "Religious institutions not only function like families, but they also contain families. Indeed, they often derive their very structure from families."

Strommen and Hardel (2000, 155–85) highlight how the congregation is to operate as a family with a hospitable climate, inspirational worship, caring environment, intergenerational service efforts, families who help other families and other key areas. Surely Strommen and Hardel are ~~is~~ right that, as important as it for a church to strengthen families to become a domestic church, it is equally important for a congregation to become like a family." Scripture supports, "All believers were together and had everything in common" (Acts 2:44-47). Furthermore, congregations gained when members invited others to their home, and become surrogate family to lonely people or mentors and support for youth. These are qualities that Paul especially praised, "we heard of the love you have for all the saints" (Col 1:3-4).

The restoration of genuine relationships, peace-filled relationships, reconciled relationships across all age-groups is central to effective faith transmission and spiritual growth. Ephesians proclaims this as the blessing of the gospel of Christ dwelling within believers through the Spirit. Without returning to personal, relational disciple-making, the current church will fail to prepare the next generation to follow Christ; ergo, like Paul, ministry leaders must think of the church, not as an entity apart, but a family of families. Still, fundamentally a spiritual home, it is a household of households where each member

feels a sense of belonging, connection and responsibility for the nurture and growth of

members of every other local family through being joined in Christ.

Notice Paul's reference to the individual family as part of the cooperate family,

> There is one Body and one Spirit . . . . One Lord, one faith, one baptism; one God and
> Father of all . . . He who gave some to be apostles, some to be prophets . . . . To
> prepare God's people for works of service, so that the Body of Christ may be built up
> until we all reach unity in the faith and the knowledge of the Son of God and become
> mature. (Eph 4:4-12)

With a church so diverse, operating in unity may seem impossible. However,

within the system model, though diverse, all have a common internal influence, Christ,

who gave the gift of the Holy Spirit.

Paul's focus on unity within the church underlines the role of the Holy Spirit and

the church on the faith of successive generations. Each person has been gifted to

contribute to the entire body (1 Cor 12:1-12). Even though it is individuals who receive

the spiritual gifts, Paul assumes that the church is the actual recipient. The Spirit uses

each gift to the benefit of the entire Body (Grosheide 1976, 291). Individuality does not

disappear within the system, but each member is facilitated to grow. Often younger

generations feel lost in the church. However, when the church functions as a mutually

supportive system wholistically, it enriches the individual life. Prior (1985) elaborates,

> As the Body of Christ operates in this [mutually supportive] way, the individual
> members will find their fundamental needs met. The need for security is fulfilled in
> the assurance that "I belong to the body." The need for identity is met in recognizing
> and working at the fact that "I have a distinctive contribution to the body." The need
> for a proper sense of responsibility is met by assuming concern for others in the body:
> "I need you; I feel with you; I rejoice with you." So each individual grows as a person
> and as a Christian in direct relation to finding his place as a body member. The
> Scriptures speak of individuality, not of individualism. (216)

Households: Subsystems in the Church

Scriptures affirm the household as the primary place for faith formation (Deut 6:4-9; Eph 6:1-4). What transpires in the home will directly impact the whole church. Conversations regarding faith and practices of the church are also to be encouraged at home by parents with children. White (1954, 549) puts it, "Every family is a church over which the parents preside."

Members of the church, the "household of God" (Eph 2:19) are influenced by the activities of the homes that comprise them. Without question, the apparent disengagement or disinterest that younger generations have with faith and the church are often a symptom of ineffective functioning of the family subsystem within the church system. However, if obedient hearts are cultivated in children (Eph 6:1-3) through parents rearing them in "the training and instruction of the Lord" (Eph 6: 4), the result is more likely to be the successful faith transmission and spiritual growth about which Paul spoke to the Ephesians (cf. Eph. 3:16-19). Ephesians 6:4 said, "Fathers, do not exasperate your children." The word is, in fact, "fathers" (*pateres*), yet it could be used for "fathers and mothers." It is entirely legitimate for parental influence to nurture spiritual growth in the home, which will impact the church and community (Stott 1980). Therefore, a specific directive for parents to care for children as God cares for His church may indicate a general relational directive to the church.

That said, parents are chiefly responsible for the discipleship of their children. Yet, a sobering analysis of how often this responsibility is manifested in children's lives is dismal. The lack of spiritual guidance within the home is not a lack of biblical guidance. In addressing the question of parent's faithfulness and its impact on children's

spiritual growth, the Bible considered several examples. Speaking of King Jehosaphat, the Bible said that "The LORD was with Jehoshaphat because he followed the ways of his father David before him. He did not consult the Baals" (2 Chr 17:3). Notably, David was not perfect. However, He was faithful in setting before his son the example of being devoted to God.

The Impacts of Intergenerational Relationships

This section presents a few of the outstanding positive examples of parents and grandparents in the bible interacting intergenerationally, with children.

Faith-Sharing Parents

If parents do not transmit belief to their posterities, their children are likely to have no regard for the things of faith (Strommen 2000, 14). This startling statement by long-time youth minister and faith development researcher Merton Strommen reminds us of the research finding that faith-sharing by parents factors greatly in the transmission of values between generations. Happily, Scripture provides accounts of positive faith-sharing and religious heritage transmission on the part of a number of families.

The Abraham and Isaac relational narrative is an example of how God used parental involvement with God and with child to bless families across generations (Gen 12:3). Abraham's love for God and for Isaac was shown at Moriah (Gen 22:2-3). It might seem as if God's interest was only to test Abraham's fidelity to God (Gen 22:1), however, God was interested in the relational system; He wanted Isaac to experience Him through his father's faithfulness. Walton (2001, 582) observed that God tested Abraham "to give Isaac a firsthand experience of the God his father has come to know over years of

association." Abraham became an example for parents by placing love for God before everything else. He resisted the human impulse to withhold his son for his advantage, expressing a submissive spirit (Mathews 2005, 284).

Hannah's nurturing Samuel provides parents another example of passing on faith to one's offspring. Her relationship with God was emphasized in her prayer for a son (1 Sam 1:11) and pledge to nurture him according to God's command (Deut 6:7). Also, her taking Samuel to Eli underlines the importance of home-church partnership (1 Sam 1:24-28). Samuel's exemplary life in the broken environment of the rebellious sons of Eli underlines the positive impact of early religious momentum in the home.

Some might argue that children do depart from the faith even when their parents show devotion to God. However, while Manasseh and Amon failed to receive and transmit dynamic faith, Josiah's grandparent, Jedidah, succeeded in transmitting faith to him. The generations before King Josiah did not live a faithful life, yet faith was maintained across generations. As is recorded in 2 Chronicles 33, Manasseh's son, Amon, "did evil before the Lord, just as his father Manasseh had done" (2 Chr 33:22). Amon could have chosen to follow the latter example of his father in returning to God as is recorded in 2 Chr 33:12-19. However, faith did not die as King Josiah lived according to the fear and reverence mirrored by his mother Jedidah.

Josiah's example of God in the home was his mother, Jedidah (2 Kgs 22:1-2). She helped Josiah develop spiritually up to the age of 8 and beyond. In his sermon "Jedidah and the Elect Remnant," Wilbur Bruinsma makes the case that, her faithfulness, despite that done by her father-in-law, Manasseh, and husband, Amon, put her among the faithful called "remnant" (Zeph 3:12, 13). The life examples and the decisions made by Josiah at

the age of 8 being King over Israel demonstrate Jedidah's faithfulness (Wilbur 2020).

The Bible said that "Josiah was eight years old when he became king. He was king for 31

years in Jerusalem. He lived in a way that pleased the Lord, always doing what was right,

as his ancestor David had done." Ellen White posited that, "In the home, it is possible to

have a little church which will honor and glorify God" (White 1952, 323). The deep

devotion that King Josiah showed to God was also indicative of the importance of living

a faith that can be mirrored in the life of generations to come.

<div align="center">Faith-Sharing Grandparents</div>

Biblical examples show that grandparents were always a part of God's plan to

bless generations after generation. Moses spoke to the role of grandparents when he said,

"Teach them to your children and their children after them" (Deut 4:9). If taken literally,

this verse suggests God's people were expected to teach at least two generations of

children the stories of the greatness of God and faith in Him. David expressed, "Even

when I am old and gray, do not forsake me, O God, till I declare your power to the next

generation, your might to all who are to come" (Ps 71:17-18). Claudio and Pamela

Consuegra (2019, 158) urge the importance of grandparents transmitting a spiritual

legacy, "[T]he most important thing we can leave our grandchildren is not a list of

material possessions defined in a will. Rather, it is passing on a spiritual legacy that will

guide them throughout the rest of their lives."

Ephraim and Manasseh had the opportunity of being blessed by Jacob, their

grandfather, who prayed:

> May the God before whom my fathers Abraham and Isaac walked, the God who has
> been my shepherd all my life to this day, the Angel who has delivered me from all
> harm may he bless these boys. May they be called by my name and the names of my

father's Abraham and Isaac, and may they increase greatly upon the earth. (Gen 48:15-16)

Grandma Naomi's enduring personality and dramatic life story surely left a deep impression upon the soul of her grandson, Obed (Ruth 1:16; 4:13-17). She intentionally taught her grandson (as she had his mother, Ruth) the love of God. The Bible reports, "So, Boaz took Ruth, and she became his wife, . . . and [Ruth] gave birth to a son. . . . Then Naomi took the child, laid him in her lap, and cared for him" (Ruth 4:13-17). God preserved Naomi and provided the continuation of her family through the kinsman-redeemer law in Israel; now she could play her part in nurturing Obed in his generation and continue the covenant linage through which Jesus was born. Hubbard (2012) grasps the national significance: "[T]he narrative is extended beyond showing God's providence and care in the life of one family. It now concerns the life of the entire nation" (297).The "genuine faith" (2 Tim. 1:5) exemplified in Timothy was a testament to his grandmother Lois, Paul tells us. First, she helped her daughter, Eunice, embrace faith and then they both taught Timothy the Scriptures (2 Tim 1:3-5; 3:14-15). Moore and Wright (2008, 146) reflect on such grandparenting:

> God has placed grandparents in the life of grandchildren to help them make wise decisions. To do that, grandparents must know God's Word and know their grandchildren. Grandparents must know God's Word because we are not wise and have nothing to offer apart from Scripture (1 Corinthians 3:18–23). (146)

Summary

Intergenerational faith communities are God-model-places to encourage spiritual growth and faith transmission. Intentional intergenerational connectivity and faith transmission for disciple-making is depicted throughout Scriptures as a prescribed foundation for spiritual formation and generational blessing. The Old Testament Scripture

presents spiritual growth as deeply community-oriented. The liturgical calendared events and special assemblies (Passover, Pentecost, Feast of Tabernacles), where all were present, are examples of intergenerationality. The Hebrew noun כֹּל (*kol*) underlines inclusion of children, women and men from all generations mutually learning and sharing.

The teachings and practices of Jesus, Paul and the early church all underscore the centrality of mutuality and interdependence within the church and family system as a base for transmitting faith commitment to others. Christians and Jewish traditions accentuate the שָׁמַע or '*shema*' as an intergeneration faith transmission model. The Shema principles provide intergenerational communities (church and family) the codes to engage every generation in mutually sharing, learning, and participating in covenant commitment with God while relishing a sense of belonging, history, hope, and faith in God's promises.

The experience and practice of God's people in the Bible showcase what social scientists today would call "systems thinking" to foster spiritual growth in the church and home. As examples show, when generations individually exhibit faithfulness to God, their intergenerational relationships as parents and grandparents with their children, whether at home, or in the wider mix of the spiritual community are essential to transmit spiritual growth across generations.

CHAPTER 3

LITERATURE REVIEW

Introduction

The reality faced in our Adelaide church is one that also challenges many

Christian congregations. At the Adelaide Seventh-day Adventist Church, we first

observed sporadic attendance of our youth (Gen Z and Millennials) and their lack of

identity with the church. Wider observation revealed weak relationships among the

various generations within our church as well as in our homes. This absence of

relatedness across generations potentially hinders some from embracing the community's

faith and growing spiritually. The purpose of this chapter is to interact with kinds of

literature that address the issue of spirituality across all generations of the church and to

seek out ways of encouraging spiritual growth, particularly in those younger generations

called the Millennials and Gen Z.

This literature review is arranged in four segments. The first is on research

dealing with helping the generations reconnect with each other, called "intergenerating."

Characteristics of Millennials and Generation Z, particularly as related to spiritual aspects

and connection with church, will be included. Second, the chapter will look at the process

of faith development by considering approaches to learning, the importance of

connections at home with parents and grandparents, and the parent-church partnership.

The third major section seeks to understand intergenerational faith transmission through

family systems' lenses. The fourth, and final, part looks at the literature of retooling for

intergenerational faith development where churches or ministries have implemented some of their knowledge in reaching all generations.

Understanding Intergenerating, Millennials and Generation Z

Intergenerating

Each generation has strength and weaknesses. However, ignorance sparks generational clashes and fight for generational supremacy on doctrinal and ethical issues such as worship, traditions, sexuality, and social actions (Sider and Lowe 2016, 2–3). A constructive starting point to dispel this emergent tension and foster spiritual growth across generations is developing generational intelligence (Shaw and Kolbaba 2015, 3–6). Many intergenerational scholars have applied the term "intergenerate," trademarked by Lipscomb's Hazelip School of Theology (Allen and Santos 2018, 9). *Intergenerate* describes what transpires when generations deliberately come together for mutual connectivity, serving, caring, and growth within the core activities of the church, home, and community to live out being a part of each other in the community of faith (Allen and Santos 2018, 17).

The process of "intergenerating" is more than just being in a multigenerational setting. It means having mutual, meaningful relationships developed through cooperative relationships. Goodwin, in support of the concept of intergeneration, contends that wider adult interaction with children—more than just their ministry leaders—will "assist children [in growing] in their faith, their love of God, and their connection to the church and its faith practices" (Goodwin 2013, 23). It would be even more helpful if Goodwin had said that intergenerational ministry benefits all generations as do Allen and Santos (2018, 19).

Even from a secular perspective, the creation of intergenerational spaces and programs improve social bonds and solidarity between young and old and demonstrate cognitive, health, and quality of life benefits (Feyh, Clutter, and Kork-Schoen 2021; Popp 2021). Allen and Lawton (2012, 47–48) find the most common use of intergenerational approaches in the spiritual realm, in families, churches and religious institutions. All generations benefit from increased "sense of belonging, support for troubled families, character growth, and sharing each other's spiritual journeys" (48). Intentional intergenerating deepens connections to foster spiritual formation for all ages (Allen and Santos 2018, 19–20).

Millennials and Generation Z

If the church is to encourage a spiritual evolution among the Millennials and Generation Z (Gen Z) cohorts, even a basic knowledge of who they are concerning spirituality is foremost. Anyone born between 1981 and 1996 (ages 23 to 38 in 2019) is considered a Millennial. Anyone born from 1997 onward is part of Generation Z.

Existent studies on Millennials and Gen Z (Rainer and Rainer 2011; Pew Research Center 2010; Kinnaman, Matlock, and Hawkins 2019) present convincing evidence that they are far more religiously unaffiliated than older generations. Being "nones," the research term for "non-affiliated," however, should not be misconstrued to indicate that Millennials and Gen Z are not spiritually inclined. *New York Post* columnist Naomi Schafer Riley's findings shows that Millennials drop out of the church because the church seems, to them, to be the same as society at large and therefore unnecessary. Millennials do, however, desire a meaningful place to belong, and mutually share spiritual thoughts and understanding without being judged (Riley 2014). Shaw and

Kolbaba (2015) concur with Riley's assessment, noting Millennials tend to be confident, self-expressive, more secular, and liberal. However, Millennials are also interested in their spiritual growth. They only desire to go deeper and confront the hard questions arising from God's teachings, rather than settling for surface traditional sermons and teachings (Shaw and Kolbaba 2015).

Speaking of Generation Z, White (2017) found that growing up in this Wi-Fi enabled, and fast-paced hyperconnected era, they faced a quandary between wisdom and information. Influenced by Adora Svitak, an outstanding Gen Z author and advocate for literacy and youth empowerment, Gen Z believes that technology has leveled the playing field across generations (Pandit 2015, 10). With unfettered access to the digital world, Gen Z's spirituality is overlooked by their parents, as they are often left to self-direct their life. Consequently, conventional childhood for them has virtually disappeared (White 2017).

Conclusively, even though there is a surging change in Gen Z and Millennial's perspective of the traditional and cultural definitions of gender roles, identities, and values, they are more open to being challenged than older generations are (Kinnaman et al. 2019). Furthermore, Millennials and Gen Z are very inclusive in accepting other cultures, ethnic groups, and beliefs (Pandit 2015).

The Process of Faith Development

Approaches to Learning

In addressing the challenges facing spiritual growth across the generations that comprise the church, a controversial issue arises from competing learning approaches.

The controversy surrounds whether generations are best off socializing, learning, and worshiping together or separately in generational cohorts (sometimes called "silos") (Martineau, Weber, and Kehrwald 2008).

The "Silo" Learning Approach

Allen and Ross (2012, 30) states that "silo ministries . . . are ministry approaches that are segmented by age or stage." They continue, "The [movement] towards age-segregation in society . . . has contributed to age segregation in American churches" (37). Christian Embree (2018) informs us that age-segregated ministry is historically a relatively new phenomenon, emerging around the turn of the 20th century. He goes on to point out that by the 1950's the church was more and more focused on age specific ministries created to better suit developmental and felt needs of the different generations. Contrasting the views of generation separation for worship and fellowship as argued by Darwin Glassford in Vanderwell (2007), Embree on the other hand argues that because our faith is primarily passed from one generation to another . . . youth groups need to build relationships with other generations also (Embree 2018). The late Donald McGavran, developer of the Homogeneous Units Principle (HUP), contends that people preferred to be ministered to without crossing racial, linguistic class barriers (McGavran 1990). McGavran's influence was so great and his support of Embree so complete that churches began to promote HUP variants in the 1970s and 1980s, separating the worshipers by age and life stages.

Limitations of Age-segregated Ministry

One could make the case that age-specific learning is vitally important for development and even church growth. However, Allen and Ross (2012) remind us,

"though age- or stage-defined small groups can provide empathy and social comfort, ultimately they have had the effect of sorting faith community by generation" (Allen and Ross 2012, 41). The work by Allen and Ross, together with that of others, convinces me that there are intrinsic limitations in the silo learning approach when it comes on to spiritual growth and faith development.

A recent Barna Group research tailored to understand 18-29 year-olds asked them to describe their church and faith experience (Kinnaman and Hawkins 2011). The study found that the church can actually damage young people's spiritual growth by taking what the Barna Study calls the "factory approach to faith development." Barna president David Kinnaman's point in writing up this research is that the core of the North American churches' dropout dilemma is a faith development problem that goes back to the aforementioned "silo" instructional models that are no longer effective. "The church is not adequately preparing the next generation to follow Christ faithfully in a rapidly changing culture" (16). To explain, Kinnaman writes,

> Most began with the worthwhile goal that their teaching is age-appropriate but created a systematized discipleship method akin to the instructional model of public schools, which requires each age-group to be its learning cohort. Thus many churches and parishes segregate by age-group and, in doing so, unintentionally contribute to the rising tide of alienation that defines our times. (175)

While this particular approach of age-segregated ministry still has currency, it is worth remembering that in the 1980s, Peter N. Stearns warned that generationally-segregated ministry was wreaking a negative impact on faith transmission since its adaptation into the church congregation. He lamented that the absence of regular interactions between old and young diminishes the chance for meaningful sharing interaction (Stearns 1989, 30).

The argument that spiritual growth and faith development may be at a loss where generational compartmentalization is in practice is therefore germane. Considering the dire spiritual need that has come about in the lives of Millennials and Gen Z, Mark Cannister and Chap Clarke do not mince words:

> More often than not, teenagers are segregated from the church's adult population into specialized, "age-appropriate" programs…They have grown up in the church building week after week. They knew the church property like their home. They participate enthusiastically in their specialized programs. But they have never been assimilated into the larger intergenerational community of the church. The tragic result of this trend is that [teenagers] have outgrown the age-appropriate and have rarely experienced intergenerational worship…finding themselves orphan Christians without a faith community. (Cannister and Clark 2013, 115-116)

Cannister and Clarke (2013) are supported in their views by Mulvihill, who concludes that "Age segregation has a big impact on families and churches, especially as it relates to the transmission of faith from one generation to the next" (Mulvihill 2018, 37). So, while both young and old might, on the one hand, enjoy the unique characteristics of their generational cohorts, the downsides that have been shown to this ministry approach must be addressed. On the other hand, the prospect awaits us of ministering more intergenerationally, where the promise lies of growing faith in the home and church, and especially enfolding the coming generations. This is the next topic to be discussed.

Intergenerational Learning

Recent studies show children and youth who are nurtured in intergenerational relationships are more likely to develop their faith (Allen and Ross 2012; Mercer 2013; Roberto, Brown, Eustace, Barger and Yates 2018; J Roehlkepartain, 2015). Roberto et al. emphasizes the key sharing that occurs in intergenerational learning:

Intergenerational learning provides a way to educate the whole community, bringing all ages and generations together to learn with and from each other, build community, share faith, pray, celebrate, and practice the Christian faith. The key is that everyone is learning together—young and old, single and married, families with children, and empty-nest families—and it involves the whole family—children, parents, grandparents—in a shared experience of the Christian faith. (Roberto et al. 2018, 24)

Adding to the argument for intergenerational learning, Joyce Ann Mercer points to the "passionate risking" that occurs, what is undoubtedly self-disclosure that builds bonds:

Thinking about faith alone is insufficient for forming disciples. The best curriculum for developing children, youth, and anyone else in the Christian faith is *guided participation in a community of practice* where people are vibrantly, passionately risking themselves together in lives of faith in a world crying out for the love of Christ. (Mercer 2003)

John Roberto (2009) explains how relationships are nurtured in specific kinds of intergenerational learning experiences. He highlights the model advanced by James White in *Religious Education* (2017) that outlines four fundamental patterns. The first intergenerational learning pattern is *in-common experiences*. Different age groups are equalized through experiences such as listening to music, participating in rituals, prayer, etc. The second is *parallel learning relational*, where ages are segregated to work on the same topic. A shortcoming that I detect is that this might tend to lead back to "siloing," though it is noteworthy that White's plan would be for all generations to focus on the same issues. Clearly it seems to me, the parallel learning relational pattern is not an end in itself but becomes effective when it is transitioned into the third pattern. Third, is the *contributive-occasions* where all generations are engaged together in "mutual contribution." In this, all ages share what has been learned, experienced, or created previously. Finally, *interactive sharing* provides persons from each generational cohort opportunity for personal exchange (Roberto 2009, 42–43). What seems to be a

significant benefit of White's (2007) argument for interactive sharing is that it allows for mutual sharing and caring by listening and responding to other feelings and perspectives.

Silverstein, Gans, Lowenstein, Giarrusso, and Bengtson (2010, 1006–21) studied what they called "intergenerational solidarity," defined as "the degree of emotional closeness, contact, exchange of support and services, and feelings of family obligation that characterize the bonds across generations in the family" (192). Emotional closeness, they hold, is vital to transmitting the faith to the next generation. There will not be spiritual growth in churches with multiple generations without close intergenerational relationships. Benson (quoted in Roberto 2015, 11) would agree with Silverstein at el. (2010), but cautions us that close intergenerational relationships, as important as they are, cannot be taken for granted. There will need to be work done to surmount existing fears and discord.

> With our age-segregated society and congregations, the truth is clear: Children are scared of adults, and adults are afraid of children. Each group has a lot of assumptions about each other that are not true. We tend to see people of different age groups as "problems to be fixed and threats to be avoided, not as potential friends, caring neighbors, and energetic contributors to community life." (Benson quoted in Roberto 2015, 11)

Allen and Ross 2012 also note, similar to Benson, that powerful forces of individualism and mistrust can give birth to generational isolations. Also along the same lines as Benson, Roberto (2009) believes that meaningful intergenerational worship and learning experiences will forge relationships that will spark dialogue long after a service is over (Roberto 2009, 43).

These authors help us to see that the work that is needed to bring generations together is worth it. As challenging as the intergenerating process can be, it will lead to

more effective faith transmission, and it is spurred on by the potential of making new friends, acquiring caring neighbors, and joining together to be an energetic community.

<div align="center">The Importance of Connections</div>

Ample evidence of the significance of intergenerational connections exists in social science literature (Bengtson, Putney, and Harris 2013; Melheim 2013; Sider 2016). Sider and Lowe posited that generations engaging in intentional, charitable, and constructive dialogue on critical issues such as worship, doctrinal beliefs, sexuality, and injustice is foundational to communicating closeness (Sider and Lowe 2016, 2–3). A simple search across Google would provide more than ample evidence of the significance of intergenerational connections. The *Silver Maples News* blogs, for example, contend that intergenerational connections provides a cyclical pattern of love, care, and support among each member of the family (*Silver Maples Blog* 2018).

At Home

The primary point of connection across generations is in the home and, not surprisingly, the work of faith transmission begins there. People have assumed that faith formation is bound to periods. For instance, some might argue that only the old can grow strong faith, while others contend that faith transmission should be seasonal rather than personal. However, Dr. Rich Melheim points out that people must instill faith practices in the home to nurture a resilient and faithful child from early life into a healthy and resilient adult (Melheim 2013, 196). He says that developing lifelong faith is not built so much during any particular learning phases or periods, but occurs regularly when several

transformational steps are incorporated into the family routine. These steps help build a

strong spiritual bond of connection with young and older children. His steps are,

> Step 1: share your highs and lows every night. Step 2: read a key Bible verse or story
> every night. Step 3: Talk about how the Bible reading might relate to your highs and
> lows every night. Step 4: pray for one another's highs and lows aloud every night.
> Step 5: bless one another before turning out the lights on the day. (12)

The home is not just *a* place; the home is *the* primary place to build a foundation

for the family's traditions and faith. Vern Bengtson and his colleagues speak of

"intergenerational religious momentum" as a value to be pursued and encouraged in the

home (Bengtson, Putney, and Harris 2013). It is significant for an individual faith to have

a strong foundation. Kara Powell and Steven Argue (2019) make a profound case that the

spiritual strength of a home should carry younger generations throughout their spiritual

journey. They coin a term for spiritual formation called "faithing." As used here, it

means helping a child grow inwardly and embody their journey with God as they

encounter new experiences and information (Powell and Argue 2019, 138).

Parents

Importance of parental engagement with children

Many authors have expressed how foundational parents are to their children's

spiritual growth (Powell and Argue 2019, 69-70; Bengtson, Putney, and Harris 2013, 97–

98; Heft 2009, 222–223). Additional authors, focused on disciple-making, consider

parents as primary disciple-makers for their children (Jones, DeVries, and Steenburg

2011, 32–33; Roberto 2012, 17; Casinos and Beckwith 2013, 67). Connections, bonds,

and level of engagement between parents and children are a crucial factor in faith

development. Bengtson, Putney, and Harris (2013), say that "close parent-child bonds are more conducive to religious socialization" (74).

In their book *Family Faith,* Karen and Ron Flowers concur with the importance of parental connection with children for faith development. They also point to the need for tailored spiritual learning experiences for children,

> Sometimes parents mistakenly assume that as children grow, they will absorb the family's faith. While children and young people learn by observation, they need learning experiences tailored to them and a personal introduction to Jesus. The best religious experiences grow out of connectedness with our children in their daily lives. Time for both planned and spontaneous worship and spiritual sharing between parents and their young will significantly increase the likelihood that the next generation will also become people of faith. (Flowers and Flowers 2005, 110–11)

Parental focus on children's spirituality and faith development, however, is a problem that researchers are finding. According to the survey data conducted by *Family Discipleship Perceptions and Practice*, ninety percent of parents admit they are the ones with the primary responsibility to disciple their children. However, the survey also found that parental engagement in children's spiritual formation is dismal (Jones, DeVries, and Steenburg 2011, 99). Jones et al. further points out, "For most parents, intentional processes of spiritual formation with their children range from sporadic to nonexistent. One out of every five parents admit to never engaging in practices of prayer, Bible reading, or worship in their households" (2011, 99).

The *Search Institute Study* with 11,000 American teenagers from 567 churches across six denominations shows that approximately 9 percent engaged in regular dialogue, Bible study, and devotions with their family (Powell, Clark, and Candy 2011, 116–20). The data underscores the authors' point that it is a challenge for parents to develop faith that sticks and grows in their children's experience.

Smith and Denton (2009) posited that "the most important social influence in the shaping of young peoples' religious lives is the religious life modeled and taught to them by their parents" (117). Sadly, this often falls short of authentic Christian faith. Smith and Denton (2009), in fact, introduce *moralistic therapeutic deism* to characterize Gen Z's and Millennials' religious and spiritual lives. The authors define *Moralistic Therapeutic Deism* as teaching that foundational to living right and happy is being a moral person. Jones et al. (2011) discusses the idea that parents' preoccupation with their earthly success and their children's earthly success often impedes their children's spiritual growth. In my thinking, this bears out significant truth. For instance, generally, parents might find it easy to develop a school schedule for their children and even plan for their college education. However, many parents may fail in prioritizing time for devotion and faith conversation. In context, note Smith and Denton, it is the parents of Millennials and Gen Z that transmit this religious creed of *moralistic therapeutic dualism* to them. Therefore, the focus of Millennials' and Gen Z's parents is on being happy and not developing resilient faith (Smith and Denton 2009, 162–64).

