

REIMAGING FAITH FORMATION FOR THE 21ST CENTURY

Topic 2
Intergenerational
Faith Formation



Presenter: John Roberto



WHY INTERGENERATIONAL NOW?

The Atlantic

The Preschool Inside a Nursing Home

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



A 1981 photo from Evan Drogosz's obituary, Present Perfect about an elderly resident doing a puzzle with preschoolers. From Drogosz.

TIFFANY R. JANSEN | JAN 29, 2016 | EDUCATION

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**USING TECHNOLOGY TO
CONNECT GENERATIONS**



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Intergenerational houses bring seniors, 20-somethings together

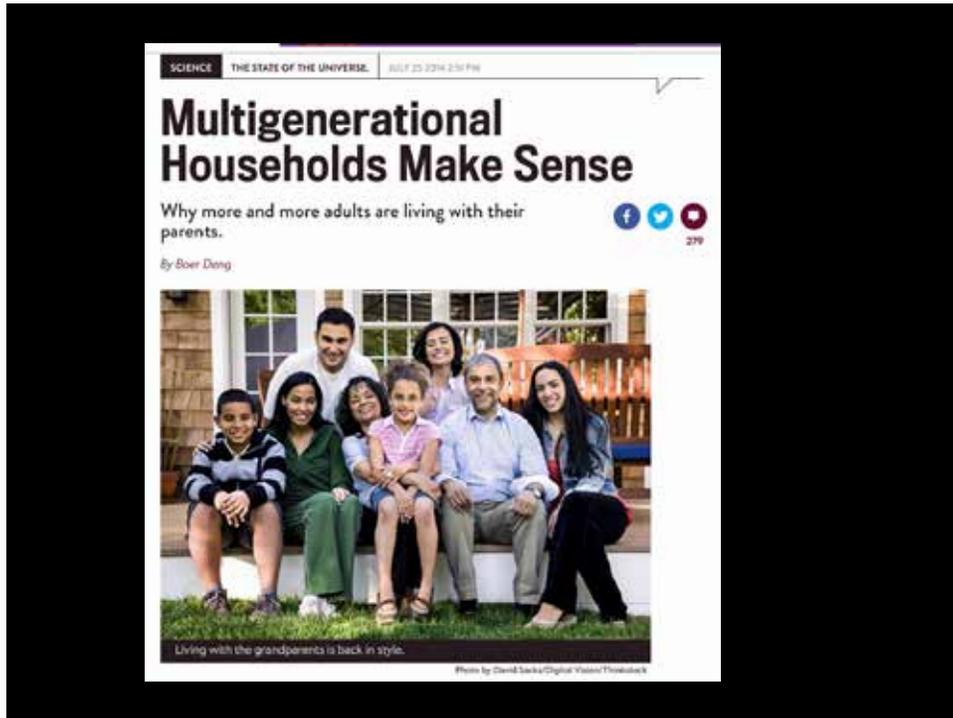


Three students at the School of the Art Institute of Chicago, (clockwise from left) Jael' Yeh and Judy Quesin, who all live with her in the Pal Conroy House in Edgewater, as they eat the dinner Feb. 22, 2016. (Eric Healey / Chicago Tribune)

By **Vikki Ortle Healy** - Contact Reporter
Chicago Tribune

SHARE THIS

Intergenerational houses are mix of "The Next World," a college room and a senior citizen residence.



(RE)EMERGENCE OF INTERGENERATIONAL

Response to...

1. age fragmentation
2. individualism & isolation in society
3. need for connection
4. need for mentors and guides of all ages
5. research on forming faith
6. five-generational society and church
7. the benefits that can come to each generation, to the whole church, and to society-as-a-whole

INTERGENERATIONAL FAITH FORMATION

Throughout Scripture there is a pervasive sense that all generations were typically present when faith communities gathered for worship, for celebration, for feasting, for praise, for encouragement, for reading of Scripture, in times of danger, and for support and service. . . . To experience authentic Christian community and reap the unique blessings of intergenerationality, the generations must be together regularly and often—infants to octogenarians.

