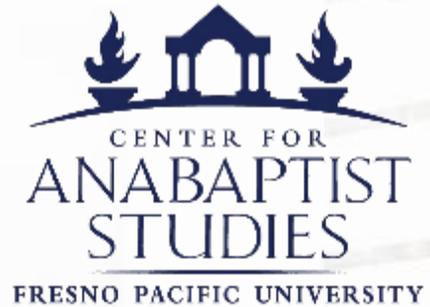


Resources

for Churches Bridging to a New Generation



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New Skills for a New Era Convenings
Workshops designed to build your church's toolbox

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Resources for Understanding Generations

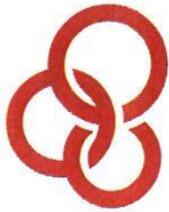
<https://vimeo.com/237798534/56a99b5225> - A webinar hosted by Youth For Christ featuring professor of Christian Ministries at Judson University, Dr. Dave Sanders. He draws deeply from generational theory in order to help youth leaders understand Generation Z (a.k.a. "Screeners"), giving practical advice for effective ministry to the generation coming behind the Millennials.**

<https://www.barna.com/who-is-gen-z/> - A quick-to-read article that helps to define the parameters of Generation Z and some of the various names associated with this generation. This article is basically an up-sell for the Jan 23 webinar.

<https://www.youtube.com/watch?v=g-qXpE1bCJs> - A short overview of Strauss and Howe's theory. Dry, but good content and a helpful supplement to Dave Sander's overview of the theory. You will not cover this theory in depth during your breakout, but the better you understand it the simpler you be able to explain it.

<https://www.youtube.com/watch?v=4f16o9QOXGE> - A TEDxHouston talk by Jason Dorsey. It was published in Nov 2015 so it is somewhat dated, but he gives helpful contrasts between Millennials and "iGeneration," his term for Generation Z. He defines generations differently than Strauss and Howe, but the content is still good.

<https://www.christianitytoday.com/news/2021/july/mainline-protestant-evangelical-decline-survey-us-nones.html>



YOUTH FOR CHRIST®

GIVE LIFE TO YOUR STORY

GENERATION Z WEBINAR PRE-READ: MEET THE GENERATIONS



TRADITIONALISTS
1925 - 1945
AGES 72 - 92

Characteristics:

- Stable
- Loyal
- Frugal
- Reliable
- experienced

Likes:

- Polite
- Formal
- Respectful
- Hierarchical
- Friendly

Dislikes:

- Overly casual
- Cold
- Rude
- Indifferent

Number of Leaders:



BABY BOOMERS
1946 - 1964
AGES 53 - 71

Characteristics:

- Optimistic
- involved
- Personal growth
- Educated
- Live to work

Likes:

- Recognition
- Caring
- Personable
- Focused on me
- Knowledgeable

Dislikes:

- Briskly efficient
- Distracted
- Defensive

Number of Leaders:



GENERATION X
1965 - 1982
AGES 35 - 52

Characteristics:

- Practical
- Self-reliant
- Skeptical
- Tech savvy
- Entrepreneurial
- Work to live

Likes:

- Straightforward
- Efficient
- Focused on product
- Brief

Dislikes:

- Overselling
- Chatty
- Dumb
- Overly perky

Number of Leaders:



MILLENNIALS
1983 - 2002
AGES 15 - 34

Characteristics:

- Tech fluent
- Outcome focused
- Cause driven
- Mentor me
- Needs feedback

Likes:

- Positive
- Cheerful
- Engaging
- Helpful
- Meaningful

Dislikes:

- Snide/snippy
- Too formal
- Condescending
- Slow

Number of Leaders:



SCREENERS
2003 - 2022
AGES (-5) - 14

Characteristics:

- Tech immersed
- Globally savvy
- Individualistic
- Traditional teaching averse
- Extrinsically focused
- Responsible

Likes:

- Diversity
- Individualism
- Technology

Dislikes:

- Personal reflection
- Old-style teaching
- Lacking technology

Number of Leaders:

1. How many people on your team fall into each generational category? Fill in the blanks above.
2. What are the strengths of your team based on the generations they represent? What are the weaknesses of your team based on the generations they represent? Write down these strengths and weaknesses on the back of this sheet.
3. What surprised you about the characteristics, likes and dislikes of screeners? Write down your thoughts using the back of this sheet.
4. Based on differences between traits of Screeners and the other generations (your leader team), what do you need to be aware of when ministering to Screeners? Jot down your ideas on the back of this sheet.





