LIBERTY UNIVERSITY
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THE IMPORTANCE OF BRIDGING THE GENERATION GAP WITHIN

GRACE CITY CHURCH: A PLAN FOR AN INTERGENERATIONAL

DISCIPLESHIP PROGRAM

A Dissertation-in-Praxis Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Education in Christian Leadership

by

Keila Alexia Boychak

Liberty University, Lynchburg, VA

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Collaborating Organization

ABSTRACT

The generation gap exists within the local church. The purpose of this praxis problem was to address the lack of intergenerational ministry in the church and create an intergenerational discipleship program to start the process of bridging the generation gap. The researcher intended to study the generations that are involved within Grace City Church and better understand how to reach them. In following Paul Hersey and Ken Blanchard's Situational Leadership Theory (1969), the researcher planned to create a practical program that assisted in gaining participants, who are among various generations and are currently members of the congregation. Through the implementation of an intergenerational discipleship program that was executed as a mentorship project, the researcher was able to address the generation gap that exists in Grace City Church. After working with participants and her collaborating team, the researcher was given the ability to see firsthand the need for intergenerational ministry. This praxis project provides insight from members of the GCC congregation and staff members who agree that intergenerational discipleship is vital for the growth and development of the congregation. Each generation has wisdom and knowledge to share with one another. The instilling of mentorship practices in the congregation provides opportunities for each generation to connect on a personal level, which will assist with unity in the church.

Keywords: intergenerational, discipleship, ministry, church, program, congregation

Dedication

To my parents, Keith and Eva Boychak, thank you for always providing for me and encouraging me to follow the plans God has for my life. Thank you for the constant support and for always keeping me in your prayers. I am thankful that God blessed me with the most amazing parents. I am so proud to be your daughter.

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Grace City Church (GCC)

Grace City Leadership Institute (GCLI)

Grace City Kids (GCK)

Grace City Youth Church (GCYC)

Grace City Young Adults (GCYA)

Institutional Review Board (IRB)

Mentor (MTR)

Mentee (MTE)

United States Census Bureau (USCB)

CHAPTER ONE: THE PROBLEM IN PRAXIS

Introduction

The local church is responsible for reaching all people, regardless of age or generation. With this understanding, leaders must cultivate environments that welcome anyone who walks through the church door. Through the age of social media and advanced technology, it is evident that a disconnect exists between each age group and it has continued to grow. Understanding the importance of including every age group in organizations and instilling a connection between them all is vital. The way the change is implemented in the church and organizations can have a positive or negative impact. This chapter provides an overview of the strategic problem that the researcher addressed. It also gives insight into the proposed vision, the collaborating organization, and the team that worked together to find practical solutions for the generation gap within Grace City Church.

The Strategic Problem

The motivation for this project came from the researcher's firsthand experience of the generational gap within society today. A generation gap occurs when generational differences exist among the different people groups (Benston, 1970). This researcher experienced the disconnect in the different age groups that are involved in the local church. While it is vital for age-specific ministry, the church cannot forsake fellowship and community with one another. Each age group brings a different perspective and fresh vision for the church. God has equipped every believer with a vast array of gifts, talents, and wisdom. With this knowledge, leaders need to learn that discipleship is essential for their leadership development and volunteer recruitment. For the researcher to effectively approach this praxis problem, she needed to work closely with her collaborating team to develop a framework and plan to follow. The development of the

intergenerational discipleship program is formed by the need and purpose that exists.

Problem and Response: Program, Process, or Product

A problem that is evident to address is the generational gap that affects the

local church and organizations. The generation gap is the disconnect between the different

groups of people within an organization. It is crucial to recognize that intergenerational

discipleship is vital for the furthered growth of all people. As leaders seek new ways to grow as

individuals and impact the ministry or organization they lead, they cannot forget the importance

of bridging all of the community together. In society, there continues to be a disconnect between

the age groups and technology continues to work as a wedge in the process. Barna Group (2009)

states, "Technology usage is not the only chasm between the young and old. Another issue that

exists is each of the generation's perceptions about technology" (para. 3). It is evident that

technology contributes to further the separation with different groups if not used correctly. There

have been recent studies that show how young generations are more aware of the negative

aspects of technology (Barna Group, 2021). Social media is one of the areas of technology that

the researcher focused on. The researcher has observed that the use of social media is more

prevalent among younger generations compared to older generations. It is also widely used

within many churches and organizations to share content, updates, and announcements.

Most of church history displays an intergenerational approach to the activities that were

presented (Allen and Santos, 2020, p. 509). Over time, the church began to approach ministry in

a more separate fashion that split up age groups. As Allen and Santos (2020) state, "The

implementation of age-graded Sunday school during the twentieth century was the first

systematic way that churches began to regularly divide by generations" (p. 509). If the local

church wants to avoid the continued disconnect within its congregation, then the problem needs

to be resolved. Barna Group (2009) writes, "While technology keeps progressing and penetrating every aspect of life, churches have to work hard to keep pace with the way people access and use content, while also instructing churchgoers on the potency of electronic tools and techniques" (para. 16). Barna Group (2009) provides research that confirms the need for organizations to understand the trends of recent technology and how it affects the church.

All age groups need to take the time to understand one another. It is easy to allow media, technology, and personal assumptions to cloud the judgment and view of others. The younger members of the church need mentorship and knowledge from the older members. It is also vital for the older congregation to learn from those who are younger. This transfer of wisdom and guidance cannot occur if the generational gap is not addressed. In the book of Titus, the Apostle Paul shares the need for older men and women to instruct and set examples for the younger men and women. The verse says,

> You, however, must teach what is appropriate to sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good (New International Version, 1973, Titus 2:1-3).

The older men and women within GCC can be an example for those who are younger. The purpose of this program was to create and implement an intergenerational discipleship plan for the local church. This plan was made to help GCC understand the need for healthy, wise leaders who will seek out ways to connect the different generations.

Each member of the body of Christ plays an essential role in the growth of the church. Allen and Lawton (2012) state, "Bringing the generations together enables the whole church to benefit from each individual's God-given gifts and enables believers to fully live out being the body of Christ and the family of faith" (p. 58). Each member should also use their gifts and talents within the different ministries of their local church. As each generation recognizes the

impact and insight they can bring, they need to share that wisdom with others. Leaders need to understand this cannot be accomplished if there is no consistency in their personal growth. GCC must continue to implement biblical practices for discipleship as a priority. If the congregation of a local church does not recognize the importance of this initiative, it will be difficult to motivate people to be involved in the change and growth that needs to occur. In this, spiritual development must be a main component within the organization or church. Joo (2021) states, "In a sense spiritual development is for spiritual maturity in Jesus Christ" (p. 452). Through the outlets of discipleship, mentorship, and community, the members of the church can grow and mature in their walk with Christ.

The process to address this problem was to research the generational gap that currently exists in GCC. Jones (2023) shares, "A strong commitment to address contemporary generational challenges runs throughout the Bible" (p. 60). It was important for the researcher to notice relevant information and data that is specific to the issues that are occurring today. As the church continues to progress and follow the call to reach the world, it must first have the ability to reach the people in its congregation. As leaders develop, mature, and grow in their walk with Christ and in their authoritative role, they will have more of an impact in bridging this gap. Leaders cannot effectively communicate and lead if they are not doing the important work in their own lives. Through leadership development, accountability, and discipleship, leaders can speak into others' lives and bring positive change. Barna Group (2020) writes, "Data show that resilient disciples' sense of belonging correlates with intergenerational friendships and a positive emotional climate" (para. 12). Intergenerational community and ministry will be beneficial for all people. The church needs to create and instill a model of community to help grow the congregation. If the church is effective in implementing intergenerational community, it will help

the congregation be unified. This will also open the door for more people in the congregation to volunteer for the different ministry teams in the church. As the generational gap is addressed and effort is put in to close it, leaders will start to see a shift in their churches and organizations. As more people get involved within the congregation, it allows for the different generations to serve and volunteer alongside each other. The researcher and the collaborating team had to find the root of the problem and learn how it can be addressed in their context.

Defining Reality: The Current Need

When looking at the local church, it is evident that community is a vital component for the continued growth of the ministry. For genuine community and relationships to be built, the generational gap must be addressed. Each member of GCC is a necessary aspect of the body of Christ. There is a need for intergenerational ministry to be a prevalent part of the local church. Leaders have to step in and find practical ways to bridge the gap. As leaders raise the next generation, they must learn from the areas that are currently lacking. Reagin (2018) writes, "Leaders have to address issues when they first occur. That way a leader can prevent the problem from growing into something bigger and more damaging. It's much harder to deal with a problem that has gotten out of hand" (p. 130). The disconnect between ministry and leadership will continue to be a problem if leaders are not diligent in finding practical solutions to fix it.

The background to the need for intergenerational leadership came from the lack of understanding of each generation on a deep level. The world is constantly changing and evolving, which causes people to live and act differently than in the past. With this realization, the church must take charge to find common ground to reach all people. Barna Group (2018) states, "It may go without saying, but today's teenagers are not growing up in their grandparents' or their parents' world -- not even in their twentysomething cousin's world" (p. 103). Today's

generation is living with the world at their fingertips. Technological advances and devices that should create connectedness for the world have caused more of a disruption. The church and its leaders have to work against the cultural norms to bring the church together as one.

The rationale for this study was found in biblical imperatives and studies that confirm the need for intergenerational churches and leaders. The biblical imperatives for this problem can be found in the book of 1 Timothy. In this book, the Apostle Paul discusses the call for the younger and older generations. Each member of the body of Christ has a vital role and responsibility. As Paul writes, "Command and teach these things. Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity" (New International Version, 1973, 1 Timothy 4:12). Both the younger and older generations can be examples to one another. Each person in the body of Christ has a calling and a contribution to bring to the church. Shirley (2018) writes, "Now, more than ever, the church is looking to the example of its older adults as legacy builders, mentors, guides, and disciple-makers" (p. 247). The church cannot operate well if they are not learning from the past and building their foundation on what has come before them. Each member of the body of Christ has an important role. The body cannot operate and function properly if there is any division or issues within. The verse states, "So that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it" (New International Version, 1973, 1 Corinthians 12:25-26). As the church works towards a unified, intergenerational model, leaders cannot forget that each member of the body will play a pivotal part.

The present realities that mandate change come from the evident need to bridge the generation gap. Studies show that there is a generational gap that exists, not only in the local

church and ministry but also throughout many organizations. The local church can be an example to different organizations and showcase the way to bridge the gaps. One cause for this gap comes from preconceived notions that each generation has towards one another. As Urick (2022) states, "Even though each person is truly unique and should be treated as an individual, it is very apparent that people have perceptions (often misperceptions) about others at work. Some of these misperceptions might be related to one's generation" (p. 34). The negative misconceptions can produce a state of disconnect within the ministries. If each generation stays within their demographic and avoids community with others, the gap will continue to widen. If leaders want to bridge the gap and develop cross-generational leaders, they need to cultivate spaces that encourage unity and relationships with one another. The congregation and members of the church want to feel included and needed. The leaders of any organization or church need to be intentional in making people feel welcomed so they can foster community among them. Allen (2018) writes, "Though many church leaders are initially excited about the idea of becoming more intergenerational in outlook and practice, the prospect of actually leading their churches in that direction is daunting" (p. 20). Leaders have a responsibility to unify their ministry and put in the time and effort to bridge the gap. Leadership has to be the driving force for any change or new processes within their organizations. While the work and effort is not easy, leaders should be encouraged to know that the results are worth it.

The need for intergenerational ministry exists in the local church. GCC was the collaborating organization for this program, and it showcased the importance of working towards bridging the generation gap. The leadership within a local church must recognize the need to reach all generations that attend and serve as volunteers within their ministries. The implementation of an intergenerational discipleship plan can continue to assist GCC in

developing holistic leaders who can bring about change within the church's atmosphere. Each generation brings wisdom from the lessons they have learned and the ways they have experienced the world (Vanderwell, 2008, p. 58). The collaborating coach and organization had the opportunity to present the reality and needs that can assist in bridging the generation gap. The collaborating team played a pivotal role in assisting the researcher to understand the change that needs to occur to make intergenerational ministry a reality within the church.

Defining a Preferred Future: The Visionary Focus

The preferred future following the implementation of this program assisted in implementing intergenerational discipleship for the local church. Through the understanding of the vision statement, purpose statement, objectives, outputs, and outcomes, GCC was able to gain a better grasp on closing the generation gap that currently exists. The researcher and the collaborating organization and coach shared the same vision and focus on developing practical and useful intergenerational discipleship plans. The local church has a responsibility to reach all people, no matter their age or demographic. Creech (2019) writes, "These people in this place – with their experiences together, their distinctive levels of maturity, their practiced ways of doing things – form a local congregation" (p. 103). As each generation plays an important role within the local church, it will create a stronger community if they can collaborate and build community with one another. Every person contributes to the overall growth, health, and development of the collaborating organization. The researcher intended to implement a vision and purpose statement that will further drive the motivation for the outcomes of the praxis program.

Vision Statement

The vision of the intergenerational program was to address the generation gap within GCC and begin implementing an intergenerational discipleship plan.

Purpose Statement

The purpose of this intergenerational discipleship program was to bring generations together while serving in ministry at GCC. The local church must recognize the positive impact that this initiative can have on their congregation. Allen and Lawton (2012) share that intergenerational communities can bring the opportunity for the young and old to bless one another and benefit the body of Christ (p. 73). Following the normative model, the researcher worked closely with her collaborating team to reach the goal of implementing a discipleship program. Vroom (2000) discusses leadership and the decision-making process and shares the normative model that can be used (Vroom, 2000, p. 85). Vroom (2000) writes, "The effectiveness with which a group or team implements a decision can be shown to depend on the extent to which they are committed to its success" (p. 85). To see the vision and purpose addressed in GCC, it was vital for the researcher and collaborating team to follow the objectives and outputs that were instilled.

Objectives

Through the implementation of this program, four objectives were planned. The first objective was to assess and understand the generation gap that exists within GCC. Smit (2018) writes, "While not all activities will be intergenerational, most ought to maximize the opportunity for all ages to rub shoulders with each other. Faith is formed as we interact and practice our faith with one another in worship, study, social action, and casual conversation" (p. 99). While GCC currently offers a wide range of ministries that are focused on specific age groups and genders, the discipleship program was planned to help facilitate all ages to come together.

The second objective was to create a discipleship program that could assist in the spiritual development of the congregation of GCC. Porter (2023) writes, "First, we must remember that understanding alone is not sufficient for growth. Christ-followers must be both hearers and doers of the word" (p. 10). As the local church seeks to help the congregation work towards spiritual development, it cannot forget the importance of working together as one body.

The third objective was to have more volunteers get connected among the different ministries in GCC. The researcher believed that bringing generations together while serving on ministry teams could be beneficial. As the intergenerational discipleship plan was instilled within the church, there was a goal that people are drawn to serve and be more involved in ministry. When the body of Christ understands that they each play a pivotal role in the church's development and growth, they may desire to use their gifts and talents accordingly. As the book of Romans states, "For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us" (New International Version, 1973, Romans 12:4-6). The process of discipleship should help believers recognize their calling and ways to further serve the kingdom of God.

Lastly, the fourth objective was to create and cultivate mentorship through the use of the intergenerational discipleship program. Each member of GCC brings knowledge and wisdom, depending on the different seasons of life they have walked through. Sanders (2018) writes, "Mentoring as a means of intergenerational discipleship and passing on of the faith has been a hallmark of the people of Israel in the Old Testament as well as the church from its very beginning in the book of Acts" (p.130). This researcher expected to see mentorship become a

prevalent part of the ministry and organization. The use of mentorship as a means of discipleship is a biblical principle that is beneficial for beginning the process of bridging the generation gap.

Outputs

The immediate deliverables from this program included the organization and development of a discipleship program to shape and grow the individuals within the congregation. Spiritual development must continue to be a priority within the local church and this discipleship program can be used as a tool to further growth and understanding of God's word and the need for intergenerational leaders. The immediate results this researcher was aiming to achieve included assisting the church in developing practical plans to disciple, mentor, and bring together community among all members of the congregation. Catterton (2018) shares, "As we facilitate these differentiation and individuation processes, we are living out the commitment to connectedness and community to which Christ calls us" (p. 133). As the leadership and volunteers continue to come together to cultivate an intergenerational environment, the generation gap can start to be bridged.

There are four outputs that the researcher sought out in addressing the praxis problem. The first output the researcher intended was to have a representative from each generation serving within the ministry teams. The second output the researcher worked to achieve is the use and implementation of an action plan within the organization. The third intended output was the researcher intended to implement a monthly team meeting for the volunteers to be discipled and to prioritize spiritual development. These gatherings would be used to strengthen the teams and the relationships among one another. The fourth output the researcher intended to instill mentorship models within each ministry team. It was through the help and collaboration of the leaders at GCC that the researcher could work towards seeing the outputs take place.

Outcomes

The intended development to result from this program was for the collaborating organization to move towards an intergenerational mindset. As the members of the church seek to expand their community outside their generation and step into discipling those in a different stage of life, there can be individual and congregational development. The long-term benefits from the implementation of the program included continued discipleship and mentorship within the congregation. As the different generations build community and share knowledge, the collaborating organization may see a shift in their atmosphere. Through this program, the researcher planned to work with the collaborating organization and coach to help the congregation seek out ways to connect with those of a different generation than their own. With the bridging of the generation gap, intergenerational discipleship seeks to bring about more ministry involvement for the overall church. When members of the congregation feel connected and valued, they will be more willing to invest their time, resources, and energy in the continued development of the church.

The researcher had four outcomes for the intergenerational discipleship program. First, there was the instilling of an intergenerational model for volunteers within the ministry teams. Second, there was the application and use of the intergenerational discipleship program. Third, there was an increase in volunteers for the ministries the collaborating team members are leaders over. Fourth, there is evidence of a mentorship model being used among the leaders and volunteers within the ministries.

Once the preferred future and vision were established and created, it was vital for the researcher to work alongside her collaborating team. Kettner et. al (2015) state, "Goals and objectives provide a framework for action. Goals establish a general direction for a program.

Objectives establish precise expectations of what the program is attempting to achieve, including a time frame. Activities specify detailed tasks to be carried out" (p. 111). Through the understanding of the collaborating organization's vision, mission, and background, the researcher better recognized the steps needed to implement the discipleship program. The goals and objectives aligned with the researcher's task.

<div align="center">**The Collaborating Organization, Team, and Coach**</div>

The researcher worked to address the strategic problem and created a plan to start the process of bridging the generation gap in GCC. The collaborating organization and coach partnered with the researcher to see this take place. Through the understanding of the collaborating organizations' background, mission, and vision, the researcher was able to focus on the relevant information that was beneficial to see the praxis project implemented effectively. The collaborating team was vital for the success and creation of the program.

Organizational Description, Mission, Vision

The collaborating organization in which the intergenerational discipleship program was conducted is Grace City Church in Lakeland, FL. GCC is the researcher's local church that she has been attending for a couple of years. The researcher has been actively serving within GCC's children's ministry. This church plays a pivotal role within the community of Lakeland, FL, and is known for positively impacting the local schools and organizations. McMullen (2022) states, "Its rapid growth mirrors that of the Hillsong Church, which Gard said has been a magnet for drawing in people disaffected by religion, especially a younger generation" (para. 6). GCC has seen much growth over the years and continues to be a place for people to deepen their relationship with the Lord. The organization's website states, "Since planting Grace City Church on September 20, 2015, they have been amazed by God's faithfulness and all that He has done.

Thousands of people have made a decision to follow Jesus" (Senior Pastors, n.d.). As the intergenerational discipleship program was created and implemented in GCC, the researcher and the collaborating team prioritized the mission statement in their plan.

Apart from Jesus, the local church cannot succeed in living out the mission God has placed on their hearts. Paul shares in the book of Corinthians that the church must build its foundation upon Christ. The verse states, "For no one can lay any foundation other than the one already laid, which is Jesus Christ" (New International Version, 1973, 1 Corinthians 3:11). The collaborating organization and team worked upon a foundation of God's truth.

Organizational Description

Grace City Church is a non-denominational Christian church. This church first opened in 2015 and has continued to grow and develop over the years. When GCC first launched, they were affiliated with Hillsong Church. After the documentary on Hillsong was released, regarding the controversies and allegations, GCC decided to no longer continue their affiliation (Rittman, 2022). GCC continues to lead its congregation and seeks to impact the city of Lakeland.

GCC provides online engagement through the streaming of its services live each week to expand its reach. As well, GCC has over 11,000 followers on its Instagram account. GCC is consistent in creating social media content to share its information and upcoming events. The use of digital and technological avenues gives GCC the ability to reach people both in Lakeland and all around the world. It was essential for the researcher to work with GCC as they can reach people from different age groups and locations.

Organizational Mission Statement

Azzadin (2012) writes, "A mission statement, however, is but one component among others in such a system, which may include a statement of vision, a statement of values, a

definition of business and its scope, and/or a statement of strategy" (p. 236). The mission

statement of GCC states, "Our mission is to lead people into a life-transforming relationship with

Jesus Christ" (Our Story, n.d.).

Organizational Vision Statement

The vision statement of GCC states, "Our vision is to create environments where people

are encouraged and inspired to draw closer to God, to connect with others in meaningful and life-

giving relationships, and to discover their gifts and use them for the betterment of others" (Our

Story, n.d.). As a member of GCC, the researcher agreed that the church is intentional in creating

environments for the congregations to draw closer to God. The vision statement that a local

church chooses to follow needs to be the foundation for its continued development. Keller (2012)

writes, "It is a faithful restatement of the gospel with rich implications for life, ministry, and

mission in a type of culture at a moment in history" (p. 19). GCC desires to create environments

for people to draw close to God and others. It is important that GCC places a priority on leading

people to know Christ and choosing to disciple people along the way. As GCC reaches its local

community, they are living out the mission and vision statements they have shared.