(Allen and Ross, Intergenerational Christian Formation)

INTERGENERATIONAL FAITH FORMATION

Intergenerational faith formation and whole community faith experiences are at the *center* of lifelong faith formation – engaging all ages and generations in the life and events of church life and the Christian faith and participation in intergenerational faith experiences.

How to become intentionally intergenerational in church life & faith formation as the foundation for lifelong faith formation and discipleship?

UNDERSTANDING GENERATIONS & FAITH GROWTH

UNDERSTANDING GENERATIONS

The infographic consists of five horizontal bars of different colors, each with a circular icon to its left. From top to bottom: a grey bar for 'iGeneration (2000 -)', a green bar for 'Millennials (1980-99)', an orange bar for 'Generation X (1961-79)', a red bar for 'Baby Boomers (1946-60)', and a purple bar for 'Builders (pre 1946)'. The bars are set against a background that transitions from white at the top to a blue and black gradient at the bottom.

Generational Differences

1. Relationship to Institutions
2. Relationship to Authority
3. Family Relationships
4. Work-Life Balance
5. Communication Style
6. Technology Usage
7. Learning Style
8. Religious Expression
9. Worship Style

UNDERSTANDING GENERATIONS

From Builders to Millenials

Institutions/Organizations -----People/Causes/Issues
 Loyal to Institutions ----- Suspicious/Critical of Institutions
 Leader Influenced-----Peer Influence
 Group-Centered ----- Network-Centric
 Local/Parochial -----Global / Inclusive
 Word Culture ----- Image Culture
 Analog Culture ----- Digital Culture
 One Size Fits All ----- One Size Fits One

UNDERSTANDING FAITH DEVELOPMENT



UNDERSTANDING FAITH DEVELOPMENT (JAMES FOWLER)

Stage	Age	Characteristics
Pre-Stage: <i>Undifferentiated faith</i>	Infant	Trust, hope, and love compete with environmental inconsistencies or threats of abandonment
Stage 1: <i>Intuitive-projective faith</i>	Toddler-preschooler	Imitates parental behaviors and attitudes about religion and spirituality Has no real understanding of spiritual concepts
Stage 2: <i>Mythical-literal faith</i>	School-aged child	Accepts existence of a deity Religious and moral beliefs are symbolized by stories Appreciates others' viewpoints Accepts concept of reciprocal fairness
Stage 3: <i>Synthetic-conventional faith</i>	Adolescent	Questions values and religious beliefs in an attempt to form own identity
Stage 4: <i>Individuative-reflective faith</i>	Late adolescent and young adult	Assumes responsibility for own attitudes and beliefs
Stage 5: <i>Conjunctive faith</i>	Adult	Integrates other perspectives about faith into own definition of truth
Stage 6: <i>Universalizing faith</i>	Adult	Makes concepts of love and justice tangible

(Data from Fowler, J. W. [1981]. *Stages of faith: The psychology of human development and the quest for meaning*. New York: Harper & Row; Johnson, B. S. [1996]. *Psychiatric-mental health nursing: Adaptation and growth* [4th ed.]. Philadelphia: Lippincott.)

CHILDHOOD (FAMILY & CHURCH)



- ▶ Primal Faith:
 - ▶ care, safety, trust, warmth
- ▶ Intuitive-Projective:
 - ▶ impressions of faith, stories, faith experiences, community, music, prayers, rituals, repetition
- ▶ Mythic-Literal:
 - ▶ faith a reflection of parents and the community, Bible stories and stories of faith and faith experiences—give a sense who they are and what it means to be the people of God

PRIMAL FAITH



This first stage is a pre-language disposition, a total emotional orientation of trust off-setting mistrust, which takes form in the mutuality of one's relationships with parents and others. This enables us to overcome or offset the anxiety resulting from separations which occur during infant development. Piaget has helped us understand infant development as a succession of cognitive and emotional separations toward individuation from those who provide initial care. Earliest faith is what enables us to undergo these separations without undue experiences of anxiety or the fear of the loss itself. One can readily see how important the family is in the nurturing and incubation of this first Primal stage of faith.

