



THE MILLENNIAL PLAYBOOK

A Workbook of the
Millennial Task Force
WISCONSIN EVANGELICAL LUTHERAN SYNOD



**MINISTERING
to MILLENNIALS**

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A WORKBOOK OF THE MILLENNIAL TASK FORCE

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Preach to Millennials

Developed by Jonathan Hein, director; James Hein, Kent Reeder, Luke George Thompson

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PLAY 1

EMBRACE TECHNOLOGY

THE RATIONALE

Without a doubt, one of the biggest changes between today's generations is their relationship with information and social networks. Millennials and Gen Z differ from previous generations in their dependence on the internet, visual information, and social media applications and networks. They engage:

- **Online:** Both generations use the Internet as their primary news source. 88% of millennials get their news from Facebook; Gen Zs get news equally from Facebook and YouTube.
- **Visual sources:** Both generations expect well-designed websites where visuals predominate text. They are looking for resources and business media to be available online and on demand.
- **Social media:** 90% of young adults use social media (compared to 35% of 65+). Facebook dominates, but it is projected that millennials will slim back on its use or branch out to other platforms. Gen Zs use multiple platforms.

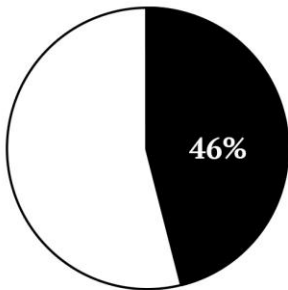
THE PROCESS

Your church's online presence opens the door for young people. Millennials are less likely than previous generations to have brand, organizational, political, or religious loyalty. If they are going to check-out an organization, they are much more likely to engage online, but they are highly selective. Yet, this is a good thing for churches! It provides your congregation with a 24/7 opportunity to connect to people. Consider the following steps you can use to take advantage of this amazing opportunity:

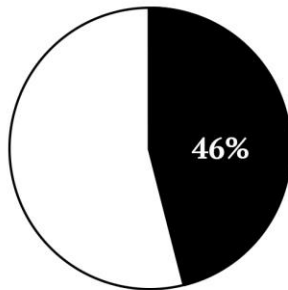
Invest in good website design.

We cannot stress enough the importance of a church having a sharp-looking, easy to navigate, always updated, website. Apart from any biblical directives (a good law and gospel sermon, orderly worship, etc.) at the top of the list of essentials is a good website. Whether you have a member or need to hire out the design and maintenance, maintaining a good website is arguably just as important today as maintaining a good church building. (It's certainly the case for other organizations.) Consider the following stats.

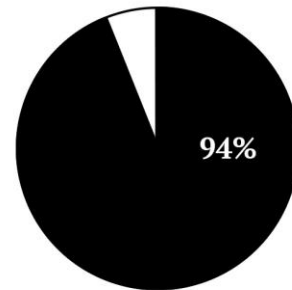
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46% of people say a website's design is their #1 criterion for determining credibility of an org.



46% of church attenders said that a church's website was important in picking a church to visit.



94% of people mistrust or reject a website because of poor site design.

Invest in quality recordings.

Because this is an "on-demand" generation, do the smart thing and give them something of quality on-demand, such as sermons, Bible studies, and podcasts. Make the investment. You don't need to offer tons, just enough so that visitors know what they're getting into. Whether right or wrong, often if a millennial cannot "vet" you first online, she won't take the next step of paying your church property a visit.

Provide online opportunities for young people to be in-the-know.

Church and bulletin announcements assume people are going to be attending a service regularly, but you can't assume that with millennials. They will stream videos online before they ever step into your church, and even if they are members, they are much more likely to engage online.

Provide online opportunities for young people to give financially.

When it comes to thinking about financial giving, make your assumption going forward "this person is not carrying cash on them ever" and you'll be in a much better position. The collection plate assumes millennials are going to be attending a service regularly or have cash on them, and pre-authorized offering options assume millennials are going to be card-carrying members. You can't assume either of these with the younger generations. But you will have plenty of millennials who are "in your care" and consider your ministry a cause they want to support.

Don't overemphasize technology. Leverage it for gospel-motivated relationship building.

The younger generations are more connected than ever before. Yet, compared to Gen X and baby boomers, millennials are more likely to report feelings of emotional angst, loneliness, stress, exhaustion, and anxiety. They have even been dubbed "the loneliest generation." Sociologist Jon Callegher explains,

"Millennials, compared to their counterparts, read fewer newspapers, fewer magazines and books. They watch significantly less TV on the box. They spend less time physically in the presence of friends and family, and an overwhelming majority say they have no contact with their neighbours. They even walk around less in the physical world."

Jon Callegher, Sociologist

Millennials have a strong desire for community. It is important to capture their attention and engage them online, but if you want them to stick around, they need a lot more than an engaging web presence.

THE EXAMPLE

Recordings

Our church in Ottawa has an introductory video on its homepage designed specifically for skeptics and the non-Christian university students in our community. In two minutes, we attempt to make it clear our doors are open, we want dialogue, and we care. Having this video is far more effective than simply writing out the same words and posting them on our homepage.

Online in the know.

Millennials (as well as their parents) are still very active on Facebook. Gen Z, less so. We've chosen to invest time into Facebook as one of our major ways of keeping millennials in our congregation "in-the-know." This involves not only designating a Facebook "manager," but coordinating with other groups and committees so that they're feeding info to Facebook as needed.

Online Giving

On our website, clearly identifiable in the upper right corner, we have a "give" button that leads directly to a secure donation organization. This means anyone with a cell phone can give at any time to our congregation. We also offer the ability to register for pre-authorized giving (an automatic scheduled deduction from the member's bank account). We teach our people clearly that these methods of giving are just as God-pleasing as putting envelopes in a basket if they are (a) given joyfully, and (b) planned.

PLAY 2

DISCUSS SEX

THE RATIONALE

Sex is an important gift of God, a driving force of social life, and a favorite target for the devil's corrupting influence. Ministry to millennials when connected to the topic of sex will be more effective if it is:

- **Open:** In the minds of millennials, the church's relationship with sex is twofold: First, the church teaches sex ought to be suppressed and used as a misogynistic tool. Second, the church has enabled sexual abuses among its leaders and clergy. Understand that if you as church leaders don't talk about sex, it's likely that's all they'll think about sex and the church.
- **Diverse:** Millennials are 3–5 times more likely to experiment sexually. Assume that when you minister to Millennials, you are ministering to people with diverse sexual experiences and tastes and be careful not to close doors before you ever have the chance to go through them.
- **Idealistic:** Millennials are often aware of God's sexual *prohibitions*, but they know almost nothing about God's sexual *permissions*. They (both church and unchurched) do not know God's ideal for an intimate, healthy, exciting, fulfilling sexual relationship between two unique and selfless people. It's your job to help them discover this biblical ideal.

