

TWO

Dysfunctional Evangelical Youth Ministry

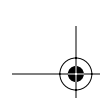
Recently I met in Washington, D.C., with the leaders of more than forty national youth organizations. During our two days together, I kept hearing comments like these:

- We are losing the culture war against our teenagers.
- We have to take back this country for God.
- America has become the most debauched nation.

Several attendees were worked up over the statistic that more than 80 percent of people who grow up in the church leave it when they hit their twenties.¹ At the same time that we're seeing flight from the church, however, interest in spirituality is at an all-time high among young people. Consider the data released by the Higher Education Research Institute at UCLA. In polling 112,232 freshmen from 236 colleges and universities, they discovered that eight out of ten attend religious services. More than 80 percent say they are very interested in spirituality. More than two-thirds of them pray. In fact, the UCLA study suggests that this generation may be one of the most caring and unselfish generations of the last century.

We're all concerned about the number of young people who are





walking away from church. According to Barna Research, 58 percent of today's teenagers who attend church regularly won't be there by their thirtieth birthday. Many leaders in youth ministry seem convinced that the solution to this exodus from the church is to do what we've done in the past—rail on sin, hire the loudest evangelists, pump in more fun, condemn the evil media—only with more intensity. Others suggest trying alternative ideas, perhaps even radical reformation of youth ministry philosophy and praxis: If the way we're doing youth ministry is failing, let's creatively re-think how youth ministry is done.

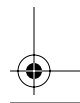
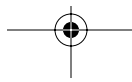
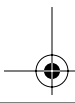
These aren't evil, secular youth who have examined Jesus Christ and found him insufficient. We have young people who are responding more and more to the call to embrace a radical faith of service to Christ. This generation is looking for adult leadership that will believe in them, listen to them, understand them and model being authentic followers of Jesus Christ. More youth workers are beginning to understand that only when we eliminate the ineffective practices of the past twenty-five years will more of our youth be willing to dive into the dangerous wonder of living in the advancing kingdom of God. The notion of youth workers as entertainers and program directors must give way to youth workers as authentic shepherds, spiritual guides with a holy anointing to lead youth into the presence of God.

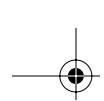
Some young people stop going to church because the church they are attending is stuck in the way that they do things and not open to suggestions or ideas. There is no life there. I believe youth are devalued in many of today's churches.

CHAD, COLLEGE STUDENT

DECONSTRUCTING EVANGELICALISM

Before we start to construct what a healthier or corrective youth ministry might look like, let's examine the present state of evangelicalism.





So many of my friends are frustrated with their church experience. Many of them have left churches because of the way they were treated in their youth group, not only by peers but also by adults.

STEPHANIE, 19 YEARS OLD

This is not just about youth ministry; it is in a broader sense about ecclesiological issues.

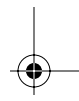
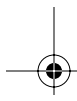
Robert Webber joked in an interview about the history of Christianity in “four easy steps”: “The Christian church began as a mission in Jerusalem. It moved to Rome and became an institution. It moved to Europe and became a culture. It moved across the ocean and became a big business.”²

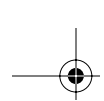
Presence-centered youth ministry is about deconstructing the big business of North American evangelicalism and returning to the missional nature of ministry in the way of Jesus. We need to examine and critique present-day North American evangelicalism out of love for the church and a desire for it to be truly evangelical.

Evangelicalism, in the broadest and earliest sense of the term, is connected to the Reformation of the sixteenth century and is simply another way of describing Protestantism. The core aspect of evangelicalism, in this sense, is the Reformation tenet of *sola fide*, which focuses on a personal relationship with Jesus Christ as Lord and Savior who offers salvation by grace through *faith alone*.

The meaning of *evangelicalism* narrowed somewhat when it became a more specific description of the great awakenings of the eighteenth and nineteenth centuries. New and significant emphasis was placed on personal conversion, piety and zealous evangelism. Many hail John Wesley as the first modern-day evangelical.