Parental investment in their children's spirituality

"A parent's religious identity (or lack thereof) can do a lot to shape a child's religious habits and beliefs in life," says Scot McKnight in *Christianity Today* (2019). However, when it comes to developing resilient faith in the next generation, more than just the parent's religious identity is needed. Intentional focus on the part of the parents is required to help children, yet many parents take their child's development in religion for granted. Jones, DeVries, and Steenburg (2011) point to two primary factors that impede faith formation: one is the lack of prioritization on the part of parents; the other is the

church's neglect in training parents (2011, 99). Bengtson et al. (2013, 75) thinks of this intentional focus (McKnight, 2019) and prioritization (Jones et al. (2011) as an investment. The Bengtson et al. (2013) study on parental bonds emphasized that parents who invest their time, money, energy, and love in nurturing their children are highly invested in the relationship and are more likely to see continuity and cohesion. Religious socialization's effectiveness is evident in the 'stake' younger generations have in transmitting the same faith to their children.

Intentional conversation. A beginning point offered by Powell et al. (2011) is for parents to intentionally make time and space for quality conversation with their children. Parents and children exist in an intergenerational atmosphere, which often creates an environment for fun and faith transmission. The conversational experience between parent and child is what could be called in my construction 'generation incarnational.' The parents emptied themselves in the child experience, such as playing a hide-and-go-seek game while the child matures to the parents' wisdom by asking the hard questions. These times for quality conversations between parents and children may include: (1) parents talking about their faith; (2), parents talking about tricky subjects such as sex with their children; (3) parents asking their children questions while sharing their own experiences; and (4) parents intentionally listening to their children rather than lecturing their children (Powell et al. 2011, 118-119).

The principles of faithing. Powell and Argue (2019) provide parents a way to tangibly invest in their child's spirituality by providing a framework for *faithing* to qualitatively impact their children's traditions, practices, and faith languages. They argue that faithing is engaged on three principles (Powell and Argue 2019, 137–42): (1)

Faithing allows for the youth to legitimate their spiritual journey, not solely learning more information. Developmental psychologist Dr. James Fowler seems to support this faithing principle with his thought that faith is using practical experiences to work out life's meaning (Fowler 1995, 16–39). (2) *Faithing* unites life experiences (politics, social issues, economics, science, and global relationships) with faith. Kendra L. Baily (2016) calls this same concept "relational spirituality." For her, faith experience is embraced through holistic lived experience (Kendra L. Bailey et al. 2016, 99–109). (3) *Faithing* is relational and emotional, legitimizing the searching mind to be emotionally honest and open to the community (parents and others) for support. On the same line, Parks' *Big Questions* (2011) supports that faith allows for emotional honesty and seeking support and answers within the faith community (Parks 2011, 24–26).

The sources considered in this section all hold that the investment of parents in their children's formation is very necessary. Heft (2009), supports parental investment in a discussion about the limitations of *cognitive* developmental processes to produce *spiritual* development. He notes that more emphasis needs to be placed on the emotional and relational connections formed between children, not only with parents, but with others across generations (Heft 2009, 72).

The fundamental difficulty is that *spiritual* development is not essentially *cognitive* development. In other words, the way children (and adults) grow in their understanding of math or history is not fundamentally the way they (and we) grow spiritually. Other factors are at work in spiritual development, not all primarily age-specific. Therefore, applying cognitive-developmental principles to a primarily spiritual enterprise may not, in itself, produce mature members of the Christian community of

practice, the church. This principle-to-product dichotomy may explain that the learning environments for children described in Scripture are primarily intergenerational. Perhaps God knew that some things are learned best in authentic, complex communities where children and others regularly participate with more experienced members of the culture (72).

Surely some of those "others," who are "more experienced members of the culture," would be grandparents. Literature on that connection will now be reviewed.

Grandparents

Some may argue that when it comes to impact in their grandchildren's lives, grandparents are spoilers, but many feel that they play a pivotal role in passing on a godly heritage (Bengtson, Putney, and Harris 2013; Consuegra and Consuegra, 2019; Mulvihill 2018). Lynda Freeman, quoted in Mulvihill (2018), notes that grandparents, through their attitudes toward and activities with their grandchildren, can help pass on a spiritual heritage.

> Grandparents must get their grandchildren's attention to pass on a faith legacy. The key to getting grandchildren's attention is discovering who they are and what makes them tick. Opportunities for passing a legacy of faith to grandchildren include reading and discussing books, participating in service projects, creating prayer journals, carrying out science projects, and watching for God's blessings. If grandchildren don't develop their walk with God, they will eventually forget Him. (Mulvihill 2018, 238)

In their recent work, Claudio and Pamela Consuegra gave strong support for grandparents' role in sharing and growing spirituality in the next generation. They believe that grandparents are the second most influential persons in a child's life. With this, they encourage grandparents, "Don't give it away or delegate that role to another, for

in doing so, you will minimize the sacred responsibility that God has entrusted to you"

(Consuegra and Consuegra 2019, 95).

Along the same line, the founder of the *Legacy Coalition*, L. Fowler, argues that

grandparents have significantly more influence as disciple-makers than children's

workers, youth pastors, and Christian teachers. In making this comment, Larry Fowler

contended that four factors give grandparents this advantage: (1) a close personal

relationship, (2) long-term involvement, (3) knowledge of the strengths and weaknesses

of the disciple, and (4) long years with wisdom as disciple (L. Fowler et al. 2018, 39–52).

Bengtson et al. (2013) thinks some grandparents' strong religious influence

surpasses even that of the child's parents, so much so that they can be dubbed the

"skipping generation." This *Skipping Generation* effect relates to instances where the

grandparent's spiritual impact is so significant on the children that they serve as

replacement figures for parents. The relational bond between grandparents-grandchildren

is even strengthened by "reverse-socialization," that is, when grandchildren help

"socialize" grandparents in using modern technology, such as social media (100).

Bengston et al. (2013) also reports on one longitudinal study (1970-2005) that looks at

the continuity of impact of grandparents on faith transmission from grandparents to

grandchildren. The study found the grandparents' impact so profound that

grandchildren's responses remained the same 35 years later (104).

Obviously, not all grandparents are impactful in transmitting their faith to their

grandchildren. Bengtson et al. (2013) found four types of religious socialization that

transpired between grandparents and children. These are: (1) the skipping generation

influence where grandparents substitute for parents; (2) grandparents mutually reinforced

or engaged parents' religious traditions or beliefs; (3) grandparents challenge or subvert parental religious socialization; and (4) grandparents play no role by ignoring grandchildren's religious socialization (Bengtson, Putney, and Harris 2013, 1-1–112).

Should grandparents embrace this opportunity to help their grandchildren's spiritual growth, they can be a powerful influence to expose the younger generations to faith. Mulvihill (2018) summarizes a grandparent's functions: (1) an encouraging voice who brings out the potential in their grandchildren; (2) a supportive partner who helps with parenting; (3) a loving friend who focuses on strengthening relationships and (4) a disciple-maker, a mentor who intentionally attempts to transmit the faith to the future generation (Mulvihill 2018, 13–33).

In sum, researchers find that grandparents are very much live on the scene of their grandchildren, playing an increasingly significant role, assisting with direct care, or helping via social media connections. Grandparents have expanded influence with the younger generations (Bengtson, Putney, and Harris 2013, 100–101; Powell and Argue 2019, 84–85). Anyone familiar with religiosity across generations would agree with Powell's contention that "extended family (grandparents) relationships are especially advantageous for emerging adults" (Powell et al., 2019, 85). This is further encouragement for churches to extend their reach to grandparents, to empower and encourage such cross-generational connections.

The Parent-Church Partnership

A controversial debate in faith development ministries has been where the ideal place for spiritual growth is located. On the one hand, some argue it is the home. On the other hand, others say, "Faith communities are perhaps the only places where families,

singles, couples, children, teens, grandparents—all generations—come together

regularly" (Allen and Ross 2012, 30). The responsibility for spiritual growth across

generations is ultimately that of the persons who have a stake in seeing faith transmitted

to the next generation. Mulvihill sees the parents and the church in a partnership, "The

church is given the role of equipping families to raise children in the Lord and

supplementing the discipleship efforts of families" (Mulvihill 2018, 110). Ellen T. Charry

insists that intentional Christian nurture is a necessity to raise children in a pagan culture,

and she further observes that the church has a fundamental ministry of forming Christian

youth in culture deformed by money, sex and power (Charry 1994, 166-168).

Studies have shown that bringing the family generations together within the

church provides benefits for all—grandparents, parents and children (Roberto et al. 2018;

Stonehouse and May 2010; Celek and Zander 1996). Zander and Celek identify four Rs

of intergenerational communication It is: *real, rousing relevant and relational*. Of the

four Rs, they consider the relational aspect which is most important as communication

that is incarnationally not only disarms generational preconceptions but it also generates

faith (Celek and Zander 1996, 115-116). Bringing generations together supports families

through faith, maintaining relationships while fortifying parents and grandparents'

ability, confidence, and competence to model, practice, engage and involve youth within

the home's confines (Roberto et al. 2018, 43).

A study by Stonehouse and May shows a direct correlation between the attitudes

of the youth and that of their parents. They suggest helping parents create a comfortable

environment where young people can engage in faith talks—for example, fostering small

groups of moms and dads to bounce off ideas from each other as well as adding the

element of "intentional intergenerational nurture" where children and youth are included to share their perspective in the process (Stonehouse and May 2010, 123–30).

Almeda M. Wright's (2017), research focused on what she called *fragmented spirituality* in young African-American spiritual development. Their daily experiences of systemic injustices and what their church's religious beliefs and practices said about that, created tension. Youth believe that the church is removed from the community's social issues. In essence, the young adults' fragmented reality is mirrored in the church's fragmented gospel. To attend to the spiritual formation and growth, the church and parents need to rethink how they discuss and listen to the young people's voice (241).

A Barna Group eight-year research mirrored Wright's findings. The analysis shows that between 2011 to 2019, "the percentage of young-adult dropouts has increased from 59 to 64 percent. Nearly two-thirds of U.S. 18–29-year-olds who grew up in church tell Barna they have withdrawn from church involvement as an adult after having been active as a child or teen" (Barna Group 2019). Likewise, in the *Valuegenesis* study, with over 11,000 Seventh-day Adventist youth, Roger Dudley found that 40% to 50% of those baptized in the faith drop out in their mid-20s. When asked why they left the church, their answer was consistent with the current studies. The youth stated that they are confused with the tension between the church's words and actions (Dudley 1999, 60–61).

Ways parents and churches can work together

In the main, most caring communities try to help develop the faith necessary for spiritual growth, but need guidance in how to do this more effectively. *Search Institute* has produced a report with *40 Developmental Assets*. The study was conducted among youth leaders and parents, early childhood, and teenagers (*Search Institute* 2020). These

assets turn out to be "common sense, positive experiences, and qualities that help influence choices young people make and help them become caring, responsible, successful adults" (Roehlkepartain 2017, 1-8). In my view, *Search Institute* is accurate with the findings that the defining impact in a young person's life is the parental leadership and nurturing received and the number of non-parent adults supporting, encouraging, and guiding them. This *Search Institute* study is beneficial because it sheds light on many visual experiences in Gen Z and Millennials' cohorts' life and attitude. External assets such as other caring adult relationships and strong religious community initiatives, provide the support, opportunities, and relationships young people need across all aspects of their lives including spiritual growth (*Search Institute* 2020). Furthermore, the church's partnership with parental influence may instill faith practices such as caring conversations, devotions, service, rituals, and traditions within the home, community and the church (Melheim 2013, 199; Strommen and Hardel 2000).

Building spiritual leadership in the home and the church is another way of working together, and would surely be a valuable component of spiritual growth (Joseph 2020, 58). Joseph advances the idea that the home and the church should have an inseparable partnership for faith transmission, replication, and spiritual growth. "Parents and the church have to be faithful to God regardless of deviant social and cultural trends. Social status and the culture of happiness must not be allowed to supplant maturity in Christ (69-60)." Furthermore, he posits,

> The church's role is to unearth what God has prescribed in Scripture and present it to parents in a deliberate way. The intention is to see parents practice spiritual leadership in their homes and walk in the course of the Lord. (58)

When churches create communities that are socially involved, actively working to help the marginalized, oppressed, and poor work for justice, and engage in other social issues, it invites young people to live out their faith more meaningfully. Regarding this, Shane Claiborne notes there will have to be a change in our ministry approach,

> If we lose a generation of young people in the church, it won't be because we didn't entertain them, but because we didn't dare them to do something meaningful with the gospel in light of the world that we live in. (Claiborne 2010, 155)

Getting children in on the church's core practices interests authors Casinos and Beckwith (2013). They promote building relationships with profound but straightforward practices such as sharing a meal at a game night or outdoor camping activities and worship. These activities make solid faith that can sustain youth for a lifetime (Casinos and Beckwith 2013, 141). Moreover,

> When children participate in the core practices that define a faith community, they can allow these experiences to penetrate their bones and help them grow not only as members of a particular church but as members of the band of misfits seeking to follow in the way of Jesus. (Casinos and Beckwith 2013, 94)

Ultimately the churches are an oasis that provides families with a community of friends and mentors to support, encourage, and mentor others (Barna and Kinnaman 2014, 137). Similarly, Bengtson et al. (2013, 73-98) found that a close bond with children is a good starting point for the church because church leaders can emphasize and nurture bonding time with parents and children even within the worship and ministry context. Instead of shipping-off the children and the youth to be by themselves, ministry leaders can use the time parents spend together in church to deepen the parent-child bond. Bengtson et al. (2013) concluded, "Religious organizations and their ministers also have an investment in maintaining intergenerational religious momentum" (2013, 192).

Recent Barna studies conducted with Impact 360 Institute show that parents who want to encourage lasting faith in their children must partner with the church in reassessing their discipleship priorities and methods. In the study, three out of five engaged Christian parents say that:

> They, the parents, are primarily responsible [for their children's faith development] (59%), and more than one-third say that it's mostly them, with the help of church leaders (36%). They approach this in a variety of ways, including attending church together [with their child(ren)](89%), praying together (59%), reading / discussing the Bible together (45%), and volunteering / serving with a ministry together (44%). (Barna Group 2019)

Addressing Millennial and Gen Z needs

There are many ways that the church can partner with parents to significantly impact the faith formation of Millennials and Gen Z (Sider and Lowe 2016, 21). These ways range from fostering warm, affirming relationships, to encouraging parental religious involvement and consistency, to intergenerational involvement in all church ministries. Parents can develop a friendly and affirming relationship with their young adult and adult children by valuing their individuality and giving space to grow and express themselves as an individual with distinctiveness. Generational differences and many other factors, tensions, and generational clashes often exist between parents and children in the home and the church. However, consistent, genuine conversation can stimulate a warm and affirming relationship. Sider and Lowe posited, "Intentional, charitable, and constructive dialogue is the way to build bridges between our generations and begin moving forward together" (Sider and Lowe 2016, 22).

Furthermore, the church can foster a worship setting with freedom to express and share across the generational divide. Studies, like those of Powell, Mulder, and Griffin

(2016), have shown that worship structures are essential, but, by themselves they are just not enough. Young people are not so much looking for changed structures, but for cultures characterized as welcoming, accepting, belonging, authentic, hospitable, and caring (Powell, Mulder, and Griffin 2016b, 166).

Shaw and Kolbaba (2015) present a church version of "college prep" as a practical way to help parents and their young adult discuss spirituality in the coming college experience. Showing the importance of parental involvement in the life of the child and the church's involvement, Shaw and Kolbaba say,

> Finally, since more than half of our teens will go to college, they need intellectual preparation. They need to know what philosophies and challenges to faith they will hear and how to deal with them. We have multiyear tracks in school systems called "college prep," so our kids will succeed academically, but few churches provide college prep for their intellectual and spiritual success. Moreover, do not forget their parents. They will need to know enough about what their kids will hear to have helpful conversations or know when to call for help. What will your church put together to help both get ready for college? (Shaw and Kolbaba 2015, 217)

The researchers and authors reviewed in this section have elevated the importance of cross-generation connection in the faith development of coming generations. These connections matter. When the older generations show interest in young people and build mutually caring relationships, young people feel welcome and loved (Roberto et al. 2018, 41–42). When youth feel that both their families and their congregations authentically care about them, it is more likely that the faith transmitted to them will stick as their faith (Roberto et al. 2018, 41–42; Powell, Clark, and Candy 2011).

Family Systems Theory as a Supportive Construct

One notable family therapist, Edwin H. Friedman (2011), provides a compelling perspective for organizational leaders to impact spiritual growth across generations.

Friedman's model centers on the way of thinking rather than the traditional emphasis on techniques. "He became a disciple of Murray Bowen, and he took Bowen's self-differentiation scale and generational transmission of emotional process and creatively applied them to religious systems" (Tully 2011). Friedman focuses on the family (or congregation) as an emotional unit rather than focusing on the individual member as an identified patient. In other words, Friedman suggests that we try to eliminate linear cause-and-effect thinking where the symptomatic member of the family (or congregation) is blamed, or deemed necessary to be removed, or "fixed." System thinking emphasizes the emotional phenomena of interdependency. It concerns healthy connectedness with respect for appropriate boundaries that define separateness. Therefore, each person in a family (or a religious system) plays a role in the other's functioning in the system. With this model, the self-differentiated leader or the clergy is at a vantage point to provide congregational care because they

> (1) know and work with multiple generations of many families across the families'
> life cycles; (2) are involved in numerous facets of their congregants' family lives; (3)
> interact with families during times of high stress, both joyous and sad; and (4) learn
> about their family interactions and emotional processes through what they observe in
> their congregant families. (Friedman, Emanuel, and Crimone 2011, 52)

When considering the complex dynamics of intergenerational relationships, system thinking encourages communication across the network that will lower anxiety, increase healthy functioning among parts of the system, respect personal boundaries and encourage self-differentiation of members.

Another theorist who has been interested in identifying communication factors that contribute to either satisfying or troubling relationships has been John Gottman. Gottman (1999) offers guidelines for communicating for closeness by avoiding four

primary danger zones in communication. Using the apocalyptic language of the Four

Horsemen, Dr. Gottman cited four "horsemen" to avoid in relationship communication.

The first is *criticism*, which goes on to attack each other. The second is *communicating*

with contempt, which tends, to leave the other person with the feeling of being unloved

and undervalued. The third is *defensiveness* when feeling an attack by the other. The last

horseman is *stonewalling* when there is a total shutdown, and listening and engagement

are no more (Schuster 2018, 64).

Leading expert Peter Senge (2010) explains that system thinking also allows us to

see more clearly how things unfold over time (from one generation to the other) and to

see the web of interconnectedness within which we always live and act and make

collective change effectively. Bowen calls this underlying concept and leadership

principle "differentiation of self" ("Bowen Theory" 2019). This ability to separate

thoughts and emotions and work in an intentional, mindful manner rather than

impulsively reacting makes system thinking compelling.

Studies of families and congregations as systems challenge the common belief

that spiritual growth best occurs in isolation (Martineau, Weber, and Kehrwald 2008).

For instance, Blomberg and Sbanotto (2016, 226–31), though not systems specialists,

nevertheless characterized effective generational ministry to Millennials using a systems

illustration of a team sport. The Millennials are the players. The coaches are parents,

church leaders, and mentors who have invested their time in the players collectively and

individually to cultivate, inspire, and develop their faith. The opponents in this game are

the border culture, digital Babylon, and even the church itself. The game Model strategy

of spiritual growth calls for the church to re-envision the Church's Mission, engage and

dialogue with Millennials and Gen Z, and re-envision ministry that does not pattern after the education model of age-segregation, but builds intergenerational relationships (Blomberg and Sbanotto 2016). Ultimately, what is at stake when segmentation prevails in the church models is everyone's spiritual growth (Powell, Shelley, and O'Brien 2009, 43-47).

The intergenerational context of my study wholeheartedly embraces family system thinking. It provides a construct that helps with understanding that spiritual growth in the church and home is a matter of change in the congregational or family system as a whole rather than in the younger generations themselves. It calls for the real problem to be identified and worked on, rather than just treating the generational cohort symptoms. The evidence shows that when generations step back, reduce anxiety escalation and conflict over who is wrong and who is right, and counter that attitude with a positive outlook that assumes the best in each other, the church may realize significant spiritual growth intergenerationally.

Retooling for Intergenerational Faith Development

Some churches that have actively engaged in developing and implementing various intergenerational faith formation and learning models (Roberto, Brown, Eustace, Barger, Yates. 2018, 24). These offer examples that can help other congregational leaders work to establish intergenerational ministry at home and church. Interestingly, examples of intergenerational faith formation that have been reviewed do not combat age-specific learning directly. These existing structures are recognized and utilized without compromising the diversity of generational cohorts' stake in faith formation.

The *Church Engaging Young People* (*CEYP*) project, with over 259 churches, shows that those churches that intergenerate experience phenomenal growth and spiritual formation in the lives of all ages, specifically the youth. What did these churches do in order not to grow old in one generation? They applied six core commitments relevant to their context: (1) *Unlock keychain leadership*: Instead of centralizing authority, empower others—especially young people. (2) *Empathize with today's young people*: Instead of judging or criticizing, step into the shoes of this generation. (3) *Take Jesus' message seriously*: Instead of asserting formulaic gospel claims, welcome young people into a Jesus-centered way of life. (4) *Fuel a warm community*: Instead of focusing on relaxed worship or programs, aim for warm peer and intergenerational friendships. (5) *Prioritize young people (and families) everywhere*: Instead of giving lip service to how much young people matter, look for creative ways to support tangibly, resource, and involve them in all facets of your congregation. (6) *Be the best neighbors*: Instead of condemning the world outside your walls, enable young people to neighbor well locally and globally ("GY: The Research" 2016; Powell, Mulder, and Griffin 2016b; 2016a).

In application, Powell et al. suggested that churches and ministry leaders should aim for adaptive change in their systems, structures, and culture and engage the young with the old (Powell et al. 2016b 280-281). The strengthening of children and youth's religious socialization in the church through activities and programs that compel youth to practice their faith with other generations produces spiritual growth. Smith's *National Study of Youth and Religion* presents convincing evidence that a young person who has a supportive non-parent adult in their life is more likely to develop resilient faith in his particular faith tradition (Smith and Denton 2009, 163).

Casinos and Beckwith (2013) also present a practical suggestion for retooling. "When children participate in the core practices that define a faith community, they can allow these experiences to penetrate their bones and help them grow not only as members of a particular church but as members of the band of misfits seeking to follow in the way of Jesus" (Casinos and Beckwith 2013, 94).

Strommen and Hardel (2000, 158-185) argue that it is imperative for a congregation to be a family. They suggest eight factors that make a congregation a family: (1) a Hospitable Climate, that acknowledges the presence and gifts of children and youth, and their families; (2) Inspirational Worship, that all ages enjoy and find meaningful and that helps create a sense of family; (3) a Caring Environment characterized by an operational style of open-mindedness that offers freedom and warmth; (4) a Thinking Climate that espouses an intellectually stimulating environment that stimulates questions and inquiries; (5) Families who Help Families through reaching out as a support group to other families in need; (6) an Atmosphere of Prayer that creates an atmosphere of fellowship and wrestles against spiritual forces; (7) Intergenerational Service Efforts, and (8) a Sense of Mission that builds on Jesus, where children youth and adults feel that they are a part of something that is much bigger than themselves.

Strommen and Hardel (2000, 100-102) also provide a sample of what congregations can do to help foster relationships with God. The Bethlehem congregation in Grand Mari, Minnesota, offer a workshop helping parents to craft family mission statements as families. After developing these mission statements, families stood before the congregation and pledged their intention to follow them. The authors also suggest that it might be helpful for congregations to develop persons who serve as faith mentors for

each family. Ultimately, families have a powerful effect on developing passionate, mature and committed faith, and congregations have a direct responsibility to partner with families for faith transmission and spiritual growth.

Allen and Ross (2012, 42) did a qualitative study exploring fifteen churches that have committed themselves to intergenerational learning ministry, and they found that these churches significantly foster faith maturity. Adding intergenerational activities does not automatically transform churches or build faith; therefore, Allen and Ross advised church leaders to use the "head," "heart," and "hand" approach. (1) In *Head*, the leadership, seeks for an informed understanding of intergenerationality to see if it is a viable model for faith formation and spiritual growth. Is it doable? (2) In *Heart*, leaders express love for those they lead. A desire to see them spiritually grow is discussed, and they entertain questions about activities and programs to meet children, teens, and adults' spiritual needs. (3) In *Hand*, the congregation actually experiences intergenerationality with the leadership team. One suggestion is to plan a spiritual retreat that involves ministry staff, including all family members—children, teens, adults. The retreat should incorporate cross-generational stories, service activities, games, and teachings (181-185).

Vanderwell (2007) shows how the home needs to be, and can be, incorporated in the church's development of intergenerational ministry.

> Today, if worship is going to be genuinely intergenerational, we will have to make our worship conversations at home helpful. Parents will need to take a more intentional leading role. Many parents are unprepared for this task; they feel unskilled at explaining worship and find themselves unsure how to approach the matter. So, partnership with worship leaders will equip parents with the fundamental faith transmission at home. (176)

Martineau et al. (2008) offers a proposed intergenerational learning template which can incorporate the home and the church in a model that can best spur spiritual

growth. Their intergenerational learning template provides ten interlocking components: registration and hospitality, program overview, group formation, and community building, opening prayer, all-ages learning experience, in-depth learning experience, whole group learning experience, complete group sharing, personal and household reflection, home application, and closing prayer service (Martineau et al. 2008, 73).

Eisenberg (2020), from the *Search Institute*, summarizes practical ways faith communities can implement intergenerational spiritual growth models. (1) *Emphasize bi-directionality*. Relationships happen between two or more people – encourage youth to be "adult-friendly" and adults to be "youth-friendly." (2) *Be intentional in making space and time for relationships*. Create opportunities where multiple generations come together for fellowship, worship, celebration, service, and conversation. (3) *Value youth voice. Give young people leadership roles*, listen to their opinions and act on their feedback. (4) *Evaluate existing programming*. Is the programming age-specific for a reason, or just because "that's how it's done"? Are any age groups left out of programming? Consider expanding age-specific programs to include multiple ages wherever appropriate (Eisenberg 2020).

Summary

This chapter attempted to review relevant literature pertaining to intergenerationality in the context of faith transmission and spiritual growth. Intentional intergenerationality is foundational to stem systemic indifferences to spiritual growth among all generations, especially the often siloed or compartmentalized groups— Millennials and Gen Z. There are often critical social, religious and traditional issues that spur tension which produces generational fragmentations and prevents faith transmission.

However, generational intelligence encourages mutually caring activities focused on socializing, learning and practicing faith ideologies which deepen connections.

This chapter clarified that the development of resilient faith is a "stake" for parents, grandparents, faith communities, and people from every generation to invest in. Therefore, instead of identifying any particular generation as the identified problem for their lack of spiritual growth, it may be helpful to embrace paradigms such as family systems thinking. Finally, several specific examples for making changes in church structure and culture that offer promise for encouraging the practice of faith with the home and the faith community were considered.

CHAPTER 4

METHODOLOGY

Introduction

There is a growing challenge in the Adelaide Seventh-day Adventist church. We

first observed sporadic attendance of our youth (Gen Z and Millennials) and their lack of

identity with the church. Wider observation revealed weak relationships among the

various generations within our church as well as in our homes. This absence of

relatedness across generations potentially hinders some from embracing the community's

faith and growing spiritually. Fundamentally, the contributing factor appears to be a lack

of a model to successfully transmit a dynamic faith from one generation to the next.

The purpose of this research project is to develop, implement, and evaluate a five-

part educational seminar incorporating family systems concepts to encourage Adelaide

church members to adopt an interconnected inclusive culture that supports

intergenerational faith transmission and spiritual growth.

This chapter has three sections. Section one presents the profile of the ministry

context. Section two consists of the development of the intervention. Section three details

the description of the intervention.

Development of the Intervention

The intervention will be an educational seminar with five sessions that encourage

spiritual growth and faith transmission using the principles of intergenerational ministry

and family systems concepts. I will research the impact of the seminar using a pre- and post- questionnaire to determine any changes in the knowledge, attitude, and level of intentional intergenerational engagement in the family system (home and church) for faith transmission and spiritual growth across generations. The seminar will include learnings from the Bible, theology (chapter 2) and the social sciences (chapter 3).

<div align="center">Learnings from Chapter 2 - Bible and Theology</div>

Faith-sharing Directive of the Shema

The intervention will use the faith-sharing dynamics found in the *shema* (Deut 6:4-9) to show how parents and ministry leaders may model a vibrant faith in the family context. To illuminate the fundamental principle of the שָׁמַע (*shema*) "hear" – "Love, the Lord your God with all your heart . . . " (Deut 6:5), I will present Strommen and Hardel's concept (2000, 81) which encourages an affectional relationship with God (see Appendix A, Figure 1, *Formation of Vibrant Faith*, 152). Resultingly, when faith is experienced as an affair of the heart, a commitment of the mind, it will in turn produce loving actions. This dynamic interaction between heart, mind and action is the essence of God's instruction to older generations to help teach future generations of His words.

