



CROSS GEN

STARTING THE CONVERSATION

with
Dr. Rich Melheim



Getting Started

Welcome to the birth of a new model for worship aimed at Cross+Generational family faith formation. We are pleased, honored and delighted to have you join us as we dream, design, test and tweak this model together. The following sessions are designed to be used:

- First, with a Cross+Generational Worship Task Force
- Then, with a second tier of leadership from your church
- Finally, with the whole congregation

The sessions are laid out to take you step-by-step into a serious conversation and design concerning the future of worship in the post-Gutenberg, post-television world. To get started, we suggest you gather a Cross+Gen Worship Task Force made up of the brightest and best thinkers and doers from every age, stage, board and committee across your church. Maybe even look outside the church for perspective. Serve a delicious meal off-site in someone's home and walk through the materials provided together. Then decide if, when and how you will present the concepts to your second tier leadership, and finally to the whole church.

An Optimal Launch Setting

If you feel this discussion warrants more than one gathering, you may choose to unveil the themes on a weekend retreat, a series of Cross+Gen forums, at a family camp, or in a series of small group home meetings. If you wish to be even more thorough, thoughtful and systemic, an entire six-week congregational course is available at www.faith5.org.

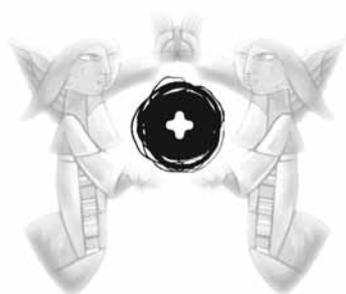
However you choose to get the conversation started, you will do well to have your Cross+Gen Worship Task Force solidly versed in the Cross+Gen philosophy, and thoroughly on board with the vision for a healthy future you create together.

Print out and distribute each session in this packet for each member of your task force. Break into Cross+Gen small groups to study and discuss the materials. Assign a reporter/recorder from each group to summarize thoughts and insights. Give each reporter markers and a large sheet of newsprint for their report/presentation.

Once you've plunged into this conversation with your leaders, we'd love to engage you further in a national conversation. Join our online community at the "Killing Sunday School/Birthing Cross+Gen Worship" Facebook group. Consider bringing a team to our second national conference on this theme, October 5-8, 2015 in beautiful Estes Park, CO. For more information, visit www.crossgenconference.com. Until then, all God's best!

A handwritten signature in black ink that reads "Rich Melheim".

Dr. Rich Melheim
Faith Inkubators & the Faith Inkubators Foundation



Gather a Cross+Gen community. Break into small groups. Read and discuss the following sections, then summarize your findings to the whole group.

SESSION 1

Can We Reconnect the Generations in our Churches?

The church is the only true Cross+Gen community available to most children in our society today. It is the only place where all six living generations are gathered together every week under the same roof. The wisdom of the elder and the wonder of the child are precious and priceless gifts which belong together - at least some of the time. Yet, what do most churches do with these gifts on most Sunday mornings? We separate and segregate them from one another the moment a family walks through the door. We send the babies to the nursery, dismiss children to the Sunday School unit, corral youth in the youth room, and aim the elders toward the coffee pot. And as for parents who don't want to be involved in their own children's faith lives, we all but invite them to drop their little darlings off at the door and head to the coffee shop down the street for an hour of free babysitting.

If Sunday morning is prime time, if church is prime place, and if a true Cross+Gen community is a prime environment for the seeds of faith to be planted, incubated and grown, how much wiser would it be for us to design experiences that keep families together regularly on Sunday mornings? Rather than segregating the ages and stages - the wisdom and the wonder - why not create blended "eduworship" environments that gather families around the same Bible story or theme, equip them with Cross+Generational allies, and launch them out the door together for a weeklong engagement with the Word and world?

Our goal in this conversation is to design a new worship model on Sunday morning that sets aside prime time for the prime purpose of holding families together in a world that can tear them apart. Over the next four sessions, we will look at both the needs and the gifts of every age and stage of life. We will dream out loud about the future of worship. Then we will design blended worship/learning/nurturing environments where parents and children join with surrogate, adoptive faith families to enrich one another's lives every week.

Record your impressions on the thoughts above, then discuss them in small group.

- 1.
- 2.
- 3.