The term *evangelical* morphed into a new definition in North America during the early twentieth century. Fundamentalism had emerged as a hardcore reaction against the influence of liberalism and German higher criticism (rooted in the work of theologians such as





Friedrich Schleiermacher, Ludwig Andreas Feuerbach and Rudolf Bultmann) raised questions about the historical reliability of the Scriptures. Those who were not comfortable being aligned with the fundamentalist reaction called themselves new evangelicals and later simply evangelicals. Increasingly this movement developed DNA around the passion of evangelism and the proliferation of parachurch organizations. D. G. Hart, in his book *Deconstructing Evangelicalism: Conservative Protestantism in the Age of Billy Graham*, describes Billy Graham as the first evangelical pope and inerrancy of Scripture as its defining doctrinal belief.

North American evangelicalism increasingly took on a specific political agenda; today many people consider evangelicals to be closely aligned with the political right.

BETTER THAN PROSTITUTES, BARELY

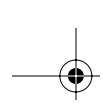
The contemporary view of evangelicals is grim. Tony Campolo describes a word association survey: the word *Jesus* evoked responses such as *Savior, God, forgiving* and *love*. Meanwhile, responses to the word *evangelical* leaned toward descriptions like *mean-spirited, harsh, scornful* and *arrogant*.³ The Barna Research Group released a nationwide survey in December 2002 that further documents the sad image of evangelicals that non-Christian adults hold. Asked to rate eleven groups of people, non-Christian adults placed evangelicals in tenth place. The only group that rated worse were prostitutes.⁴

Michael Spencer wrote a well-written and insightful evaluation of the hostility that seems to be

I believe that unloving, legalistic, "traditional," church-going Christians have pushed away a lot of people in my generation. I think we realize that a hardcore faith that really costs us something is what will capture our imagination. I don't think many churches are ready for that kind of expression of faith.

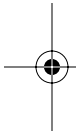
EMILY, COLLEGE STUDENT





commonly felt toward evangelicals, called “Why Do They Hate Us?” Here are some of his main points:

- We endorse a high standard of conduct for others and then largely excuse ourselves from a serious pursuit of such a life.
- Our piety is mostly public. We love others to see what God is doing in our lives.
- Many of us relate to others with an obvious—or thinly disguised—agenda. In other words, those who work with us or go to school with us think we are “up to something.”
- Many of us are bizarrely shallow and legalistic about minute matters. We are not as healthy and happy as we portray ourselves.
- We may deny that we have made God into a political, financial or cultural commodity, but the world knows better.
- We are too slow to separate ourselves from what’s wrong. It’s clear to many that we no longer have the cutting-edge moral sense of Martin Luther King Jr. or William Wilberforce.



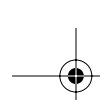
The majority of people I know who have left the church left because they were burned by a former church or other Christians. This is usually due to legalism in the church or people who claim the name of Jesus but live in sin, bitterness, contempt, et cetera.

MOE, COLLEGE STUDENT

- We take ourselves far too seriously and appear to be opposed to normal life. What normal, healthy people find laughable, we find threatening and often label with the ridiculous label “of the devil.”⁵

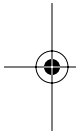
It seems clear that North American evangelicals are held in contempt by a growing segment of the population. The moralizing message that is communicated by prominent evangelical voices is being viewed as dupli-





tous and hypocritical. Fortunately, I don't think that Jesus is getting the blame for this reputation. Peter Glover explains,

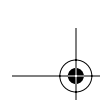
When we observe just what is often served up as “evangelical” fare today, it is hardly surprising that the world has the impression it does. For them “evangelical” means the TV evangelist with his wealth-seeking “name it and claim it gospel.” It means gullible evangelicals falling over themselves to hear fake healers and false prophets for their own emotional gratification. It means carefree “happy clappers” oblivious to the concerns of ordinary life, and evangelical antiquarians who separate themselves entirely from the real world. Of course, this is not true historic evangelicalism at all, but a pale modern imitation. But it is chiefly what the world sees, and has become a hindrance to the true gospel.⁶



More and more church leaders, theologians and historians are concerned that the North American evangelical church is pursuing an agenda that harkens back to the era of Christendom which emerged in the centuries following Constantine's Edict of Milan in A.D. 313. This edict made Christianity legal and eventually the official religion of the Roman Empire. As a result, the lines of distinction between church and state were blurred. D. G. Hart argues that evangelicalism in North America has morphed into something that is damaging to historic Christianity. “As much as the American public thinks of evangelicalism as the ‘old-time religion,’ whether positively or negatively, this expression of Christianity has severed most ties to the ways and beliefs of Christians living in previous eras. For that reason, it needs to be deconstructed.”⁷