YOUTH FOR CHRIST®

GIVE LIFE TO YOUR STORY

Leading Generation Z: A Handout on Screeners

Shaping Influences	Characteristics
<ul style="list-style-type: none">• Fully post-modern environment• Truth & morality is relative• Strong virtues of diversity and tolerance• Christian Church is irrelevant• Narrative & Story is important, but not meta-narrative• Under continuous surveillance• Dangerous world• Explosive technological development• High political and values tension and division• Deep moral confusion (i.e. gender, marriage, faith)• Precipice of Crisis (?)• Tech Immersed. Have never grown up without screens. They know and understand their world through screens.• Will never know a pre-9/11 world• Dangerous world overall	<ul style="list-style-type: none">• Tend to seek stability. Are loyal, frugal, reliable, experienced• Anxious, cautious• Traditional teaching averse• Externally focused. "What do other's think and say about me?"• Fragile self-identity, insecurities• Self-reliant (Mil. entitled & demanding)• Calculated (Mil. easy-come, easy-go)• Issues-oriented (Mil. cause-oriented)• Home-oriented (Mil. group-oriented)• Realistic & Pragmatic (Mil. optimistic & progressive)• Biblically Illiterate

Implications:

Golden Nugget/Application: What *one thing* you will do differently in your ministry to Screeners as a result of this breakout session?

“Ministry to iGen”: Resources for Continued Learning

Books

- Jean Twenge, *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy—and Completely Unprepared for Adulthood—and What That Means for the Rest of Us*
- Corey Seemiller and Meghan Grace, *Generation Z Goes to College* (see also *Generation Z Learns* and *Generation Z Leads*)
- Barna Group, *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation*
- David Kinnaman and Mark Matlock, *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon*

