

Faith Formation in a Missional Age Part II: Continuing the Conversation

By Diane E. Shallue

Changing perspectives

Like falling in love, coming to believe in the good news of Jesus Christ is a mystery. Despite many years of serving in the area of Christian education in several congregations, I am still in awe of the process of faith formation, a growth that often happens unseen – like seeds sprouting underground, nourished by the Holy Spirit. Having spent 23 years as a Christian Education Director working with confirmation aged students, adults and children from birth through grade six, I am honored to follow Terri Elton’s article on this topic with my own perspective on faith formation in a missional age. I hope to provide some thoughts to continue the conversation in the ELCA around the process of faith formation. I have also noted some questions to ponder.

In part one, Elton described Christian faith as a gift from God, an embodied faith with a personal and communal identity rooted in faith in God that exists in the midst of a broken world. She noted how the world in which Christians find themselves has changed, becoming religiously pluralistic with Christianity no longer supported by civil society to the degree that it was in the past. The language of Christian faith is foreign to many. Christians cannot assume that school systems or business systems will reinforce a Christian lifestyle. As Elton reviewed these changes, she thought that two elements will be critical: revisiting our view of faith and exploring what it means to be a gathered and sent people.

- How can congregational leaders move forward in these two areas?

I hope to explore some possible paths for congregations who are passionate about growing faithful Christians.

In the past, church leaders created Christian education programs modeled after public schools with students divided into age specific groups with emphasis on lecture, rote learning, and writing. The Sunday School movement began in England in the 1700’s to teach children who often worked in factories how to read. Classes were held on Sunday as it was the only day most children did not work. It was missional in its early configuration, reaching out to children in the community. Over time as public schools became compulsory for most students, the purpose of Sunday School changed with a stronger focus on religious and moral training. Eventually age specific groups with graded curriculum like in the public school became the standard to which all congregations aspired, even those with no paid program staff. To parents, a valid proper Sunday School program was run by paid staff with parents reduced to a supporting role. Over time the schooling/ instructional model became the primary model of Christian education. If attendance dropped or children were not engaged, better curriculum or improved teaching methods were seen as the solution.

Several writers in the past called attention to the problem of relying on the schooling/instructional model as the primary mode of faith formation. Although they wrote many years ago, their comments and work are still valid and can provide insight into the problems we are currently facing. In 1976 John Westerhoff stated, “I contend that we have become victimized by this schooling-instructional understanding of religious education and imprisoned by its implications. As long as it informs our labors, significant alternatives will have difficulty becoming born or sustained.”¹ Search Institute did a study on Effective Christian Education which was published in 1990. Eugene Roehlkepartain quotes from that research, “Christian education in a majority of congregations is a tired enterprise in need of reform. Often out-of-touch with adult and adolescent needs, it experiences increasing difficulty in finding and motivating volunteers, faces general disinterest among its ‘clients,’ and employs models and procedures that have changed little over time.”² Roehlkepartain goes on to say, “There appears to be a widespread assumption that Christian education is about new knowledge and children. And until we shift our thinking to understand Christian education as ‘discovering what it means to be a Christian in this time and place,’ it is unlikely that Christian education will be central to the life of the church.”³ As they indicate, the schooling / instructional model adopted from the public school system did not fit well with the needs of faith formation even in the 1970’s. The challenge to keep children and youth involved and interested in programs based on a school/instructional model continues.

Changing culture

During the twenty year period from 1990 to 2010, the number of children enrolled in ELCA Sunday School ministries decreased from 1,007,774 to 400,375. That is roughly a decline of 61%.⁴ As attendance in Sunday Schools dropped in the 1970’s and as young people drifted away from the church, building caring relationships with youth in separate programs was seen as the key to vitality in a church. Hiring the right person, especially one trained in youth and family ministry to relate to youth and to create fun and interesting programs for youth became the preferred solution. Many congregations thought that a good youth ministry program would attract or keep families with youth and children.