Prime time for
prime purpose.

- GIFT Worship Goal

Every age has
gifts we need
and every age
has needs
we gift.

- GIFT Worship Motto



***A Faith Family**
in the GIFT model is a
small group made up
of at least one person
from each of the six
living generations:
a Builder, a Mature/
Silent, a Boomer, a
Gen-Xer, a Millennial
and a Boomlet.

Rethinking Church and Re-Churching Think

What if Sunday morning ALWAYS included an optional hour of intentional Cross+Generational worship with children, youth, families and elders gathering in the same sacred space to experience God, engage in deep faith conversations and enjoy life together? What if God's story were to connect with the stories of all the saints - young and old - in the context of engaging, bonding, strengthening Cross+Gen relationships at church each week and every night in every home?

What if we were able to carve out prime space in the Sunday schedule for something altogether new? What if we were to take one of our existing worship services and merge it with our education and fellowship hours in an intentional blend of worship, education and fellowship - a Cross+Gen GIFT "eduworship"?

What if we were able to transform Sunday into the kickoff of a weeklong faith dialogue between parents, children and their surrogate adopted Faith Families*? What if we were able to give families an easy way to take God's story with them out the door and into their homes, schools, offices, and world?

What would it mean to connect the pulpit to the classroom to the family faith dialogue seven nights a week? To turn the parentless, drop-off Sunday school into a parent-engaged, Cross+Gen infused Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday school?

What if this new worship came to look more like a Cross+Gen art studio than an age-segregated classroom or concert hall? What if little children and elders, parents and teens, young adults and empty nesters were immersing themselves in artistic encounters between God's story and their own stories every week?

What if this new worship - like a family reunion - always included a great meal?

Placed together on regular occasions, the elder and the child could add beauty, depth, wonder, insight, and humor to the faith formation process. Together with all the ages and stages, this sacred place in time and space could enrich the lives of the entire worshipping community in surprising, sustaining ways. Your GIFT Worship could spawn the creation of a true extended family in the best sense of the word - a place where "every age has gifts we need and every age has needs we gift." Pause for a moment. Ask yourself:

What are the unique gifts little children bring to the faith community?

What are the unique needs of little children?

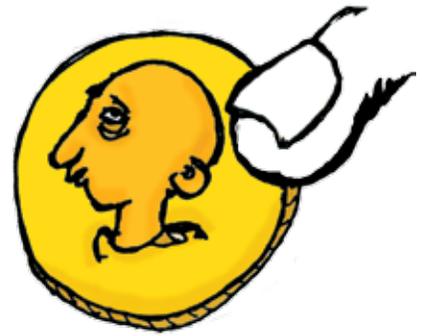
What are the unique gifts elder saints bring to the faith community?

What are the unique needs of elders?

What would happen to the culture of our church over time if the gifts and needs of both elder and child were regularly in contact with one another during our prime time as part of a new, intentionally designed GIFT Worship experience?

10 Theses: So What?

Read the following statements and write down your immediate thoughts on each "so what?" Then pair up and discuss your answers before sharing them with the larger group.



Thesis 1: Parents have been, are, and always will be the most influential faith role models in most children's lives.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

Agree

Disagree

Thesis 2: If you don't worship with your parents as a child, you are probably not going to worship on your own as an adult.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

Agree

Disagree

Thesis 3: The majority of our current adult members and regular worshippers allot only one hour on Sunday mornings for either worship or education.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

Agree

Disagree

Thesis 4: If we schedule worship and education concurrently, most of our adults will never go to education, most of our children will never go to worship, and most of our senior citizens will never interact with most of the children and parents at our church.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

Agree

Disagree

Thesis 5: Most families have little to no intentional faith talk, prayer, Scripture or blessing in the home on a regular basis.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

Agree

Disagree

Thesis 6: Our existing worship and education models are not engaging the hearts and minds of the post-television generation.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

Agree

Disagree

- Agree
- Disagree

Thesis 7: Most pastors today spend little time in Children's Ministry and most Christian education directors are allowed little time to impact and influence worship.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

- Agree
- Disagree

Thesis 8: Most handouts given to children in Sunday school end up in the trash before they leave the building or on the floor of the minivan and do not spawn any regular, ongoing faith discussion between parent and child at home.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

- Agree
- Disagree

Thesis 9: A simple model that connects parents and children with elders on Sunday's Bible theme at church and re-engages them in caring conversations during the nightly bedtime ritual at home would be more effective for teaching faith than our current model of worship and Sunday school.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

- Agree
- Disagree

Thesis 10: The wisdom of the elder and the wonder of the child are two priceless gifts which belong together at the core of any future worship, education and faith formation strategy we design.

