

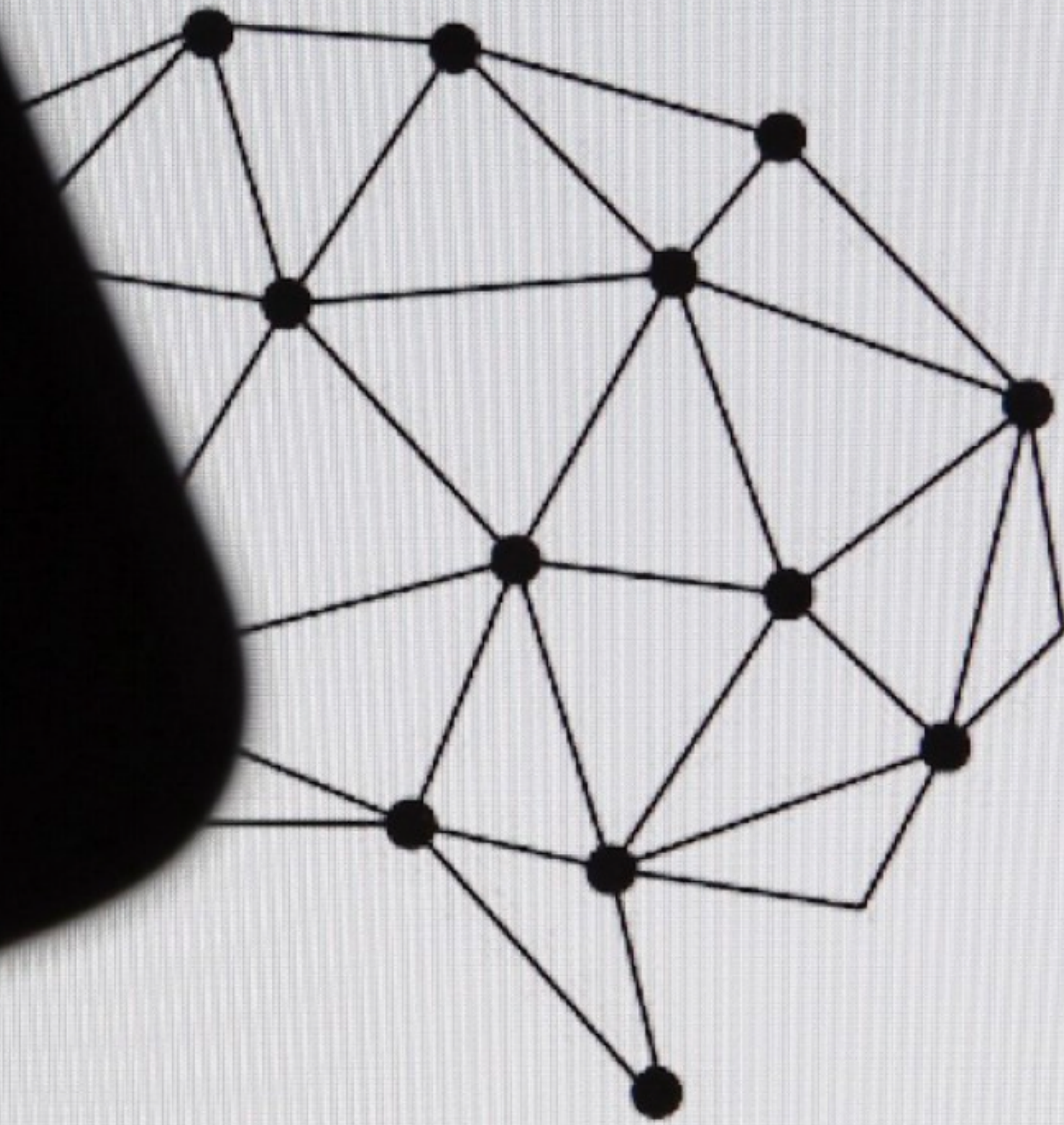
YOUTH & YOUNG ADULT
ENGAGEMENT
SUMMIT

**2 | GENERATIONAL
CONNECTIONS**

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SEVENTH-DAY ADVENTIST CHURCH
AUSTRALIA / 25-27 MAY 2018



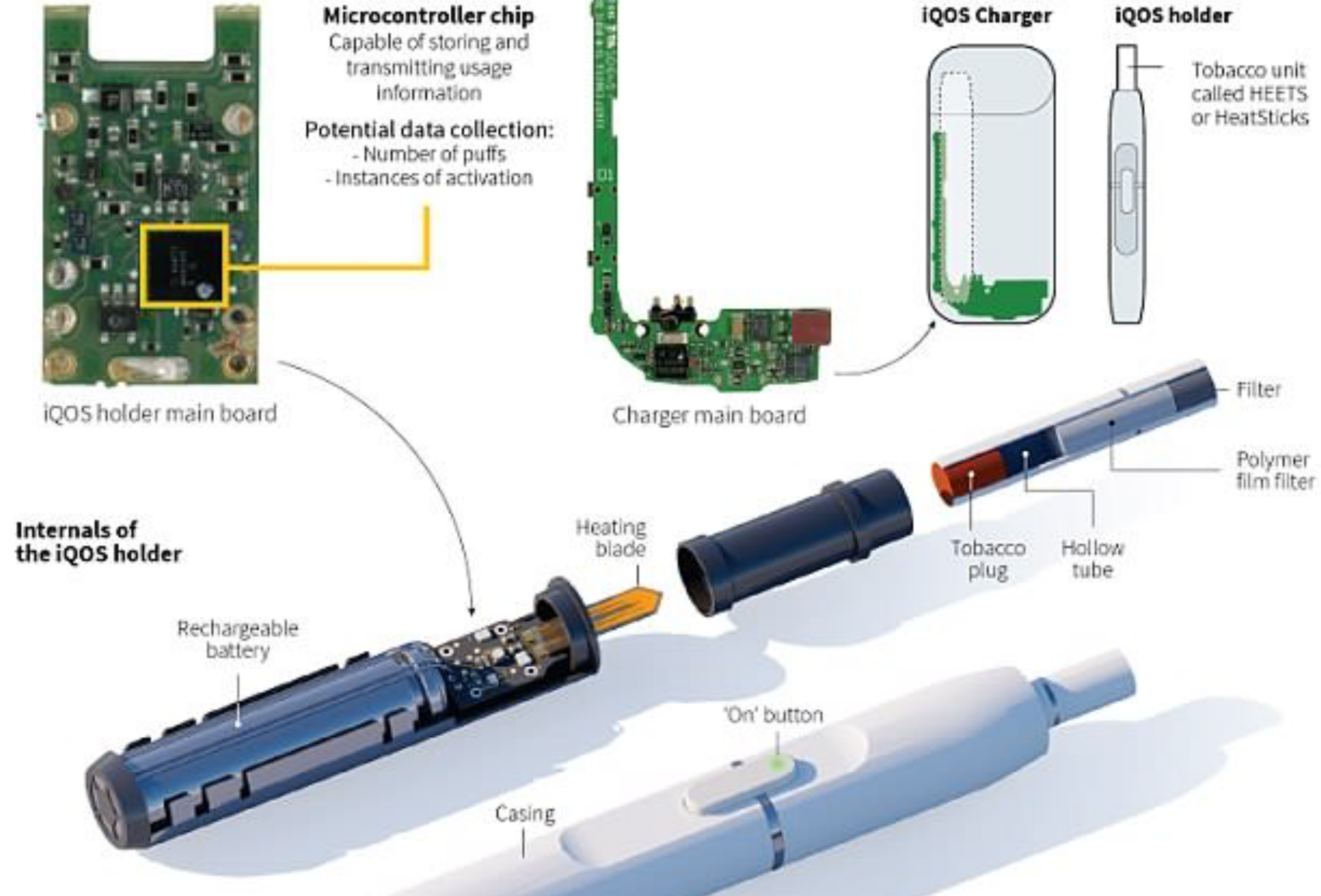


Cambridge Analytica











GENERATIONAL FRAGMENTATION

GENERATIONAL CONNECTIONS

SOCIETAL FRAGMENTATION

- Postmodernism has fueled a shift in emphasis from the needs of the community to the primacy of the individual.
- The developmental needs of the individual are preeminent over the needs of the corporate body.
- It becomes critical that my own self-proclaimed needs are satisfied.





GENERATIONAL FRAGMENTATION IN THE CHURCH



- The lack of community in our neighbourhoods has now imported itself into the church.
- There is a human tendency for each generation to believe and act like the church exists just for them.
- By building a ministry based upon age-specific developmental needs and emphasizing the uniqueness of this present generation we have isolated the generations from each other within our churches.



GENERATIONAL FRAGMENTATION IN THE CHURCH



- Over 60% of young adults who attended church in their teens will ultimately become spiritually disengaged at some point during their twenties (The Barna Group).
- WHY?
- Because they have either never felt like part of the church. Or, never truly been part of the church.



A BIBLICAL MODEL

GENERATIONAL CONNECTIONS

A BIBLICAL MODEL