This approach also had its problems. It not only separated the faith formation of children and youth from adults, it also fostered an attractional view of children, youth, and family ministry, reinforcing the prevailing cultural consumerism mindset. The following quote clarifies the difference in an attractional view and a missional view. “The *attractional* (his italics) church is generally defined as a congregation that advertises heavily and focuses its programs on bringing people into the church building, where they will hear the gospel preached. It is, therefore, *attracting* people to church. The missional church is seen as a congregation that is not focused on attracting people to the building, but one that goes out into the community and does good deeds in the name of Christ.”⁵

Kenda Creasy Dean in her book, *Almost Christian (2010)* states, “When we isolate youth and children’s ministries from the larger church, we take away their opportunity to see mature Christian adults in action. We take away their role models. We take away their opportunity to see why faith matters to us, and how and why we worship God... For the church to be in the apprenticeship business, we must place children and youth in close relationships with mature

Christian adults who can show them the way.”⁶ Rather than isolating youth and children from the rest of the life of the congregation, they need to be nurtured and guided within a faithful community by authentic adults. Vibrant Faith Ministries emphasizes the need for youth to interact with AAA adults who are authentic, available and affirming. In order to “catch” the faith, youth and children need opportunities to interact with faithful adults.

Like many others, I see problems with the way Christian education and youth ministry were done in the past. Over time Youth Ministry has morphed into Youth and Family Ministry with a focus on involvement of parents and then into Children, Youth and Family Ministry attempting to draw in the parents of younger children. Research has found that parents are the primary influence in the faith development of their children. The home has a greater role than the congregation in shaping the faith of children and youth. But the reality is that parents often have difficulty connecting spiritually with their kids and need help on how to model the Christian faith. Many of today’s parents do not have much experience in worship or prayer or Bible study or even talking about faith which would help them in guiding their children. They need support from the congregation so that they can truly be the primary teachers of faith.

We will need new assumptions, new models, clearer definitions and common understandings to invigorate faith formation in a missional age.

- How can we support faith formation so that it can flourish, especially in a rapidly changing world?

Imagination, conversation, creativity, collaboration and experimentation are needed as we move forward in this conversation.

What is faith formation

Faith gives meaning and purpose to life. It gets us up in the morning and energizes our lives. Elton in her article outlined four dimensions of faith.

1. Faith as a mysterious gift from God.
2. Faith as compass which informs Christians as they live in the world and make decisions.
3. Faith as witness in relationship with the community.
4. Faith as agent which informs, forms and transforms individuals and communities through the Holy Spirit.

Faith is lived out in community, passing from person to person through the power of the Holy Spirit. Relationships with God and with each other are necessary. Many times it is said that faith is more caught than taught. Several places in the Bible disciples are told to “Love the Lord your God with all our heart, and with all our soul and with all your strength, and with all your mind, and love your neighbor as yourself.” (Mark 12: 29-31; Luke 10: 27) Loving our neighbors flows from the love of God. Faith is a gift from God. Faith formation is a process of forming and informing that faith, engaging the head and the heart. If we only attend to one or the other, faith will be stunted.

Faith formation is nurtured by the whole life of a congregation, the gathered community of faithful people. Maria Harris (1989) in *Fashion Me A People*, says that a church does not have a curriculum but that it is the curriculum.⁷ Everything that happens in a congregation is part of the process of faith formation. The Exemplary Youth Ministry Study notes, it is “the spirit and culture” of a congregation which creates the sweet spot for faith formation among youth.⁸ I think this is true for all generations, not just the youth.

Faith Formation and Christian Education

Faith formation is different than the term “Christian education.” The focus of Christian education is narrower with an emphasis on teaching and learning. Learning styles, multiple intelligences, teaching methods and age level characteristics are all elements of the field of Christian education. Teaching is an intentional activity to help people find meaning in a chaotic often despairing world. The Lutheran tradition has a rich history of teaching and learning going back to the creation of the Small Catechism by Martin Luther for parents to use to teach children in the home. The teaching and learning process happens between people of all ages and like faith formation is fundamentally relational. The emphasis in children, youth and family ministries on the relational aspects of faith formation provide a correction to the past emphasis in Christian education on the schooling model. Faith formation is learning embedded in community. The content of the faith, a core of knowledge, is best transmitted when people are already in relationship. People learn in different ways, at different times, in different contexts and at different stages of life but learning is lifelong. Christian education provides knowledge about stages of learning in order to promote faith formation throughout life.