If you agree with this thesis, so what?

If you disagree with this thesis, so what?

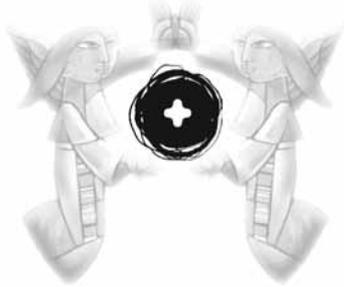
Bible Time

According to these Scriptures, when, where and by whom is faith to be taught?

- Deuteronomy 6: 6-8
- Psalm 78: 5-7
- Proverbs 4: 1
- Proverbs 23: 22
- Acts 2: 46

**Summarize your thoughts from
Session 1 in a brief statement:**





Gather a Cross+Gen community. Break into small groups. Read and discuss the following sections, then summarize your findings to the whole group.

SESSION 2

Television vs Internet Generations

The Year Everything Changed

2005 was a watershed year in the history of human technology. Yet, it came and went without so much as making a blip on the radar screen of the church. This was the year teenagers in America - and much of the developed world - started spending more time on the internet than on television. What does this mean? Any child or teen who was in charge of their own technology that year is arguably of a different generation than their grandparents, parents, and possibly even different than their older brothers and sisters. Everything from this post-television generation's attention span, to their learning styles, to their media consumption, to their concept of relationships has entered a world which Dr. Leonard Sweet calls EPIC:

- **Experiential**
- **Participatory**
- **Image-driven**
- **Connected & Conversational**

For the last 500 years - since the widespread use of the Gutenberg press - we've been living in a one-way information flow world. For the last 90 years we've been living in a one-way radio, then television world. Professionals produced the content, the talk, the show, and the masses listened, watched and consumed whatever was produced for them. The audience's response and engagement in this model had no immediate bearing on what was being brought or taught over the airwaves. Audiences, viewers, students and parishioners were treated mostly as spectators in someone else's show.

Take a few minutes to record your thoughts on the characteristic differences between the television and internet generations below.

There is no reason to be a student of the future unless, of course, you're planning to spend the bulk of the rest of your time there.

- Rich Melheim



For the post-
television era
generation, the
one-way show is
over.

Characteristics of the Television Generation

- Direction of Information Flow
- Personal Engagement
- Learning Styles
- Attention Spans
- Participant Expectations

Characteristics of the Internet Generation

- Direction of Information Flow
- Personal Engagement
- Learning Styles
- Attention Spans
- Participant Expectations

Compare the Two Lists...

After a few moments, gather in a Cross+Gen group of four. Share your insights. Finally, return to the large group and present a summary of your group discussion. Which list more accurately describes the current worship style at your church?

The Television Era Church

In the television era, the desired product was a polished, professional performance - a great and engaging show on the screen. "I entertain and you watch" was the unspoken rubric. For the television era church, the expectations were much the same. Little was left to chance. Spectators and audiences were told what to say, when to say it, what to sing, when to sing it, when to stand, when to sit, when to shake hands, and when to kneel. "I'll try to be entertaining enough to keep your attention for 7 1/2 minutes (about the length before a television commercial is expected) and you agree to hang around if I do my job in an entertaining and engaging enough fashion."

For all practical purposes today, the television world is history and the one-way producer/consumer social contract is null and void to most everyone under 25. If our worship models, educational methods, youth ministries, family ministries - our every encounter at church - are built as television era offerings, we will be less and less effective with more and more people from here on out. If the audience isn't more than an audience (i.e., audio = listener), if their questions, knowledge, cares, and experiences aren't drawn into the core of the worship, if what we design does not engage the post-television era people in experiences they help shape just by being there, we will be teaching, reaching and preaching to a smaller and smaller crowd every year.