Organizational Setting and Demographics

GCC's organizational setting and demographics were necessary to recognize when

implementing an intergenerational discipleship program. To effectively implement the program,

the researcher needed to understand the people that GCC is currently reaching and determine the

contextualization that needed to occur. The local church is crucial for the development and

growth of believers. Keller (2012) refers to Paul's writings in Corinthians that state that

nurturing a congregation is a form of gardening (Keller, 2012, p. 13). The setting for the

discipleship program was a nurturing environment that could further the congregation's interest

and involvement within the ministries and community. Keller (2012) shares, "Culture is complex, subtle, and inescapable, as we have seen in our treatment of contextualization. And if we are not deliberately thinking about our culture, we will simply be conformed to it without even knowing it is happening" (p. 186). GCC must continue to recognize the needs of its city and determine the best way to stay relevant, but not conform to the standards and ideals of the world.

It is essential to meet the people where they are and have a better grasp on the demographics that are involved in the organization. GCC is located within a city that is surrounded by many colleges, which draws in a younger generation to the church. The city of Lakeland is diverse, and it is reflected in the attendance of GCC.

Organizational Setting

The specific setting where the intergenerational discipleship program existed is GCC's main campus in Lakeland, FL. The researcher worked with her collaborating team to determine how to best implement a discipleship program for the congregation. It was vital for the researcher to understand the demographics and setting in which the intergenerational program was conducted. The staff, teams, doctrines, demographics, and setting of GCC were vital factors to bring attention to. In the formation of an intergenerational discipleship plan, the researcher was required to gain a better grasp of the responsibilities of the staff in the organization. The researcher worked with the collaborating team to discuss the idea of intergenerational events and gatherings for the volunteers at the GCC Lakeland campus. The church building was the setting for the researcher's intergenerational discipleship program. It was important to use this location since the researcher attends this campus and it was a familiar place for the leaders and volunteers to gather together.

Organizational Demographics

GCC offers a wide variety of ministries and events to reach the demographics of its community. GCC also has a sister location in Tampa, FL that continues to impact another city within central Florida. The Lakeland GCC staff includes 28 people. These staff members range from pastors to coordinators, and directors. Each ministry in the church has a staff member who oversees it. GCC's staff consists of both males and females. The staff is also diverse in age and background which is beneficial within the process of creating an intergenerational discipleship program. Based on GCC's website, it has ten different ministries that currently exist for their congregation. As well, GCC implement city groups as a way to connect their congregation and encourage community. At this time, 65 city groups are available to encourage and provide spaces for the church to grow. GCC currently has four services each Sunday and offers many different conferences, events, and ministry opportunities throughout the year.

The demographics within GCC are diverse and include a wide range of age groups. GCC offers ministries and events that can reach different people who are connected to their congregation. McMullen (2022) writes, "Grace City has "north of 2,000" people in worship each week, Gard said, which would place it among the four or five largest churches in Lakeland" (para. 6). As one of the largest churches in Lakeland, GCC reaches a large group of people from the city. Based on the information from the U.S. Census Bureau, the city of Lakeland, FL has a population of over 120,000 people (United States Census, 2022). Among the 120,000 people in this city, there are different ethnic groups and races represented. The USCB shares the population as 67.8% White, 19.9% Black or African American, 16.9% Hispanic or Latino, and 2.2% Asian (United States Census, 2022). Lakeland is known to be a college town due to the three colleges that are located there. It has been noted that the percentage of individuals of

people over the age of 25 who have completed a bachelor's degree or higher is 26.7% (United States Census, 2022). This information confirms why GCC has a younger demographic within its congregation. Since there are many people groups and generations within the city of Lakeland, the intergenerational discipleship program is to start the process of bridging the gap that exists. As Keller (2012) mentions, cities are continuing to grow in size and influence, which presents challenges for the church (Keller, 2012, p. 160). The local church is responsible for facing these challenges through a wise, biblical solution. The leadership of the organization must continue to instill GCC's mission and vision in all the work they are doing.

Organizational Leadership and Collaborative Team

As the researcher worked towards addressing the problem of the generation gap, it was important to work with her collaborating team to understand practical ways to implement the intergenerational discipleship plan. The team also assisted in recruiting mentors, mentees, and volunteers in the local church. In this process, it was vital to understand the leadership of the organization and how their roles can impact the project. Through the lens of staff members from GCC, this approach furthered the application and implementation of the program. The organizational leadership and collaborative team assisted with the intergenerational discipleship program and the impact that it made within GCC. Those on the collaborating team have vital roles within GCC and were useful to the development of the program.

Organizational Leadership

Grace City Church is led by its senior pastors, Andrew and Christina Gard, who started the church in 2015. The Gard's have 26 staff members at the Lakeland location and nine at the Tampa location. Pastor Andrew and Pastor Christina Gard have been the only senior pastors of GCC. The church was founded eight years ago and there have not been any executive leadership

changes in that timeframe. A few of the key leadership positions at GCC include the Family Care Pastor, Ministries Pastor, Kids Pastor, Worship Pastor, Discipleship Pastor, and Stewardship Pastor. Each leadership and staff position at GCC is vital for the growth of the congregation.

As the staff follows the values and beliefs of GCC, it is evident that discipleship is important to them. One of GCC's values states, "We want to give everyone an opportunity to belong before they believe. We believe that every person was made in the image of God and deserves to be treated honorably" (Values and Beliefs, n.d., para. 3). The collaborating organization strives to create a community for all to belong. The values of GCC played a pivotal role in the continued development of the discipleship program. It was essential for the researcher to base her intergenerational discipleship program on the mission and values that are important to the staff and pastors of GCC.

Collaborating Team

The researcher's collaborating team consisted of the following leaders from GCC: the Ministries Pastor, the Kid's Ministry Pastor, the Communications Director, the Kid's Ministry Coordinator, and the Youth Pastor. This team oversees many of the ministries in the church that work closely with a wide range of age groups. It was imperative to have a diverse team that provided insight to the researcher that is only found through their position and leadership within the church.

First, the Ministries Pastor, Johnny Pena, who also serves as the Young Adult pastor, was a member of the collaborating team, and the collaborating coach. As the overseer of the ministries within GCC, this Pastor has a hand in many different areas of the church. He also works with young adults between the ages of 18-30, which includes Millennials and Gen Z, two generations that are important to reach. Staats (2018) writes, "Ministry and mission are

strengthened at all levels when the gifts of every generation are woven into the very fabric of a faith community" (p. 157). The ministries within GCC are vital components to the health, growth, and development of the congregation.

Second, the Kid's Ministry Pastor, Lyndsy Flanagan, provided insight to the youngest generations in the church. Barna (2023) shares, "As churches and children's ministries make appeals to potential volunteers, it might be helpful to focus on the specifics of those needs and how they might foster meaningful interactions and relationships with the next generation" (para. 10). In the approach to developing intergenerational discipleship, the researcher depended on the Kid's Ministry Coordinator for the perspective of what GCC desire kids' ministry to accomplish. Grace City Kids (n.d.) shares, "Through fun experiences, meaningful music, and ministry that encourages kids to participate, we present Jesus Christ and His Church in a relevant way, creating moments that children will never forget" (para. 1). Kids ministry was a necessary area to focus on as this team is responsible for teaching and raising the next generation of leaders. Barna (2023) writes, "Even with over half of children's ministry leaders (56%) agreeing that children's ministry is forgotten in the church, these leaders still faithfully show up and serve" (para. 1). The lack of leaders and volunteers within children's ministry continues to be an issue in many churches, based on the study from Barna (Barna, 2023, para. 4). It was vital that the need for volunteers in this ministry area was addressed.

Third, the Kid's Ministry Coordinator, Keyana Meade agreed to work on the team and assisted with the project. Kid's ministry is an important component of the local church. Shirley (2018) says, "The success of family ministry, and the fulfillment of the Great Commission, depends on the effectiveness of disciple-making in the church and in the home" (p. 28). The Kid's Ministry Coordinator provided knowledge that the researcher could use to reach families

and show the importance of discipleship. Since the researcher wanted to reach different age groups, it was important to have information to reach families since they consist of members from multiple generations.

Fourth, the Communications Director, Roxane Griner, was one of the members of the collaborating team. The communication of the church plays an important role. The communication team has the responsibility to share information and find creative ways to help people engage in the ministries. Barna Group (2013) shares, "Today there's a new dimension that is reshaping personal spirituality, particularly among younger generations. The advent of the Internet and, more recently, social media have shaped personal habits significantly" (para. 2). This team reaches all age groups and demographics for GCC. The researcher was given more insight into the ways to interact with different generations.

Lastly, the Youth Pastor, JT Meade, was a part of this team. Since there is a large group of youth who attend GCC, it was vital to share the importance for other age groups to partner alongside them. Barna (2023) states, "American Gen Z, of varying levels of commitment to Jesus, may be lacking instruction on how to follow Jesus and to find meaning in the words of Christ and in scripture" (para. 12). Due to the large population of youth who attend GCC, the youth pastor was able to provide a perspective of Gen Z in the church. The use of intergenerational discipleship can continue to be instilled in GCC to bring mentorship and guidance to the youth who are part of the congregation.

Collaborating Coach

The researcher's collaborating coach within GCC was Pastor Johnny Pena, who is the Ministries Pastor. Pastor Johnny has been attending GCC for eight years and has been on staff for four years. He attended Southeastern University and completed his bachelor's and master's

degrees in Business Administration. He was a volunteer and intern with kids, youth, and young adult ministry at GCC. Before he was the Ministries Pastor, he was the Outreach Director at GCC. Pastor Johnny oversees all ministry age groups from ages three months to 30 years old. Though the ministries are catered toward ages 30 and under, there are volunteers from all generations who serve under Pastor Johnny's leadership. To effectively bridge the generation gap, it was necessary to understand the younger generations and express the need for volunteers from different age groups. The researcher partnered with her collaborating coach to implement an intergenerational discipleship program within the ministries of GCC. Pastor Johnny provided wisdom and knowledge regarding the need for volunteers that currently exist.

Chapter Summary

In conclusion, this chapter focused on the strategic problem of the generation gap within the local church and the collaborating organization, team, and coach that assisted the researcher during this praxis project. The generation gap focuses on all generations that are part of the congregation. The researcher looked for ways to solve this problem by creating and implementing an intergenerational discipleship program within the collaborating organization. The vision of this program was to bridge all ages together and encourage members of the organization to be more connected within the ministries of the church. With the help of her collaborating team, the researcher partnered with the collaborating organization to see the program become a reality. The next chapter is the literature framework, and the focus is on the biblical and theological, theoretical, and thematic frameworks. Each of these components further expressed the need to address the strategic problem the researcher has presented.

CHAPTER TWO: LITERATURE FRAMEWORK

Introduction

The praxis problem that the researcher addressed is the intergenerational gap that currently exists within GCC. To fully understand the problem, it was vital to build upon a foundation of biblical and theological context. The body of Christ must be aware of the scriptural basis that should motivate intergenerational discipleship. Without knowledge of God's Word and the task that the church has been given, it will be difficult to disciple effectively and cultivate an intergenerational community. Each generation is a necessary component to the well-being, growth, and development of the local church. Through the implementation of biblically based principles, the researcher studied theories and models to assist in creating an effective discipleship program for GCC.

The biblical and theological framework was the basis and foundation of all the work and structure used to build the praxis project. Through the continued application of sound, biblical truth, the researcher could create an effective discipleship program with her collaborating team. The researcher planned to use a variety of theories and leadership models to assist in creating an intergenerational discipleship program. As the researcher and the team uncovered reasons behind the intergenerational gap, they needed to base the solutions and practical applications on God's word. The implementation of Scripture, doctrine, and contemporary leadership models brought credibility to the program.

Biblical and Theological Framework

Throughout Scripture, there is evidence that God created the church and the believers to be one. The book of Ephesians describes that the body of Christ was redeemed through Christ and made as one through God. The verse states, "By setting aside in his flesh the law with its

commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility" (New International Version, 1973, Ephesians 2: 15-16). With this understanding, the leadership within the local church must be aware of the need for community, which should be inclusive of all generations. Each member of the body of Christ was created to do life with a community; humanity was not meant to do life alone.

The researcher uncovered the biblical imperatives and principles that drove this praxis project. Since the researcher worked closely with GCC, the project was centered around Scripture and the commands that God has given to the body of Christ. The researcher, GCC, and the collaborating team needed to base their discipleship program on the foundation of God's Word and the biblical instructions that are seen within Scripture. The biblical imperatives and principles assisted with the overall framework and outline of the discipleship program. These motivations continued to move the researcher closer to finding a solution to the praxis problem. To work on bridging the generation gap, the researcher determined the biblical framework of discipling the various generations that are in the local church. Through the lens of biblical imperatives and principles, the researcher continued to base her research and foundation for the intergenerational discipleship program.

Biblical Imperatives and Principles

The Bible instructs generations to support one another and continue to expand the body of Christ. There are many biblical imperatives and scriptural commands that motivate this praxis project. The researcher is basing this project with GCC on 1 Corinthians 12:12-27 and the focus that the body of Christ is made up of different members of the church. Each member of the body of Christ is an essential element for the continued development of diversity, discipleship, and

intergenerational unity in the church. The passage of Scripture begins with the comparison of the body of Christ having many parts, as does a human body. The verse states, "Just as a body, though one, has many parts but all its many parts form one body, so it is with Christ" (New International Version, 1973, 1 Corinthians 12:12). The biblical command from this passage is meant to further implement unity and diversity in the church. This passage shows the need for the various generations to come together as one and use their giftings to further the kingdom of God. The verse continues to discuss that division cannot be present within the body. The body needs to work together as one. God has given every individual a calling that is to be used for the church and His kingdom.

The continued discipleship and personal development of each member of the church was essential for the researcher to keep as a main focus. Kimball (1970) writes, "We don't need any special revelation to bridge the gap, we have only to discover the immense beauty, vitality, and relevance in a timeless gospel. The Lord doesn't need to be updated, but we may need to be" (p. 38). Out of the biblical command on which the researcher based her project, there were a few principles that needed to be implemented. The local church needs to focus on spiritual gifts, intergenerational community, and discipleship. These elements shaped the discipleship program and assisted with the process of working towards closing the generation gap.

Spiritual Gifts

The passage of Scripture in 1 Corinthians 12 discusses the spiritual gifts that each member of the body contributes. The researcher implemented a program to help bridge the generation gap, so the program needed to provide the opportunity for the congregation to use their gifts and calling from God. Akin (2014) writes, "In the Bible God communicates his word and his will to his people through human messengers he has chosen and raised up for this

purpose" (p. 42x). The members of the church better understand their gifts and talents through

discipleship. The intergenerational discipleship program can be used as an opportunity to

discover and foster the giftings that each individual currently holds. DeVries (2016) shares, "God

the Spirit empowers all believers with a variety of different abilities but all by the same method

of powerfully working within and through them" (p. 3). It was needed for the researcher and the

collaborating team to instill the impact of spiritual gifts within the church. As the vision for

intergenerational ministry exists, the use of each member's spiritual gifts was vital within this

initiative.

Intergenerational Community

The body of Christ has seen an increase in separated ministries based on age and gender

throughout all local churches. While it is necessary to spend time amongst peers, the church

cannot forget the importance of fellowship and community as one. Allen and Ross (2013) write,

"As churches have faced increasingly unpleasant generational conflict, one solution that seems to

ameliorate the problem is to offer separate-but-equal opportunities" (p. 11). The verses in 1

Corinthians 12 elaborate on the fact that all of the parts are needed to make up the body. The

Scriptures state, "While our presentable parts need no special treatment. But God has put the

body together, giving greater honor to the parts that lacked it, so that there should be no division

in the body, but that its parts should have equal concern for each other" (New International

Version, 1973, 1 Corinthians 12:24-25). A community will be successful when there is a shared

vision and common goal. Strukova (2017) writes, "The evangelical tradition ideally emphasizes

the church's practice of catechesis whose goal is to form the fellowship of believers" (p. 199). A

community should not consist of segregation if it is seeking to be united as one. Allen and Ross

(2013) state, "The best way for the most people to link to the narratives, communities, mentors,

traditions and practices of their faith communities is to participate actively in intentionally age-integrated experiences with others in those faith communities" (p. 22). The leaders within the church will need to convey the importance of stepping outside of one's normal atmosphere and taking the time to engage with different ministries and age groups. The coming together as one community helped the intergenerational discipleship program be more effective and useful within GCC.

The local church can provide the space for generations to learn from one another and be in a community. The younger and older generations must serve and grow together within the church (Williams, 2013). The book of Titus instructs older generations to be an example to the younger generations. The verses state, "In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us" (New International Version, 1973, Titus 2:7-8). As the church continues to comprehend and examine the importance of intergenerational community, it will bring awareness to the members of GCC. Through the work and process of creating a united community, the researcher recognized the importance of discipleship and how it will bring the congregation together as one.

Discipleship

The practice of discipleship is a biblical principle that is still used within communities and local churches today. Bonhoeffer (2015) writes, "Discipleship is commitment to Christ. Because Christ exists, he must be followed. An idea about Christ, a doctrinal system, a general religious recognition of grace or forgiveness of sins does not require discipleship" (p. 19). With this understanding, the researcher, GCC, and the collaborating team will need to showcase how

important discipleship is within the church. Believers are not growing in their faith because they are unsure of how to effectively apply biblical principles in their lives (Garrison, 2021). For the body to work as one, each member should continue to grow in their relationship with Christ.

It is necessary for the teaching and preaching of God's Word to be present in their lives. Garrison (2021) states, "We need people involved in every ministry. The healthy church has individuals of varying talents, gifts, and personalities serving in ministries that suit their strengths" (p. 73). If GCC wants to continue to invest in its congregation and see more of its members become involved within the ministries, then intergenerational discipleship will need to be a main focus. Smith (2009) writes, "The practices of Christian worship function as the altar of Christian formation, the heart and soul, the center of gravity of the task of discipleship" (p. 290). The church cannot forsake the practice of discipleship and then expect that they will see continued growth. In seeking ways to develop intergenerational ministry and find practical solutions to bridging the generation gap, the researcher had to find new ways to instill themes of discipleship in her research. Through the uncovering of biblical and theological themes, the researcher based the focus on Scripture and how God's Word is needed to motivate the congregation to participate in the intergenerational discipleship program.

Biblical and Theological Themes

The biblical and theological themes within the intergenerational discipleship program helped shape the outcomes that the researcher and collaborating team designed. There is a wide range of scripturally based themes that were applied to the researcher's praxis project. As the researcher planned the process for the intergenerational discipleship program, the biblical themes were a foundation to create a strong framework and guide. The scriptural basis of the body of Christ being made as one continued to shape and mold the overall purpose of the research. The

researcher planned to implement the insight of doctrines and principles of who God is, who humanity is, and what Christian leadership entails. These three areas of teaching were vital to implement within the intergenerational discipleship program. Apart from the understanding of God, His people, and the call He has placed on leaders, effective discipleship may be difficult to achieve. The nature and doctrines of God were critical components in the shaping of the discipleship program. If leaders want to raise other believers and cultivate community, they must have a deeper knowledge of who God is and how it is connected to their purpose.

Doctrine of God

The doctrine of God is an essential area to focus on when discussing the body of Christ. Before any steps could be taken to create an intergenerational community and develop a discipleship program to address the generation gap, the researcher and GCC needed to understand the importance of God, His omnipotence, sovereignty, and holiness. Masango and White (2019) write, "God's nature and character are constant" (p. 5). It was pertinent that the researcher and the collaborating team implemented knowledge of the nature and character of God within the intergenerational discipleship program. God is the one true God, who is perfect and infinite in all His ways (Tripp, 2021). The researcher needed to keep God at the center. Believers should look towards the life of Christ and God's Word as a guide for discipleship and continued development of the church. Wilkin (2016) writes, "Any discussion of how God is not like us must begin with an acknowledgment that we are measurable and he is not. God is infinite, unbound by limits" (p. 11). As GCC seeks new ways to bring together the generations and instill discipleship practices, God must be the foundation upon which everything is built. If GCC wants to fully bridge the generation gap, it is essential for the members of the congregation to fully understand the nature of God and the importance of the body of Christ becoming one. The nature

of God and His plans for humanity must be evident within the framework of the discipleship program.

Doctrine of Humanity

Humanity was created in the image of God, also known as *imago dei*, and cannot exist apart from Him. Swann (2017) states, "Since every person is formed in the image of God, there was a universal expectation for Christians to conform to the image by producing righteous acts" (p. 16). As the researcher and the collaborating team sought out ways to unify the congregation, it was necessary to understand the roles of humanity and the purpose given by God. Hammett (2021) shares, "Humans are made in God's image in their entirety, and spirit is a capacity that interacts with the whole of a person's being" (p. 38). As humanity, we can live in the fullness of who God created us to be and live in fellowship with one another. Humanity was also created for a life of community and not to be isolated. All humans need to be consistent in spending time in fellowship with one another because it is not healthy to be alone. The body of Christ must understand who they are and the role that they play on this earth.

Through the understanding of humanity's purpose, the researcher could keep the focus on God's plans for his children. The Apostle Paul writes, "In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will" (New International Version, 1973, Ephesians 1:11). All people have been created by God and have been given specific plans according to God's will. Tripp (2021) writes, "Each thing is carefully designed for the purpose for which God intended. So God designed human beings with a purpose in mind" (pp. 163-164). Based on the knowledge that there is a plan for each person within the church and that God uniquely created all humans, this was a doctrine the researcher included within the program.

As GCC determined a plan to disciple its congregation through an intergenerational lens, there was a need to focus on the image of God and how it shapes who humanity is. Kilner (2015) states, "The basic idea here is that God has a likeness-image, and God has created people with that in view. It is a standard for what God intends humanity ultimately to be. It is the goal toward which humanity is to develop" (p. 92). As the church portrays the image of God, there is a need for the entire congregation to understand their role and purpose. When people have a sense of purpose and understanding of who they are, they are more likely to be involved in things that are greater than themselves.