THE PROCESS

In "The Screwtape Letters," C.S. Lewis gives a powerful summary of the devil's approach to sex. The chief demon in the book says this:

"Never forget that when we are dealing with any pleasure in its healthy and normal and satisfying form, we are, in a sense, on the Enemy's ground...He made the pleasure; all our research so far has not enabled us to produce one. All we can do is to encourage the humans to take the pleasures which our Enemy has produced, at times, or in ways, or in degrees, which he has forbidden."

As ministers, all we can do is the opposite: encourage humans to take the pleasures which our Friend has produced, at times, in ways, or in degrees, which he has intended. It's not about stopping bad sex—it's about encouraging good sex.

Approach the topic with realistic optimism and idealism.

It is tempting to look at the modern sexual landscape and end up overwhelmed, frustrated, and cynical. Children are no longer children. Adults are no longer adults. Genders are no longer genders. Pornography accounts for 15% of all internet use. 90% of males over 16 admit to using porn, as do 60% of females. Resist despair. There's good news here. The sexual conversation has been started. Trusting God's design, **we can argue that the most sexually satisfied people on the planet should be married Christians.** You have something good to offer to a society that is obsessed with sex. Aspire to talk openly about how Christianity has a beautiful vision of sex to share with the world.

Acknowledge the failures of the past.

Millennials notice the bias to treat "the good ol' days" as morally superior, but yet they're well aware of the failures of previous generations. Generations past (and sometimes the church of the past) have seen sex as a "mandatory part of marriage," an almost sinful compromise for children, one of the ways men have abused their wives, and a means of rebellion.

We can acknowledge past failures and **speak in terms of a cultural shift regarding sex.** This shift sees the common millennial desire for personal fulfillment and personal satisfaction (or self-actualization) and responds with irresistible, vivid ways of talking about how selflessness in sex can lead to that.

Destigmatize the conversation.

First, work to be as natural at talking about sex as you are when talking about other Christian topics such as communion, marriage, or greed. If we are perceived as too embarrassed to talk about transsexuality², lesbianism, pornography, masturbation, oral sex, anal sex, polyamory, hooking up—the folks who engage in these will think we're too embarrassed by *them* to talk with them about it.

The more complicated step, then, is to destigmatize the topic in the congregation. It is likely that some church-attending Christians (like parents with small children or those who are elderly) will struggle with open conversation about sex and sexuality at church. We readily acknowledge this tension, and offer the following considerations:

- God, in love and with a desire to fill our hearts and minds, speaks to us openly about sex in his Word.
- Sometimes the discomfort comes from seeking “whatever is pure.” Sometimes, however, it comes from a culture that has spoken too little about God’s wonderful gift of sexuality.

Provide excellent resources more than sage advice.

Once that bright and inspiring picture has been painted and the millennial audience is motivated to pursue it, they'll want resources, aids, and guides. This, of course, means you'll need to have resources to recommend. Keep a few good sermons on the topic at hand. Talk to fellow church leaders about what they've found. Blogs like timeofgrace.org/blog and pastorjameshein.wordpress.com have helpful articles that are worth knowing. Conquerorsthroughchrist.net/book-reviews excellent resources. Whatever you do, make *your* list. Millennials would prefer limited knowledge offered generously and compassionately to pretending to have a comprehensive handle on every resource ever written on the topic.

THE EXAMPLE

Let God break the ice.

The Bible doesn't hesitate to speak in clear terms about sex. There's no reason to avoid or be embarrassed by sexually explicit passages in the Bible. Consider these passages, whether they come up in Bible classes or readings in worship, an opportunity to give the people in your church permission to talk about sex. Don't avoid (in fact, take seriously) expounding on these passages as you explain or preach. Show the millennials that God's people have no reason to shy away from his good gift of sex. At the same time, be careful not to revel in it and seem creepy.

Selfless vs Selfish

Millennials value that which they perceive to be *genuine*. While even they admit that the definition of *genuine* can be nebulous, they're quick to identify what it is not: it is not apathetic, it is not dishonest, and it is not selfish. As such, talking about sex in terms of *selfish* vs *unselfish* often relates well.

You can illustrate the difference between godly and ungodly sex in these terms:

- God created sex as a way to give, not to take.
- God created sex as a way to relate, not to release.
- God created sex as a way to hope, not to hurt.

Millennials will respond to the idea that God created sex as a way to love—not love as a way to have sex.

PLAY 3

FOSTER SPIRITUAL DIALOGUE

THE RATIONALE

The millennial generation is characterized by a transparency of lifestyle. They are a generation that has grown up with a video recording device on them, via their phones, for much of their adult lives. Multiple reports have suggested they prefer user-generated YouTube content to scripted TV because it's seen as more real and relatable.³ And they, in fact, were largely the impetus behind the reality TV era, with the first millennials coming into adulthood around the start of pioneer reality shows *Survivor* and *Big Brother*.

Over a third of young Christians (36 percent) currently say that they don't feel as if they could ask the most pressing questions they have about their lives at their churches.⁴ The church is not seen as a safe place to express any doubt. Church is seen more as a place where doubts are chastised and stomped out as quickly as possible (compared to a scientific culture encouraging skepticism, theory, and dialogue).

This inability to express true feelings and opinions runs completely counter to millennial transparency. This generation is not just open, but radically transparent. Social networking is all about living in view of others and thinking out loud. An environment that doesn't allow *any* of that doesn't allow millennials. Millennials are a "conversation generation" who want to discuss, debate, and question **everything**.⁵

At the end of his New Testament letter, James writes,

"confess your sins to each other and pray for each other so that you may be healed."

James 5:16

While Confession & Absolution in worship addresses this in a general way, James is likely intending something more specific, more transparent. Millennials are uniquely calibrated to carry out this command from Scripture.

THE PROCESS

Millennials are generally more likely to find a highly *relational* spiritual experience, like a small group, to be more satisfying than an education/proclamation spiritual experience, like a worship service. Deeply relational, transparent experiences typically cannot happen in large groups. Structuring small group relational experiences around the Word that are conducive to dialogue, not information dumping, will be immediately more appealing to millennial members and prospects alike. Simple elements that make any relational experience better—e.g. food, comfortable atmosphere like a living room—will also go a long way. This process may include:

Ask millennials directly to come to a small group.

Tell them that it will be a learning experience and growth opportunity for everyone. And tell them it's completely casual. Try to get 15–20 to sign up for the group, knowing that in actuality, you're going to get 8–12 per week. And let them know up front that it will be a 4–8-week commitment.

Move the group into a service project.

At the end of a session of small groups, moving the group into a service project, or perhaps combining your small groups into a larger group service project(s), will help create the feeling of genuine growth.

Adapt to your needs.

There's not a one-size-fits-all model for small groups. They can be formatted into a specific demographic—e.g. men's or women's groups. It's best if they take place in homes, which provides a more natural setting for deep discussion, but locations like coffee shops also work well. Be creative and *listen* to your millennials.

