

## CONTENTS

The British Church in 2020	P1
Australian Adherents	P2
Getting Married	P2
African Anglicans	P3
Election Predictions	P4
Snowflakes	P4
Non-Christian Religions	P5
Age of Churchgoers	P6
Pre-Covid Church of England Attendance	P6



# FUTURE FIRST

## FACTS FOR FORWARD PLANNING

ISSN 2040-0268 | Number 72, December 2020

## SNIPPETS

1) The richest 1% of the world's population (63 million people) are responsible for twice the carbon emissions of the 3.1 billion who make up the poorest 50%.

2) 28% of Japanese people are 65 or older; only 13% are under 15. In the UK in 2020 19% were 65 or older and 18% were under 15.

3) 50% of Christians reported an increase in community spirit since March 2020, 40% those of other religions, and 37% of those with no religion.

4) Africa's 1.2 billion people make up 17% of the world's population, yet the continent accounts for only 3.5% of reported Covid deaths.

5) Could this be related to the fact that Africa has 21% of the world's children, 26% of the world's Christians, and twice as many saying they are Christian as elsewhere (60% to 30%)?

6) In 2015 12% of the world's population was 60 or over. By 2030 it is likely to be 17% and by 2050 22%, then over 2 billion people.

7) One survey suggests that a third, 34%, of the Church of England's 8,500 remoter rural churches will not be financially viable post-Covid 19.

**SOURCES:** 1) and 2) *The Week*, 26th September 2020, Page 23; UK figures Office for National Statistics; 3) Savanta ComRes survey of 2,315 respondents for Christian Aid, reported in the *Church Times*, 25th September, Page 4; 4) Report in *The Week*, 24th October 2020, Page 25; 5) Wikipedia, *UK Church Statistics*, ADBC Publishers, Table 15.3; 6) *The Ageing of Great Britain*, Martin Slattery, Matador, 2019, Figure 11; 7) *Impact of Covid-19 on Fragile Churches*, Leslie Francis et al., *Rural Theology*, Vol 18 No 2, 2020.

**The fourth edition of the compilation *UK Church Statistics, No 4, 2021 Edition, has now been published. It looks at the 228 denominations in the UK, and much else. This is a pre-Covid-19 assessment, so the out-turn results when the figures for 2020 are eventually known could well be very different, however, from the findings stated. How far, though, will Covid-19 changes be a comparatively minor adjustment to overall trends or a revolutionary transformation of the British church scene?***

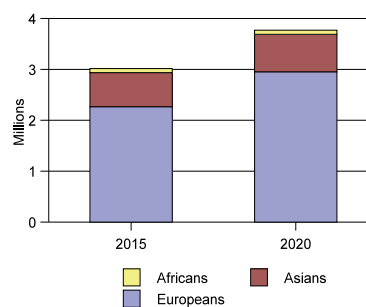
*UK Church Statistics* No 4 re-iterates that overall church membership and attendance are declining and forecasts that into the future. It finds that 39% of the denominations, which are responsible for 82% of the total membership, are declining, some 11% are static (with 1% of total membership, so mostly very small), but 50% (half) of all the denominations were showing growth, even though these were only responsible for a sixth, 17%, of the membership.

The fact that so many groups of Christian churches are growing amidst general decline is significant. What is helping that growth? The publication breaks these growing denominations down further, into those whose membership increased substantially in the years 2015 to 2020, and those whose membership increased less quickly. There were 15 denominations in the first group and 98 in the second.

Of these 15, one was a small Catholic denomination (the Old Catholic Church in the UK), 8 were Diaspora (or Immigrant) churches and 6 were Pentecostal. The 8 Diaspora churches saw their membership increase on average +65% over the five years 2015-2020, but the 6 Pentecostal churches saw it more than double (on average +109%). However, the Diaspora churches included some large ones (the Iranian churches, Latvian, Romanian, Sri Lankan, Syrian and Turkish churches) while the growing Pentecostal groups were all small except for the Kingsway International Christian Centre which has grown greatly since it moved to Chatham, Kent, a few years ago.

