1. Purpose + Planning Team:

The invitation to participate to selected people from around Australia was to gather together to discern and shape a way forward with regard to the propagation of intergenerational ministry as a ministry paradigm. Whilst it was recognised that many were already involved in this task in their own spheres of influence, the sense was that the time had come for a more concerted, and collaborative, response in order to generate real change. The planning team for the gathering consisted of Chris Barnett, Jenny Cowley, Tammy Tolman and Terry Williams, the note-taking (see Appendices) – for which all were extremely grateful - was attended to by Stacey Wilson.

2. Participants + Program:

15 people participated in the inaugural Australian Intergenerational Roundtable (AIR), hosted at the Centre for Theology and Ministry (Parkville, Melbourne). Participants came from around Australia and were from a variety of denominations/organisations (see Appendix 1). The program, which was non-residential, began at 1pm on Tuesday July 3 and concluded at 1pm on Wednesday July 4 (see Appendix 2).

3. What did we hope to achieve?

Prior to the gathering, the planning team had identified the following as aspirations...

- Shared understanding, unity in what we can walk away with, at least one thing we can do together
- Clarified understanding, one collaborative thing (or process for thing) we can do together
- Something to move process forward, arising from discussion
- Being energised, excited about way forward
- Practical outcomes for homes, communities, churches

As part of the opening session, participants were invited to identify what they hoped to achieve (see Appendix 3).

4. Moving toward a shared understanding of “intergenerational”

As part of the process of moving toward a shared understanding of “intergenerational”, Beth Barnett facilitated a process that included the group identifying...

- a “vocabulary” associated with “intergenerational”
- biblical affirmations of intergenerationality
- “biblical” objections to intergenerational practice
- multiple other reasons for an intergenerational approach
- a beginning for defining our topic

(see Appendix 4)

5. Moving toward a shared vision

The next step was to envision an intergenerational future for...

- Gathered church
- Community
- Academia
- Families

(see Appendix 5)

6. What gets in the way?

Having brainstormed a possible future, time was spent exploring...

- mistakes we have made in trying to advocate or implement an intergenerational approach

(see Appendix 6)
7. The Lay of the Land

As a way of collecting information on what is already happening/not happening, participants were given time to add their responses under the following headings...

- Working models
- What is currently happening?
- Who are you influencing?
- Who is not in the room?
- Communication channels
- Conferences/Events
- Resources

(see Appendix 7)

8. Drawing some pieces together

Time was spent in small groups doing further work in relation to definitions, blockages and solutions...

Definitions

Noting the questions...

- How do we grow/develop intergenerationality in a way that embodies the values/ethos of intergenerationality?
- Ought we (in our roles) provide principles, foundations, frameworks rather than definitions?
- Ought we be more descriptive, rather than prescriptive?

... it was identified that further work needed to be done re the initial definitions (see Appendix 4) and that simple phrases needed to be developed to accompany the key words around intergenerational (see Appendix 11).

<table>
<thead>
<tr>
<th>Blockage</th>
<th>Possible solutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Professionality” &amp; Culture</td>
<td>Heart change, training, resources</td>
</tr>
<tr>
<td>Consumerism</td>
<td>Heart change, knowledge, experience</td>
</tr>
<tr>
<td>Lack of knowledge/experience</td>
<td>Education, stories, modelling</td>
</tr>
</tbody>
</table>

(see Appendix 8)

9. What is important from here?

The following were identified as important to attend to...

- Communicating
- Empowering
- Inclusion
- Spheres of influence
- Growing influence
- Connecting with all ages
- Importance of language

Specifically, we need to...

- Engage with key influencers
- Gather, and listen to, those trying to do it already
- Facilitate and resource the Why/What/How discussion
- Break the ground through stories/models/honouring and support/celebrating with
- Seek feedback from the experience of this gathering*
- Identify specific actions
- Be accountable
- Meet again!

(see Appendix 9, *= see Appendix 10)
### Appendix 1  
**Participants**

<table>
<thead>
<tr>
<th>Last</th>
<th>First</th>
<th>e-mail</th>
<th>State &amp; Denom/Org</th>
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</thead>
<tbody>
<tr>
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<td>VIC Intergen</td>
</tr>
</tbody>
</table>

* = Skype participant  
** = Note-taker
Appendix 2  Program

•  **Tuesday**

*Please feel encouraged to arrive in the morning, knowing the café will be open for lunch!