Now we are in a digital age which provides new opportunities and new methods to build these relationships between people. Learning can be diffuse, broad, informal, and happen around the clock. Christian education by using digital tools can point to new ways to learn and connect. These new digital tools provide new opportunities to dialogue around meaning and purpose which is the basis of our spirituality. They provide new ways to listen to the types of questions being asked. Digital media can enhance, support and enrich face to face relationships which are key for transformational Christian education.

In contrast with Christian education, faith formation is broader and encompasses all aspects of the life of a congregation including but not limited to worship, mission trips, service, and casual conversations. Moving to a more robust understanding of faith formation is required in order for the church to thrive in a missional age.

New models

As we move to think about new models of Christian education, beyond the old schooling/instructional model to more of a focus on faith formation, a former Christian educator can give us some direction. John Westerhoff in *Will Our Children Have Faith?* (1976, 2000) lists four aspects of educational ministries that need to be emphasized:

1. Concern for feeling as well as thinking with an emphasis on participation in the arts.
2. Development of a historical awareness not just a collection of dates, names and places.

3. Focus on stories - “Storytelling needs to become a natural and central part of church life, and we must learn to tell God’s story as *our* story. (his italics)”⁹
4. Faith is best revealed in our actions.

Westerhoff uses the context of a faith community as the environment for Christian education that transforms and goes beyond memorizing facts, Bible verses or the Small Catechism. In his update in 2000, he outlines six particular characteristics which provide a context for Christian nurture.

1. a common story
2. a common authority to hold us together when we differ
3. common rituals around which to celebrate and order its life
4. a common life that is more like a familial community than an institution
5. lives for an end beyond itself and its own survival with a commitment to a common end which binds it together
6. values diversity¹⁰

I think that several elements are key as we move into a missional age – intentionally integrated rituals and faith practices for all ages, story and fostering conversation among the generations, and diversity. Let us focus first on faith practices.

Faith Practices

An emphasis on faith practices is being promoted in the ELCA through several initiatives. The Practicing Discipleship Initiative by the Youth Ministry Network promotes various faith practices by training youth and adult leaders in each synod. The ELCA Churchwide Faith Practices Initiative emphasizes *Living Our Baptismal Covenant* by encouraging individuals and faith communities to see the baptismal covenant not only as a thorough description of our lifelong journey with God, but also to see the covenant as a lens to examine how to practice the faith.”¹¹ It states, “Our baptism sets us out on a lifelong journey that is characterized by our relationship to God, our relationship to our faith community, our relationships with various parts of our neighborhood and community, and our relationship to the wider world. The baptismal covenant describes this lifelong journey with God. Then the question arises, “How do we live out this lifelong journey with God?” Faith practices are the means by which we journey with God throughout our lives, shaping our behavior which in turn shapes our belief and our attitudes.

- How can we rethink some of our existing ministry programs and activities through the lens of faith practices?

In February 2014 at the Faith Formation Summit held in St. Louis, MO, thirty key leaders in faith formation in the ELCA were asked which faith practices were most important in faith development. Prayer was listed as the number one faith practice with worship and service listed second. So if we are looking for new models to provide an environment in which the Holy Spirit can work, providing fertile ground in which the seeds of faith can grow, we need to consider ways to encourage people to pray, worship and serve.

Prayer can be done alone or in groups. It is naturally intergenerational as we pray together and for others.

- How can prayer become a vibrant language of our congregations?
- How might children and youth be drawn into the prayer life of the faith community?
- Who are the people who pray regularly in your congregation?

An intentional focus on prayer might be a transforming experience for the whole congregation.