Intergenerational Dependency

The plan will be to use the teachings of Jesus and the apostles on intergenerational dependency in the intervention seminar, gleaned from Jesus' interaction with the temple leaders (Luke 2:39-46), His elevation of children (Matt 18:1-6; 19:13-15), and Paul's admonishment to parents to nurture their children (Eph 6:4). The seminar will highlight the biblical concept that each generation needs the other, and the importance of

intergenerational communication and ministry (called "intergenerating") for successful

faith transmission and spiritual growth.

Home as a Primary Unit for Faith Transmission

The role of the home in faith transmission and spiritual growth, discussed in

Chapter 2, will take center stage in the seminar. The home significantly impacts religious

heritage transmission and the spiritual growth of successive generations. The power of

faith-sharing parents/grandparents became strikingly evident while developing the

intervention's theological footings. The Scriptures show that parents and grandparents

are vital players fostering intergenerational connectivity for faith transmission and

spiritual growth. I will highlight biblical examples such as Abraham and Isaac (Gen 22:1-

3), Naomi and Ruth (Ruth 1:16; 4:13-17), and Lois, Eunice, and Timothy to establish the

principle of teaching successive generations (2 Tim 1:5).

Paul's theology underlines the integral role the home plays in cultivating strong

faith. Paul counsels parents to "bring them [children] up in the nurture and admonition of

the Lord" (Eph 6:4). Further, his whole discourse with families: husbands, wives, parents

and children reveal important relational directives (Eph 4:1-12; 6:1-4).

Church as a Family of Families

In the theological study, it was clear that the church at its core is a family of

families, where God intends for faith formation and spiritual growth to happen as families

mutually engage in learning, sharing, worshipping, and fellowshipping. Leaders such as

Moses, Joshua, Nehemiah, and Ezra helped their people learn the critical concepts of

interconnectedness and unity in plurality (Deut 29:10-12; Josh 4:4-8, 21-22; Neh 8:2-3; 12:43).

The biblical study of Chapter 2 also looked at several lines of scriptural evidence that correspond with contemporary understandings of family systems (Freedman, 2011). For example, for Moses, the Shema "Hear, O Israel" (Deut 6:4) addresses the nation as one united family, though comprised of individual households. Paul's teaching of the church body (*soma*) as a system maintains," the body is a unity, though it is composed of many parts" (1 Cor 12:12). The seminar will suggest that the various generations in a church are also included in the "many parts." It will attempt to show how faith transmission and spiritual growth arise out of this generational togetherness.

Learnings from Chapter 3 – Theory and Literature Review

Parent-child Bond

My review of literature on intergenerational relational dynamics (Allen and Ross, 2012; White, 2017; Strommen and Hardel, 2000; Bengtson, Putney, and Harris 2013) stimulated my interest in the concept of spiritual growth from the perspective of the family. This literature brings front and center the idea to be incorporated in the seminar—that parental connections, bonds, and the level of intentional engagement of parents with their children—are the foundation for religious socialization or disciple-making. Another pair of researchers, Smith and Denton (2009), support the view that the primary influencer of children's spiritual lives is the life modeled and taught to them by their parents and grandparents. Strommen and Hardel (2000) studied two groups of youth (A and B), where their parents exhibited the following strong family characteristics (see Figure 2, Appendix A,) and where their parents didn't.

1. Trusting in a personal Christ. 2. Understanding grace and living in grace. 3. Communing with God regularly. 4. Demonstrating moral responsibility. 5. Accepting responsibility. 6. Demonstrating unprejudiced and loving lives. 7. Accepting authority and becoming personally responsible. 8. Having a hopeful and positive attitude. 9. Participating in the rituals of a Christian community. 10. Engaging in mission service. (Strommen and Hardel 2000, 99)

The essence of Strommen and Hardel's study is that when there are both close family relationships and close relationship with God, the higher the likelihood of the ten strong family characteristics being present in the youth. Further, more spiritually committed youth tend to emerge from such families.

Family Systems Dynamics Facilitate Faith Development

As noted in the learnings from chapter 2, the biblical family system view of spiritual growth and faith transmission became a genuine interest of this study. From chapter 3, the review of Friedman's (2011) presentation of system dynamics at work in both the church and its families provided an intriguing theoretical perspective for this project. It enabled me to view the challenge within our congregation as a systemic problem rather than only being the problem of a specific generation, the "identified patient" (Friedman 2011, 13).

In February 2020, my mentor and I had discussed the apparent lack of interest and spiritual growth among Millennials and Gen Z. Their "symptoms" (disinterest, withdrawal, disengagement) and the response to them in the congregation bring to light a blunt approach that the church has taken when faced with such behaviors of younger generations. The younger generations are often summarily isolated and labeled as uninterested in matters of faith. Friedman makes a systems-related comment that seems germane:

In a family emotional system, when an unresolved problem is isolated in one of its members and fixed there by diagnosis, it enables the rest of the family to "purify" itself by locating the source of its "disease" in the disease of the identified patient. By keeping the focus on one of its members, the family, personal or congregational, can deny the very issues that contributed to making one of its members symptomatic, even if it ultimately harms the entire family. (Friedman 2011, 20, 21)

Friedman's systems-based treatment model works with non-symptomatic members of the congregation or family. This planted the thought of a way forward in an educational seminar with my congregation.

With a family systems model, however, it is possible to work with a non-symptomatic member of the family instead! There are situations where the symptomatic member is so unmotivated that it is probably advisable not to give them an opportunity to sabotage progress of the counseling. (Insight only works with people who are motivated to change). (Friedman 2011, 22)

"With an organic systems model, the criterion of whom to counsel is no longer who has the symptom, *but who has the greatest capacity to bring change to the system*" (2011, 22). Accordingly, I will emphasize the point that this approach helps us to make sense of the reality that we exist in a world with multiple generations and to get the family system model to work we cannot ignore, isolate or exclude a particular generation from the life of the faith community.

**Generational Inclusiveness a Catalyst
for Developing Resilient Faith**

Churches for years have generally embraced a compartmentalized approach to the younger generations' faith transmission and spiritual growth. They argue, "give the youth more time to do their activities, while 'we,' the older generation, do our own thing." This falls far from the biblical and theoretical relational directives embraced in this study. The ideal embraced in this study is that faith is best grown when generations are guided by the

concept of intergenerational relatedness, which requires living in a warm inclusive climate (Celek and Zander 1996, 115-116), which actually is the essence of the biblical community model–connection with God, family, and congregation (Deut 6:4-9*).* The profound absence of relatedness across generations in the church may be what is keeping some generations from embracing the faith of the community. If the faith community becomes a place of belonging through better understanding of system dynamics, the possibility of experiencing spiritual growth and faith transmission will likely be increased. Therefore, the foundation of the multisession intervention considers the relational view of Karen and Ron Flowers (2005, 78, 110-111), whose idea is the intentional engagement and involvement of children with parents to increase the likelihood of generational faith transmission to the young.

Parent-Church Partnership

The first material studied in preparation for the intervention described in this chapter was that of Peter Joseph (Joseph 2020), who believes that the church has a viable role in developing children to champion the faith. His arguments are not intended to encourage parents to outsource their primary responsibility as disciple-makers. Rather, they support Mulvihill's (2018) proposition for a sustainable relational framework for parent-church partnerships. In the parent-church partnership, the church coordinates the process that equips parents to be the primary disciple-makers for their children. It intentionally fosters a warm intergenerational atmosphere for worship, fellowship, and service to supplement the discipleship work of families.

When it comes to the church's involvement in intergenerational faith transmission and spiritual growth, this intervention will suggest that a combination of the church and

family will have a more significant effect than either by themselves. Ultimately, a congregation, through its intergenerational culture, can create an enriched family experience that encourages the development and practice of faith in a warm, inclusive climate conducive for spiritual growth and faith transmission.

Description of the Intervention

Pre-Seminar Planning

The planning and presentation of the intervention seminar will cover some ten weeks. Five weeks of pre-seminar planning will consist of the final preparation of seminars, consultation with the context support group, and general invitation to all church members. The main five weeks (March 4, 2022 – April 9, 2022) will be allocated to systematically presenting the five seminar sessions with the participants via ZOOM.

Consultation with Support Group

I value the support of my Context Support Group (CSG) and have invited them to peruse and provide feedback on my session materials. Two weeks before implementation, I will finalize details after reviewing their suggestions.

Seminar Logistics

The five-part seminar will have one session each week for two hours on the Zoom platform through a secured link. The seminar will use Zoom breakout "rooms," as well as a general room for plenary sessions. Participants will be provided in advance with hardcopy notebooks of seminar materials, handouts, exercises, assignments, bibliography, and necessary links to videos, articles, and other resources to be used.

On November 4, 2021, permission was granted by the Adelaide church to hold the seminar. Since then, general awareness has been raised and general invitations issued to all church members to attend.

During the week of February 13-20, 2022, specific letters of invitation will be sent to individuals within the church family. The intervention will seek to recruit participants particularly from Gen Z, Millennials, Gen X, Boomers, and Silent generations. Accompanying a final general invitation on February 12, letters and pre-survey will be delivered by email and WhatsApp. Furthermore, instruction will be given on the duration of the multisession seminars, ZOOM code, joining, and expectations of each participant. Additionally, a specific invitation will be made to non-attending members as a follow-up to contacts made from December, 2021 to February, 2022. As commitments to attend are received, additional contact with participants will provide instructions on when and how to complete a pre-seminar survey. Participants will complete the survey as the first task in session one.

<center>The Multisession Seminar</center>

The seminar will adopt a program strategy used by Drs. Karen and Ronald Flowers (2000, 27) First, each session will begin with admission, registration/accounting of all participants, ensuring that all participants' names are visible on screen with camera and audio setting operating. Further, participants will be provided with handouts and outline of what is to transpire during the session. Second, introduction and announcement of the theme for the session and feedback from the previous home assignment will occur. Third, the actual seminar presentation will be given, along with group

dynamics/exercises, and discussion for personal sharing and practice to enhance the learning process. Fourth, homework will be assigned.

Session 1: Intergenerational Life –
What's So Good About It?
March 12, 2022, 9 a.m. - 11 a.m.

On March 12, 2022, the first session will commence with prayer, entitled "Intergenerational Life: What's So Good About It?" I will introduce myself, then allow participants to introduce themselves. At this point participants will engage in completing the pre-seminar survey (see Appendix A). After, I will present the aim of the multi-session seminar. The theme for this first session will be that spiritual growth and faith development through "intergenerating," i.e., intentional intergenerational learning. Intergenerational learning provides a warm and mutual atmosphere likely more conducive to faith transmission and spiritual growth.

Presentation

The session will present God's ideals for healthy spirituality and how God uses intergenerating as a means for getting generations to learn and grow together. The principles of the Shema (Deut 6:6-9) will be shared along with examples of New Testament church devoutness to teaching, learning, sharing, and growing to foster faith formation across generations in the whole community of believers.

The seminar will make the point that Adelaide church has been around for over twenty-five years, and currently, there is a bare spot where teenagers and young adults are missing from the congregation and its ministries. I will emphasize that this bare spot is like that empty chair at a family dinner table. Further, I will use a poster to emphasize

that healthy churches reach young people, and young people make church healthier (see

Handout 1a, Appendix C). Then, through a bonding exercise and group discussion, I will

present the (system) challenge: How can we as a family relate (intergenerate) more

effectively so everybody wants to be at the table eating together?

Bonding exercise

One person from each generation represented in the seminar will be invited to

respond: "Tell the group about the generations you grew up with/are living with and how

those other generations impact(ed) your spiritual growth."

Group Bible study

Several groups will be formed and each group will be given Bible text(s) where

Hebrew כֹּל (*kol*) "all" appears in the group experiences of Israel. Each group will explore

why they think the prophets taught inclusivity and togetherness as *kol* ("all") indicates.

I will stress that we today don't do "*kol* – "all" so well, because generational

barriers among us hinder it, for example, beliefs and prejudices about those who grew up

in a certain period. The older generation labeled the younger generation as less spiritual,

while the younger viewed the older as hypocritical.

I will emphasize that intergenerational learning and growing work as they should

if and when the families within the church family believe that God truly speaks through

all generations as is expressed in Joel 2:28-29. Further, any new start to intergenerational

life must be more than just adding occasional intergenerational activity. It will require

intentionality and persuasion in the heart and mind, along with accompanying action, all

springing from our renewed recognition that intergenerational learning and growing are foundational for optimal religious socialization.

Group discussion

The group will discuss: "What do you think we could do at Adelaide to close the gap between generations?

Homework assignment

Using the handout *Five Transformation Steps for Lifelong Faith Formation* (see Handout 1b, Appendix C), participants will be invited to start incorporating these steps with family members at home.

> Step 1: share your highs and lows every night. Step 2: read a key Bible verse or story every night. Step 3: Talk about how the Bible reading might relate to your highs and lows every night. Step 4: Pray for one another's highs and lows aloud every night. Step 5: Bless one another before turning out the lights on the day. (Melheim 2013, 12)

Closing and prayer

I will summarize the high points of the session, thank the participants for their attendance, and then close with an intergenerational prayer. A prayer wall will be made available, with short written public prayers posted by all who wish to volunteer with post-it notes on Google Jamboard.

Session 2: Strengthening
the Ties that Bind Us
March 19, 2022, 9 a.m. – 11 a.m.

This session will focus on the importance of genuine, peace-filled, reconciled

relationships across all age groups to effective faith transmission and spiritual growth.

Reflection on homework assignment

At this point, I will allow for participants to talk about their experience with their

families in completing the home assignment on building lifelong faith. Following this

dynamic, I will make the point that the home is not just *a* place; the home is *the* primary

place to build a foundation for the family's traditions and faith.

Presentation

This session will establish that encouraging faith in successive generations is

virtually impossible to do within situations of hostility in the home or church. The

significance of a family-friendly, warm, and accepting intergenerational environment will

be presented.

Group exercise

I will invite participants to share things that discourage intergenerational

relationships and things that are likely to enhance it. After the exercise, we will debrief

on what segregates generations and what enhances trust.

Group activity

This focuses on a handout on four activities to get to know each other (see

Handout 2a, Appendix C). The idea in the activity sheet is to provide generations the

opportunity to bond with each other using key questions, activities, and occurrences in one's life to stimulate bonding. For example: Share in an intergenerational setting where were you when: JFK was killed? Apollo landed on the moon? 9/11 occurred?

Breakout session

Discuss for 10 minutes in small groups the blessings we might reap from seeing Strommen and Hardel's (2000) eight factors manifested in our congregations (see Appendix C for Handout 2b). As presenter, I will take a few minutes to explain each factor: a hospitable climate, inspirational worship, a caring environment, a thinking climate, families who help families, an emphasis on prayer, intergenerational service efforts, and a sense of mission.

Dr. John Gottman's four toxic relationship communications –*negative criticism, communicating with contempt, defensiveness*, and *stonewalling*, will be presented as symptoms of the unhealthy functioning among generational parts within a system (Schuster 2018, 64) (see Appendix C for Handout 2c).

Biblical material will be used to show God's interest in using families to transmit faith across generations. When the relational atmosphere is warm and mutually engaging, the likelihood for faith to be transmitted from parents to children will significantly increase.

Further, I will share the handout *A Comparison Based on the Ten Characteristics of Committed Youth* to show that youth in such a relationally healthy environment are more likely to trust in a personal Christ, participate in the church's mission and service, and have a more profound commitment to faith and spiritual growth (Strommen and Hardel 2000, 98-99) (see Appendix C for Handout 2d). I will also emphasize that

leadership in the church must be invested in maintaining religious momentum through parent-child bonds in the church. Instead of shipping off the generations to be by themselves in various age-groups, ministry leaders can use the time parents and children spend together in church to deepen the parent-child bond.

I will incorporate my own experience, in which my parents and grandparents gave much attention to my spiritual formation even when we were not in the context of the church community. Further, as a father of three children now, and one who wishes to transmit the same legacy to them, along with the Adelaide church family, I will present in the seminar the value of faith-sharing by parents today, as in scriptural times, as an essential component of faith transmission and spiritual growth.

I will show how family system thinking causes some shifts in fundamental practices in intergenerational relationships that will encourage spiritual growth in the church and home. I will also point to the long-established Jewish and Christian tradition of sharing faith in the house (Deut 6: 4-9).

Homework assignment

1. I will ask participants to commit to one family night during the next week to engage in *real, rousing, relevant, and relational* communication (Celek and Zander 1996 115-116). They can share Scriptures, engage in faith conversation, and work on a family mission project.

2. I will encourage participants to write a formal family covenant, committing to fostering a warm and close relationship with each other and with God. At this time, I will share two or three examples of such a family covenant using the handout *Family Covenant for the Home and Church* (see Handout 2e, Appendix C).

Closing and prayer

A short promo video will be shown on how to engage in real, rousing communication (see Appendix C, for video link).

Session 3: Becoming Intergenerational
March 26, 2022, 9 a.m. – 11a.m.

On March 26, 2022, the third session will focus on the essentials of leadership in faith transmission and spiritual growth. The theme of this session will show that effecting intergenerational faith transmission and spiritual growth will necessitate significant system changes or a reboot within the church and home. A wholistic reorientation is needed, an intergenerational paradigm shift that hinges on intentional leadership.

Reflection on homework assignment

As the presenter, I will take five minutes to get reflections from the home assignment. At this point, I will ask for each participant to place their signature or name on their newly-created intergenerational family covenant (this is to make it their pledge) and place it in a place where they can read it often.

Presentation A

I will familiarize the participants with the Homogeneous Units Principle (HUP), which church leaders have largely, if not completely, adopted (McGavran 1990, 195–98). HUP, when implemented, sorts faith communities into generational groups. Further, the presentation will note the tendency for leadership to fall in with the fact that young and old naturally enjoy and assimilate with their generational cohort. Leaders often miss altogether or relax the principles of Scriptures which show faith transmission and

spiritual growth to be deeply intergenerational and community orientated. The intention will be to convey that God instructed leaders to intentionally assimilate and absorb every generation with every other to experience faith along with a deep sense of belonging to an intergenerational family. This was His instruction to Moses (Deut 6:20-26).

Group discussion

Discuss for 3 minutes: Share your thoughts about the church in its ministries having moved away from bringing generations together to using a more segregated model.

Presentation B

Certain leadership practices in the church (ministry leaders/surrogate parents) and in the homes (parents and grandparents) are detrimental to faith transmission and spiritual growth. Instead of empowering others, authority is centralized (all authority resides in one person or generation rather than being shared), and leaders "cling to their keys" and intentionally or unintentionally refuse to share leadership intergenerationally.

Small group discussion

Using handout *Four Kinds of Key Leadership* (see Handout 3a, Appendix C), discuss for 10 minutes the six essentials of "keychain" leadership. As presenter, I will take a few minutes to explain each kind: "key-less," "key-hoarding," "key-loaning," and "key-chain" leaders. After the breakout session, I will ask for feedback from each group and make additional comments to summarize.

Presentation C

Spiritual leadership in the church and home is compelled to follow guidance from Scripture from Moses (Deut 31:11-14), Joshua (Josh 8:30-35), and Nehemiah (Neh 8:2-3; 12:43), and to practice intentional leadership that adopts family system concepts and methods for intergenerational involvement. Shifting from an individualistic model to a community model is vital for spiritual growth in a segregated culture such as ours. Joshua is another biblical leader who continued in the same culture of intergenerational involvement in the church and home (Josh 8:30-35), and Nehemiah also set an intergenerational pattern for successive generations (Neh 8:2-3; 12:43).

Group discussion

Share the insights you find in the Scott McKnight statement: "A parent's religious identity (or lack thereof) can do a lot to shape a child's religious habits and beliefs in life" (McKnight, *Christianity Today,* December 2019). Feedback and debriefing of this discussion will summarize the spiritual benefits of intergenerationality.

Handouts

We will review two handouts to encourage a new start, in which parents and the church may implement intergenerational attitudes and practices within their respective family systems:

The first handout is *Six Core Commitments to Grow Young* (See Handout 3b Appendix C). These six core commitments are: 1) unlock keychain leadership, 2) empathize with today's young people, 3) take Jesus' message seriously, 4) fuel a warm community, 5) prioritize young people (and families) everywhere, and 6) be the best

neighbors (Powell, Mulder, and Griffin 2016, 42–43). Further, I will employ Allen and Ross's (2012, 180-185) "head," "heart," and "hand" concepts (Appendix C), As to "head," I will discuss why intellectually embracing the intergenerational family system approach is viable. Second, I will endeavor to connect to the "heart" by showing how adopting intergenerationality helps children, youth, adults, parents, and grandparents be formed like Christ. Lastly, to demonstrate the concept of "hand," I will present an active homework assignment.

Homework assignment

A leadership team will be assembled from the participants to plan a one-day intergenerational retreat to be held at the Adelaide Church (or on Zoom, based on Covid-19 restrictions). The event is to transpire during the worship hours the following week and will aim to positively impact all participants so that they experience a deep sense of intergenerationality. Following the explanation of that assignment, I will distribute the handout with a selected group of ten of Allen and Ross's *Forty Intergenerational Ideas* (2012, 273-286) (see Handout 3c, Appendix C) as a guide for intergenerational activities.

Closing and prayer

To end the seminar, I will call for a commitment to action. Parents (surrogate parents as well) will be urged to begin thinking and planning intentionally with their children to engage more in their children's lives, in areas to which the children will welcome them. Look for new opportunities for the children and youth to be involved and absorbed in the core practices of the faith community and thereby find a deeper sense of belonging.

**Session 4: Facilitating
Intergenerational Worship
April 05, 2022, 9 a.m.– 11 a.m.**

This session will take up the theme of intergenerational worship as a significant activity in the family system that brings generations in contact with each other in the home and the church for faith expression, transmission and spiritual growth.

Reflection on homework assignment

I will ask for reflections from participants and the planning team about the upcoming intergenerational retreat which is to take place during the worship service.

Presentation A

God intends families to worship together. Examples in Scripture show two pivotal points of intergenerational faith transmission in worship. First were the congregational settings such as feast days, special celebrations, and the weekly Sabbath services (Deut 31:11-14). Second, parents were to foster worship in their households, keeping God's words as the theological and moral foundation and the center of their family life, every household, and clan (Duet 6:6-9). Both settings provided opportunities for the older generation to share prior religious experiences with the younger (cf. Deut 6:21-25). As John Westerhoff (2012, 62), a strong advocate of intergenerational worship, contends, "If our children are to have Christian faith, the life they experience in the church must be a distinctive expression of the church faith story."

I will share the findings of Cannister and Clark (2013, 115-116) that children's segregated learning—away from the church's adult population—will often result in them outgrowing their silos having never being assimilated in the intergenerational

community. They end up "finding themselves orphans without a faith community" (2013, 115-116).

Group discussion

Using *Three Myths about Faith Transmission* (see Handout 4a, Appendix C), I will first review the myths, then intergenerational groups of 3 or 4 will discuss them (5 minutes).

The group will also receive *What Can Be Done?* (see Handout 4b, Appendix C), a list of recommendations for home and church. Under each category mentioned on the handout, participants will be asked to add two additional recommendations. Participants and I will debrief afterward.

Presentation B

The notion of the younger generations being "orphans without a faith community" (Cannister and Clark 2013,16) will be further considered, with a review of the "pros" of being intentionally intergenerational and the "cons" it often faces.

One of the realities we face is that often the younger generations are simply ignorant of the providence of God in the life of their parents and grandparents. Hence, multiple generations miss out on the promise God intends for successive generations: that the older will be blessed in sharing and the younger in hearing them.

Group discussion: Deut 6:21-25.

I will place Deut 6:21-25 on the screen and open a 5-minute discussion on what intergenerational ideas can be gleaned from the text. At the end of this discussion, I will

summarize the importance Moses placed on intergenerating in worship so as to pass the faith on to successive generations.

Homework assignment

Each family with be encouraged to intentionally set a time for evening family worship (Friday night will be suggested, to give a few days to plan and prepare). I will then give examples of various worship elements (song, Scriptures, prayer, storytelling, discussion, affirmation). Families should seek to involve every generation present in the process. Passages like Joshua 4:1-7 (where the children of Israel built a twelve-stone marker to memorialize the miraculous crossing of the Jordan River) and 1 Sam 7:12, a celebration of God's goodness (blessings) to them (and to us) suggest hands-on creative things we can do in worship. Use real (cleaned!) stones, or make some (modeling clay, or wads of paper). Label with felt tip markers or post-it notes to recall God's help. Share memories as each puts his or her stone on the pile. See if you can pile up as many as 12. Thank God for His goodness to us; thank everyone for sharing their memories. I will also refer participants to handouts: *Embedding Our Stories in God's Story,* (Handout 4c, Appendix C) to assist with this assignment.

Closing and prayer

This will involve a summary of the power of joint worship to bring generations together. A take-home handout will be highlighted: *Family Worship Ideas* (Handout 4d, Appendix C).

Session 5: Engaging Legacy Grandparenting
April 12, 2022, 9 a.m. – 11a.m.

The final session's theme will focus on the point that God has commissioned grandparents in the vital function of disciple-makers, who transmit their rich heritage of faith in God to successive generations.

Reflection on homework assignment

Participants will be invited to tell of their experience with their one planned intergenerational worship experience. Making note of each other's experience will add to what they have already adopted.

Presentation

I will begin with a couple general questions: When was the last time you spoke to or spent time with your grandchildren or grandparent, and what was it like? What is the dominant picture that pops up in your mind when you think of the role of grandparents in the life of the family system? Some hold the devaluating notions that grandparents' roles are chiefly that of spoilers, babysitters, park walkers, or individuals sitting indolently, watching the after-generations grow while they expire.

Claudio and Pamela Consuegra (2018, 140) disagree, "A grandparent is a disciple-maker compared to a relay runner who is intentional about passing on the baton of faith to the next generation. . . . *Grandparent* should not refer to one who sits idle all day with no target to hit and no finish line in sight but as a verb that denotes an active role that we are to be engaged in."

Examples from the Scriptures of grandparents such as Naomi, who left a lasting

legacy with her grandson, Obed (Ruth 1:16; 4:13-17), and Lois, the Bible-teaching

grandmother of Timothy (2 Tim 1:3-5; 3:14-15), give rise to the view of the Consuegras.

Group exercise

Discuss: What are some of your favorite memories with your grandparent

(surrogate and biological) in the home and the church? If you were to paint a picture of a

grandparent and a grandchild, what would they look like? (5 minutes)

Handout: *Thought-provoking Facts about Grandparents* (see Handout 5a, Appendix C)

Debriefing on these questions and handout, Swihart's (2017, 14) point will be

made: "The grandparent-grandchild relationship will be the second most powerful

relationship a child will experience."

Grandparent and youth dialogue

I will invite a grandparent and one youth to have an open dialogue, talking about

each other's interests. These people will be chosen prior to the session so as to make the

participants as comfortable as possible. The rest of the participants will observe. I will

explain that, when grandparents and children are modeling, sharing, and interacting on

matters of faith, ". . . another generation [will not] grow up who know neither

the LORD nor what he had done for [past generations]" (Judg 2:10).

Handouts

Participants will review *Responsibilities of a Grandchild* and *Responsibilities of a*

Grandparent (see Handout 5b, Appendix C). After going over the responsibilities, the

small groups will discuss (10 minutes): What role did your grandparents have in your

life? How did you learn to be a grandparent? Why do you think the church fails to recognize the importance of grandparents?

Debriefing will randomly summarize each group's discussion. This will provide an opportunity to accentuate the positive impact on generational faith transmission and the spiritual growth of youth and grandparents when intentionally engaged and involved in the life of each other.

Homework assignment

I will give two activities for grandparents. One, discover opportunities to pass on your legacy of faith. Grandparents (surrogate or biological) are to list the names of each grandchild. Adjacent to each child's name, write their gifts, hobbies, or interests. Then think of ways they as grandparents could use each area of interest somehow to point their grandchildren to Jesus as commissioned by God (Deut 4:6, cf. Consuegra and Consuegra 2019, 40).

Two, connect with your legacy of faith through art. Grandparents and children are to draw, paint, take a photo, or describe by writing about their grandparent-grandchild relationship. When the children and grandparents are together, read Psalm 71:17-18: "Even when I am old and gray, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come." Then take time for sharing visual art and personal life experiences.

Closing and prayer

We will summarize what a grandparent's lasting legacy means by looking at Larry Fowler's four factors (1) a close personal relationship, (2) long-term involvement,

(3) knowledge of the strengths and weaknesses of the disciple, and (4) long years with wisdom as disciple that give grandparents an advantage of disciple-maker over children's workers, youth pastors, and Christian teachers (Fowler et al. 2018, 39–52). For the purpose of encouraging grandparents to become intentional disciple makers of their grandchildren, I will refer participants to 10 things they can do which they may use to leave a lasting legacy and continue the process of intergeneration in the home and church (see Handout 5c, Appendix C).

Post-questionnaire

All participants will complete their post-seminar survey.

Summary

This chapter covered the development and the intended implementation of a five-part educational seminar which will seek to incorporate family systems concepts in the Adelaide church family as a tool to encourage members to intentionally intergenerate for faith transmission and spiritual growth.