1pm  Who we are, how we’ve been shaped

Addressing perceptions, sharing understanding
What do we, individually, mean by “intergenerational”? Biblical understanding?

3.30pm Break

4pm  Clarifying a shared understanding of what we mean by “intergenerational”
Coming together as “we.” Moving to a shared understanding?
Clarifying a shared understanding. Getting on the same page.

Discerning Vision/Future/Ideal

6pm  Dinner (on-site to maximise our working time together)

7pm  Shared reflection on day so far
What’s the best us of our time together here tonight?

*May possibly include* Identifying potential blockages
*May possibly include* Naming who and how we currently, and in the future will need to, influence

9pm  Finish  (no later than 9pm, to be negotiated by group)
*Possible* walk to Brunetti’s for supper

•  **Wednesday**

9am  *Possibly include* Identifying potential blockages
*Possibly include* Naming who and how we currently, and in the future will need to, influence
(depending on the previous evening)

What are we actually going to do?

10.30  Break

11.00  Open Space
Documentation of what we have agreed on (Distinctives? Essentials? Commonalities? Next steps?)

12.30  Finish

*Please feel encouraged to stay for lunch together in the Café.
Appendix 3  What did we hope to achieve?

What we hope to achieve here

- Expand understanding Interegn all age groups not just c&f to include older people, all generations doing life together
- Examples where this is working well, tell stories
  - Resources out there
- Ongoing network (?CMN) ask questions, training
- Strategies for having this conversation with senior leaders
  - Move outside the Sunday morning sermon and the validation that brings
- Not reinvent wheel but move forward
- What implications for Youth and children min? if we move to Intergen min
- Practical outcomes, best practice, spreading the word
- How do we make the most of the shifts in attitudes/policy that is happening Leveraging momentum?
- Selling this to empty nesters, buy in to intergenerational ministry- relationships not programs
- Is it either/or? How do you help congregation to understand what you mean by intergen min both/and a way of being rather than what you do
- Resources to help make this shift
- Resources AND how do you create a different paradigm
- Maintain/create momentum to catalyse significant change
  - The Sunday thing
  - Eg Salvos moved away from Sunday- but do we just move the silo?
  - Intentionality of intergen
- Add to curriculum of ministry formation
- Affecting culture change grass roots, denominational, national
- How do we identify and mobilise key leaders?
- Intergenerational thinking hasn’t just randomly dropped out of nowhere, symptom of illness in faith and wider communities
  - Clarify what are the issues that we are trying to address with Intergen min
  - What are the consequences of this shift
  - What other disorders might it create
  - What are we trying to do? What else might happen when we do it?
- Counter the narrative that aging make you superfluous
  - The role of the older generations in intergenerational ministry, focus on their spiritual life and growth
- Who are the experts? Where are the good stories, celebrate these
A Vocabulary and “Why” for being intergenerational

4a. A vocabulary “associated with “intergenerational”

Culture, Worship and prayer, Learning, Journeys, Walking “withing”, Ministry, Practice how Service, Missional, Holistic (not correct verb or noun), both internal/external focus Relationships, Connection, Discipleship, Formation, Community, Families, All ages, Fellowship, Life together, Humanity words Fun, Celebration, Transformation, Intentions, Life long, Together

4b. Biblical affirmations of intergenerationality

Deut 6, 11
Act 2:42-47
Judges 2: 10
Practice of separating the generations is not in the bible
Household- responsibilities
1 cor 12
Ps 145, 78, 89
Flattening of categories as status indicators/significance
All children
National structure- God’s pattern for his people, generational location as belonging
Jesus kingdom inclusive, incarnation
Intergenerational actions were answers to adult problem
Dislocation- exiled but used

4c. “Biblical” objections to intergenerational practice

Order- household codes, worship
Reinscribe roman family patriarchy
Maturity language- milk and meat
Teaching and training- Proverbs
Bring our best and excellence