The tension between being *of* the world but not *in* the world has always been a challenging dynamic for true pilgrim followers of





Jesus, but it is possible to radically live out the faith of Jesus and have the goodwill of people as we know first-century Christians did:

Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and *having the goodwill of all the people*. And day by day the Lord added to their number those who were being saved. (Acts 2:46-47, emphasis mine)

It is important to engage in careful theological reflection to know whom we are really representing and not abuse the name of Jesus in order to advance our own agendas, whether they are religious, political or social.⁸ The church of Jesus Christ has survived two thousand years of threats, transitions, paradigm shifts, political trends, social upheavals, scientific discoveries and attacks. The church has not only survived during change and transition, it's thrived. We honor all reformers of the church of Jesus Christ when we continue the process of theological reflection, critique of praxis, pursuit of missional passion and obedience to the Holy Spirit at work in the world. *Reformed, always reforming* should be our mindset.



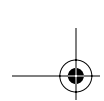
PROBLEMS WITHIN EVANGELICAL YOUTH MINISTRY

Several of the problems D. G. Hart examines in *Deconstructing Evangelicalism* have specific ramifications for youth ministry.

Succession. North American evangelicalism has been negatively impacted by underdeveloped theology and praxis for passing the faith from one generation to the next.

Christianity of the evangelical variety has historically struggled



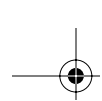


with the question of succession. How does the conversion experience become a model for nurture? Countless evangelical converts, having left behind a life of sin and irreligion, face a difficult task when thinking about passing on the faith to their offspring. Do they encourage their children to pursue the life they did, one of rebellion followed by the ecstasy of regeneration, so that their sons and daughters will come to genuine faith? Not likely. Much more common is the decision to rear their children in the beliefs and practices of the faith, even when such instruction and nurture flatly contradict the model of the conversion experience. After all, turning to God's mercy is much easier after a life of drugs and sex than it is after a wholesome upbringing of church attendance, family devotions, and Bible memorization.⁹

My conversion experience was radical and involved a major course correction in my life. My kids, however, grew up in the church. We tried to develop creative ways to mark the progress of their developing faith. We created ways for them to symbolically move into new facets of their faith journeys.

Years ago I was invited by a Jewish family to attend their son's bar mitzvah in the ruins of the oldest synagogue in the world on top of Masada. My friend and I were the only Gentiles in attendance. I was so moved by the deep significance of this rite of passage that I went back and made a ten-year plan with my wife to have our children's baptism service in the land of the Bible to mark the succession of their faith. Once they all hit their teen years, we held a special baptism service in the Jordan River. Commissioned by our church, I baptized our three kids in a moving ceremony surrounded by twenty-five of their friends.





Of course, we don't have to go to Israel to mark the succession of faith and to emphasize this rite of passage, but we do need to do more than a yearly youth service (if that) or a graduation Sunday. Few evangelical churches have seen the need for or developed a catechism to systematically approach succession with their youth. We need to seriously give attention to this matter.

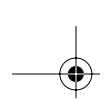
Lack of tradition. Another concern within evangelicalism is an unhealthy view of the importance of tradition. We will visit the topic of tradition extensively in a later chapter, but I will state here that it's a significant problem. Hart acknowledges that evangelicalism is largely hostile to tradition.

Unlike older forms of Christianity that pass on the faith to new generations through the family and churchly means of birth, baptism, catechism, and worship, evangelicalism locates the primary mechanic of religious identity in the sovereign individual, a move that is about as modern and anti-traditional as can be.¹⁰

Looking into Christian history and thought has not been of much interest to older evangelicals, but it is something that young people seem to be fascinated with. The younger generation has the mindset to view the history of Christianity as a part of their family story. Tradition, creeds and practices are much more easily respected as family heirlooms by current adolescent Christians. Youth are rediscovering prayer practices, lectio divina, historic creeds, liturgy and prayer postures, along with other meaningful rituals that have been abandoned for centuries.

Unfortunately, many times the older generation responds to these heirlooms with fear. I recently met with a group of parents who were concerned that their kids were meditating, practicing lectio divina and reciting the Apostles' Creed. One of the overly zealous mothers





claimed that most of these practices were Neo-Pagan in origin. Her rhetoric was softened after a historical explanation of these practices, but she still pled for us to use a word other than *meditation* to describe what they were doing. I offered several verses that encourage meditation on Scripture (for example, Ps 1:2; 19:14; Josh 1:8) and explained, “This is our word, and it’s used more than sixty times in Scripture. If we have to redeem it, we will, but it’s our word.”