Rethinking worship as an intentional opportunity for faith formation is another possible avenue. Movement in worship engages the body and the mind. Processions give opportunity for all ages to participate. Image rich worship spaces invite imagination and wondering with the use of art, banners, symbols, colors, and sculpture. Westerhoff says, “Ritual must always be at the heart of Christian education, for in the community’s liturgy, story and action merge; in worship we remember and we act in symbolic ways which bring our sacred tradition and our lives together, providing us with both meaning and motivation for daily existence. That is why, if our children are to have faith, they must worship with us.”¹² Worship is a key element of faith formation and worship planners need to be aware of its powerful influence despite the challenges of irregular attendance, biblically illiteracy and short attention spans. All ages can and should worship together.

- How can worship engage children and youth?
- How can seekers and those unfamiliar with Christian rituals and language be engaged in worship?

Service is the third key element for faith formation. When the body is engaged, so is the mind. Faith based reflection turns a service project into a faith formation practice. When conversation about values, spirituality and God is part of the service project, then transformation can occur.

- How might opportunities for service be moments to reflect on faith in action?

Through these faith practices of prayer, worship and service identity is shaped and faith is formed. Using faith practices as an element in new models for faith formation can help the Church be more missional.

What is missional

The word, “missional,” has been used frequently in Lutheran circles in the last several years. Elton in her paper looked at the challenges of a missional age, outlining how the culture no longer supports Christian values, as the church lives into a minority position. Secular society no longer supports the work and mission of the church. In fact, it is often opposed to the values and viewpoint of the church and its message.

So what does it mean to be “missional?” Stephen Bouman (*The Mission Table*, 2013) defines “mission of the church” as God’s reconciling and restoring action in the world.”¹³ He says that being missional involves three great listenings:

1. Listening to God.
2. Listening to the church.
3. Listening to the world around us.¹⁴

Listening to stories and sharing stories makes room for the Holy Spirit and the process of faith development. As we tell stories, we shape our identities as Christians and make meaning for our lives. Often when the story of Pentecost in Acts chapter 2 is read, the emphasis is on the disciples speaking in many languages in verse 4. But in verse 8, there is an emphasis on hearing (see Acts 2: 8-11) as people from many nations are able to hear the disciples speaking in their language. Was this then a miracle of speaking or a miracle of hearing? Listening well provides space for diversity and allows us to walk as companions together in faith. Intentional listening is a move to being missional.

Story and mission

Besides listening, telling stories is a movement out into the world. As we listen and tell stories, we connect to each other. When we listen closely, we wonder and ask questions. Questions like stories draw people into conversation, setting them on a common journey and building a relationship. Questions and stories move people from antagonism to caring. Telling stories invites participation and builds community. As the people of God know the biblical story, they can relate that sacred story to their own personal story. The Book of Faith initiative emphasizes adults knowing the biblical story and seeing it through a particularly Lutheran lens. Personal stories are connected to the story of how God works in the world through people who are called and sent. Connecting our stories to God's story is a natural way of forming faith.

Another ELCA initiative related to storytelling is Story Matters. "Through Story Matters, congregations are invited to participate in a conversation that centers on the one biblical story that they identify for themselves as their defining story...The hope is that extensive engagement with their chosen passage will help the congregation to form their identity as a missional community, to deepen their practice of faith, and to live out their specific vocation as a called and sent community of disciples."¹⁵

- How can you link the personal stories of members of your congregation with God's story?
- How can you grow opportunities for story sharing in your congregation?
- What opportunities do you have to share and listen to each other's stories?

The challenge of ethnic diversity

We can use the connections between stories and mission to tackle the challenges of diversity. I recently read a newspaper article on how U.S. schools have more minority students, to the point that they are now the majority. "For the first time ever, U.S. public schools are projected this fall to have more minority students than non-Hispanic whites enrolled, a shift largely fueled by growth in the number of Hispanic children. Non-Hispanic white students are still expected to be the largest racial group in the public schools this year at 49.8 percent. But the National Center for Education Statistics says minority students, when added together, will now make up the majority."¹⁶

- How will this shift impact faith formation in the ELCA?

Dr. Nelson Strobert, an African-American professor emeritus at Gettysburg Seminary and Dr. Eddie Kwok, an Asian-American professor in Saskatoon, Canada, discuss how the Bible is interpreted from the particular viewpoint of their ethnic group in *Teaching the Bible, Hosting the Conversation*¹⁷ a DVD resource from SELECT Learning produced through the Book of Faith Initiative. Their insights will be useful as the ELCA attempts to reach out to groups conventionally considered “minorities.” Churches, Lutheran churches in particular, are still mostly white- not reflecting their surrounding neighborhoods.