This illustrates one key feature of British life since the turn of the 21st century – simply the enormous numbers of immigrants, refugees, asylum seekers, students who are coming into the country. Some of these come from countries with Christian traditions or backgrounds. But if someone comes from Croatia, say, and finds English hard to live and work with from Monday to Saturday, they will go to a Croatian-speaking church on Sunday just for fellowship and friendship – even if they were not regular church attenders in Croatia! Is this not one way God is growing His church?

*Non-British nationals in the UK*



The diagram illustrates these non-British immigration numbers. It is clear the Europeans are the largest group, some 82% of the total, with Asians following. This is a measure of the number of non-British nationals in the UK, some 5% of the total population, from a partial survey by the Office for National Statistics, and does not include those from the United States or other parts of America.

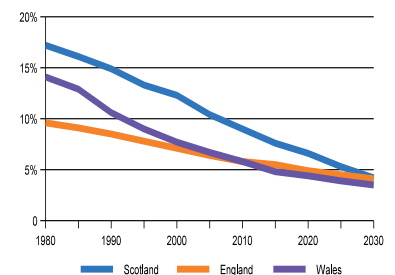
So is the growth being seen in the Diaspora churches just consequential on immigration, people happening to come to church because they are living or working in Britain either temporarily or permanently? Partly, yes, but the Pentecostal growth is not simply due to the large numbers of Black immigrants from Africa or elsewhere.

Their growth is largely by starting new churches or congregations, often in areas where Black people already live. This can be seen when looking at the environments in which churches in general are placed. Numbers in each one are reducing as overall numbers decline, but there is one location where numbers have held fairly firm over the

last 20 years – the inner cities where many Black people live. In other words, the Black churches are essentially targeting the people they know they can attract and are going to the places where that appeal is strongest.

Some White churches (and others) are following the same kind of principles. Over the years 2015 to 2020 some 880 new churches have been started in the UK, and while almost half of these (45%) are Pentecostal, there are fresh congregations in most other denominations. A quarter, 27%, are Independent churches, working outside many of the restrictions denominationalism sometimes imposes, a third of which are New Churches like Newfrontiers and Vineyard. Almost a tenth are Catholic Chaplaincies, which follow the same basic principles as the Pentecostals – go to where their people live (in this case those who speak the same language).

*Percentage of the population attending church*



The new edition focuses additionally on church attendance and the history of church life with many graphs going back to 1900. Church attendance has only been readily measured since 1980 and the graph reflects the declining numbers, but it should be noted that the English percentage is not dropping as much as in Wales and Scotland, largely because many of the immigrants settle in England rather than elsewhere in the UK (and church plants are mostly in England). It doesn't show N Ireland as the figures are not available, but they most likely would be much higher.

Should these trends prove accurate, it can be seen that the percentage of people going to church is likely to be roughly the same in all three countries

*Continued on page 4*

## Australian Adherents

Like many countries in the world, Australia conducts regular censuses of its population. Unlike many countries, however, Australia holds them every five years instead of ten (like the UK). This is very useful for identifying trends in the data. Like many countries, Australia includes a question asking for a person's religion, but unlike many other countries the question is framed to ask for the respondent's specific denomination or other religious affiliation.

As a consequence it conveys a good overview of Australian religious adherence. In 2011, some 60% of Australians said they were Christian, 9% belonged to other religions, 22% had no religion and 9% did not answer the question (in a population of 22 million). The respective figures for the UK in 2011 were 59%, 8%, 26% and 7%, all very similar in a population of 63 million, three times the size.

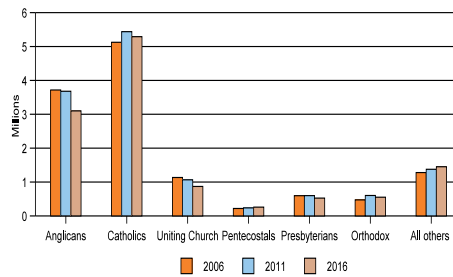
By 2016, however, the latest year for which figures are available, the Australian figures had become, respectively, 51%, 10%, 30% and 9%, indicating a trend away from Christianity towards No Religion, a trend which many people expect to see repeated in the UK in its next Census in 2021. These broad trends are being seen in many other Western countries also, not least in the United States.