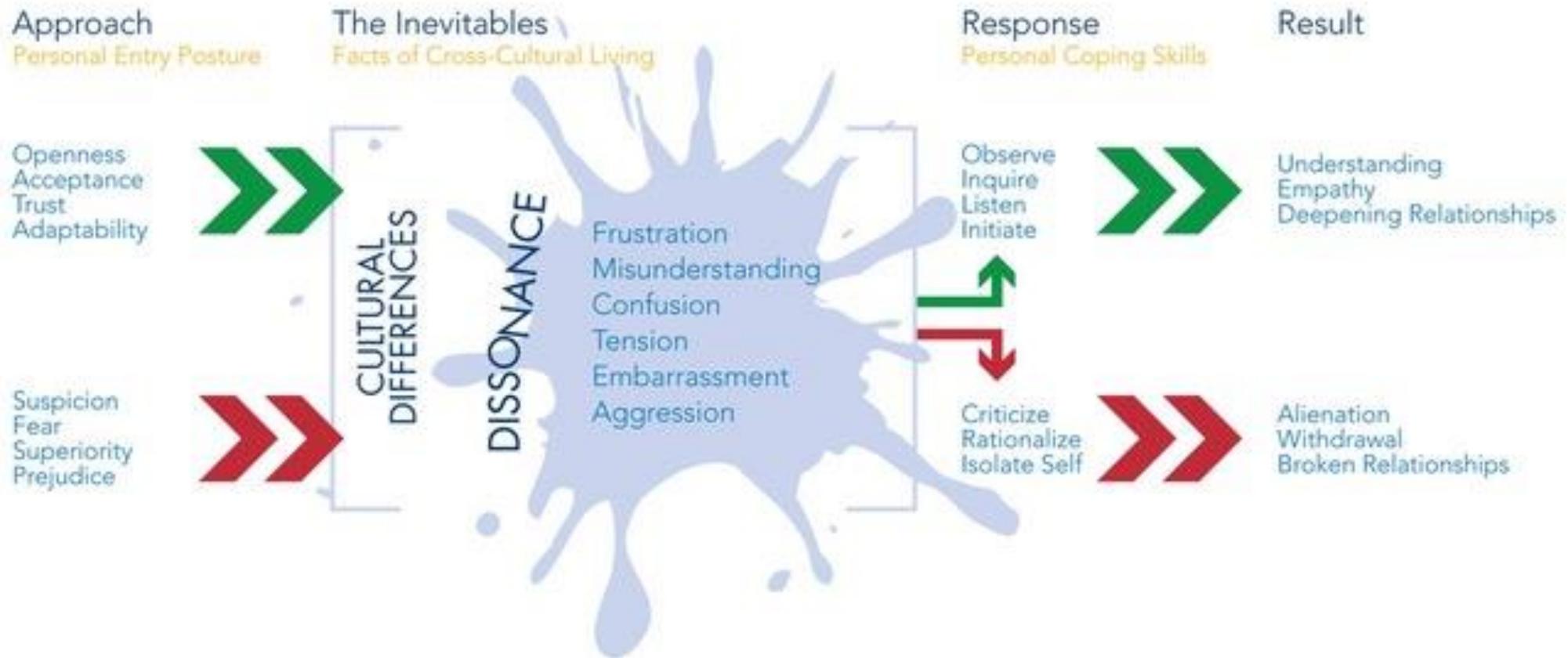
Articles

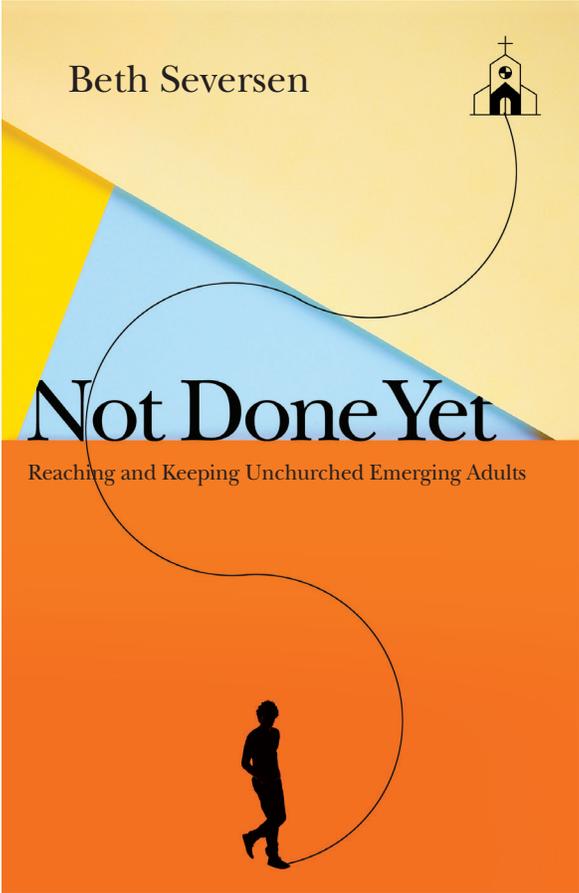
- Jean Twenge, “Have Smartphones Destroyed a Generation?”; <https://www.theatlantic.com/magazine/archive/2017/09/has-the-smartphone-destroyed-a-generation/534198/>
- Laura Pappano, “The iGen Shift: Colleges are Changing to Reach the Next Generation”; <https://www.nytimes.com/2018/08/02/education/learning/generationz-igen-students-colleges.html>
- Kate Shellnutt, “Why Gen Z’s Call for ‘Safe Spaces’ Is Good News for Churches”; <https://www.christianitytoday.com/women/2018/february/why-gen-zs-call-for-safe-spaces-good-news-for-churches.html>
- Trygve Johnson, “Gen Z Is Making Me a Better Preacher”; <https://www.christianitytoday.com/pastors/2019/spring/next-gen-preaching.html>

