

Putting percentages to these four groups is uncertain, but it may be they could be 2%, 4%, 30% and 6% respectively, leaving a gap of 17% “invisible” Christians to make up the 59% of British people who ticked “Christian” in the 2011 Population Census.

Believing without Belonging

Prof Grace Davie made a great impact with this subtitle to her 1994 book, *Religion in Britain since 1945*, as she tried to sum up where people were spiritually. They were no longer church members but they still believed in Christianity. But even the grounds which Davie made clear for “believing without belonging” were changing in the 1990s, and when Prof Paul Heelas along with Linda Woodhead made their detailed study of religion in the town of Kendal in northern England in the year 2000, their book had the subtitle “why religion is giving way to spirituality.”

Canon Alan Billings, a parish priest in Kendal, also wrestled with the changes in spirituality that were taking place. He contended that the Church would understand its ministry and mission better if it thought of the nation as “culturally Christian.”

Grace Davie summed up the difficulty by sub-

titling her book, *Religion in Britain*, “a persistent paradox,” probably very fair comment! “Christianity has suffered a steady though not yet catastrophic decline in its presumed strongholds: rural areas with a settled population, or schools favoured by the middle class and so on.” Church-going in London, however, along with many other religions, in total contrast, had risen quite sharply. She suggested a replacement of her famous phrase, unlikely to be so popular, “From obligation to consumption,” anticipating the thought of Archbishop Justin Welby in an interview on the Radio 4 Today programme on 14th December 2017, that “the country has moved from a sense of inherited faith to faith by choice, and that is a smaller group of people.”

Invisible Religion and No Religion

Another word has entered the vocabulary of notional or nominal Christianity – the word “invisible,” coming from Steve Aisthorpe’s Scottish research in *The Invisible Church*, where he found an extraordinarily large number of people who clearly believed in God but did not go to church. However, Patrick Johnstone, editor of many editions of *Operation World*, was familiar with the concept, putting the percentage of evangelicals in the UK as 8.5% in 2000 with the comment that “only about a third of these

attend church,” agreeing the results of the 1998 English Church Census.

The latest phrase that is used by many people, especially younger people, is that they have “No Religion,” or, as they are often referred to, the “Nones.” When asked in the 2011 Population Census, 26% of the UK ticked this box, especially those in their 20s. However, even this phrase does not quite mean what it seems to mean. Quoting Theos think-tank research, Prof Linda Woodhead showed that, of those who say they have “No Religion”, 44% believe in a soul, 35% in God or a higher power, but none will ever attend church.

The concept of “Nominal” and “Notional Christianity” which was perhaps first named as a concept in the 1980s in reality has been around for longer than the last 40 years. It is *belief* rather than attendance which describes a nominal or notional person, a less committed or personal belief in one’s religion, an unwillingness to accept all its various formularies. In Christian terms, this will mean probably not reading or even accepting the Bible, the Holy Scriptures, as the authoritative foundation for belief.

A much longer version of this article is available free by emailing peter@brierleyres.com.

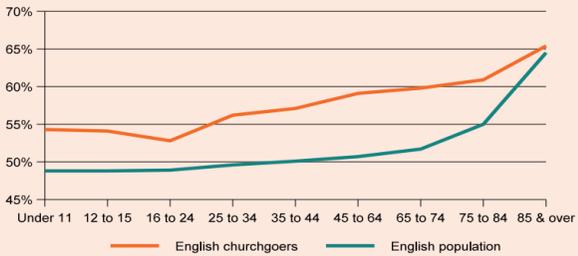
WOMEN IN CHURCH

The percentage of women among churchgoers has increased very slightly over the 40 years since 1980 to an estimated percentage in 2020. Over half, 55%, of 1980 English churchgoers were female, and by 2020 it will be 58%. Not a great change, an increase of just +0.2% per annum on average.

In Scotland, the percentage is moving in a different direction. In 1984 63% of Scottish churchgoers were female, but by 2025 if present trends continue it will be 60%, an average annual change of -0.1%. In both countries, the changes are slight, but persistent.

The variations by age of women churchgoers, however, are much greater. The chart shows the proportion of women in church by age in England and the proportion by age in the general population.

Percentage of women in church and in the population of England in 2015



The proportions of births by gender are 106 men to 100 women, a ratio which is worldwide except in countries like China when its “one-child” policy caused many female foetuses to be aborted. So the proportion of women in the population is under 50% until about the age of 35. Male mortality is higher throughout life with the consequence that after that age female and male numbers become more equal. As people age beyond 45 male mortality is much greater than female so the proportion of women in the population naturally increases.