CHAPTER 5

NARRATIVE OF IMPLEMENTATION

Introduction

A swelling concern has been identified in the Adelaide Seventh-day Adventist

church with the sporadic attendance of our youth (Gen Z and Millennials) and their lack

of identity with the church. However, wider observation revealed weak

relationships among the various generations within our church as well as in our homes.

This absence of relatedness across generations potentially hinders some from embracing

the community's faith and growing spiritually. The primary contributing factor is the need

for a model to successfully transmit a dynamic faith from one generation to the next.

To achieve this goal, the proposed intervention objective was to encourage

Adelaide church members to foster an attitudinal vision of an interconnected and

inclusive culture that supports intergenerational faith transmission and spiritual growth.

The intervention was to implement a five-part intergenerational educational seminar

incorporating family systems concepts. This chapter reports the seminar logistics and the

precise sequential implementation process.

Seminar Logistics

Format

Each session followed a similar 3-part format: Introduction, Main body, and

Closing. First, during the introduction, participants were acknowledged through

admission and registration or accounting through taking attendance. Further, at the beginning of each session, I ensured all participants received the provided handouts and outline of what was to transpire during the session. Prayer, an introduction, an announcement of the theme for the session, and feedback from the previous home assignment were part of the introduction.

The main body of the seminar came next, including the undertaking of the actual seminar presentation, along with group dynamics/exercises and discussion for personal sharing and practice to enhance the learning process.

In the closing, homework was assigned; then, prayer and playing a pre-recorded music video came while participants exited the group. The session recordings and notes were securely compiled and stored.

The ZOOM Platform

The five-part seminar had one session each Friday evening for ninety minutes on the Zoom platform through a secured link. Each session used Zoom breakout "rooms" and an available room for a plenary session. Prior to the seminar, participants were also placed in a WhatsApp group and provided in advance with electronic copies of handouts, exercises, assignments, bibliography, and necessary links to videos, articles, and other resources to be used. All participants' names were visible on-screen. While we encouraged visibility of participants, more than half elected to keep their video off.

The Multisession Seminar

Session 1: Intergenerational Life – What is So Good About It?
March 18, 2022, 7 p.m. – 8:30 p.m.

Introduction

The session began with prayer and then the purpose of the study was introduced. Setting the stage for the ensuing weeks, I shared that continuous intergenerational partnership with my family and faith community has contributed to my spiritual growth and overall maturity. Then, participants were allowed to introduce themselves. Completing the informed consent form and the pre-seminar survey were next, using the electronic Survey Monkey platform (see Appendix D, 176) for the Informed Consent Form.

Main Body

Aim

I then presented the aim of the multi-session seminar, which was: (1) to develop an appreciation for intergenerational learning as a vital component for faith transmission and spiritual growth; (2) to spark the renewal of genuine relationships across all age groups; (3) to encourage an open mindset for changes or a reboot in the home or local church by incorporating intergenerational concepts; (4) to encourage a warm, intergenerational atmosphere for the family worship experience in the home and church; and (5) to encourage grandparents in their God-ordained role as disciple-makers who transmit the rich legacy of faith to their grandchildren.

Understanding "Intergenerational"

A couple of terms important to the seminar were defined: "intergenerational" and "intergenerational life." It is God's plan to intentionally bring people together from all generational cohorts. He purposefully involved and engaged the young and the old together to experience Him and to work for Him (Joel 2:28). Simultaneously, He directs humanity to purposefully engage in horizontal intergenerational faith exchange. This is so they may recognize and accept each other, learn each other's generational "language," and ultimately, pass the torch of faith from one generation to the next generation.

The term "intergenerate" is used to describe what transpires when generations deliberately come together for mutual connectivity, serving, caring, and growth within the core activities of the church, home, and community and to live out being a part of each other in the community of faith (Allen and Santos 2018). When generations come together, conditions are created that lead each individual to intimately encounter each other's culture, history, and faith understanding, and ultimately, what it is that connects each individual to the person of Jesus Christ.

Presentation on the *Shema*

The session presentation then turned to how God uses intergenerating as a means for getting generations to learn and grow together. The concept that God desires people of one generation to constantly come together and share the Good News of His works with the next generation is indispensable for faith transmission and spiritual growth (Ps 145: 4; Deut 5:1-4). The Moab generation of Israelites had arrived at Moab some forty years after their parents, the Horeb generation, who had witnessed and understood the Exodus and the events of Mt. Sinai (Horeb) at their occurrence.

Moses' instructions were an intergenerational directive: "Assemble the men, women, and little ones that they may hear and learn to fear the Lord" (Deut 31:11-14). Directives like this and the *Shema* (Deut. 6:6-9) were given explicitly to the Moab generation, not the Horeb generation. The Horeb generation had God's presence in the visible form of a pillar of cloud by day and a pillar of fire by night. The Moab generation did not have that kind of theophany. By extension, the Horeb Israelites all saw and heard God's manifested presence. For the Moab Israelites four decades later, the younger generation needed to interact with the older generation to get the fullness of their spiritual history. The Shema of Deut 6:6-9 has guiding principles for faith transmission across generations that were important to the Moab Israelites and to all generations who follow. We explored and reflected on those principles, learning how inseparable the two aspects of faith transmission are–receiving the word of God by the older generations and passing on that word to successive generations.

At this juncture, I used the illustration of a family around a dinner table with an empty chair to highlight the bare spot in Adelaide's congregational life where younger generations (teens and young adults) are missing from the congregation and its ministries. That illustration helped make clear that healthy churches reach young people, and young people make churches healthier.

Bonding exercises

Participants were guided in a discussion: How can we as a family relate (intergenerate) more effectively so everybody wants to be at the table eating together? The group's feedback noted that there should be a sincere appreciation for each generation's distinct contribution to the community.

Participants were also invited to share with the group about the generations they grew up with/are living with and how those other generations impacted their spiritual growth.

Group Bible study

Participants were placed into four intergenerational groups and given Bible text(s) where Hebrew כֹּל (*kol*) "all," which implies inclusiveness, is found.

Group 1. Joshua 8:33-35 – Joshua gathered Israel for worship.

Group 2. Deut 29:10-12 – Moses gave his farewell address.

Group 3. 2 Chron 20:3, 13 – King Jehoshaphat "resolved to inquire of the Lord, [when the armies of the Moabites and Ammonites challenged them]."

Group 4. Joel 2:28-29 – The prophet foretold the eschatological outpouring of the Spirit.

Participants voiced their appreciation for the biblical model presented where everyone (despite age, gender, or closeness with other groups) was involved with equity and valued and engaged in the life of the community.

Group discussion

The group brainstormed ways the Adelaide church family may close the gap between generations.

Closing

Homework assignment

Participants were challenged to action with the handout *Four Transformation Steps for Lifelong Faith Formation* (Handout 1b, Appendix C, 154). All were invited to start incorporating these steps with family members at home.

Summary and prayer

The session ended with a summary of the high points and appreciation for the involvement and attendance of participants and then an intergenerational prayer, creating a prayer wall with post-it notes on Google Jamboard –- short written public prayers posted by anyone volunteering to do so.

Session 2: Strengthening the Ties that Bind Us
March 24, 2022, 7 p.m. – 8:30 p.m.

Introduction

The session got on the way by emphasizing the importance of nurturing genuine, peace-filled, reconciled intergenerational relationships for effective faith transmission and spiritual growth. We transitioned by allowing participants to share their experiences with their families doing the home assignment on building lifelong faith. I explained that the home is not just *a* place; the home is *the* primary place to build a foundation for the family's traditions and faith. Further, I pointed out that actions, reactions, and interactions mark a family system. The parts are interconnected and relate to one another based on rules and communication.

Main Body

Aim

This session was about encouraging a family-friendly, warm, and accepting intergenerational environment within the home and church. It is virtually impossible to encourage faith in successive generations within situations of hostility in the home or church.

Group exercise: *Hindrances and Intergenerational Life*

Participants were invited to share with the general group things that may discourage intergenerational relationships and those likely to enhance them. After the exercise, I debriefed on what segregates or enhances trust across generations. I pointed out that behaviors such as stereotyping (making wrongly-held assumptions about different generations), clinging to cultural totems (resistance to change of ideas and ideologies), exhibiting phobias (fear of losing identity by embracing generational inclusiveness), showing disrespect and hostility, and "siloing" (sorting people into groups based on their age or generational cohort) incite separation between generations. Further, I expressed that while it is good to be aware of harmful activities, it is even more important to nurture a culture with a caring, respectful, warm atmosphere that encourages shared activities and appreciates differences.

Bonding exercise*: Encouraging Intergenerational Bonding*

To strengthen intergenerational bonding, I guided the attendees into a group dynamic (Handout 2a, Appendix C, 156) with activities that allow generations to bond with each other. The exercise involved using key questions, activities, and sharing

occurrences in one's life to stimulate bonding. For example, respond to the question, where you were when: JFK was killed? Apollo landed on the moon? 9/11 occurred? Share the saddest day of life. Most victorious day of life. After the exercise, participants related the benefits of the exercise.

Breakout session

The participants were placed into two groups to discuss the benefit we might reap from Strommen, and Hardel's (2000, 155) eight factors being manifested in our congregations (Appendix C for Handout 2b, 153). These eight factors are a hospitable climate, inspirational worship, a caring environment, a thinking climate, families who help families, an emphasis on prayer, intergenerational service efforts, and a sense of mission. I moved across the groups and observed their discussion. After the participants were invited back to the plenary session, I explained that when these factors are present, they will help develop a sense of family within a congregation. Moreover, the congregation with this sense of family will provide families with fertile ground to impact committed faith relationships with God.

Improving communicating in families and congregational life

Dr. John Gottman's material on overcoming toxic communication was presented to equip participants to readily identify symptoms of the unhealthy functioning that are generally present among generational parts within a system. These toxic communications are *negative criticism, communicating with contempt, defensiveness*, and *stonewalling* (Schuster 2018, 64) (Handout 2c, Appendix C, 158). *Criticism* attacks another person's character instead of focusing on their specific behavior. The antidote to criticism is to talk

about your feelings using "I" statements; then express the need positively. *Contempt* is an expression of superiority that comes out as sarcasm, cynicism, name-calling, sneering, mockery, hostile humor, and generational stereotypes. The resolution to contempt is to treat one another respectfully and build a culture of appreciation and trust within the relationship. Concerning *defensiveness*, it is self-protection through playing the victim. The corrective to defensiveness is to accept responsibility, even if only for part of the conflict. *Stonewalling* is barrier-building, shutting down, creating distance rather than closeness. It almost certainly leads to withdrawal from the conversation without resolving the conflict. The solution to stonewalling is to break for at least twenty minutes, calm down, then return to the conversation.

Scripture references were made to show God's interest in using families as a primary environment for faith transmission and spiritual growth across generations. For example: David said, "Since my youth, God, you have taught me, and to this day I declare your marvelous deeds. . . . When I am old. . . . I declare your power to the next generation" (Ps 71:17-18). Moses counsels, "Remember the days of old; consider the generations long past. Ask your father and he will tell you" (Deut 32:7). Speaking of Timothy's spiritual growth in the family system, Paul said, "I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also" (Tim 1:5-7). Continuous modeling and dialogue in a relational atmosphere that was warm and mutually engaging would elevate significantly the likelihood for faith to be transmitted from parents to children and children to parents.

We looked at Strommen and Hardel's (2000, 98-99) *Comparison Based on the Ten Characteristics of Committed Youth* (Handout 2d, Appendix C, 159) which shows

that youth in relationally healthy environments are more likely to trust in a personal Christ, participate in the church's mission and service, and have a more profound commitment to faith and spiritual growth.

Church leaders may use their service to keep the theological and moral foundation of God's Word as the center of their family life through a parent-child (intergenerational) bond. In support of bonding in the home ministry, leaders may create quality time in church where parents and children may spend time together to deepen the parent-child bond. Another way is to adapt Sabbath School time to make it multigenerational.

Disclosing my personal experience, in which my parents and grandparents gave much attention to their children's spiritual formation in addition to what occurred in the context of the church community, I advocated in the session for home-church partnership in transmitting the faith. Faith-sharing by parents today, as in scriptural times, is such an essential component of faith transmission and spiritual growth. Examples of rebuilding the family altar were presented. I added some more examples of my family traditions to emphasize these values. Regular family conversation normalizes faith talks and dialogues on religious issues, questions, and doubts. Families may read the Bible together to encourage young people to read Scriptures for themselves privately. Praying as a family may also encourage personal prayer. Family faith may also be nurtured by being involved in a faith community and participating in its intergenerational worship and service activities.

Bible study

I invited the group to consider how family system thinking encourages shifts in fundamental practices in intergenerational relationships and sparks spiritual growth in the

church and home—for instance, considering the long-established Jewish and Christian faith-sharing traditions (Deut 6: 4-9). In the Bible times, relationships in the family system defined individuals from closest to most distant relatives. Notably, relationships, not individuals, held sway as the family was not limited to husband, wife, and children; the Biblical family model includes the nuclear family, extended family, and community—household, tribe, and clan. Hence, the discipleship of children was intergenerational – supported by the larger community or extended family.

Closing

Homework assignment

In the homework assignments, participants were asked to commit to one family night during the next week to share Scriptures, engage in faith conversation, and work on a family mission project. A handout based on Celek and Zander's ideas (1996, 115-116) provided suggestions for *real, rousing, relevant, and relational* communication (Appendix C, 156). Further, I showed two partial examples of *Family Covenants for the Home and Church* (Handout 2e, Appendix C, 159) which helps to foster a warm and close relationship with each other and with God. One example of a family covenant is:

We, the _____ family, will strive to create a Christ-centered home where kindness, warmth, unconditional love, open communication, and forgiveness abound. Our home will be where we will mutually discuss and practice faith and value what each generation has to offer and where the Spirit of the Lord can always direct us in all things. Rejoicing in the everlasting gospel, we will reside in our heavenly home as an eternal family.

Father _____   Mother _____

Children _____   Grandmother_____

Grandfather _____   Others _____

Closing and Prayer

To assist the families with the authentic conversations necessary to complete both assignments, I played a short video on engaging in real, rousing communication. After expressing appreciation to attendees, the session ended with prayer.

Session 3: Becoming Intergenerational
March 31, 2022, 7 p.m. – 8:30 p.m.

Introduction

To open this session, random families were invited to share their newly-created intergenerational family covenant with the group. Afterward, all the families were asked to officially commit to their covenant by affixing their signature or name to the pledges. All were encouraged to place the covenants in their homes to be seen and internalized.

Main Body

Aim

The aim of this night was to focus on the holistic intergenerational paradigm shift needed in the church and family and the critical role of leadership in guiding the process.

Presentation on homogeneous unit
ministries vs. intergenerational ministry

In many churches, God's plan for intergenerational ministry has been supplanted by what McGavran (1990) called the *principle of the homogenous unit* (HUP). That is, church leaders in recent decades have essentially, if not wholly, bought into HUP by sorting their faith communities into generational groups (age groups) for ministry. While it may be true that young and old relate with their generational cohorts more naturally, and while this may be adequate for some purposes, the Scriptures presume that faith

transmission and spiritual growth occur when intergenerational familial and community

settings are the norm. In Deut 6:20-26, intergenerational sharing is specifically directed.

Every generation was to be intentionally assimilated, absorbed into the communal

experience of faith, and imbued with a deep sense of belonging and place within the

family lineage.

Group discussion

Participants discussed their experience with ministry by age group sorting and its

limitations compared with an intergenerational ministry.

Presentation on leadership

Certain leadership practices, whether at home or church, promote faith

development; others are counterproductive to faith transmission and spiritual growth. We

considered the latter first.

Key-chain leadership. I counseled against centralizing authority, where a single

generation "cling to their keys" while seeming to show support for sharing leadership

with multiple generations, but, in reality, they are hording access, power and

responsibilities. However, Key-chain leadership is an intergenerational leadership style

that deliberately portrays a willingness to entrust teens and emerging adults with the

"keys" to real influence and agency by giving away access, power, and responsibility.

I introduced the group to kinds of "key-chain" leadership (Powell, Clark, and

Candy 2011, 57): "key-less," "key-hoarding," "key-loaning," and "key-chain."

Small group discussion. What is the impact of various approaches to leadership, particularly on younger generations? Feedback was given from each group. After, I gave additional comments to summarize.

Bible study on spiritual leadership. Spiritual leadership in the home and church must emulate the strategy of Scripture to provide for the successful replication of faith for successive generations. The session content transitioned to referencing the family system concepts and methods of intergenerational involvement in the leadership practices displayed by Moses (Deut 31:11-14), Joshua (Josh 8:30-35), and Nehemiah (Neh 8:2-3; 12:43. I concluded the study by emphasizing that, in a culture marked by generational segregation, leadership in the home and the church must mindfully make a paradigm shift from an individualistic model to a community model marked by the biblical cultural practice of intergenerational involvement.

Group discussion. The group read and shared insights arising from Scott McKnight's statement: "A parent's religious identity (or lack thereof) can do a lot to shape a child's religious habits and beliefs in life" (McKnight 2019). I summarized the spiritual benefits of parental leadership in the practice of intergenerationality within the home environment.

Toward a new start in intergenerational leadership. To encourage a new start, I shared practical ways parents and church leaders may implement intergenerational attitudes and practices within their respective family systems culture.

A handout of Powell, Mulder, and Griffin (2016, 42-43): *Six Core Commitments to Grow Young* (Handout 3b Appendix C, 163) emphasized that when faith communities have six commitments: (1) encourage key-chain leaders, (2) empathize with young

people, (3) focus on Jesus, (4) nurture warmth, (5) prioritize today's young people (and families), and (6) be the best neighbor, there is a strong likelihood that the younger members will mature in faith.

To further impact the behaviors and attitude at the leadership level towards the implementation of intergenerationality, I referenced Allen and Ross's (2012, 180-185) "head: intellectual," "heart: emotional," and "hand: practical" concepts to increase the likelihood of realizing a significant change within the family home and church. This holistic approach brings people together to learn, share, and bond in ways that otherwise would be impossible. Also, connecting to the "heart" showed that intergenerationality offers children, youth, adults, parents, and grandparents a new and unique way to be formed like Christ. I also added that intergenerationality via "head," "heart," and "hand" supports troubled families and creates an atmosphere of belonging for emerging adults on the one end of the spectrum and grandparents on the other who may feel left out and lost in these life stages.

Lastly, to demonstrate the concept of "hand," I presented activities to continue the weekly opportunity for the families within the church family to cultivate a deeper intergenerational family system perspective through bonding exercises. Two activities are:

Activity 1. Ask three individuals (from three different generations) to share a time when a particular Scripture passage became life for them based on their own lived experience.

Activity 2. Read Psalm 136 antiphonally; all, even nonreaders, can repeat the phrase, "His love endures forever."

Closing

Homework Assignment

At this point, a leadership team from the participants was assembled to plan a one-day intergenerational worship to be held on zoom for the Sabbath worship services. Following the detailed explanation of the assignment, I distributed the handout with a selected group of ten of Allen and Ross's *Forty Intergenerational Ideas* (2012, 273-286; see Handout 3c, Appendix C, 165 for a sample) as a guide for intergenerational activities.

Closing and Prayer

In a call for commitment to action, I stressed that "intergenerational" is not just something that we do, but "intergenerational" is something that we become. I called for parents (biological and surrogate) to intentionally engage children by looking for new opportunities for the children and youth to be involved and absorbed in the core practices of the faith community to increase the prospect of them finding a more profound sense of belonging within the church-family belief system.

<div align="center">

Session 4: Facilitating Intergenerational Worship
April 01, 2022, 7 p.m.– 8:30 p.m.

</div>

Introduction

As the session got underway, I called upon the leadership team to briefly report on the plans for the following morning's intergenerational retreat, which would take place during the Sabbath worship service. The team reported that they were able to get the involvement of most families, including the different generations, in the planning and hopeful execution of the worship service. Based on the reports, they had incorporated some of Allen and Ross's *Forty Intergenerational Ideas* (2012, 273-286) in the worship service elements.

Main Body

Aim

The aim of the evening was to foster worshipping together as a group with the church as a family of families. We want to create an environment where every generation is brought closer to God through the worship service elements. Aspects of church worship can be replicated in daily intergenerational family worship at home.

Presentation on intergenerational worship

Intergenerational worship is a theme of the Psalmist: "Young men and women alike, old and young together! Let them praise the name of the LORD, for his name alone is exalted; his glory is above earth and heaven" (Psalm 148:12-13). Intergenerational worship provided opportunities for the older generation to share prior religious experiences with the younger (cf. Deut 6:21-25). This can be seen in the congregational settings by highlighting the communal nature of Old Testament feast days, special celebrations, and the weekly Sabbath services (Deut 31:11-14). Second, I highlighted the home setting as a place where parents were expected to keep God's word as the center of their family life primarily through family worship (Deut 6:6-9). I referenced the words of John Westerhoff (2012, 62), "If our children are to have Christian faith, the life they experience in the church must be a distinctive expression of the church faith story." In effect, children's spirituality must be cultivated and woven into the fabric of church life so that they recognize it as "our church."

Both older and younger generations often miss out on the promise and blessings God intends to come from cross-generational sharing. Younger generations are simply ignorant of the providence of God in the life of their parents and grandparents. Cannister

and Clark (2013) hold that persistent segregation of children from the church's adult population often results in them outgrowing their silos and, say the authors, "finding themselves orphans without a faith community" (2013, 115-116), having never been intentionally assimilated into the wider intergenerational community.

When the whole community explores God's presence together, making worship materials attractive to adults and yet accessible to children, it will be transformational. In an intergenerational worship setting, children will see their parents and other older ones worshipping and be significantly impacted by their experience with God and their desire to get to know Him better. It may not look the same as adult worship, but they will worship too!

Group Discussion

Next, I gave time for the group to discuss *Three Myths about Faith Transmission* (Handout 4a, Appendix C, 168). The myths about passing on the faith to the next generation are as follows (Keehn 2014):

Myth 1: It happens by osmosis. Children will catch our spiritual values by simply being around the parents and the church. While it is true that values are more caught than taught, if we are not intentionally teaching the WHY behind the value, they may not understand why faith matters.

Myth 2: It is the job of professionals. It is the responsibility of the professionals in the church. The reality is, parents are much more in the child's life than any church leader can hope to be.

Myth 3: It is not worth the effort. While there will often be pushback from children on the values taught by parents, it is worth the effort.

After the group discussion, I contributed the thought that one unique spiritual benefit of intergenerational worship, as opposed to exclusive, segmented-population worship, is that there will be a deep sense of belonging and blessing in participating in a spiritual journey where all age groups are intentionally involved. I then referred participants to a handout *What Can Be Done?* (Handout 4b, Appendix A, 169), as a takeaway for further reading and for personal and cooperate use.

Closing

A five-minute YouTube video by Dr. Donald Witheny from Southern Baptist Seminary (see link in bibliography or handout 4b, 169) offered practical yet creative and engaging ways families may engage in worship (congregationally or at home). His suggestion is to read the Bible, pray, and sing together. He confesses that worshipping as a family might often be unspectacular. However, the ongoing daily exposure to the elements of the Gospel of Jesus produces a result characterized by spiritual growth. After the video, participants reflected and shared their feedback. I summarized by stating that intergenerational worship provides the opportunity to tell the story of God's providence in every generation's life. A closing passage of Scripture reiterated Moses's significant emphasis on intergenerating in worship to pass the faith on to successive generations (Deut 6:21-25).

Homework assignment

Each family was invited to set a time for an evening of family worship. I advised each family to take a few days to involve every generation present in planning and conducting the worship by Thursday of that same week. Further, I provided biblical

narratives and examples of how they may be used to enhance worship. I referred the assembly to the handouts: *Embedding Our Stories in God's Story* (Handout 4c, Appendix C, 171) to assist with the assignment.

Closing and Prayer

Before praying for the families, I stated once more that worship could bring generations together. A take-home handout —*Family Worship Ideas* (Handout 4d, Appendix C, 171), provided a practical takeaway.

<div align="center">

Session 5: Engaging Legacy Grandparenting
April 8, 2022, 7 p.m. – 8:30 p.m.
</div>

Introduction

The final session began with me expressing welcome and gratitude to all the seminar participants. On this night we looked at how God has called grandparents to the vital function of being disciple-makers who transmit their rich and lasting legacy of faith in God to successive generations.

Reflection on the homework assignment

First, though, random individuals were invited to reflect on their experience at home with the assignment to have an intergenerational worship experience. To encourage them to keep on with family worship, we looked at the experience of the families saying goodbye to Paul in Acts 21:5-6. In their commentary on this passage, Jamieson, Fausset, and Brown (1977, 1124) talk about the intergenerational spiritual impact: "[T]he children of the adult Tyrian disciples not only were taken along with their parents but must have joined in this act of solemn worship." By including their children, these disciples of

Christ gave them a lifelong memory of Paul the evangelist and his gospel message that could anchor their faith.

Main Body

Aim

The aim of the session was two-fold: to show the mutual benefits of grandparents and grandchildren intergenerating and also to give grandparents, grandchildren, and parents the tools necessary to build relational bonds.

Presentation on the influence of grandparents

Grandparents are profound influencers in their children's and grandchildren's lives. The group's feedback was solicited on two general questions: (1) When was the last time you spoke to or spent time with your grandchildren or grandparent, and what was the experience? (2) What is the dominant picture that pops up in your mind when you think of the role of grandparents in the life of the family system?

Two contrasting views of the role of grandparents in the family system were then considered. The first was a common notion that chiefly characterized grandparents as spoilers, babysitters, park walkers, or individuals sitting indolently, who should watch the after-generations grow while they expire. Second, I referenced Claudio and Pamela Consuegra (2018, 140), who espoused that "A grandparent is a disciple-maker compared to a relay runner who is intentional about passing on the baton of faith to the next generation. . . . *Grandparent* should not refer to one who sits idle all day with no target to hit and no finish line in sight but as a verb that denotes an active role that we are to be engaged in."

To support the Consuegra's view of intentionally being a legacy grandparent, I explained Deut 4:9-11. God expects grandparents to transmit their faith to their grandchildren. It is a divine expectation that grandparents should deliberately play their part to connect the past and present generations. This intergenerational connection to faith experiences may be achieved by grandparents telling the story of the goodness of God not only to their children but also to their grandchildren. Further, I urged upon the group that based on the vantage point of the church in the family, it has an untapped opportunity to recognize, affirm and empower grandparents in their role in pulling generations together to interact in meaningful ways. Here, I gave suggestions for intergenerating, such as planned dinners for grandparents and grandchildren, electronic games nights, and storytelling breakout groups on Sabbaths, where grandparents and grandchildren exchange their stories in small groups.

Group Bible study on "Legacy Grandparents"

One group reflected on Naomi, who left a legacy with her grandson, Obed (Ruth 1:16; 4:13-17). The other group looked at Lois, the Bible-teaching grandmother of Timothy (2 Tim 1:3-5; 3:14-15). Each group was to evaluate the role of the family, the church, and the grandparent in nurturing resilient faith in the successive generation. Afterward, each group shared their reflections with the others.

Session participants were then asked to share their experience with their grandparents in two ways: One way was to recall some favorite memories with their grandparents (surrogate and biological), and two, visualize and then share what a painting of them with their grandparents would look like.

I insisted that grandparents have a real opportunity to bond with their grandchildren and ultimately transmit a godly legacy to their grandchildren by simply engaging in intentional and consistent warm conversation. Further, I referenced Deuteronomy 6:2 and Psalm 78, which imply that grandparents are God's messengers to their grandchildren. They may not be able to control how their grandchildren respond to faith, but being obedient to God's command by telling the coming generations of the work of God is a mark of successful grandparenting. Grandparents fulfill the call of Scripture when they give their grandchildren a grand view of God (Mulvihill, 2018).

The group was given *Eight 'Thought-provoking Facts'* (Consuegra 2018) (Handout 5a, Appendix C, 174), which shows that grandparents have a significantly longer time to intentionally impact the next generation. After, I quoted Swihart's (2017, 14) "The grandparent-grandchild relationship will be the second most powerful relationship a child will experience."

Grandparents and grandchildren dialogue

Two participants (a biological grandmother and her granddaughter) were pre-selected to engage in an open dialogue with each other about each other's interests and faith. The interchange continued for ten minutes while the other participants observed. It brought to life the whole concept of "intergenerating" and its potential to grow faith.

Some children may not have regular interactions with grandparents, but within the church family, there should be no left child void of these precious interactions. Adults may function as surrogate grandparents; this is an opportunity to fill the gap and expand your reach as a legacy maker. I insisted that when grandparents and children are modeling, sharing, and interacting on matters of faith, ". . . another generation [will not]

grow up who know neither the LORD nor what he had done for [past generations]" (cf. Judg 2:10).

Following, I shared a video of questions for grandparents to ponder: First, what values am I seeking to transmit? Second, how am I helping my grandchildren grow and mature toward adulthood? Third, is my grandparenting transformational? Thinking these through will help to build a legacy that is lasting and meaningful.

Further, the attendees were asked to review the *Responsibilities of a Grandchild* and the *Responsibilities of a Grandparent* (see Handout 5b, Appendix C, 174). The aim was to accentuate the positive impact on generational faith transmission and the spiritual growth of youth and grandparents when intentionally engaged and involved in the life of each other.

We then discussed the following questions: What role did your grandparents have in your life? How did you learn to be a grandparent? How could the church better recognize the importance of grandparents?