Principles of Christian Leadership

A Christian leader is held to a higher standard and must be aware of what the Bible instructs leaders to do and how to live. Leaders will be part of many different contexts and need to navigate how to lead well. Within an intergenerational discipleship program, it is beneficial for the leaders to live out biblical principles and be an example to those they lead. The Christian leaders that are taking charge within the church must have the right intentions. The Bible states, "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith" (New International Version, 1973, Hebrews 13:7). A leader will be looked up to by the people around them so they must be living by biblical standards and principles. Tripp (2020) writes, "They must lead with the knowledge that the thing God values most in a leader is that he or she represents him well" (p. 94). Leaders should continue to develop and mature in their abilities and traits to represent God and the body of Christ well.

The intergenerational discipleship program can also be used to raise leaders in the church. As the older generations start to step out of their leadership positions, they must take the time to impart their wisdom to the young. A good leader will have the ability to foster an environment to

shape and mold the next generation. Christian leadership is allowing God to use His people to further His kingdom. GCC will see the positive impact Christian leadership can make through discipleship, shepherding, and leading others. The principles of leadership and discipleship should be intertwined and based on biblical and theological themes. Boyer (2018) writes, "Therefore, leadership development effectively happens through the reciprocal relationship between the leader and developing leader. One key element toward leadership development concerns mutual trust" (p. 29). As intergenerational discipleship becomes a priority within the lives of leaders, their congregation, and the body of Christ, there is the intention that the generation gap will start to close and GCC will connect through intergenerational community.

Biblical Models of Christian Leaders

Christian leaders need to follow biblical models and principles within the organizations and ministries they lead. First and foremost, a Christian leader must strive to be like Jesus, imitate His attitude, and serve God (Crowther, 2018). Jesus was the perfect example of a leader who kept God at the center of everything he did. Jesus and the Apostle Paul are two figures from the Bible that are crucial for Christian leaders to learn from. Crowther (2018) expresses, "However, in biblical leadership, as the study moves into the life of Jesus and the teachings of the New Testament, vision for the mission becomes very much a component of leadership in the life of Jesus and of Paul" (p. 155). The lives that both Jesus and the Apostle Paul led are models of leadership that can be followed in the church today. As Crowther (2018) shares, "The biblical leader is to lead with the glory of God as the motive and goal in all of the processes of being and doing" (p. 157). All Christian leaders need to keep God at the center of all they are doing and the motivation behind their ministry motives.

Next, Christian leaders must continue to build relationships within their ministries and with those they lead. Patterson (2019) states, "Christian leadership assumes a relational process in pursuit of a common purpose" (p. 82). As the leaders seek ways to disciple others and reach their ministry goals, there needs to be a common goal that the church is striving towards. As the researcher and the collaborating team instilled an intergenerational discipleship program, they could not forsake the importance of getting to know one another on a deeper level. Huizing (2011) writes, "Finally, the Christian leader ought to understand the impact for leadership development not only on the local, individual church and its parishioners, but also its impact on the universal church and the unbelieving world" (p. 64). The role of a Christian leader within the church, or any organization, is vital for the continued growth of others.

Lastly, a Christian leader must live according to God's Word and the principles that are shared within Scripture. A Christian leader will need to have good character and exemplify Christ in all they do. Cloud (2009) writes, "But to grow, we have to know what character is, what it looks like, and ultimately what its relationship is to reality" (p. 14). The character of a leader and the life they lead will affect the way they are viewed. If a leader lives by God's Word and holds to Scripture commands, it will be easier for people to trust what they are saying. In the discipleship process, trust needs to be a main factor, especially to assist in maintaining the culture of the organization.

Biblical Worldview

Through the lens of Christian education, it is crucial to understand that a biblical worldview must be maintained when discipling others. The local church must maintain a biblical worldview and mindset through all they are teaching and preaching. In the same way that Christian teachers must continue to impart biblical knowledge in their teachings, the church must

implement biblical practices for their discipleship programs. In maintaining a biblical focus on discipleship and the need for intergenerational ministry, the church cannot allow its worldview to be skewed by the secular world. It is important to have a biblical worldview and recognize that God is at the center of everything (Tripp, 2021). While it is an assumption that the church has a biblical worldview, it must be portrayed and lived out.

It is easy for the trends and ideas of culture to become a distraction for the church. The leadership within the church should continually evaluate what the church is investing in and be sure that they are leading with discernment. The book of Romans portrays the need to stand on God's truth and not allow the world to shape the church. The verse states, "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (New International Version, 1973, Romans 12:2). While the church wants to stay relevant and continue to bring in more people, it must be careful to not conform to the standards of the world. If GCC wants to teach the importance of a biblical worldview and actively live it out, then the leaders must study the Bible for themselves (Smith, 2015). The researcher and the collaborating team needed to use God's Word as a guide for discipling others. It would not be an effective intergenerational program if those who are leading and implementing the principles are not living it out for themselves.

Humility in Leadership

All leaders, both in the church and in a secular environment, should lead their ministries, teams, and organizations with a humble spirit. It is easier for people to trust and follow a leader who lives with humility and exudes it through all they do. Tripp (2021) writes, "Humility is not about putting on some artificial self-deprecating front. No, humility is being willing to admit

who you are" (p. 72). Leadership is not easy, but it is vital to have leaders who are working to live by the standards God placed in his Word. The book of James discusses the need for humble leaders. The verse states, "Humble yourself before the Lord, and He will lift you up" (New International Version, 1973, James 4:10). Leaders will need to continue to humble themselves in front of God and those they are leading. A leader cannot have a mindset that they are better than others because of the position of authority they have been given. Leaders will need to steward their responsibilities and positions well if they want to make a positive impact on those around them.

People are drawn to leaders who are authentic and have the best intentions in mind. When a leader follows a lifestyle of humility and does not have selfish motives in mind, it will be easier for others to listen to and trust them. Humble and honest leaders will have a greater impact in discipling others because they can work from the foundation of trust they have built. Breedlove (2016) states, "In other words, when leaders displayed higher levels of humility, it often increased followers' willingness to place themselves in a position of vulnerability that could easily be exploited as they sacrificed their personal identity and wellbeing for organizational goals" (p. 41). As well, humble leaders must seek God in all that they do. The main priority of a leader must come from the desire to please God and live according to his will. When a leader truly recognizes the plan God has for their life, they can find ways to live it out daily. As each generation became aware of the biblical commands that have been given by God, it was easier for the collaborating team and researcher to get more people involved in the initiative.

Theoretical Framework

After building a foundation of research based on biblical and theological context, the researcher implemented a theoretical framework to further the research. The theoretical section introduces a variety of theories, leadership models, and insight into the discipleship program process that was implemented within GCC. The leadership and organizational theories that currently exist were beneficial for the researcher to include within her intergenerational discipleship program. It was necessary to provide theories of leadership that benefited GCC and enhance the overall goal of finding ways to bridge the intergenerational gap that currently exists.

As the researcher and the collaborating team established their objectives, it benefited the program to seek out teaching, learning, and group theories that were credible and assisted with their efforts. It will continue to take a group effort and a unified team to see the intergenerational discipleship program come to fruition and make an impact at GCC. While the researcher determined the best plan to create and share the program, the theoretical framework formed a foundation of research to assist with the process. While understanding different theories that are being used today, the researcher created a plan to best fit GCC and its congregation.

Leadership and Organizational Theory

Many leadership and organizational theories benefit the design and implementation of the intergenerational discipleship program. Through the understanding of different models and processes that have worked in organizations and ministries, the researcher and the collaborating team implemented theories that best suit GCC. It was vital to instill leaders and members of the congregation who were aligned with the goal and plan for the intergenerational discipleship program. Kouzes and Posner (2017) write, "Leaders envision the future by imagining exciting and ennobling possibilities" (p. 13). There was a shared vision and plan that the researcher and

collaborating team worked to reach. Through the addition of leadership theories, models, and principles, the overall goal and vision were created. The work and information that the researcher found helped build a foundation of knowledge that she and the collaborating team used for their ministry.

Leadership Theories

There are a variety of leadership theories that the researcher used for the discipleship program foundation and framework. First, the researcher focused on the servant leadership theory. GCC needed to recognize the impact that servant leadership will have on its ministries. Crowther (2018) states, "In servant leadership, the organization and mission is a focus as a secondary issue as it proceeds from serving others" (p. 14). Since the intergenerational discipleship program was created and established within a local church, it was important to keep the focus on serving one another. Greenleaf's (1970) servant leadership theory is used throughout many organizations today. Letizia (2018) writes, "As Greenleaf noted, servant leaders want to serve before they want to lead" (p. 1). This theory further plays a role in the need for intergenerational discipleship. Each member of the church should seek out ways to use their wisdom to help and serve others.

The book of Galatians reiterates the need to serve. The verse states, "You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love" (New International Version, 1973, Galatians 5:13). All members of the body of Christ are instructed to serve God and the church. As Crowther (2018) shares, "Too many churches hinder themselves when they think that the leaders are the point of the church. The leaders are not the point; they are the servants" (p. 16). The leaders and current volunteers needed to understand that while their role is important, they should not be the main focus.

The researcher and the collaborating team sought out ways to help draw more people to serve within the church. While many volunteers currently exist at GCC, there is a gap between the generations who are serving and those areas they are involved with. Boone (2018) states, "With personal humility servant leaders place themselves at the service of others. The servant leadership approach focuses on the needs and interests of others. Leaders serve followers, not the other way around" (p. 7). As mentioned in the biblical and theological framework, there is a great need for humility within the leaders and members of the body of Christ. Each person in GCC needs to understand their role and calling to help share the discipleship program. Yukl (2012) states, "The servant leader must empower followers instead of using power to dominate them. Trust is established by being completely honest and open, keeping actions consistent with values, and showing trust in followers" (p. 348). As the community starts to grow and the body of Christ exists with unity and trust, there is an expectation that generations will start to connect. Matherne (2023) writes, "Intentionally encouraging collaboration through the previous behaviors mentioned increases the value individuals feel, and, thus, respect and trust increase. This sense of community has a healing nature about it" (p. 6). The community of GCC needs to be rooted in God's Word, trust, and servanthood. It is through the instilling of servant leadership theory ideals and principles that the congregation will have a better focus on the importance of serving.

Through discipleship, the researcher and collaborating team could instill practices to help transform the lives of the congregation and the ministries they are involved in. Yukl (2012) writes, "Transforming leadership is an influence process between individuals, but it is also a process of mobilizing power to change social systems and reform institutions" (p. 348). For GCC to start bridging the generation gap and see community among the generations, it needed to implement change and seek transformation. Tucker and Russell (2004) share, "The leader

emphasizes self-development and offers positive feedback to improve a worker's performance. The transformational leader wants followers to become leaders themselves" (p. 104). Each member of the congregation can lead others and use their abilities to bring about transformation and change. Boone (2018) notes, "Transformational leaders are said to transform people and organizations through their focus on enterprise-wide change and a shared vision of the future" (p. 19). The focus of the discipleship program should continue to evolve and update with the vision and mission of GCC. As culture starts to shift and the church continues to reach the younger generations, it is important to keep discipleship as a priority. As people within the church start to transform and experience growth, it will start to flow into the ministries they are involved in.

      Hersey and Blanchard's (1969) situational leadership theory is useful in the discipleship program process. This theory correlates with intergenerational discipleship because each generation can adapt to its context and lead from their experiences. Thompson and Vecchio (2009) state, "Finally, SLT emphasizes the value of (a) understanding subordinates in terms of differential readiness for taking greater responsibility and (b) developing the skill-set of followers" (p. 838). In the process of discipleship, there is a sharing of wisdom and knowledge to help others grow, mature, and develop. This theory allows for these aspects to take place. Leaders who follow the situational leadership theory allow the specific situation they are in to shape their process of leading others. Yukl (2012) shares, "The primary focus of the theory is on short-term behavior, but over time the leader may be able to increase subordinate maturity with a developmental intervention that builds the person's skills and confidence" (p. 166). There will be a wide range of situations that a leader and ministry team will need to navigate through. Yukl (2012) writes, "The situational approach emphasizes the importance of contextual factors that influence leadership processes" (p. 13). The process of contextualization and understanding the

best way to approach a situation are beneficial, especially when working with different generations and age groups.

Organizational Culture

One element that was vital to recognize within GCC is the organizational culture and the dynamics that exist within the church. Yukl (2012) shares, "A major function of culture is to help people understand the environment and determine how to respond to it, thereby reducing anxiety, uncertainty, and confusion" (p. 286). As the researcher and the collaborating team worked on practical ways to implement the intergenerational discipleship program, they needed to understand the culture that has developed at GCC. It is not possible to obtain and reach the objectives if the team is unaware of the internal aspects of the organization (Yukl, 2012). It is crucial that the instilling of healthy culture and dynamics is an active part of the leadership team's vision. As Yukl (2012) writes, "Leaders can influence the culture of an organization in a variety of ways, and the effects are stronger when the different approaches are consistent with each other" (p. 287). The culture and dynamics within a congregation will shape the consistency of people attending and being more involved within the ministries. Hartwig and Bird (2015) discuss, "A functioning body, whether literally or metaphorically, needs to respect, honor and nurture all its members. And it needs to give what it can and receive what it must from each other member" (p. 45). If GCC wants to see more members step into positions and assist on the ministry teams, each member will need to feel valued and vital to GCC's vision.

The culture of GCC must continue to be consistent with God's Word. The researcher and collaborating team had the responsibility of understanding the way each ministry team operates and how they could best create a discipleship program that is going to fit the team dynamics. Through the understanding of the church's culture and how it can be viewed through a biblical

worldview, the researcher better understood the process of teaching and helping others learn the need for discipleship. It was also essential for the researcher to understand the impact that culture is making within the congregation of GCC. The world offers a variety of trends, models, and ideals that may shape the way the members of the church think and act.

Qualities of Leadership

The researcher needed to recognize the quality of leadership and the impact that leaders will make on the intergenerational discipleship program. While there is a wide variety of leadership qualities that exist and are beneficial, integrity, trust, and authenticity will be beneficial within the plan to disciple others. It is important to establish trust amongst the people a leader will be leading. When a leader lives a life of integrity, it will be easier for others to follow their lead and build a foundation of trust. Christian leaders should continue to seek out biblical principles and models because they are aware of the calling God has placed on their lives. Leaders should intentionally cultivate habits of integrity and good leadership qualities to be effective in their organization. Cloud (2009) states, "In the end trust is about the heart, and someone making an investment in you from his or her heart. And if you gain people's trust, their heart, then you also have their desire and passion" (p. 22). It was vital for the researcher and the collaborating team to show that intergenerational ministry is an investment. Each generation can learn and grow with one another. It was an opportunity to share the wisdom and gifts that God has given to each individual and use them to further the growth of GCC.

Teaching, Learning, and Group Theory

The aspects of teaching, learning, and group theories were necessary to implement within the intergenerational discipleship program. As the researcher and collaborating team planned to seek ways to disciple generations, it was essential to recognize that it is a teaching and learning

process. Throughout the discipleship process, each generation can impart their wisdom and knowledge to others. The intergenerational discipleship program gives the body of Christ the ability to help others grow in their walk with the Lord. The researcher and the collaborating team were able to share the program with the members of the congregation and help instill best practices. Through the development of team ministry, building a ministry team, and implementing the Discipler's model, the researcher was able to better teach the generations the importance of intergenerational ministry.

Team Ministry

The addition of team ministry dynamics within the intergenerational discipleship program was a necessity. The leaders who implemented and shaped the program are crucial to the outcome that was received. The dynamics of a team are shaped by the communication and the biblical principles that have been instilled in their lives. Each member of the team can contribute to the overall success of the discipleship program. With that understanding, it is beneficial for each individual to allow God's Word to shape their lives and the way they lead others. A team should focus on the attitudes and intentions of each other. As team dynamics are formed, there is a need for leadership development to exist. Krispin (2017) states, "Whether in an individual ministry team, in a church or ministry organization, or across various ministries, the cultivation of Christian unity is a chief concern for ministry leaders" (p. 45). Each member, whether they are the leader of the team or not, should take the time to develop their leadership skills and capabilities. The team ministry is a vital aspect of discipleship and the process of implementation.

The book of Corinthians states, "For we are co-workers in God's service; you are God's field, God's building" (New International Version, 1973, 1 Corinthians 3:9). The body of Christ

is to exist as one and understand the vision of their community. Irving and Strauss (2019) state, "Vision is vital to any leadership process, but vision birthed in isolation dies in isolation. Leaders today must build a community around a shared vision, and then empower this community of partners to own and enact the vision together" (p. 78). The vision of the ministry assisted GCC in building ministry teams that are shaped and developed through discipleship.

Building a Ministry Team

The process of building a ministry team was a vital component for the researcher as she created the intergenerational discipleship program at GCC. The implementation of biblical principles within a ministry team was crucial and shaped the process of the discipleship program's success. First, the leaders need to understand that the team cannot operate and develop without the knowledge and understanding of God's Word. It is through the instilling of Scripture and biblical truth that ministry teams will better understand how they can make a positive impact on their organization. As ministry teams find ways to grow and follow the call of God, they need to take time to mature and develop as individuals before they can do it as a team.

As the ministry team works together to build unity and community with one another, they can recognize that effective communication and collaboration is beneficial for their success. Hartwig and Bird (2015) write, "In our study, we found that thriving leadership teams existed to regularly, collaboratively and continually do the most important work in the church" (p. 108). If GCC wants its ministries to thrive and continue to develop and grow, then the ministry teams need to work as one. Krispin (2017) shares, "The team leader can assess the needs of the team based on the three intertwining aspects (task, relational, or group pride), and then design interventions to strengthen each as appropriate" (p. 50). The researcher had the ability to speak to different leaders within different ministry teams to recognize the needs of each team.

To continue building ministry teams, the collaborating team needed to find ways to recruit new people to volunteer and have a desire to serve. Kouzes and Posner (2017) state*,* "You can't command commitment; you have to inspire it. You have to enlist others in a common vision by appealing to shared aspirations" (p. 13). The researcher needed to understand how GCC currently gains new volunteers and the process of having people complete their membership classes. As the researcher found ways to work with the collaborating team and to understand ways to bring more people to the teams, it was important to use the Discipler's Model (Yount, 2010) as a resource.

Discipler's Model

The researcher planned to create an intergenerational discipleship program, so it was essential to implement models of discipleship that have previously been studied and tested. Yount (2010) created the Discipler's Model, and it has been used among many different churches and seminaries. This model was beneficial for the researcher because it establishes a framework for discipleship that is based on God's Word. Yount (2010) states, "Theories of inspiration thrive, and conflicting interpretations abound, but God's Word still speaks across the ages to people today" (p. 7). The foundation of any discipleship program must be rooted in Scripture and God's truth. The researcher assisted GCC in creating an intergenerational discipleship program, so it was vital to recognize the principles and values that will bring it to life.

First, the researcher and collaborating team needed to focus on raising leaders who can continue to disciple members of the church. Patterson (2019) shares, "Discipleship has as its goal the making of a leader. It is a leadership development process" (p. 89). The process and implementation of discipleship takes time to instill and effectively execute. Yount (2010) states,

"Disciplers build trust between themselves and learners by caring for them, listening to them, and responding in kind ways" (p. 17). The researcher and the collaborating team had to establish trust and unity with the congregation. The members of the church needed to feel connected to the overall mission and end goal to have the desire to be more involved.

Second, the congregation and people within GCC had to be a priority throughout the entire process. Yount (2010) shares, "The companion foundation stone in the Model represents the needs of learners. Jesus taught people the meaning of Scripture by focusing it at their point of personal need" (p. 9). If the researcher and collaborating team lost focus on the community of GCC, it would have been difficult to effectively instill the discipleship program and biblical principles. The people of GCC can start to see the generation gap begin to close and unity exist if God's Word is the foundation and people are made a priority. The body of Christ is called to share God's love and be His vessel in everything they do.

Lastly, the researcher and the collaborating team needed to be aware that discipleship is a continuous process. There will always be room for growth, changes, and continued development. Yount (2010) states, "The process of spiritual, rational growth is continuous. We grow in personal, experiential knowledge of God and His kingdom (epignosis)" (p. 15). The first step to start the process of bridging the generation gap is one of many. It is not possible to fully obtain and reach the end goal without time and restructuring. Each member of the body of Christ needs to determine for themselves that discipleship is a necessary component of their spiritual growth and development. Using a theoretical framework assisted in implementing current themes and models to create an effective discipleship program.

Thematic Framework

In the process of creating an intergenerational discipleship program, the researcher needed to instill themes and models of discipleship that are currently working within the contemporary world. In the climate and midst of society, it was essential for the researcher to understand how discipleship can be implemented in a post-pandemic context. Through the lens of contemporary issues, trends, and models, the researcher needed to better understand how the intergenerational discipleship program will best be applied in the local church. If GCC wanted to develop a relevant model of discipleship, then it needed to be aware of how culture shapes the contemporary world and society's thinking. It was also important that GCC and the researcher focused on social and digital components that are affecting generations today. In addressing the issues of contemporary leadership, team community, leading change, and contextualization, the researcher had a better grasp on understanding the generations that are currently involved within GCC's congregation.

There are a variety of literature themes and relevant models that were beneficial for GCC to add to its intergenerational discipleship program. As the world is constantly evolving and allowing new trends and ideas to exist, the researcher needed to be aware of the models that can assist with bridging the generation gap. Through digital discipleship, mentorship, and community groups, GCC can reach different generations and better understand the roles they play within the church.

Current Literature Themes

The researcher planned to address current literature themes that are relevant to the development of the intergenerational discipleship program. First, there are issues in contemporary leadership that must be addressed before having the ability to lead others well.

