The Millennial Generation – The Future of Christianity in America

Millennials are the largest generation in American history and also the least religious generation. Kerby Anderson examines what they believe, how media and technology has affected them, and how pastors and Christian leaders can reach this generation.

The Millennial generation is a group of young people whose birth years range from 1980 to 2000. This generation is actually just slightly larger than the Baby Boom generation (born from 1946 to 1964). Nearly 78 million Millennials were born between 1980 and 2000.

Millennials are already having an impact on business, the workplace, churches, and other organizations. They certainly are having an impact on politics. The 18- to 29-year-old Millennials voted for Barack Obama in 2008 by an significant margin. Because of their impact in business, politics, and the church, they are simply too large and too influential to ignore.

For this article I will be using much of the data from an excellent book by Thom and Jess Rainer, *The Millennials: Connecting to America's Largest Generation.*{1} Their survey of 1,200 older Millennials (born between 1980 and 1991) provides a detailed look at this generation.

We should begin by noting that not only are Millennials the largest generation, they are also one of the most diverse. That means that for every trend we identify in this generation, there are also lots of exceptions. But that doesn't mean we can't learn some key facets of the Millennials. Here are just a few characteristics.

First, they are on track to become America's most educated generation. "In 2007, the first year the twenty-five- to twenty-nine-year-old age group was entirely comprised of Millennials, 30 percent had attained a college degree. That is the highest rate ever recorded for that age group."{2}

Second, Millennials view marriage differently than previous generations. They are marrying later, if at all. The average age for first marriage has increased approximately five years since 1970 for both men and women. "About 65 percent of young adults cohabit at least once prior to marriage, compared to just 10 percent in the 1960s."{3}

Finally, Millennials are the least religious generation in American history. They may say that they are spiritual, but only a small fraction of them say that is important in their lives. The sad reality is that most Millennials don't think about religion at all.

Perhaps the most amazing response from the survey of Millennials was that they are hopeful. Consider their response to the simple statement: "I believe I can do something great." About 60 percent agreed strongly with this statement, and another 36 percent agreed somewhat. That was almost every respondent, 96 percent in total.{4}

Marriage and Family

How does the Millennial generation view marriage and family? One way to answer that question is to look at the characteristics of their parents.

Baby Boomers wanted the best for themselves. They had a level of self-centeredness that eventually shifted toward meeting the needs of their children. They wanted everything to be perfect for the Millennial children.

There was a high level of parental involvement. Hence, the

parents of Millennials are often called “helicopter parents.” When Millennials were asked about parental involvement, 89 percent responded that they received guidance and advice from their parents.{5} It turns out that the Boomers are helping Millennials make decisions about work and life. Sometimes the parents sit in on job interviews and even try to negotiate salaries. While previous generations might have rejected such advice, 87 percent of Millennials view their parents as a positive source of influence.{6}

This positive view Millennials have of parents extends to the older generation as a whole. While Baby Boomers tended to be antiauthoritarian, Millennials have a very positive attitude towards those who are older. Of the Millennials interviewed, 94 percent said they have great respect for older generations.{7}

When it comes to marriage, Millennials are still optimistic about it even though they grew up in a world where divorce was common. They were asked to respond to the following statement: “It is likely that I will marry more than one time in my life.” For those who responded, 86 percent disagreed that they will marry more than once.{8} Apparently most Millennials plan to marry once or not at all. It is also worth noting that Millennials are marrying much later than any generation that had preceded them.

Millennials also view marriage differently in part because of the political battles concerning same-sex marriage and the definition of marriage. In the survey of Millennials, they were asked to respond to this statement: “I see nothing wrong with two people of the same gender getting married.” Six in ten agree with the statement (40 percent strongly agreed, 21 percent agreed somewhat).{9} Put simply, a significant majority of Millennials see nothing wrong with same-sex marriage.

The impact of technology on marriage and family is

significant. The Millennial generation has grown up with the Internet, cell phones, and social media. It is easier than ever to call on a cell phone or send a text to other members of one's extended family. Posting pictures on Facebook allows family members to immediately see what is happening to their children and grandchildren. Millennials are introducing their families to a variety of ways to stay connected.

Motivating the Millennials

How can we motivate the Millennial generation? The answer to that question is easy: build relationships. Thom and Jess Rainer put it this way. "The best motivators in the workplace for this generation are relationships. The best connectors in religious institutions are relationships. The best way to get a Millennial involved in a service, activity, or ministry is through relationships."{10}

Relationships are important because of their connection to their family. Millennials also see the world as a much smaller place since they can visit anywhere in the world (either in person or on the Internet). And they are connected to people through the new media in ways that no other generation was able to do.