Because of its detail, the Australian data allows us to dig a little deeper. There are perhaps five major denominations in Australia – Anglicans, Roman Catholics, the Uniting Church, Presbyterians and the Orthodox which together accounted in 2016 for 86% of all those calling themselves Christian (it was 89% in 2006). Of these the Anglicans accounted for 26%, the Catholics for 44%, the Uniting Church for 7%, the Presbyterians for 4% and the Orthodox for 5%.

The Anglican church is declining (-1.8% average per year between 2006 and 2016), the Catholic church is growing (slowly at +0.3%), the Uniting Church is declining (quite rapidly at -2.7%), the

Presbyterians and the Orthodox are also both declining (-1.3% and -0.5% respectively). By comparison with these figures, the results show that two other denominations are growing at a significant rate –the Pentecostals (+1.7%) and the Seventh-Day Adventists (+1.3%), both of which are strongly Black and Charismatic, but between them these are only 3% of all the Australian Christians.

Changes in adherent numbers of key denominations in Australia, 2006 to 2016



It will be noticed from the chart that the "All Others" group is growing, and the key reason for that are those Christians who are not aligning themselves with any of the 12 stated denominations, which the Census authorities call "Other Christians." In a secular context, Reed Hastings, a key businessman, recently wrote a book (with Erin Meyer) in which he showed how his start-up technological company had done so well. It was called *No Rules Rules*, describing how "Netflix and the Culture of Re-invention" had done so brilliantly for the streaming service.

The same kind of culture is working in the Christian church. The No Denomination Denomination is doing very well, thank you, and the Australian figures show it has been growing at the very rapid rate of +6.4% per annum for the decade 2006 to 2016. Unfortunately we can't make any parallels from the UK Census figures as the latter does not count individual numbers in each denomination. There is no obvious equivalent in the UK to "non-denominational Christians" unless one considers those attending Messy Church as such. While there are commonalities between these 3,000+ Messy Church groups, they are not a single

denomination in any way. But their numbers have risen at an annual rate between 2010 and 2020 of +21.7% – three times as fast as the Australian no-denomination Christians!

While the UK Pentecostals have dozens of small denominations which might broadly be called "Pentecostal", in reality many of these are led by entrepreneurs keenly committed to the gospel for whom anything that helps advance the Kingdom is worth trying – no rules, rules! Pentecostal attendance in England has grown at the rate of +2.4% between 2010 and 2020 and in Scotland at +2.6%, on a par with the Australian increases. Is this a key feature of current church growth? Allow people to reach out in any way they can, without church or denominational rules and regulations to hinder them?

Another element in the Australian Census figures is that the proportion of Christian adherents overall under the age of 15 was 17% in 2016. Whether the same percentage pertains to actual attendance is unknown, but the percentage is declining – it was 18% in 2006. The same is happening with under 15 attendance in England – it was 18.1% in 2010 and is 15.7% in 2020. A loss of children leads to a gradual decline in overall and future numbers.

However, in the Australian figures, there are three groups which are very different. In 2016 the Christian Brethren had over 23% of its adherents who were under 15, along with 23% of Pentecostals and 21% of "Other Christians". Overall the Brethren are declining, but the other two groups are growing.

This doesn't prove that plenty of children in church leads to overall growth, but it does underline the fact that children's work is enormously important not just for the children themselves but for the church as a whole. A detailed survey of all the various types of Fresh Expressions in the Church of England in 2016 (which included Messy Church) found 37% of those attending were under 15!

SOURCES: *Pointers*, magazine of Australian Christian Research Association, articles by Philip Hughes and Stephen Reid respectively in Vol 27 No 3, Sept 2017, Page 2 and Vol 29 No 1, March 2019.; *UK Church Statistics* No 4, 2021 Edition, ADPC Publishers, forthcoming, Tables 11.8 and 15.11.

## Getting Married

Of those men who were under 20 years of age in 1940, what percentage were married? Answer: 6% – but 27% of women under 20 were married by then. Women were therefore marrying men older than themselves. The Table highlights these two percentages in pink.