Second, through team community and leading change, the collaborating team will have the lens to contextualize the best ways to serve their congregation. The contemporary world has many voices, ideas, and themes that will affect the discipleship program, in both negative and positive ways. It was essential for the researcher to uncover the themes that benefited her program and provided insight into the overall development and implementation.

Issues of Contemporary Leadership

As the contemporary world continues to develop over time, it is evident that there are issues that can affect contemporary leadership. The researcher planned to create an effective discipleship program, so she needed to recognize issues of contemporary leadership that had to be addressed. From the digital revolution to living in a post-pandemic world, there are a variety of issues that can affect leaders. Ledbetter et al. (2016) share, "Talk about leadership continues to abound today. Voices on many sides deplore its absence or mediocrity, betrayal or corruption. The young are suspicious of it, the middle-aged tend to resent it, and the elderly long for it" (p. 2016). If the congregation is wary of the leadership and the attempt to instill a discipleship program, it can be difficult to see the program come to fruition. With this understanding, it was important for the researcher and the collaborating team to build trust amongst the congregation when introducing a new way to disciple others. It is through the acknowledgment of issues of contemporary leadership that GCC can avoid following the trends that are not beneficial to its ministry.

Through the growth of technology and the digital age, leaders need to be aware of the digital revolution that continues to occur. Wilkie (2021) states, "The digital revolution will not be without its issues for workers, companies and the economy" (p. 30). In contemporary leadership, issues will occur if leaders are not keeping up with the times and the digital

advancements that are continuing to occur. There is a great need for leaders to stay informed about the change that the digital age is bringing to society. Panzer (2020) shares, "To thrive in the organizational world of the digital age is to understand that knowledge has a rather unpredictable flow in which all interested parties are entitled to question, to answer, and to seek understanding together" (p. 25). There is a mutual understanding that needs to be found between the leaders and those who follow them.

As the worldwide pandemic has subsided and people are slowly returning to what used to be considered normal, the church needs to understand how to reach people in a post-pandemic world. Christian et al. (2022) write, "The rapid change of technology and many hindrances emerge from the Covid-19 pandemic could be both an opportunity or a challenge for personal growth" (p. 55). The issues that come from a pandemic world can negatively affect contemporary leadership if not properly addressed and understood. As Witzel (2022) shares, "It is relatively easy to lead when times are good, the economy is stable, society is functioning more or less as normal and we can predict the short-term future, at least, with a moderate amount of certainty" (p. 1). It will be a test for leadership to lead during difficult and uncertain times. In the process of developing an intergenerational discipleship program, the researcher needed to add components that focused on the themes of leading during crisis. In this post-pandemic world, the church must be consistent in reaching all generations. Barna Group (2020) discusses how the church needs to understand that people are dealing with loneliness, even though they are connected through technology and digital methods. The data collected from Barna Group's study shows that all generations, even the older generations, felt lonely during COVID-19 (Barna Group, 2020). In this, it was necessary to be aware that the generation gap needed to be addressed, so the church could continue to bridge the gaps that exist.

Lastly, through the discovery of issues within contemporary leadership, the researcher and the collaborating team needed to address credibility. Leadership credibility is vital as GCC works on bringing the community together as one. Jakobsen et al. (2022) write, "Leaders facilitate collective efforts, while followers behave in ways that can accomplish the shared objectives" (p. 244). The work and efforts that the researcher put into this discipleship program needed to be credible and built on a foundation of research. It was through substantial evidence and work put into the program that assisted in avoiding common issues that exist within contemporary leadership. It furthered the community and change that the researcher was seeking to accomplish within GCC.

Building Team Community

The community aspect of a team was a vital theme for the researcher and the collaborating team to focus on. Building a team community can assist with the bridging of the generation gap and drive the need for intergenerational ministry. All members of the congregation need to be connected within teams and communities at GCC. Ledbetter et al. (2016) acknowledge the need for community. They write, "As social beings, we creatively come together to solve problems and support one another. Effective leadership recognizes the value of diversity and facilitates creativity and healthy community" (p. 18). The community that is created within GCC is a foundation for the intergenerational discipleship that occurs. The model of situational leadership plays a role in the process which brings the main focus of the program to the people of the congregation. Ledbetter et al. (2016) share, "Hersey and Blanchard advanced contingency thinking and popularized what became known as situational leadership. The focus was on leaders adapting to the needs of followers" (p. 12). The approach of situational leadership

must be an element within building a team community because the leaders will need to keep their focus on the followers.

The researcher and the collaborating team planned to follow the theme of building a team community to further assist with bringing generations together as one. The process of change and new ideas are pivotal components of the creation of the intergenerational discipleship program. The leaders of GCC are at the forefront of the change and vision to begin to bridge the generation gap. Leading change was an important element the researcher and collaborating team recognized.

Leading Change

During the process of creating an intergenerational discipleship program, GCC and the researcher recognized the need for change. The leadership of a church must recognize that change is a crucial element to develop new ideas and vision. Bredfeldt (2006) writes, "Values-driven leaders see change as an action propelled by a team of empowered followers. Leadership begins with a set of values embraced by both leader and follower. These values include a recognition of the worth and dignity of each person" (p. 137). There is always change taking place within society and culture, so the intergenerational discipleship program will need to embrace change to reach all people. Kotter (2012) writes, "To date, major change efforts have helped some organizations adapt significantly to shifting conditions, have improved the competitive standing of others, and have positioned a few for a far better future" (pp. 3-4). In all organizations and companies, change will eventually need to take place to further the growth and the continued development of its future.

With this understanding, contextualization needed to be utilized within the context of the intergenerational discipleship program. This was a vital component for the researcher and

collaborating team to understand when implementing change. GCC needs to understand the community they are reaching and how to best serve its people. When implementing change, leaders must recognize all of the different factors in play. The vision of the change will has to be attainable and easy for all to understand. Kotter (2012) states, "But the real power of a vision is unleashed only when most of those involved in an enterprise or activity have a common understanding of its goals and direction" (p. 87). The researcher worked with GCC to fully comprehend the different people groups and generations that are involved. It was essential to use relevant models of leadership and discipleship to assist with this initiative of an intergenerational discipleship program. Using models that have worked for other organizations and churches provided a foundation of research for GCC to start with. Over time, the researcher filtered through the best solutions and concepts that worked in GCC's environment.

Relevant Models

There are many different models of leadership and discipleship that a church can use as a foundation and framework for its intergenerational discipleship program. As GCC navigated community and church growth in a post-pandemic world, the researcher and the collaborating team worked to recognize the models that would work best for GCC's congregation. Egle (2022) shares, "However, the concept of discipleship has evolved over the centuries to more broadly incorporate teachings and followership of many different types of individuals, movements, and industries" (p. 143). The researcher needed to study and understand different models that are used in other churches and organizations that can assist with her discipleship program. A few models include digital discipleship, mentorship, and community groups. These different types of models are beneficial to implement and use as frameworks for the continued development of the intergenerational discipleship program.

Digital Discipleship

One model that was beneficial for the researcher and the collaborating team to focus on is digital discipleship. Mamo (2017) writes, "Discipleship begins with the decision of an individual or community to follow Christ, and that has to be followed by training the disciples and placing them in the body of Christ structured as a community that continues to practice and develop a culture of discipleship" (p. 167). The researcher and collaborating team needed to understand the impact that discipleship will make and the need it will fulfill once implemented. To effectively reach the different generations, it is important to maximize the different technology and digital resources to impact all people. Gao et al. (2022) state, "Digital technology may either create more autonomous and equitable religious spaces, or produce new forms of religious authority by expanding the visibility of religion in public spheres or extending the disciplinary techniques into digital spaces" (p. 6). Ever since the global pandemic, the world has had to rework the way they interact with one another.

GCC needs to continue to expand on digital discipleship and use it to reach people from different communities and demographics. The technological advances that exist today will be useful in bringing together different generations. Roberto (2022) shares, "We are witnessing a transformation in the way we think about learning, reflecting the convergence of new technologies, digital media and tools, and network thinking" (p. 63). The younger generations are constantly adapting to life with new technology that the older generations did not have at their age. In the same way, churches are learning to adapt to a world that provides information and data right to society's fingertips. Roberto (2022) writes, "Churches are learning to bridge and blend the social opportunities of digital media that can enhance community building, learning, discipleship, and more in order to help people connect their digital engagement with their offline

church experiences" (p. 11). While GCC does not allow worldly ideals and models to overtake the biblical standards and principles they are teaching, it is vital to use technology to build community. Kaze Yemtsa (2021) writes, "Modern technology has indeed enabled the local body of Christ to remain more connected than ever before" (p. 64). The researcher and collaborating team needed to recognize the positive impact that digital discipleship models can make within the intergenerational discipleship program. Dunlow (2021) shares, "Digital discipleship is the process of making disciples using digital technology as the primary delivery instead of face-to-face engagement" (p. 461). It is essential for the church to use digital practices to continue to reach people, whether they are part of the congregation or not. White (2023) states, "Digital outreach isn't just connecting with people online when they are online but continuing to reach out to them digitally as part of any and all inperson engagement" (p. 185). People want to feel connected to a community, especially in the midst of a post-pandemic world. As digital discipleship becomes more relevant and useful within the contemporary world, it is also beneficial to instill practices of mentorship. Through the addition of mentoring, it can give generations the ability to share and learn from one another.

Mentorship

The researcher needed to develop a mentorship process within the intergenerational discipleship program. If the researcher wanted to see generations coming together and learning from each other, instilling mentors was a vital component. Many organizations and ministries have created mentorship programs to raise the next generation of leaders. It is also seen as a way for existing leaders to learn from new members of the company. The model of mentorship has been practiced throughout many Fortune 500 companies and continues to be utilized today (Cantalupo, 2022). In secular and religious organizations, people have recognized the impact that

mentorship can have on individuals and the overall company. Ivey and Dupré (2022) write,
"Formal mentoring refers to a more structured relationship between an experienced mentor and a
less experienced protege developed at the behest of the organization to achieve one or more
organizational objectives" (p. 715). The older generations at GCC have much knowledge and
wisdom that can be shared with the younger generations. While times have changed and the
world looks different today, it will still be valuable to impart that information to the next
generations.

As the researcher intended to start bridging the generation gap, the collaborating team
and GCC needed to understand that mentorship is beneficial for all parties involved. Ivey and
Dupré (2022) share, "Beyond the benefits proteges may receive from having a mentor, the
mentoring experience may benefit mentors too" (p. 716). The younger generations will also have
information and knowledge that can be shared with those who are older. This transfer and
continued turnover of wisdom will help and assist the generation gap that exists.

Community Groups

The model of community groups, also commonly known as small groups, was an
essential concept for the researcher to focus on. GCC currently instills community groups within
their congregation, which they call city groups. GCC's website states, "Groups are designed to
create an environment where people are encouraged and inspired to draw closer to God and to
connect with others in meaningful and life-giving relationships" (City Groups, n.d.). The
researcher and the collaborating team had a foundation of a discipleship model to work with as
they created new ideas for intergenerational ministry. Bullimore (2021) states, "To be a disciple
is a Spirit-led performance of a body. Not just our own individual bodies, but also a social,
interdependent and corporate body" (p. 122). It was important for GCC to communicate how

vital the community and the corporate body are for discipleship and growth within the local church. Dunaetz et al. (2022) write, "The interaction in the small groups permits a more thorough integration of biblical concepts and the day-to-day life of members" (p. 154). With this understanding, the researcher and collaborating team were able to expand on this current model of discipleship that exists in the church.

The trend and model of community groups have continued to grow over the years. Atkinson and Rose (2020) claim, "Many experts in the field suggest the cultural trends that have led to interpersonal fragmentation and detachment will continue to impact the movement as people look to small groups as a source of intimacy and community building" (p. 557). It is through the small groups of community that people can learn more about one another and build genuine relationships. The researcher needed to be sure to include the small group approach within the intergenerational discipleship program. To have an effective program, the members of GCC need to continue to build community that gives space for honest conversations.

Conclusion

Overall, it was evident that the praxis problem of the lack of intergenerational ministry needed to be addressed and developed through a variety of frameworks. First, the researcher built a foundation based on biblical and theological context. Intergenerational discipleship could not be developed or executed effectively at GCC without a general understanding of God's call and purpose for the body of Christ. The biblical command of the church to work together as one should be the main focus for the researcher and the collaborating team. A consistent theme that was addressed is that each member of the church plays a pivotal role within the body of Christ. Through the understanding of the image of God and the need for humility within leadership, the

researcher recognized ways to draw the congregation to be part of the intergenerational discipleship program.

Second, a theoretical view was beneficial as the researcher instilled principles from different theories that assisted with the development of the intergenerational discipleship program. It will bring together the generations and move towards an intergenerational model of community. It was essential for the researcher to instill leadership and organizational theories that validated the process of the discipleship program.

Lastly, the thematic models and themes instilled in the program provided the researcher and collaborating team with an understanding of what is currently being used within the contemporary world. GCC needs to use models and current themes that will help them to stay relevant, but not move them away from their ideals and principles. This information was crucial for the creation of the strategic plan that the researcher used as a model and framework for the implementation of the intergenerational discipleship program.

CHAPTER THREE: THE STRATEGIC PLAN

Introduction

There is a need for intergenerational ministry to exist within the local church and the body of Christ. The researcher firmly believes that intergenerational discipleship can be useful for the continued growth and formation of the church and its congregation. The strategic plan for the intergenerational discipleship program was a vital component for the researcher to create, design, and implement with her collaborating organization and team. Through this process, the researcher had to set goals and desired outcomes that the intergenerational discipleship program would address within GCC. With an understanding of the praxis problem and vision statement, the researcher was able to recognize objectives that must be addressed. In using Ken Blanchard's Situational Leadership theory as the leading framework, the researcher and the collaborating team could address the need for leaders to be the example of intergenerational ministry. The staff and current volunteers needed to follow this leadership model to further help with the implementation of the program.

To see the intergenerational discipleship program executed correctly, it was important for the researcher to apply principles that were useful within the context of the local church. The researcher needed to work closely with the collaborating coach and team to understand on a deeper level what was needed for GCC. The strategic plan was centered around GCC's culture, community, and current practices. It was practical and efficient for the program to connect to the vision and goals that GCC has in place for its congregation. The researcher planned to coordinate and execute the intergenerational discipleship program within GCC with the assistance of her collaborating coach and team.

As the researcher continued to address the praxis problem and create outputs and outcomes for the program, it was important to compose and share essential terms that would coincide with the intergenerational discipleship program. Through the instilling and explaining of the essential terms, the researcher could provide clear context and observations learned throughout this process. The praxis problem was the foundation and root cause for the researcher's implementation plan. As the researcher found ways to connect with the generations in GCC, she needed to maintain the focus on addressing the problem so she could reach the goal of beginning the process of bridging the generation gap within the local church.

Praxis Problem Summary

The praxis problem that was addressed is the current generation gap that the local church is experiencing. The generation gap will continue to grow unless it is addressed, and a solution is presented. Allen et al. (2023) share, "Becoming intentionally intergenerational takes strong leadership, time, commitment, patience, enthusiasm, education, and perseverance; nevertheless, churches from the full range of Christian faith traditions are moving toward more age-integrated ministry approaches" (p. 42). The process of moving towards an intergenerational mindset in the church is essential, especially in an environment that is full of people from a variety of demographics and generations.

The researcher was seeking to accomplish the development and implementation of an intergenerational discipleship program that will help GCC recognize the generation gap that is causing a disconnect within the local church. While GCC has many different ministries that are designated for all age groups, intergenerational ministry needs to be a priority. The researcher collaborated with different staff members in GCC who provided insight and understanding of what will work best within the ministries and teams that currently exist. The GCC staff extended

knowledge and understanding of the church context and ministry demographics that was not

attainable for the researcher to find on her own. Kettner (2017) shares, "A problem that is

inadequately defined is not likely to be solved" (p. 41). This statement showed the need for the

researcher to define and address the problem.

The researcher needed to base her research and plan around a vision and purpose that was

attainable and effective for GCC. Through the use of objectives, outputs, and outcomes, the

researcher could see the necessary components that played an important role in implementing an

effective discipleship program. The praxis problem was the foundation of the plans and

implementation process that were used. The vision and purpose continued to drive the overall

process of the praxis problem. For the praxis problem to successfully be addressed, the

leadership at GCC needed to be on board with the solution that was presented. The church was

aware of the generation gap and the negative impact it may have on its congregation if it is not

worked on. The leaders and pastors of the congregation did understand the importance and

necessity of intergenerational ministry. All of the generations must be a priority in the church

and none of the generations should be ignored (McIntosh, 2002).

The need for intergenerational ministry within the local church is also mentioned

throughout Scripture. With this understanding, GCC needed to recognize the biblical standpoint

of intergenerational ministry and the importance of the discipleship program. In the book of

Ephesians it states, "Instead, speaking the truth in love, we will grow to become in every respect

the mature body of him who is the head, that is, Christ. From him the whole body, joined and

held together by every supporting ligament, grows and builds itself up in love, as each part does

its work" (New International Version, 1973, Ephesians 4:15-16). The body of Christ is to work

together as one to the church grow and flourish. Each member of the church, all from different

stages of life and generations, has a role to play in the church. The Apostle Paul reiterates that each person in the body of Christ is necessary to the overall function of the church. To effectively address and work on bridging the generation gap, it requires the work and effort of all members of GCC. As the researcher continued to work on addressing the praxis problem, she allowed the vision and purpose of the praxis project to be a guideline to follow.

Vision Statement

The vision of this program was to address the generation gap within GCC and begin implementing an intergenerational discipleship plan.

Purpose Statement

The purpose of this intergenerational discipleship program was to bring generations together while serving in ministry. This program was created to help leaders and members recognize the need for volunteers and mentors of all ages in the church. Njuguna (2021) writes, "This transformation involves an intimate sharing in the divine life and an ongoing participation in that life through faithful engagement with the daily realities of life. This engagement becomes the very means by which Christian practices of discipleship and mission are continually transformed and informed" (p. 31). GCC has a wide variety of generations and ministries that currently are part of the church.

In this, the researcher needed to have a clear vision and goals to reach throughout the project that were useful for all who attended the church. For discipleship to be useful in GCC, the researcher needed to find ways for the congregation and members to engage in the program. Through the use of clear objectives and goals, the researcher and the collaborating team had a plan and process in place for the program to come to fruition. Kettner (2017) writes, "A goal statement should fit within a system and serve as a transition between mission and objectives. It

should flow logically from the agency's mission statement while providing a framework and sense of direction for the objectives that are to follow" (p. 112). The goals and objectives that the researcher created were the framework and basis for the entirety of the project. For the praxis problem to be addressed, there needed to be a clear vision and path to follow for consistency.

Objectives

The objectives created for the strategic plan were the basis of the researcher's goals for the intergenerational discipleship program. The objectives were vital for the researcher and the collaborating team to focus on when looking for ways to bridge the generation gap. The following objectives were followed for the intergenerational discipleship program to be implemented correctly. Kettner (2017) writes, "A good objective is clear, specific, measurable, time-limited, and realistic and represents a commitment" (p. 114). The following objectives were used to assist the researcher in creating attainable goals and ideas to see the praxis problem successfully addressed.

1. **If we want to bridge the generation gap in the local church, then we will need to fully understand the impact it will have.**

   The first objective was to assess and understand the generation gap that exists within GCC. The researcher and the collaborating team needed to discuss the trends, age gaps, and attendance of GCC. Through the use of the Planning Center data, the researcher had insight into the variety of attendance and ages that are consistent every week at the church. The Planning Center data was also useful to show the consistency of volunteers and the continued need for more people to serve faithfully. Vanderwell (2008) writes, "People of different generations often like and enjoy being with one another. They may even see themselves as similar to one another, coming from the same families or living in

the same community" (p. 43). The body of Christ was created to do life with one another and live together as a unified community. GCC has a large congregation that varies with the different generations that attend. In meeting this objective, it was important to create spaces and events for the generations to come together as one and cultivate community. As Scazerro (2021) reiterates, "In other words, while we might resist the long, slow process of transformational discipleship and be tempted to revert to a quick fix program to see the church grow numerically, this will never deeply change people or our churches" (p. 216). It will take time to fully understand the changes needed to become an intergenerational congregation. The researcher and the collaborating team had to work together to create achievable goals to begin the process. While the praxis problem cannot be solved within the beginning stages of implementation, over time, adjustments and modifications to the discipleship program will be beneficial to continue to bridge the generation gap.

2. **If we are to create an intergenerational discipleship program to bring spiritual development, then it is necessary to understand the context and culture of GCC.** The second objective was to create a discipleship program that can assist in the spiritual development of the congregation of GCC. Spiritual development needs to help people continue to deepen their faith and relationship with Christ. In this, it will raise leaders from all generations who can continue to serve within the church. Allin (2019) shares, "Discipleship happens best when each person approaches their own discipleship in a way that is personalized to how God is already at work in their life" (p. 105). Spiritual development can occur when people are resourced to grow in their walk with Christ. The purpose of the local church is to help people grow deeper in their relationship with God.

The intended outcome of furthered spiritual development is to equip the congregation to grow in their faith and share it with others. The use of discipleship in the church can be a tool for people to grow in their faith and build community with one another. It is through community that discipleship can occur (Powell, Hicks, & McKinzie, 2020). People were created to do life with one another, so discipleship can further that in their daily lives. The local church and leaders must take time to enhance the spiritual development of their lives and the members of the congregation. The body of Christ is called to deepen their faith and walk with God. The intergenerational discipleship program will be a tool to assist in the spiritual development of GCC. Scazerro (2017) writes, "As emotionally mature Christian adults, we recognize that loving well is the essence of true spirituality. This requires that we experience connection with God, with ourselves, and with other people" (p. 170). The researcher needed to implement practices and principles for GCC to use for the continued spiritual development of the congregation. If leaders want to effectively connect with other generations, then each individual will need to grow and mature in their walk with Christ.