Meaningful and Meaning Less

If what we craft for young people today - not create with them - looks like a Gutenberg era "class" or a television era "show" put on by professionals for spectators, they won't feel at home. It won't matter how good our "show" is. For them, the show is over. Continuing to put on a radio/television era show for a post-television audience means we are deciding to present to and serve a significantly shrinking audience. As time goes on and a smaller and smaller percentage of people find sitting as spectators in someone else's show less and less meaningful, the church will eventually wither, whimper and die. More and more of the programs will be meaning less and less to more and more people. Meaning less and less eventually becomes meaningless.

Frustrating, yes? Frightening, yes? Challenging, yes? Impossible? No.

How About a Split?

Let's be honest. There is nothing wrong with traditional Gutenberg/radio/television era corporate worship. Some people find it meaningful. Comforting. Enriching. Edifying. The problem is, in most churches these are the people paying the bills. If you are providing more than one worship hour on a Sunday morning, why not leave the traditional service alone? Better yet, make it as beautiful and vibrant and excellent as it can possibly be, but bring in the children more and more. Let them sing and share their arts and hearts. Invite them to be leaders and readers and cantors and communion helpers. Make every piece of your beloved liturgy something Cross+Gen groups learn and lead together. Children with parents. Teens with elders. Challenge everyone to take Sunday's preaching text home and include it as the text for a week long FAITH5 engagement. Throw every ounce of energy and creativity you've got into it. Just don't expect this service to guarantee your post-television future.

What would it take for you to designate half of your prime time toward the creation and testing of a new worship model? If you are providing a second service during the weekend - or a worship hour AND a separate education hour that could turn into a parent-involved Cross+Gen blended "eduworship" time - might your church allow you to craft something new aimed at the gifts and needs of the post-television generations coming down the road, rather than budgeting 100% of your prime time to the generations going down the road? Even if you fail for a couple years until you figured out what works in your setting, would they allow you the grace and the space to fail forward?

Record your thoughts on the writing above, then discuss them with the group.

- 1.
- 2.
- 3.

There are basically three kinds of people: those who make things happen, those who let things happen, and those who don't know anything happened.

- Winston Churchill



Television era one-directional worship
- with everyone watching up front and repeating words written for them in advance - is going to wither and die on our watch.

Sunday school as we know it is also going to die on our watch whether we acknowledge it and create its replacement or not.

We either get proactive and busy creating models that engage the post-television, neo-Google generation in ways they find meaningful or the world is going to create the replacements for us. Oh. Wait.

It already has.

- Rich Melheim

Let's Start Thinking Design

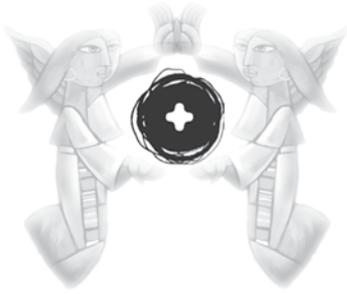
Ready to start thinking about specific designs for a post-television Cross+Gen blended worship? Ask and answer these questions, then share your thoughts.

- Are the pews in our sanctuary and the focus in our worship generally aimed in one direction? If so, that's a television era model. What might we change?
- Are professionals on stage doing most of the talking and leading? That's a television era model. If so, what might we change?
- Is there one thing going on which everyone is supposed to listen to and watch at the same time? Yup. Television era. If so, what might we change?
- Is participation in worship totally prescribed, scripted and described ahead of time? (i.e., written out line-by-line on a worship bulletin or PowerPoint slide) or is there ample room for the spontaneous? What might we change?
- Is there total message control by the leaders in the room or is intentional space allotted for immediate user feedback and for meaningful input from guests that reshapes the conversational direction? What might we change?
- Is there a specified attention span expected from participants, or is attention free-flowing? What might we change?
- Is there one offering at a time which everyone is supposed to pay attention to or are there many choices and variations? What might we change?
- Is all worship set at specific times and places or are there asynchronous options available 24-7? What might we change?
- Is the message mostly pastor-to-person or is there room for person-to-person and person-to-pastor? What might we change?
- Is our main event a gathering of the silent and scripted or a conversation of the saints that includes their stories? What might we change?
- How might EPIC (experiential, participatory, image-driven, conversational) be designed into the DNA of this worship experience?
- How might FAITH5 be incorporated into the DNA of both the corporate worship and the home worship component?
- How might the gifts and needs of all ages and stages be core to worship?