THE EXAMPLE

One-on-One

In my first congregation, I implemented a program in which I selected 10 men, aged 18 to 45 yrs. old, who I believed were potential future leaders in the congregation. I asked them into a leadership training program in which, for the course of the next year, I'd meet with them monthly for an hour. During these meetings we'd have discussions about being godly men that don't just pop up in casual conversations.

Each month I'd ask a series of pointed questions asking the man how he believes the gospel shapes his understanding of things like his career, identity, finances, or sexuality. We'd also talk about things like his prayer and devotional life, his relationships, etc. I did this for several years, and these participants populated our church's Elder Team by the time I left. I was impressed with how willing men were to:

- enter into such a program
- candidly share their thoughts, struggles, and failures
- feel spiritually edified and experience growth

Groups

When I moved to my current congregation, due to workload, I knew scheduling 10 hour-long meetings a month wouldn't fit into my schedule. Instead, I started meeting with men in groups. When I decided to start up a regular weekly men's group, which was part curriculum, and part accountability/sharing, I did a mild amount of recruitment and pretty quickly had 25 men coming. This was not sports or recreation. It was practical study of the Word combined with significant levels of personal sharing, conducted very much by the rules of a typical AA group. I provided snacks and a comfortable environment conducive for private discussion. There was clearly an appetite amongst the men in our congregation for such an outlet. Since implementing our Men's Group.

- We've had lots of men confess struggles ranging from pornography, to failure in leading their wife, to workaholism.
- I've had many men say things like, *"This is the best hour of my week,"* and *"Where has this been in the church my whole life?"*
- Many men are gradually overcoming significant bad behaviors. Many have formed accountability partnerships.
- Most importantly, many are bringing to light sins that they've never shared before, and lots of angels are rejoicing (Luke 15:10).

Without a robust small groups program, your church will find it fairly difficult to ever retain millennials. If you don't have them, invite a millennial to lead one. Give them great resources and offer to help in any way. They will develop into leaders and may actually help provide a less-threatening, more transparent learning environment than a pastor-led class.

PLAY 4

ENACT GOSPEL DRIVEN COMMUNITY ACTIVISM⁶

THE RATIONALE

It is dangerous to talk about community activism as a “play” churches can make in order to minister to millennials. Millennials have a keen nose for posturing, dis-ingenuity and fakery. The sanctified desire and the deliberate action of loving one’s neighbor should be a natural indicator of the body of Christ. That being said, there are ways to use the community service efforts of your congregation to minister particularly to millennials, who use community engagement as a primary way to judge the value of an organization.

THE PROCESS

Treat community service as discipleship.

From the perspective of the congregation, the primary benefit of community service should be the fact that their local community saw the love of Jesus in tangible ways. **From the perspective of a ministry leader, the primary value of community service should be discipleship.** Engaging members in community service allows you to challenge their trust in God, their love for neighbor, and their understanding of their own vocation and position in life. If you’ve ever thought that millennials can be entitled, lazy, or short-sighted, engaging them in community service ought to be eye-opening. Millennials are likely to respond well when disciplined in this way. Studies find that millennials are the most socially active generation alive today.

Align with uncompromising idealists.

Millennials are the most diverse generation in American history, and as such are the most inclusive. They have more information at their fingertips than any previous generation, and so they are quick to identify unfairness and inequality. Mostly, they are *uncompromising idealists* pursuing conditions that are “better than they are today and will continue to get better for everyone.”⁷ Fortunately, **the Christian church has the best reasons to be uncompromising idealists.** Our God offers actual solutions to inequality, injustice, and division. In preaching and programming, addressing cultural issues will help millennials understand that the values of Christ are the best values of humanity. This means that hot-button issues like gun-violence, racism, income inequality, and the #MeToo movement shouldn’t go unaddressed, and it also means that under-the-radar issues like neighboring, stewardship, and the value of the family will be brought to light by the church.

Serve until it hurts.

Being uncomfortable, sacrificially giving time and treasure, having your generosity rejected or abused—in short, carrying your crosses—these are pain points that those you minister to will feel as they serve. **Pursue and celebrate the pain points that come with selfless community service.** In ways that sermons or Bible studies do not, these struggles bring growth, demanding trust in God and his promises. These experiences make an impression on the millennial, cementing in their mind the value of *the Church* (as well as *your church*).

Make activism as necessary as worship.

WELS pastors, rightfully, want to give as much of their ministry time as possible to what is referred to as “means of grace ministry”—directly giving the grace of God through Word and sacrament to people. This is a good desire and comes from the call they receive, and the example set by the apostles. That being said, community activism is still a necessary part of the work of the church as a whole. Finding people who are excited about and willing to take the lead in providing opportunities for the rest of the congregation to learn about and be engaged in community service should be considered as important as having ushers. If there isn’t a person on the leadership team at the church who has the responsibility of measuring and reporting the service-related efforts of the congregation, strongly consider adding one.

Measure and promote results.

Whether the results of your congregation's community service efforts are amazing, fine, or disappointing, measure them and publicize them. The reality is that sometimes these efforts will fail. Sometimes people don't show up. Sometimes you picked the wrong kind of effort to engage in. Sometimes those you try to serve don't want it. That's okay. Measuring and talking about the effort no matter what serves as proof that these ministry efforts are important enough to invest in, fail at, and move forward with.

Compared side-by-side, a millennial will gravitate toward a church that is experimenting and learning from community service efforts more than one that has no discernable efforts of which to speak.

THE EXAMPLE

Keep it small.

There's a tendency to think that unless a revolution can be started and won, or a major social problem be solved, engaging in community service is tantamount to spinning your church's wheels. It isn't. Difference is made through simple, generous, sacrificial action. If 5–10 people get together through the church to hand out groceries, that's more than most are doing. Small, local projects like planting flowers for nursing homes or organizing files for non-profits are not only easy to coordinate, but also just as rewarding as typical big projects like community meals or building homes.

Partner-up

Dozens of local non-profits in your area are working hard to identify issues, develop solutions, and engage the local population in service. Your church doesn't have to invent the wheel. Instead, you can partner with these good organizations and follow their lead. This not only provides quick ideas for actionable projects, but it allows you to point to a wider difference that your organization had part in accomplishing. Since information-saturated millennials value the power of community and networking, they'll perceive extra value in these partnerships.

Celebrate member work.

It's not uncommon for some members to be independently engaged in community service opportunities outside of those provided by your congregation. Through newsletters, social media, blog posts, and pre-recorded or live announcements, you can motivate and inspire the other members by highlighting things their brothers and sisters in Christ are doing. Millennials will see these efforts and come to the conclusion that your church community is the kind of community they've been seeking.

Measure and follow up.

Most healthy congregations have a system for measuring worship attendance and following up with those who have become inactive. These are healthy preventative measures that curb the old man's tendency to become apathetic. That being established, knowing that the ministry of the church plays some defense, ministry leaders would agree that we also want to play offense, moving members forward as opposed to just keeping them from lapsing. Establish ways to identify and measure member participation in community service so that you can easily find those who could use encouragement to grow through that kind of selfless, generous giving of self.