INTUITIVE- PROJECTIVE FAITH



This is a style of faith that emerges in early childhood with the acquisition of language. Here imagination, stimulated by stories, gestures, and symbols, and not yet controlled by logical thinking, combines with perception and feelings to create long-lasting faith images. These images represent both the protective and threatening powers surrounding one's life. If we are able to remember this period of our lives, we have some sense of how important, positively and negatively, it is in the formation of our life-long orientations in faith. When conversion occurs at a later stage in one's life, the images formed in this stage have to be re-worked in some important ways.

MYTHIC-LITERAL FAITH



This emerges in the childhood elementary school years and beyond. Here the developing ability to think logically, through concrete operational thinking, helps one to order the world with categories of causality, space, time, and number. This means we can sort out the real from make-believe, the actual from fantasy. We enter into the perspectives of others. We become capable of capturing life and meanings in narrative and stories.

ADOLESCENCE (AND BEYOND)



- ▶ Synthetic-Conventional faith:
 - ▶ identify formation
 - ▶ seeing from the perspective of others
 - ▶ abstract thought—putting faith stories into a larger story of faith
 - ▶ struggle between desire for independence and desire to belong to a group (friends, church); faith is not merely a reflection of someone else's faith
 - ▶ movement of authority from external (parents) to internal, but authority for their faith is outside themselves (faith community)

SYNTHETIC- CONVENTIONAL FAITH



This stage characteristically begins to take form in early adolescence. Here new cognitive abilities make possible mutual, interpersonal perspective-taking. We begin to see ourselves as others see us. We begin to construct the interiority of ourselves and others. A new step toward interpersonal intimacy and relationship emerges. A personal and largely unreflective synthesis of beliefs and values evolves to support identity and to unite one in emotional solidarity with others. This is a very important stage of faith, one which can continue well into adulthood and throughout a person's life.

YOUNG ADULTHOOD (AND BEYOND)



- ▶ Individuative-Reflective faith:
 - ▶ internal locus of authority predominates
 - ▶ making sense of the particular narrative of their own experience
 - ▶ engaging in critical reflection on (inherited) faith/beliefs (Does this work for me? What really matters?)
 - ▶ questioning faith (tradition) and if the Christian faith has depth that holds up to questions
 - ▶ expressing faith in their own way and seeking a community that embraces them; reinvent faith
 - ▶ discovering vocation

INDIVIDUATIVE- REFLECTIVE FAITH



With young adulthood or beyond, one begins to critically reflect on the beliefs and values formed in previous stages. In this stage, persons begin to rely upon third person perspective-taking. This means constructing a perspective that is neither just that of the self or reliant upon others, but is somehow above them both—a transcendental ego, if you will. The third person perspective brings objectivity and enables us to understand the self and others as part of a social system. Here we begin to see the internalization of authority. This stage brings a new quality of responsibility for the self and for one's choices. It marks the assumption of the responsibility for making explicit choices of ideology and lifestyle. These open the way for more critically self-aware commitments in relationships and in vocation.

MIDDLE ADULTHOOD (AND BEYOND)



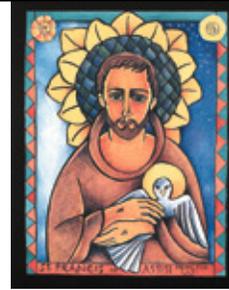
- ▶ Many still in Synthetic Conventional and Individuative-Reflective faith styles
- ▶ Conjunctive Faith:
 - ▶ embracing and integration of opposites or polarities
 - ▶ authority of faith is internal
 - ▶ renewed appreciation of the religious rituals and traditions of one's faith of origin, and from other traditions
 - ▶ coming into the fullness of one's own unique personality and gifts; developing generativity and care
 - ▶ growing ability to look beyond the pressures of the present moment toward an appreciation of the deeper meanings symbolized in religious traditions

CONJUNCTIVE FAITH



At Mid-Life or beyond, frequently, we see the emergence of Conjunctive Faith. This stage involves the embrace and integration of opposites, or polarities, in one's life. It means realizing, in mid-life, that one is both young and old, that young-ness and old-ness are held together in the same life. It means recognizing that we are both masculine and feminine, with all of the meanings those characterizations have. It means coming to terms with the fact that we are both constructive people and, inadvertently, destructive people. St. Paul captured this in Romans 7. He said, "The good I would do I do not do, the evil I would not do I find myself doing. Who will save me from this body of death?"