3. **If we want to see more volunteers be part of GCC, then it is vital to cultivate an environment that welcomes people and gives them a place to fit in.**

   The third objective was to have more volunteers get connected among the different ministries in GCC. The researcher recognized that community is found when people are given the space to connect with others. Through serving and volunteering, people have the ability to work with all generations, which is a practice of intergenerational ministry. The consistency of volunteers can help in the process of bridging the generation gap. Each member of the church plays a vital role in helping GCC grow. In this, all volunteers

need to find their place in the church and recognize how their gifts and talents can be used. Young and Malm (2020) write, "We can never lose the burden of pastoring our volunteers. God didn't send volunteers to us to accomplish our purposes. He sent them to us to accomplish his purposes— often in their own lives" (p. 132). Each volunteer will need to feel connected and useful in the ministries at GCC. The leaders of each ministry must be consistent in reaching out to their team, so in return, the volunteers have the desire to continue serving. Scazzero (2017) states, "One of the greatest gifts we can give our world is to be a community of emotionally healthy adults who love well" (p. 186). It was important for the researcher and the collaborating team to understand that the space they are creating for volunteers will be a factor in retaining the volunteers.

The church is called to be a safe space for all people. The researcher worked to create a discipleship program that has a community aspect at the forefront. In the process of discipling people and bringing the generations together, each person needs to find their place and purpose within the organization. Young and Malm (2020) write, "People want to be known personally and tangibly by their teammates, and they want their leader to invest in them. They want a leader to know details about their life, to celebrate them, to see their value" (p. 49). The researcher had to recognize the importance of an inclusive and inviting program that will bring volunteers together. It was also crucial for the leaders from the collaborating team to instill this within the teams they are over at GCC.

4. **If we want to see mentorship progress and flourish within GCC, then the intergenerational discipleship program will need to reach all generations within the organization.**

The fourth objective was to create and cultivate mentorship through the use of the intergenerational discipleship program. Mentorship is an important element for the continued growth and development of the church. Newton (2020) writes, "The local church provides the most consistent atmosphere for this kind of tailored approach in mentoring since, as happened with the Twelve and the Seventy, it includes mentoring in the context of community" (p. 27). The atmosphere of GCC is a factor in the effectiveness of mentoring and discipling individuals within the congregation. The Apostle Paul writes, "I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought" (New International Version, 1973, 1 Corinthians 1:10). It is vital that mentorship is used to assist in removing division and bring unity. Each generation brings a unique perspective to the body of Christ. The members of GCC can help each other during the different walks of life that each person is currently in, through the sharing of stories and testimonies.

The process of mentoring will only be effective through constant communication and intentional listening. Creps (2008) writes, "The crucial communication aptitude of the twenty-first century, then, may just be the grace to ask listeners the right questions, to let them mentor us in some important ways" (p. 108). All people must be able to ask questions and receive guidance, no matter their age or stage of life. It is beneficial for the individual and the local church if the community allows mentorship to be a prevalent component. The principles and applications developed within the intergenerational

discipleship program helped the researcher and collaborating team see this objective

become a reality.

Each objective was useful for the outputs and outcomes to successfully take place with the praxis

project. An intergenerational discipleship program, if executed properly, can help to grow the

individual and the collective body of the church. Creating an environment that allows all

generations to serve in ministry together will help to bridge the generation gap. As the objectives

were used as a framework for the program, the outputs were vital components to see the program

flourish.

Outputs

The outputs of this praxis project were essential to the success of the implementation of

the intergenerational discipleship program. Kettner (2017) states, "Process objectives are the

tools we use to describe how these outcomes will be achieved" (p. 121). The outputs the

researcher created were used to measure the implementation of the intergenerational discipleship

program. The outputs allowed the researcher and the collaborating team to take the necessary

steps to reach the goals they set for this program. To effectively work towards addressing the

praxis problem, the researcher needed to instill outputs that moved her closer to the goals and

purpose of the discipleship program.

The researcher's first output was the intention to have a representative from each

generation serving within the ministry teams. While it was not attainable in a short time for the

intergenerational discipleship program to fully be implemented throughout the entire

congregation, the first output was the addition of all generations in the following ministries:

Grace City Kids, Grace City Youth, Grace City Young Adults, and the First Impressions team.

The researcher worked with team members who serve throughout different ministries in GCC,

which enhanced the use and expansion of the program. This output was beneficial for the continued growth and recruitment of volunteers. This output also gave the researcher insight into the current generations that are serving within GCC. Through the understanding of the culture and the volunteer teams, the researcher was able to create an effective intergenerational discipleship program.

The researcher's second output worked to achieve the use and implementation of an action plan within the organization. The use of an action model plan helped the researcher create a basis for the output that is producing the results of the program. The action model plan consisted of goals, steps, and plans to fully implement the intergenerational discipleship program. Chen (2015) states, "The action model framework is helpful whether the evaluator is facilitating (a) the development of a new action plan, (b) the clarification and strengthening of an existing action plan, or (c) communication about the action plan" (p. 118). This framework allowed the researcher and the collaborating team to evaluate the impact of the discipleship program. It gave the ability to communicate its value and purpose within the church. The researcher and the collaborating team needed to have a common goal and timeline to follow with the use of an action plan. Kettner (2017) writes, "To get to the point of successfully achieving client changes, certain processes must first be implemented and followed through to completion" (p. 122). It was through a planned and executed action model that the researcher was able to stay on track with her goals.

The researcher's third output was to implement a monthly team meeting for the volunteers to be discipled and to prioritize spiritual development. It is crucial for the health and growth of the church and the members to be shaped by God's Word. The book of Hebrews talks about maturing in faith and states, "Therefore let us move beyond the elementary teachings about

Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God" (New International Version, 1973, Hebrews 6:1). Throughout Scripture, it is evident that the church is called to grow in their faith and to continue to gain a deeper understanding of God's Word. The church should help the body of Christ build a foundation that is built upon Scripture and practiced through discipleship. There is a sense of accountability and community that comes from discipleship and a holistic view of spiritual development. As members of GCC draw deeper into their relationship with God, they can then pour into others and minister to one another. This process of discipleship can continue to further the benefit of the intergenerational discipleship program and work towards the goal of bridging the generation gap. As the volunteers are constantly pouring out into their ministry teams, they need to be encouraged and given a space to grow spiritually.

The researcher's fourth output was the process of instilling mentorship models within each ministry team. Families and the local church are called to lead the next generation (Chandler, Griffin, & Wilkin, 2020). In leading the next generation, it is important to see intergenerational discipleship prevalent within GCC. Vanderwell (2008) shares, "The lessons each generation has learned, the values it has adopted, and its way of seeing serve as a lens or a filter through which the world is experienced and understood" (p. 44). This output is evident with the use of mentorship and the involvement of different generations within the ministry groups. As people understand the need for mentorship and its value within the life of a believer, it will be received well by the congregation.

The researcher needed to create processes and guidelines that would bring structure and cohesiveness to the plan. The outputs continued to lead the researcher toward a definitive and moved her closer to seeing the outcomes. The researcher and the collaborating team needed to

find a common goal and motive to allow them to effectively reach their set objectives, outputs, and outcomes.

Outcomes

The researcher sought four outcomes to occur during the process of bridging the generation gap at GCC. The intended outcomes continued to be shaped by the objectives and outputs that have been included in this program. The outcomes were dependent on the implementation process and the framework that the researcher and the collaborating team were using. As the intergenerational discipleship program was formed and shared within GCC, it was essential for all of the team members to be aware of its purpose within their ministries. With the assistance of the collaborating team and their roles in GCC, it was easier for the researcher to share the intended outcomes for addressing the praxis problem that exists in local churches today.

The first intended outcome of this praxis project was the instilling of an intergenerational model for volunteers within the ministry teams. A positive outcome is a community full of diversity among the generations of GCC. This means a coming together of all generations within the body of Christ. The book of Hebrews states, "And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching" (New International Version, 1973, Hebrews 10:24-25). The body of Christ should continue to seek ways to be unified and remove any barriers that can cause division and misunderstanding among one another. While people from different generations may not understand those outside of their context, the intergenerational discipleship program will be used as a bridge. Smith (2019) writes, "Our churches will best be able to sustain conversation when we are not merely religious

communities but real communities that enter into the fullness of life together" (p. 102). The researcher and the collaborating team had to find ways for the discipleship program to encourage the intergenerational community, even outside the walls of GCC.

The second intended outcome of this praxis project was the application and use of the intergenerational discipleship program. The success was measured by confirmation that the ministry team leads and volunteers are using the program. Kettner (2017) shares, "Implementation of activities will, once again, require agreement on some type of quantitative measurement that defines completion" (p. 123). To see continued results in bridging the generation gap within GCC, it was vital that the leaders instill the practices within their teams and ministries.

The third intended outcome of this praxis project was an increase in volunteers for the ministries the collaborating team members are leaders over. One of the biggest goals of this intergenerational discipleship program was to see members of the church more involved in ministries that they may not usually serve within. The generation gap within ministries can be addressed if people step outside their demographic to reach others. Mentorship and discipleship must continue to take place in all ministries at GCC for an impact to be made in bridging the generation gap. In our society, people place a high value on their time (Barna, 2023). With this understanding, the increase in volunteers will come when people feel connected to their church community and recognize the purpose and value of serving the local church. The need for volunteers is a crucial issue and can be addressed if the congregation notices the impact that it will make not only in the church but also in their own lives.

The fourth intended outcome of this praxis project was the evidence of a mentorship model being used among the leaders and volunteers within the ministries. One of the

transformational outcomes included more members growing in their walk with Christ. Geiger et al. (2012) state, "God's love is transformational. When a disciple encounters the truth of God's love while in a vulnerable posture, he will be continually changed" (p. 166). The continued changes regarding discipleship within GCC and its members are evident in the growth of the church. The researcher and the collaborating team worked to implement ways to measure the use of the discipleship program and how it related to transformation within GCC. The leaders of each ministry team must continue to find effective processes to mentor and connect with the volunteers on their team.

Essential Terms

Throughout the process of implementation for the intergenerational discipleship program, a variety of terms were essential to note and be mindful of. As the project was developed and used within GCC, it was important for all involved to understand any essential terms that were going to be used. The researcher needed to reiterate the essential terms throughout the praxis project. The following terms were many times throughout and were necessary for the development of the intergenerational discipleship program and to address the praxis problem.

1. *Ministries Pastor:* A pastor on staff at Grace City Church who oversees the following ministries: Grace City Kids, Grace City Young Adults, Grace City Youth Church, and First Impressions Team.

2. *Discipleship*: To disciple others is to both teach people about Jesus and to obey the commands Jesus has given to us (Putnam, 2010).

3. *Planning Center:* App used within GCC to track attendance for the volunteers and attendees of each service.

4. *City Groups:* Types of community groups within GCC that are based on age groups, hobbies, and different Bible study topics.

5. *Intergenerational:* A way to include all of the generations as one cohesive unit and not focus on one above the other (Allen, 2018).

6. *Mentorship:* The process of assisting and guiding others through different experiences (Wakeman, 2012).

7. *Generation gap:* Gap among generations caused by conflict and differences (Deal, 2007).

8. *Holistic:* To be whole in every aspect; spiritually, mentally, physically, and emotionally (Dhiman, 2017).

As the researcher worked towards implementing the intergenerational discipleship program, it was beneficial for her to create an operational plan that provided a framework and structure to follow.

Operational Plan

As the researcher began the process of implementing the intergenerational discipleship program, she needed to create an operational plan to see the praxis problem successfully addressed. In this, it was vital for the researcher to work closely with the collaborating coach and team to fully understand the most effective way to work with the congregation of GCC. The researcher needed to create a step-by-step process to outline the main attributes of the discipleship program. This process overviewed the order of creating and introducing the praxis project to the collaborating team and the members of GCC. The plan was implemented over the span of two months at GCC with the assistance of the collaborating coach and team. The researcher followed a timeline to make sure she was on track to a successful implementation of the plan. The researcher did not need a budget for her operational and assessment plan.

Table 1. Program Vision and Purpose Statements

VISION	The vision of the intergenerational program was to address the generation gap within GCC and begin implementing an intergenerational discipleship plan.
PURPOSE	The purpose of the intergenerational discipleship program was to bring generations together while serving in ministry at GCC.

The first objective of the intergenerational discipleship program was for the researcher and the collaborating team to understand the need to bridge the generation gap within GCC. Allen et al. (2023) state, "The move toward age segregation in society in general is one factor that has contributed to age segregation in American churches" (p. 49). While ministries for each age group are an important element of the local church, there must be an intergenerational approach to recruiting and retaining volunteers. This goal for the researcher was to present her findings and research on the importance of intergenerational ministry. With the help of the collaborating coach and team, the researcher shared the vision of this praxis project. The researcher, who currently serves within GC Kids, has a desire to see more generations come together as one cohesive unit within GCC. The collaborating team also provided their vision and need for intergenerational ministry. It was important for all those involved to have input on how this program is implemented.

Table 2. Action Plan for Goal One

OBJ 1	SUCCESS MEASURES	ASSUMPTION
If we want to bridge the generation gap in the local church, then we will need to fully understand the impact it will have.	To have data and numbers provided for an overview of the current volunteers and the range of generations that are currently serving	The assumption of this objective is that gaining an understanding of the generation gap will provide insight for the resources and steps to start the process of successfully beginning the to bridge the gap.
PURPOSE. The purpose of this objective is for the researcher and the collaborating team to work together to better understand the generation gap that currently exists and how it is addressed within GCC.		
INPUTS **HOW** The researcher and the collaborating team will share with the volunteers that intergenerational ministry is important for the overall growth and development of the congregation. **WHO** Leadership (both staff and volunteers) that serve within the different ministries of GCC.	Intended Output(s) 1 • Intergenerational community to be developed Intended Outcome • Development of a connected, whole community	**RESOURCES** Intergenerational Christian Formation InterGenerate Book The researcher will use these books as resources throughout the project and share content with the collaborating team. Planning center app and website

The second objective of the project was the creation and implementation of the intergenerational discipleship program. This program was implemented over the span of about two months within GCC. In this, the researcher gained more knowledge on the culture of GCC and the current goals that the collaborating team was aiming to reach within their ministries. This goal aimed to assist in the spiritual growth and development of the members and volunteers of GCC.

To effectively implement the discipleship program, the researcher needed to gain insight from the collaborating team on the demographics and trends that currently exist within the congregation. Roberto (2022) writes, "Vital and vibrant churches create a culture where lifelong faith formation can thrive" (p. 48). The researcher had to lean on the insight of the collaborating coach and team to know the ins and outs of GCC and find the best approach to instill the intergenerational discipleship program. If the researcher wanted to move toward the goal of increasing volunteer engagement, then it was vital to understand the people who are currently attending GCC. Through team meetings and events at GCC, the researcher and the collaborating team were able to receive feedback and suggestions from the volunteers for continued development and community building.

Table 3. Action Plan for Goal Two

OBJ 2	SUCCESS MEASURES	ASSUMPTION
If we are to create an intergenerational discipleship program to bring spiritual development, then it is necessary to understand the context and culture of GCC.	Feedback and constructive ideas from volunteers (from all generations) that can be used to enhance the discipleship program and spiritual development	The assumption of this objective is if the researcher and the collaborating team want to see spiritual development within the different generations in the church, then they will create a program that is effective and useful for all ages to grow in their walk with Christ
PURPOSE. The purpose of this objective is for the researcher and the collaborating team to share the need for an intergenerational discipleship program and find ways to implement it among the different demographics at GCC.		

INPUTS	Intended Output(s) 2	RESOURCES
HOW Create a volunteer event to connect with those who serve in the church and ask what they think is beneficial for spiritual growth and development in their lives and the ministry. **WHO** Researcher Collaborating Team Volunteers	• Representative from each generation serving on the different ministry teams Intended Outcome • Successful implementation of the intergenerational discipleship program within GCC	Planning center app/website Devotional and worship nights for volunteers (of all generations) to come together Using the GCC building for meetings/events

The third objective of this project was to see an increase in volunteers within GCC. The first component in gaining more volunteers was to share the vision and purpose of the different ministry groups. It was vital to also create an environment that welcomes all people and gives them a place to use their God-given gifts and talents. This goal aimed to see more volunteers be part of the different ministries within GCC. Young and Malm (2020) stated, "Defining the ministry's mission will help you discover the true heart behind what you're inviting volunteers to support" (p. 22). It was important for the ministry leaders to instill a vision and purpose for the volunteers to work towards. To see the intergenerational discipleship program successfully implemented, there needed to be tangible evidence of new volunteers, from different generations, serving in ministries that they are not currently involved with.

Table 4. Action Plan for Goal Three

OBJ 3	SUCCESS MEASURES	ASSUMPTION
If we want to see more volunteers be part of GCC, then it is vital to cultivate an environment that welcomes people and gives them a place to fit in.	To see at least 3 new volunteers serving within each of the following ministries: GC Kids, GC Youth, GC Young Adults or First Impressions	The assumption of this objective is that the intergenerational discipleship program is effective if people, from all generations, are choosing to serve and volunteer in the ministries of GCC.
PURPOSE. The purpose of this objective is to see an increase of volunteers within the different ministries of GCC and create a space for all to feel connected.		

INPUTS	Intended Output(s) 3	RESOURCES
HOW The researcher will speak with the leaders of the current ministry teams to gauge the need for volunteers and find ways to communicate it out to parents and other members of GCC. **WHO** Researcher Ministry Leaders Collaborating Team	• Increase in volunteer involvement Intended Outcome • An increase in volunteers for the ministries the collaborating team members are over	Next steps classes that are currently offered at GCC Promoting the need for volunteers on social media

The fourth objective of this project was to instill mentorship practices within GCC to enhance the process of bridging the generation gap. Mentorship is a biblical principle that can produce cohesiveness among different generations. Newtown (2020) writes, "The local church provides the most consistent atmosphere for this kind of tailored approach in mentoring since, as happened with the Twelve and the Seventy, it includes mentoring in the context of community" (p. 27). Each generation will bring a new perspective and vision for the decisions that are made within the church. This goal aimed to show the volunteers and the collaborating team that mentorship is essential for the younger members to learn from those who have walked before them. While the younger generations have some insight to share with others, it is beneficial to learn and grow from the experiences and lives of those who have come before them. The researcher and the collaborating team needed to ensure that mentorship tools were provided.

Table 5. Action Plan for Goal Four

OBJ 4	SUCCESS MEASURES	ASSUMPTION
If we want to see mentorship progress and flourish within GCC, then the intergenerational discipleship program will need to reach all generations within the organization.	To implement mentors who can speak into the lives of other volunteers, whether in one-on-one settings, or through collective meetings	The assumption of this objective is that mentorship among the generations will give the space for the intergenerational discipleship program to be used.
PURPOSE. The purpose of this objective is to promote the need and value of mentorship within GCC		

INPUTS	Intended Output(s) 4	RESOURCES
HOW The researcher and the collaborating team will find people who want to mentor younger generations. **WHO** Researcher Collaborating Team Volunteers	• The leading and cultivating of all generations in the church Intended Outcome • Evident transformation among the members and volunteers within the ministries	Insight from the collaborating team on how they connect with volunteers on their teams

Assessment Plan

In this section, the researcher worked to create an assessment plan that allowed herself and the collaborating team to set goals to address the praxis problem. The following goals gave the researcher a better understanding of the timeline and requirements that were needed for the successful creation and implementation of the intergenerational discipleship program. The researcher had to communicate with her collaborating coach and team to ensure that the goals would be attainable at GCC. Each of the goals were crucial for the researcher to focus on to see the program effectively used and modified for the needs of GCC.

Goal 1: To address, understand, and recognize the implications and need to bridge the generation gap that will assist with the continued growth and development of the congregation.

Goal 2: To create an intergenerational discipleship program within GCC that will encourage spiritual development and cohesiveness throughout the ministries.

Goal 3: To see an increase in volunteers, from all age groups, within the different ministries of GCC that cultivate a welcoming environment.

Goal 4: To instill a mentorship model within the discipleship program to connect the different generations and help others throughout their different walks of life.

Table 6. Assessment Plan

OBJECTIVES	SUCCESS MEASURES	VERIFICATION
If we want to bridge the generation gap that exists in the local church, then we will need to fully understand the impact it will make.	Awareness of the generation gap throughout the collaborating team and their ministries	The leaders of the ministries sharing the vision of intergenerational ministry with their teams
If we are to create an intergenerational discipleship program to bring spiritual development, then it is necessary to understand the context and culture of GCC.	The creation and development of an effective intergenerational discipleship program being used within GCC	The use of the intergenerational discipleship program within the following ministries: GC Kids, GC Youth, GC Young Adults, and First Impressions Team
If we want to see more volunteers be part of GCC, then it is vital to cultivate an environment that welcomes people and gives them a place to fit in.	The increase of volunteers who are excited and are team players to see the goals and vision played out in GCC	Data showing new, consistent volunteers have become a part of GCC ministries that can be found through the Planning Center app
If we want to see mentorship progress and flourish within GCC, then the intergenerational discipleship program will need to reach all generations within the organization.	Mentorship becoming part of the framework of the ministry teams	The individual ministry teams implementing a mentorship process for current and new volunteers

Quantitative Assessments

The addition of quantitative assessments came from the data collected from the Planning Center app that GCC uses to track attendance and member information. This resource gave the researcher an idea of the different ages currently serving within the ministries at GCC. Stockemer (2019) writes, "Quantitative research works with statistics or numbers that allow researchers to quantify the world" (p. 8). It was important for the researcher to understand the numbers that are generated through the quantitative assessment and the data that is produced. The researcher also created a closed-ended survey to collect further information on the ages and specific ministries that the current volunteers are part of. This provided concrete data that is based on statistics from GCC and the members who participated in the surveys.

