HOPE FOR THE WORLD

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Setting the stage

- Introduction
- Perspectives on generations
- Meeting points across generations
- Let’s talk

Perspectives on generations

	Time	Volunteering	Religion	Values	Global awareness	Technology
Baby Boomers (1945–1964)	Structured, thinking long term	Organized volunteering, often via religious or political organizations	High level of Christian/faith affiliation, active in church and worship	Duty, loyalty, stability	Lower global identity, national focus	Low-tech and analog-oriented
Generation X (1965–1980)	Important with work-life balance	Volunteering as social responsibility,	More secular, but respect and value for Christian traditions	Individualism, pragmatism	Increasing global awareness	Adaptation to technology, e-mail and smart phones
Generation Y / Millennials (1981–1996)	Flexible, multitasking	Volunteering as identity and meaning, project-based	Reduced Christian practice, yet openness to faith and values remains; rituals are preserved	Sustainability, meaning, mental health	Strong global awareness	Digital natives, social media, and mobile technology
Generation Z (1997–2012)	Fluid, always available	Digital volunteering, activism via social media. Relations more important than functions.	Openness to Christian faith, but low level of practice; seeking relational and digital forms of faith communication	Inclusion, social justice, climate awareness	Global oriented, activists	Hyperdigital, AI, platform-based
Generation Alpha (2013–2025)	Unstructured, algorithm-driven, real-time	Volunteering via game-based and digital platforms	Influenced by parents' faith and values, limited Christian practice so far, but potential for digital faith formation.	Technology-integrated values, environment, social justice	Global oriented from early age	Fully intergrated with technology XR, AI, voice control

Perspectives on generations

- Shows general differences in thinking and working
- Helpful tool for improving understanding between people
- Interesting conversation starter

- Generation definitions doesn’t give the whole picture
- Researchers highlight the perspective of age and historical periods as more important factors

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Generation X (1965–1980)	Important with work-life balance	**Volunteering as social responsibility, often local context.**	More secular, but respect and value for Christian traditions	Individualism, pragmatism	**Increasing global awareness**	Adaptation to technology, e-mail and smart phones
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Think of an intergenerational experience

Perhaps you were the younger party, or the older one?

It might be recent, or it might have been a while ago.

What brought you together?

Was it meaningful? Or difficult?

Living apart

We live in seperate “silos” after our age group or live phase.

In the church this means children and young people rarely get to know other adults and cannot form relationships and learn from people outside their peer group.

Spiritual connectors and pathways

Relationship

Art and creativity

Humour

Music

Ritual

Wonder and mystery

Pain and loss

Silence

Nature

Good works of service

Spiritual connectors and pathways

Think on your own:

Do you recognize one
or two connectors you prefer?
Do you wonder how something can be a
spiritual connector at all?

Share:

How does the idea of spiritual connectors
make sense in your experience?
Do you see any connectors that need more
attention in your context?

Spiritual connectors and pathways

Conversation at large

How can you intentionally use of the theory of spiritual to create experiences of learning or worship across different ages?

Intergenerational church

"Intergenerational ministry occurs when a congregation intentionally brings the generations together in mutual serving, sharing or learning within the core activities of the church in order to live out being the body of Christ to each other and the greater community."

(Allen & Ross, 2012)

Benefits

Each generation has desires for identity, experience and belonging. The church is uniquely qualified to offer all three.

Hearing the stories of faith from people of more mature faith gives the child/young people/those new to faith the possibility of seeing other ways to believe.

Intergenerational learning equips parents to be faith formers of their children by developing their competence and confidence trough such faith-forming experiences the practices that churches want parents and family to live at home

The Biblical Imperative:
The Body of Christ

"Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many."
(1. Cor. 12:12-27)

Dialogue excercise

Setting the stage

- Bible study
- Minority / Majority
- (Break)
- Encouragement
- Methodist Theology

“Crumbs of Love”
by Michael Cook

Matthew 15, 21-28: The Faith of a Canaanite Woman

21 Leaving that place, Jesus withdrew to the region of Tyre and Sidon. 22 A Canaanite woman from that vicinity came to him, crying out, “Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.”

23 Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us.” 24 He answered, “I was sent only to the lost sheep of Israel.” 25 The woman came and knelt before him. “Lord, help me!” she said. 26 He replied, “It is not right to take the children’s bread and toss it to the dogs.”

27 “Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.” 28 Then Jesus said to her, “Woman, you have great faith! Your request is granted.” And her daughter was healed at that moment.