Studies and Videos

- Barna Group and World Vision, “The Connected Generation”; <https://theconnectedgeneration.com/key-findings/>
- Millennial Branding, “Gen Y and Gen Z Global Workplace Expectations Study”; <http://millennialbranding.com/2014/geny-genz-global-workplace-expectations-study/>
- Jean Twenge, TED talk, “iGen: The Smartphone Generation”; https://www.youtube.com/watch?v=UA8kZZS_bzc
- Jean Twenge, PBS special, “Screen Captured”; <https://www.youtube.com/watch?v=MA8q88nEEwM>

APPROACHING DIFFERENCES





Future ministry leaders need to know how to engage and retain young adults.

Not Done Yet is the perfect resource to show them how.

Nones claim no religion. Dones have become disillusioned and left the church. Research shows many young adults

of the story. Many emerging adults, ages eighteen to thirty-three, are tossing aside the none and done labels and are instead embracing a transformative Christian faith.

Based on her extensive research, scholar-practitioner Beth Seversen outlines a model for how to engage and retain millennials and Generation Z in the life of the local church. Emerging adults are likely to experience spiritual transformation in churches that welcome them into community, provide meaningful opportunities to make a difference, and invest in their development.

For aspiring ministry leaders and educators alike, *Not Done Yet* will equip you with insights to make your outreach to emerging adults more authentic and impactful.



(PhD, Trinity Evangelical Divinity School) is associate professor of Christian ministries and director of the Center for Christian Ministries and Practical Theology at North Park University in Chicago. Previously the director of evangelism for the Evangelical Covenant Church, she also has served as associate pastor at churches near Kansas City and Milwaukee.



Not Done Yet

- Mission/Intercultural Studies
- Discipleship
- Church Planting
- Student Development
- Church and Culture
- Emerging Adults/
- Church and Christian Ministries
- Young Adult Ministry
- Urban and Multiethnic Ministry



The State of Religion and Young People highlights:

Research based on 150 young people's stories in qualitative interviews. In 2020, we asked questions at this intersection—questions about meaning, vocation, relationships, religion, friendships, education, community, politics, and more

A. Impulses = Religious

- a. impulses that inspire young people to pursue community, identity, meaning, and connection. And we recognize that these impulses are increasingly finding expression in ways that may not seem overtly religious—that is, they are not connected directly to a specific tradition or institution. Instead, the desire for meaning may show up in careers, club sports, or creative hobbies. Young people find outlets for justice, faith, or purpose in politics, volunteering, nature, or close relationships.
 - i. Impulses have become more complex
 - ii. Here's what we know: The inner and outer lives of young people today are complex. Their religious impulses—the things they long for and belong to, the ways they make meaning, construct identity, and connect with others—are more complex than labels like “affiliated” or “unaffiliated” can possibly represent.
 1. Intention-Action Gap

B. Relational Authority?

- a. Springtide Research offers a framework, driven by our empirical findings, that shifts and builds upon a century of insights from the social sciences, called Relational Authority.

C. Young people are experiencing record loneliness.

- a. Of young people ages 13–25 with no adult mentors, 24% say they never feel their life has meaning and purpose. *But* for those with even just one adult mentor, this number drops to 6%.
- b. Nearly 70% of young people ages 13–25 report having three or fewer meaningful interactions per day. Nearly 40% say they feel they have no one to talk to and that no one really knows them well, at least sometimes. More than one in four young people say they have one or fewer adults in their lives they can turn to if they need to talk.
- c. Many in the US and around the world experience increased connectivity but decreased connection. Constant access to news and information, combined with social media and technologies for personal communication, enable ease of communication but not necessarily depth.
- d. Loneliness paired with high distrust
 - i. Distrust in institutions
 1. On a scale from 1-10, with 1 being no trust. Adolescents today have a 4.9 score of distrust for Religious Institutions.