Education is a high priority for Millennials. This generation is on pace to have significantly more college degrees than the rest of the nation as a whole. About a quarter of the current U.S. population over 25 years old has a college degree, but nearly four in ten of Millennials will probably receive a degree.{11}

Millennials do want to make money, but they are not driven by money. Their motivation for education and career are motivated more by family and friends. One word that often surfaces is the word "flexibility." They see money as a means to do what they want to do. At the same time, they reject the "keeping up with the Jones' mentality" that often drives their parents.

Religion is not much of a motivating factor for Millennials. Spiritual matters are not important to them. Only 13 percent of them viewed religion and spirituality as important. And even among those who described themselves as Christian, only 18 percent said their religion was important to them.{12}

Only one group in the study said their faith was important to them. This was the subgroup identified as "Evangelicals" because of their orthodox biblical beliefs. Nearly two thirds (65 percent) said their faith was important to them.{13}

The political orientation of Millennials will no doubt influence elections. Millennials voted for Barack Obama over John McCain in the 2008 election by a two-to-one margin (66 percent to 32 percent). It is also worth noting that only half of the Millennials were eligible to vote that year. A greater percentage of that generation will become eligible to vote in each new election cycle.

Various polls, including exit polls, showed that this generation wanted more centralized power in government. And by more than a two-to-one margin (71 percent to 29 percent) they thought the federal government should guarantee health-care coverage for all Americans. More than six out of ten felt that government should be responsible for providing for their retirement.{14}

Millennials and Media

The Millennial generation has been influenced by media and technology like no other generation. Social commentators made much of the influence of television on the Baby Boomers but the proliferation of Internet, smart phones, and social media has had an even greater impact on Millennials.

When technology first comes on the scene, there are early adopters, then a significant majority, and finally laggards. Millennials fit into the category of early adopters. In the

survey they were asked if they agree with the following statement: “I am usually among the first people to acquire products featuring new technology.” About half agreed with the statement, and half disagreed with the statement.{15} And even for those who disagreed, it is safe to say they did not fit into the category of laggards. Millennials are quick to embrace new technology.

There is one technology that Millennials always have in their hands: video games. “Video-game consoles are part of the industry that pulled in more than twenty billion dollars in revenue in 2008.”{16} If there was one form of technology that is easily identifiable with Millennials it is video games.

When asked how they most frequently communicate when not actually with the other person, they rated phone first (39 percent), then texting (37 percent), and then e-mail (16 percent). At the bottom was by letter (1 percent). The survey also noticed a difference between older and younger Millennials. Put simply, the younger you are, the more likely you are to communicate by texting.

Social media is also a significant part of the lifestyle of a Millennial. Not surprisingly, the most popular social media site was Facebook (73 percent), followed by MySpace (49 percent) as a distant second. They also like to read blogs (30 percent) and write blogs (13 percent). But since blogs require more time and energy than other social media, they do not draw in the large numbers like Facebook and MySpace.

Although social media can be accessed in many ways, still the most pervasive is through the computer. Millennials use computers both for work and for personal use. Most Millennials (83 percent) use a computer for work and spend about 17 hours on it each week. One out of five Millennials use their computer for work for 40 or more hours per week.{17} And Millennials spend time on computers for personal use. The responses ranged from 5 hours per week to 30 hours per week.

The average was 17 hours per week.

If you put these numbers together, you find something shocking. The average Millennial spends 17 hours per week on a computer for work, and spends the same amount of time on a computer for personal use. That totals 34 hours per week on a computer. "That means that roughly one-third of Millennials' waking lives are spent on a computer."{18}

Millennials and Religion

The Millennial generation is the least religious generation in American history. The survey found that they are likely to have a syncretistic belief system. In other words, he or she will take portions of belief from various faiths and non-faiths and blend them together in to a unique spiritual system.

Thom and Jess Rainer found that this generation is less likely to care about religion or spiritual matters than previous generations. When they were asked in an open-ended question what was important to them, spiritual matters were sixth on the list. Preceding them in importance were family, friends, education, career, and spouse/partner.

When asked to describe themselves, two-thirds (65 percent) used the term Christian. Interestingly, nearly three in ten (28 percent) picked either atheism, agnosticism, or no preference. In other words, they have moved completely away from certain belief in God.