Closing

Homework assignment

I gave two activities for home assignment to facilitate intentional grandparent-grandchild bonding (Deut 4:6, cf. Consuegra and Consuegra 2019, 40):

(1) Grandparents (surrogate and biological) were to discover opportunities to pass on their legacy of faith by intentionally setting aside the time in the upcoming week to list the names of each grandchild. Adjacent to each child's name, they are to write their gifts, hobbies, or interests. Then they were to think of ways they, as grandparents, could use each area of interest somehow to point their grandchildren to Jesus.

(2) Grandparents and grandchildren were asked to explore opportunities to connect their legacy of faith through art. Grandparents and children were encouraged to set aside a bonding date to draw, paint, take a photo, or describe by writing about their grandparent-grandchild relationship. After, they were to share their visual art and personal life experiences with each other. Then, they were to read Psalm 71:17-18: "Even when I am old and gray, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come."

Summary

I noted that Larry Fowler lists four factors that give grandparents an advantage as disciple-makers: 1) a close personal relationship, (2) long-term involvement, (3) knowledge of the strengths and weaknesses of the disciple, and (4) long years with wisdom as a disciple of Jesus (Fowler et al. 2018, 39–52). I shared with participants additional resources on leaving a lasting legacy and continuing the process of intergeneration in the home and church (Handout 5c, Appendix C, 174).

Post-questionnaire and Prayer

In the end, participants were given the link to complete their post-seminar survey. I thanked the participants for their involvement in the seminar for the five weeks; then we ended with prayer.

Summary

This chapter covered the implementation of a five-part educational seminar that sought to incorporate family systems concepts in the Adelaide church family to

encourage members to intentionally intergenerate for faith transmission and spiritual

growth.

CHAPTER 6

EVALUATIONS AND LEARNINGS

Introduction

The circumstance in the Adelaide Seventh-day Adventist Church that led to this intervention was the recognition of sporadic attendance of our youth (Gen Z and Millennials) and their lack of identity with the church. Wider observation revealed weak relationships among the various generations within our church as well as in our homes. This absence of relatedness across generations potentially hinders some from embracing the community's faith and growing spiritually. Based on my biblical study and literature review, I implemented a five-part intergenerational educational seminar incorporating family systems concepts that could potentially help with the transmission of a dynamic faith from one generation to the next. This chapter will provide a succinct summary of the project. It will describe the methodology employed for evaluation, the measurable outcomes of the intervention, and conclusions drawn from that data. Next, there will be a synopsis of all the conclusions drawn through each chapter that culminate in final overarching conclusions. Finally, it will consider my professional transformation and recommendations.

Summary of the Intervention

The intervention goal was to engage, equip, and inspire the Adelaide Seventh-day Adventist Church (ASDAC) members to cultivate a climate of a linked and inclusive

127

community that enables intergenerational faith transmission and spiritual growth. As to research in the intervention, I sought to learn whether concepts presented in the project have positive outcomes based on a pre- and post-test, and action research.

Methodology Employed for Evaluation

The means used to create potential change in the participants was an educational-type seminar that had five sessions. The seminar shared learnings from my biblical study and literature review. I employed action research methods, which involved my active participation, eager listening, and willingness to change based on developments in the process. While the records came from the researcher's perspective, intentionality was employed to be open to all views.

The evaluation of the seminar's impact utilized a pre- and post-survey designed by me to determine any changes in the knowledge, attitude, and level of intentional intergenerational engagement in the family system (home and church). The survey sought answers indicating strong agreement or disagreement on a scale of 1-10. Answers on the higher end meant that participants' feelings were strongly in tandem with the posited statement, while those on the lower end suggested the opposite. While the full pre-post survey is included in Appendix B, sample statements from each of the survey's five sections are illustrated in the table below.

Table 1: Pre- and post-survey sample statements

7.	Each generation best learns and grows by associating with their own generation.	Low High 1 2 3 4 5 6 7 8 9 10
13.	It is important for the church environment to be warm and friendly.	Low High 1 2 3 4 5 6 7 8 9 10
18.	The leaders in my church call for all ages to regularly participate in ministry and social activities together.	Low High 1 2 3 4 5 6 7 8 9 10
22.	Church leaders should encourage worship to be intergenerational in its appeal.	Low High 1 2 3 4 5 6 7 8 9 10
29.	A close relationship between grandparents and grandchildren is an important factor for mutual spiritual growth and strengthening of faith.	Low High 1 2 3 4 5 6 7 8 9 10

As shown in the above sample of five scale statements, I have designed these to correlate with the five different sessions in the seminar. Each of the five samples is an example representing a different session.

Interpretation of Data

The number of persons participating fully in the study was 27. Their breakdown by generations was: Boomers -7, Millennials – 7, Gen Z – 6, Gen X – 5. Two persons represented the Post-World War 2 generation. While some pre- and post-survey scores are selected for discussion below, the table in Appendix B, p.148 compares all pre- and post-survey scores.

<div align="center">

Statements 7-12 pertaining to Session 1 -
Intergenerational Life
– What is So Good About It?

</div>

This action research seminar intentionally considered responses based on survey statements and active observation of participants' interactions in the presentation. My observation in Session 1 showed that each generation represented had an affinity to support the views of their peers, or to stick together, which might give credence to the

"factory approach to faith development" (Kinnaman and Hawkins 2011, 107) adopted in the current core operation of the church's ministries. Further, at pre-test, the group as a whole believed that they best learn in generational isolation ("silos"). This is reflected in the 21 participants who showed agreement with statement #7 (See Appendix B, p. 148 by scoring in the 7-10 range on the scale on the pre-survey. However, a change in thinking clearly occurs in the post-test. Six participants continue to hold the "silo"-view with scores in the 1 -3 range. Notably, more are now in disagreement, as 18 members scored in the 4-6 range.

Participants also voiced special appreciation for the biblical study on everyone being mutually involved with equity and love in worship in the home and church. One participant noted that, while it would seem as if women and children are to be siloed based on specific practices seen in the Bible, the study of "all" in the Scriptures reveals that intergenerational and inclusive involvement is a preferred transformative model for lifelong faith formation.

Participants showed strong support for the church to partner with parents (Statement #8, Table 2). While in both surveys all participants scored in the 5-10 range, there is a dramatic shift in agreement at the post-test.

Table 2: Statement 8 - Church partnership with parents

8. The church has a responsibility to partner with parents to prepare the next generation to follow Christ.	5	6	7	8	9	10
Pre-survey responses	1	4	2	5	6	9
Post-survey responses	0	0	0	0	1	26

At a closer inspection of the reason behind the gain in participants' interest in intergenerational involvement, the responses to statements 9-12 showed that, by post-test,

participants were intentionally intergenerating, and they had a better awareness of the

biblical view and benefits of family systems and the connection with intergenerational

thinking. Notably, participants also agreed that Gen Z and Millennials were being

overlooked, ignored, and mislabeled by the church.

<p style="text-align:center">Statements 13-17 pertaining to Session 2 –
Strengthening the Ties that Bind Us</p>

Participants were asked in class what they believe may discourage

intergenerational relationships and what may likely enhance them. The group

unanimously responded that a warm, friendly environment and profound and encouraging

relations best foster vibrant and trusting relationships with God, family, and the faith

community.

In response to statement 15 (See Table 3), the participants' responses in the pre-

survey were somewhat scattered. However, in the post-survey, a favorable agreement was

consolidated, increasing to 26 participants choosing 10, and 1 choosing 9.

Table 3: Statement 15 – Faith discussion in the home

15. It is important for parents and children to discuss faith in the home.	1	2	3	4	5	6	7	8	9	10
Pre-survey responses	0	0	0	0	2	0	1	3	6	15
Post-survey responses	0	0	0	0	0	0	0	0	1	26

Also, when participants reported on their family worship homework assigned in

the session, they affirmed that the home is not just *a* place but the *primary* place for

spiritual growth. With 24 of the group choosing 10 as their post-survey response to

statement 16 (See Appendix B, p.149), "Parents are the primary disciplers of their

children," the group's view on this was confirmed.

Further, they shared in class that they believe that mutually engaging in family time for sharing impacts the likelihood of transmitting parents' faith to children. While the overall results of the other pre- and post-survey statements in this section showed increased acknowledgement of the importance of worship and faith talks in the home, the group lamented that they need help with the pervasive absence of the tradition, which has been a blight on dynamic faith being passed to successive generations. One family member said, "We desire consistent family worship, but we are too busy." Another participant said, "I have tried to get my children to enjoy worshipping with me, but I have honestly run out of ideas"

Statements 17-21 Pertaining to Session 3 –
Becoming Intergenerational

One significant finding emerging from the action research was that participants thought spiritual leadership was essential in leading a deliberate intergenerational reorientation. In the dialogue among the participants, I detected several key elements linked with mature faith across generations. In my reflection on the notes gathered from their discussion, I synthesized their responses to form this list of key elements:

1. Parents who modeled and shared faith at home.

2. Regular warm and caring intergenerational dialogue on matters of faith.

3. A sense of belonging within the church-family belief system.

4. Consistent family worship structure where each one's faith's stories are shared.

5.   Leaders in faith communities who encourage all generations to personal responsibility to pass dynamic faith from one generation to take the next generation.

6. Leaders who inspire all generations to be involved in the faith community's life instead of centralizing leadership in a single person or reserving church leadership for an age group (usually older).

7. Intergeneration of all into faith communities for social interaction, religious socialization, and commitment.

When participants were asked to value the importance of parent-child bonding (Statement 17, see Table 4), there was no disagreement, and there were no scores in the 1-5 range, even at the pre-test. In the at post-test, the concept received even more substantial support.

Table 4: Statement 17 - The importance of parent/child bonding

17. Parent/child bonding is a crucial factor for healthy spiritual development in a child.	**6**	**7**	**8**	**9**	**10**
Pre-survey responses	1	2	6	9	9
Post-survey responses	0	0	0	6	21

Statements 22-28 Pertaining to Session 4 -
Facilitating Intergenerational Worship

In the session, the group strongly advocated for a family worshiping together where all ages may experience the blessing of participating in the spiritual journey of those across the generational spectrum. The results for statement 22 (Table 5) correlate with the voiced sentiments of the seminar participants who strongly supported the view that all generations ought to be reflected in worship leadership.

Table 5: Statement 22 – All generations involved in worship leadership

22. Church leaders should encourage worship leadership that includes all generations.	1	2	3	4	5	6	7	8	9	10
Pre-survey responses	0	0	0	0	1	1	1	4	7	13
Post-survey responses	0	0	0	0	0	0	0	0	3	24

As was noted in chapters 4 and 5, the group planned and executed an intergenerational worship. The feedback from all generations involved in that assignment was that it helped the group to appreciate each other's worship style from a non-judgmental perspective. One significant response from a Millennial stated, "In the planning and execution of the intergenerational worship, I felt that all were mutually involved and purposely engaged, everyone was nurturing, and everyone has been nurtured." Implicit in the other comments was that the home-church partnership is significant.

Statements 29-32 Pertaining to Session 5 -
Engaging Legacy Grandparenting

Of the 27 persons who participated in the seminar, the pre-survey shows that the group was unclear regarding the biblical role of grandparents in faith transmission and spiritual growth (Statement 30, Table 6). The post-survey shows significant improvement in awareness of grandparents' opportunity as disciple-makers.

Table 6: Statement 30 – Mindfulness towards faith legacy grandparenting

30. I am aware of the biblical role of grandparents in faith transmission and spiritual growth.	1	2	3	4	5	6	7	8	9	10
Pre-survey responses	1	0	2	5	5	7	2	2	2	1
Post-survey responses	0	0	0	0	0	0	0	3	19	5

When participants responded to statement 31, "Grandparents are often

undervalued by the church" (Statement 31, see Appendix B, 151), most respondents

agreed in pre-and post-surveys. Based on my observation from the group dynamics, they

also supported the idea that the grandparent-grandchild relational bond is second only to

that of their parents as most influential in transmitting and leaving a lasting spiritual

legacy. Regarding statement 32 (see Table 7), the group agreed even at pre-test with the

statement. Notably, the post-survey significantly increased the group's feelings toward

sharing traditions intergenerationally.

Table 7: Statement 32 – The intergenerational significance of sharing traditions

32. Rituals/traditions are the emotional glue that hold grandchildren-grandparent relationships together.	1	2	3	4	5	6	7	8	9	10
Pre-survey responses	0	0	0	2	3	4	6	5	5	2
Post-survey responses	0	0	0	0	0	0	0	0	11	16

The overall tenor of the results of all statements in the surveys and the project

seminar discussions shows improvement in knowledge, and positive changes in attitudes

and openness toward embracing principles presented on transmitting vibrant faith.

Outcomes of the Intervention

The evaluation method employed action research through an educational seminar,

while the pre-post survey offered a more quantitative look at participants' change. From

these, four significant outcomes were in evidence: support for the church-parent

partnership, acknowledgement of the home as primary in discipleship, commitment to

intergenerational worship, and affirmation of grandparent spiritual influence.

Support for Church-Parent Partnership

The comparative analysis of the pre-post survey indicates a consolidation of agreement on statement 8, "The church has a responsibility to partner with parents to prepare the next generation." (See Table 2, p. 4).

By the seminar focusing on strengthening family relationships through intentional intergenerational corporate interactions and worship at church, parents, grandparents, and children were given substantial foundation to foster bonding and faith sharing. Ministry leaders in the church were able to appreciate their vantage point to lead adaptive system changes that have begun to strengthen religious socialization in the home and the church.

Acknowledgement of the Home as Primary in Discipleship

A second outcome was that the group acknowledged the primacy of the home in strengthening intergenerational bonding and transmitting a dynamic faith. Amazingly 100% of the respondents in both the pre- and post-surveys were approbative of the importance of faith talks among parents and children (Appendix B, Statement 15, 149). In the post-survey responses to statement 16, "Parents are the primary disciplers of their children," participants were overwhelmingly affirmative. Notably, participants favor that the family should take primacy to mature a passion for committed faith. As a course of action, group members covenanted to transmit a dynamic faith through worship and faith conversations both in the home and church by personally taking responsibility to foster environments for generational inclusiveness.

Commitment to Intergenerational Worship

Participants left with a mindset to establish meaningfully intergenerational worship at the family altar and in church. The post-survey shows significant support for intergenerational worship at the leadership level (Appendix B, Statements 22 and 23, 150). Also, in conversation on the importance of leadership in fostering intergenerational worship, the participants support having intergenerational leadership in worship. The participants believe that continuing intergenerational-focused worship is healthy as it allows younger generations to learn from the wisdom and experience of older generations, while providing the opportunity for older generations to be inspired and influenced by the energy, creativity, enthusiasm, and novel insights of younger ones. This renewed focus on the principles of intergenerational worship has created a vibrant and diverse worship experience that has strengthened the relationships within the Adelaide church and deepened everyone's faith.

The Adelaide church has commendably embraced intergenerational engagement, fostering a sense of unity and understanding among its generationally diverse congregation. Through intentional efforts, the local church leadership and I have created spaces where different age groups come together, share experiences, and learn from one another. The wisdom of the elderly is revered and integrated into the fabric of the community, offering invaluable guidance to the younger generations. Simultaneously, the youth are given opportunities to express their unique perspectives, injecting a fresh vitality into the spiritual journey. While there is much need for improvement within the intergenerational dynamic of the church, this intergenerational buy-in not only strengthens the bonds within the congregation but also nurtures a collective sense of

purpose and belonging, ultimately this, in my view, is a springboard for the enriching of the spiritual and social experience for all.

<div align="center">Affirmation of Grandparents' Spiritual Influence</div>

Finally, the fourth outcome was an affirming grandparents' spiritual influence in their grandchildren's lives. Participants who were grandparents expressed that they were reorientated on how they may have an influential level of impact on their grandchildren's faith.

One significant discussion was that grandparents are often undervalued by contemporary society in their discipleship role of their grandchildren. Participants agreed that grandparents have for too long been viewed as just spoilers or babysitters. Given the seminar's emphasis on the importance of bonding in the grandparent-grandchild relationship, the results of the post-survey (See Appendix B, Statement 29 and 30, 151), support the participants' declarations that grandparents bonding with grandchildren is consequential as it provides emotional support and a sense of belonging for both generations.

<div align="center">**Conclusions**</div>

From the biblical study in chapter two I learned that intergenerational faith communities are places God intended to encourage spiritual growth and faith transmission. A study of the Hebrew noun כֹּל '*kol*' (Josh 8:33-35) and the שָׁמַע '*Shema*' (Deut 6:4-9) revealed that shared experiences and pledge to the covenant commitment with God which release a sense of belonging, history, hope, and faith in relationships between children, parents, and grandparents.

The chapter three literature review highlighted that intentional intergenerationality in the home and church is foundational to stem systemic indifferences to spiritual growth among all generations. Generational intelligence promotes sharing environments that deepen generational connections. Accordingly, developing resilient faith is a stake for all generations. Family systems thinking resists the tendency to label any single part of the group as abnormal or problematic, but seeks to improve group functioning by promoting, communication, trust, support, healthy relationships, and development.

As I contemplated the intervention in chapter 4, I concluded that the unique theoretical perspective of family system dynamics and intergenerational life enabled me to view the challenge in the Adelaide congregation as a systemic problem and not just a problem of Millennials and Generation Z. In conducting the program, described in chapter 5, I concluded that adopting an interconnected, inclusive culture is fundamental to faith transmission and spiritual growth. Essentially, the time together in the five-week action research encouraged closer family bonding, and warm and safe environments where grandparents, parents and children may develop resilient faith. In observing the system dynamics that played out in the group, I note that in intergenerational settings, a harmonious blend of wisdom from elders and fresh ideas from youth forms a dynamic tapestry. The experienced elders offer stability and time-tested perspectives, upholding traditions and passing down heritage through their treasured stories. Meanwhile, the youth inject vibrant energy, inspiring creativity and fresh ideas on how the church might approach ministry, even though at times their norms are challenging to those who are older.

Overarching Conclusions

After taking a panoramic view of the findings and conclusions drawn from Chapters 2, 3, 4, and 5 with the data analysis in this chapter, I have come to the following overarching conclusion: Generational inclusiveness is a catalyst for developing resilient faith and maintaining spiritual interest. Where generations experienced habitual separation or division from other generations into distinct, social, religious or learning clusters, a lack of interest in the faith community surfaced and was manifested in the absence from church activities. At the Adelaide church this is evident predominantly in the younger adult generations.

While the family must always remain the focal point for spiritual renaissance across generations, a congregation holds a unique potential as a family of families to advocate for and be model for intergenerational inclusivity. As families intentionally connect with God and each other in intergenerational settings, as fostered by the church, there is spiritual growth, and an increased intimacy within relationships (felt both at home and in church). There is healing and restoration from tensions caused by generational stereotypes. As we go forward by God's grace, the empty chairs at the table discussed in chapter 2 will now be occupied, with an enlarged sense of belonging and community.

Professional Transformation

I am a changed pastor with a goal of helping the home and the church partner to touch every age or generation with the transformative concepts of internationality. Better still, the biblical model of including all generations in the community's life has been transformative in my family, especially our worship gatherings. All our children are given access, capability, and power to lead in planning and executing worship.

I have reflected on how often I have sullied the counsel of Scriptures and neglected to empower grandparents in their role as disciple-maker. "Call the older men and women to intentionally build relationships with the younger generation" (Titus 2:1-2). I can hear myself in several discussions casting particular generations as the reason for spiritual dormancy in the home and church, a total rejection of the family system principles which promote healthy communication across generations that reduce anxiety escalation, conflict, and finger-pointing and encourage the healthy functioning among parts (generations) of the system (home and church).

The Doctor of Ministry in Intergenerational Church at the Andrews University Theological Seminary has retooled me for intentional intergenerational ministry to families who have been longed sorted based on age classification. I have been further purposed to help ministry leaders and all generations to learn and embrace an adaptive change or revival in their systems, structures, and culture to purposefully engage the young with the old, to strengthen religious and social socialization, with an aim for intergenerational spiritual growth and faith formation.

Recommendations

I would recommend that a six-month follow-up component be added to the intervention. This would have helped to evaluate growth and change over a more extended period. While using survey monkey to improve data collection and analysis, an added measure I would consider is to further decrease the number of questions asked as while analyzing the results, I realized that a shorter survey would still yield similar results. An additional component of the six-month follow-up would be a third sitting for the survey.

Another recommendation has to do with the matter of continuity. My departure creates uncertainties regarding follow-up. A recommendation to address this would be to invite ministry leaders outside the Adelaide Church in the South Bahamas Conference organization to share as observers. This would deliberately spread the information and enthusiasm generated about the topic of intergenerational life.

A final recommendation would be to have a covenant commitment on the part of leadership within the congregational setting. Considering the family was asked to write and sign a covenant to be intentionally intergenerational, a similar task could have been explored for the church.

In Summary

This study has shown that family system thinking can help identify behaviors and communication patterns that directly impact individual lives. Further, understanding your family dynamics can help you recognize and address any negative patterns that may cause torpidity in one's life, family, or faith community.

This project has not only presented biblical footing and literature about intergenerationality in the context of faith transmission and spiritual growth but also presented the home and church with practical steps to implement various intergenerational experiences so all ages may experience more growth and spiritual formation. As such, I hope the intergenerational faith formation and spiritual growth principles adopted in this study will chart the way forward for families and faith communities.

APPENDIX A

The Pre- and Post-test Survey

FAITH TRANSMISSION AND SPIRITUAL GROWTH SURVEY

Agreement to Participate
The research in which you are about to participate is designed to identify faith transmission and spiritual growth in the home and church. This research is being conducted by Larry L. Green for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following multiple-choice questions by placing a check next to the appropriate answer.

Part 1

1. **Are you a Christian and a member of the Adelaide Seventh-day Adventist church?**

   A. Yes ___

   B. No ___

2. **My Gender?**

   A. Male ___
   B. Female ___
   C. No Response ___

3. **Do you have any children aged 18 or younger living in the home?**

   A. Yes ___
   B. No ___

4. **Who in your family is living in the home with you?**

   A. Child(ren) ___
   B. Parents ___
   C. Sibling(s) ___
   D. Grandparent(s) ___
   E. Grandchild(ren) ___
   F. Other (please specify): _____

5. **Who in your family attends church with you _____**
   A. Child(ren) ___
   B. Parents ___
   C. Sibling(s) ___
   D. Grandparent(s) ___
   E. Grandchild(ren) ___
   F. Other (please specify): _____

6. **What is your age in years?**

   A. 5-12.   ___
   B. 13-19.   ___
   C. 20-29.   ___

D. 30-39. ___
E. 40-59. ___
F. 60-79. ___
   80+ ___

7. Current Marital status:
A. Single ____
B. Married ____
C. Living Together, not married Separated ____
D. Divorced ____
E. Widow or Widower ____

8. My middle name (won't be shared with anyone/Purpose is to compare both survey):
_____

9. My Date of Birth ___/____/_____
               Month/Day/Year   (won't be shared with anyone/ Purpose is to compare both surveys):

Directions: Answer the following questions: (1) Place a check by the multiple-choice questions. (2) Some questions ask you to give your opinion using the following scale: SD = strongly disagree, D = disagree, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer. Some asked you to respond on a scale where 1 (low) to 5 (high) if it does not apply to you, mark N/A

Part 2 (Intergenerational Learning and Growing)

8.	Each generation best learn and grow by associating with their own generation.	Low High 1 2 3 4 5 6 7 8 9 10
8.	The church has a responsibility to partner with parents to prepare the next generation to follow Christ.	Low High 1 2 3 4 5 6 7 8 9 10
9.	I intentionally spend time interacting with persons or groups from other generations.	Low High 1 2 3 4 5 6 7 8 9 10
10.	I have awareness of the Bible's teaching regarding intergenerational learning and growing through the family system.	Low High 1 2 3 4 5 6 7 8 9 10
11.	Young people (Gen Z -13-26) are often overlooked, ignored, mislabeled by the church.	Low High 1 2 3 4 5 6 7 8 9 10
12	Young adults (Millennials 27-39) are often overlooked, ignored, mislabeled by the church.	Low High 1 2 3 4 5 6 7 8 9 10

Part 3 (Intergenerational Relationships)

13	It is important for the church environment to be warm and friendly.	Low High 1 2 3 4 5 6 7 8 9 10
14.	It is important for parents and children to have a warm and encouraging relationship with each other.	Low High 1 2 3 4 5 6 7 8 9 10
15	It is important for parents and children to discuss faith in the home.	Low High 1 2 3 4 5 6 7 8 9 10
16.	Parents are the primary disciplers of their children.	Low High 1 2 3 4 5 6 7 8 9 10
17.	Parent/child bonding is a crucial factor for healthy spiritual development in a child	Low High 1 2 3 4 5 6 7 8 9 10

Part 4 (Essentials of Leadership in Faith Transmission and Spiritual Growth

18.	The leaders in my church call for all ages to regularly participate in ministry and social activities together.	Low High 1 2 3 4 5 6 7 8 9 10
19.	The leaders in my home use regular activities to foster bonding across generations.	Low High 1 2 3 4 5 6 7 8 9 10
20.	I would consider my church to be a single family that consists of many families.	Low High 1 2 3 4 5 6 7 8 9 10
21.	It is important for leaders at my church to mentor young leaders.	Low High 1 2 3 4 5 6 7 8 9 10

Part 5 (Facilitating Intergenerational Worship)

22.	Church leaders should encourage worship to be intergenerational in its appeal.	Low High 1 2 3 4 5 6 7 8 9 10
23.	Church leaders should encourage worship leadership that includes all generations.	Low High 1 2 3 4 5 6 7 8 9 10
24.	Daily family worship is a goal worth striving toward.	Low High 1 2 3 4 5 6 7 8 9 10
25.	Giving different generations opportunity to share their stories of faith is an important part of worship at home.	Low High 1 2 3 4 5 6 7 8 9 10
26.	Giving different generations opportunity to share their stories of faith is an important part of worship at church.	Low High 1 2 3 4 5 6 7 8 9 10
27.	Worship at church should primarily incorporate features that draw individuals closer to God.	Low High 1 2 3 4 5 6 7 8 9 10
28.	Worship at home should primarily incorporate features that draw individuals closer to God.	Low High 1 2 3 4 5 6 7 8 9 10

Part 6 (Engaging and Involving Youth and Grandparents)

29.	A close relationship between grandparents and grandchildren is an important factor for mutual spiritual growth and strengthening of faith.	Low High 1 2 3 4 5 6 7 8 9 10
30.	I am aware of the biblical role of grandparents in faith transmission and spiritual growth.	Low High 1 2 3 4 5 6 7 8 9 10
31.	Grandparents are often undervalued by the church.	Low High 1 2 3 4 5 6 7 8 9 10
32.	Rituals/traditions are the emotional glue that holds grandchildren-grandparent relationships together.	Low High 1 2 3 4 5 6 7 8 9 10

APPENDIX B

Comparison of Pre-test and Post-test Scores, Parts 2-6

A Pre-and Post-Test Comparison of Scores for Parts 2-6

Part 2 Session 1 Intergenerational Life – What is So Good About It

7. Each generation best learns and grows by associating with others about their same age.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	1	0	0	1	3	0	4	5	4	8
Post survey Responses	1	4	5	10	3	2	0	0	1	1

8. The church has a responsibility to partner with parents to prepare the next generation to follow Christ	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	1	4	2	5	6	9
Post survey Responses	0	0	0	0	0	0	0	0	1	26

9. I intentionally spend time interacting with persons or groups from other generations.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	2	0	10	3	4	2	4	2
Post survey Responses	0	0	0	0	1	0	3	8	12	3

10. I have awareness of the Bible's teaching regarding intergenerational learning and growing through the family system.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	2	0	10	3	4	2	4	2
Post survey Responses	0	0	0	0	0	0	0	6	15	6

11. Young people (Gen Z -13-26) are often overlooked, ignored, mislabeled by the church.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	1	0	1	5	4	3	5	3	5
Post survey Responses	0	0	0	0	0	0	1	1	14	11

148

12. Young adults (Millennials 27-39) are often overlooked, ignored, mislabeled by the church.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	3	0	1	6	3	1	7	2	4
Post survey Responses	0	0	0	0	0	0	3	5	11	8

Part 3 Session 2 Strengthening the Ties that Bind Us

13. It is important for the church environment to be warm and friendly.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	1	0	1	0	0	1	3	21
Post survey Responses	0	0	0	0	0	0	0	0	1	26

14. It is important for parents and children to have a warm and encouraging relationship with each other.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	0	0	0	0	6	21
Post survey Responses	0	0	0	0	0	0	0	0	0	27

15. It is important for parents and children to discuss faith in the home.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	2	0	1	3	6	15
Post survey Responses	0	0	0	0	0	0	0	0	1	26

16. Parents are the primary disciplers of their children.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	1	0	1	1	2	4	8	10
Post survey Responses	0	0	0	0	0	0	0	0	3	24

17. Parent/child bonding is a crucial factor for healthy spiritual development in a child.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	0	1	2	6	9	9
Post survey Responses	0	0	0	0	0	0	0	0	6	21

Part 4 Session 3 Becoming Intergenerational

18. The leaders in my church call for all ages to regularly participate in ministry and social activities together.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	3	0	0	1	2	8	3	7	1	2
Post survey Responses	0	0	0	0	0	0	5	14	4	3

19. The leaders in my home use regular activities to foster bonding across generations.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	0	1	2	6	9	9
Post survey Responses	0	0	0	0	0	0	1	14	6	21

20. I would consider my church to be a single family that consists of many families.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	1	1	1	4	3	3	6	2	6
Post survey Responses	0	0	0	0	0	0	0	3	7	17

21. It is important for leaders at my church to mentor young leaders.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	1	1	1	4	7	13
Post survey Responses	0	0	0	0	0	0	0	0	7	20

Part 5 Session 4 Facilitating Intergenerational Worship

22. Church leaders should encourage worship to be intergenerational in its appeal.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	0	1	2	6	9	9
Post survey Responses	0	0	0	0	0	0	0	0	3	24

23. Church leaders should encourage worship leadership that includes all generations.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	0	1	2	6	9	9
Post survey Responses	0	0	0	0	0	0	0	0	6	21

24. Daily family worship is a goal worth striving toward.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	0	1	1	0	5	20
Post survey Responses	0	0	0	0	0	0	0	0	3	24

25. Giving different generations opportunity to share their stories of faith is an important part of worship at home.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	2	1	2	2	3	5	12
Post survey Responses	0	0	0	0	0	0	0	1	12	14

26. Giving different generations opportunity to share their stories of faith is an important part of worship at church.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	4	3	2	1	5	12
Post survey Responses	0	0	0	0	0	0	0	2	14	11

27. Worship at church should primarily incorporate features that draw individuals closer to God.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	1	0	1	0	3	22
Post survey Responses	0	0	0	0	0	0	0	0	0	27

28. Worship at home should primarily incorporate features that draw individuals closer to God.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	1	0	0	0	3	23
Post survey Responses	0	0	0	0	0	0	0	0	1	26

Part 6 Session 5 Grandparenting

29. A close relationship between grandparents and grandchildren is an important factor for mutual spiritual growth and strengthening of faith.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	0	3	3	5	7	5	4
Post survey Responses	0	0	0	0	0	0	0	0	7	20

30. I am aware of the biblical role of grandparents in faith transmission and spiritual growth.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	1	0	2	5	5	7	2	2	2	1
Post survey Responses	0	0	0	0	0	0	0	3	19	5

31. Grandparents are often undervalued by the church	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	2	1	0	1	6	2	6	4	3	2
Post survey Responses	0	0	0	5	3	8	4	2	4	1

32. Rituals/traditions are the emotional glue that holds grandchildren-grandparent relationships together.	1	2	3	4	5	6	7	8	9	10
Pre survey Responses	0	0	0	2	3	4	6	5	5	2
Post survey Responses	0	0	0	0	0	0	0	0	11	16

APPENDIX C

Multisession Seminar Handouts

Formation of Vibrant Faith

Introductory Handout 1

Figure 1

A Vibrant Faith

Involves the Total Person
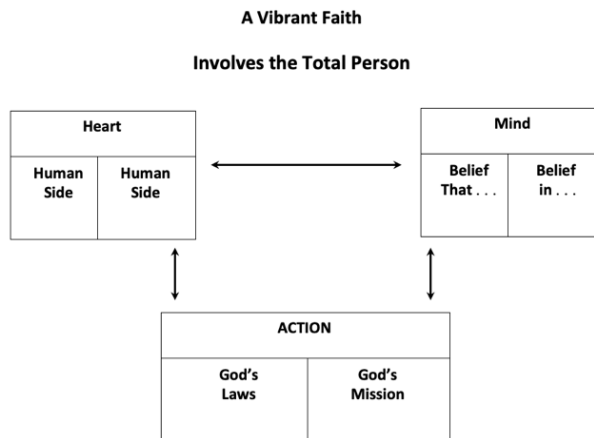
Strommen and Hardel (2000, 75-81) believe that faith touches all the dimensions of the human life –the affective, cognitive, vocational, and behavioral. They define faith as something that involves three interrelated aspects. Therefore, faith manifests itself in what we trust, value, and do.