On the above graph the proportions in the church are quite different and do not change as smoothly as the population, only reaching population proportions when folk are 85 or over. The dip in the churchgoers’ line for those aged 16 to 24 reflects the fact that there were more young men in church than young women aged 15 to 19 in 2005 and the effect of that has continued, though mitigated with time, since.

The line for Scottish churchgoers is similar to the English one though it has a slightly lower proportion of females aged 12 to 15 than in England (53% to 54%) and a much greater proportion of females over 65 (45% in total to England’s 35%, a significant difference). This latter difference is largely due to the impact of many new immigrant (=non-Black and non-charismatic) and Black churches in England which, in the main, have many attenders under 65, so that the English percentage of those over 65 is less. The number of new immigrant and Black churches in Scotland is as yet too few to make such a large difference to the balance of ages in Scottish churchgoers.

Between 1980 and 2020 if the forecast figures prove accurate there will have been a reduction of almost exactly the same number of men and women – a total loss over 40 years of 845,000 men and 846,000 women from church attendance. However the losses are not equally distributed across the age ranges:

- More boys left than girls (those under 15) – 390,000 to 340,000.
- More women than men left between the ages of 15 and 44 in those years – 550,000 women to 430,000 men.
- More men than women left aged 45 to 64 – 110,000 men to 60,000 women.
- There were gains among those 65 and over for both sexes – 80,000 more men and 100,000 more women.

The usual argument for women leaving in their middle years is because they need to focus on bringing up their families, but it is not clear whether this applies to churchgoing women who are welcome to bring their children to church in most cases. Other factors such as returning to their careers, supporting Sunday children’s activities (such as sport or music), or simply sheer weekend exhaustion, may be contributory reasons.

The decade ratios between 1980 and 2020 are also uneven. The percentage of losses for both men and women is reducing from 1990 onwards but then the size of congregations is reducing also:

- Between 1980 and 1990 – 10% of the men and 8% of the women left the church
- Between 1990 and 2000 – 17% of men and 13% of women left
- Between 2000 and 2010 – 13% of men and 10% of women left, and
- Between 2010 and 2020 – 11% of men and 8% of women will leave the church.

All these represent serious losses. Why do people leave? The Church of England has asked this question on its annual forms in recent years, and answers divide up into three broad areas – death (43%), moving away (30%) and other reasons (27%). Some of those who move away will presumably join another church somewhere else, and some of the “other reasons” will presumably include loss of faith, but equally could include moving into a Care Home or being unable to attend because of poor health or lack of transport. Unfortunately these figures were not broken down by gender.

Seeking to keep one’s existing congregation therefore becomes almost as important as reaching out to new people, because it is the existing people who reach new people. How then keep existing people? The answer from many surveys is primarily the importance of teaching, especially important for those under 30 and for retaining families.

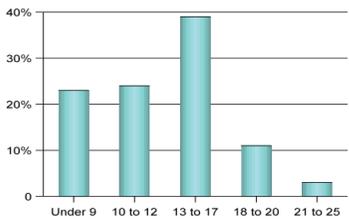
Women particularly want the opportunity to grow spiritually, and to be part of a caring supportive congregation. Men value helpful teaching and challenges outside the immediate church (such as an overseas project or starting another congregation), while younger people wish to sense the presence of God.

SOURCES: *UK Church Statistics*, No 3, 2018 edition, Table 13.9.1 for England and Table 13.1.1 for Scotland.

Leaving the Church

Two recent American studies looked at why young people leave church. One study found that 7% of those aged 15 to 17 in America and 13% of those aged 18 to 25 were former Catholics. When a sample of these was asked why they had left the church, a third, 35%, said they had given up religion but still believed in “something bigger, perhaps God”. Almost half, 46%, said they were looking for something which “better aligned with their sense of spirituality.” A seventh, 14%, said religion was “nonsense,” and the remaining 5% said other things. At what age did they stop identifying themselves as a Catholic? The chart shows that while the average age was 13, two-fifths, 39%, were between 13 and 17.

Age at which Americans stopped being Catholics



A survey among Mormons found that younger people were more likely to leave when they started doubting church teachings, whereas older people were more likely to remain with the church. The top three reasons for leaving the church were: no longer being able to “reconcile my personal values and priorities with those of the Church,” no longer believing there was “one true church,” and feeling “judged or misjudged.”

Something similar might be true for other churches also. Essentially both studies revolve around changing beliefs. A more profound question, perhaps, is why young people change their beliefs. Were such beliefs purely nominal (head knowledge) in the first place? Were young people disillusioned that mental assent didn’t match up to life experience? Did they simply follow parental and family tradition? Did they find that their set beliefs had no answers to the innate longings and yearnings for God in their hearts? Were they influenced by the non-believing, hedonistic, materialistic culture around them? Were they unduly influenced by peer pressure? In a nutshell, did they leave because they hadn’t found Reality in the Lord Jesus Christ?