Percentages married by gender, 1940 to 1990

Year in which married \ Age at marriage	Men						Women					
	1940	1950	1960	1970	1980	1990	1940	1950	1960	1970	1980	1990
Up to 20	6	9	6	2	1	0	27	29	22	8	3	1
Up to 30	83	79	64	41	26	-	91	89	77	56	38	-
Up to 40	91	88	78	64	-	-	95	93	85	72	-	-
Up to 50	92	90	82	-	-	-	96	94	88	-	-	-

The Table may be read as follows: In the year 1940 6% of men had married by the time they were 20 (the figure in the male pink box). Of those born earlier and who were between 21 and 30 in 1940, some 83% had got married (the figure underneath), that is, 77% (83% less 6%) had got married in their twenties. Likewise 8% (91% less 83%) had got married who were in their thirties and just 1% who were in their forties.

Women on the other hand were much more likely to have married before they were 20 in 1940, but of those aged between 21 and 30 by 1940 some 91% were married, 64% (91% less 27%) getting married in their twenties, and so on. Similarly, the Table looks at those getting married in 1950 etc. By the time 1990 is

# AFRICAN ANGLICANS

reached, the percentage of men who have married under the age of 20 is nil, and the percentage of women is merely 1%.

The Table does show that in the 1950s, both genders were slightly more likely to have married by the time they were 20 than a decade earlier. However, the huge proportion of marriages in both 1940, 1950 and 1960 took place when people were in their 20s, but the 1940s, 1950s and 1960s were the decades before cohabitation made an impact. It clearly made a very large impact in the 1970s and later.

While the Table shows that even in the 1940s, fewer marriages took place as people became older, more striking is the decline in marriage at all ages by the year 1990. The very small teenage percentage of marriages has been documented for some years, and the subsequent numbers have dropped very rapidly over the last 10 years. So there are far fewer teenagers having babies now than even 20 years ago. In fact in 2020 the percentage of women over 40 having a baby is three times the rate for teenagers (4.9% to 1.5%).

What does this mean for church life? Fewer marriages are taking place. Over half the marriages in England and Wales in 1990 took place in a church (53%), but it was less than half that percentage (23%) in 2017, the latest year for numbers. And the number of church or religious marriages has decreased greatly also – down from 170,000 in 1990 in England and Wales to 54,000 in 2017 – a drop of two-thirds, 68%. Should ministers include more teaching on marriage in their ministry? But many people in their 20s are not in church to hear them.



...just to be on the safe side - let's have a registry office wedding, conducted by a Catholic priest, according to the rites of the Church of Ireland...

Fewer Christian marriages mean fewer Christian families, so fewer children coming to Sunday School, smaller Christian Unions in schools (if any at all), and less interest in RE in schools. Numbers taking RE at GCSE and A Level have been reducing for the last three years. But this also pinpoints the special opportunity (vital because over a short time-frame) to reach young people through Urban Saints groups, Scripture Union camps and a host of other like ventures. All this is already known and observed in many churches, and hence the increasing importance of children and youth workers, especially now in Covid-19, seeking powerful alternatives to reach this generation of young people for Christ.

**SOURCE:** *Marriage Statistics*, Office for National Statistics, accessed August 2020; *Coalition for Marriage* for 1940 percentages.

**Across the world's 6 continents Christian adherents are overall increasing, but the numbers are actually only increasing in two continents, Africa and Asia. While both of these are important, and Asia has a huge population (59%, three-fifths of the global total), the growth in Asia between 2000 and 2020, just 99 million people, does not outweigh the combined loss of the four continents where Christianity is declining (North America, Latin America, Europe and Oceania) which, over those 20 years, lost 146 million people.**

So the reason for overall growth is due to the African increase which, between 2000 and 2020, was nearly 300 million people (285 more exactly). African growth is therefore important not just for Africa but for the world! The United Nations divides Africa into 5 Regions, and these are shown in the Table along with their total population and number of Christian adherents, in millions of people.