At YouthFront camps we observe midday prayer, a contemplative and liturgical time of prayer involving the whole community. This fixed-time prayer is unfamiliar to many evangelicals but is deeply connected to Christianity and is, in fact, fully established in the Hebrew world of the Old Testament. (A fuller explanation of fixed-hour prayer is found in chapter eight.)

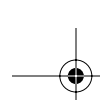
Age segregation. Another huge problem within evangelical ecclesiological practice is the propensity to segregate youth ministry from the rest of the church. Even though many churches pledge during infant dedications or baptisms to help raise a child as a community of believers, too often the next time the child is before the congregation is to honor them for graduating from high school. This is frighteningly dysfunctional and removes one of the most effective practices of spiritual formation, interaction between generations. Unfortunately, much of youth ministry practice places value on creating youth centers and programs, resulting—by default or intent—in separated generations.

I love the theology in the prayers we recite during midday prayer and how I am in the midst of the body of Christ declaring prayers that have been spoken throughout history.

LAURA, COLLEGE STUDENT

How do we expect to fulfill the biblical model of younger women and men learning from older women and men?





Urge the younger men to be self-controlled. Show yourself in all respects a model of good works, and in your teaching show integrity, gravity, and sound speech that cannot be censured. (Tit 2:6-8)

Too often the only adult the youth in a church have interaction with is a youth worker. The prototype for this youth worker is frequently a recent college graduate who is nearly an adolescent himself. Tom Sine describes the scenario this way: “How do we typically conduct youth ministry in our middle-class congregations? Hire a guy with a sports car to run activity-driven programs to entertain the young people and keep them busy, distracted, and out of trouble.”¹¹

My wife and I are involved at Jacob’s Well, a six-year-old church in Kansas City. We have around a thousand who attend on Sundays, approximately half of these in their twenties. Even though we have

quite a few teenagers, we don’t have an official youth group. I like to say we have a youth ministry but no youth group. When we began to attend Jacob’s Well, our only child living with us was Jessica (sixteen years old at the time). It was wonderful to have her with us, actually sitting together in church. She had a mentor, Jaime, who was twenty-five years old. Jaime spent time with her and helped her through many challenging high school issues.

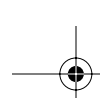
I have been blessed to have several adults who came alongside me during middle and high school and take me seriously. Kids need adults who want to be involved in their spiritual development.

KRISTEN, 18 YEARS OLD

Looking back, this has been the best experience we have had involving church and youth ministry, including the years when I was the youth pastor for my own boys.

Don’t get me wrong, I’m not necessarily advocating we eliminate youth pastors and youth ministry. I’m saying we must give these issues serious consideration and begin to reimagine more holistic, healthy





ways to offer youth ministry in our churches. Our teenagers need to be around, to interact and live life with people in their faith community who represent all the generations. Wise is the youth worker who makes this an important value for youth ministry.

Decisionism. I mark my involvement in conservative evangelicalism with the major emphasis on making *the decision*. This emphasis continued to be the main concern for most of my youth ministry. This decision was described in various ways: accepting Jesus Christ as Savior, making a decision for Christ, getting saved or deciding to give your life to Jesus.

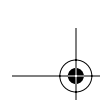
Most adults in the church underestimate students, both intellectually and spiritually. Too many adults don't expect teenagers to act or think in mature ways, so they think it's OK to wait for serious spiritual formation to happen. But so many young people are ready to jump into a radical faith and want to be mentored by adults who take them seriously.

MOE, COLLEGE STUDENT

The decision was accomplished by getting the teenager to pray the sinner's prayer. "Lord Jesus, come into my heart. I know that I am a sinner. Please forgive me for all my sins. Thank you for dying for me on the cross. Take me home to heaven when I die. In Jesus' name, Amen!" Of course, we stressed that they had to mean it with all their heart. This was always followed with a proclamation similar to this: "If you prayed that prayer and really meant it, you will go to heaven when you die." The second most important decision was *the dedication*. Dedication decisions involved giving one's all to Jesus, as if the first decision wasn't able to accomplish that. The third decision was *the rededication*, which could be made over and over again.