Dr. Anne Wimberly in her book, *Soul Stories: African American Christian Education* (1994, 2005) provides a cross-generational orientation to linking stories of family identities, events, and relationships with biblical stories and exemplary faith stories from the lives of African Americans. Ethnic diversity involves different priorities and values, different ways of interpreting Biblical stories, and difference in types of preferred music as well as differences in decision making. We need to have mutual respect for these differences and consider how we can listen to each other as we tell our stories. Telling stories is important for children and youth as well as adults. It could be a crucial element in new models of faith formation.

Some great questions related to reading and interpreting the Bible are asked in the book, *Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*.¹⁸

- How is my reading of the Bible affected by my cultural lenses?
- Which passages, doctrines, stories or themes may I have overlooked? Which have I tended to overemphasize?
- At which points have the values of my culture clashed with those of the gospel?

“If I belong to a given culture and am ministering to people who, for the most part, share the same culture, we may together be essentially blind to how the culture is affecting our perspective.”¹⁹ When we listen to each other carefully and tell our stories, we begin to understand each other and see how God is working in different ways in our cultural contexts.

The challenge of generational differences

Generational differences often make it difficult for people to hear each other’s stories. There are differences between the age groups in styles of preferred music, ways to communicate and decisions on how to use money. Older adults grew up with an emphasis on deferred pleasure. Money in the bank was seen as security and not spent easily. Sameness was emphasized, valued and assumed. One’s spirituality was tied to a physical space like a particular religious building, or a sanctuary with a particular arrangement. Gil Rendle of the Alban Institute calls this a “Spirituality of Place.”²⁰ A spirituality of place has a settled nature that encourages on-going traditions in which certain objects always have the same place, particularly around holidays or yearly special events. Those with a spirituality of place emphasize belonging, the importance of being part of a group and going along with the group. Individual preferences are downplayed. These attitudes create an emphasis on doing things the same way.

Contrast these views with those of younger generations who perceive the role of a religious institution differently than older generations. Younger Christians have been shaped by the consumer value system with its emphasis on instant gratification, individual orientation, and

assumption of difference. Younger adults see money as a tool to be used and spent. They are mobile in their living arrangements, in their relationships, and in their connections to a congregation. In their view, individuals, not communities, are the primary negotiators of value and meaning. According to Gil Rendle, younger adults have a “Spirituality of Journey.”²¹ When one assumes that spirituality is a journey, it is easy to move when a congregation has conflict or does not satisfy. Raised in a consumer-orientated society, life is a marketplace and shopping around is the way one creates a lifestyle of meaning. A spirituality of journey does not have one special sacred place where God can be found. Belonging looks different when spiritually is seen as journey. Younger adults might attend several different congregations because each congregation meets a different need which is very confusing to older adults.