*Africa's Total and Christian Population, by Region, in millions*

UN Region	Population, millions			Christian Adherents, mns.			% of total	
	1970	2020	% annual growth	1970	2020	% annual growth	1970	2020
Northern	83	246	+2.0	5	12	+1.5	6	5
Eastern	110	457	+2.6	55	303	+3.2	50	66
Middle	41	179	+2.7	30	149	+2.9	73	84
Western	106	403	+2.5	30	147	+2.9	28	37
Southern	26	68	+1.8	20	56	+1.9	76	83
<b>TOTAL</b>	<b>366</b>	<b>1353</b>	<b>+2.4</b>	<b>140</b>	<b>667</b>	<b>+2.9</b>	<b>38</b>	<b>49</b>

The first three columns of this Table show the population in each Region. Eastern and Western Africa are the largest Regions. The next three columns show the number of Christians as measured by Censuses or other means, and the final two columns the percentage Christian are of the total. To enable quick comparison, the years are coloured. The white columns show the annual rate of change in the years between 1970 and 2020, so the +2.0 for the Northern region means that the population increase from 83 million to 246 million was on average at the rate of +2% every year between 1970 and 2020.

The Table shows that both the population and number of Christians has increased across all Regions. The population has increased fastest in Eastern, Middle and Western regions, the Christians likewise in the same three Regions, but fastest in the Eastern Region.

Except for the Northern Region, the increases per year for the Christians are faster than the population growth. For the whole of Africa it is +2.9% compared with +2.4%. This is the growth which is so significant in the context of world Christianity, and it comes especially from the Eastern Region, which comprises 21 different countries in all. Among these the countries where Christians are growing fastest are South Sudan (+5.0%), Tanzania (+4.0%), Mozambique (+3.9%), Kenya (+3.8%), Malawi (+3.7%), Uganda (+3.7%), Zambia (+3.6%), Rwanda (+3.5%) and Zimbabwe (+3.5%).

The *Encyclopaedia* from which these figures come measures global Christians by denomination, using six groups to do so. These are the Anglicans (+4.1%), other Protestants (+3.6%), Independents (+3.6%), Roman Catholics (+2.8%), the Orthodox (+2.3%) and those who belong to no denomination (0.0%). But across these denominations are those who are Pentecostal or Charismatic who have increased at +4.8% per year and the Evangelicals (+4.0%). There will be considerable overlap between these last two.

In a comparison with global percentages the Africans are especially different for the Anglicans (+4.1% to +1.3% globally), Protestants (+3.6% to +1.6%), the Roman Catholics (+2.8% to +1.1%) and the Orthodox (+2.3% to +1.3%). Anglican Africans thus feature very prominently, and are growing fastest in the Eastern Region (+4.6%), and within that Region fastest in Burundi (+7.3%), Kenya (+5.3%), Uganda (+5.3%), Rwanda (+5.1%) and Tanzania (+5.1%).

What is causing African Christianity to grow so much more quickly than elsewhere? The African fertility rate is the highest in the world, 4.9 children per woman on average, compared with the global average of 2.4. So there are lots of children being born into at least a nominal Christian situation, although with a high HIV rate there are also many adult deaths and thus many orphans needing care.

Secondly, as we have already seen, Africa's Christianity is growing fastest across the world. That is helped by the huge number of Pentecostals who are not slow to share their faith. Thirdly, Africa has the highest percentage of people calling themselves Christian, 60% – twice the 30% which is the average across the rest of the world. In other words, growth begets growth. Fourthly, some might feel this growth is partly the result of the sacrificial and prayerful mission input, both spiritual and humanitarian, of the past two centuries.

African Christianity is therefore important for the future of global Christianity. Over a third of the world's expected 9.8 billion population in 2050 are projected to be Christian, 35%, up from 32% currently. Should that forecast become reality the growth could be because of Africa, doubling its number of Christians from 670 million in 2020 to 1,320 million by 2050. What a vast resource in Africa not only for reaching its own continent for Christ but also for "going into all the world" (Matt 28:19).

**SOURCES:** *World Christian Encyclopaedia*, edited by Todd Johnson and Gina Zurlo, Edinburgh University Press, 2020; *UK Church Statistics* No 4, 2021 edition, ADBC Publishers, forthcoming, Table 15.12.

# Election Predictions

The United States Presidential election in November 2020 certainly caused much comment, divided opinion, and some large rallies in the US despite Covid-19 restrictions. Controversy has surrounded Donald Trump in almost everything he has done over the last four years, and his election as President in the first place in 2016 caused much disquiet.