Change is both painful and exhilarating. Birth is both painful and amazing. Only a slow, institutional death is relatively painless and antiseptic. The church can either be proactive in planning and experimenting with alternate models where post-television era people feel at home, or be caught off guard and surprised when the "show" is over. Are we ready for the necessary pain of change? Ready or not, here it comes.

Summarize your thoughts from Session 2 in a brief statement:





Gather a Cross+Gen community. Break into small groups. Read and discuss the following sections, then summarize your findings to the whole group.

SESSION 3

GIFT Worship: What's in a Name?

Names matter. Names become the frames that shape expectations of guests entering into your space for anything new. The name you choose for your new worship model will set the frame of reference for everything you do and the "frame of reverence" of everyone choosing to enter - or not enter - your door and onto the journey with you.

We like the name **GIFT Worship** as a starting point for this new entity and Cross+Gen worship style. GIFT stands for "Generations In Faith Together."

The word **GIFT** is both a noun and a verb.

As a noun, a gift is something welcomed, wonderful, wonder-filled, surprising, and usually appreciated. It often involves joy, love, anticipation and curiosity. It might involve talents, as in "She has a gift." It might involve personal generosity, as in "He is a gift."

As a verb, gifting is a tangible action of loving, sharing, giving and grace.

Imagine your new GIFT Worship service if it combined all these wonderful themes in people's minds from the start.

Place the child, the parent, the young adult, the empty nesters and the elder all together in an intentional and creative GIFT space on Sunday mornings and you will see wonderful gifts flow in multiple directions. Use the arts and caring conversations as dual platforms for both information and faith formation, and watch even more gifts be drawn out and shared with the community.

Pause and discuss the name "GIFT Worship" in a small group. What do you think of GIFT as a title? What other names do you like for a Cross+Gen worship setting? Brainstorm a list of options.

All you really need for an asylum is a big room and the right kind of people.

- Bumper Sticker



“Gift” is both a noun and a verb.

GIFTS and NEEDS

Is it even possible to create a worship environment that both celebrates the gifts and addresses the needs of each generation? Last session we looked at the gifts and needs of elders and children. Let’s get even more specific now. Take a moment to write down some thoughts on how you view the gifts and needs of each of the six living generations.

Generation	Gifts	Needs
• Builders (Born 1901 - 1926)		
• Mature/Silents (B. 1927-1945)		
• Boomers (B. 1946-1964)		
• Gen Xers (B. 1965-1980)		
• Millennials (B. 1981-2000)		
• Boomlets (B. 2001 - Present)		

(Google “Six Living Generations” for more background information.)

Answer for Yourself

What does **my** generation expect from the church when it comes to:

Worship

Education

Fellowship

It is realistic to think we can create Cross+Gen worship/education/fellowship settings, knowing how different each of these ages and stages learns, lives, thinks and creates meaning?

Where might community outreach and Cross+Gen service fit into the models we create?

FAITH5

There is a simple way to blend worship, education and fellowship across the generations at church and send it home seven nights a week. It’s called FAITH5 (Faith Acts In The Home). Hop over to www.faith5.org and take a look.

FAITH5 is simple enough that even a 3-year-old can help lead it. Don’t believe it? Watch the video clip at www.faith5.org/about, then share your observations.

- What did you see?
- Is this worship?
- Is this education?
- Is this fellowship?
- Who is the “pastor” in this setting?

Coming to Terms

Words matter. The words we choose to use preload a set of mental images in our minds. These images will either enhance or impede our freedom and creativity when it comes to designing new Cross+Gen worship models. To set the stage for a serious discussion, let us establish some working definitions. Write your thoughts, then share them with a friend.

- What is worship?
- What is liturgy?
- What is a congregation?
- What is a pastor?
- What is a text?
- What is a family?

Worship (WEORTH+SCIPE)

The word “worship” comes from the Old English *weorth+scipe*. It is, literally, the ship or vehicle that brings, creates, ordains and appoints worth to God.