Qualitative Assessments

The use of qualitative assessments assisted the researcher in receiving detailed data that provided insight from the volunteers into whether the program was effective and what could be improved. The researcher planned to create a survey for new and current volunteers to complete to provide feedback and suggestions for creating an intergenerational community. Daly (2007) shares, "When we do qualitative research, one of our biggest challenges is to position ourselves in a way that allows us to get beyond what we expect to see" (p. 15). The data collected through this method varied based on the experience and opinions of those who participated. Cook et al. (2016) write, "Rather, in true qualitative assessment educators analyze the raw narrative data to identify common themes, patterns, disagreements, examples, and disconfirming examples regarding learner performance, and synthesize these into an interpreted narrative and summary judgment" (p. 1360). The researcher implemented surveys and opportunities for the volunteers to disclose their opinions and feedback.

The researcher also needed to interview different staff members and volunteers to understand their roles within the ministry and their views on bridging the generation gap. It was vital for the researcher to gain insight from members who have been serving with GCC for several years. This information provided a more detailed guide for an effective approach to the discipleship program. The researcher also planned to attend different events that are held at GCC to observe the generation gap and understand how to best reach the congregation.

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Summary and Significance

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The overall purpose of the researcher's program was to start the process of bridging the generation gap within GCC. Allen et al. (2023) write, "Intergenerational faith communities bring together the young, fresh thinkers with the older, wiser veterans, creating an integrated profusion

of resources (p. 60). The body of Christ needs to come together as a whole, cohesive body to continue to grow and mature into the people God has called the church to be. The significance of addressing this praxis problem was to partner alongside the collaborating team to work toward an approach of cohesive ministry. This program was a small part of reaching the goal of encouraging community among the volunteers and members of the congregation. This process gave GCC more insight into the plans and goals needed to see the issue fully addressed. As the researcher moved toward the implementation of this program, it was important to follow the framework and foundation of the operational and assessment plan.

CHAPTER FOUR: IMPLEMENTATION AND ASSESSMENT

Introduction

During the implementation stage of the project, the researcher worked with her collaborating team to instill a model of the intergenerational discipleship program within GCC. For the discipleship program to better fit the culture and context of the collaborating organization, the researcher presented the project as a mentorship program to the participants. With the insight and feedback from her collaborating team, the researcher recognized that the focus of mentorship would better reach participants and members of the congregation.

Over the span of nine weeks, the researcher spent time implementing the program with GCC and the participants who agreed to be a part. Throughout the implementation stage, the researcher continued to see the need and desire for intergenerational discipleship from the participant's feedback. Through a series of different data collection methods and with assistance from the collaborating team, the researcher was able to produce the assessment results and outcomes listed in this chapter.

Praxis Project Plan

Before the implementation of the project began within GCC, the researcher spoke with her collaborating coach, Pastor Johnny, to discuss the parameters of the project and understand the action plan that needs to be followed. She also took time to share the project plan with her collaborating team. The researcher and Pastor Johnny both recognized the need to address the generation gap within GCC and find participants who would be willing to be part of the project. The researcher wanted to implement processes that would align with the vision, purpose, objectives, outputs, and outcomes of the intergenerational discipleship program. The researcher

also relied on the insight of the collaborating team when conducting this project with participants who currently serve and volunteer within different ministries of GCC.

For this project to follow a set structure and stay within the scope of the anticipated outcomes, the researcher realized the importance of setting timelines for herself and the participants. All participants were aware of the project deadline and made sure to complete their part on time.

Vision Statement

The vision of the intergenerational program was to address the generation gap within GCC and begin implementing an intergenerational discipleship plan.

Purpose Statement

The purpose of this intergenerational discipleship program was to bring generations together while serving in ministry at GCC.

Objectives

In the implementation of the intergenerational discipleship program, the researcher had four objectives that would be the basis and foundation for the process of the project.

1. **If we want to bridge the generation gap in the local church, then we will need to fully understand the impact it will have.**

   GCC needed to recognize the impact of bridging the generation gap. Kimball (1970) shares, "We don't need any special revelation to bridge the gap, we have only to discover the immense beauty, vitality, and relevance in a timeless gospel" (p. 38). It is a biblical principle for all generations to work together as one. With that knowledge, the church should find ways to accomplish this task.

2. **If we are to create an intergenerational discipleship program to bring spiritual development, then it is necessary to understand the context and culture of GCC.**

   The body of Christ must continue to find new ways to develop and grow as a congregation. Each member should grow in their faith and live as an example of Christ. In this, GCC should continue to use their resources to continue to spiritually develop. As Wilder (2020) writes, "Spiritual maturity is the ability to sustain a mutual mind with God and God's people under increasingly difficult conditions" (p. 158). GCC needs to recognize the culture of their congregation to successfully implement intergenerational discipleship.

3. **If we want to see more volunteers be part of GCC, then it is vital to cultivate an environment that welcomes people and gives them a place to fit in.**

   If GCC wants to see more volunteers and continue to grow its reach of new members serving in the church, it will need to create an environment that invites people in. Michel (2017) writes, "Participants experience a sense of purpose, belonging, and fulfillment. Because good teamwork is rewarding and motivating, it facilitates individual growth and development" (p. 35). The leaders and staff will need to be conscious of the way they are leading their teams and continue to help the volunteers find their place of belonging.

4. **If we want to see mentorship progress and flourish within GCC, then the intergenerational discipleship program will need to reach all generations within the organization.**

   It is important for GCC to instill mentorship that encompasses the different generations in the congregation. Newton (2020) states, "The local church provides the most consistent atmosphere for this kind of tailored approach in mentoring since, as happened with the

Twelve and the Seventy, it includes mentoring in the context of community" (p. 27). The church can cultivate mentorship practices that will help bridge the generations together.

Intended Outputs

The researcher wanted to see the four following outputs come to fruition in the implementation stage of the project.

1. To have a representative from each generation serving within the ministry teams.

2. To achieve the use and implementation of an action plan within the organization.

3. To implement a monthly team meeting for the volunteers to be discipled and to prioritize spiritual development.

4. To create a process of instilling mentorship models within each ministry team.

Intended Outcomes

The researcher planned for four intended outcomes during the implementation of the intergenerational discipleship program. These outcomes would continue to serve as a starting point for the process of bridging the generation gap within GCC.

1. The instilling of an intergenerational model for volunteers within the ministry teams.

2. The application and use of the intergenerational discipleship program.

3. An increase in volunteers for the ministries the collaborating team members are leaders over.

4. The evidence of a mentorship model being used among the leaders and volunteers within the ministries.

Praxis Project Assessment

Once the researcher received IRB approval (Appendix A) to conduct her project within GCC, she began to implement the action plan. Before conducting any communication with the

participants, the researcher reached out to the IRB to confirm if a resubmission would be needed

to modify the recruitment and consent templates and to add additional questions to the surveys

and questionnaires. The IRB notified the researcher that a modification request would not be

needed for her project. The researcher then updated the verbiage in the consent forms, added

additional questions, and made updates to the previous questionnaires.

Her first step was to reach out to participants who were recommended by her

collaborating team. She emailed the participants the recruitment email (Appendix B) to begin the

process. As the researcher received confirmation from the participants, she was able to move

forward with the assessment and data collection methods that she created for the project.

Assessment of Project Antecedents

Throughout the preparation, implementation, and assessment phases of the project, the

researcher was aware that the generation gap could be addressed but this project would not be

able to bridge the gap within nine weeks. Through a variety of data collection methods, the

researcher was able to further understand the need and context of the project.

The Need

The need for this project was to address the generation gap in GCC and start working

towards closing that gap. The researcher collected data from the participants, the collaborating

team, and the collaborating coach to further show the need to address the generation gap that

exists in GCC. From the conversations and interviews conducted, the researcher received

confirmation that the need was forecasted correctly.

The Participants

In this project, the researcher planned to have ten participants for the mentorship model

that she was implementing for the intergenerational discipleship program. The researcher worked

alongside Pastor Johnny and the collaborating team to reach out to potential participants. After a couple of weeks, the researcher had ten participants, five mentors and five mentees, to participate in the project. The goal was to find individuals from different generations, who are members of GCC and serve on ministries teams, to be paired off in mentorship groups. When the participants agreed to take part in this project, they were asked to complete an introduction survey (Appendix C) to provide the researcher with information, before moving them forward in the process. The researcher wanted to confirm that the participants were members of GCC and were interested in mentorship opportunities. It is evident in the data collected in Q1 of the participant survey that all ten participants are members are GCC.

Table 7. Participant Survey Q1
Are you a member of Grace City Church?

Response	Number	Percentage
Yes	10	100%
No	0	0%

As shown below in Table 8, the participants were from a variety of generations. The researcher needed participants to be from a range of generations for the mentorship program to work effectively. This gave the researcher the ability to pair the mentors with mentees from a different generation. This allowed the mentor and mentee groups to work effectively since each mentor had a mentee from a different generation.

Table 8. Participant Survey Q2
What generation do you fall into?

Participant	Generation
MTR 1	Gen X
MTR 2	Gen X
MTR 3	Baby Boomer
MTR 4	Millennial/Gen Z

MTR 5	Millennial
MTE 1	Gen Z
MTE 2	Gen Z
MTE 3	Gen Z
MTE 4	Gen Z
MTE 5	Gen Z

The researcher made sure that all of the participants were interested in taking part in a mentorship project before asking them to take time from their schedule to participate. All of the ten participants were eager to join and responded "Yes" to being part of the project.

Table 9**.** Participant Survey Q3
Do you want to participate in mentorship opportunities at Grace City Church?

Response	Number	Percentage
Yes	10	100%
No	0	0%

The Context

For the intergenerational discipleship program, the researcher took time to speak to her collaborating coach to gain a better understanding of the context of GCC. While a generation gap exists in many local churches, the researcher needed to direct the project to meet the needs of GCC. With this understanding, the researcher received permission to use the GCC church offices to conduct her meetings, interviews, and the focus group. The researcher wanted to meet with all the participants and the collaborating team in a central location that all would be comfortable and familiar with. Using the church offices also provided the researcher the ability to be near her collaborating team, so she could keep them updated with the progress of the project.

Resources

The researcher did not require a budget for the project. With the scope of the project, the researcher was able to use the church offices, so she did not need to rent spaces to meet. Due to

the nature of the project, the researcher was not required to bring any supplies to the meetings. Each of the mentor groups was able to meet at the locations of their choosing, so the researcher did not have to supply refreshments or activities.

Assessment of Project Processes

The researcher had set a few parameters in place for the project processes. The researcher wanted to have a variety of data collection methods to gain a better understanding of the participants and have more information to share within her assessment. Once the researcher received IRB approval (Appendix A), she was able to work with participants within GCC. Once the participants notified the researcher of their ability to participate, they were asked to complete a participant survey (Appendix C). The survey provided the researcher with further insight into the participants and the role they would play within the project.

Participant Survey

The participant survey consisted of twelve multiple-choice questions. These questions were designed to be the foundation of data for the mentorship project. The researcher planned to further expand on these questions during the one-on-one interviews. The questions in the survey provided introductory responses for the participants to confirm they met the requirements of the project.

Table 10. Participant Survey Q4
Do you believe intergenerational discipleship is needed in the local church?

Response	Number	Percentage
Yes	10	100%
No	0	0%

Table 11. Participant Survey Q5
How often would you be able to meet with your mentee?

Response	Number	Percentage
Once a week	4	40%
Once every two weeks	5	50%
Once a month	1	10%

Table 12. Participant Survey Q6
Do you currently serve on a ministry team at Grace City Church?

Response	Number	Percentage
Yes	10	100%
No	0	0%

Table 13. Participant Survey Q7
Have you been mentored before?

Response	Number	Percentage
Yes	6	60%
No	4	40%

Table 14. Participant Survey Q8
Are you willing to participate in an individual interview and a focus group interview?

Response	Number	Percentage
Yes	9	90%
No	0	0%
No Response	1	10%

Table 15. Participant Survey Q9
Are you involved in city groups?

Response	Number	Percentage
Yes	10	100%
No	0	0%

Table 16. Participant Survey Q10
Do you think that spiritual gifts are necessary within an intergenerational discipleship program?

Response	Number	Percentage
Yes	7	70%
No	2	20%
No Response	1	10%

Table 17. Participant Survey Q11
Would you want to participate as a mentor or a mentee?

Response	Number	Percentage
Mentor	6	60%
Mentee	4	40%

Table 18. Participant Survey Q12
Are you able to meet with your mentor/mentee a minimum of two times before the beginning of June?

Response	Number	Percentage
Yes	9	100%
No	1	10%

Based on the survey data that was presented, the researcher was able to use all ten participants for the mentorship project. Since participants met all of the requirements and were willing to participate, the researcher moved them forward to the next steps of the process.

Assessment of Outputs and Outcomes

The researcher recognized that in the implementation phase, the intended outputs and outcomes may not come to pass, as she originally hoped. There were moments when she needed to make changes to the members of the collaborating team.

Actual Outputs

The researcher used the mentor and mentee one-on-one interviews to provide the outputs for the project. The interviews were used to assist the researcher in reaching the outcome goals

that she had set in place for this project. Understanding participants from the congregation would

give more insight into ways to best start intergenerational discipleship at GCC.

1. Each ministry currently has volunteers from each generation, as shown in the table

   below, with information provided from GCC's Planning Center account. This was

   data from before the researcher implemented her project with GCC.

Table 19. Volunteer Data from Planning Center

Ministry	Number of Volunteers (January to March 2024)	Percentage	Age Range of Volunteers
GC Kids	117	45.35%	13-65
GCYC	91	35.27%	18-50
GCYA	50	19.38%	18-51

2. The action plan was put to use within the implementation of the mentorship project

   with the ten participants.

3. Based on conversations with the collaborating coach and team, there is a desire for

   the ministries to implement mentorship models for those who serve.

Mentor and Mentee Interviews

Once the researcher received the completed participant surveys, she was able to move

forward to the next assessments that were prepared. Each participant completed a one-on-one

interview with the researcher. Before the start of the meeting, each participant completed a

consent form (Appendix D) to confirm that their name and identifiable factors would not list

within the researcher's work. They also agreed that the researcher could audio record the

interviews on her phone. The participants met with the researcher at the GCC office, except for

one needing to meet virtually.

The mentor and mentee one-on-one interviews (Appendix E and F) consisted of nineteen

questions. These questions were used to provide the researcher with the participant's

involvement within GCC and their opinions on the need for intergenerational ministry in the

church. Due to the nature of the participant's role in the project, some of the questions were

changed depending on whether the participant was a mentor or mentee within the project.

Table 20. Mentor/Mentee Interview Q1
How long have you been a member of Grace City Church?

Participant	Response
MTR 1	April 2022
MTR 2	2 years
MTR 3	Feb 2023
MTR 4	8.5 years
MTR 5	3 years
MTE 1	5 years
MTE 2	August 2023
MTE 3	3 years
MTE 4	3 years in August
MTE 5	Dec. 2019 - 4 years

The researcher confirmed that all ten of the participants were members of GCC and they

provided the length of time they have been attending the church. This allowed the researcher to

use all the participants in the project.

Table 21. Mentor/Mentee Interview Q2
How long have you been a Christian?

Participant	Response
MTR 1	35 years
MTR 2	20-25 years
MTR 3	Since 1978 - 46 years
MTR 4	29 years
MTR 5	20 years
MTE 1	Whole life
MTE 2	Whole life
MTE 3	Since 12 years old
MTE 4	Grew up in church, started journey in middle school
MTE 5	4 years

Each of the participants expressed that they have been Christians for many years and this data is

beneficial to note as they are participating in mentorship practices with other believers in the

faith. This question also provided context for the mentorship group pairings that the researcher

would be sharing.

Table 22. Mentor/Mentee Interview Q3
What is your generation?

Participant	Response
MTR 1	Gen X
MTR 2	Gen X
MTR 3	Baby Boomer
MTR 4	Millennial/Gen Z
MTR 5	Millennial
MTE 1	Gen Z
MTE 2	Gen Z
MTE 3	Gen Z
MTE 4	Gen Z
MTE 5	Gen Z

From the data provided in Q3, the researcher had one mentor participant who expressed they

resonated with two different generations. This mentor shared that they believed to be considered

both Gen Z and Millennial.

Table 23. Mentor/Mentee Interview Q4
Do you feel that your generation is represented well in the congregation?

Participant	Response
MTR 1	Good representation of age group, not as active
MTR 2	Yes, but there's a lot more younger people
MTR 3	Absolutely
MTR 4	Yes
MTR 5	No
MTE 1	Yes
MTE 2	Yes
MTE 3	Yes
MTE 4	Not sure

MTE 5	Yes

When the mentors were asked if they felt their generation was represented well in the

congregation, the researcher received a variety of responses. Some of the mentors felt that their

generation was represented well but others felt that it wasn't. On the other hand, most of the

mentees believed that their generation was represented well, especially since it is a church full of

younger people.

Table 24. Mentor/Mentee Interview Q5
How can the church best reach your generation?

Participant	Response
MTR 1	Opportunities
MTR 2	Opportunities
MTR 3	Communication
MTR 4	Opportunities
MTR 5	Opportunities
MTE 1	Communication
MTE 2	Communication
MTE 3	Opportunities
MTE 4	Communication
MTE 5	Opportunities

The researcher noticed two common themes among the responses, which included opportunities

and communication. People within the church want to be given opportunities to use their giftings

and to have communication with one another. Both the mentors and mentees shared the

importance of consistency and reaching others.

Table 25. Mentor/Mentee Interview Q6
Why do you believe intergenerational discipleship is vital in the church?

Participant	Response
MTR 1	Safe space for younger generations
MTR 2	Younger and older generation can learn from each other
MTR 3	Hands on to help younger generations
MTR 4	Younger and older generation can learn from each other

MTR 5	Younger and older generation can learn from each other
MTE 1	Exemplified in scripture
MTE 2	Younger and older generation can learn from each other
MTE 3	Younger and older generation can learn from each other
MTE 4	Younger and older generation can learn from each other
MTE 5	Younger and older generation can learn from each other

A consistent theme in this question is that each generation can learn from one another. It is

important to recognize that each generation can gain insight and wisdom from each other.

Table 26. Mentor Interview Q7
Why do you want to participate as a mentor?

Participant	Response
MTR 1	Give back
MTR 2	Heart for younger people, to help them see who they are in Christ
MTR 3	Been on both sides, be disciples
MTR 4	I believe in the next generation and want to be there for them
MTR 5	We go through our life experiences not just for ourselves

The mentor participants expressed their desire to help the younger generations, discover their

identity in Christ and to build them up. This is vital within intergenerational discipleship since

the church is called to work together as one.

Table 27. Mentee Interview Q7
Why do you want to be mentored?

Participant	Response
MTE 1	Learn from older generation
MTE 2	Learn from older generation
MTE 3	Help others grow in their faith journey
MTE 4	Learn from older generation
MTE 5	Learn from older generation

The mentees have the desire to learn and grow as believers. It is promising to see the younger

generations express they have a need that needs to be filled and that the older generation can

assist with mentoring them.

Table 28. Mentor Interview Q8
What life and work experience do you bring to the table?

Participant	Response
MTR 1	Married for 25 years, church is huge for family
MTR 2	Youth leader for 15 years
MTR 3	Trained associates
MTR 4	Served in church since 14
MTR 5	Athletic and military background, being away from home

While all of the mentors have different life and work experiences, each brings a foundation of

faith to the way they lead and serve. This is beneficial to bring different perspectives to the

mentees.

Table 29. Mentee Interview Q8
Is there a specific life or work area that you want to be mentored in?

Participant	Response
MTE 1	Marriage and family
MTE 2	General advice
MTE 3	Ministry and marriage advice
MTE 4	Getting to know and learn people's stories
MTE 5	Ministry, understanding how to trust and lead others

The common themes that the mentees want mentorship on are marriage, general, and ministry

advice. Based on the mentors who were participating in the project, they were able to provide life

and work experiences for those topics.

Table 30. Mentor/Mentee Interview Q9
Do you have experience mentoring other generations?

Response	Number	Percentage
Yes	8	80%
No	2	20%

From the data, the majority of the participants have mentored others before. This was beneficial

for the project since it is not a new concept or model for those who participated.

Table 31. Mentor/Mentee Interview Q10
Do you know your mentorship style?

Participant	Response
MTR 1	Quality time
MTR 2	Quality time
MTR 3	Conversation
MTR 4	Conversation
MTR 5	Safe Space
MTE 1	Quality time
MTE 2	Conversation
MTE 3	Conversation
MTE 4	Conversation
MTE 5	Conversation

Based on the mentorship styles shared by the participants, it is evident that many lean towards

conversation and quality time. This is vital as they were sharing life stories and advice with one

another.

Table 32. Mentor/Mentee Interview Q11
How often would you like to meet with your mentee? (Minimum 2 times) - Can I share your
name and email with your assigned mentee once both of you have completed your one-on-one
interview?

Response	Number	Percentage
Yes	10	100%
No	0	0%

Before the one-on-one interviews, all of the participants confirmed to meet with their

mentor/mentee a minimum of two times. The researcher used this question to confirm that she

could share the names and emails of the participants once they have been paired with their

mentor/mentee.

Table 33. Mentor/Mentee Interview Q12
What are your thoughts on 1 Corinthians 12:12-27? Do you agree that each member of the
church is a vital component of the body of Christ? Why or why not?

Response	Number	Percentage
Yes	10	100%
No	0	0%

The biblical foundation of the researcher's intergenerational discipleship program is rooted in the

passage 1 Corinthians 12:12-27. All the participants need to know the purpose of that passage

and how it relates to the goal of intergenerational discipleship in the local church.

Table 34. Mentor/Mentee Interview Q13
What ministry teams do you serve on at Grace City Church?