I wish I could say that the emphasis on decisionism as a primary spiritual formation tool is no longer prevalent within evangelical youth ministry, but I'm afraid that wouldn't be an accurate statement. I was sharing my concern about decisionism with a pastor from a





large church. His question was, How else could someone become a Christian?

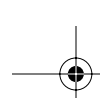
My answer is that people can respond in obedience to the call that Jesus always makes: “Come, follow me.” I know this seems like a decision, but the decisions we make being a follower of Jesus are so different than the formulaic nature of the sinner’s prayer. We cheapen what it means to be a disciple, a follower of Jesus, when we give kids the idea that praying a sinner’s prayer settles things once and for all. We make thousands of decisions as we follow Christ.

We must remember that when Jesus invited his disciples to follow him, they didn’t immediately figure out what that meant. By the time the following incident took place in Caesarea Philippi, the disciples had been following Jesus for approximately eighteen months:

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.” (Mt 16:13-17)

Jesus would not have been considered a good youth pastor in most of our evangelical churches. Jesus was obviously willing to give followers the time and space to understand. Too often the expectation is that the youth who come to our churches better know by the end of their first experience with us that Jesus Christ is the Son of the living God. The rush to get kids to make a decision for Jesus takes away the important process of counting the cost of being his follower. When was the last time you encouraged a young person to not make





a decision, to count the cost before making such an important, life-altering choice?

Jesus tells his disciples, “Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (Jn 6:53). Many complained that this teaching was too difficult, and some turned away from following him. But Simon Peter spoke for the twelve: “Lord, to whom can we go? You have the words of eternal life. We have *come to believe* and know that you are the Holy One of God” (Jn 6:68-69, emphasis mine). We must move away from premature and manipulated decision-making and instead create environments that allow for time and space, where youth are repeatedly ushered into the presence of God. We must allow transformation to come by the Holy Spirit instead of by gimmickry, tricks and manipulation.

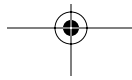
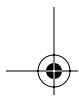
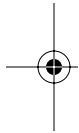
In my first two decades of youth ministry, it was unthinkable to not have an invitation at youth ministry gatherings. Now I haven’t given a formal “hand raising” invitation in years. I’m focused on allowing young people to see what being a follower of Jesus is all about and trusting the Holy Spirit to transform them when the time is right. Allowing youth to belong in our communities without pressuring them results in authentic decisions to follow Jesus.

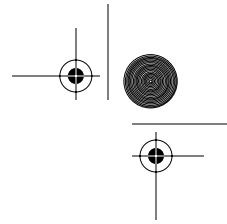
My youth pastor was awesome and allowed me to experience God and develop spiritually as God led me, not at the pace he thought I should grow.

ELIZABETH, COLLEGE STUDENT

WHAT HAS HAPPENED TO CHRISTIAN FORMATION?

The problems discussed in this chapter are directly related to the lack of a consistent focus on—and valuing of—classic Christian formation. The Christian formation of youth will be severely retarded without the holistic involvement of the entire congregation. The problems

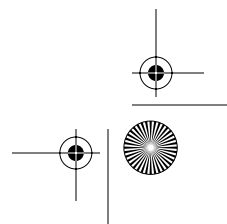
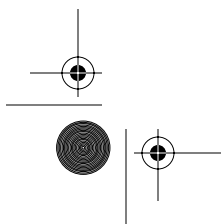


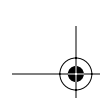


we have with the succession of the faith to younger generations are directly impacted by the lack of Christian formation involving the whole congregation. An emphasis on decisionism has in many ways been a cheap substitute for the serious and vital importance of Christian formation. Pressing or manipulating teenagers to make the decision to accept Christ can be accomplished rather easily, but a commitment to Christian formation for a lifetime is another matter.

In my seminary studies of Christian history and thought I discovered and rediscovered many wonderful heirlooms of our faith. Over two thousand years of church history, believers have developed practices, disciplines and ways to be conformed into the likeness of Christ. I have found adolescents respond enthusiastically when I introduce ancient practices, sometimes with a contemporary twist. Many of these Christian formation practices (covered in later chapters), however, have been forgotten or dismissed out of an evangelical scorn of tradition. A dominant expression of North American evangelicalism in the last decade and a half has been the seeker-sensitive movement, which operates under the assumption that if Christians are going to relate to contemporary people we must make them feel comfortable when they come to church. This has led to new terminology that seekers will understand, the shedding of tradition and traditional practices, the removal of religious symbols from our places of worship so that they resemble a community center instead of a church, and the creation of music and messages that feel more like popular culture.