UNIVERSALIZING FAITH



Beyond paradox and polarities, persons in this stage are grounded in a oneness with the power of being or God. Their visions and commitments seem to free them for a passionate yet detached spending of the self in love, devoted to overcoming division, oppression and violence, and in effective anticipatory response to an in-breaking commonwealth of love and justice, the reality of an in-breaking Kingdom of God.

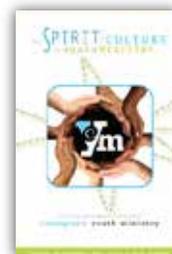
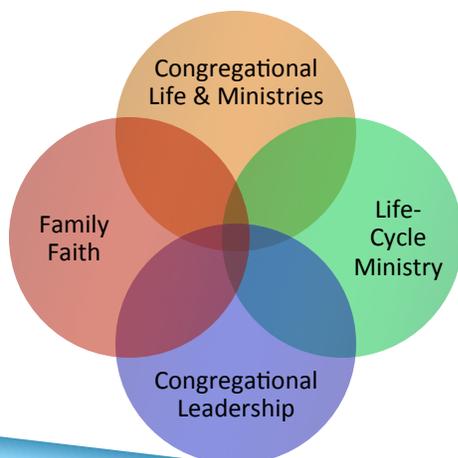
INTERGENERATIONAL FOUNDATIONS

INTERGENERATIONAL FAITH FORMATION

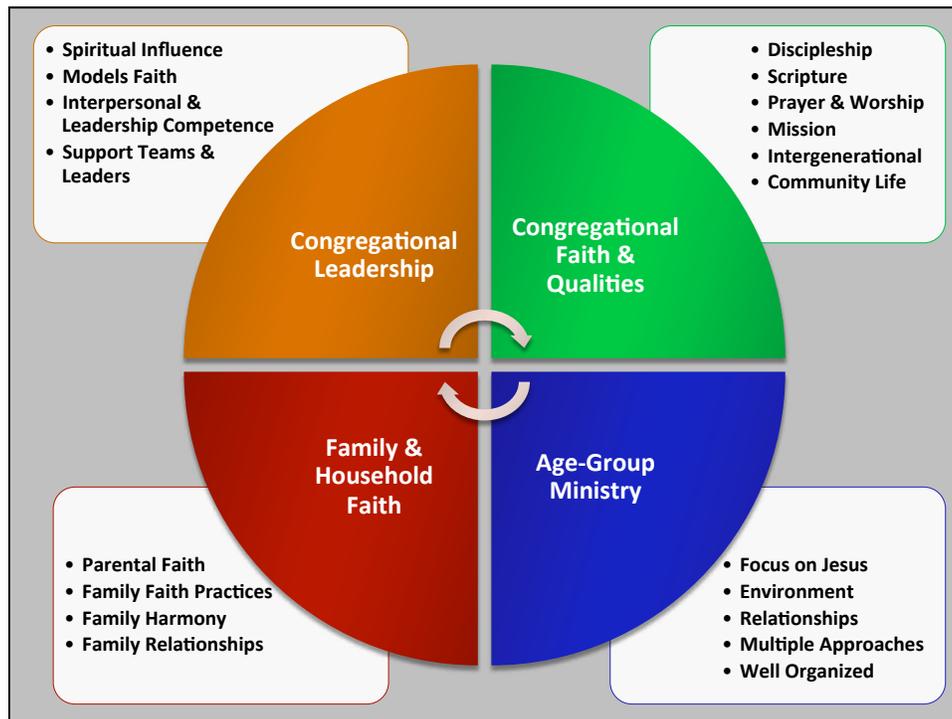
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How to become intentionally intergenerational in church life & faith formation as the foundation for lifelong faith formation and discipleship?

CONGREGATIONAL CULTURE



It is the culture of the whole church that is most influential in nurturing a vital Christian faith.