When asked if they were "born-again Christians", using a precise definition provided by the interviewers, only 20 percent affirmed this definition of belief and experience. And when presented with seven statements about orthodox Christian belief, the researchers found that only 6 percent of Millennials could affirm them and thus could be properly defined as Evangelical.{19}

A third (34 percent) of Millennials said that no one can know what will happen when they die. But more than one-fourth (26 percent) said they believe they will go to heaven when they die because they have accepted Christ as their Savior.{20}

Church attendance has been decreasing with each generation. The Millennial generation illustrates that trend. Nearly two-thirds (65 percent) rarely or never attend religious services.{21} About one-fourth (24 percent) are active in church (meaning they attend at least once a week). This might suggest that a number of Millennials who attend church do so as seekers. In other words, they are at least spiritually interested enough to visit a church even though they may not be saved.

The Millennial generation presents a significant challenge for us as Christians. The largest and least religious generation in American history is here and making an impact. If the church and Christian organizations are to be vibrant and effective in the twenty-first century, pastors and Christian leaders need to know how to connect to the Millennials. The first step is understanding them and their beliefs. That is why I recommend the book by Thom and Jess Rainer and encourage you to visit our Web site (www.probe.org) for other information on this generation.

Notes

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3. Ibid.
4. Ibid., 16.
5. Ibid., 55.
6. Ibid., 56.
7. Ibid., 59.
8. Ibid., 63.

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10. Ibid., 105.
11. Ibid., 108.
12. Ibid., 111.
13. Ibid., 112.
14. Ibid., 115.
15. Ibid., 188.
16. Ibid.
17. Ibid., 197.
18. Ibid., 198.
19. Ibid., 232.
20. Ibid., 233.
21. Ibid., 236.

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The Changing American Family

Kerby Anderson looks at the latest data on the American family and highlights trends that are changing the nature of family in America as well as debunking some sensationalist headlines. From a biblical worldivew perspective, Christians should be concerned about these trends which reflect an ongoing breakdown of family in America.

Introduction

Are we headed toward a post-marital society where marriage is rare and the traditional family is all but extinct? One would certainly think so by reading some of the stories that have appeared lately. A *New York Times* headline in 2003 warned of "marriage's stormy future" and documented the rise in the number of nontraditional unions as well as the rising percentage of people living alone.{1} A 2006 *New York Times*

article documented the declining percentage of married couples as a proportion of American households and thus declared that married households are now a minority.{2} And a 2007 headline proclaimed that "51% of women are now living without a spouse."{3}

Well, let's take a deep breath for a moment. To borrow a phrase from Mark Twain, rumors about the death of marriage and family are greatly exaggerated. But that doesn't mean that marriage as an institution is doing well and will continue to do well in the twenty-first century.

Let's first take on a few of these headlines pronouncing the end of marriage. The October 2006 *New York Times* headline proclaimed that "To Be Married Means to Be Outnumbered." In other words, married households are now a minority in America and unmarried households are the majority. But the author had to manipulate the numbers in order to come to that conclusion. This so-called "new majority" of unmarried households includes lots of widows who were married. And this claim only works if you count households and not individuals. For example, if you have two households—one with two married people and three children and another with a single widow living alone—they would be split between one married household and one unmarried household. But one household has five people, and the other household has one person.

What about the January 2007 *New York Times* headline proclaiming that "51% of Women Are Now Living Without a Spouse"? Columnist and radio talk show host Michael Medved called this journalistic malpractice({4} and the ombudsman for the *New York Times* took his own paper to task for the article.{5} The most recent available figures showed that a clear majority (56%) of all women over the age of twenty are currently married.

So how did the author come to the opposite conclusion? It turns out that the author chose to count more than ten million

girls between the ages of fifteen and nineteen as "women." So these so-called "women" are counted as women living without a spouse (never mind that they are really teenage girls living at home with their parents). This caused the ombudsman for the *New York Times* to ask this question in his op-ed: "Can a 15-year-old be a 'Woman Without a Spouse'?"{6}

It is also worth mentioning, that even with this statistical sleight of hand, you still cannot get to the conclusion that a majority of women are living without a spouse. The article's author had to find a way to shave off an additional 2% of the married majority. He did this by including those women whose "husbands are working out of town, are in the military, or are institutionalized."{7}

Conflicting Attitudes about Marriage and Family

It is certainly premature to say that married couples are a minority and women living without a husband are a majority. But there has been a definite trend that we should not miss and will now address. The definition of marriage and the structure of family in the twenty-first century is very different from what existed in the recent past.