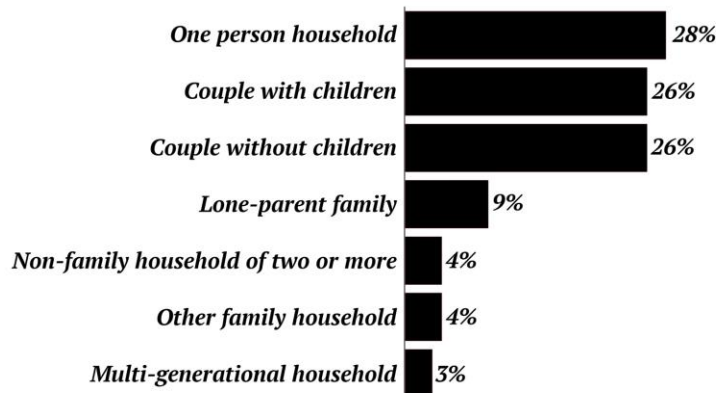
PLAY 5

PROMOTE RELATIONSHIP BUILDING

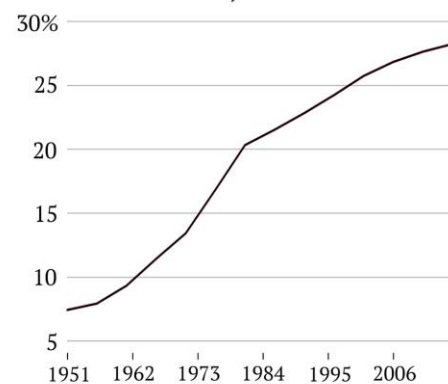
THE RATIONALE

Studies overwhelmingly suggest that, despite being more connected through technology and social media, the vast majority of North Americans are lonelier than ever before. Scientists argue for a diversity of causes, from smaller family sizes and more wealth, to a greater emphasis on individuality. Whatever the causes might be, in Canada (where I'm a pastor), according to census data, from 1951 to 2016, one-person households increased from roughly 7% to 28%. Today, more than half of Canada's population is made up of two-person or less households. And the trends are similar in the United States.

PROPORTION OF HOUSEHOLD TYPES IN CANADA, 2016



PERCENTAGE OF ONE-PERSON HOUSEHOLDS IN CANADA, 1951 TO 2016



Source: Statistics Canada, 2016 Census

Despite Facebook, Twitter, Instagram, and a host of other social media platforms promising to connect people like never before, people have *less* meaningful friendships than in the recent past. As one writer puts it, "The average person has over 300 friends on Facebook, yet reports of loneliness have skyrocketed."⁸ Caroline Beaton in a Forbes article writes,

The General Social Survey found that the number of Americans with no close friends has tripled since 1985. "Zero" is the most common number of confidants, reported by almost a quarter of those surveyed. Likewise, the average number of people Americans feel they can talk to about 'important matters' has fallen from three to two. Mysteriously, loneliness appears most prevalent among millennials.

Caroline Beaton, "Why Millennials Are Lonely"

Our conclusion is not that if you are single and living alone, you're lonely. What the data is clearly suggesting is that, regardless of the reasons why, there are more people "going it alone" with fewer meaningful friendships in their lives than ever before in modernity. And this is of especial interest to Christians, since Jesus promises to seek out the lonely and bring them into a new community (Psalm 68:6).

In fact, consider for a moment Jesus' ministry. We know he spent three years preaching and teaching, but what did that look like? Dinner parties. And lots of them. In fact, one of the chief attacks against Jesus was that he was *eating* with the wrong sorts of people. (See Mark 2:15, Matt 9:11, Luke 7:34; 19:1-10.) In other words, he was building meaningful relationships and friendships in the best way possible: over a meal. He was breaking through the devices that caused loneliness in his own time, oftentimes showing people the heart of God by befriending them. And he invites us to do this today.

THE PROCESS

Take a moment with your leaders to think about how well your church is at creating friends. Note, we're not talking about simply being a welcoming church, but how many of the people who are welcomed into your church actually develop new close friendships? Many church events promote 'fellowship,' but this doesn't necessarily lead to the development of meaningful friendships. In fact, Sunday worship is by definition *fellowship*, but it's possible for a person to walk into church, worship, and walk out without engaging at all in friendship building. With your church leaders, consider the following:

- Are Sunday worship, bible study, and coffee hour primarily for visiting existing relationships or creating new ones? How do we maximize their new friendship potential?
- Large events, like Sunday worship or coffee hours, are great for introductions, but they rarely help people to move past this point unless individuals decide to take the next step. What is the next step?
- When planning "fellowship" events like Game Nights, Cook Offs, etc., what can get in the way of the creation of new friendships? How can we encourage new relationship-building?
- Relationship-building is time consuming. Are there events/programs in the church we need to slim back on so that we have time to build friendships?

Some programs are explicitly designed to facilitate the development of friendships. Consider, for example:

- **Small groups** (dinner and a bible study led by trained church leaders in comfortable home settings) create natural opportunities for building meaningful friendships, provided that leaders are intentional in encouraging and seeking out these relationships and are also receiving regular mentoring/feedback from their pastor.
- **Formal mentoring programs** key into millennials' desire for self-development via a mentor who will invest in them. Guiding factors include: (a) Encourage face to face meet-ups at millennial friendly locations. (b) Develop a formal mentoring vision and curriculum, which would include a timeline with specific mentoring goals, materials, and debriefs. (c) Be ready to invest a considerable amount of yourself and your resources as you begin to discover the needs of your mentee.

THE EXAMPLE

Our church in Ottawa, Ontario, runs a campus ministry that hosts weekly Friday night "Socials". A Social:

- begins with a free incredible home-cooked meal (St. Paul designates a considerable budget just for the food), oftentimes aided by professional chefs who are members of our congregation. Our motto is, "We want the best meal you're going to have all week in my house."
- is followed by a rigorous bible study.
- Finishes by 8pm so that students are able to still head out for Friday night activities, but the majority often stay until 10 or 11 talking, eating more desert, and hanging out

After three years of investing in this Friday Night Social (which is basically a *small group*; see above), we regularly host between 15 to 20 college-aged guests, the majority of whom are not WELS, many of whom find their way into BIC (Bible information classes).

Our members on Sundays are all invested in our campus ministry, and so they're ready to welcome any university-aged students and get them connected with other university students and talking about our campus ministry events as quickly as possible. Creating environments for these friendships takes tremendous dedication and investment of time and resources, so be ready to work hard, like you would for any of your good friends.