1. It's an affair of the heart.
2. It is a commitment of the mind.
3. It results in good actions.

Their concept finds its origin in Deuteronomy, when Moses presents to the nation of Israel the foundation of intergenerational spiritual formation–'*shema*', which gets its name from the first word in the passage "Hear." As such, Strommen's and Hardel's concept of formation of vibrant faith finds its origin in the faith-faith sharing directives of the *shema*, which is practiced in the Jewish tradition and Christian homes of developing resilient faith. The authors see the *shema* as a vital component to pass on a vibrant faith which involves the total person (heart, mind and action). In order for family to foster a close relationship with each other and God, there are four contributors to faith: becoming gospel-orientated parents, communicating moral values, being involved in service activities, and sharing faith at home. All these four contributors are found in the *shema*. Children, youth, grandchildren, parents, grandparents, and spiritual leaders will endeavor to focus on these verses.

> [4] Hear, O Israel: The LORD our God, the LORD is one. [5] Love the LORD your God with all your heart and with all your soul and with all your strength. [6] These commandments that I give you today are to be on your hearts. [7] Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. [8] Tie them as symbols on your hands and bind them on your foreheads. [9] Write them on the doorframes of your houses and on your gates (Deut 6:4-9).

Deuteronomy 6:4-9 provides a personal, familial, and societal strategy for living our fidelity to God. In essence, it is an intergenerational roadmap to effectively pass on the central components of faith to the next generation. It involves touching the entire life with conscious symbols and traditions that will incorporate the ordinary activities of daily life. Brueggemann (2001, 85) calls this 'saturation education' where visual and oral reminders are included throughout daily life. "These conversations were to permeate every sphere of their lives so that each generation would know YHWH and respond with loyalty and obedience" (Seibel 2021, 45-46).

Fostering Close Relationship with God

Introductory Handout 2

Figure 2
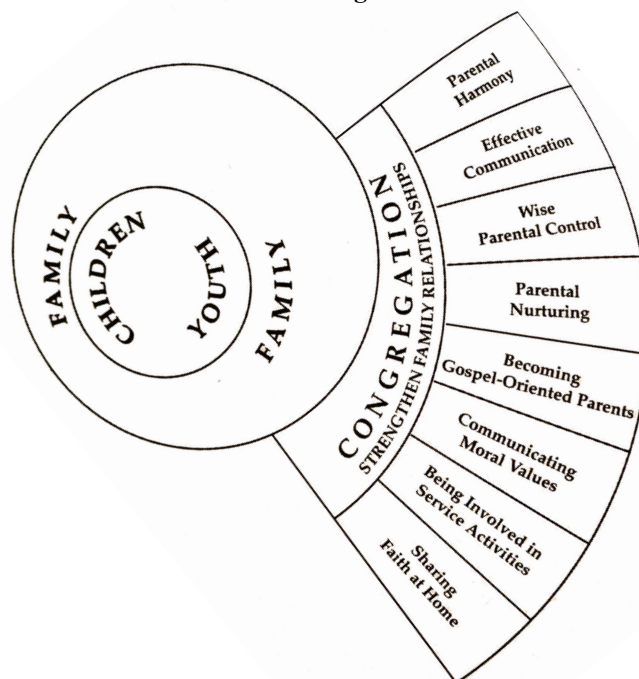
Strommen and Hardel (2000, 73) present a relational model with eight factors to shape the lives of families and will likely vastly increase the probability for intergenerational faith transmission and spiritual growth (35-36). The Model shows that close family relationships are fundamental because faith transmission and spiritual growth is more likely to be realized through personal, trusting relationships. Also, the authors' model highlights that those healthy relationships with family may be developed in four ways (parental harmony, effective communication, wise parental control, and parental nurturing). Notably, a close family relationship is a critical component in spiritual growth, as faith is formed through personal, trusting relationships.

As a system of families, the Christian congregation may minister to its family in all four ways because it is an insinuation that is normally intergenerational in its makeup. Further, the congregation can encourage four family contributors to faith transmission and spiritual growth (becoming Gospel-orientated parents, communicating moral values, being involved in service activities, and sharing faith at home). This model is helpful as it gives a visual representation of how dynamic faith in God may be encouraged in the family system (home and church). The essence of the result of Strommen's and Hardel's study highlights that a close family relationship is a critical component, as faith is formed through personal, trusting relationships.

Handout 1a

Handout 1b: Five Transformation Steps for Lifelong Faith Formation

      Dr. Rich Melheim points out that people must instill faith practices in the home to nurture a resilient and faithful child from early life into a healthy and resilient adult (Melheim 2013, 196). He says that developing lifelong faith is not built so much during any particular learning phases or periods but occurs regularly when several transformational steps are incorporated into the family routine. These steps help build a strong spiritual bond of connection with young and older children. His steps are,

STEP 1: **SHARE** your highs and lows.

STEP 2: **READ** a Bible verse or story.

STEP 3: **TALK** about how the Bible reading might. relate to your highs and lows.

STEP 4: **PRAY** for one another's highs and lows.

STEP 5: **BLESS** one another

Watch These two videos with your family as you incorporate the 5 steps in your family life.
https://www.youtube.com/watch?v=VzO8wLR6zuM

https://www.youtube.com/watch?v=6QejDCF6kVU

Handout 1c: Session Reference Work for Participants

Melheim, Dr Rich. 2013. *Holding Your Family Together: 5 Simple Steps to Help Bring Your Family Closer to God And Each Other*. Minneapolis, MN: Bethany House Publishers.

See *Guardian* article https://www.theguardian.com/society/2019/mar/10/rise-of-multigenerational-family-living.

Session 2: Strengthening the Ties that Bind Us

Handout 2a: Four Activities to get to know each other.

1. Ask in mixed-age setting: where were you when:
   - JFK was killed?
   - Apollo landed on the moon?
   - The Berlin Wall fell (1986)?
   - The challenger exploded (1986)?
   - You heard of princess Dianna's death?
   - 9/11 occurred?
   - You heard the news that Osama Bin Laden had been killed?

2. Bring an item form your past and share a story:
   - Christmas ornament
   - Card received.
   - Picture of a special day in your family

3. Share:
   - Saddest day of life
   - Most victorious day of life
   - Good move to another city or places; or a hard move to another city or place
   - Favorite room in childhood home
   - Favorite meal your mother used to prepared (or still prepares)
   - Show and share about a body scar (talk about it if you can't show it).

4. Movement
   - Sing "Deep and Wide" together with motions (or other song with traditional movement); discuss what it means.
   - Go as a group to the park with play equipment and play together.
   - In generational pairs or groups, cut snowflakes (or leaves etc.) together and decorate windows.
     Adapted from (Holly Clinton Hall, 2012, 276-277)

Handouts 2b: Eight Factors that Make a Congregation A Family
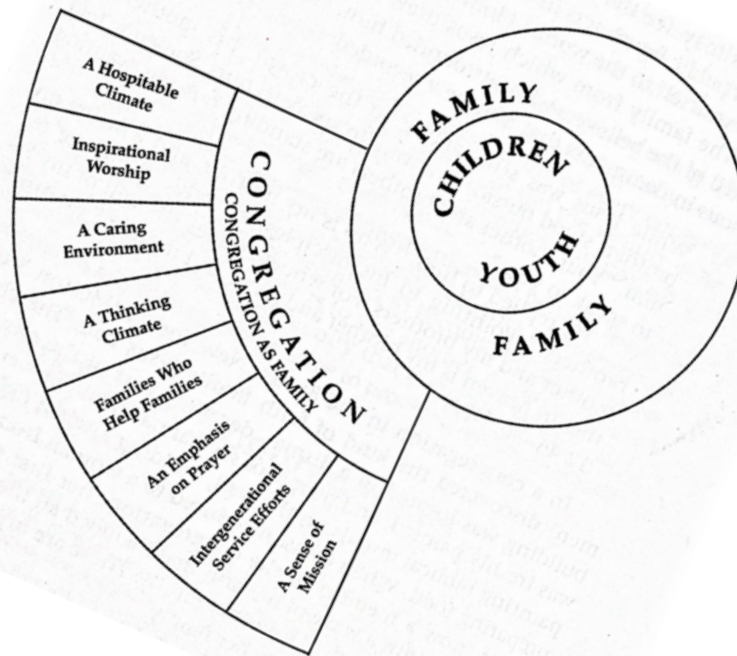
As important as it is for a church to strengthen families in order to become a domestic church, it is equally important for a congregation to become a family (Strommen and Hardel 2000, 156).

Congregations are blessed when they have members who invite others into their home, who serve as mentors to youth, or who become a surrogate family to lonely people or dysfunctional families, such people create a congregational tone that conveys a sense of family—a quality Paul especially singled out when writing to the congregation of Colossae. "We always thank God, the father of our Lord Jesus Christ, when we pray for you, because we have heard of your faith in Christ Jesus and of the love you have for all the saints" (Col 1:3-4).

The following are 8 factors that enhance a congregation's sense of family.

1. **A Hospitable Climate:** congregation with a hospitable environment acknowledge the presence and gifts of their children and youth.

2. **Inspirational Worship**: worship services that all ages enjoy and find meaningful help create a sense of family.

3. **A Caring Environment:** Tensions caused by divisive sense feelings and power struggles repel youth, but an atmosphere of warmth, cohesiveness, and exuberance draws them. An operational style that is open-minded and offers freedom and warmth contributes greatly to a caring climate.

4. **A Thinking Climate:** pastors that fosters an intellectually stimulating atmosphere through and approach to preaching and teaching that stimulates thoughts, encourages questions, and provokes enquiries.

5. **Families Who Help Families:** a congregation sense of family is established when families reached out as a support group to other families who need support during difficult times.

6. **An Emphasis on Prayer:** A congregation with a good sense of family places a strong emphasis on prayer. Prayer brings together a consciousness of the presence of God, of who we are as a people of God, and of specific needs in the community.

7. **Intergenerational Service Efforts:** a congregation that engage you and adults working together on project of meaningful service will likely to enhance people's identification with their congregation, and it would encourage a greater faith in both youth and adults.

8. **A Sense of Mission:** One of the greatest motivators to stimulate a sense of family within a congregation is when all children, youth, and adult are motivated by a strong sense of mission outreach. When members feel that they are a part of something bigger than themselves, they tend to bond and unite with the congregation.

Discuss the blessings we might reap from seeing Strommen and Hardel's (2000, 155) eight factors manifested in our congregations.

Handout 2c: Four Toxic Relationship Communications

Watch Video: https://www.youtube.com/watch?v=1o30Ps-_8is

THE FOUR HORSEMEN
AND HOW TO STOP THEM WITH THEIR ANTIDOTES

CRITICISM
Verbally attacking personality or character.

GENTLE START UP
Talk about your feelings using "I" statements and express a positive need.

CONTEMPT
Attacking sense of self with an intent to insult or abuse.

BUILD CULTURE OF APPRECIATION
Remind yourself of your partner's positive qualities and find gratitude for positive actions.

DEFENSIVENESS
Victimizing yourself to ward off a perceived attack and reverse the blame.

TAKE RESPONSIBILITY
Accept your partner's perspective and offer an apology for any wrongdoing.

STONEWALLING
Withdrawing to avoid conflict and convey disapproval, distance, and separation.

PHYSIOLOGICAL SELF-SOOTHING
Take a break and spend that time doing something soothing and distracting.

The Gottman Institute

Handout 2d: A Comparison Based on the Ten Characteristics of Committed Youth

Items Questioned About	Youth whose parents never express faith	Youth whose Parents often express faith
Trusting in a personal Christ Often or sometimes tried to bring the Gospel of Jesus to nonbelievers	13%	50%
Understanding grace and living in grace Often felt God's presence in your life	15%	24%
Communicating with God regularly Often read the Bible or pray when alone	15%	42%
Demonstrating moral responsibility Often or sometimes participated in local or national efforts to promote justice or peace	8%	26%
Accepting responsibility in a congregation Often participated in your church youth group; often attended church school, Sunday school, Bible Studies, or other classes at church	35%	78%
Accepting authority and being personally responsible Often help lead program, classes, or events at church	12%	44%
Having a hopeful and positive attitude Are spiritually moved by the beauty of God's creation	12%	44%
Engaging in mission and service Often or sometimes participated in projects to help other people (i.e., hungry people, poor people, elderly people, handicapped people)	26%	54%
Averaging percentage	22%	53%

Handout 2e: Family Covenant for the Home and Church

Our Family Covenant

We as a family believe that God in His great wisdom and love did long ago established covenant relationships. Furthermore, we believe that these covenant relationships are sacred, lifelong processes that reelect our unconditional love for each other, and is patterned and after the examines that God has given to us in His Word.

Therefore, we the _____ family, do now in the presence of God and His Holy angels, solemnly enter this covenant relationship with one another.

- we promise to love and support each other in all areas where God may lead.
- We promise to worship together and be in regular attendance at all Church services unless providentially hindered.
- We promise to pray together and to study God's Holy Word
- We promise to live in such a way that is pleasing to God.
- We promise, when problem arise, to listen first before talking disciplinary action, and to be gracious and fair in its administration.
- When needed, we as a family will develop "Plans of Action" to deal with specific areas of behaviors and situations.

Signatures

Father _____   Mother _____

Children _____   Grandmother_____

_____   Grandfather _____

_____

Others _____

Our Family Covenant

We the _____ family will strive to create a Christ centered home where kindness, warmth, unconditional love, open communication, and forgiveness abound. Our home will be a place where we will mutually discus and practice faith, and value what each generation has to offer, and a place where the spirit of the Lord can always direct us and in all things. Rejoicing in the everlasting gospel, we will reside in our heavenly home as an eternal family.

Father _____   Mother _____

Children _____   Grandmother_____

_____   Grandfather _____

Others _____

Our Family Covenant

For the Church Family:
1. I recognize that being a part of an intergenerational faith community means that there are times, I must exercise grace, patience, and nurturing love.
2. If the noises of children make it difficult for me to participate at my comfort, I will choose to move to an area in the sanctuary that is less distracting.
3. I will model how to worship in an intergenerational faith community by doing my part to provide a safe, open, real, and welcoming atmosphere.
4. If I have any thoughts, concerns, and/or ideas, I will express those to the pastors or elders.

For parents and families:
1. As a parent, I will take advantage of my churches worship programs to worship as a family and model for my children how to worship.
2. As a parent, I will review the K-5 covenant with them about how to be respectful in worship.
3. If I have any thoughts, concerns, and/or ideas, I will express those to the pastors and elders.

For Kids in grades Kindergarten through fifth grade:

Because I am old enough and an example to the younger kids, I promise the following:
1. While in the Sabbath School, I will listen to the teacher, engage in the story & activity, and respect the space and materials.
2. If I choose not to participate in church, I may sit with my family in worship.
3. While in worship, I will participate in worship so that that all may have a wonderful worship experience.
4. During worship, I will respect others by not eating the food before worship ends or engaging in loud activity (like wrestling and jumping off the stairs).

Handout 2g: Session Reference Works for Participants

Allen, Holly Catterton, and Christine Lawton Ross. 2012. *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*. Downers Grove, IL: IVP Academic.

Cho, Theresa E. 2010. "Wanted: Sunday School Teachers." *Still Waters* (blog). September 1, 2010. https://theresaecho.com/2010/09/01/wanted-sunday-school-teachers/.

Heft, James L., ed. 2009. *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*. Bronx, NY: Fordham University Press.

Lisitsa, Ellie. 2013. "The Four Horsemen: The Antidotes." The Gottman Institute. April 26, 2013. https://www.gottman.com/blog/the-four-horsemen-the-antidotes/.

Schuster, Steven. 2018. *The Art of Thinking In Systems: Improve Your Logic, Think More Critically, And Use Proven Systems To Solve Your Problems - Strategic Planning For Everyday Life*. Self-published by Steven Schuster.

Youth Specialties. 2012. *Real Conversations Youth Worker Promo*. https://www.youtube.com/watch?v=tbb1GnEBzAg.

Handout 3a: Four Kinds of Key Leadership

Growing Young uses the illustration of handing over keys to youth and young adults, which gives them access and influence in certain segments of the church. For example, when growing up in a home there comes a time where you get your own house key. Then once you've got your license there is a time when you get your own car key. When you begin to work there may be a time when you get your own office key or swipe card. These are examples of physical keys being handed over, but they are also symbolic of access, influence, and responsibility.

In the local church it is similar. There are different people in the church who hold different keys. Some of these keys might be physical. The key to the church building, to the church office, to the children's ministry cupboard et cetera. At other times the illustration of a key may simply be symbolic and so it becomes the access, influence, and responsibility you have to decision-makers, meetings, and committees.

Based on the growing young research, (Powell, Clark, and Candy 2011, 57) identified four types of key leadership:

Key-less leaders: often young and inexperienced, without much authority or access, these leaders spend their time providing they're worthy to possess keys. This could be a high school student ready to volunteer in the children's ministry–full of potential and passion and he begins his leadership journey. It may also represent an older congregant who feels as though she lost access to keys–and her voice in the church –a decade ago.

Key-hording leaders: always holding the keys and refusing to give others access, they run the show. This might include an outgoing, extroverted ministry leader who draws a crowd through sheer responsibility and ends up driving away others who offers to help.

Key-loaning leaders: often taken keys off the keychain and letting others borrow them temporarily, they make sure the keys are returned quickly. One example might be a pastor of a fast-growing church plant who knows the contribution of others is important–but also believes there won't do as good of a job as he or she will.

Keychain Leaders: very aware of the keys they hold, they are constantly opening doors for some while training and interesting others who are ready for their own set of keys. This could be a long-standing senior leader, associate pastor, or trusted volunteer who young people, staff, and congregation members turn to for advice or to be sharpened in their ministry skills. Everyone seems to get better when this leader is involved, and a long list of people can point to this leader as the reason they serve in the church today.

(Listen to apple podcast in your free time, see "Empowering Students as Leaders on Apple Podcasts."

In session references for participants)

The 6 Core Commitments
of Churches Growing Young
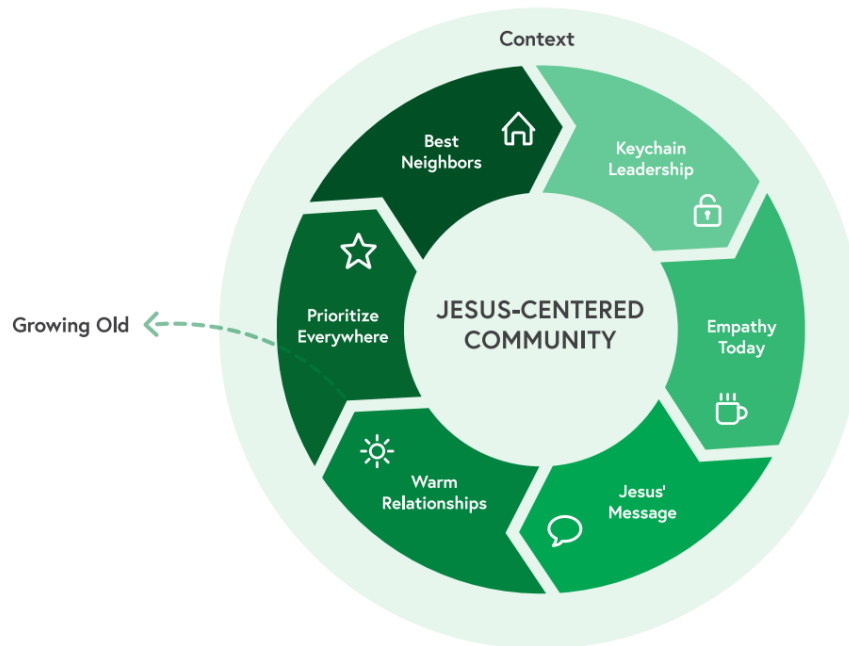
Unlock keychain leadership:
Instead of centralizing authority, empower others—especially young people.

Empathize with today's young people:
Instead of judging or criticizing, step into the shoes of this generation.

Take Jesus' message seriously:
Instead of asserting formulaic gospel claims, welcome young people into a Jesus-centered way of life.

Fuel a warm community:
Instead of focusing on cool worship or programs, aim for warm peer and intergenerational friendships.

Prioritize young people (and families) everywhere:
Instead of giving lip service to how much young people matter, look for creative ways to tangibly support, resource, and involve them in all facets of your congregation.

Be the best neighbors:
Instead of condemning the world outside your walls, enable young people to neighbor well locally and globally.

Handout 3c: Eleven Intergenerational Ideas

1. Share a loaf of whole wheat bread and a loaf of white bread in an intergenerational setting. (Perhaps ask two people from an older generation and a younger generation to make the bread.) Discuss how the whole wheat bread is different from white bread (more substantial, more nutritious, more filling, healthier, etc.). Discuss how Jesus is our "whole wheat bread of life." How is whole wheat bread like spiritual food?

2. While reading Genesis 1, play Smetana's "The Moldau." Ask: Does this sound like music that goes with creation? What other music that you know would go beautifully with reading Genesis 1? (If you wish, look up the background on this symphonic composition; the Moldau is the river that flows through Prague.)

3. Ask someone who knows sign language to teach an intergenerational group (or the whole gathered faith community) the signs for God, Lord, glory and holy. Then pray the prayer, "Lord, you are holy; God, we give you glory" with everyone signing the words that were taught.

4. Encourage two from different generations make a recipe together for a potluck or a small group gathering.

5. Ask participants to bring a favorite blanket, stuffed animal, afghan, pillow or other favored textured item from home (children especially will participate proudly). As each person shares his or her favorite touchy-feely item, ask why this item is so important. After all have shared (or along the way if it works), discuss the importance of texture, the comforting nature of some textures and why we are comforted by them. Then ask: Why might God have made us in such a way that these soft, warm items comfort us? How are they like him?

6. Share the learning. Ask children's classes to share what they have been learning in a brief way when the whole church gathers.

7. Faith community as wagon train. In an intergenerational group setting, watch an episode of the old television series "Wagon Train." Divide those who watched into small intergenerational groups of ten to fifteen, with an experienced facilitator prepared to lead the discussion. A few props can make this more accessible to young children (firewood, outdoor cooking pot, picture of a Conestoga wagon, a saddle, a quilt, a burlap sack of beans or flour, a picture of a buffalo, possibly a map showing a common wagon train route). Ask: What was the purpose of a wagon train? Discuss what it was like to be part of a wagon train: What jobs were needed for the train to safely cross the plains? Did children have any jobs? Teens? Young, middle and older adults? What were the wagon train leader's responsibilities? The scout's job? What problems did wagon trains encounter? External enemies? Internal enemies? Key question: How is our church like a wagon train? Possible responses may include: We are a pilgrim band, traveling together toward a destination. We are all traveling together—everyone is actually traveling; singles, children, teens, young, middle, older adults. All are valuable; we are in this together. We help one another in order for us to succeed; we need each other. We rejoice together and mourn together. There are important jobs for all. (Elaborate if desired.)

8. Rewriting Psalm 136. This passage lends itself to creative rewriting, to which everyone ages five to ninety can contribute. Even four-year-olds can participate, though they will need a teen or someone older to help. Holly has done this activity with all ages, including college-age students, families and most recently with elementary-age children.

9. Ask three individuals (from three different generations) to share a time when a particular passage became life for them.

10. Read Psalm 136 antiphonally; all, even nonreaders, can repeat the phrase, "His love endures forever."

11. Ask three people from three different generations to share their favorite memory verse—and why it is important to them.

Handout 3d: Ideas for Church Intergenerational Worship Components

Sermon

1. Have multiple generations act out an illustration during the sermon.
2. Have multiple generations each present one point/portion of the sermon.
3. Include multiple generations in music as part of the sermon.
4. Create artwork while the sermon is delivered.
5. Create small groups to interact about the sermon as part of the sermon.
6. Provide Sabbath Sermon Kit (Sermon Notepad, Coloring Page, Sermon Puzzles, Sermons.
7. Threats, Sermon Home activity, Sermon Community Sharing Activities).
8. Discussion time before and after the sermon.

Scripture Reading

1. Reader's theater with multiple generations.
2. Pantomime the Scripture Reading with multiple generations.
3. One generation reads the Scripture, and another generation paraphrases it.
4. Create a "freeze frame" of a Scripture text with group poses of Scripture.
5. Create a mural of the Scripture Reading; all can participate.
6. Read the Scripture by generation using punctuation marks.

Pastoral Prayer

1. Take prayer requests from multiple generations.
2. Have people from multiple generations each take one element of the prayer.
3. Huddle in small groups for prayer, led by different leaders of different generations.
4. Team up with one other person from another generation for prayer
5. Create prayer stations created and led by multiple generations.
6. Chain prayer for one person in your generation and two persons outside your generation.
7. Generational Power Transmission prayer: for small groups with each generation, each generation gets the opportunity to stand in the center of the circle while been prayed for.

Singing (hymns, praise music, etc.)

1. Have multiple generations on the music team.
2. Rotate music leadership during the music set/songs.
3. Include songs with motions.
4. Choose songs that target various ages for all to participate.
5. Have rhythm instruments for use by those in the congregation.
6. Use one hymn and rearrange to reflect the dominant genre of each generation.

Special Music

1. Invite the congregation to join the special music partway through the song.
2. Be sure the music committee represents multiple generations.
3. Add more instruments with instrumentalists from different generations.
4. Add expressive movement with multiple generations.
5. Add visual effects to the music, drawing on artists from other generations.
6. Do a multimedia production with picture/video of persons from each generation being played during the singing of the special.