SOURCES: Both via *Religion Watch*, Current Research, February 2018; National Catholic Reporter, <http://www.ncronline.org/>; Dialogue, www.dialoguejournal.com.

These may be helpful Books and reports received

Minor Prophets in a Major Key, Chris Woodall. How this much neglected group of OT men of God can help equip the church in the 21st century, Wipf and Stock, available now from chris@doctowoodall.plus.com, £15, ISBN 978-1-5326-4218-0.

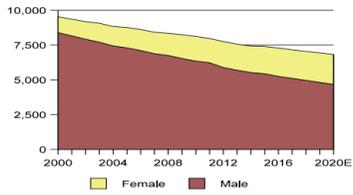
A Time to Sow, Anglican Catholic Church Growth in London, Tim Thorby, Research for the Local Church 9, October 2017, the Centre for Theology and Community, freely downloadable from theology-centre.org.

Anglican Workforce

The total number of ordained people serving the Church of England in 2016 was 19,600, and this excluded some 5,800 official Readers and at least 340 members of Religious Communities. Paid (technically “Stipendiary”) clergy were 40% of the total, indicating a huge number of people serving who are either self-supporting or supported in non-direct ways.

The number of stipendiary clergy has fallen over the years – there were 9,500 in 2000 and 7,300 in 2016, an average drop of -2% per year, and projected to fall to 6,800 by 2020. However, many continue to have “permission to officiate,” as it is called, on their retirement – some 6,600 in 2016, which means they continue in official ministry in various ways, the large majority being in their late 60s or 70s. Almost two-thirds, 64%, of the current stipendiary priests are in their 50s or early 60s, so there is likely to be a radical change in both numbers and proportions over the next 15 years. 96.5% of stipendiary clergy are White, 1.4% are Black, 1.1% Mixed, 0.8% Asian, and 0.2% in other ethnicities.

Full-time stipendiary clergy, by gender, 2000 to 2020E



In 2016 over a quarter, 28%, of the stipendiary clergy were female, more than twice the proportion in 2000 (12%), and projected to be 32% in 2020. However, more than half, 54%, of the Readers were female, and almost three-quarters, 73%, of those in the Religious Communities. There are 65 such Communities, two-thirds, 65%, of which have fewer than 10 members, although their average size is 11 people, as 2 have over 30 people.

There are over 1,100 Anglican Chaplains who serve in a huge variety of roles – Royal Navy, Army, Royal Air Force, Prison, Hospital, School, Higher Education, Industrial and other Chaplains. A sixth of these, 16%, are in the Armed Forces, while a third, 31%, act as Hospital Chaplains and another sixth, 16%, as School Chaplains. The total number of Chaplains has remained at about the same level over the past 16 years.

The number of senior clergy (Bishops, Archdeacons and Cathedral Deans) was 270 in 2016, 4% of full-time stipendiary clergy. The number has slightly increased over the last few years – there were 253 in 2000, but the proportion who are female has increased markedly, from 1% in 2000 to 17% in 2016.

There were 300 ordinations of stipendiary clergy in 2016, a similar number each year since 2013, and about two-fifths, 39%, were female. Three-fifths, 57%, of these new ordinands were under 40, and a sixth, 16%, were under 30. On the other hand, 15% were 50 or over. Women were more likely to be ordained into rural posts than men – 43% to 24%.

SOURCE: *Ministry Statistics*, 2016, Research and Statistics Dept., Archbishops’ Council, Church of England.

SNOWFLAKES

Fake News seems to have been THE news on social media this year! Mark Twain apparently said that a lie will travel half way round the world while the truth is still pulling on its boots. Pilate was more philosophical, “What is truth?” he asked. A study by the Massachusetts Institute of Technology found that Mark Twain has a point – false stories:

- Spread more rapidly on Twitter, and
- Reach a wider audience.

They found that fake news was 70% more likely to be re-tweeted and true stories took 6 times longer to reach people.

Barna, the American research agency, investigated the Americans understanding of “fake news,” and concluded that most people “attribute the fake news phenomenon to reader error”, more than a problem of invented stories, or factual mistakes in reporting stories. A third, 31%, said it was a misinterpretation of actual news on social media. Evangelicals (51%) and other Christians (40%) felt that liberal journalists were the problem.

SOURCE: Report in *The Economist*, 11th November, 2017, Page 4 Special Report.