Is gathering with the saints - old and new - to hear God’s Word and share Christ’s supper an act of worship? Certainly. It is a vehicle that brings worth to God. Is this type of gathering the only form of worship and should it only happen once a week on a Sunday morning? Certainly not. Might placing old wrinkled hands and little pudgy hands together in care and prayer around a Bible story be considered an act of worship? Certainly. Might creating art to interpret and enhance a Bible story in a Cross+Gen community be considered worship? Might sharing highs and lows, reading God’s Word, talking, prayer and blessings with that Faith Family at church and with your own family at home be considered an act of worship? Certainly. FAITH5 is worship. It is a vehicle that brings worth to God.

Liturgy (LEITOURGIA)

The word “liturgy” comes from the Greek *leitourgía*. It is, literally, the work or action of the people.

Is gathering on Sunday morning to sing the old songs, hear the old story, and connect the old in new ways with the people of God an act of liturgy? Certainly. Is it the only liturgy, the only work of the people pleasing to God? Certainly not. Might feeding people at a homeless shelter, pounding nails at a Habitat for Humanity home, or adopting an elder in a nursing home be a work of God’s people? Of course. Service in Christ’s name is a God-pleasing work of the people. It is a liturgy. Might gathering in a Cross+Gen Faith Family to share highs and lows, re-read or re-tell Sunday’s Bible text, talk, pray and bless be considered liturgy? Of course. FAITH5 is liturgy.

Congregation (CON+GREGĀTUS)

Do you know anyone named Greg? The name means “the watcher.” The word “congregation” comes from the Latin *congregātus* con = with + greg = the watcher. To “congregate” literally means to flock together with the watcher.

FAITH5 is an act of worship. It is a vehicle that brings worth to God.





Are those who flock together with an ordained minister on Sunday mornings considered a congregation? Of course. Are they the only congregation approved and sanctioned by Christ? Certainly not. When Jesus said “wherever two or three are gathered in my name, there am I in the midst of them” he was inviting himself to be the Watcher of many flocks, both great and small. Might a circle of friends gathered in a dorm room or nursing home, a family gathered around a candle at bedtime, or a group of soldiers gathering in a desert tent be considered a congregation? Of course. Naming and claiming every gathering of the saints as a vital congregation is church planting at its most essential level. Calling that little church to invoke and invite the true Watcher into their midst might be the most effective church growth strategy a post-Gutenberg pastor could imagine and create.

Pastor (PĀSTOR)

The word “pastor” comes from the Latin *pāstor* or shepherd. It literally means feeder, equivalent to *pās-* the base of *pāscere* = to put to pasture and feed + *tor*.

Is a called and ordained minister caring for and feeding his or her flock a pastor? Certainly. Are they the only people charged with feeding the lambs and sheep in your church? Certainly not. When Jesus commanded, “feed my lambs” and Saint Paul wrote “tend the flock of God that is in your charge,” were they talking only to ordained clergy? Of course not. Everyone who ever held a baby in their arms at a dedication, Christening or baptism has been charged with feeding and tending the little flock God placed in their lives and hearts. Everyone who was ever blessed with a child and a call to feed them the Bread of Life has been ordained (literally “set aside for ministry”) to carry out the pastoral (feeding) office with that little lamb in their care. Is feeding the lambs and sheep by sharing highs and lows, reading Scripture, talking, prayer and blessing the act of a pastor? Yes. FAITH5 is a pastoral act. Those who lead it are leading and feeding and maybe weeding all at the same time. Those who lead FAITH5 are pastors of a little flock.

Text

The word “text” used to be a noun. Today it is a verb. Text used to be words fixed on a page to be studied, parsed and interpreted. Today it is a conversation and a relationship. Text used to be something someone with an advanced degree had to study in original languages and interpret for us. Now everyone is not only the interpreter of the text, but the creator of texts moment by moment. Today more than ever before, texts and contexts go hand in had. Outside of the context of authentic, living relationships and honest, loving care, your sacred text means very little to the child of the post-text, high tech, instant texting world.