A few decades ago, marriages were the foundation of what many commentators referred to as "the traditional family." Now marriages and families are taking some very unfamiliar shapes and orientations due to different views of marriage and family.

Americans are not exactly sure what to think about these dramatic changes in marriage and family. On the one hand, they believe that marriage and family are very important. A *Better Homes and Garden* survey found that their readers rated their relationship to their spouse as the single most important factor in their personal happiness.{8} And a MassMutual study

on family values (taken many years ago) reported that eight out of ten Americans reported that their families were the greatest source of pleasure in their lives—more than friends, religion, recreation, or work.{9}

On the other hand, Americans are much less sanguine about other people's marriages and families. I call this the "Lake Wobegon effect" where "all the women are strong, all the men are good looking, and all the children are about average." In other words, *their* marriage and family are fine, but the rest of the marriages and families are *not*. While the MassMutual Family Values Study found that a majority (81%) pointed to their family as the greatest source of pleasure, it also found that a majority (56%) rated the family in the U.S. "only fair" or "poor." And almost six in ten expected it to get *worse* in the next ten years. The survey concluded that "Americans seem to see the family in decline everywhere but in their own home."{10}

Similar results can be found in many other nationwide polls. A Gallup poll found that Americans believe the family is worse off today than it was ten years ago. And they believed it would be worse off in the future as well.{11} Americans also demonstrated their ambivalence toward marriage and family not only in their attitudes but their actions. One trend watcher predicted more than a decade ago in an article in *American Demographics* that marriage would become in the 1990s and the twenty-first century "an optional lifestyle."{12}

Changing Trends in Marriage

While it may be too early to put the institution of marriage on the endangered species list, there is good reason to believe that changing attitudes and actions have significantly transformed marriage in the twenty-first century. The current generations are marrying later, marrying less, and divorcing more than previous generations.

A major transition in attitudes toward marriage began with the baby boom generation. From 1946 to 1964, over seventy-six million babies were born. By the 1960s the leading edge of the baby boom generation was coming of age and entering into the years when previous generations would begin to marry. But baby boomers (as well as later generations) did not marry as early as previous generations. Instead, they postponed marriage until they established their careers. From the 1960s to the end of the twenty-first century, the median age of first marriage increased by nearly four years for men and four years for women.

Some of those who postponed marriage ended up postponing marriage indefinitely. An increasing proportion of the population adopted this "marriage is optional" perspective and never married. They may have had a number of live-in relationships, but they never joined the ranks of those who married. For them, singleness was not a transition but a lifestyle.

Over the last few decades, the U.S. Census Bureau has documented the increasing percentage of people who fit into the category of "adults living alone." These are often lumped into a larger category of "non-family households." Within this larger category are singles that are living alone as well as a growing number of unmarried, cohabiting couples who are "living together." The U.S. Census Bureau estimated that in 2000 there were nearly ten million Americans living with an unmarried opposite-sex partner and another 1.2 million Americans living with a same-sex partner.

These numbers are unprecedented. It is estimated that during most of the 1960s and 1970s, only about a half a million Americans were living together. And by 1980, that number was just 1.5 million.{13} Now that number is more than twelve million.

Cohabiting couples are also changing the nature of marriage.

Researchers estimate that half of Americans will cohabit at one time or another prior to marriage.{14}And this arrangement often includes children. The traditional stereotype of two young, childless people living together is not completely accurate; currently, some 40% of cohabiting relationships involve children.{15}

Couples often use cohabitation to delay or forego marriage. But not only are they postponing future marriage, they are increasing their chance of marriage failure. Sociologists David Popenoe and Barbara Dafoe Whitehead, in their study for the National Marriage Project, wrote: "Cohabitation is replacing marriage as the first living together experience for young men and women." They conclude that those who live together before they get married are putting their future marriage in danger.{16}

Finally, we should note the impact of cohabitation on divorce. When the divorce rate began to level off and even slightly decline in the 1980s, those concerned about the state of marriage in America began to cheer. But soon the cheers turned to groans when it became obvious that the leveling of the divorce rate was due primarily to an increase in cohabitation. Essentially the divorce rate was down because the marriage rate was down. Couples who break up before they marry don't show up as divorce statistics.

Many marriages today are less permanent than in previous decades. There have always been divorces in this country, but what used to be rare has now become routine. Changing attitudes toward marriage and divorce in this country are reflected in the changing divorce rate.