Contextual bible reading – Matt 15, 21-28

Discussion in groups – 4 or 5 persons

- What is happening in the text?
- How does this story relate to my life, culture, society?
- Who holds the power in the story? Who does not?
- Are there people in the text who do not get to speak? Which voices are silent in my society – and how might they interpret the story?
- What do I learn about the character of God?

How can the local church be the hope for the world today?

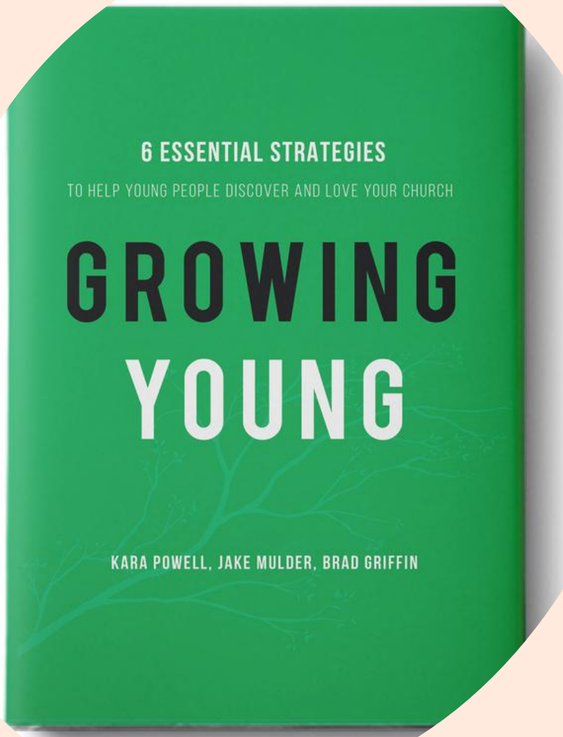
"Crumbs of Love"
by Michael Cook

Majority and minority

- Intergenerational church
- Intercultural church
- Cross cultural kids
- Secular society