CONGREGATIONAL CULTURE

1. Congregation's Biblical Emphasis
2. Congregation Teaches Core Christian Concepts
3. Congregation's Moral Guidance
4. Worship Services' Positive Characteristics
5. Congregation Promotes Service
6. Congregation's Mission Effectiveness

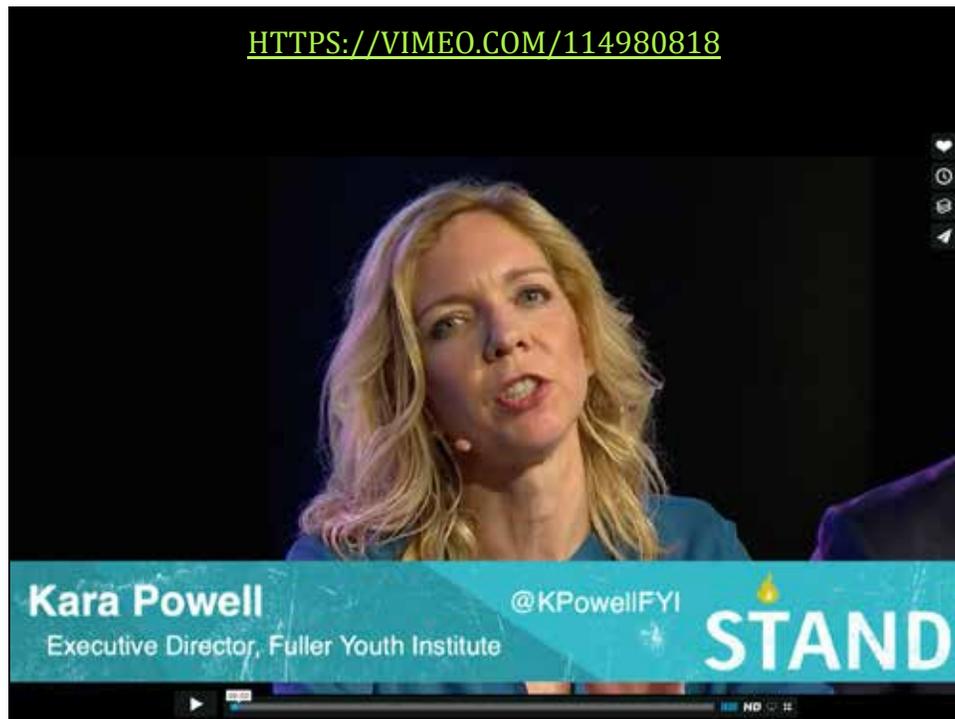
CONGREGATIONAL QUALITIES

1. Warm, Challenge Congregational Climate
2. Welcoming Atmosphere
3. Satisfied with the Congregation
4. Importance of this Church to Me
5. Congregation's Moral Guidance
6. Congregation's Social Interaction
7. Congregation's Openness to Change
8. Members Experience Love and Support

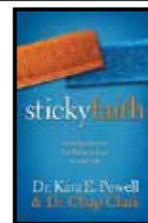
CONGREGATIONAL CULTURE

The congregation's basic ministries are thoroughly intergenerational.

- ▶ Young people are welcomed and expected to participate.
- ▶ Young people lead in church-wide ministries:
 - ▶ Worship
 - ▶ Education
 - ▶ Fellowship
 - ▶ Service and Outreach
 - ▶ Decision-making



INTERGENERATIONAL CONNECTION



Intergenerational connection and involvement during high school promotes mature faith in both high school and college – a “sticky faith.”

- ▶ Welcoming and valuing young people’s participation in the life of the church
- ▶ Worshipping with all of the generations
- ▶ Serving and building relationships with younger children
- ▶ Having significant relationships with adults in the church and having the community show interest in them

INTERGENERATIONAL CONNECTION

Churches and families wanting to instill deep faith in youth should help them build a web of relationships with committed and caring adults.