PLAY 6

CREATE A DISCIPLESHIP PROGRAM

THE RATIONALE

Megachurch pastor Bill Hybels notoriously admitted in 2007, “We made a mistake” by being overly dependent on programs at the expense of “age-old spiritual practices of prayer, Bible reading, and relationships.”⁹ By and large, millennials agree. While teen engagement remains relatively high across denominations, the enthusiasm of teens in North American churches appears to fade by the time college, the twenties, and independence arrive. Disciples have not been made. Faith hasn’t been rooted deep enough. Whereas in the twentieth century, you could safely assume that spiritual beliefs would be transferred through American family lines—i.e. what the parents were, the kids would become—much of this has gone away. Approximately half or more of millennials will opt out of their family’s faith tradition.¹⁰

The Christian millennials that seem to fare the best when it comes to faith retention, without question, are those that:

- **believe the Bible is entirely the inspired Word of God.** Families with the highest view of Scripture have the best rates of generational faith transference.¹¹
- **engage intergenerationally** in the church. Dr. Kara Powell argues in *Sticky Faith* this is essential in young adults carrying faith over into adulthood. Young adults need to be entrusted with greater responsibility, and mentored by responsible adults they respect, as part of their development.

Thinking that disciples need to be perfect before they’re entrusted with ministry is an easy mistake for churches to make. Jesus didn’t think that way though. It’s fascinating that the last thing the disciples say to Jesus before he ascends into heaven is:

“Lord, are you at this time going to restore the kingdom to Israel?”

Acts 1:6

Still believing Jesus came to restore the physical nation of Israel is pretty spiritually immature. It’s any wonder Jesus didn’t turn the car around at that moment. But he didn’t. He promised his Spirit and entrusted the keys to the kingdom to ignorant and immature people.

While this is no excuse to be haphazard in ministry, it does mean that if ministers refuse to empower flawed members to participate in ministry, they’ve not only underestimated the power of the Spirit, but they’ve also overestimated their own qualifications for ministry.

THE PROCESS

“Participating in ministry” cannot mean simply handing out bulletins or bringing food to a fellowship gathering. If you don’t trust a member to lead prayer or read a lesson in a worship service, facilitate a small group study, or offer any member-to-member peer counseling, why should that same member ever feel qualified to have a conversation about Jesus with an unbeliever? Why wouldn’t they think they should “leave that to the professionals” as well? Don’t just do the ministry yourself. Coach others to do the ministry. Equip God’s people for works of service. Here’s two principles to help guide you:

Target young men.

Not because young women aren’t as important or as gifted, but because young men are disproportionately spiritually influential by God’s design (1 Cor. 11:3; Gen. 2:18). This means that it’s possible to have spiritually mature women in your church without spiritually mature men. However, it’s nearly impossible to have spiritually mature men in your church without getting spiritually mature women there as well. Target the men in order to get both.

Intentionally “plug in” new members.

From the moment someone becomes a member, get them plugged into their next study and entrust them with *some* responsibility—growing and serving with the eventual goal of *some* leadership.

THE EXAMPLE

Men’s group with leadership in mind.

In my current congregation, I started doing a men’s group to help disciple leaders. It’s amazing how many men are willing to admit that they believe they’re failing in courage, assertiveness, and other aspects of godly male leadership. Modern culture has completely disincentivized boys from growing into men, and everyone’s suffering as a result. Nonetheless, many Christian men desperately want to grow. They just don’t have the support system to get there. Help them.

Add them to the list.

I have a list of nearly a hundred young adult men in my congregation that I email weekly, asking to assist in leading worship. For example, the first week of the month in worship we pray through our church’s Core Values—Christ First, Sacrificial Love, Biblical Discipleship, Radical Expectations. Early in the week, I’ll send out an email to a large distribution list of young men asking them to sign up for one of the prayers or the reading for that week. Every week, I have between 5–10 young men helping me lead worship. It helps these men build spiritual confidence.

Delegating the LITTLE things leads to BIG confidence.

It would be a lot easier for me just to lead prayers and readings on my own without organizing all that, but it wouldn’t do nearly as much to disciple those men. During the week, I’m constantly asking men to lead prayers at every meeting we hold. Identify those *little* things you do regularly that could just as easily be passed on to young men to boost their perception of your confidence in them.

Start leading small.

I also regularly ask certain young men to facilitate small group studies. We have one man who finally said “Yes” after he was asked seven times! He and his wife have been hosting a small group now for years. Group participants often contact him for prayers, support, and life advice. A man who was disciplined is now discipling others—exactly as the system is supposed to work. He would be the first to testify to how much he’s grown. Others would testify to what a great leader he is.

PLAY 7

GENERATE INVOLVEMENT

THE RATIONALE

Contrary to popular opinion, millennials *do* want to serve and even lead. But, they don't just want to be invited to pick up the torch left behind from the previous generation. They are attracted to groups that **value their perspective and input, are open to trying new ideas, and want to invest in them.**

Millennials can easily be turned-off by the institutional nature of the typical church program. Standard meeting practices like *Roberts Rules of Order*, large congregational voter's meetings, in-depth discussions on constitutional by-laws, or two-year termed positions, often inhibit millennial interest in church leadership. Structure is necessary, but not all of it needs to be front and center. When deciding how to create a more millennial friendly volunteer and leadership structure, consider the following:

- **Flexibility:** Younger generations are eager to lead if they are given freedom to "life hack" or should we say, "church hack:" use new technology and apps, work remotely, and trial many different positions before agreeing to any long-term commitment.¹²
- **Creative Environments:** Environment matters. PWC Consulting explains that beyond digital needs, a millennial-hotspot "needs to be comfortable and creative... They will be drawn to organizations that offer an engaging, comfortable, and stimulating atmosphere that creatively blends work and life."¹³ The same is true of where they serve.
- **Collaborative Meetings:** Millennials are "innately collaborative and accustomed to learning in teams and by doing." They will be engaged in meetings where group participation is supported, and they are valued for their personal input.¹⁴
- **Mentor/Invest in Them:** Millennials love self-development. They are often eager for professional mentors who will help them identify their strengths, coach them, identify development goals, and offer them regular feedback and encouragement.¹⁵
- **Become Friends First:** Remember, to some degree, millennials are anti-institutional compared to baby boomers. They won't naturally desire to serve out of loyalty to an institution. But they will get excited about a cause their *friends* have invited them to be a part of. Be that friend. But this means becoming their friend first.

THE PROCESS

Millennials tend to put their trust in people, not authority, and give their time to causes, not an institution. Further, they've been taught to be collaborative team-workers, not drones. What does that mean for an organization? Younger generations will be attracted to groups that are **personal, that value millennial's unique perspective and want to invest in their personal growth.** Gather together your leaders and consider these questions:

- Millennials prefer to perform smaller actions before fully committing to a cause. Instead of trying to recruit them for a two-year termed position, what types of smaller commitments could we focus on?
- According to a Huffington Post article from January 2015, coffee shops are a business meeting hot-spot for millennials. Based on millennial cultural values, what might be some other good meet-up places for a church leadership meeting?
- How can we make our current church meeting locale and seating arrangement more millennial friendly?
- If a meeting chair sees themselves as a group facilitator vs. the organizational president, how would that alter the way the meeting is run?