4d. Multiple other reasons for an intergenerational approach

God’s idea- theological rationale
It worked for me
Retaining faith for long haul
So much to learn from others
More interesting engaging and fun
Breaks down barriers- societal problem
Impact on community
Expression of respect for all generations
Encourages leadership at all ages, helps transitions
Deep longing for connections
Old people OT
All part of body of Christ- something to add, cant be the body with people missing
Humility make room for each other
Story telling
Listening
Discovering wisdom
Responsible use of human resources- more sources of helps
Mentoring build in adjacent,
Backed by research- secular leading
Significant for retaining young people in the church
4e. Beginning to define intergenerational discipleship

“The deep practice of hosting, facilitating and celebrating the shared life of all and any generations together for the purpose of more wholly embodying the call to live as God’s reconciled people in the kingdom of God” Beth Barnett
“Communities valuing all humans in intentional holistic relationships forming lifelong faith through taking the journey of life together”

*Shared* defining words included...

All generations, all humans  
Together  
Intentional  
Faith forming  
Lifelong  
Holistic  
Valued  
Interactive

Relationships - building, deepening  
Everyday life- experiences, journey, rhythm

*Other words included…*

Authentic, Respect, Exploring, Outworking, Equipping, Celebrating, Reproducing, Inclusive, Vibrant, Creative, Meaningful, Alongside, Discovering

Appendix 5  Moving toward a shared vision

5a. Gathered church

Relationships marked by mutuality, equality and reciprocity
All Generations would be present
All Embracing, All Accepting
Reflecting the community - be a model and help address the needs
No silos - All feel like they belong
Faith forming worship/serving/growing every day of the week
Inclusive
Environments where stories are being told
Holistic reflective of the body of Christ
All ages serving based on gifting
The gathering would be celebrational and relational
All ages empowered and equipped (imbalanced addressed)

5b. Families

Having people of all ages in your home
Serving is natural as a family
Valuing extended family
Adopting extended family
Whole family worshipping
Sharing highs and lows for each other
Kids praying for parents
Parents finding mentors for their kids
Serving others as a family

5c. Community

Older generations involved more in the education process
Students more involved outside of schools - service and long life learning
“It takes a village” - closer relationships with neighbours
Structures in place for people to get to know each other
Churches are community centres - demonstrating relationships in practice
Mentoring and helping different generations
Communal mindset instead of focus on the individual

5d. Academia

Specific intergenerational ministry subjects
Mandatory engagement for ministry candidates with intergenerational ministry
Every subject/issue engages consequences and perspectives for different generations
Candidates for ordination require recognition that ministry is to all not just called to adults
Participatory learning communities in an intergenerational context e.g. chapel
Diversity in age/gender/ability studying
Greater variety of ‘course’ levels or purposes available
Appendix 6  Mistakes, Roadblocks and Barriers

6a. Mistakes we have made

Big paradigm leap
Underestimating nice sheep behaviour
Trying to do it alone
   Mentoring
   Missing peoples gifts
Inaccessible vs I can do it
Fantastic as the enemy of sustainability
All or nothing
Don’t advertise- parents don’t come because kids go out
Thinking Intergen = kids, do something for the kids in the presence of others
Define ourselves by our generation, connect face to face
CSS 7 infringement
Making the sermon and/or the preacher the enemy
   Burden and bashing
Worship service centric – making it all about the main service
Impose without buy in- moving too fast

6b. Roadblocks and Barriers

• Who

Senior leaders
Parents
Denominations
Gate keepers/power brokers (church)
Immoveable ministry workers
Absent generations
Parents who want me time
People who don’t want to do it
People who speak on behalf of other people
Kids and families min- low power , kid centric
Us- talk about it but don’t actually do it, job titles defining us, holding onto particular models, lack of openness to different ways of doing things

• What

Structures/format
Architecture/space
Church traditions
Lack of Understanding, Training, Accountability, Time, Zeal, Enthusiasm
Not our problem (bring in the experts)
Consumerism
What is the successful formula
Child safety
Seems like more work
Misperceptions think they know what it is
Leaders feeling threatened
Selfishness
Task priority over relationship
Excellence
Keep the machine going
Why?
Leaders don’t get trained lack understanding of what’s needed, you don’t know what you don’t know
Little accountability
Fear change
Risk of losing families
Lost generation creates a void- experience skills people
Real church- this isn’t it
Insecurity, loose sense of grace- divinely ordained way of doing church
Just another trend
Existing culture
Poor theology
Lack of models
Lack of vision

Where?
Everywhere!