Becoming a 5:1 Church

5 Adults to 1 Young Person
in

Worship, Teaching, Mentoring, Rituals, and all of
Community Life



IMMERSION INTO THE INTERGENERATIONAL FAITH COMMUNITY

*The best curriculum for forming children, youth,
and anyone else in 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.*

(Joyce Mercer)



IMMERSION INTO THE INTERGENERATIONAL FAITH COMMUNITY

We invite people into the way of life that embodies God's love, justice, compassion, and reconciliation, by being, doing, and thinking about it together. The best curriculum for forming children, youth, and anyone else in 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.

(Joyce Mercer)

IMMERSION INTO THE INTERGENERATIONAL FAITH COMMUNITY

Guided participation in a community of practice puts a premium on both participation and practice. . . . We become Christian, taking on the identity of one who is a disciple of Jesus, by acting the way Christians act, and by talking the way Christians talk. Over time through practice, even our hearts and minds are formed in this way of life.

(Joyce Mercer)

INTERGENERATIONAL PARTICIPATION DYNAMIC



IMPORTANCE OF INTERGENERATIONALITY

A faith-forming education requires the interdependence of the generations.

This involves developing sustained patterns of intergenerational learning, relationships, and mentoring that develop young people's identification with the faith community, give them memories of hope to enliven their future, and create their sense of responsibility for the well-being of the community and the earth. (Charles Foster)

IMPORTANCE OF INTERGENERATIONALITY

The responsibility of mentoring the faith of children and youth belongs to the whole congregation in the full range of its ministries.

The clearest way of learning to be Christian is to participate with others in the practices of being Christian. Each member of a faith community may potentially mentor someone at the threshold of expertise in some shared community practice.

(Charles Foster)

IMPORTANCE OF INTERGENERATIONALITY

Christian commitment is formed and strengthened as persons develop relationships and actively participate in intergenerational faith communities that teach, model, and live our the communities' beliefs.

IMPORTANCE OF INTERGENERATIONALITY

Intergenerational experiences strengthen and create new relationships among people of all ages, enhances their sense of belonging in the faith community, and increases participation in church life.

IMPORTANCE OF INTERGENERATIONALITY

Intergenerational experiences support families by surrounding them with a community of faith and engaging the whole family in a variety of faith-forming experiences together.

Intergenerational experiences strengthen the ability (confidence and competence) of parents and grandparents to promote religious socialization at home; be role models of faithful practice; and engage in faith practices at home.

INTERGENERATIONAL PRACTICES

CORE STRATEGIES FOR BECOMING INTENTIONALLY INTERGENERATIONAL

Create - intergenerational experiences

Infuse intergenerational experiences & relationships into existing ministries & programs

Connect generations



EIGHT FAITH FORMING PROCESSES



CARING



Cultivating caring relationships across generations in the congregation and community, becoming a life-giving spiritual community of faith, hope, and love.

- ✓ Intergenerational Caring Conversations
- ✓ Intergenerational Community Building
- ✓ Intergenerational Relationships in Existing Programs
- ✓ Intergenerational Storytelling
- ✓ Intergenerational Relationships through Mentoring

MT. VERNON BAPTIST CHURCH COLUMBUS MS

For the past decade, I've been a part of a very special event that you wouldn't expect to see in a Baptist church: a prom. Baptists and dancing have had a long and storied history, but this is different, I assure you. Every spring for the past decade the church I've had the privilege of serving at has thrown a Joy Prom, a prom for the special needs community. It's an opportunity for folks from all ages in the special needs community to come together and have a night where they are the kings and queens. Other churches and businesses throughout the community partner with our high school students (who serve as dates) to prepare this incredible event. (Josh Daffern)

CELEBRATING



Worshiping God together through Sunday worship, rituals, sacraments, and the liturgical seasons that involves all of the ages and generations.