Offering

1. Team up young people with existing deacons to collect the offering.
2. Engage all generations to write on a mural gifts or offerings beyond finances.
3. Have multiple generations pick up the offering with duct tape passing overhead.
4. Invite younger generations to assist others to set up online giving.
5. Multiple generations decorate offering stations for special monthly causes.
6. Generation project: each generation has a thermostat with a goal to meet the overall projected goal of the church. Each generation has a part to play.

Children's Story

1. A family tells the children's story.
2. Multiple ages act out the children's story.
3. Children pick up a "children's offering" from all as part of the story.
4. Each child invites someone of another generation as their guest for the story.
5. Whisper the story to the children, then they go tell it to others in the congregation.
6. Let the children tells the story to grandparents.

Welcome

1. Have more than one generation conduct various part of the welcome.
2. Give the welcome in multiple languages with different generations.
3. Recruit different generations to initiate one-to-one welcomes through the church.
4. Introduce yourself and welcome those from other generations in your church.
5. Try different welcome handshakes with multiple generations.
6. Multiple generations Dress in your dominant generation clothing and do a welcome together.
7. Meet two persons from each generation.

Announcements

1. Fill in the blanks for announcements, intergenerational groups guess.
2. Each announcement given from a different generation.
3. One generation gives an announcement; a different one responds to it.
4. Have multiple generations pantomime some of the announcements.
5. Identify and highlight which announcements are for more than one generation.
6. Have a children reporter going around to each department and cover the top stories (the interviewee must be persons from other generations). Can be prerecorded as well as live.

Benediction

1. Read it in unison, led by multiple generations.
2. Recite one phrase at a time, by multiple generations.
3. Team up with someone from a different generation; bless each other.
4. Choose from several benediction options on cards; give to other generations.

5. Make it a song, led by multiple generations.
6. Coral speech with multiple generations.

Worship service as a whole

1. Different components led by different generations.
2. Different components led by a combination of generations.
3. Include multiple generations interacting for some worship components.
4. Have a worship committee with multiple generations represented.
5. Rotate the leadership with teams that are intergenerational.
6. Have at least three generations involved in the planning of the worship service.

Handout 3e: Session Reference Work for Participants

Allen, Holly Catterton, and Christine Lawton Ross. 2012. *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*. Downers Grove, IL: IVP Academic.

Griffin, Brad. n.d. "Empowering Students as Leaders on Apple Podcasts." The FIY On Youth Ministry. Accessed February 23, 2022. https://podcasts.apple.com/us/podcast/brad-griffin-empowering-students-as-leaders/id1527499198?i=1000488753538.

Powell, Kara, Jake Mulder, and Brad M. Griffin. 2016. *Growing Young: Six Essential Strategies to Help Young People Discover and Love Your Church*. Grand Rapids, MI: Baker Books.

Session 4: Facilitating Intergenerational Worship

Handout 4a: Three Myths about Faith Transmission

There are some myths about passing on faith to the next generation:

> **Myth #1: It happens by osmosis** – that our children will catch our spiritual values by simply being around the parents and the Church. While it is true that values are more caught than taught, if we are not intentional about teaching the WHY behind the value, they may not understand why Faith matters. And let's be honest as parents, our children don't always see our best side; they may catch the wrong values, displayed in our moments of weakness.

> **Myth #2: It's the job of professionals** – that's what the church is for. Some parents take themselves out of the game, feeling as if their lack of knowledge or their prior mistakes disqualify them from being the primary spiritual influence in their child's life. However, if you know enough of the Gospel to believe in Jesus Christ as your Lord and Savior, then you know enough to begin influencing your children to believe Jesus, too. And the reality is that you are present much more in your child's life than any church leader can hope to be.

> **Myth #3: It's not worth the effort.** It is true, adolescence is a season of transition into independence, which can bring "push-back" and rebellion against a parent's wishes. But we must recognize the long-term impact of allowing a spiritual vacuum to exist in your house; young adults will struggle to make wise decisions according to God's desires. It is worth the effort (I can testify as a dad); no greater joy than watching your child worship God because they want to. My family is no different than yours, my wife and I have to continually make efforts to pass on our faith to our children.

Passing on our Faith begins in the family home as spiritual practices.

What can parents do:

Pray: Timothy was on Paul's "prayer list." Paul made it a regular practice to pray with a list and to at least mention in prayer those who were precious to him.

> Pray for more than just blessings and protection …

> Pray for them to grow in wisdom – applying difficult experience to life choices.

> Pray that they would experience the fullness of Christ.

> Pray for their friendships to be healthy and positive influences.

> Pray for their future spouse and your potential grandchildren.

Look for the Teachable moment: Teens learn through experiences. Use TV, movies, news reports, current situations with family members and friends to point out God's character and commands. Deuteronomy 6 highlights the continual nature of passing on our faith.

Create Teachable moments: Take the initiative to talk about God at Family devotions, using this time read Scripture and debrief the various Bible studies each has participated in during the week. *Hint: use this time to read ahead of what will be discussed at church in the Sunday sermon or youth Bible study*

Handout 4b: What can be done:

Passing on our Faith begins in the family home as spiritual practices; and adds knowledge through the larger community of faith.

1. **Generations of Faith**

The Generations of Faith intergenerational model is based on the work of James White in his book Intergenerational Religious Education (Birmingham: Religious Education Press, 1988). White identified four patterns of relationships that shape the four components of an intergenerational religious education learning experience: 1) in-common experiences, 2) parallel learning, 3) contributive occasions, and 4) interactive sharing. The Generations of Faith model can be used for all ages intergenerational faith formation or for family faith formation with children, adolescents, and their parents (and grandparents).

1. Gathering and opening prayer
2. All-ages learning experience: intergenerational learning begins with a multigenerational experience of a theme that all generations can share together.
3. In-depth learning experience: through structured learning activities each generation— families with children, adolescents, and other adults—explores the biblical and theological understanding of the topic, using one of three possible formats:
   a. *The Age Group Format* provides parallel, age-appropriate learning for groups at the same time. Though age groups are separated, each one is focusing on the same topic—utilizing specific learning activities that are designed for their life cycle stage: families with children or children alone, adolescents, young adults, and adults.
   b. *The Whole Group Format* provides a series of facilitated learning activities for everyone at the same time using intergenerational or age-specific small groups or table groups.
   c. *The Learning Activity Center Format* provides structured intergenerational and agespecific learning activities at a variety of stations or centers in a common area.
4. Sharing learning reflections and application: in intergenerational groups participants share what they learned and prepare for applying their learning to daily life using resources and activities provided in print or online.
5. Closing prayer service

2. **Develop family life skills** by adding a parent-child/teen component to age group faith formation or by adding special parent-child/teen programs throughout the year. Focus on the types of skill building that will strengthen family life, and parent-child/teen relationships, such as: communicating effectively, discussing tough topics, making decisions and solving problems as a 4 family, learning how to build strong relationships and express care for each other, supporting each other (encouraging and praising, giving feedback, standing up for each other), and treating each with respect and dignity. Many of these skills can be developed using movies selected for their positive messages. An example of a movie that provides a foundation for follow-up activities is Disney/Pixar's Inside Out about the emotional life of child growing up.

3. **GenOn Ministries** (www.genonministries.org) and includes weekly intergenerational experiences for children and/or youth that creates an intentional arena where all ages can learn about and practice the art of Christian relationships. In the LOGOS model everyone eats together, plays together, studies 6 together, and prays together. These four parts, plus weekly congregational worship, make up the whole, providing everyone involved a cross-generational arena in which to

have a complete, holistic experience of Christian nurture. In addition, young people also lead in congregational worship on a regular basis.

4. **Messy Church** for family-intergeneration learning is Messy Church (https://messychurchusa.org, and http://www.messychurch.org.uk), which started in 2004 in the UK with a simple question: "How can our small church reach the many families in our community?" Messy Church was created for those outside the church, and became church for them, not a steppingstone to Sunday morning church. Messy Church is church for families who may not find other forms of church appealing and who don't yet belong to a church. There are now thousands of Messy Churches all around the world in most denominations. A typical Messy Church meets monthly and includes four parts: 1) a flexible, relaxed arrival time with drinks and snacks; 2) creative exploration of a Bible story or theme through many creative experiences for people of different learning styles and of all ages; 3) a short but explicit time of worship with story, music and prayers that builds on the creative exploration that has already occurred; a generous welcome and hospitality is expressed through an invitation to share a delicious home-cooked, sit-down meal with others.

5. **Play a game of one of the following with the entire family being involved**. (Checkers, Charades, Bible Monopoly, Naming Bible Character A-Z).

6. **Talk about faith, religious issues, and questions on doubts.**

7. **Ritualize important family moments and milestone experiences.**

8. **Create family (and intergenerational) service programs** that engages all ages in serving those in need, caring for creation, and working for justice. There are so many local, national, and global organizations that provide educational resources and action projects your church can use to create new projects. Service is a great way to integrate families into the whole faith community and creating intergenerational relationships and community.

9. **Seek out a teenager you don't know and introduce yourself**. Then remember their name and the next time you see them at church, approach them – call them by name and say something encouraging. If you do this 3 times, you will have a relationship with the teenager where you can start to ask them questions and they will respond to you.

10. **Provide a consistent message of love and truth.** Mentor a teen through youth ministry programs. These programs are tools to connect students with adults, a context for mentoring to happen. They need to see our Faith in action and its relevance for life through the mentoring relationships.

11. **An Annual Church-Wide Service Day.** Create a four-week, church-wide campaign that culminates on a Sunday where the entire congregation engages in service projects in and with the community. As an individual church or with churches in your area, select a local and global project already developed by a justice or service organization. Then develop an annual theme, such as poverty, care for creation, peacemaking. Prepare the whole community for the service engagement, utilizing the resources developed by the partner organizations. Include 1) worship and prayer experiences focused on the particular theme or project; 2) educational sessions including social analysis of the issues and reflection on the teachings of Scripture and the Christian tradition; 3) household activities on the theme or project such as prayers, learning resources, and action suggestions; 4) a website with the resources, activities, action projects, and features to allow people to share what they are doing; and 5) special presentations by experts on the issues and by people engaged in action on the issue.

12. **A Monthly Family (Intergenerational) Service Project**. Using the same design as the church-wide service day, a congregation can develop a monthly service project that addresses one particular need or issue (local and/or global) each month. Each month's project can include a short educational program of the topic, an action project, and reflection on the project. Themes for the service projects can correspond with calendar events and seasons, as well as church year seasons. Examples include Back to School (September) and school kits for students, Thanksgiving (November) and feeding the hungry, Lent (February or March) and serving the poor, and Earth Day (April) and caring for creation.

13. _____
    _____
    _____

Handout 4c: Embedding Our Stories in God's Story (Allen and Ross 224-225)

Guidelines for prompted intergenerational story sharing:

- Choose a passage and create a prompt. In the example below, the prompt was drawn from 1 Samuel 17:37 and read: "God who delivered David from the bear, and the lion, and from Goliath, has delivered me from . . ."
- Prayerfully consider whom to ask, then ask three or four persons from different generations to share a story from their lives that illustrates the prompt.
- Request written responses and choose those that fit; if someone you ask is unable to recall such a story, ask another. Other prompts are located in appendix A Handout 3c: "Eleven Intergenerational Ideas."

Storied responses to the 1 Samuel prompt follow:

- A forty-year-old self-made millionaire: God who delivered David from the bear, and the lion, and from Goliath, has delivered me from greed. I intended to make my first million by the time I was thirty; I succeeded in that goal, but it brought me no joy until God delivered me from greed. As I have worked in our church's recovery ministry, God has replaced my greed with his spirit of compassion and generosity.
- A twenty-four-year-old single woman: God who delivered David from the bear, and the lion, and from Goliath, has delivered me from hopelessness. I was trapped in a life of promiscuity, seeking from men what only God could give. As I have studied the word of God in the lives of Rahab, Esther, Tamar, Ruth, Deborah, Lydia and Mary, God has brought me to a place of hope and peace—a place I thought I could never be.
- An octogenarian: God who delivered David from the bear, and the lion, and from Goliath, has delivered me from my fear of death. I have been paralyzed for two decades by my fear of growing old and of dying. But in recent months as I have comforted those in Blue Willow HospiceCare, God has replaced my fear with a place of contentment, a quiet calm, a joy in each day and an acceptance that I will soon be with him forever.

Handout 4d: Family Worship Ideas (by Steve Case)

Music Ideas for Family Worship

Music is like ears for the body.

1. Sing a song.
2. Sing a solo.
3. Play an instrument.

4. Sing along with a recorded song.
5. Create a music playlist and then play it throughout the day.
6. Make a song your prayer.
7. Do a children's song with actions—all participate.
8. Practice a song your family will share with others.

Nature Ideas for Family Worship

Nature is like eyes for the body.

1. Plant a seed (or seeds) and care for them; make spiritual analogies.
2. Make marks on a growth wall to measure physical growth.
3. Grow a garden; thank God, eat the produce, give to others.
4. Grown a garden; note what is God's part and what is your part.
5. Share photos of nature that grab your attention.
6. Develop a collection of nature photos.
7. Consider space science discoveries.
8. Consider sub-atomic science discoveries.
9. Consider the various systems in the body (circulatory, lymphatic, etc.)
10. Compare the seasons of the year to seasons of life.

Service Ideas for Family Worship

Service is like exercise for the body.

1. Collect prayer requests family members have heard; Pray through them.
2. Pray for a specific project in which you're serving.
3. FaceTime someone involved in your service actions.
4. Brainstorm service ideas for your family.
5. Prepare for a service action you will do at/for church.
6. Determine a family donation for a cause.
7. ADRA gift catalog has concrete giving ideas.
8. Create/sign a card to encourage someone; mail it.
9. Do someone else's household chore for the day.

Scripture Ideas for Family Worship

Scripture is like food for the body.

1. Share a favorite verse (and why you like it).
2. Read a Bible story and put yourself as a person in the story.
3. Act out a Bible story.
4. Memorize a verse of Scripture.
5. Take a Bible word, phrase, or verse with you throughout the day.
6. Develop a list of names for God found in Scripture.
7. Find an important topic in more than one place in the Bible.
8. Paraphrase a verse from the Bible.
9. Identify one of your Bible heroes, and why that person is one.
10. 1-year Bible.
11. YouVersion Bible reading plan app.

Handout 4e: Session Reference Work for Participants

Allen, Holly Catterton, and Christine Lawton Ross. 2012. *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*. Downers Grove, IL: IVP Academic.

Kheen, Dave. n.d. "Passing On Our Faith – One Generation to Another." The Good Book Blog - Biola University Blogs. Accessed February 23, 2022. https://www.biola.edu/blogs/good-book-blog/2014/passing-on-our-faith-one-generation-to-another.

Martineau, Mariette, Joan Weber, and and Leif Kehrwald. 2008. *Intergenerational Faith Formation: Learning the Way We Live*. New London, CT: Twenty-Third Publications.

Session 5: Engaging Legacy Grandparenting

Handout 5a: Thought-provoking facts

It may be easy to look at grandparenting as something that happens at the end of our lives and yet studies indicate that "significantly longer life expectancies now project you will live over 30% of your life as a grandparent and up to 20% of your life as a great-grandparent" (Grands Matter, p. A10). Take a look at these recent statistics about grandparents today: (Grandparent Statistics, 2017)

- Number of grandparents in the United States - 70,000,000
- Percent of U.S. households led by grandparents - 37% • Percent of grandparents who say they can do a better job caring for grandchildren than they did with their own - 63%
- Percent of people age 65 and over living below the poverty level - 9.5% • Percent of grandparents that are the primary caregiver to their grandchildren - 13%
- Became grandparents in their 50's - 43%
- Became grandparents in their 40's - 37%
- Average age of becoming a grandparent - 48 years old Did you notice the fact that 37% of households in the United States are led by grandparents? That statistic should have

Discussion Questions:

1. How does contemporary society define the role of grandparenting?

2. If you were to paint a picture of a grandparent and a grandchild today, what would it look like? What would they be doing?

Handout 5b: Spiritual Grandparenting

Grandparents have an important spiritual role to play.

CULTURE SAYS
it's time to take it easy and enjoy spoiling your grandchildren.

SCRIPTURE SAYS
grandparents are called to a greater level of influence. – "Teach them to your children and to their children after them." Deut. 4:9

AS A CHRISTIAN GRANDPARENT
- You are important to your grandchildren.
- You are in a unique position of influence.
- You can build and grow relationships with your family.

Handout 5c: Responsibilities of a Grandchild and Responsibilities of a Grandparent

- Grandparents are mandated by Scripture to pass on a spiritual legacy to future generations.
- Grandparents have the tremendous potential to minister to their grandchildren, second only to the parents.
- Grandparents are often overlooked, ignored, and mislabeled by their churches.

Evaluate your understanding of the role of grandparents.

Part 1

1. Do your actions reflect a biblical or cultural view?
2. What changes do you need to make?
3. What are your goals for your grandchildren?
4. How do these align with the goals of salvation and sanctification from Psalm 78?
5. What "gems of faith" can you share with your grandchildren? (For example, how has God answered prayer and provided for you?)

Part 2

1. Spend time talking and listening to grandparent.

Handouts 5d: Leaving A Lasting Legacy

1. **Pray Without Ceasing -** We need to pray with and for our grandchildren. Teach your grandchild to take big and small matters to God in prayer and keep a book of prayer.
2. **Bless Them -** It is a powerful image of a grandparent laying their hands on their grandchild and saying a blessing over them.
3. **Have Daily Personal Time with God -** While having time for daily family devotionals and going to church is important, it's also vital that your grandchild knows that you have a personal one-on-one relationship with Jesus.
4. **Encourage Often -** Sometimes we are tempted to point out of our child's or grandchild's flaws when simple words of encouragement would work miracles.
5. **Testify of What God has Done** - Tell them over and over again of what God has done in your life.
6. **Serve Together -** You can't expect your grandchild to serve others or use their gifts for service if you sit on your comfortable couch all day and dictate directives to them. Let them witness you using your gifts to bless others and you will discover that the "service and sharing" bug is contagious as they see the joy that it brings.

Handout 4e: Session Reference Work for Participants

Consuegra, Claudio, and Pamela Consuegra. 2019. *Grandparenting: Giving Our Grandchildren a Grand View of God*. Lincoln, NE: AdventSource.

Fowler, Larry, Wayne Rice, Joanne Lundberg, Sherry Schumann, Cavin Haroer, and Lynda Freeman. 2018. "Starting a Legacy Grandparenting Ministry in Your Church." In *Equipping Grandparents*, edited by Dr Josh Mulvihill. Minneapolis, MN: Bethany House Publishers.

Mulvihill, Josh. 2018. *Grandparenting (Grandparenting Matters): Strengthening Your Family and Passing on Your Faith*. Bloomington, MI: Bethany House Publishers.

Seed, Hal. 2019. "Grandparent Ministry: 5 Big Reasons Why Your Church Needs It." PastorMentor. May 30, 2019. https://pastormentor.com/grandparent-ministry/.

APPENDIX D

Andrews University Informed Consent Form

Andrews University

INFORMED CONSENT FORM

(you may Read and complete Electronically)
https://www.surveymonkey.com/r/INFORMEDCONSENTFORMGreen

I am conducting a research study as part of my Doctor of Ministry project, in partial fulfillment for my Doctor of Ministry degree at Andrews University, Berrien Springs, Michigan. Your participation in this study is greatly appreciated!

Research Title: Encouraging Spiritual Growth in the Home and the Church Through an Intergenerational Family System Concept at the Adelaide Seventh-day Adventist Church

Purpose of Study: Implement and evaluate a five-part educational seminar incorporating family systems concepts to encourage Adelaide church members to adopt an interconnected inclusive culture that supports intergenerational faith transmission and spiritual growth. Also, the participants in the intervention will be evaluated using pre and post surveys to assess any attitudinal and behavioral change.

Duration of participation in study: I understand that I will be involved in a study with pre-post questionnaire and a five parts seminar that will be recorded and will take approximately ten hours of my time over a five-week period.

Benefits: Reasonable outcome from involvement in this study may include but are not limited to an increased knowledge of the biblical and theological foundations of intergenerational family system concepts, knowledge of general and specific relational directives to benefit family and church life, knowledge of the benefits of worshiping together, knowledge of connecting grandparents with their grandchildren.

Risks: Although the risks are limited, knowledge and experiences obtained as related to other generations can impact one's views of others. Inappropriately applying change can produce tensions and conflicts that could affect relationships within the family and church.

Voluntary Participation: I have been informed that my participation in this study is completely voluntary. I am aware that there will be no penalty or loss of benefits I'm entitled to if I decide to cancel my participation in this study and that there will be no cost to me for participating in this study.

Confidentiality: I understand that my identity in this study will not be disclosed in any published document. And that researcher will keep the records confidential.

Contact: I am aware that I can contact the supervisor Dr. Ronald Flowers, project advisor, by email at ronaldmflowers@gmail.com, Larry Green, researcher at pastorlg@yahoo.com or by phone at 1 (242) 824-1562, or Andrews University

Institutional Review Board (IRB) by email at irb@andrews.edu, for answers to questions related to this study.

I have read the contents of this Consent and received verbal explanations to questions I had. My questions concerning this study have been answered satisfactorily. I hereby give my voluntary consent to participate in this study. I am fully aware that if I have any additional questions, I can contact Larry L. Green or his advisor Dr. Ronald Flowers.

_____   _____

Signature   (Subject)   **Date**
(To be sign by participants)

_____   _____

Signature   (Subject)   **Date**
(Please Sign by parents of participants 17 years and younger)

_____   _____   _____

Researcher Signature   **Phone**   **Date**

APPENDIX E

Adelaide Seventh-day Adventist IRB Approval Letter

November 4, 2020

Office of Research and Creative Scholarship
Buller Hall 234, 8488 E. Campus Circle Dr. Andrews University
Berrien Springs, MI 49104-0355

Dear Andrews University IRB (Institutional Review Board),

Our church board voted action 2021 -49 gave approval on November 4th, 2021, to engage in five intergenerational educational seminars geared towards intentionally encouraging the biblical intergenerational family system concepts in the home and church to increase the likelihood for faith transmission and spiritual growth among all generations.

This vote also gave permission to engage all willing people/members in our congregations in the administering of two surveys as requested (pre-test, post-test) and protect the confidentiality of the respondents for the "Intergenerational Family System Educational Seminar" Intervention with Larry Larrice Green, DMin Student, Intergenerational Church Cohort, at Andrews University.

Sincerely,

Yvonne Flowers
Clerk, Adelaide Seventh-day Adventist Church

APPENDIX F

Research Protocol

Research Protocol

Andrews University Research Protocol

Larry Larrice Green

Research Title and Purpose of Study

Title

Encouraging Spiritual Growth in the Home and the Church Through an Intergenerational Family
System Concept at the Adelaide Seventh-day Adventist Church

Purpose

There is a growing challenge in the Adelaide Seventh-day Adventist church (ASDAC) as

the youth (15-20) and young adults (21-36) are disengaged, absent from the services, and do not

identify with the church. Hence, the church appears to be growing old (Powell 2016, 13-15) with

only 22% of the membership in regular attendance (Adelaide Church Management System,

2020). Fundamentally the contributing factor appear to be a lack of a model to successful transmit

a dynamic faith from one generation to the next.

In addressing this problem this research project is to develop, implement, and evaluate a

five-part educational seminar incorporating family systems concepts to encourage Adelaide

church members to adopt an interconnected inclusive culture that supports intergenerational faith

transmission and spiritual growth. The intervention will be evaluated using pre and post surveys

of participants to assess any attitudinal and behavioral change. As such the following objectives

are inextricable bound to the goal of the educational seminar intervention and will be addressed in

the five seminars.

Objectives

1. To develop an appreciation for Intergenerational learning as a vital component for faith transmission and spiritual growth.
2. To spark the renewal of genuine relationships, peace-filled relationships, reconciled relationships across all age groups
3. To encourage an open mindset for changes or reboot in the home and the local church by incorporating intergenerational concepts from family systems.
4. To encourage a warm intergenerational atmosphere for family worship in the home and cooperate worship experience in the church.
5. To encourage grandparents in their God ordained role as disciple-maker who transmit the rich legacy of faith to their grandchildren.

Subjects

Larry L. Green, Pastor of the Adelaide Seventh-day Adventist Church and Student in the

Andrews University DMin Intergenerational Church concentration will serve as the primary

investigator of this research. The membership of his church (elders, ministry leaders, adults,

grandparents, youth, children) will be the subject in the study. These include silent generations

(Ages 76-93), Boomers (Ages 57-75), Gen X (40-56) Millennials (25-40), Gen Z (6-24) (Parker

and Igielnik 2020). Youth and children under 18 will be studied in a context with their parents.

Children 6 and younger may be present at the educational seminars but will not be asked to

participate in the survey. Further, parents and ministry leaders will be encouraged as to how they

may intentionally involve this generation in intergenerational activities. Vulnerable groups of

people such as prisoners, hospital patients, mentally impaired, pregnant women, etc. will not be

targeted in this study.

Recruiting

Those involved in the educational seminars will be active members as well as those Millennials

and Gen Z members who are sporadic in their attendance. Participants will be recruited based on

their direct involvement and interest in the Adelaide SDA Church. General announcements seeking members participants in the survey and seminars will be given during worship service weeks leading up to educational seminars. Further, the same announcements will be broadcasted to individual numbers in the church's telephone directory (see recruitment script).

Consent

Informed consent will be obtained for any individual who chose to participate in the educational seminar and participate in the pre/post questionnaire. Implied consent is implied for those who attend the seminar series and fill out the surveys related to intergenerational family system dynamics being introduced, as any information gathered is at the attendee's discretion.

Voluntary Participation

Participation, at any level, will be voluntary. Those selected to be a part of the educational seminars and pre/post questionnaires will be free to leave at will without any penalty or loss of benefits.

Procedures

The first phase of implementation will affect all seminar attendees from five key generations (silent, Baby Boomers, GenXers, Millennials, & GenZs) who have consented to participate. A survey will be given to prior to introducing of the first seminar and will be administered by an external examiner (Dr. Peter Joseph).

The second phase will consist of five consecutive educational seminars that is built from the biblical and theoretical support for intergenerational ministry. It will show why it is necessary to intergenerate using family systems concepts for faith transmission and spiritual growth. The seminars will be taught by Larry L. Green (the researcher). The setting of each seminar will be

two hours longs and cover a period of five weeks with a combine total of ten hours. The seminars will be held via ZOOM platform.

The third phase is the administration of the post questionnaire with participants who participated in the pre-questionnaire. This is to measure the initial and possible long-term impact and effectiveness of the five weeks of seminars on the family (home and church). All the data will then be compiled and evaluated to determine the most effective factors. There will not be any physically invasive procedures involved in this research.

<div align="center">

Risk

</div>

A minimal risk exists for parishioners as well as members of various family units as exposure to biblical and theoretical concepts necessitate personal as well as system changes in the family (home and church). These changes will come in preference in worship, leadership, and changes in environment culture. Intergenerating will involve intentionally working with other generations who are likely to have different generational culture, perspective, and preferences. For those who are uncomfortable change, implementing the concepts of the teachings in the home and church settings might be unsettling.

<div align="center">

Data Collecting

</div>

The content slides and video recordings of the educational seminar will be archived on the researcher's PowerPoint software and on iCloud. The two surveys will be collected by the external examiner Dr. Peter Joseph through both paper copies available for those who choose this method, as well as through an online survey portal (Survey Monkey). Detailed notes will be taken from the interaction and inputs of seminar attendants based on their feedback from home constructive. Confidentiality will be maintained during the administering of the surveys. Individual privacy for survey collected and insights gathered from generalized feedback will be maintained.

Securing of Data

All data collected will maintain strict confidentiality. The questionnaires administered,

participants will be identified by birthdate and middle name as a means of tracking changes. The

specific survey responses will only be accessible to Dr. Ronald Flowers (DMin Research Advisor)

and myself. All hard records collected will be stored in a safe at the lead researcher, Larry Green's

home, for a period of three years. All digital records will be stored on a personal computer

(password and fingerprint protected) that will only allow the lead researcher access.

REFERENCE LIST

Abbott-Smith, George. 1922. "Strong's #4983 - Σῶμα - Old & New Testament Greek Lexical Dictionary." StudyLight.Org. 1922. //www.studylight.org/lexicons/eng/greek/4983.html.

Albertz, Rainer, and Rüdiger Schmitt. 2012. *Family and Household Religion in Ancient Israel and the Levant*. Winona Lake, In: Eisenbrauns.

Allen, Holly Catterton, and Christine Lawton. 2023. *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*. Downers Grove, IL: IVP Academic.

Allen, Holly Catterton, and Jason Brian Santos. 2018. *InterGenerate: Transforming Churches through Intergenerational Ministry*. Abilene, Tx: Abilene Christian University Press.

Allen, J. Allen, John I. Durham, Roy L. Honeycutt, J. W. MacGorman, and Frank Stagg, eds. 1970. *Broadman Bible Commentary Volume Two Leviticus-Ruth 1970*. Vol. 2. 12 vols. Nashville, TN: Generic.

Amidei, Kathie, Jim Merhaut, and John Roberto. 2014. *Generations Together: Caring, Praying, Learning, Celebrating, & Serving Faithfully*. Cheshire, CT: LifelongFaith Associates.