Participant	Response
MTR 1	Connections, Baptism, Next Steps, GCYA, GCLI Host Family
MTR 2	Connections, Baptism, GCYA, Next Steps
MTR 3	Creative Arts, Photography
MTR 4	GC Kids, Conference Teams
MTR 5	Creative, GCYA, Outreach
MTE 1	GCYC, Worship, GCYA
MTE 2	First impressions, GCYA
MTE 3	GC Kids
MTE 4	GC Kids
MTE 5	Discipleship team, Connections Director, GC Espanol Director

All of the participants must be active members of GCC. This data shows that the participants

invest their time into GCC and have found a place to use their gifts and talents. The researcher

wanted to be sure that all of the participants are currently serving in the different ministry teams

that exist at GCC. This brings diversity to the participants and their experiences while at GCC.

Table 35. Mentor/Mentee Interview Q14
How long have you served on ministry teams at Grace City Church?

Participant	Response
MTR 1	Since 2022

MTR 2	2 years
MTR 3	March 2023
MTR 4	8.5 years
MTR 5	3 years
MTE 1	3 years
MTE 2	Easter 2024
MTE 3	2 years
MTE 4	Nov 2022
MTE 5	4 years

Based on the data, many of the participants have been serving at GCC for more than 2 years. The

researcher was surprised to see how involved all of the participants were within GCC.

Table 36. Mentor/Mentee Interview Q15
In what ways do think an intergenerational discipleship will assist in bridging the generation gap
in the local church?

Participant	Response
MTR 1	Opportunities
MTR 2	Growth
MTR 3	Communication
MTR 4	Opportunities
MTR 5	Growth
MTE 1	Unity
MTE 2	Build Relationships
MTE 3	Unity
MTE 4	Unity
MTE 5	Build relationships

The participants shared that they believe opportunities, growth, unity, communication, and the

building of relationships will help with the generation gap in the local church. As White (2023)

shares, "The need is for new facilitations of community in the digital age. The new community

established by Christ must find a way to build a new, new community" (p. 144). The

congregation needs to establish community with one another, especially in a post-pandemic

world, if intergenerational discipleship is going to be effective and useful.

Figure 1. Mentor/Mentee Interview Q16-19
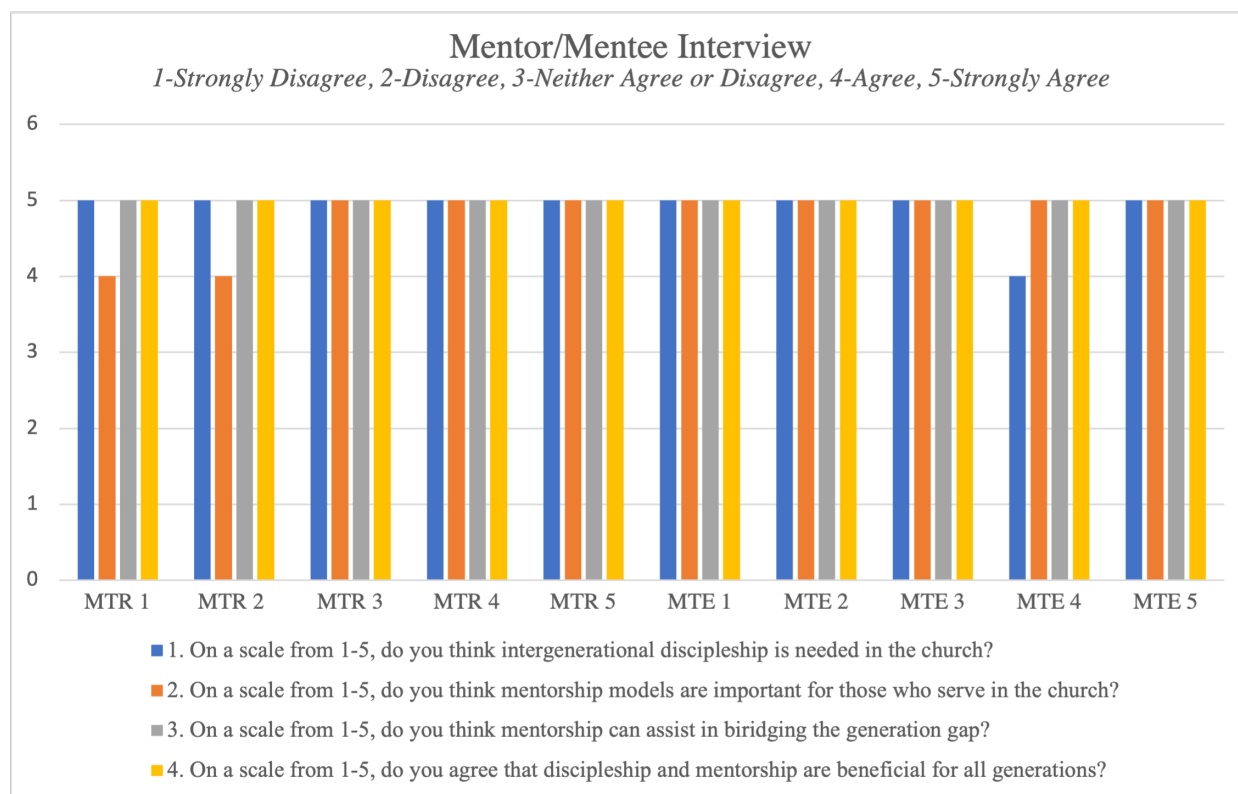
On the final questions of the mentor and mentee interviews, the researcher asked four questions that could be answered by using a Likert scale. Based on the data received, all of the participants strongly agreed that intergenerational discipleship is needed in the church and that mentorship can assist in bridging the generation gap.

Actual Outcomes

After the conclusion of the project with GCC, the researcher recognized that not all of the intended outcomes were met. Due to the focus on mentorship, the researcher shifted the priority to meeting the mentorship need and understanding the generation gap that the collaborating coach and team agreed existed within GCC. Also, due to the context and dynamic of the team and participants, the researcher did not provide resources from books listed in her goals to assist with the objectives being met. She felt they were equipped to lead without the resources.

1. The idea for instilling intergenerational models for volunteers within the ministry teams was presented to the collaborating coach and team.

2. The use of the intergenerational discipleship program was instilled through the trial run of a mentorship program.

3. A mentorship model was instilled among the participants of the project. The collaborating coach and team agreed on the need for mentorship models on their teams.

Collaborating Coach & Team Interviews

The researcher took the time to interview her collaborating coach and team. During the implantation stage, the researcher had two new collaborating team members join in place of two previous members. Before completing the interviews, each of the members completed a consent form (Appendix H) that stated their names and responses would be listed in the researcher's work. Since this process for consent was different from the mentorship participants, the researcher received additional IRB approval for this to occur (Appendix G).

The researcher asked the collaborating coach and team fourteen questions. The purpose of the interviews was to receive staff insight into the culture and context of GCC. The researcher wanted to confirm if addressing the generation gap at GCC was also seen as a need by the collaborating tea. Each of the collaborating team members serve in different ministries at GCC, which is shown in Table 37. It was important for the researcher to speak to staff who work with different generations to better understand the impact that intergenerational discipleship can make within their ministry teams.

Table 37. Collaborating Coach/Team Interview Q1
What team ministry do you lead?

Participant	Response
Johnny	Ministries Team - GCYC, GCYA (Pastor), GC Kids, First Impressions, Special Events
Lyndsy	GC Kids

JT	GCYC
Keyana	GC Kids
Roxane	Communications

Table 38. Collaborating Coach/Team Interview Q2
How long have you been part of Grace City Church?

Participant	Response
Johnny	Sept 2015
Lyndsy	May 2020
JT	5 years
Keyana	Since 2019
Roxane	Almost 9 years

Many of the team members have been connected with GCC for more than 4 years. This helped to

bring validity to their responses since they have seen GCC grow and develop over the years.

Table 39. Collaborating Coach/Team Interview Q3
What generation are you?

Participant	Response
Johnny	Gen Z
Lyndsy	Millennial
JT	Millennial
Keyana	Gen Z
Roxane	Gen X

The collaborating coach and team range in the generations they are part of. A church needs to

have staff members who come from different backgrounds and generations, to provide diversity

to the decisions that are made.

Table 40. Collaborating Coach/Team Interview Q4
Do you think that intergenerational discipleship is needed within Grace City Church?

Response	Number	Percentage
Yes	5	100%
No	0	0%

The collaborating coach and team members recognize the need for intergenerational discipleship within GCC. The researcher found additional confirmation in the work she was doing when there was consistent agreement that the need existed in the congregation.

Table 41. Collaborating Coach/Team Interview Q5
Do you think a mentorship program should be instilled within the different ministries of Grace City Church?

Response	Number	Percentage
Yes	5	100%
No	0	0%

As previously mentioned, the coach and team were supportive of the decision to instill mentorship and intergenerational practices within their ministry team. They all deemed it as a necessity.

Table 42. Collaborating Coach/Team Interview Q6
How do you think your ministry teams can best work towards closing the generation gap?

Participant	Response
Johnny	Provide opportunities for team members to collaborate on different things
Lyndsy	Recruit leaders from each generation
JT	Having voice of older generations
Keyana	Building up the next generation to serve
Roxane	Bring variety of voices into meetings

Based on the information provided, each of the team members thought through potential ways to work toward closing the generation gap. Collaboration among all generations could be a possible way for the ministry teams to work towards that goal.

Table 43. Collaborating Coach/Team Interview Q7
How can you share the vision of intergenerational ministry with your teams?

Participant	Response
Johnny	Bridge gap from kids to adults, help team to know heart behind this
Lyndsy	By modeling it and continue conversation of importance
JT	Prayer, team nights

| Keyana | Encourage leaders and explain value |
| Roxane | Figure out where it needs to come from, pastoring younger staff |

If GCC wants to see the generation gap start to close, the vision and mission must come from its

leaders. Based on the responses, the coach and team members want to see this take place within

the congregation.

Table 44. Collaborating Coach/Team Interview Q8
Do you think having a mentorship model will be beneficial for the retention of new volunteers?

Response	Number	Percentage
Yes	4	80%
No	0	0%
Unsure	1	20%

One area of need that the researcher wanted to address is the retention of new volunteers. The

majority of the team members agree that mentorship models within the ministry teams can

potentially assist with the retention of new volunteers. If people are made to feel welcomed and

needed, they will commit more time and effort.

Table 45. Collaborating Coach/Team Interview Q9
Do you think intergenerational ministry can assist with spiritual growth and development for the
congregation of GCC?

Response	Number	Percentage
Yes	5	100%
No	0	0%

As seen throughout the implementation data, there is much wisdom that can be shared among the

generations. The coach and team members all agree that intergenerational ministry with help

with the spiritual growth and development of GCC.

Table 46. Collaborating Coach/Team Interview Q10
Based on GCC's current culture and context, do you agree that a generation gap exists?

Participant	Response
Johnny	Yes

Lyndsy	Yes
JT	Yes
Keyana	Yes
Roxane	Yes at first, gap is starting to close

The researcher received additional confirmation that the generation gap does exist in GCC. While the gap has started to close over time, there is still more work to be done within the congregation.

Table 47. Collaborating Coach/Team Interview Q11
How can GCC make new and current volunteers feel more involved and connected within the different ministry teams?

Participant	Response
Johnny	Opportunities
Lyndsy	Opportunities
JT	Ownership
Keyana	Ownership
Roxane	Caring

If GCC wants to retain new volunteers and help current volunteers also stay connected, they will need to provide growth opportunities, give ownership, and show the volunteers they are cared for. If the congregation recognizes the impact they can make and shows they have a role, it is easier to keep people serving within the ministries.

Figure 2. Collaborating Coach/Team Interview Q12-14
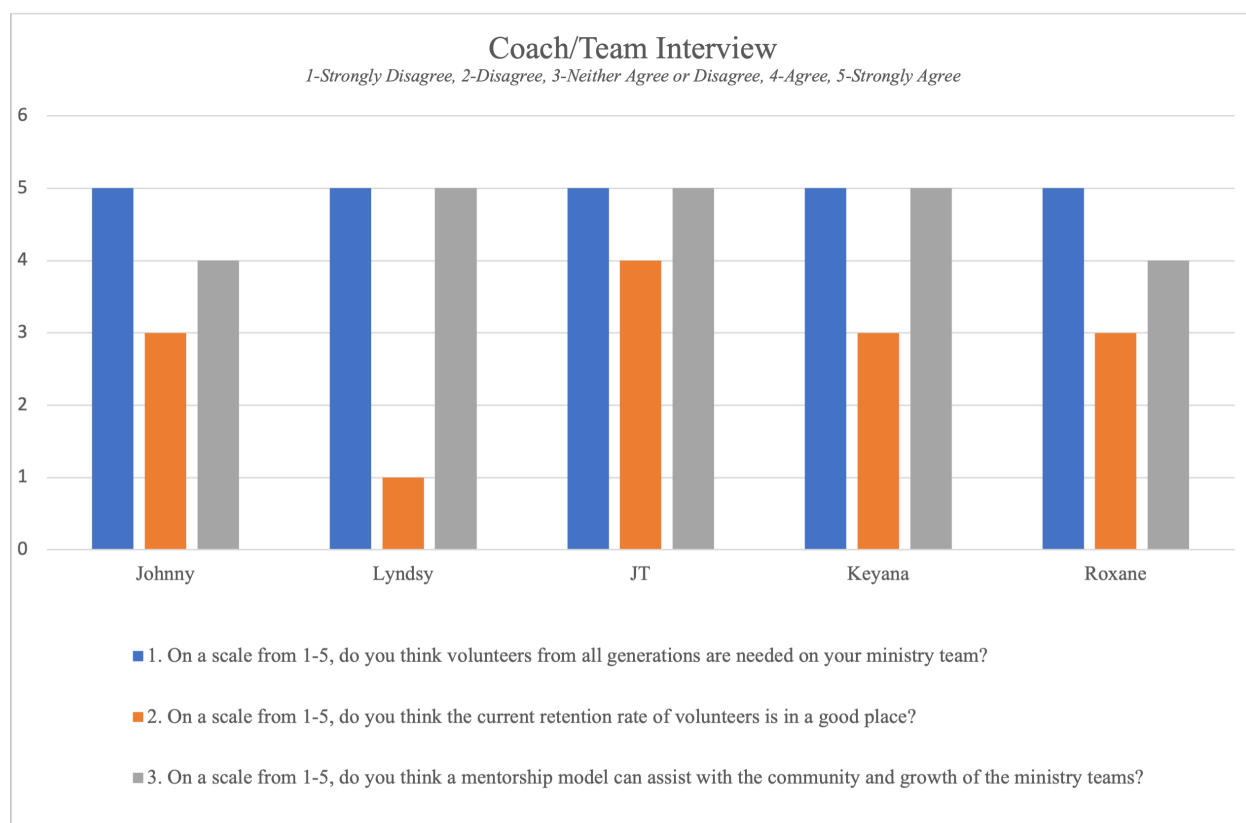
Similar to the participant's interviews, the researcher asked the coach and team three questions that could be answered by using a Likert scale. The information provided confirmed that the current retention rate of volunteers needs to improve. As well, intergenerational discipleship and mentorship are seen as vital components for the ministry teams at GCC.

Focus Group

For the additional data to coincide with the actual outcomes, the researcher conducted a focus group (Appendix J) with the participants. Nine out of the ten participants were able to attend the focus group session. One of the mentees was unable to make it due to scheduling conflicts. The researcher used the data collected in this session to further solidify the need for mentorship and intergenerational discipleship at GCC.

Table 48. Focus Group Q1
Did you meet with your mentee/mentor 2 times?

Response	Number	Percentage
Yes	4	80%
No	1	20%

At the time of the focus group, one of the teams had not completed their second meeting. Once they had met, the researcher was notified that it was completed. All of the mentorship groups met with each other two times and completed the minimum requirement that was requested by the researcher.

Table 49. Focus Group Q2
Why do you think that intergenerational discipleship/mentorship is important for the continued growth of the local church?

Participant	Response
MTR #4	Learning opportunity
MTE #4	Learning opportunity
MTR #5	Support
MTR #3	Learning opportunity
MTE #2	Support
MTR #2	Learning opportunity
MTE #1	Support
MTE #5	Support
MTR #1	Support

The participants discussed that intergenerational discipleship and mentorship can be used as a learning opportunity and to support one another.

Table 50. Focus Group Q3
In a post-pandemic world, how do you think mentorship can assist with the generation gap that exists here at Grace City?

Participant	Response
MTR #4	No response
MTE #4	No response
MTR #5	Events for connection
MTR #3	Show Christ

MTE #2	No response
MTR #2	Groups
MTE #1	Groups
MTE #5	No response
MTR #1	Provide community

Since GCC is operating in a post-pandemic world, the participants stated that having events, and

groups can help to provide community and show Christ. These methods alongside mentorship

can help to bridge the generation gap.

Table 51. Focus Group Q4
Prior to this, had you been mentored before and was it beneficial to your life?

Participant	Response
MTR #4	Yes, yes
MTE #4	No
MTR #5	Yes, yes
MTR #3	Yes, no
MTE #2	No
MTR #2	Yes, yes
MTE #1	Yes, yes
MTE #5	Yes, yes
MTR #1	Yes, no

As mentioned in the participant survey, many have mentored others before, and this data shows

that some of the participants have also been mentored.

Table 52. Focus Group Q5
What are effective methods to reach each generation in a world that has a lot of social media and technology at our fingertips?

Participant	Response
MTR #4	Understand to be understood
MTE #4	Support people in their context
MTR #5	Groups
MTR #3	Understand to be understood
MTE #2	Groups
MTR #2	Events
MTE #1	Mentorship program

MTE #5	Mentorship program
MTR #1	Events

The participants agreed that if generations are going to be reached effectively, the church needs

to take the time to understand one another if they are to be understood. Through the use of

mentorship programs, events, and groups, GCC can reach people, even in a world consumed by

technology and media.

Table 53. Focus Group Q6
Do you think events, meetings, or services for intergenerational ministry will be effective and attended?

Participant	Response
MTR #4	Yes
MTE #4	Yes, they will be effective, but it is hard to know who people will respond
MTR #5	Yes
MTR #3	Yes
MTE #2	Yes
MTR #2	Yes
MTE #1	Yes
MTE #5	Yes
MTR #1	Yes

Many of the participants agreed that intergenerational ministries, events, and meetings would be

effective and attended in GCC. If the opportunities are available, people will show up and be

invested.

Table 54. Focus Group Q7
Do you feel comfortable approaching someone from a different generation to ask for advice?

Response	Number	Percentage
Yes	7	77.7%
No	1	11.1%
Maybe	1	11.1%

It is important to note that while the majority feel comfortable reaching out to a different generation, there are still some that have hesitancy with it. If a church is working towards bridging the generation gap, it is important to find ways to bring connection and community.

Summary of Results

After the completion of the intergenerational discipleship program at GCC, it was evident there were people in the congregation who desired to see the generation gap begin to close. Based on the responses from the project participants and the collaborating coach and team, the need for intergenerational discipleship is vital within GCC. The researcher recognized that this is just the beginning, and it will take time and effort to bridge the generation gap at GCC. As seen throughout the implementation phase, the participants and the collaborating believe mentorship can continue to help bring unity to the church. After speaking with each participant and member of the collaborating team, the researcher confirmed that intergenerational discipleship can be a useful tool for the local church to implement.

The results, data, and information from the researcher's project prove that there is a need for mentorship opportunities within the local church. Through the instilling of intergenerational discipleship and ministry, the church can work towards closing the gap. If a local church implements a mentorship program, it can assist with addressing the generation gap and work towards generations building community with one another. Every member of the body of Christ has a role to play within the church and is needed to bring generations together as one. As MTR #5 expressed in their one-on-one interview with the researcher, "We go through our life experiences not just for ourselves" (Appendix E, Question 7). With this understanding, the local church can recognize that each person brings wisdom and life experiences to help one another grow. Through the sharing of this knowledge, each generation can draw closer to one another.

CHAPTER FIVE: CONCLUSIONS, IMPLICATIONS, APPLICATIONS

Introduction

Once the researcher completed her praxis project at GCC, it provided further insight and awareness of the generation gap that exists in the local church. It was an eye-opening experience as the researcher was able to consult with the ten participants and five GCC staff members, who were part of the collaborating team. After the project concluded, the researcher was able to determine the findings, impact, and conclusions that came from the implementation of the intergenerational discipleship program. As well, the researcher could provide implications, applications, and advice for organizations, leaders, and future research-practitioners.

Findings, Impact, and Conclusions

The researcher had many significant findings throughout the implementation and completion of her project. The first finding was confirmation that the generation gap exists in the local church, but it can be addressed and start to close. While it is evident that generation gaps are present in society today, the data collected shows that there is progress being made in addressing and closing the gap at GCC. After speaking with her collaborating team, the researcher received information that there is a desire for GCC to work on bridging the generation gap. Roxane, the Communications Director, expressed that the generation gap does exist, but it is starting to close. She stated, "I think that the gap is starting to close a little bit. I feel like early on, yes, there was a huge gap. Now, we have a lot of families that are coming to Grace City, so that kind of bridges the gap between the younger people and the older people. So, not as much as it used to be" (Appendix I, Question 10). This finding was hopeful for the researcher to know that GCC is on the right path to start bridging the generation gap. Over the span of nine years, the church has already progressed and is working towards closing the gap.

The researcher also found that many people in the congregation are interested in seeing intergenerational discipleship and mentorship become more prevalent within GCC. If there are opportunities to get connected and work towards bridging the generation gap, people will get involved. During the focus group, the researcher asked the participants the following question, "In a post-pandemic world, how do you think mentorship can assist with the generation gap that exists here at Grace City?" (Appendix J, Question 3). In response to the question, MTR #2 said, "Just what you (the researcher) did for us. You set the platform for us to meet." This response showed the researcher that people are willing to get involved and serve within the church, they just need people to put the systems and processes in place.