Youth priorities. The most recent Youthscape piece of research involved interviewing 16 young people aged 16 to 19. They were asked what was the most important thing in their life. “Family” they all said. All believed in some sort of higher power, even if not religious. Many had prayed in difficult situations. Death was also a prominent theme in the interviews. The questions they themselves eventually asked included God, life after death, evil and suffering and the purpose of life, but they had to be prodded to ask questions at all, thinking such was disrespectful to the interviewer. How do we encourage openness about spiritual issues?

SOURCE: *The Story*, Volume 5, Spring 2018, Youthscape Centre for Research.

Mission Challenges. 35 mission leaders were asked in 2011 what were the main issues with which they then had to deal by researcher Paul Hildreth. Six years later he was asked if any of these had significantly changed, and concluded that they hadn’t. The issues were (1) Economic, raising enough money for their agency, (2) Poverty and social changes overseas, especially water shortage, (3) Global warming, (4) Multiculturalism and engaging with Islamic growth, (5) Communication technology which has revolutionised contact between partners and projects, (6) Ongoing migration, and (7) Population movement from rural to urban areas.

SOURCE: Paper by Paul Hildreth to Global Connections Council 8th March 2018.

No Religion. An analysis of the 2016 British Social Attitudes survey showed that for every 26 people brought up as Christian (45% of the population) none now had No Religion, while for every person brought up with No Religion (19%) one had come to Christ.

SOURCES: Article in the *Daily Telegraph*, 9th March 2018, Page 10; Media habits, Barna, April 2017; various website accessed March 2018.



SOURCE: *The ‘No Religion’ Population of Britain*, Stephen Sullivan, Catholic Research Forum Reports, 3, Centre for Religion and Society, St Mary’s University, Twickenham.

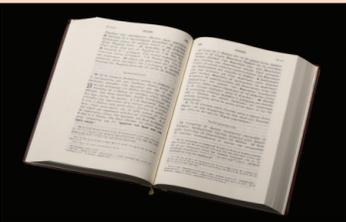
Christmas Attendance. One question in a YouGov poll undertaken in December 2016 asked respondents if they were planning to attend a church service over Christmas. 14% replied YES. In 2016 the Church of England had 2.6 million attending one of their Christmas services. Usually the C of E has between 35 to 40% of total church attendance over Christmas. If true in 2016 this would mean that 13% of the population actually did attend church. The poll was accurate within normal statistical boundaries! The number going to church at Christmas in the Church of England in 2016 (the latest official figure) was higher than at any time in the previous 4 years, 4.7% if the population. Maybe it was helped by Christmas Day being on a Sunday

SOURCES: Article in *The Times* 23rd December 2016, Page 8; *Statistics of Mission 2016*, Research and Statistics Dept., Archbishops’ Council, Church of England, 2017.

Humour - Only in Britain ...

- ... do banks leave both doors open and chain the pens to the counters.
- ... do we leave cars worth thousands of pounds on the drive and lock our junk and cheap lawn mower in the garage.
- ... are there disabled parking places in front of a skating rink.
- ... can a pizza get to your house faster than an ambulance.
- ... do supermarkets make sick people walk all the way to the back of the shop to get their prescriptions while healthy people can buy cigarettes at the front.
- ... do people order double cheeseburgers, large fries and a DIET coke.

SOURCE: Email from Margaret Price, New Zealand, November 2017.



REFLECTION

Torn from their home and livelihood, undergoing a difficult, long and tortuous journey, struggling to survive, to reach a city where at least they were safe from marauding armies, even if the local welcome was hardly very great. Would they ever see their homeland again, the familiar, the known ways, their own culture? Here everything was different, a foreign language, strange food, and unaccustomed habits, but at least some of their compatriots were still with them.

They dreamed of returning, back to their roots, but their leader, a fiery preacher, told them they wouldn't be going back. Their capital city was under siege even as he spoke, and was being gradually demolished. "Settle down," he said, "make the most of where you are. Have children, you will be here a long time." Unbelievable, they thought, for God had promised them security in their homeland. "But you sinned against your God," said the preacher, "and He is determined to stop your idol worship. Your grandchildren though will go back home to Jerusalem."

Thus spoke Ezekiel to the exiles in Babylon. He wasn't believed. The exiles reckoned that surely God would save Jerusalem as He had before under Hezekiah. But it was not to be. Nebuchadnezzar totally sacked the city in 586 BC and complete and utter despair came to the Jews in far-away Babylon. Was God no longer in control?

Then comes an incredible visitation. The Lord takes Ezekiel to a valley of dry human bones and tells him to preach, prophesy, to them. The bones come together, sinews and flesh appear, but no life. The vultures gather for a second helping. "Prophesy, Ezekiel," says the Lord, and the God who breathed into the dust millennia before to create Adam and Eve breathed again, this time into dead bodies. They stood, a living army. Many of our present 21st century refugees and migrants will settle in the country to which they've come but some will doubtless return in the coming years and rebuild their homes in Syria, Afghanistan, Iraq, Chad, Niger and wherever they have come from in search of safety and hope. In the process, some will have come to faith in Christ, as God planned.