Appendix 7 The Lay of the Land

7.1 Working models
NSW Icentral316, Narara Valley Bapt
SA Unley Lutheran, Holdfast Bay Bapt
QLD Nth Bris SA, Buderim Lutheran, Sunnybank Ang, Sherwood Ang
Tas Evandale faith Community, Nth Hobart Uniting, St Aidans Messy Church
Vic Armadale Bapt (Jude Waldron), Sanctuary, Warrnambool (Alison Sampson)
Canterbury Bapt (Joy Marshall), People @ Nth Ringwood (Barnetts),
Ember NW suburbs (Stacey Wilson), East Doncaster Messy Church (Julie Hunt)
Ashburton (Keren McCelland), Common Ground Heidelberg (Sandy Brodine), Alison Sharma

7.2 What is currently happening?
Churches being intentionally intergenerational in specific areas...
-Prayer partnerships
-Breakfasts/meals
-Worship services
-Small groups
-Buddy system

Intergen Communities of Practice Vic
ACOM Intergenerational Ministry NSW

7.3 Who are you influencing?
Area officers
Y&C leaders
Inter-denom working groups
Accreditation candidates Bapt NSW/ACT
Denom leaders Bapt NSW/ACT
Kids and YYA workers Bapt Churches SA
Future pastors in training
BCSA board members
Children ministry networks
Congregational leaders and pastors (one by one)
Children youth families min workers LCA
Denom gatherings
Intergenerational ACOM Min subject (Churches of Christ)
Post gen Y (gen X) burnouts who love Jesus
Surrender
7.4 Who is not in the room?

Ps Matt Theile, Lutheran Budrim QLD
TSA Mission Director
TSA Territorial Y and C Sec

Catholics
Senior/Lead pastors
Youth (other generations)
Seminary leaders
National council churches aust
Pentecostal community
VCC
Sydney Anglicans

7.5 Communication channels

Intergen facebook page
Here2stay.org.au
Editorial pieces circulated across organisations
Senior leaders development courses- speaking to culture and behaviour
Grad cert in Children and families ministry and mission @ Stirling college vic
CMN
Denom publications (eg 10rosslight)
Monthly update Chris Barnett
Intergenerational resources distribution list
Grow ministries- facebook page, eNews,
Refocus ministry blog
Multivocality blog Beth Barnett

7.6 Conferences/Events

Intergenerate (NSW)
“Just Kids?” (Vic) 1/9/2018
Bapt NSW- kids and families leaders retreat
Generations (VIC)
Ignite (QLD)
Passing the baton (WA)
Elevation (QLD)
Invigor8 (SA)

John Roberto bris 4/8/18
Holly C Allen Adel 24-25/7/18, Melb 27-28/7/18, Syd 31/7/18-1/8/18 + NZ
Churches sharing stories of IG worship and min @ SFC, Milton Bris 24/7/18
Bris Anglican Year of the “generations together”
TSA U-night Y and C leader Professional development, Livestream quarterly
“Just Kids?” Intergen Gisborne Vic 1/9/18
7.7 Resources

- Beth Barnett Books
  
  Face to face
  Welcoming families
  Party on together
  Twists and turns
  Rewind

- Messy church books/resources
  
  Theology
  Hospitality
  Being messy, being church

- Key books
  
  Collide (Tammy Tolman)
  Intergenerate (Holly Allen)
  Generations together (John Roberto)
  Belonging and becoming (Mark and Lisa Scandrette)
  Intergenerational Christian formation (Holly Allen & Christine Ross)

- Other resources
  
  GIFT (Generations In Faith Together) Resources
  
  www.intergenfaithresources.com
  www.strandz.org.nz
  www.lifelongfaith.com
  www.intergen.org.au
  www.generationstogether.org.au
  www.intergen.org.au
  www.here2stay.org
  www.growministries.org.au
  www.scxc.org.au
Appendix 8  Drawing some pieces together

8a. Working on the key words and definitions

Lifelong, Intentional, Relational, Holistic, Environment
Intentionality, Mutuality, Respect
Mutuality, Equality, Reciprocity
Creating and deepening intergenerational relationships

“Communities valuing all humans in intentional holistic relationships forming lifelong faith through taking the journey of life together”

Affirming and championing intergenerational discipleship, which we understand as being expressed through...