Family

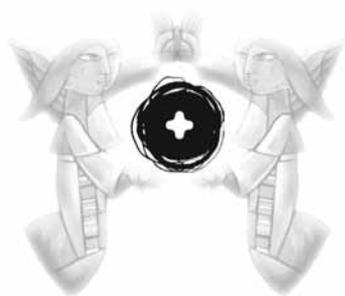
As long as we are redefining words for a new Cross+Gen worship era, how might we redefine the term “family” to enrich the whole church? The word “family” comes from the Latin *familia* meaning “a household.” It included anyone and everyone living under the same roof, even the servants and slaves. Who is my family today? Mostly those who know my highs and lows. Wouldn’t it be wonderful if - three years from today - nearly every elder, every child, every teen, every young adult, every empty nester at your church considered people from multiple ages and stages as part of their Faith Family? Create a system where worship, learning, fellowship and care go hand in hand with a Cross+Gen small group every Sunday. Add to this system the expectation that Sunday’s theme connects text to context using FAITH5 offsite every night. The result? You can bless your people with two beautiful Cross+Gen gifts: a home that is a church, and a church that is a home.

Record your impressions on the thoughts above, then discuss them in small group.

- 1.
- 2.
- 3.

Summarize your thoughts from Session 3 in a brief statement:





Gather a Cross+Gen community. Break into small groups. Read and discuss the following sections, then summarize your findings to the whole group.

SESSION 4

Worship Design Brainstorming

With all you know and all you've discussed, it's time to get creative. Reflect on your notes from the summaries of Sessions 1 - 3. What jumps out at you from:

- **Session 1**
- **Session 2**
- **Session 3**

The best way to predict the future is to invent it.

- Alan Kaye

Elements of Cross+Gen GIFT Worship

Choose one or two of the following questions and write a paragraph sharing your thoughts. Then get into a Cross+Gen small group and discuss your insights.

- What elements might worship include if it were designed with both the gifts and the needs of a Cross+Gen community at the core?
- What elements might worship include if it were designed with the post-television generation in mind?
- What role would music play in Cross+Gen worship? What kinds of music?
- What role would preaching take in Cross+Gen worship? What forms of preaching? Who would do the preaching?
- What part would education fill? What methods of education? Who would be leading the education?
- Where would fellowship fit in your design? What forms of fellowship?
- Where would food fit in? What kinds of food?
- What would the offering entail? What kind of offerings would be given?
- Where would prayer be placed? Who would be doing the praying?
- How would the arts enhance your Cross+Gen worship experience?
- Where would the Lord's Prayer and the Lord's Supper fit in?



Killing Sunday School Birthing Cross+Gen Worship Conference II Estes Park, CO Oct 5-8, 2015

Join fellow worship pioneers at the “Killing Sunday School/Birthing Cross+Gen Worship” second annual conference at Estes Park, CO, Oct. 5-8, 2015. At the conference you will hear case studies from colleagues who are wading in, jumping in and diving in to new models for worship in the post-television/neo-Google world. For more information and to register visit www.crossgenconference.com and the “Killing Sunday School/Birthing Cross+Gen Worship” Facebook group.

Definitions

CROSS+GEN

A system or program where multiple generations meet for worship, learning, servanthood, or fellowship with the cross of Christ and the living out of his sacrificial love at the center of all they do. An example of Cross+Gen Worship is a service, event or meal where people from multiple generations (a great grandmother, grandmother, parent, child) gather for music, Scripture, dialogue, prayer, blessing, and sacraments. See also “cross generational” or “intergenerational” for broader definitions.

(circa 2010, coined by Rich Melheim at Faith Inkubators)

We’re not talking
about a different way
to do worship here.
We’re talking about
a different way to
be the church.

- Dr. Rich Melheim

GIFT WORSHIP

Generations In Faith Together

- Parents, children and Cross+Generational adopted “GIFT Families” gather together in the same sacred space each week.
- Up front leadership and small group leadership is intentionally drawn from all ages and stages each week.
- Worship, education, fellowship, food, fun and faith talk are blended together in an intentional combination each week.
- Music, movement, theater, and other creative visual arts combine with pastoral care, Holy Communion, prayer and blessing each week.
- FAITH5 (SHARE, READ, TALK, PRAY, BLESS) is modeled every Sunday and encouraged/expected as the norm for connecting church to home seven nights a week. (see www.faitH5.org)
- Cross+Gen GIFT Families covenant to praying for the highs and lows of their GIFT Family members every night.
- Cross+Gen GIFT Families become the core community for all gatherings at church while age-specific classes, events, retreats and programs are considered occasional, enriching supplements to that norm.