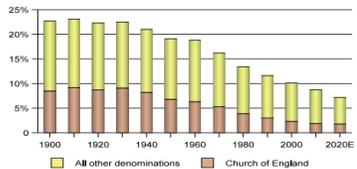
But Ezekiel was privileged to see a bigger, more far-reaching panorama – of God in control of His world. The sovereign Lord, who sets the boundaries of sand and seas, allows rulers to come and go, allots people to distant lands for His purposes. Thus does the Kingdom of God grow, the Lord's ultimate concern. History really is His Story.

This was not the last vision Ezekiel had. His climactic vision concerned God's purpose for His people and God's purpose for the world. National leaders today may think and act as if they are in control of this minute speck in God's universe but ultimately they will find they were part of God's cosmic purposes. God's glory becomes enshrined in a new Jerusalem where the saints of all the ages are gathered, and is reflected in that incredible scene when the curtains close and the first heaven and the first earth pass away, and the new earth and the new heavens are revealed in all their splendour.

Church Members

The graph shows the percentage that church members are of the total UK population, and how that percentage has changed since the year 1900. From 22.7% in 1900, it grew to 23.1% by 1910, fell to 22.3% in 1920, although the population had only grown very slightly (1%) despite World War I. It just increased to 22.5% by 1930 (and the population increased 6% in the 1920s), but has fallen since.

Church members as percentage of total UK population, 1900 to 2020E



The very small change between 1950 and 1960 was due to the fact that in the 1950s the Republic of Ireland had very serious economic

OTHER RELIGIONS

As well as the Christian faith, there are numerous other religions in the UK, more than are generally realised. When the National Records of Scotland eventually gave a list of all the religions that people had stated in the 2011 Census there were 77 which it labelled "Christian", 45 which were "Other religions" and 10 which they classified as "No Religion" (including 12,000 Jedi Knights!). In terms of percentages of the population these groups accounted for 54%, 2% and 37% with 7% not answering the question.

Not all the classifications were as expected, and some were repeated which others would have combined, and others were too vague it to classify sensibly. Putting the "Christian" ticks into the classification used in *UK Church Statistics* we have, as percentages of the entire Scottish population: Anglican 2.0%, Baptist 0.5%, Roman Catholic 15.9%. Independent 0.2%, Methodist 0.2%, New Churches 0.01%, Orthodox 0.2%, Pentecostal 0.3%, Presbyterian (Church of Scotland) 32.5%, Presbyterian (Other) 0.3%, Smaller Denominations 0.2%, general inclusive words (10 words like Christian, Evangelical, Ecumenical, etc.) 1.4%, Non-Trinitarian 0.3%.

Other religions as a percentage of the entire population included the Muslims 1.45%, Hindus 0.31%, Buddhists 0.24%, Sikhs 0.17%, Jews 0.11%, Spiritualists 0.08%, Pagans 0.07%, Mixed religion 0.03%, Wicca 0.02%, Baha'i 0.01%, Taoists 0.01%, Druids, Rastafarians, Scientology, Satanism and others (with between 150 and 250 in each) 0.03%, and nearly 200 others all with very small followings. The numbers of different groups indicate the general religious interest of some in the population, even if those interests are very diverse and unorthodox.

Some 8,000 Scottish people, 0.2% of the population, described themselves as humanists, atheists, agnostics, Heavy Metal or whatever. These but indicate the different dimensions and wide extent of "nonality" described in the main article on Page 1 in this issue and its wide extent.

What does this mean for evangelism? Only that people's religious ideas are often vague but rarely non-existent. The meaning of life is a perpetual problem, violence, evil and suffering are unexplained enigmas. This leads to further questions: Why do people reject the Christian faith and seek answers in other religions? Is it ignorance of Biblical truth or misrepresentation by Christ's followers or the outlook of a scientific era or minds having been "blinded" as the apostle Paul explains?

The figures do however indicate that while 7% of the population go to church, a much higher percentage, over half the population, entertain some ideas of religion which are mostly Christian-based. Half, 47%, of the general public in the UK, in a 2017 survey, said they considered that "understanding religion" is important for politicians and policy makers in tackling terrorism and understanding the world. The recent death of Billy Graham prompts the thought – are people now less aware of and responsive to spiritual issues than in the 1950s? How far do the above figures suggest we need another national "wake-up" call?