- Reordering of power
- Shift in focus from educational to relational focus

...and noting that

- Pastors and congregations perpetuate what is, often in an unreflected way
- Power of expectations
- Challenge to find/get to know the people who will be open to new
- Role in helping communities understand/name their current paradigm
- To make a shift requires understanding/naming how we are before we can move to how we can be
- Sometimes words run out and pictures are better!

What characterises intergenerational ministry/discipleship?
How do we grow/develop intergenerationality in a way that embodies the values/ethos of intergenerationality?

Need to speak into the current churches with the “Why”, as well as embodying/modelling the “How” and “What” (noting that new communities often reflect a degree of intergenerationality, at least in the beginning).

Noting the questions...

- How do we grow/develop intergenerationality in a way that embodies the values/ethos of intergenerationality?
- Ought we (in our roles) provide principles, foundations, frameworks rather than definitions?
- Ought we be more descriptive, rather than prescriptive?

... it was identified that further work needed to be done re the initial definitions (see Appendix 4) and that simple phrases needed to be developed to accompany the key words around intergenerational.

8b. Working on blockages and solutions

1. Professionalism (excellence factor)
   a. Perceived roles
      i. Theo institutes
      ii. Lead pastor
      iii. Denom leaders
      iv. C&F leaders
      v. All in leadership
   b. Culture

Solutions: heart change, training, resources
2. Consumerism
   a. Culture attitudes
      i. I want church to be done my way
      ii. I want to be comfortable
      iii. Entertain me/feed me
      iv. Take care of my kids/family
      v. Fear
   Solutions: heart change, knowledge, experience

3. Lack of knowledge/experience
   a. Never heard of it
   b. We’re doing it .... But not
   c. Poor theology
   Solutions: education, stories, modelling

4. Economics of change/the cost of shift
   a. Gender
   b. Money
   c. Power
   d. Race
   e. Inclusion of the excluded

Appendix 9 What is important from here?

Communicating intergenerational DNA- framework, principles, values, theology, credibility
Empowering: raising awareness, no guilt
Inclusion

Spheres of influence
   • Academic
   • Practitioners
   • Congregation

Connect with all ages

Influence
   • Breaking ground- stories/models, honouring/support, celebrate people
   • New spaces- our own space – Intergen
   • Language – words are key – do we need to change the word “intergenerational”

What is your big calling ? Are you all in?

Gather people trying it
Why/what/how .... Discussion
How do we widen the circle?
What could Air.2 look like- who else do we need to invite
How do we manage the changes in our lives? Transitions in our lifes.

Breaking Ground – stories / models/ honouring and support / celebrating people

Who to gather what the purpose is?
State, national
Engage with key Influencers
Hearing the voices of Practitioners
Appendix 10  Australian Intergenerational Roundtable Feedback

1. What are up to three things you might be considering doing, as an individual in your role/organisation, in relation to intergenerational ministry/discipleship as a consequence of our time together?

Take opportunities to speak to leadership
Take opportunity to speak into the design of our organization
Already in discussion with our Training College

I have a space on the agenda in our next state ministry team meeting to report on the AIR gathering. This will include our State Executive Minister and leadership development facilitator. I am hoping to brainstorm with our state team around what we could be doing together to advocate for intergenerational ministry.

I want to begin some equipping and training with our ‘generational’ leaders (Children’s, youth and YA ministries) around how we can legitimise the cause beyond kids and families ministry. Not sure what this looks like yet, but I intend on bringing the discussion to my state vision teams to talk about what this could look like.

Continuing to promote and resource intergen ministries, including how we broaden the message beyond just including children/youth.

Sharing AIR info at next CMN meeting

Looking at whether info from AIR will be distributed/used/turned into something we could use at conferences next year, eg Invigor8 in SA. Fiona Weckert and I met last week and discussed what this might look like. In 2019 Invigor8 will not be held in Feb but either May/June or Aug/Sept so this does allow some time to see what develops. We’re also wondering if Leaders to Go are possibly going to pick any of this up next year?