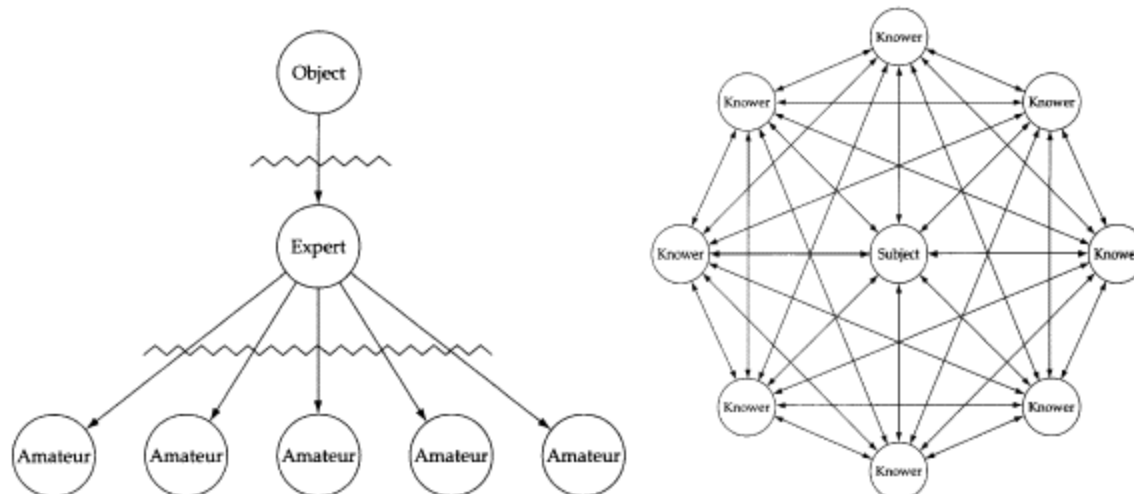
In addition, organized religious groups are negatively viewed among many young adults. There is the suspicion that churches will be judgmental about life-style choices and eager to get your money. Those with positive views often think of church as a nice but quaint place to go on Christmas and Easter to hear great music but not a community to which one might want to belong. These viewpoints influence belief and impact worship attendance and membership. In order to truly listen across the generational divides, one needs to have some understanding of these generational differences.

Listening and Sharing

As we move away from thinking about faith formation as the schooling / instructional model, we also move away from an emphasis on lecture, on telling and on being the authority. Instead we walk along with others as they discover and live out faith. We gather as a community around a shared story, God’s story of salvation.

Below I share two diagrams from Parker Palmer’s book, *The Courage to Teach* (1998), which show two different approaches to the process of teaching and learning.²² These visual representations of the two approaches drive home the point that lecture by the expert pastor is not always an effective faith formation technique.

The first approach has an expert who knows the object (God or God’s story) and tells the others what he knows. All the information flows one way. There is no mutual listening, no community, only a hierarchical dispensation of information. The second diagram shows a community of people who wish to know or learn gathered around a subject (God or God’s story). Everyone is in relationship with each other and with the subject at the center of the network. Everyone is listening, all voices have equal value, and everyone shares, thereby, creating a learning community that integrates faith formation into all aspects of life together. It is a way of learning and teaching where people are transformed rather than a hierarchical model of school/instruction sometimes called the “banking” model.



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When people are gathered around God’s story, listening, learning and sharing, community is created. People are energized to share with others. This type of community is missional in its relational ways of knowing.

This is where I see a new model for Christian education, a greenhouse where faith can flourish, a space that is safe and hospitable when the transformation precipitated by learning can be painful. Christian education could provide an environment where people can

- learn the story of God’s people, not only biblical stories but also stories of exemplary Christians,
- learn to articulate their own stories,
- practice telling both types of stories,
- learn how to listen,
- reflect on how your story and my story and God’s story all fit together.

Listening and telling go together like two sides of a coin. Unless people have opportunities to articulate their personal stories and see the connections, there is not the passion and excitement to invite others to “come and see.” In order to be the missional church, we have to tell others about the wonderful steadfast love of God, be able to serve in the world in the name of God, and invite others to lift their voices in praise of our Creator. Faith formation as the work of the Holy Spirit needs our enthusiasm and our knowledge. Helping people know God’s story and connect a personal story to that larger story is part of the task of Christian education as well as faith formation. In this environment, the Holy Spirit then works to call, gather, enlighten and develop faith. Faith formation is inherently missional. Faith Formation thrives in a vibrant community of learning and such a community is open to inviting, an inherently missional move.

- What if we moved from seeing faith formation as something the church does **for** children and youth to faith formation as accompanying all people in living their faith in everyday life?