SOURCE: National Records of Scotland for Religion (detailed), Census 2011; Understanding Religion Survey, ComRes, Jan 2017.

FutureFirst is a bimonthly bulletin for those concerned with the future of the church published by Brierley Consultancy. Editorial board: Rosemary Dowsett, Anne Coomes and Peter Brierley. The acceptance and publication of copy does not indicate editorial endorsement. Readers are welcome to quote items provided they give the source.

problems. So many Irish people emigrated to the UK, reducing the Republic's population to 2.8 million; in the 1961 UK Population Census 680,000 were shown as being born in Ireland, 1.3% of the UK population. Because Ireland's population are mostly Roman Catholic church members, they boosted the church membership in the UK, so that the total drop between 1950 and 1960 was much less than it might have been as suggested by the previous trend.

The Electoral Roll membership of the Church of England was 8.5% of the population in 1900, rising to 9.2% in 1910, falling to 8.7% in 1920 but increasing to 9.1% in 1930 but declining ever since, and likely to be only 1.8% by 2020. The Church of England formed almost two-fifths, 40%, of all church members in the early 20th century, but is about a quarter, 25%, now.

Church members were 10% of the population (10.1%) in the year 2000, but if present trends continue they could be only 7% in 2020.

SOURCES: *Religious Trends* No 2, 2000/2001, Christian Research, Eltham, London, Table 2.12; *UK Church Statistics*, No.3, 2018 Edition, AD BC Publishers, Tonbridge, Table 1.4.

Muslims in Europe

In a detailed research report published in November 2017, the American Pew Research Centre reported that the Muslim population of Europe had risen from 19.5 million in 2010 to just under 26 million by 2016, especially driven by the mass immigration of 2014-2016, of which it reckoned 53% were Muslim.

Between mid-2010 and 2013 some 400,000 refugees came to Europe, almost three-quarters, 73%, were Muslim. Between 2014 and mid-2016 three times as many, 1.2 million, refugees came to Europe because of the conflicts in Syria, Iraq and Afghanistan. Of these probably four-fifths, 81%, were Muslim. In addition to these 1.6 million refugees, regular migrants also came to Europe between 2010 and 2016, some 5.4 million in total, of which less than half, 46% were Muslim, making the overall 53% average percentage of Muslims among these 7.0 million people.

The top countries sending immigrants and refugees to Europe are shown in the Table.

UK and Germany

Of the countries accepting immigrants between 2010 and 2016 the UK received the largest number, 1.6 million, followed by Germany with 1.35 million. Of those coming to the UK 43% were Muslim, and to Germany 63%. The UK number consisted of 60,000 refugees and 1,540,000 immigrants. Muslim immigrants head for the UK, Muslim refugees head for Germany.

It should be noted that the refugees admitted to UK and Germany have gone through an application process in which 60% are rejected by the UK and 36% are rejected by Germany. Given the overwhelming numbers coming to Europe between 2014 and 2016 it is understandable that restrictions on admittance are being tightened.

The Pew Research Centre reckoned that the number of Muslims in Europe might reach 58 million by 2050 if medium rates of migration continued, equivalent then to 11% of the entire population. So Germany's 6% Muslim population in 2016 could triple by 2050. They

Number of migrants to Europe mid-2010 to mid-2016, top countries

Country	Refugees	Migrants	Total	% Muslim
Syria	670,000	40,000	710,000	91
India	10,000	470,000	480,000	15
Morocco	10,000	360,000	370,000	100
Pakistan	30,000	250,000	280,000	96
Bangladesh	10,000	240,000	250,000	96
United States	0	240,000	240,000	1
China	10,000	230,000	240,000	2
Iran	50,000	170,000	220,000	97
Nigeria	20,000	170,000	190,000	23
Sri Lanka	10,000	180,000	190,000	10
Top 10 countries	820,000	2,350,000	3,170,000	59

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project the UK being 10% Muslim by 2050, even if migration is reduced to zero.

Fertility rates

An additional reason for the continuing increases comes from measuring Muslim fertility rates which are in general much higher than the native populations of European countries. Thus while the Total Fertility Rate (which needs to be 2.1 for population replacement) is well below this figure in most European countries (the European average was 1.6 in 2010) among the Muslim populations it is well above (Pew estimates 2.6), largely because the Muslim population is much younger than the Europeans among whom they settle (50% of Muslims are aged 15 to 44 against 37% of Europeans).

So the increase between 2010 and 2016 from immigration was enhanced by the arrival of some 2.9 million Muslim babies. Some agree that this is a definite policy by Muslim countries to Islamise the world, not by violence but by immigration growth and expansion.