On the other hand, outside the church building many of us try to distinguish ourselves from mainstream culture so people will know we are different. (Maybe odd or weird would be more accurate descriptions.) Michael Spencer suggests that in so doing we come off as opposed to normal life. Is it such a big deal that Chris-





tians are offended at so many things others consider funny? I'll admit, it is a small thing, but it is one of the reasons ordinary people don't like us.¹²

In reality, at first glance we should be largely indistinguishable in culture. We should have representatives in every cultural category, not because we have strategically targeted the sports crowd, the country and western music crowd, or the intelligentsia with our missionaries, but because followers of Jesus may well have those interests and fit into those crowds.

People shouldn't be able to take one look at us and say, "They have to be Christians." They should see Jesus in us through the encounters we have with them, which means they should have to get to know us before they recognize our uniqueness in Christ. Our lives as the church scattered—our lives outside of church buildings—should shatter many improper but deserved stereotypes of what Christians are.

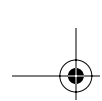
According to Miroslav Volf, it should not be until they encounter the church gathered—until they come to our churches—that non-Christians sense something is different about followers of

Are churches in North America doing a good job of imitating the life and message of Jesus? No. We get concerned with luxuries and attracting people by the looks of our buildings. We've forgotten the power of God.

AMY, COLLEGE STUDENT

Jesus. In *After Our Likeness: The Church as the Image of Trinity*, Volf discusses the importance of our places of worship as places of transcendence, places that seem different and peculiar to those outside of the church.¹³ It should be a bit odd and peculiar for visitors to enter our sanctuaries and engage in worship. This isn't bad. It's good. It shows that we are a subculture that's distinct. The cross, the crucifix, the baptismal pool or font, Communion, liturgies, common prayer—all these symbols identify us as a community of the people of God.

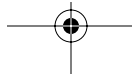


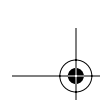


Young people love logos and symbols, so why have we shielded them from the symbols of our faith? They are fascinated by the stories of family history, traditions and spiritual practices. More than anything, they need to enter into the presence of God. They are transformed through it. If we are going to see this happen, many things

	Traditional Evangelicals (1950-1975)	Pragmatic Evangelicals (1975-2000)	Younger Evangelicals (2000-)
Theological Commitment	Rational worldview	Therapy Answers needs	Christianity as a community of faith Ancient/Reformaton
Apologetics Style	Evidential Foundational	Christianity as meaning-giver Experiential Personal faith	Embrace the metanarrative Embodied apologetic Communal faith
Ecclesial Paradigm	Constantinian church Civil religion	Culturally sensitive church	Missional church Countercultural
Church Style	Neighborhood churches Rural	Megachurch Suburban Market-targeted	Small church Back to cities Intercultural
Leadership Style	Pastor-centered	Managerial model CEO	Team ministry Priesthood of all
Youth Ministry	Church-centered programs	Outreach programs Weekend fun retreats	Prayer, Bible study, worship, social action
Education	Sunday school Information centered	Target generational groups and needs	Intergenerational formation in community
Spirituality	Keep the rules	Prosperity and success	Embodiment
Worship	Traditional	Contemporary	Convergence
Art	Restrained	Art as illustration	Incarnational
Evangelism	Mass evangelism	Seeker service	Process evangelism
Activism	Beginnings of evangelical social action	Need-driven social action (divorce groups, drug rehab)	Rebuild cities and neighborhoods

Evangelical shifts. Taken from Robert Webber, *The Younger Evangelicals* (Grand Rapids: Baker, 2002).





will have to change concerning how we do youth ministry, how we do Christian formation, indeed how we do church.

Robert Webber, in his book *The Younger Evangelicals*, summarizes the state of evangelicalism in the last one hundred years and focuses on the significant shift among young people that is under way. Webber uses the term *younger evangelicals* to describe this generation of young people who want to reexamine what being a follower of Jesus and what being a church is all about. A helpful chart from Webber's book (see p. 40) shows shifts in expressions of spirituality, theological practice and mindset, missional focus, and worship changes over three generations of evangelicals.