Where do we go from here

For too long we have confused faith formation with the term, “Christian education.” For too long we have identified Christian education as the schooling/ instructional model giving that term negative connotations in many circles. For too long we have divorced faith formation from worship. For too long we focused on separate ministries for youth or children or adults when there should be a unified approach. For too long we have created programs to do activities to and for children and youth and adults rather than walking along side them in the process of faith formation, a process connected to the whole life of the congregation. Prayer, worship, service, Christian education, children’s ministry, youth and family ministry, mission trips, rummage sales, potlucks, service projects, Bible studies, etc. are all part of faith formation. The intersection of the life to the congregation and our everyday experiences is fertile ground for mission. As we move into a missional age, we need conversation about new ways to nurture faith formation

Diana Butler Bass in her book, *Christianity After Religion*,(2012) has great optimism about the future of Christianity. She states, “Relational community, intentional practice and experiential belief are forming a new vision for what it means to be Christian in the twenty-first century, a pattern of spiritual awakening that is growing around the world.”²⁴ Butler Bass outlines four steps or actions for spiritual awakening. She says, “At its best, church is holy performance. . . . sacred communities of performance where the faithful learn the script of God’s story, rehearse the reign of God, experience delight, surprise and wonder, and participate fully in the play.”²⁵ The four steps are:

1. Prepare by learning the overall religious story of our time.
2. Practice our faith intentionally in order to embody the story and help others experience compassion and justice.
3. Play with laughter and lightness, irony, improvisation, self-deprecation and satire.
4. Participate.

To talk about faith formation in a missional age means a call to experimentation as Terri Elton mentioned in her essay linking contextualization, creativity and collaboration. Everyone needs to prepare, practice, play and participate if we are to be a faithful community, living together in a changing world, inviting others in to participate. Playfulness and joy are attractational. Belief comes at the end of the process, not at the beginning, a process in which faith grows over time. Congregations need to playfully experiment with alternative forms of faith formation if we are to reach out to children, youth and young adults. They need communities of faith to accompany them, support them and listen to them

In conclusion, I urge us to create new models to encourage and support faith formation in a missional age. We need to remember that faith formation is an undertaking of the whole faithful community involving all aspects of life in the home and in the congregation, integrating children, youth and young adults into the life of the faith community. Listening is a key skill to develop, learning how to walking along side those on the margins of the faith community rather than telling them what to believe. In the missional age it is more important to invite into participation before requiring statements of belief.

Faith formation of adults and parents becomes central as they are the ones to transmit the Christian faith to the next generation. I urge all of us to try new things, to share with each other,

to keep the conversation flowing across organizational lines, across ministry areas, and across congregational and denominational lines. The task of faith formation with all of its challenges can seem overwhelming but we have been given a great commission - to share the good news of the gift of grace given through Jesus Christ

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² Roehlkepartain, Eugene (1993). *The Teaching Church: Moving Christian Education to Center Stage*. Nashville, TN: Abingdon Press. pp. 19-20.

³ Roehlkepartain, p. 191.

⁴ Buegler, Todd. (2013, December 2). Why is No One Talking About This? [Blog post]. Retrieved from <http://elcaymnet.wordpress.com/2013/12/02/why-is-no-one-talking-about-this/>

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⁸ Martinson, Roland, Roberto, John, and Black, Wes. (2010). *The Spirit and Culture of Youth Ministry*, St. Paul, MN: EYM Publishing. p.14

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¹⁰ Westerhoff, p. 74-75.

¹¹ *The Baptismal Covenant and Faith Practices*. Retrieved from:

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¹³ Bouman, Stephen P. (2013). *The Mission Table: Renewing Congregation & Community*. Minneapolis, MN: Augsburg Fortress Publishers, p. 3.

¹⁴ Bouman, p. 91.

¹⁵ *Story Matters, Naming, Claiming and Living Our Biblical Identity*, p. 3. Retrieved from:

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<http://www.selectlearning.org/store/old/553>

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¹⁹ Conde-Frazier, Kang & Parrett. p. 128.

²⁰ Rendle, Gil.(2002). *The Multigenerational Congregation: Meeting the Leadership Challenge*. Bethesda, MD: The Alban Institute, pp 63-64.

²¹ Rendle, p. 70.

²² Palmer, Parker. (1998). *The Courage to Teach*. San Francisco: Jossey-Bass, p. 100 and p. 102.

²³ Palmer, p. 102.

²⁴ Bass, Diana Butler (2012). *Christianity After Religion: The end of Church and the Birth of a New Spiritual Awakening*. New York: Harper Collins, p. 214.

²⁵ Bass, pp. 259-261.