Leaving Islam

Pew also reckoned that in the same period some 320,000 Muslims had abandoned or changed their religion, confirming the reports from different parts of Europe that a number of Muslims are coming to Christ. However, "Pew's research obscures the fact that self-identifying as 'Muslim' does not necessarily signify devout observance of Islam," commented Darrell Jackson when writing about the Pew research, any more than a Census indication of one's religion as "Christian" identifies a true believer or church attender.

All this emphasises the importance for all churches to welcome immigrants and refugees, and to recognise that the experience of moving from one country to another is not only unsettling physically but also psychologically, affording an opportunity for friendship and sharing on deeper things, even though rejecting such Islamisation in the host country as "sharia" law and other customs.

SOURCE: *Europe's Growing Muslim Population*, Pew Research Centre, November 2017 (3 reports); Rev Dr Darrell Jackson in *Vista* Issue 29, February 2018, Page 11.

Romanian Churches

Romania is a European country of some 21 million people, of whom 90% profess to be Christian, 95% of whom are Orthodox, and the rest split more or less evenly between Roman Catholic and Protestant. The 2001 UK Population Census found some 8,000 Romanians living in the UK, a figure which had risen to 78,200 in the 2011 Census in England with 1,500 more in Wales, and to 136,000 by 2013. By 2015 this had risen rapidly to 220,000 when the restrictions against Romanians and Bulgarians working in the UK were lifted that year, and the number estimated by the Office of National Statistics in 2016 to rise to 312,000.

The number of Romanian churches in the UK has also increased rapidly. There were 2 Orthodox churches in 2002, 7 by 2010 (including one in N Ireland), 24 by 2013 and 32 by 2017. Of these 32, 27 were in England, 1 in Wales, 3 in Scotland and 1 in N Ireland. Total Orthodox membership in 2017 was estimated at 95,500, over a quarter of those Romanians living in this country.



By 2012 there were in addition 2 Roman Catholic Romanian Chaplaincies in London, with some 400 enrolled, with numbers not known to have changed greatly since. In addition, however, Protestant congregations for Romanians have begun, some 35 known in London by 2013, including at least one Romanian Pentecostal Church. The format and language of the services are entirely Romanian including the worship, leadership style, and dress style of those present.

Romanian congregations are also present in Birmingham, where the Baptist Union of Romania works with Baptist churches in that city and through which has come the vision of planting 12 more such churches in other UK cities. In 2015, there were some 80 Protestant churches in the UK which Romanians attend. They proliferate around London, but may also be found in Bristol, Leicester, Liverpool, Manchester, Newcastle, Northampton, Preston, York and other towns. These are not usually separate Romanian churches, but rather multicultural and multi-ethnic churches where Romanians are welcomed both into the fellowship and often the leadership.

Where Romanians are reasonably fluent in English many will attend major denominational churches near where they live, like the Church of England, Baptist, local Evangelical Churches, Pentecostal, and other independent fellowships. Numbers may wane if many Romanians return home after Brexit, but meantime they enhance English congregations who in turn welcome them and share with them leadership, buildings and opportunities for witness. Do you have any Romanians in your town to whom you can extend a welcome, support and friendship?

SOURCES: *World Christian Encyclopedia*, Ed David Barrett, OUP, 2001; article in *Vista*, by Redcliffe College, Issue 26, January 2017; wikipedia and other website accessed March 2018; *UK Church Statistics* No 3, 2018 Edition, AD BC Publishers, 2017.



Providing Facts for Forward Planning

SNIPPETS

1) *"The future world of 2030 will be shaped by shifts in global economic power, depleted fossil fuels, extreme weather, water scarcity, a growing global population containing an ageing workforce – and data."*

2) *There are 17,504 islands in the Indonesian archipelago, of which 1,448 still have to be validated and verified.*

3) *In France only 47% of people reckon infidelity as morally unacceptable, the lowest in the world; in Britain it is 76%, in the US 84%. No country has 100%.*

4) *10 million people in Tanzania in 2018, 17% of the entire population, living within 99 miles of a depot, will receive medicines (average weight 1½ kg = 3.3 lbs.) by drone within 30 minutes of sending a text.*

5) *950,000 electric cars are expected to be sold globally in 2018, 45% in China.*

6) *The Ipsos MORI Global Trends survey 2017 showed 26% of the world saying they had No Religion, while 47% were Christian, 19% other Religions and 8% spiritual but not religious (Britain was, respectively, 49%, 41%, 5% and 5%).*

7) *Seven of the 51 countries in Sub-Saharan Africa have a population of over 30 million, almost three-fifths, 57%, of the total 2015 population of 960 million. Four of these are in East Africa – these having an average Christian growth of +3.8% per annum, against +3.3% for Africa as a whole.*