I felt affirmed in having 2018 given the theme of “Generations Together” from the top down in my diocese and intend to keep the website www.generationstogether.org.au rolling along.

We are hosting a simple evening event on 24 July where people from two churches can present what they have done in their respective churches in relation to introducing intergen worship... I want to host similar events where laypeople and clergy together can tell their stories and encourage others.

I’ll be happy to support our Facebook group and see where it leads.

Admin for the facebook group
Victorian CoP
Focus on bringing a theological perspective into advocacy discussions

2. Having had further time for reflection, what are up to three things you think we ought to prioritise collectively (and consider committing to collaborating on) between now and the end of the year?

One stop shop for resources, notifications of conferences, events etc...

Sharing editorial pieces appropriate to all levels of engagement (theological, sociological, leadership, education, practical, conversation pieces suitable for congregants) that we can 'fine tune' to fit our denomination (One message, One language)

I would like to see more discussion and equipping happening on a national level. Is there a place to run a conference or workshops aimed at senior leaders and academics, as well as generations leaders?

I would like to see another AIR meeting happen on a national level.

Clarifying our language/definitions and message/framework/principles/theology (as named by the group). I think this is essential so we’re all saying the same thing and we’re developing resources based on the same principles. Do we want to be intentional about how this is shared around Australia – across denominations and colleges or let happen ‘organically’?

Working out how to share resources and stories of what is already happening and particularly naming the principles/values behind these stories (ie not just what we do but why we do it and why these principles/values could apply in a different context)

Broadening ‘who is in the room’ eg as we develop resources etc., who in ‘seniors’ ministry etc should be involved in these projects and if we regather who should be included.
Making more of our Facebook Group.
Sharing / disseminating the resources and info we compiled.
Suggesting a rhythm for the group, going forward. I thought a biennial rhythm of national meeting one year, state meeting the next was a good one.

Collecting stories of intergenerational faith formation in practice
Ongoing communication
Cross promotion of events

3. Other

Thanks again for all you and the team did in organising this meeting
Thank you for all the work you and the team did in preparing and hosting the AIR gathering. I really appreciated being able to participate via skype from Adelaide and certainly found it a worthwhile time. Thank you to those who led sessions – really well done 😊

I was surprised that we didn’t finish with figuring out how we’d go about doing the work on the priorities we named at the end eg have some working parties type thing

A few times a couple of people used the space to share more personal stories/experiences that didn’t necessarily add to the conversation. I didn’t quite catch the opening spiel so not sure if you did this but perhaps if we gather again and particularly if we broaden who is attending, we need to clarify at the start some principles about helpful sharing and what the space/conversations are for.

Overall, I thought it was an excellent conversation/roundtable experience.

I found this event encouraging, I was challenged to think about how I speak about intergenerational ministry from a theological perspective and to check my own life for opportunities to engage with people of all ages (looking for my own bias/preferences).
Why intergenerational?

An intentionally intergenerational environment is more likely to encourage and sustain lifelong discipleship for all ages.

Intergenerational ministry is built upon a solid biblical and theological foundation, takes into account key formational and sociological principles and is supported by developmental, social learning, ecological systems, sociocultural, situative-sociocultural and gerontological theory.

What do we mean by intergenerational?

Being intergenerational can be thought of as...

- a core value (something fundamental to who we are and who we are aspiring to be)
- an attitude or disposition (the way we approach “other”, in this case those who are different to us in age)
- as part of a philosophy of ministry/ethos (the way we do the things we do)

...that encompasses all aspects of our life together.

Being genuinely Intergenerational can be characterised as people from at least two different generations intentionally engaging together in respectful relationships marked by...

- mutuality (all benefit)
- equality (all are valued equally)
- reciprocity (all give and receive)

What about intergenerational ministry?

Intergenerational ministry...

- Involves the intentional creating and deepening of relationships across generational boundaries
- Occurs when generations are combined together in mutual serving, sharing, learning or celebrating as part of their living out of being the body of Christ
- Requires specific intentional action from those in leadership, including modelling and deliberate cultivation of the values, attitudes and behaviours that enhance intergenerational engagement
- Seeks the flourishing of communities in which people of all ages share in the journey of life together in intentional holistic relationships that form and sustain lifelong discipleship, embodying the call to live as God’s reconciled and reconciling people