- ✓ Intergenerational Sunday Worship
- ✓ Whole Community Sacramental Celebrations
- ✓ Milestones throughout Life
- ✓ Church Year Feasts & Seasons

MESSY CHURCH



1. A flexible, relaxed arrival time with drinks and snacks
2. Creative exploration of a Bible story/theme through creative experiences for people of different learning styles and of all ages. Children and adults are not separated and are encouraged to explore the story/theme together
3. A short but explicit time of worship with story, music and prayers that builds on the creative exploration.
4. A generous welcome and hospitality is expressed through a delicious home-cooked, sit-down meal with others

MESSY CHURCH VALUES

- ▶ **Christ-centered:** Messy Church is a church, not a craft club, that helps people encounter Jesus as Lord & Savior.
- ▶ **All-age:** It is for adults and children to enjoy together - every element should be relevant and accessible to all.
- ▶ **Creativity:** It uses hands-on activities to explore Bible stories, to reflect a God of creativity and to give people a chance to play together.
- ▶ **Hospitality:** It reflects a God of unconditional love and is a church for people outside church, providing an oasis of welcome and a safe space in which to thrive.
- ▶ **Celebration:** It reflects a God of joy who wants his people to have life in all its fullness.

WWW.MESSYCHURCH.ORG.UK



LEARNING



Engaging all ages and generations together in learning experiences that teach scripture and the Christian tradition, informing and forming disciples of all ages in Christian identity.

- ✓ Intergenerational Learning (James White)
 1. In-Common All Ages Experiences
 2. Parallel Learning
 3. Contributive Occasions
 4. Interactive Sharing
- ✓ Weekly, Bi-Weekly, and Monthly Models
- ✓ Small Group & Large Group Models

INTERGENERATIONAL LEARNING

Meal and Community Building

Part 1. Gathering and Prayer

Part 2. All Ages Learning Experience

Part 3. In-Depth Learning Experience

Option 1. Whole Group (together)

Option 2. Age Group (parallel)

Option 3. Activity Center

Part 4. Sharing Learning Experiences and
Home Application

Part 5. Closing Prayer

INTERGENERATIONAL LEARNING

1. As the faith formation curriculum for the whole community
2. In Lectionary-based catechesis
3. In sacramental preparation
4. In Vacation Bible School
5. In parent-child and parent-teen programs
6. In milestone celebrations
7. In intergenerational service projects
8. In liturgical season celebrations
9. In a retreat experience or parish mission

INTEGRATED MODELS: LOGOS

Elements of LOGOS
 In local churches, LOGOS teams build intergenerational relationships between young people and caring, Christian adults of all ages through a four-part weekly format:

ACTS 2:42^{NRSV}
 They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and to prayers.

Bible Study: A time for each group, or a combination of groups, to study the Bible as the model for their content of living. Churches can use non-denominational curriculum developed by GenOn for LOGOS (either "Paths for Life" or our high school Bible studies) or something of their own choosing.

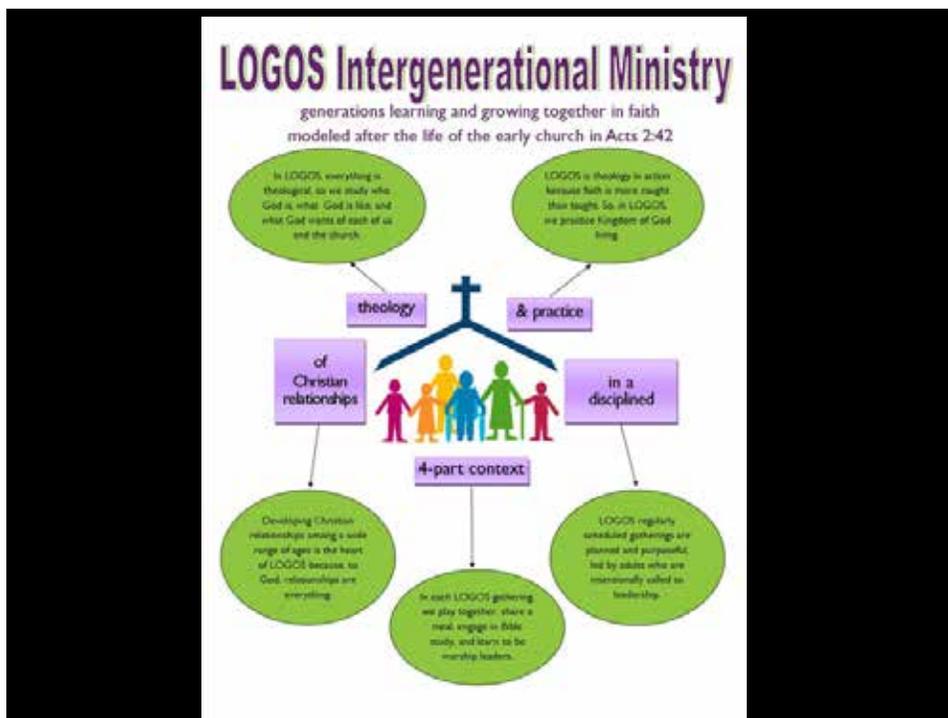
Family Time: The three of us sit in a circle to gather regular "table fellowship" of various ages who eat together each week for the entire program year. Kitchen teams prepare dinners that are served family style—with table settings and serving dishes practicing the art of serving one another.