THE EXAMPLE

Our church is midsize (average weekly worship attendance of 150). For the past two years, our on-going children's outreach events (Christmas and Easter) average 40 volunteers, two-thirds of which are millennials and Gen Z. **How did this happen?**

Our team does go out of its way to be flexible in people's positions. Christine, our volunteer coordinator, often meets with people in a variety of personal locales (lunch, coffee dates, play-dates with other parents and kids, etc.) to discuss what we are doing. And meetings are collaborative. **But by far, the most amount of time is spent in mentoring/inserting oneself into a person's life:**

Almost all of the young people who have volunteered for us are individuals we have had over for meals or met out for events on numerous occasions. All of these people were individuals our volunteer coordinator personally spoke to, texted, or emailed about service numerous times, even before confirmation of involvement. And almost all of those currently in planning/leading roles have been informally mentored.

Millennials are not partial to children's ministry: This could be any ministry. But **it is a shift away from event planning and towards community building**. This is not a fix to low volunteerism. We are not getting to know people for the sake of plugging them into a volunteer position. We are investing in people as we would a sister or brother. And as we get to know each other, we are looking for ways to serve together.

PLAY 8

EMBRACE DIVERSITY

THE RATIONALE

If millennials have a cultural North Star regarding behavior, it's **tolerance**. In part, this is the natural reaction of a generation that has grown up with peers who are significantly more diverse—ethnically, religiously, relationally, and sexually—than their parents and grandparents. They have zero patience for mistreatment or alienation of those who are different.

Millennials subsequently struggle to process the *insider/outsider* mentality they often perceive in Christianity.¹⁶ In the twentieth century, Christians often identified their faith denominationally, almost by what they were *against* as much as by what they actually stood *for*. Millennials are immediately turned off by such a mindset. **They're primarily interested in finding points of commonality.**

Millennial tolerance admittedly leads to an unfortunate spiritual struggle with moral relativism. That said, tolerance isn't inherently bad. Tolerance can also be a manifestation of grace. It's worth reminding ourselves that the New Testament is full of statements of gospel inclusion. For instance, Paul says,

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

Galatians 3:28

The gospel is so overwhelmingly inclusive that it works for *everyone*. In fact, the gospel is the great equalizer of life because it's the one thing that: 1) everyone needs and 2) everyone has access to. The gospel's inclusive nature is powerfully seen when you have a group of people who are young and old, black and white, rich and poor, who may never cross paths in other social sectors, but who have Jesus in common and therefore love one another as brothers and sisters. The more our congregations demonstrate the Revelation church of people from "every nation, tribe, people, and language," (Rev. 5:9; 7:9; 11:9; 13:7; 14:6) the more the gospel's inclusive power is seen.

THE PROCESS

If our congregations do not demonstrate some type of diversity, there is reason to question if the gospel itself is the primary unifying factor. It's entirely possible for churches to be *primarily* held together by family relationships, ethnicity, age, socioeconomic status, parachurch causes, or other similar factors. At that point, it's *possible* that they need to repent of functioning more like a club than a church. Consider:

If we're being fully honest, the Lutheran Church has historically not done particularly well with diversity.

Theological inflexibility certainly can be an admirable product of faithful adherence to orthodoxy. However, cultural stubbornness in which one refuses to step outside a comfort zone is at best, alienating, at worst, self-righteousness. We need to ask why Lutheran church bodies consistently score at the absolute bottom of ethnic diversity.¹⁷

This may not be a problem to solve, but a sin to repent.

The first impulse for Lutheran leaders who see such numbers is to say, "Well, what can we do to get more diverse?" as though it's merely a problem to *solve*. That's the wrong approach. Lutherans don't primarily troubleshoot, they repent. The Lutheran approach would be to sincerely repent of anything we're doing which creates an environment in which people unlike us (ethnically, economically, or anthropologically) feel unwelcome and unwanted. That process, however, is often both simple and painful. A congregation has to regularly repent of its self-imposed, manmade culture. The only essential element of the Christian church's culture is the grace of Jesus. Everything else is negotiable.

THE EXAMPLE

Make them feel at home...like Jesus.

It's noteworthy to me that even if they didn't always agree immediately with everything Jesus was teaching, there were a lot of sinners, tax collectors, prostitutes, and Samaritans who would have categorized him as a dear friend. Respecting a human being by graciously listening to their story and their concerns, valuing them as someone that Jesus poured blood out for, and demonstrating love for them ahead of self is the best way to make *anyone* feel at home. But grace is the most foreign substance in the universe. Flavor your whole church culture with other focused grace, and you'll get people different from you, irrespective of other factors.

Preach to the diverse audience you want.

That said, I've always been grateful to know I had agnostics in the pew at my church, who were present for a variety of reasons. They've not only given me wonderful insights and feedback, but also keep me honest in not presenting a point of view in an unfair or cliché way. In your sermons, if you speak in such a way as though you anticipate non-believers will be present, lo and behold, you'll likely find non-believers eventually present. The simple reason for that is you haven't, through your language, created an environment that disallows non-believers. Churches sometimes ostracize outsiders simply through churchy language.

The same is true when it comes to ethnic minorities. Pastoring a church that is about 35% minority, I've very quickly become aware of some of my own cultural blind spots and how they can push others away. So I frequently ask people whose demographics I don't fall into—young people, African-American people, women, elderly people, and non-believers—“how does what I'm saying here come off to you?”

Express in worship the diverse church family you want.

If your worship (music, style, tone) is primarily a cultural expression found several hundred years ago in Germany, you're *primarily* going to attract conservative people of eastern European decent to your worship services. If you add southern gospel music, you're more likely to attract some African-Americans. If you add Christian contemporary music, you'll attract yet another group. The goal is not to attract everyone. The goal is to not allow any manmade form to become sacrosanct. The Apostle Paul understood that ministry was not about *his* cultural preferences, which can create obstacles, but about God's grace and the precious souls of others, an attitude which led him to gladly forfeit his cultural preferences so that more people would meet Jesus (1 Cor. 9:19-23). This attitude was essential to him becoming an effective missionary. And if you can shepherd everyone in your church to possess that attitude, i.e. repenting of selfishly demanding their preferences, then you'll have a community of believers who are ready to welcome people who are different from them.

PLAY 9

TELL THE NARRATIVE OF YOUR CHURCH

THE RATIONALE

The primary goal of all ministry is to connect all people to the only God. As it happens, God has chosen to use *your church* and its specific ministry to carry out this goal in the lives of specific, local people. This middle-man status is undeniable, and it means that people will engage with the church at the local level as they engage with God. This means that the church at the local level needs to be accessible, understandable, and inviting. At the end of the day, this is a discussion about developing a brand. But as branding experts will tell you, building a brand is about telling a story¹⁸.