Barna, George, and David Kinnaman, eds. 2014. *Churchless: Understanding Today's Unchurched and How to Connect with Them*. Carol Stream, IL: Tyndale Momentum.

Barna Group. 2019. "Church Dropouts Have Risen to 64%—But What About Those Who Stay?" Barna Group. 2019. https://www.barna.com/research/resilient-disciples/.

———. n.d. "Parents and Pastors: Partners in Gen Z Discipleship." Barna Group. Accessed January 14, 2021. https://www.barna.com/research/parents-and-pastors-partners-in-gen-z-discipleship/.

Beckwith, Ivy. 2004. *Postmodern Children's Ministry: Ministry to Children in the 21st Century Church*. Grand Rapids, MI: Zondervan.

Bengtson, Vern L., Norella M. Putney, and Susan Harris. 2013. *Families and Faith: How Religion Is Passed Down across Generations*. New York, NY: Oxford University Press.

Bible Hub. 2021. "Deuteronomy 6 Pulpit Commentary." https://biblehub.com/commentaries/pulpit/deuteronomy/6.htm.

Block, Daniel I. 2005. "The Grace of Torah: The Mosaic Prescription for Life (Deut 4:1-8; 6:20-25)." *Bibliotheca Sacra* 162, no. 645 (January): 3–22.

Block, Daniel I. 2012. *Deuteronomy The NIV Application Commentary*. Grand Rapids, MI: Zondervan Academic.

Blomberg, Craig L., and Elisabeth A. Nesbit Sbanotto. 2016. *Effective Generational Ministry: Biblical and Practical Insights for Transforming Church Communities*. Grand Rapids, MI: Baker Academic.

"Bowen Theory." 2019. Programs In Bowen Theory. https://www.programsinbowentheory.org/bowen-theory.html.

Brueggemann, Walter. 1997. "The Covenantal Family: A Zone for Humanness." *Journal of Current Social* 14, no. 5: 18–21.

———. 2001. *Abingdon Old Testament Commentaries: Deuteronomy*. Annotated edition. Nashville, TN: Abingdon Press.

Cannister, Mark, and Chap Clark. 2013. *Teenagers Matter: Making Student Ministry a Priority in the Church*. Grand Rapids, MI: Baker Academic.

Carson, Donald. A. 1996. *Exegetical Fallacies*. 2nd edition. Grand Rapids, MI: Baker Academic.

Case, Steve, ed. 2012. *Generational Faith: Change and Consistency Across Generations*. Lincoln, NE: AdventSource.

Casinos, David M., and Ivy Beckwith. 2013. *Children's Ministry in the Way of Jesus*. Downers Grove, IL: IVP Books.

Celek, Tim, Dieter Zander, Patrick Kampert, and Bill Hybels. 1996. *Inside the Soul of a New Generation*. Grand Rapids, MI: Zondervan.

Charry, Ellen T. 1994. "Raising Christian Children in a Pagan Culture." *Christianity Today* 5, no. 111 (February): 166–68.

Claiborne, Shane. 2010. "The Princeton Lectures on Youth, Church, and Culture." 2010. https://youthlectures.ptsem.edu/?action=tei&id=youth-2010-05.

Clines, David J. A., and John Elwolde, eds. 1998. *The Dictionary of Classical Hebrew, Vol. 4: Yodh-Lamedh*. Sheffield: UK.

Consuegra, Claudio, and Pamela Consuegra. 2019. *Grandparenting: Giving Our Grandchildren a Grand View of God*. Lincoln, NE: AdventSource.

Craigie, Peter C. 1976. "The Book of Deuteronomy." In *The New International Commentary on The Old Testament*. Grand Rapids, MI: Eerdmans.

Danby, Herbert. 2012. *The Mishnah: Translated from the Hebrew with Introduction and Brief Explanatory Notes*. Peabody, MA: Hendrickson Publishers.

Douglas, Mangum, ed. 2020. *Lexham Context Commentary: Old Testament, Lexham Context Commentary*. Bellingham, WA: Lexham Press.

Dudley, Roger L. 1999. *Why Our Teenagers Leave the Church: Personal Stories from a 10-Year Study*. Silver Spring, MD: Review & Herald Publishing.

Eisenberg, Clare. 2020. "Building Multi-Generational Relationships in Faith Communities." *Search Institute* (blog). June 11, 2020. https://www.search-institute.org/multigenerational-relationships/.

Embree, Christina. 2018. "Age Segregation and Generational Gap: What Do These Mean and Why Does It Matter to the Church?" *ReFocus* (blog). April 2018. https://refocusministry.org/2018/04/03/age-segregation-and-generational-gap-what-do-these-mean-and-why-does-it-matter-to-the-church/.

Enns, Peter. 2014. *Exodus*. Grand Rapids, MI: Zondervan Academic.

Faithlife, LLC. 2021a. "'שמע.' Logos Bible Software, Computer Software." Logos Bible Software Factbook. Bellingham, WA: https://ref.ly/logos4/Factbook?ref=lemma.lbs.he.%D7%A9%D7%81%D7%9E%D7%A2.

———. 2021b. "'קשׁר.' Logos Bible Software, Computer Software." Logos Bible Software Factbook. Bellingham, WA: https://ref.ly/logos4/Factbook?ref=lemma.lbs.he.%D7%A7%D7%A9%D7%81%D7%A8

Feyh, Lauren, Jill E. Clutter, and Jessica L. Krok-Schoen. 2021. "Get WISE (Wellness through Intergenerational Social Engagement): An Intergenerational Summer Program for Children and Long-Term Care Residents." *Journal of Intergenerational Relationships* 20, no. 3 (February): 1–19. https://doi.org/10.1080/15350770.2021.1879706.

Fingerman, Karen L. 2017. "Millennials and Their Parents: Implications of the New Young Adulthood for Midlife Adults." *Innovation in Aging* 1, no. 3 (November). https://doi.org/10.1093/geroni/igx026.

Flowers, Karen, and Ron Flowers. 2005. *Family Faith: Experiencing Love, Contagious Joy, and Jesus at Home*. Nampa, ID: Pacific Press.

Flowers, Ronald M. 2000. "Improving Satisfaction in the Adolescent Family." DMin diss. Denver, CO: Denver Seminary.

Flowers, Ronald M., and Karen Flowers. 2009. *The Family: A School of Human Relations*. Doral, FL: Inter-America Division Publishing Association.

Foster, Charles R. 2012. *From Generation to Generation: The Adaptive Challenge of Mainline Protestant Education in Forming Faith. Eugene*. Eugene, OR: Wipf and Stock.

Fowler, James W. 1995. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. Revised ed. San Francisco, CA: HarperOne.

Fowler, Larry, Wayne Rice, Joanne Lundberg, Sherry Schumann, Cavin Haroer, and Lynda Freeman. 2018. "Starting a Legacy Grandparenting Ministry in Your Church." In *Equipping Grandparents*, edited by Dr Josh Mulvihill. Minneapolis, MN: Bethany House Publishers.

Friedman, Edwin H., Gary Emanuel, and Mickie Crimone. 2011a. *Generation to Generation: Family Process in Church and Synagogue*. New York, NY: The Guilford Press.

———. 2011b. *Generation to Generation: Family Process in Church and Synagogue*. New York, NY: The Guilford Press.

———. 2011c. *Generation to Generation: Family Process in Church and Synagogue*. New York, NY: Guilford Publications.

General Conference of Seventh-day Adventists. 2021. "How Adventists Promote Unity in the Body of Christ." Adventist.Org. https://www.adventist.org/unity-in-the-body-of-christ/.

Goodwin, David C. 2013. *Lost in Transition—or Not? Addressing the Problem of Children Leaving the Church as They Make the Transition from Childhood to Youth*. North Richmond, Australia: Kidsearch.

Grands Matter. n.d. "3 Questions About Your Grandparenting Legacy - YouTube." Accessed April 15, 2022. https://www.youtube.com/watch?v=EiLVGz9S76I.

Griffin, Brad. n.d. "Empowering Students as Leaders on Apple Podcasts." The FIY On Youth Ministry. Accessed February 23, 2022. https://podcasts.apple.com/us/podcast/brad-griffin-empowering-students-as-leaders/id1527499198?i=1000488753538.

Grosheide, F. W. 1976. *The New International Commentary on the New Testament: The First Epistle to the Corinthians*. Grand Rapids, MI: Eerdmans Publishing.

Guttiérrez, Rexach, J. 2003. *Semantics: Critical Concepts in Linguistics.* Vol. 2: Generalized quantifiers and scope. Leiden, NY: Routledge.

"GY: The Research." 2016. Fuller Youth Institute. 2016. https://fulleryouthinstitute.org/growingyoung/research.

Hall, Gary Harlan. 2000. "Deuteronomy." In *The College Press Niv Commentary. Old Testament Series*, 132–41. Joplin, MO: College Press Publishing Company.

Hamilton, Jr., James M. 2010. "That the Coming Generation Might Praise the Lord." *Journal of Discipleship and Family Ministry* 1, no. 1: 12-19.

Harkness, Allan G. 2012. "Intergenerationality: Biblical and Theological Foundations." *Christian Education Journal, Series* 3, Vol. 9, no. 1: 3-6.

Heft, James L., ed. 2009. *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*. Bronx, NY: Fordham University Press.

Henry, Matthew. 2002. *Matthew Henry's Concise Commentary*. Palo Alto, CA: Packard Technologies.

———. 2009. "Deuteronomy." In *Matthew Henry's Commentary on the Whole Bible: New Modern Edition*. Vol. 1. Peabody, MA: Hendrickson Publishers.

Holladay, William L. 1972. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. 8th edition. Grand Rapids, MI: William B. Eerdmans Publishing Company.

Hubbard, Jr., Daniel I. 2012. "Historical Books." In *He NIV Application Commentary*. Grand Rapids, MI: Zondervan Academic.

Hubbard, Robert L. 2009. *Joshua*. Grand Rapids, MI: Zondervan Academic.

Jamieson, Robert, Andrew, R. Fausset, and David Brown. 1977. *Commentary on the Whole Bible*. Grand Rapids, MI: Zondervan Publishing House.

Jeynes, William, ed. 2018. *The Wiley Handbook of Christianity and Education*. Somerset, NJ: Wiley-Blackwell.

Jones, Timothy Paul, Mark DeVries, and W. Ryan Steenburg. 2011. *Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples*. Middletown, CT: Wesleyan Publishing House.

Joseph, Peter. 2020. "Equipping Spiritual Leaders in the South Bahamas Conference of Seventh-Day Adventist Nassau Bahamas." D.ED.Min diss., Southern Baptist Theological Seminary.

Keehn, David. 2014. "Passing on Our Faith – One Generation to Another." *The Good Book Blog - Biola University Blogs* (blog). September 10, 2014. https://www.biola.edu/blogs/good-book-blog/2014/passing-on-our-faith-one-generation-to-another.

Kendra L. Bailey, Brendon D. Jones, Todd W. Hall, David C. Wang, Jason McMartin, and Annie M. Fujikawa. 2016. "Spirituality at a Crossroads: A Grounded Theory of Christian Emerging Adults." *Psychology of Religion and Spirituality* 8, no. 2: 99–109.

Kheen, Dave. n.d. "Passing On Our Faith – One Generation to Another." *The Good Book Blog - Biola University Blogs* (blog). Accessed February 23, 2022. https://www.biola.edu/blogs/good-book-blog/2014/passing-on-our-faith-one-generation-to-another.

Kim, Yung Suk. 2019. "Commentary on 1 Corinthians 12:12-31a." *Working Preacher from Luther Seminary* (blog). 2019. https://www.workingpreacher.org/commentaries/revised-common-lectionary/third-sunday-after-epiphany-3/commentary-on-1-corinthians-1212-31a-4.

Kinnaman, David, and Aly Hawkins. 2011. *You Lost Me: Why Young Christians Are Leaving Church...and Rethinking Faith*. Grand Rapids, MI: Baker Books.

Kinnaman, David, and Gabe Lyons. 2016. *Good Faith: Being a Christian When Society Thinks You're Irrelevant and Extreme*. Reprint ed. Grand Rapids, MI: Baker Books.

Kinnaman, David, Mark Matlock, and Aly Hawkins. 2019a. *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon*. Grand Rapids, MI: Baker Books.

Kirk, Daphne. 2003. *Heirs Together: Establishing Intergenerational Church*. Rev. ed. Stowmarket: Kevin Mayhew.

Koehler, George, E. 1977. *Learning Together: A Guide for Intergenerational Education in the Church.* Nashville, TN: Discipleship Resources.

Lisitsa, Ellie. 2013. "The Four Horsemen: The Antidotes." The Gottman Institute. April 26, 2013. https://www.gottman.com/blog/the-four-horsemen-the-antidotes/.

"Lifelong_faith_journal_8.2_(Winter_2015).Pdf." n.d. Accessed January 21, 2021a. https://www.lifelongfaith.com/uploads/5/1/6/4/5164069/lifelong_faith_journal_8.2_(winter_2015). pdf.

"———." n.d. Accessed January 21, 2021b. https://www.lifelongfaith.com/uploads/5/1/6/4/5164069/lifelong_faith_journal_8.2_(winter_2015).pdf.

Manning, Christel J. 2019. "Gen Z Is the Least Religious Generation. Here's Why That Could Be a Good Thing." Pacific Standard. 2019. https://psmag.com/ideas/gen-z-is-the-least-religious-generation-heres-why-that-could-be-a-good-thing.

Martineau, Mariette, Joan Weber, and and Leif Kehrwald. 2008. *Intergenerational Faith Formation: Learning the Way We Live*. New London, CT: Twenty-Third Publications.

Martinson, Roland, D. 1997. "The Role of Family in the Faith and Value Formation of Children." *Word & World*, *Work and Family* 17, no. 4 (October): 396-404. https://wordandworld.luthersem.edu/issues.aspx?article_id=788.

Mathews, Kenneth. 2005. "Genesis 11:27-50:26." In *An Exegetical and Theological Exposition of Holy Scripture*. Vol. 1B. Nashville, TN: Broadman & Holman Publishers.

McGavran, Donald A. 1990. *Understanding Church Growth*. 3rd Rev. ed. Grand Rapids, MI: Eerdmans.

McKnight, Scot. 2019. "Millennials Not Coming Back?" Jesus Creed | A Blog by Scot McKnight. December 23, 2019. https://www.christianitytoday.com/scot-mcknight/2019/december/millennials-not-coming-back.html.

Melheim, Rich. 2013. *Holding Your Family Together: 5 Simple Steps to Help Bring Your Family Closer to God And Each Other*. Minneapolis, MN: Bethany House Publishers.

Melrose, Mary J. 2001. "Maximizing the Rigor of Action Research: Why Would You Want to? How Could You?" *Field Methods* 13, no. 2: 160–80. https://doi.org/10.1177/1525822X0101300203.

Mercer, Joyce Ann. 2013. "Cultivating a Community of Practice." Patheos. August 12, 2013. https://www.patheos.com/topics/passing-on-the-faith/community-practice-joyce-ann-mercer-08-14-2013.

Merrill, Eugene H. 1994. "Deuteronomy." In *An Exegetical and Theological Exposition of Holy Scripture*, Vol. 4. Nashville, TN: Holman Reference.

Moore, Mary Elizabeth, and Almeda M. Wright, eds. 2008. *Children, Youth, and Spirituality in a Troubling World*. St. Louis, MO: Chalice Press.

Mulvihill, Josh. 2018. *Grandparenting (Grandparenting Matters): Strengthening Your Family and Passing on Your Faith*. Bloomington, MI: Bethany House Publishers.

Nässelqvist, Dan. 2016. "Disciple." In *The Lexham Bible Dictionary*, edited by John D. Barry et al., Bellingham, WA: Lexham Press.

Naudé, Jacobus. 2011. "The Interpretation and Translation of the Translation of the Biblical Hebrew Quantifier kol." *Journal for Semitics* 22, no. (December): 408–21.

Nichols, Daniel A. n.d. "The Intergenerational Approach to Making Disciples of Jesus: Why Your Church Needs to Change Today." Accessed January 18, 2021. https://www.academia.edu/30389128/The_Intergenerational_Approach_to_Making_Disciples_of_Jesus_Why_your_church_needs_to_change_today.

Nichol, Francis D. 1980. *The Seventh-Day Adventist Bible Commentary*. Vol. 5. 8 vols. Nampa, ID: Review & Herald Publishing.

Nicholson, Ernest. W. 1967. *Deuteronomy and Tradition*. Minneapolis, MN: Fortress Press. *Number-Word Study "Kol" Logos Bible Software*. n.d.

Number-Word Study n.d. *"Kol" Logos Bible Software*.

Pandit, Vivek. 2015. *We Are Generation Z: How Identity, Attitudes, and Perspectives Are Shaping Our Future*. Dallas, TX: Brown Books Publishing Group.

Parker, Kim, and Ruth Igielnik. 2020. "What We Know About Gen Z So Far." *Pew Research Center's Social & Demographic Trends Project* (blog). May 14, 2020. https://www.pewresearch.org/social-trends/2020/05/14/on-the-cusp-of-adulthood-and-facing-an-uncertain-future-what-we-know-about-gen-z-so-far-2/.

Parks, Sharon Daloz. 2011. *Big Questions, Worthy Dreams: Mentoring Emerging Adults in Their Search for Meaning, Purpose, and Faith*. 10th ed. San Francisco, CA: Jossey-Bass.

Pew Research Center. 2010. "Millennials: Confident. Connected. Open to Change." *Pew Research Center's Social & Demographic Trends Project* (blog). February 24, 2010. https://www.pewsocialtrends.org/2010/02/24/millennials-confident-connected-open-to-change/.

———. n.d. "Defining Generations: Where Millennials End and Generation Z Begins." *Pew Research Center* (blog). Accessed January 14, 2021. https://www.pewresearch.org/fact-tank/2019/01/17/where-millennials-end-and-generation-z-begins/.

Popp, Cheryl. 2021. "How Intergenerational Connections Benefit Both Old & Young." Home Care Assistance. 2021. https://homecareassistance.com/blog/intergenerational-connections-benefit-old-young.

Powell, Kara, and Steven Argue. 2019. *Growing With: Every Parent's Guide to Helping Teenagers and Young Adults Thrive in Their Faith, Family, and Future*. Grand Rapids, MI: Baker Books.

Powell, Kara, Chap Clark, John Ortberg, and Jim Candy. 2011. *Sticky Faith: Everyday Ideas to Build Lasting Faith in Your Kids*. Grand Rapids, MI: Zondervan.

Powell, Kara, Jake Mulder, and Brad Griffin. 2016. "Churches Engaging Young People Project Overview and Research Method." Fuller Youth Institute: 1-17 https://churchesgrowingyoung.com/wp-content/uploads/2016/09/Growing-Young-Research-Method.pdf.

———.2016b. *Growing Young: Six Essential Strategies to Help Young People Discover and Love Your Church*. Grand Rapids, MI: Baker Books.

Prior, David. 1985. "The Message of Corinthians." In *Life in the Local Church, The Bible Speaks Today*. Downers Grove, IL: InterVarsity Press.

Rainer, Thom S., and Jess Rainer. 2011. *The Millennials*. Nashville, TN: B&H Books.

Richardson, Rick, and Ed Stetzer. 2019. *You Found Me: New Research on How Unchurched Nones, Millennials, and Irreligious Are Surprisingly Open to Christian Faith*. Downers Grove, IL: IVP Books.

Riley, Naomi Schaefer. 2014. *Got Religion?: How Churches, Mosques, and Synagogues Can Bring Young People Back*. Miami, FL: Templeton Press.

Roberto, John. 2009. "Becoming Intentionally Intergenerational: Models and Strategies." *Lifelong Faith*, 63–62.

———. 2022. *Lifelong Faith: Formation for All Ages and Generations*. New York, NY: Church Publishing Incorporated.

———. 2007. "Best Practices in Intergenerational Faith Formation." *Lifelong Faith*: 5-16.

Roberto, John, Lisa Brown, Tanya Eustace Campen, Lynn Barger Elliott, and Lee Yates. 2018. *Faith Formation with the New Generation*. Cheshire, CT: LifelongFaith Associates.

Roehlkepartain, Eugene. 2017. *The Asset Approach (Pack of 15): 40 Elements of Healthy Development*. Minneapolis, MN: Search Institute Press.

Roehlkepartain, Jolene. 2015. "Models and Practices for Learning Faith Formation"." Life Long Faith. Life Long Faith. 2015. https://www.lifelongfaith.com/uploads/5/1/6/4/5164069/lifelong_faith_journal_8.3_(spring-summer_2015).pdf.

Schuster, Steven. 2018. *The Art of Thinking in Systems: Improve Your Logic, Think More Critically, And Use Proven Systems to Solve Your Problems - Strategic Planning for Everyday Life*. Self-published by Steven Schuster.

Scobie, Charles H. H. 2003. *The Ways of Our God: An Approach to Biblical Theology*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Search Institute. 2020. "The Developmental Assets Framework." *Search Institute* (blog). 2020. https://www.search-institute.org/our-research/development-assets/developmental-assets-framework/.

Seed, Hal. 2019. "Grandparent Ministry: 5 Big Reasons Why Your Church Needs It." PastorMentor. May 30, 2019. https://pastormentor.com/grandparent-ministry/.

Seibel, Cory. 2021. *Engage All Generations: A Strategic Toolkit for Creating Intergenerational Faith Communities*. Abilene, TX: Abilene Christian University Press.

Senge, Peter M. 2010. *The Fifth Discipline: The Art and Practice of the Learning Organization: First Edition*. New Orleans, LA: Cornerstone Digital.

Shaw, Haydn, and Ginger Kolbaba. 2015. *Generational IQ: Christianity Isn't Dying, Millennials Aren't the Problem, and the Future Is Bright*. Carol Stream, IL: Tyndale Momentum.

Sider, Ronald J., and Ben Lowe. 2016. *Future of Our Faith*. Grand Rapids, MI: Brazos Press.

Silver Maples of Chelsea. 2018. "Importance of Intergenerational Relationships | Read About Intergenerational Connections - Silver Maples Blog." *Silver Maples of Chelsea* (blog). March 30, 2018. https://silvermaples.org/importance-of-intergenerational-relationships/.

Smith, Christian, and Melina Lundquist Denton. 2009. *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. Oxford, NY: Oxford University Press.

Southern Seminary, dir. 2017. *How Do You Do Family Worship?* https://www.youtube.com/watch?v=v9SUYzSLmrE.

Spence-Jones, Henry. D. M. 1909. "Deuteronomy." In *The Pulpit Commentary*. London, NY: Funk & Wagnalls Company.

Stearns, Peter N. 1989. *"Historical Trends in Intergenerational Contacts."* In *Intergenerational Programs: Imperatives, Strategies, Impacts, Trends*, edited by Sally M. Newman, Steven W. Brummel, and Mary Frank. Binghamton, NY: Routledge.

Steinke, Peter L. 2006. *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What*. Lanham, MD: Rowman & Littlefield Publishers.

Stinson, Randy, Timothy Paul Jones, James M. Hamilton Jr., Robert L. Plummer, Bruce A. Ware, and R. Albert Mohler. 2011. *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, 9th ed: 53-80. Grand Rapids, MI: Kregel Academic & Professional.

Stonehouse, Catherine, and Scottie May. 2010. *Listening to Children on the Spiritual Journey: Guidance for Those Who Teach and Nurture*. Grand Rapids, MI: Baker Academic.

Stott, John R. W. 1980. *God's New Society: The Message of Ephesians*. Downers Grove, IL: InterVarsity.

Strauss, William, and Neil Howe. n.d. *Generations: The History of America's Future, 1584 to 2069*. New York, NY: Quill, William Morrow.

Stringer, Ernest T., and Alfredo Ortiz Aragón. 2020. *Action Research*. 5th ed. Los Angeles; London: SAGE Publications.

Strommen, Merton P. 2000. *Passing On the Faith: A Radical New Model for Youth and Family Ministry*. Winona, MI: Saint Mary's Press.

Strong, James. 1996. *The New Strong's Dictionary of Hebrew and Greek Words.* Nashville, TN: Thomas Nelson.

———. 1998. *Enhanced Strong's Lexicon*. Canada: Woodside Bible Fellowship, 1998. https://biblehub.com/hebrew/1696.htm.

Summ Baptvideo, dir. 2021. *Legacy Grandparenting 2021*. https://www.youtube.com/watch?v=fPq6mQXb-a4.

Team, Adventist org. n.d. "How Adventists Promote Unity in the Body of Christ." Adventist.Org. Accessed June 15, 2021. https://www.adventist.org/unity-in-the-body-of-christ/.

The Gottman Institute, dir. 2014. *Four Horsemen of the Apocalypse | The Gottman Institute*. https://www.youtube.com/watch?v=1o30Ps-_8is.

Thompson, John. A. 1974. "Deuteronomy." In *An Introduction and Commentary, Tyndale Old Testament Commentaries*. Vol. 5. Downers Grove, IL: InterVarsity Press.

Tully, William. 2011. "An Appreciation of Edwin Friedman." August 1, 2011. August 1, 2011. https://psinyc.org/an-appreciation-of-edwin-fredman/.

Vanderwell, Howard A., and Norma deWaal Malefyt. 2008. *"Worship Planning in a Church of All Ages."* In *The Church of All Ages: Generations Worshiping Together*. Edited by Howard A. Vanderwell. Lanham, MD: Rowman and Littlefield.

Vogt, Peter T. 2006. *Deuteronomic Theology and the Significance of Torah: A Reappraisal*. Winona Lake, IN: Eisenbrauns.

Walton, John H. 2001. "Genesis." In *The NIV Application Commentary*. Grand Rapids, MI: Zondervan Academic.

Wa-Mbaleka, Safary, Pavel Zubkov, Petr Činčala, and David Penno. 2021. *Qualitative Research for Practical Theology*. Berrien Springs, MI: Department of World Mission, Andrews University, and Applied Theology Department, Adventist International Institute of Advanced Study.

Weinfeld, Moshe. 1991a. *Deuteronomy 1-11*. New York, NY: Anchor Bible.

———. 1991b. *Deuteronomy 1-11*. New York, NY: Doubleday.

Westerhoff, John H. 2012. *Will Our Children Have Faith?:* 3rd. Rev. Ed. Harrisburg, PA: Morehouse Publishing.

White, Ellen G. 1952. *Adventist Home*. Nampa, ID: Pacific Press Publishing Association.

———. 1954. *Child Guidance*. Nampa, ID: Pacific Press Publishing Association.

———. 2002. *Patriarch and Prophets*. Nampa, ID: Pacific Press Publishing Association.

———. 2010a. *Education*. Nampa, ID: Pacific Press Publishing Association.

———. 2010b. *The Desire of Ages*. Nampa, ID: Pacific Press Publishing Association.

White, James Emery. 2017. *Meet Generation Z: Understanding and Reaching the New Post-Christian World*. Ada, MI: Baker Books.

Wilbur, Bruinsma. 2020. "Jedidah and the Elect Remnant." 2020. http://www.prca.org/resources/sermons/reading/reformed-witness-hour/item/5803-jedidah-and-the-elect-remnant.

Wright, Almeda. 2017. *The Spiritual Lives of Young African Americans*. Oxford, NY: Oxford University Press.

Wright, Christopher J. H. 2003. *New International Biblical Commentary: Deuteronomy*. 3rd ed. Peabody, MA: Hendrickson Publishers.

Youngberg, John, and Millie Youngberg. 1994. *Rebuilding the Family Altar: Meeting End-Time Challenges*. Miami, FL: Inter-America Division Publishing Association.

Youth Specialties, dir. 2012. *Real Conversations Youth Worker Promo*. https://www.youtube.com/watch?v=tbb1GnEBzAg.

"Youth Specialties - YouTube." n.d. Accessed February 23, 2022. https://www.youtube.com/user/YouthSpecialties.

<center>VITA</center>

<u>Education</u>

2017-2020	Clinical Chaplaincy Units 1, 2, 3, and 4 SDA General Conference Chaplaincy Institute
2008-2012	MA in Pastoral Theology (MAPTH) from Antillean Adventist University (PR)
2008-2012	BA in Religion (Pastoral Concentration) from Northern Caribbean University
2004-2008	High School Diploma from Bog Walk High School (Jamaica)

<u>Ministry Experience:</u>

2022 -Present	Associate Pastor, Restoration Praise Center, Potomac Conference Corporation of Seventh-day Adventists, Bowie, Maryland, USA
2019-2022	District Pastor Adelaide (English) and Bethel (French/Creole) SDA Church, South Bahamas Conference, SBC (Nassau, The Bahama)
2017-2019	District Pastor, Maranatha SDA Church SBC (Nassau, The Bahamas)
2014-2018	Youth, Young Adult, Public Campus Ministry and Uniform Ministries Director SBC SDA (Nassau Bahamas)
2014-2018	Upsurge Television Talk Show Host SBC SDA (Nassau Bahamas)
2014-2017	Associate Pastor, Hillview SDA Church SBC (Nassau, The Bahamas)
2010-2014	District Pastor, Cockburn Town SDA Church SBC (San Salvador, The Bahamas)
2009-2010	Intern Pastor of the Good News SDA Church SBC (Nassau, The Bahamas)
2008-2009	Intern Pastor of the Grant's Town SDA Church SBC (Nassau, The Bahamas)