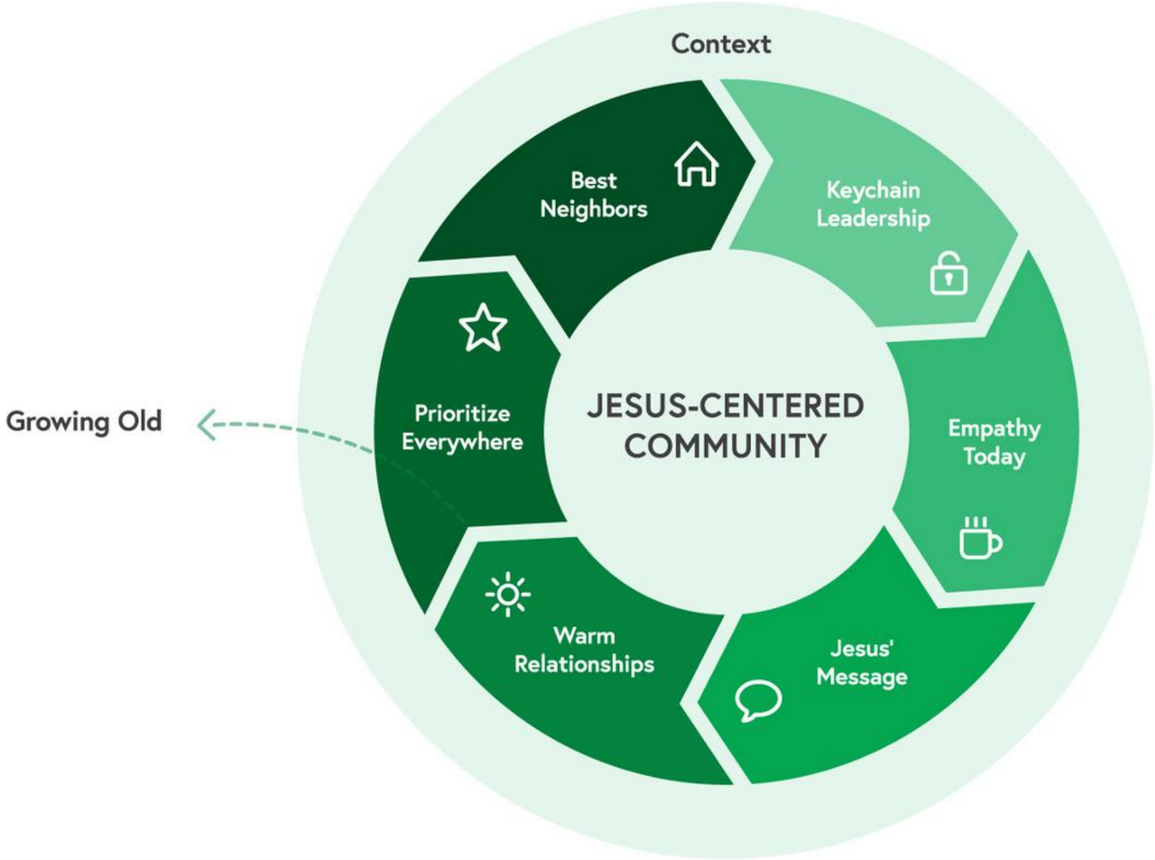
Break

Be encouraged

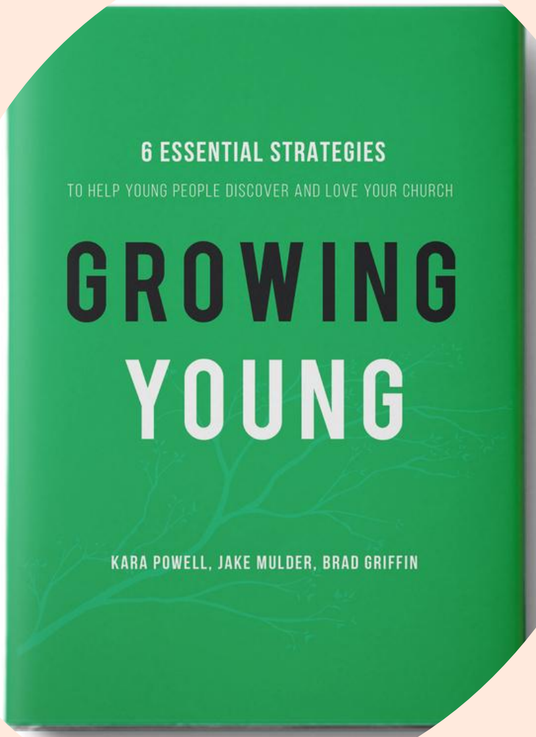


“Healthy churches reach young people and young people make churches healthy.
If your church is reaching 20-year-olds, your church will reach 60-year-olds.“
(Growing Young p. 42)

Growing Young



10 Qualities Your Church Doesn't Need in Order to Grow Young



1) A certain size
2) A trendy location
3) An exact age
4) A popular denomination
5) An off-the-charts cool quotient

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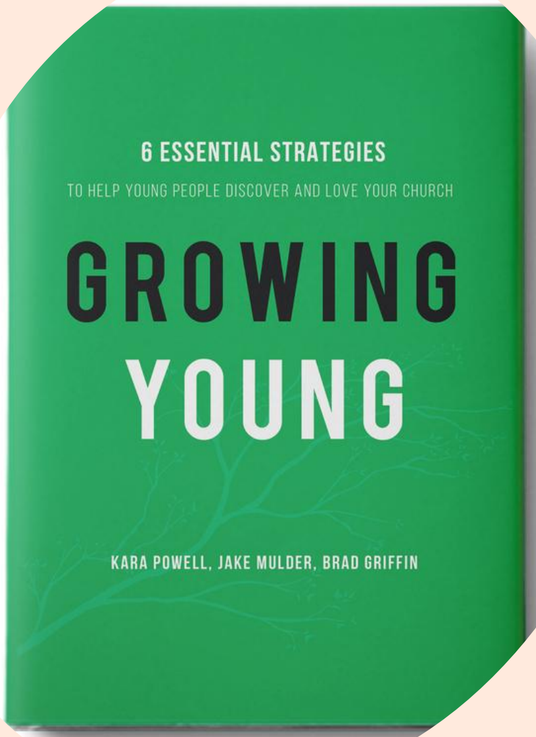

6) A big, modern building
7) A big budget
8) A "contemporary" worship service
9) A watered-down teaching style
10) A hyper-entertaining ministry

Let’s reflect

Those of you who are young -what are your thoughts on the findings of Growing Young?

If you were to be intentional about getting to know someone younger or older in your congregation - who would it be and how could you reach out?

Wesleyan Theology

Theology of sanctification:

We are all travelling the same Way.

Final thoughts and reflections

Thank You

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