D. Mentors make a difference:

- i. Only 50% of young people who report having no mentors also say their life has meaning and purpose, whereas nearly 70% of those who have *at least one* mentor report that their life has meaning and purpose. This number jumps to 85% for those who have two to four mentors. Incredibly, more than nine out of ten (91%) young people who have five or more mentors in their life report that they sense their life has meaning. The correlation is undeniable.
 - ii. Mentors create meaning and purpose
 - b. Only 8% of the people they are connected or feel they can turn to are a religious leader.
- E. **New frameworks are needed to help young people flourish.**
- F. Surveying the Social, Religious & Cultural Landscape
 - a. Globalization
 - b. Pluralization
 - c. Primacy of identity
 - d. Capitalism
 - e. Systemic Racism
 - f. Individualism
 - i. These forces subtly but substantially impact the fabric of our society. You can begin to see the ways they affect the very stitching of this fabric: how we are bound together, relate to one another, make meaning, build community, make decisions, or construct our identities as a society and as individuals.
- G. **The religiously unaffiliated** - The markers that define who is religious and who isn't are not as neat as some might expect. The fact that nearly 1 in 10 of the young people who told us they *were* affiliated with a particular tradition *also* said they were “not religious at all” is indicative of the complexity—the *inadequacy*—of terms like *affiliated* and *unaffiliated* to describe young people's religious identities.
 - a. Since the 1980's the 18–34-year-old population has become more and more unaffiliated with religion and faith.
 - b. 39% are Unaffiliated and 61% consider themselves affiliated with Religion
 - i. Yet there is a difference between religious (13%) and spiritual (16%).
 - c. It doesn't make up a bit part of their identity anymore or what gives them purpose.
 - d. Springtide data collected in 2020 confirm this larger trend. Nearly 40% of young people ages 13–25 indicate they are unaffiliated, whether agnostic, atheist, or “nothing in particular.” Young people do not necessarily feel that they are bound by the limits of a religion's traditional edges. They take what they perceive to be true, just, and good, and integrate it into a wider worldview.
 - e. Springtide survey data show that 61% of young people ages 13–25 report affiliation with a religious tradition or denomination. But a term like *affiliated* doesn't fully communicate the complexity of religious belief and practice for young people today. Even those who tell us they are affiliated with a particular religion may not understand affiliation in the same way a religious leader does. For example, over 50% of those who told us they were affiliated with a religious

tradition also report little to no trust in religious institutions (rating trust at 5 or below on a scale of 1–10: no trust to complete trust).

- i. This means that, incredibly, over half of young people who claim an affiliation have little trust in the very religious institutions with which they identify.
 1. People are in the church but don't trust the church?
 - ii. Those who are affiliated at about 52% don't trust organized religion
 - iii. 20% affiliated label themselves as not religious
 - iv. 1/3 say not important to have a faith community
 - v. 33% of affiliated attend religious services once a year or less
 - vi. 1 in 5 say they don't try to live out their religious beliefs in their daily lives.
- f. I'm not connected to a particular faith, but a generalized faith. I mean, I use prayer, but I don't know that I would connect it to anything certain. I feel like I'm more influenced by trying to do good for humans in general. I don't think it has necessarily anything to do with my spiritual beliefs. I mean, obviously you can see there's a connection, but I feel like it's more about me helping people.
- i. Helen, 23
 1. I can relate to this and my friend group that is growing more and more unaffiliated with the church.
 - ii. Unaffiliated but,
 1. 60% are spiritual to some sense
 2. 28% Try to live out their religious beliefs in their daily lives.
 3. 19% attend religious gathering at least once a month
 4. 12% have become more religious in the last 5 years – upward trend
 5. 38% of the unaffiliated say they are religious

H. Current Events and relationship?

- a. constructing identities and building connections—is further complicated by current events. Current events intersect with those social forces, amplifying their impact when it comes to personal and communal beliefs and behaviors.

I. Politics and Youth

- a. When asked to describe how they view adults in general when adults talk about politics, young people selected aggressive, dismissive, and disengaged (65%) almost twice as often as they selected considerate and inviting (35%).

J. LGBTQ+

Icebreaker Question:

- How many meaningful interactions did you have today?
 - o What is true for our youth?
 - 69% say: have 3 or fewer meaningful interactions in a regular day.