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BLOG

The Magnificat: Gen Z Spill the T Version

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Introduction

As a group, we took multiple months to enact a vision Dr. Neomi De Anda, director of the International Marian Research Institute at the University of Dayton, had because of her research around *chisme* and spilling the T. The Spanish word *chisme* loosely translates as gossip in English, and the phrase “spilling the tea (or T)” is an American English slang phrase that means sharing gossip or revealing interesting news about someone. While Gen Z has popularized this phrase in queer culture, specifically Black drag culture, the notion of “the T” is not simply a frivolous sharing of information, but a powerful form of sharing truths known by those who live in the margins.” Coming out of our conversations and work was a presentation at “Imago Dei: Embracing the Dignity of LGBTQ+ Persons,” an assembly in June, 2024, at the Bergamo Center in Dayton, Ohio, which was a celebratory event hosted by the Marianist Social Justice Collaborative LGBTQ+ Initiative on the 50th anniversary of “The Gay Christian,” a conference in 1974, which was also held at the Bergamo Center, as a national meeting for training clergy and laity on developing a ministry to gay Christians.

Our presentation was framed as an interactive theological experience with components familiar to persons who are generally described as part of the Gen Z generation. It involved a full service tea party, an opening choreographed movement with an invitation for audience

participation, and a presentation on the connection between the phrase “spilling the tea/T” to the LGBTQ+ community and notions of T/truth. In the course of our presentation, we also connected the concept of *chisme* to the phrase “spilling the tea/T” through the card game Millennial Loteria: Gen Z Edition. Because the game creators chose to use the phrase “La spilling the tea” rather than “el chisme.” The choices made by the game creators show both a use of Spanish and a feminine gendering in the new formulation of the phrase.

As a way to enhance the theological experience in our presentation and connect having a tea party and the concept of spilling the T with scripture, we created a version of Mary’s “Song of Praise,” or Mary’s “Magnificat,” found in Luke 1:46-55 that we describe as a Gen Z version translated in Spanish. Some of the team met together in person for an initial round of translation into a shared working document. That version of the translation was shared with the larger group, who then added and clarified various pieces. The final version follows.

“The Magnificat: Gen Z Spill the T Version”

45. High key, shoutout to the snatched chica who trusted the process, 'cause what the Lord said would go down is about to go down. Period.
46. And Mary was like, Oh My one God, I can literally feel the Lord inside me!
47. And OMG, my vibe is lit 'cause God's my Savior, bet!
48. I'm not a pick-me girl, and God still noticed how humble I am. And get this, this glow-up is gonna have everyone calling me blessed in every generation!
49. The one who's totally epic has done some seriously awesome things for me; and his name is the OG GOAT.
50. And God's kindness extends to those who respect and honor Them, forever and ever.
51. They flexed their arm - BIG YIKES for those opps ... who thought they were all that.
52. They totally canceled the powerful influencers and boosted up the SIMPS.
53. God? It's giving food that is bussin' to the starving; and ghosting the peeps who were already living large by leaving them hangry and mid.
54. They totally helped out their servant Israel, just 'cause they didn't forget how merciful they is.
55. God has got Abraham and his fam for all time - no cap!

Commentary

The Magnificat is a prayer but more than that, it is an invitation. As a prayer, Mary shares the joy of the coming of Jesus Christ but as the prayer progresses, Mary invites the reader of the prayer to see God’s plan for the world. Mary speaks of a social transformation where the lowly are raised high and cherished by God. This is a message of inclusion that was important to express to those in Gen Z. Mary is not only sharing a message of praise and hope but also spilling some hot T in what she proclaims should happen.

We found this prayer's message to be too important not to share with Gen Z.

Our methodology was to connect with Gen Z by playing with the language that Gen Z uses on a regular basis. For example, in our translation of Verse 52, where we wrote, "God has canceled the powerful influencers and boosted the SIMPS," this was a way to connect to value systems that are prevalent in Gen Z culture.

The high and mighty of our generation are the influencers who are paid to do as their title describes: "influence" behavior and perception. Gen Z is the first generation who grew up with the pressure to chase "likes" on social media platforms. For many Gen Z-ers, the push to be considered an influencer has led to a hollow search for self-worth where you often equate how many likes you have with how valued you are as a member of the community, or you confuse the number of followers you have with the number of friends you have.

The term "SIMP" is a derogatory term used to describe those who have an excessive attachment and affection towards others when that affection is not reciprocated. To use the term "SIMP"—a term used to socially ridicule those who are not loved in return—is an intentional choice. God does not see those who others have labeled as SIMPs as worthy of ridicule, but rather as those who should be embraced. The Beatitudes say "Blessed are those who mourn, for they will be comforted." This is what God promises to those who have been discriminated against for those whom they love: a place of comfort and belonging, where the love of God is free for all to have. The Kingdom of God is a place where it doesn't matter how many followers you have in order to receive God's love.

<https://wabash.center/2025/02/the-magnificat-gen-z-spill-the-t-version/>