THE PROCESS

The Gospel is a universal truth that has narrow and specific impact on human stories through local ministry. As you minister to millennials, they'll want to understand both sides of this. Give them the big, thrilling picture of universal grace, but be just as passionate about telling them the real, transformational stories of that grace through your church in your local community. The story of your church's ministry is the continued narrative of the gospel of Jesus—treat it that way!

Get specific about your church's narrative.

There are several great questions that church leaders can ask to really drill down into the narrative of their specific church. Some of them¹⁹:

- Why are we doing this?
- What is the purpose of it?
- How is this church different from or better than what already exists?
- What should one person say to another when they recommend this church?
- Will this change the way people feel? How?
- How will we know when it's working?
- What exactly does failure look like?
- How would your local community be affected if you ceased to exist? (Or would they at all?)
- What are our wildest dreams? What comes after that?

Imagine your ideal member narrative.

Well before adding the details, relationships, and adventures that enthrall, great writers have a general narrative arc in mind: the start, the basic conflict, the transformation of the character through that conflict, and the resolution. This way, no matter what happens in the main characters story, the author always knows where they're headed.

As church leaders, have in mind "where they're headed" for the people in your congregation. This goes far beyond becoming members²⁰. **What does your organization want for a millennial couple who walks through your doors in 1 year? 5 years? 10 years?** Leading by narrative starts with a thorough understanding of the hypothetical and ideal stories that could happen for people who become connected to your organization.

Speak in stories, not statistics.

Are the statistics at your church the most exciting and stellar in your community? It's possible, but far more likely that somebody else is growing faster and bigger and has more money to use. Fortunately for you, millennials don't care. You can overcome the difference by having real, exciting, personal ministry stories in your back pocket. Share them from the pulpit, in the classroom, and on social media, and expect results. Millennials will likely be much more excited about one family who was helped than the fact that 47 households came to your ice cream social. What are some exciting things your church has done? What are some exciting life transformations that your people have seen?

Write the stories down.

Perhaps the most ironic sentence of the Millennial Playbook: Millennials hate being generalized. So, what started as a general hypothetical dream for members needs to become a specific, real-time narrative. Have a system in place for tracking milestones in the faith lives of everyone who gets involved with your ministry, from prospects to members to leaders. When was their first experience? Baptism date? Membership date? First volunteer role? If you can identify and celebrate these milestones—even with a simple text—you'll help your millennial audience not only learn the narrative of your church, but also *become* the narrative of your church.

THE EXAMPLE

Sell the narrative as much as the message.

My church in Rock Hill, SC has a basic tagline—*See Life Better*. This is like the title of each person's story. Once a person is intrigued by that title, we introduce a very basic, two-step narrative arc: *Find the community you've been looking for, become the community people need*. If that concept is worth exploring, we introduce them to the life-cycle by which that happens: *get rest in worship...get stronger in education...get exhausted in community service...repeat*. If they buy into this approach to ministry, then real Biblical teaching is no longer an obstacle to becoming part of the church, it is a natural next step.

Rethink assimilation.

Many churches have an assimilation process—that set of steps that leads from first collection of information through becoming a member. Consider expanding that process all the way through the last time your ministry would serve them. The best ways that this process might end are in a Christian funeral, a move and transfer to another congregation, or in them being sent to start new local ministry. Have intentional ways to commission people when they've finished the assimilation process at your organization.

Treat it as essential.

Make this narrative issue part of your membership course²¹. In a real way, the story of your member's faith is where the basic doctrines covered in that course come to life. Keeping in mind the place of the membership course in the life of those to whom you minister will also fend against the "membership is the holy grail" mentality that can overtake busy, growing churches.

PLAY 10

PREACH TO MILLENNIALS

CONSIDERATIONS

For many millennials, sermons sound like pious white noise. Granted, this perception has as much to do with the sinful nature of the millennial as it does the quality of the sermon itself. Yet, the reality is that too often sermons don't engage, are dismissed before fully heard, or leave millennial listeners wondering whether the message applies to them. Here are a few considerations.

Law and gospel is the *starting point*.

For starters, some preachers may see the division of **law/gospel** to be the *culminating* aspect of a good sermon. In contrast, think of it as an essential **starting point**. If it was the ending point, one could preach law/gospel in Russian and it would be equally effective. But a sermon also has to be communicated in a psychologically compelling manner, since God created sermon listeners as rational, emotive, communicative creatures. Millennial listeners tend to see presentation as nearly equal to content.

See your sermons as having a narrative arc.

Consequently, a well-executed, 30-minute verbal presentation needs to create a tension and release in a listener, similar to what is accomplished in a **story's narrative arc**. I'm not saying preachers should simply tell stories in a sermon (though those can be powerful as well). I'm saying the sermon itself should follow the narrative arc of a listener experiencing conflict (brought about by sin), missteps (brought about by the impulses of conventional wisdom, i.e. thoughts, feelings, and cultural norms), a resolution (found in the cross of Jesus Christ), and a denouement of implications (brought about by a Spirit-filled life).

Be highly specific, not only regarding the text, but also regarding your audience.

Your message ought to be **highly specific**, demonstrating an accurate exegesis not only of the text, but also of the culture and the fallen human heart. The listener should be able to see that the Bible provides a more beautiful solution to the problems of life than what the world can offer. The listener should feel conviction over prior missteps, relief, and completion in Christ's forgiving grace, and a clear new direction.

Be transparent.

All of this I believe is true of sermons in general. But as far as the millennial generation is concerned, the feature that I think they appreciate more than perhaps prior generations is **transparency**. They don't need a morally superior pastor, who can tell them how terrible the world is. They need a broken sinner who has been reconstructed by grace and can introduce them to the same man that can put them back together too.

PRACTICES

Using visual aids.

One generation ago, it was rather difficult to use a visual aid in preaching. The preacher had to use actual props or printed material. Today, with the help of screens, it is incredibly simple, and for millennials, this has always been the case. To a digital native, it isn't special when a picture goes up on the screen. It's normal. That being said, it is 'special' to a millennial if that image is pixelated, stretched and skewed, or in some other way a compromise from the ideal illustrative image. Millennials see this immediately.

Relevant & Local

I was recently gifted a subscription to the local newspaper. While this was a kind gift, as a smartphone using millennial I typically know all the headlines before the paper hits the driveway. Millennials have information, and as they mature, they pay attention to the news. Failing to mention a mass shooting or other major headline guarantees that your service will be perceived as irrelevant. In addition, knowing and addressing local stories is a high priority and has great impact on millennials. If they learn about a local need or cause or issue by attending your church, they'll perceive that your God is the kind of god who cares about their lives.

Reuse Content

Preachers spend a lot of time on their messages, and if the only outlet for that message is the pulpit on a Sunday, a great opportunity has been missed. There are dozens of ways to package the content and research you put in, and millennials love to experience content in multiple ways. Consider the fact that the whole country used to get all its daily news from one man in a one-hour slot each evening. That entire model has fundamentally changed. Why hasn't the way we approach preaching?