After speaking with her collaborating coach, Pastor Johnny, the researcher found that the heart of GCC is to see intergenerational discipleship and mentorship as a priority. Pastor Johnny shared, "I think that something that we have really hit on in this last year is, how do we bridge the gap from kids all the way to adults in our church? If they go to our church for twenty-five years, how are they pastored and discipleship throughout that? So, I think that is something that I am wanting our team to understand. And also people that volunteer on our teams, to know our heart behind" (Appendix 1, Question 6). GCC is proactive in finding new ways to connect the generations in the congregation to assist with spiritual growth, development, and community building.

The researcher could see firsthand that an impact was made during the implementation of the intergenerational discipleship program. Through this process, the researcher was able to build connections with different members of the congregation and many staff members. As well, each of the mentors and mentees was able to form a connection with other members of GCC whom they may not have previously known.

Another impact that came from this project is the conversation of intergenerational discipleship being spread within the congregation. The researcher had many conversations with the participants and other volunteers in GCC about the purpose of her project. The researcher received positive feedback during the implementation phase. A comment was shared in the focus group by MTR #5, which stated, "I love your (the researcher's) idea (intergenerational discipleship program), by the way". This comment also led other participants to chime in agreement.

In conclusion, the researcher was satisfied with her project's outcome and the program's implementation. She can see that the findings and impact further confirmed the need for mentorship and intergenerational discipleship. The researcher had the opportunity to work towards bridging the generation gap within GCC and is hopeful that it will continue to close over time. It was beneficial for the researcher to have a collaborating coach and team members who are interested in seeing generations come together and finding practical applications to bridge the generation gap. Intergenerational discipleship is, and will continue to be, an important element within the local church.

Implications for Organizations and Leaders

Throughout the process of implementing the intergenerational discipleship program, the researcher became aware of the implications that can come from this research. First, organizations and leaders need to understand that the church is where discipleship starts and can continue to develop (Barna, 2024). The church needs to be a place where people are equipped and given the resources to work towards intergenerational ministry. While working with a vast array of generations and people from different backgrounds, organizations, and leaders need to equip and develop people.

Second, the ability to connect in person can benefit the organization and its leaders. The researcher could see how a community is built through the instilling of communication and providing opportunities for people to meet with one another. In a post-pandemic world, it is easy for organizations and people to forfeit the need for an in-person community. It is through an in-person community that people can build connections with one another (Barna, 2023). As seen throughout scripture, the coming together of people groups is useful for the development of a tight-knit community. Though the use of digital methods and technology plays an important role in connecting people who are not close, when available, in person community can be beneficial to help bridge the generation gap.

Lastly, organizations and leaders need to be consistent in the way they approach the generation gap. The researcher understands that the conversation and implementation of intergenerational discipleship needs to continue, even after the completion of her project. The process of bridging the generation gap will take time and continued effort from all people in the congregation. It is up to the leaders to be at the forefront of the initiative and provide insight into why it is vital for the organization. In following Hersey-Blanchard's (1969) situational leadership model, the leaders of the organization need to implement this model for it to be effective. The members of the organization will be more willing to adapt to intergenerational discipleship if it is being modeled and instilled among the leaders.

Applications for Organizations and Leaders

The researcher has determined a variety of ways for organizations and leaders to apply intergenerational discipleship in their context. While every situation and circumstance will vary, the researcher believes the following information to be important after conducting the project in

the church she regularly attends. It is important for organizations and their leaders to find what works best for their environment and to contextualize the information that is shared.

First, the organizations and leaders need to find people who are on board with the process of implementing intergenerational discipleship. As the researcher worked on implementing the praxis project with GCC, she recognized the value that came from supportive participants and collaborating team members. Every single person who participated in this project brought validity to the data and information that was provided. It is vital for partnership and ownership during the implementation process. If people feel connected and know their opinions matter, they are more willing to invest their time and resources into the initiative. As the collaborating coach and team shared, volunteers feel more involved and connected through means of ownership (Appendix I, Q11). An organization and its leaders can expect better results if they can find people to participate and work towards finding a solution together. In this, the leaders of the organization must also be aware of the need and want to work to solve the issue.

Second, it is essential to set parameters and structure to effectively implement an intergenerational discipleship program. As Kerzner (2019) writes, "Planning is a rational, logically ordered function. This is what a structured methodology or framework provides" (p. 9). As the researcher experienced, it is necessary to have a framework for the project and the intended outcomes and outputs. This allowed the researcher to have clear goals to share with her team and participants. If there is not a plan set in place, it will become difficult for an organization and its leaders to have a shared vision. To effectively apply an intergenerational discipleship program, planning, and structure are vital for it to be addressed.

Third, it is vital to recognize the importance of each generation. During the project, the researcher learned from people of different generations and backgrounds. All of their life

experiences and knowledge were needed to enhance the data and information that was collected. As Blomberg and Nesbit (2016) share, "Churches and ministries that fail to take into account the distinctions among the generations run the serious risk of being niche congregations only— serving, at best, one generation well. But they will not understand why they cannot attract or retain others from very different cohorts, or from specific phases of those cohorts" (p. xviii). The local church needs to find ways to give every generation a voice. As stated throughout the researcher's project, each member of the body of Christ is an essential part and is needed for the growth of the church. The researcher could see that there is a large population of Gen Z within the congregation, but that does not exclude the large amounts of other generations who attend. In this, it was important for the researcher to work with a collaborating team and participants who came from all the generations in the church.

Fourth, it is important to note that change is required. The researcher could see that change needs to occur within the ministry teams to successfully implement a mentorship model. Anytime there is a new system or process put into place, there is a change that surrounds it. Organizations and leaders must provide the space for this to happen. While growth and development may not be easy, it is beneficial for the overall health of the organization. The application of intergenerational discipleship and mentorship practices will look different for each organization and leader. Each must find what works best for their context so it can make an impact that will last.

Advice to Future Research-Practitioners

This researcher highly encourages future research practitioners to continue the process of implementing intergenerational discipleship programs within their organizations and ministries. The local church and the body of Christ need to instill community to bridge the generation gap.

This researcher was honored to have this opportunity to partner with her local church and gain a better understanding of ways the church can work on closing the generation gap. Future research practitioners need to recognize the generations that are present within their congregation. Though GCC has a wide range of generations that attend the church, they have a high population of younger generations. Barna Group (2023) shares that pastors do not feel as equipped to reach the older generations. In this, it is important for all organizations and ministries to not lose sight of reaching every generation, even if their population is not as high as the other groups. The following advice is what the researcher learned throughout this process.

The first piece of advice is to be open-minded. In the process of implementing this project, the researcher recognized that along the way she was going to interact with individuals of different generations and backgrounds. In this, she could learn new information and also impart her knowledge to the different people she spoke with. In having an open mind, she was allowed to build relationships with people in the congregation that she is a part of. The researcher recommends that research practitioners be open to ideas and differing opinions that could open the doors to new methods or discoveries. Without the advice and recommendations from her collaborating team, the researcher would not have understood the culture and context of GCC.

The second piece of advice is to be flexible. As the researcher was implementing the project within GCC, she took on the role of a project manager and quickly recognized that working with a large group of participants is not an easy task. This role required her to work with many different schedules for all of the participants and collaborating team members. There were moments when meetings had to be rescheduled or modified to virtual options to fit the needs of

those involved. If the researcher was not flexible, it would have been difficult to complete the project on time.

The third piece of advice is to follow a plan and timeline. This researcher benefited greatly from having an action plan and a schedule to stay on track. Since IRB approval time varies, it was important for the researcher to know exactly what steps were needed once she was given the all-clear to start her project. For any future research practitioners, it is beneficial to have a structured process to follow throughout the project implementation phase.

The fourth piece of advice is to communicate. In all aspects of life, communication is a vital component and is needed among all people. This researcher spent the majority of the project implementation phase communicating with the participants and the collaborating coach and team. Without constant communication, it would have been very difficult to complete the project. All research practitioners should make it a priority to constantly communicate with anyone connected to their research and project. It is better to overcommunicate than to not communicate enough. This researcher was proactive in keeping everyone aware of the project status. This assisted in giving ownership to those who were participating since they were giving their time to help the researcher implement the project.

The fifth piece of advice is to find a support system. This researcher greatly benefited from having friends and family who were supportive during her research journey. At times, it was difficult for the researcher to find motivation and it was easier with the great support system that she had. All future research practitioners should have people in their lives who will help keep them accountable and provide motivation in the moments that get hard.

The sixth and final piece of advice is to give yourself grace. Throughout the process of writing her dissertation and implementing the intergenerational discipleship program, the

researcher recognized that there were moments when she was too hard on herself. With the help of her support system, the researcher was able to take a step back and re-evaluate her progress. Each researcher must allow themselves to take breaks and realize that is necessary to be kind to yourself.

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APPENDICES

Appendix A

IRB Approval

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

April 2, 2024

Keila Boychak
Deidra Jackson

Re: IRB Application - IRB-FY23-24-1533 The Importance of Bridging the Generation Gap within Grace City Church: A Plan for an Intergenerational Discipleship Program

Dear Keila Boychak and Deidra Jackson,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your project is not considered human subjects research because it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(l).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

For a PDF of your IRB letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study Details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word** *research* **with the word** *project* **throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office

Appendix B

Recruitment Email for Participants

Dear Potential Participant,

As a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, I am conducting a project as part of the requirements for a Doctor of Education degree. The purpose is to address the problem of the generation gap within Grace City Church by creating an intergenerational discipleship program, and I am writing to invite you to join my project.

Participants must be 18 years of age or older, and a member of Grace City Church who is interested in participating in mentorship opportunities. Participants will be asked to take a survey, take part in a one-on-one, audio-recorded, in-person interview, take part in an audio-recorded focus group, and meet with their mentor/mentee a minimum of two times. It should take approximately four hours to complete the procedure[s] listed. Names and other identifying information will be requested for this project, but participant identities will not be disclosed.

To participate, please complete the attached survey and contact me at ███████████ or ███████████████. If you meet my participant criteria, I will work with you to schedule a time for an interview.

A consent document will be given to you if you meet the study criteria at the time of the interview. The consent document contains additional information about my project.

If you choose to participate you will need to sign the consent document and return it to me at the time of the interview.

Sincerely,

Keila Alexia Boychak
Doctoral Candidate at Liberty University
███████████████████████

Appendix C

Survey Questions for Participants

1. Are you a member of Grace City Church?
   a. Yes
   b. No
2. What generation do you fall into?
   a. Gen Z
   b. Millennial
   c. Gen X
   d. Boomer
   e. Other
3. Do you want to participate in mentorship opportunities at Grace City Church?
   a. Yes
   b. No
4. Do you believe that intergenerational discipleship is needed in the local church?
   a. Yes
   b. No
5. How often would you be able to meet with your mentee?
   a. Once a week
   b. Once every two weeks
   c. Once a month
6. Do you currently serve on a ministry team at Grace City Church?
   a. Yes
   b. No
7. Have you been mentored before?
   a. Yes
   b. No
8. Are you willing to participate in an individual interview and a focus group interview?
   a. Yes
   b. No
9. Are you involved in city groups?
   a. Yes
   b. No
10. Do you think that spiritual gifts are necessary within an intergenerational discipleship program?
    a. Yes
    b. No
11. Would you want to participate as a mentor or a mentee?
    a. Mentor
    b. Mentee
12. Are you able to meet with your mentor/mentee a minimum of two times before the beginning of June?
    a. Yes
    b. No

Appendix D

Consent Form for Participants

Title of the Project: The Importance of Bridging the Generation Gap within Grace City
Church: A Plan for an Intergenerational Discipleship Program
Principal Investigator: Keila Boychak, Doctoral Candidate. John W. Rawlings School of
Divinity, Liberty University

Invitation to be Part of a Project

You are invited to participate in a project. To participate, you must be 18 years of age or older,
and a member of Grace City Church who is interested in mentorship opportunities. Taking part
in this project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in
this project.

What is the project about and why is it being done?

The purpose of the project is to begin the process of bridging the generation gap within Grace
City Church. With the implementation of an intergenerational discipleship program, the
researcher will begin to address the gap.

What will happen if you take part in this project?

If you agree to be in this study, I will ask you to do the following:
1. First task: Complete a survey for the researcher to better understand your personality and
   interest in becoming a mentor. This survey will take no more than an hour to complete.
2. Second task: Participate in an in-person, audio-recorded interview that will take no more
   than 1 hour. This interview will provide the researcher with the opportunity to discuss the
   completed survey answers with the participant.
3. Third task: Meet with your mentor/mentee a minimum of two times before the end of the
   project timeline.
4. Fourth task: Participate in an in-person, audio-recorded focus group that will take no
   more than an hour. This focus group will include a variety of individuals from different
   generations to gain more insight into the opinions and views of each person.

How could you or others benefit from this project?

Participants should not expect to receive a direct benefit from taking part in this project.

Benefits to society include the awareness of the generation gap that exists in the local church and
present practical ways to address the gap through intergenerational discipleship.

What risks might you experience from being in this project?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this project will be kept private. Published reports will not include any information that will make it possible to identify a subject. Project records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential by replacing names with pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.
- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted, and all hardcopy records will be shredded.
- Recordings will be stored on a password-locked computer for three years and then deleted. The researcher members of her doctoral committee will have access to these recordings.

Is project participation voluntary?

Participation in this project is voluntary. Your decision on whether to participate will not affect your current or future relations with Liberty University or Grace City Church. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the project, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from focus group data, will be destroyed immediately and will not be included in this project. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the project if you choose to withdraw.

Whom do you contact if you have questions or concerns about the project?

The researcher conducting this project is Keila Boychak. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at ▮▮▮▮▮▮▮▮ or ▮▮▮▮▮▮▮▮▮▮▮▮▮ You may also contact the researcher's faculty sponsor, Dr. Deidra Jackson, at ▮▮▮▮▮▮▮▮▮▮▮

Whom do you contact if you have questions about your rights as a project participant?

If you have any questions or concerns regarding this project and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy of the project records. If you have any questions about the project after you sign this document, you can contact the project team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record me as part of my participation in this project.

_____
Printed Subject Name

_____
Signature & Date

Appendix E

Interview Questions (Mentor)

1. How long have you been a member of Grace City Church?
2. How long have you been a Christian?
3. What is your generation?
4. Do you feel that your generation is represented well in the congregation?
5. How can the church best reach your generation?
6. Why do you believe intergenerational discipleship is vital in the church?
7. Why do you want to participate as a mentor?
8. What life and work experience do you bring to the table?
9. Do you have experience mentoring other generations?
10. Do you know your mentorship style?
11. How often would you like to meet with your mentee? (Minimum 2 times) Can I share your name and email with your assigned mentee once both of you have completed your one-on-one interviews?
12. What are your thoughts on 1 Corinthians 12:12-27? Do you agree that each member of the church is a vital component of the body of Christ? Why or why not?
13. What ministry teams do you serve on at Grace City Church?
14. How long have you served on ministry teams at Grace City Church?
15. In what ways do you think an intergenerational discipleship program will assist in bridging the generation gap in the local church?
16. On a scale from 1-5, do you think intergenerational discipleship is needed in the church?
17. On a scale from 1-5, do you think mentorship models are important for those who serve in the church?
18. On a scale from 1-5, do you think mentorship can assist in bridging the generation gap?
19. On a scale from 1-5, do you agree that discipleship and mentorship are beneficial for all generations?

(1 – Strongly disagree, 2 – Disagree, 3 – Neither Agree or Disagree, 4 – Agree, 5 – Strongly Agree)

Appendix F

Interview Questions (Mentee)

1. How long have you been a member of Grace City Church?
2. How long have you been a Christian?
3. What is your generation?
4. Do you feel that your generation is represented well in the congregation?
5. How can the church best reach your generation?
6. Why do you believe intergenerational discipleship is vital in the church?
7. Why do you want to be mentored?
8. Is there a specific life or work area that you want to be mentored in?
9. Do you have experience mentoring other generations?
10. Do you know your mentorship style?
11. How often would you like to meet with your mentor? (Minimum 2 times) Can I share your name and email with your assigned mentor once both of you have completed your one-on-one interviews?
12. What are your thoughts on 1 Corinthians 12:12-27? Do you agree that each member of the church is a vital component of the body of Christ? Why or why not?
13. What ministry teams do you serve on at Grace City Church?
14. How long have you served on ministry teams at Grace City Church?
15. In what ways do you think an intergenerational discipleship program will assist in bridging the generation gap in the local church?
16. On a scale from 1-5, do you think intergenerational discipleship is needed in the church?
17. On a scale from 1-5, do you think mentorship models are important for those who serve in the church?
18. On a scale from 1-5, do you think mentorship can assist in bridging the generation gap?
19. On a scale from 1-5, do you agree that discipleship and mentorship are beneficial for all generations?

(1 – Strongly disagree, 2 – Disagree, 3 – Neither Agree or Disagree, 4 – Agree, 5 – Strongly Agree)

Appendix G

IRB Modification Approval

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

April 25, 2024

Keila Boychak
Deidra Jackson

Re: Modification - IRB-FY23-24-1533 The Importance of Bridging the Generation Gap within Grace City Church: A Plan for an Intergenerational Discipleship Program

Dear Keila Boychak, Deidra Jackson,

The Liberty University Institutional Review Board (IRB) has rendered the decision below for IRB-FY23-24-1533 The Importance of Bridging the Generation Gap within Grace City Church: A Plan for an Intergenerational Discipleship Program.

Decision: No Human Subjects Research

Your requested changes do not alter the IRB's initial not-human-subjects-research determination, so IRB approval is not necessary. **For a PDF of your modification letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study Details page. Finally, click Modification under Submission Type and choose the Letters tab toward the bottom of the Submission Details page.**

Thank you for complying with the IRB's requirements for making changes to your study. Please do not hesitate to contact us with any questions.

We wish you well as you continue with your research.

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office

Appendix H

Consent Form for Collaborating Coach and Team

Title of the Project: The Importance of Bridging the Generation Gap within Grace City
Church: A Plan for an Intergenerational Discipleship Program
Principal Investigator: Keila Boychak, Doctoral Candidate. John W. Rawlings School of
Divinity, Liberty University

<div align="center">

Invitation to be Part of a Research Study

</div>

You are invited to participate in a project. To participate, you must be 18 years of age or older,
and a member of Grace City Church who is part of the researcher's collaborating team or is the
collaborating coach. Taking part in this project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in
this project.

<div align="center">

What is the study about and why is it being done?

</div>

The purpose of the project is to begin the process of bridging the generation gap within Grace
City Church. With the implementation of an intergenerational discipleship program, the
researcher will begin to address the gap.

<div align="center">

What will happen if you take part in this study?

</div>

If you agree to be in this study, I will ask you to do the following:
5. Participate in an in-person, audio-recorded interview to answer a questionnaire that will
   take no more than 1 hour.
6. Assist the researcher in providing context and insight to the collaborating organization
   that can be beneficial to the overall implementation of the discipleship program.

<div align="center">

How could you or others benefit from this study?

</div>

Participants should not expect to receive a direct benefit from taking part in this project.

Benefits to society include the awareness of the generation gap that exists in the local church and
present practical ways to address the gap through intergenerational discipleship.

<div align="center">

What risks might you experience from being in this study?

</div>

The expected risks from participating in this study are minimal, which means they are equal to
the risks you would encounter in everyday life.

<div align="center">

How will personal information be protected?

</div>

Published reports will include some information that will make it possible to identify a subject. Project records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be published since the collaborating team and coach are on staff at the collaborating organization. They will provide insight into their ministry teams and share the context of their teams at Grace City Church.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted, and all hardcopy records will be shredded.
- Recordings will be stored on a password-locked computer for three years and then deleted. The researcher members of her doctoral committee will have access to these recordings.

Is study participation voluntary?

Participation in this project is voluntary. Your decision on whether to participate will not affect your current or future relations with Liberty University or Grace City Church. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the project, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from focus group data, will be destroyed immediately and will not be included in this project. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the project if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this project is Keila Boychak. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at ███████████ or ███████████████████. You may also contact the researcher's faculty sponsor, Dr. Deidra Jackson, at ████████████████.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy of the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record me as part of my participation in this study.

_____
Printed Subject Name

_____
Signature & Date

Appendix I

Collaborating Coach and Team Interview Questions

1. What ministry team do you lead?
2. How long have you been part of Grace City Church?
3. What generation are you?
4. Do you think that intergenerational discipleship is needed within Grace City Church?
5. Do you think a mentorship program should be instilled within the different ministries of Grace City Church?
6. How do you think your ministry teams can best work towards closing the generation gap?
7. How can you share the vision of intergenerational ministry with your teams?
8. Do you think having a mentorship model will be beneficial for the retention of new volunteers?
9. Do you think intergenerational ministry can assist with spiritual growth and development for the congregation of GCC?
10. Based on GCC's current culture and context, do you agree that a generation gap exists?
11. How can GCC make new and current volunteers feel more involved and connected within the different ministry teams?

On a scale of 1-5, (1 – strongly disagree, 2 – disagree, 3 – neither agree or disagree, 4 – agree, 5 – strongly agree):

1. Do you think volunteers from all generations are needed on your ministry team?
2. Do you think that the current retention rate of volunteers is in a good place?
3. Do you think that a mentorship model can assist with the community and growth of the ministry teams?

Appendix J

Focus Group Questions

1. Did you meet with your mentee/mentor 2 times?
2. Why do you think that intergenerational discipleship/mentorship is important for the continued growth of the local church?
3. In a post-pandemic world, how do you think mentorship can assist with the generation gap that exists here at Grace City?
4. Prior to this, had you been mentored before and was it beneficial to your life?
5. What are effective methods to reach each generation in a world that has a lot of social media and technology at our fingertips?
6. Do you think events, meetings, or services for intergenerational ministry will be effective and attended?
7. Do you feel comfortable approaching someone from a different generation to ask for advice?