A graph of the divorce rate shows two significant trends. One is a sharp increase in divorces in the late 1960s that continued through the 1970s. The second is a leveling and even a slight decline in the 1980s. Both are related to the

attitudes of the baby boom generation toward marriage and divorce.

The increasing divorce rate in the 1970s was due to both attitude and opportunity. Baby boomers did not stay married as long as their parents due to their different attitudes towards marriage and especially their attitude toward commitment in marriage. It is clear from the social research that the increase in the divorce rate in the 1970s did not come from empty nesters (e.g., builders) finally filing for divorce after sending their children into the world. Instead it came from young couples (e.g., baby boomers) divorcing even before they had children. {17}

The opportunity for divorce was also significant. When increasing numbers of couples began seeking divorce, state legislatures responded by passing no-fault divorce laws. Essentially a married person could get a divorce for any reason or no reason at all.

Economic opportunity was also a significant factor in divorce. During this same period, women enjoyed greater economic opportunities in the job market. Women with paychecks are less likely to stay in a marriage that was not fulfilling to them and have less incentive to stay in a marriage. Sociologist David Popenoe surveying a number of studies on divorce concluded that "nearly all have reached the same general conclusion. It has typically been found that the probability of divorce goes up the higher the wife's income and the closer that income is to her husband's."{18}

The second part of a graph on divorce shows a leveling and even a slight decline. The divorce rate peaked in 1981 and has been in decline ever since. The reasons are twofold. Initially, the decline had to do with the aging of the baby boom generation who were entering into those years that have traditionally had lower rates of divorce. But long term the reason is due to what we have already discussed in terms of

the impact of cohabitation on divorce. Fewer couples are untying the knot because *fewer couples are tying the knot*.

Changing Trends in Family

We have already mentioned that starting with the baby boom generation and continuing on with subsequent generations, couples postponed marriage. But not only did these generations postpone marriage, they also postponed procreation. Unlike the generations that preceded them (e.g., the builder generation born before the end of World War II), these subsequent generations waited longer to have children and also had few children. Lifestyle choice was certainly one factor. Another important factor was cost. The estimated cost of raising a child during this period of time rose to over six figures. Parents of a baby born in 1979 could expect to pay $66,000 to rear a child to eighteen. For a baby born in 1988, parents could expect to pay $150,000, and that did not include additional costs of piano lessons, summer camp, or a college education.{19}

When these generations did have children, often the family structure was very different than in previous generations. Consider the impact of divorce. Children in homes where a divorce has occurred are cut off from one of the parents and they suffer emotionally, educationally, and economically.

Judith Wallerstein in her research discovered long-term psychological devastation to the children.{20} For example, three out of five children felt rejected by at least one parent. And five years after their parents' divorce, more than one-third of the children were doing markedly worse than they had been before the divorce. Essentially she found that these emotional tremors register on the psychological Richter scale many years after the divorce.

The middle class in this country has been rocked by the one-

two punch of divorce and illegitimacy, creating what has been called the "feminization of poverty." U.S. Census Bureau statistics show that single moms are five times more likely to be poor than are their married sisters.{21}

An increasing percentage of women give birth to children out of wedlock. This increase is due in large part to changing attitudes toward marriage and family. In a society that is already changing traditional patterns (by postponing marriage, divorcing more frequently, etc.), it is not surprising that many women are avoiding marriage altogether. Essentially, the current generation disconnects having children and getting married. In their minds, they separate parenthood from marriage, thus creating an enormous increase in the number of single parent homes.

Greater social acceptance of out-of-wedlock births, divorce, and single parenting tends to reinforce the trends and suggests that these percentages will increase in the future. Young adults who contemplate marriage may be less inclined to do so because they were raised in a home where divorce occurred. A young woman raised by a single mom may be less inclined to marry when they are older, convinced that they can raise a child without the help of a husband. Better employment options for young women even encourage them to "go it alone."

These changes in attitudes and changes in the structure of marriage and family have created a very different family in the twenty-first century. One writer imagined the confusion that children would feel in this futuristic scenario:

> *On a spring afternoon, half a century from today, the Joneses are gathered to sing "Happy Birthday" to Junior. There's Dad and his third wife, Mom and her second husband, Junior's two half brothers from his father's first marriage, his six stepsisters from his mother's spouse's previous unions, 100-year-old Great Grandpa, all eight of Junior's current "grandparents," assorted aunts, uncles-in-law and*

stepcousins. While one robot scoops up the gift wrappings and another blows out the candles, Junior makes a wish . . . that he didn't have so many relatives.{22}

Notes

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