- The church is not a voluntary organization – it's a group of people called together by God.
- The individual is accountable to God within the community context.
- This means that the individual's needs are not the primary focus, but rather the needs of the community are.

A BIBLICAL MODEL



“All of you are standing today in the presence of the Lord your God—your leaders and chief men, your elders and officials, and all the other men of Israel, together with your children and your wives, and the foreigners living in your camps who chop your wood and carry your water. You are standing here in order to enter into a covenant with the Lord your God, a covenant the Lord is making with you this day and sealing with an oath,” (Deuteronomy 29:10–12, NIV)

A BIBLICAL MODEL



“Afterward, Joshua read all the words of the law—the blessings and the curses—just as it is written in the Book of the Law. There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the foreigners who lived among them.” (Joshua 8:34–35, NIV)

A BIBLICAL MODEL



“Blow the trumpet in Zion, declare a holy fast, call a sacred assembly. Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber.” (Joel 2:15–16, NIV)



MOVING FORWARD

GENERATIONAL CONNECTIONS



MOVING FORWARD



- Generational relationships are essential for human development and for a full experience of Church.
- We need to promote the need of being part of a larger community.
- We need to claim our unity as the Church of God.



MOVING FORWARD



- Educate older generations to make younger people feel welcomed and valued.
- Intentionally create spaces for intergenerational conversations.
- Model listening and not judging.
- Intentionally involve as many generations as possible in as many aspects and ministries of church life.

MOVING FORWARD



- Add intergenerational components to existing child/youth ministry programs.
- Set a target for as many church activities to be intergenerational.
- Promote intergenerational mission and service programs.
- Promote intergenerational small groups.



MOVING FORWARD



- Promote intergenerational story sharing.
- Create opportunities for intergenerational mentoring.
- Share skills across ages.
- Realise that powerful faith promotion occurs when adults learn from children/youth and children/youth learn from adults.











**GROUND
BREAKING**

**BE
RADICAL**



Questions



1. What conversations and comments would you like to have with other generations within your church?
2. We live in a segmented culture where everything is targeted and refined for a particular consumer. This mentality has also often crept into the church. How then can a church endeavour to connect with a community that reflects what it itself may wish to avoid?
3. Discussions of generational fragmentation generally highlight differences; would our understanding of generational fragmentation be enriched by examining the similarities between the generations? Provide some examples of similarities.
4. Add generations, not programs! How can we add an intergenerational aspect to existing programs? Provide some examples.