Worship Skills: Chant, drama, bells, or other arts are introduced at LOGOS and then practiced regularly in corporate worship. Each church decides the best fit with its own liturgical and worship style.

Recreation: All have great fun in a cooperative atmosphere, often drawing on the hobbies and interests of adults in the congregation willing to share their passions on a one-time basis or longer.

1. Bible Study
2. Family Time
3. Worship Skills
4. Recreation

GenOn Ministries
www.genonministries.org



WORSHIP & LECTIONARY APPROACH (ST. ELIZABETH OF HUNGARY PARISH, ACTON, MA)

September: 24th Sunday in Ordinary Time
October: 28th Sunday in Ordinary Time
November: 32nd Sunday in Ordinary Time
December: 2nd Sunday of Advent
January: Baptism of the Lord Sunday
February: 1st Sunday of Lent
March: Palm Sunday
April: 4th Sunday of Easter
May: Holy Trinity Sunday

INTERGENERATIONAL THEMES

1. Seasons of the Church Year
2. Scripture
3. Christian Beliefs
4. Liturgy & Sacraments
5. Morality
6. Justice
7. Prayer
8. Christian Practices

SEASONS & FAITH THEMES

Advent	Jesus the Messiah
Christmas – Epiphany	Divinity of Jesus
Lent	Journey with Jesus
Good Friday	Death of Jesus
Easter Season	Resurrection
Pentecost	Mission of the Christian
Sunday Readings	Ministry of Jesus
Sunday Readings	Identity of Christ

PRAYING



Nurturing the spiritual life of the whole community through the congregation's prayer services, rituals, and blessings throughout the year.

- ✓ Intergenerational Formation in Spiritual Practices
- ✓ Intergenerational Prayer Stations
- ✓ Intergenerational Prayer Partners & Spiritual Guides
- ✓ Intergenerational Prayer Groups

INTERGENERATIONAL PRAYER STATIONS: EASTER-ASCENSION (THERESA CHO)



<https://theresaecho.com>

SERVING



Involving all ages and generations in service and mission to the world, especially to the poor and vulnerable, and in the works of justice and advocacy.

- ✓ Intergenerational Mission Trips
- ✓ Churchwide Service Day
- ✓ Intergenerational Monthly Project
- ✓ Intergenerational Service Nights
- ✓ Intergenerational Service Projects

INTERGENERATIONAL SERVICE

- ✓ Make the activities meaningful, so that every person, regardless of age, can contribute in a significant way.
- ✓ Supply mentors to individuals or families that have had little or no experience in service.
- ✓ Offer various options to suit individuals and families with different ages, interests, time constraints, and locations.
- ✓ Include preparation and reflection as part of any church-sponsored service activity.
- ✓ Organize regular intergenerational service days/events.
- ✓ Organize an annual intergenerational mission trip.
- ✓ Celebrate what church members are already doing

DEVELOPMENTAL SERVICE INVOLVEMENTS

1. Local mission projects lasting anywhere from a few hours to one day in length
2. Short-term mission trips lasting anywhere from two to five days and requiring an overnight stay on location
3. Weeklong mission trips within the United States as well as to foreign countries, designed for those who are ready to take the next big step in service
4. Global expedition trips of ten to fourteen days that provide the opportunity to be immersed for a longer period in the targeted community and culture
5. Personalized small group mission trips, organized around the interests and time of the group