STRATEGY: PREACH A CAUSE

In an age of mass conformism, consumerism, and information, one major millennial cardinal virtue is being a rebel—someone willing to stand for just causes and stand against negative practices. And this effects even acts as simple as choosing one brand over another. The major vice, then, is inactivity in the face of information that demands a clear response. So how does the pastor reach out to a generation whose cardinal virtue is rebelling against the status quo and cardinal sin is inactivity? Perhaps we could rephrase the question: How do we share a world-changing message with a generation that wants to change the world? The gospel, too, is a cause, but a far greater one compared to any earthly cause the world has to offer. Consider the following ways Scripture pictures the gospel:

- Gospel as Mystery we're charged with revealing. (Colossians 1:25-27)
- Gospel as Radical Shift. (1 John 2:15-17)
- Gospel as Invasion. (2Co 10:4, Luke 4:18)

Gospel as the Mother of All Causes

Far more than simply being one of many causes a person could champion in their life, it turns out that the gospel is the mother (literally) of all righteous causes. The real reason a person ought to care for outcasts, the poor, and those who cannot defend themselves is that God created them, loves them, and died for them. And so each human has the same value as the blood that Christ desires to clothe them with.

This makes the Christian gospel cause the mother and logical source for tons of lesser causes. Consider the impact Genesis 1 has on environmentalism; Psalms 51 and 139 on the pro-life movement; Deuteronomy 15:11 and Acts 20:35 on the needy and poor; Jesus' ministry of compassion on the sick (e.g. Mark 5:25-29) on support for medical research and care for the sick; passages like James 1:27 on orphanages and foster care, and so much more. The Word is an endless source of imperatives for change.

Gospel as the Salve for Sinners who Fail at their Causes

But if it were only an endless source of imperatives, then it would be an endless source of crushing guilt. The truly unique aspect of our faith is not that it gives justification to so many causes, but rather that, when we fail over and over again to stand up for the things we ought to, Scripture turns out to also be an endless source of gospel, reminding us constantly that we're forgiven for our inability to be the justice, righteousness, and change this world needs. We're forgiven for not taking the time that we should have for the person in need, or to be educated about this or that issue, or to change aspects of our lifestyle to improve the lives of others. Jesus was the perfect rebel so that we wouldn't need to be. And he now calls us to stand with him against those that would harm his children.

¹ Amanda Sibley, “19 Reasons You Should Include Visual Content in Your Marketing [Data],” Aug 6, 2012, *Hubspot*, <<https://blog.hubspot.com/blog/tabid/6307/bid/33423/19-Reasons-You-Should-Include-Visual-Content-in-Your-Marketing-Data.aspx>> accessed Oct 26, 2018.

Drew Hendricks, “Understanding the Full Impact of Web Design on SEO, Branding, and More,” Feb 11, 2015, *Forbes*, <<https://www.forbes.com/sites/drewhendricks/2015/02/11/understanding-the-full-impact-of-web-design-on-seo-branding-and-more/#2a17db5e64fe>, <https://network.crcna.org/church-web/church-website-statistics>> accessed Oct 26, 2018.

² Never list the letters of *LGBTTIQQ2SA* sarcastically. LGBTQ is a simple and acceptable shortlist.

³ Todd Splangler, “Millennials Find YouTube Content More Entertaining, Relatable than TV: Study,” Mar 3, 2015, *Variety* <<http://variety.com/2015/digital/news/millennials-find-youtube-content-more-entertaining-relatable-than-tv-study-1201445092/>> accessed Oct 26, 2018.

Chris Leo Palermino, “Millennials Watch More YouTube than TV, Study Says,” Mar 7, 2015, *Digital Trends*, <<https://www.digitaltrends.com/movies/youtube-millennials-tv/>> accessed Oct 26, 2018.

⁴ David Kinnaman, *You Lost Me* (Baker Books, 2016) pg. 192.

⁵ David Kinnaman, Gabe Lyons, *unchristian: What a New Generation Really Thinks about Christianity... And Why It Matters* (Baker Books, 2007), pg. 33.

⁶ There’s a certain baggage to the word “activism” that connects it to protests and rebellion. Millennials themselves are divided on the use of the word.

⁷ *The 2017 Millennial Impact Report* (Achieve, 2017), available at <www.millennialimpact.com>

⁸ Anna Mikaela Kane, “The Friendship Crisis for Millennials,” Aug 22, 2016, *The Odyssey Online*, <<https://www.theodysseyonline.com/the-friendship-crisis>> accessed May 1, 2018.

⁹ “Willow Creek Repents?” October 18, 2007, *Christianity Today*, <<http://www.christianitytoday.com/parse/2007/october/willow-creek-repents.html>> accessed Oct 26, 2018.

¹⁰ Diana Butler Bass, *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening* (HarperOne, 2012), pg. 140.

¹¹ Kinnaman, *You Lost Me*, pg. 52.

¹² Ryan Scott, “Millennials Rule at Giving Back,” Jan 18, 2015, *Forbes* <<https://www.forbes.com/sites/causeintegration/2015/01/18/need-fundraising-ideas-talk-to-a-millennial/#d1c5da17d9cf>> accessed Oct 26, 2018.

¹³ PwC Consulting, “Millennials at Work,” 2011, <<https://www.pwc.com/m1/en/services/consulting/documents/millennials-at-work.pdf>> accessed June 1, 2017.

¹⁴ PwC Consulting, “Millennials at Work”

¹⁵ PwC Consulting, “Millennials at Work”

¹⁶ Kinnaman, *You Lost Me*, pg. 171.

¹⁷ Michael Lipka, “The Most and Least Racially Diverse U.S. Religious Groups,” July 27, 2015, *Pew Research Center* <<http://www.pewresearch.org/fact-tank/2015/07/27/the-most-and-least-racially-diverse-u-s-religious-groups/>> accessed Oct. 26, 2018.

¹⁸ Kate Taylor, “Millennials Almost Killed Diet Coke—Now They’re Fueling Its Turnaround,” Apr 24, 2018, *Business Insider* <<https://www.businessinsider.com/diet-coke-comeback-driven-by-millennials-2018-4>> accessed Oct 26, 2018.

¹⁹ Many of these questions are adapted from the book “Difference” by Bernadette Jiwa.

²⁰ It should be noted: Millennials do not care about membership. At all. That’s an institution thing, and millennials don’t trust institutions. If you can give them something great that’s going to come through membership, they’ll gladly do it, but they’ll very rarely become members just because it’s “what you do.”

²¹ On a related note, consider whether or not you want to call the course “BIC.” The main character of the story that the name “Bible Information Course” tells is not the person taking the course—it is the Bible. A different name, like “Membership Course” or “Basics Course” or “101” places the course in the middle of the narrative of the student’s faith life.