SOURCES: 1) Alison Blair, Director of PwC Research in *The Research Life Industry Report*, 2018, Market Research Society, Page 33; 2) Connected, magazine for Frontiers, Issue 4, Jan-April 2018, Page 8; 3) Pew Research Centre, 2013 study published in 1943, Feb/March 2018, Page 133; 4) and 5) *The World in 2018*, *The Economist*, Page 102; 6) Results taken from *Counting Religion in Britain*, Clive Field, May 2017; 7) *Christianity in Sub-Saharan Africa*, ed Kenneth Ross et al, Edinburgh

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NOMINAL CHRISTIANS

The Second International Lausanne Consultation on Nominalism was held in March, 2018 in Rome. The First Lausanne Consultation on this topic took place in Hoddesdon, Hertfordshire, in England in December 1998. The Lausanne Consultation that took place in Pataya, Thailand, in June 1980, which gathered many to think through the issues connected with global evangelisation, resulted in several booklets emerging with titles such as *Nominal Christians among Roman Catholics, ... among the Orthodox, ... among Protestants, as well as others looking at Traditional Religionists in various countries and continents. Where are "Nominals" today?*

Religious Positions

The phrases "Nominal Christian" and "Notional Christian" have dropped from extensive use in the last few years. Nominal Christians were originally defined as those people who "were church members and believed in God but who never attended church (except perhaps at Christmas or Easter)," while Notional Christians were those who "believed in God but who never attended church and did not necessarily make any effort to follow the Christian ethic." The Table gives estimated numbers for both.

In this Table Columns A + F = 100% = the whole population. Column A is the total of Columns B, C, D and E, Column F the total of Columns G and H. There is no suggestion that the definitions behind the numbers are

Overview of Religious Positions, 1980 to 2020

Year	Total %	Belief in the Christian God			Non-belief in Christian God			
		Regular attenders Not yet Church members %	Normal Church members %	Non-reg attenders Nominal Church members %	Total %	Other Religions %	Non-Religious %	
Column	A	B	C	D	E	F	G	H
1980	77	3	8	9	57	23	4	19
1990	75	3	7	8	57	25	5	20
2000	72	2	5	8	57	28	6	22
2010	60	2	4	7	47	40	7	33
2020E	50	2	3	6	39	50	9	41

watertight. The figures in Column A are critical. The 2000 figure of 72% comes from the 2001 Population Census, and the 2010 figure is taken from the 2011 Census (which put it at 59%). The forecast 2020 figure is based in part on the number of church funerals and the age of churchgoers, and the numbers likely to join the church in the years leading up to 2020.

The key trends shown are the declining numbers of church membership (total of Columns C and D) 1980 to 2020, that churchgoing church members (Column C) decline much faster than the non-churchgoing members (Column D), the declining proportions of nominal Christians (Column D), the fast declining proportion of notional Christians (Column E) and the fast increasing proportion of the non-religious (Column H).

Why are those in Column E included at all? Simply because they say they believe in God and sign themselves as "Christian" on a Census form. As Callum Brown indicates, "what [once] made Britain Christian was the way in which Christianity infused public culture and was adopted by individuals, whether churchgoers or not, in forming their own identities." They are different from those in Column H who neither believe nor say they are Christian.

Religious or Spiritual?

Some years ago another dichotomy emerged which took the concept of "nominal" and "notional" one stage

further. The Table may help define "religiousness" but it does not define "spirituality," and answers to different sets of questions in public surveys show that many people are unclear about what these words mean. Are people "either/or" or can they be "both at once"?

Professor Steve Bruce of Aberdeen University suggests in his book *Secularization* that spirituality has three features: a belief in some sort of supernatural force or entity, a perception that being spiritual changes how one sees and feels about the world, and an ethical dimension that being aware of our spiritual nature should make us better people.

Relig-ion?	Spiritual?		Total
	YES	NO	
YES	12%	15%	27%
NO	34%	39%	73%
Total	46%	54%	100%

Spirituality is seen as something inherent which people develop or shape for their own individual selves rather than it being shaped by the formality of a religious organisation. *Predicting Religion* suggests that "religious" means participating in church rituals (77%), subscribing to religious doctrines (71%) and sharing in worship at church (69%).

Prof Linda Woodhead of the University of Lancaster and Abby Day of the University of Kent looked at the problem a different way, suggesting there are four types of Christian people:

- *Moral* Christians, who admire Christian ethics and feel an affinity to Christianity

- *Ethnic* Christians, who say they are Christian because they are British or because it is their culture

- *Cradle* Christians, who were baptised as babies

- *Faithful* Christians, who go to church, read their Bible, say their prayers and for whom faith is an active experience.