George Barna, the well-known US researcher is now a Professor at Arizona Christian University and Director of Research for the Cultural Research Center there. In 2017 he wrote a book analysing the voters in the 2016 election called *The Day Christians Changed America*. He found that there were two main reasons for Trump's success in 2016, despite Hillary Clinton actually polling slightly more votes than Trump did, although he did have enough votes in the Electoral College to be elected.

The first reason was that many key Christian organisations realised that the values of Hillary Clinton were antithetical to their Christian standpoint, so urged their supporters not to vote for such a candidate (so not actively supporting Republican Trump).

The second reason that emerged was that while few Christians agreed with Donald Trump's statements, behaviour or mannerisms, they simply felt they could not trust the opposition and therefore voted more to keep Hillary Clinton out than put Donald Trump in. It was this factor primarily that caused Christians to support Donald Trump (broken down by 93% of conservative evangelicals, 79% of other evangelicals and 56% of other Christians, against 39% for everyone else). The high proportion of Christians voting for Trump in 2016 (41% of voters) was sufficient to put him in.

George Barna conducted another survey in September 2020 for the Family Research Council, across a representative sample of 2,500 Christian Americans. This showed that Christians on balance regarded Trump as a hard worker (90%), a strong leader (89%), a patriot (89%), an independent thinker (83%) and tough-minded (82%). Joe Biden did not score strongly on any of these factors and was largely thought to be incompetent (85%), mentally unstable (75%) and senile (74%).

Some of the strengths of Trump were seen to have increased over his first presidential term – especially his emergence as a strong and tough-minded leader and as trustworthy (the latter was 19% in 2016 but 63% in 2020).

What would be the key factors for Christian voting in 2020? The top three were the issues of abortion/reproductive rights (52%), religious freedom in the US (43%) and court nominations and appointments (also 43%), the latter seen especially with the appointment of the conservative Amy Coney Barrett to the Supreme Court in October 2020. Health care policy, immigration policy and policing were also key issues but not regarded as the most important by this population sector.

It is now known that Joe Biden is President-elect, receiving sufficient votes in the Electoral College to beat Donald Trump. What was the actual turnout of the voters in the segment analysed in the survey is not yet known, but the overall turnout for this election was extremely high – the highest for over a century in America, with more votes going to Biden than Trump.

**SOURCES:** *The Day Christians Changed America*, George Barna, Metaformation, 2017; *FutureFirst* article February 2018; Press Release, "President Trump will get overwhelming support from conservative Christians", Arizona Christian University, by George Barna, October 28th, 2020.

# SNOWFLAKES

**Originating Ideas.** An impromptu survey of an on-line audience of college-aged students in America, mostly from "conservative families and churches" (when their summer camp had to be cancelled), asked, "Where would you say people pick up most of their ideas?" The answers were:

58%	Social Media
23%	Friends
14%	Family
4%	Movies/Music
1%	Church

Clearly the church has little impact on the world of ideas and even in "conservative" circles social media has a disproportionate influence.

**SOURCE:** Editorial by Dale Mason, publisher of *Answers magazine*, July/August 2020, Page 10.

**Religious Books.** In the six months August 2020 to January 2021, some 61 different publishing companies hope to publish a total of 331 Religious books (not all necessarily Christian). In the same period some 71 publishers of Mind, Body and Spirit religious books aim to publish some 210 titles.

**SOURCE:** *Buyer's Guide Non-Fiction, The Bookseller*, Autumn/Winter 2020 catalogue.

**Genesis II Church** of Health and Healing (G2C) claimed 3,000 members and 226 churches in the UK in 2018. The American Church claims to have been founded not to serve God, but to serve mankind — through "bringing health to the world" — with its members advised to drink a daily portion of chlorine dioxide, a form of bleach, which it says kills 99% of pathogens in the body. Scientists and doctors have taken to social media to advise against this course of action (even if recommended by Donald Trump!).

**SOURCE:** <https://religionmediacentre.org.uk/factsheets/genesis-ii-the-non-religious-church>, via the Religion Media Centre, August 2020.

**Covid and Christian organisations.** Stewardship supported an online survey of churches and agencies in the 2½ weeks 20th April to 8th May 2020 receiving 72 responses from churches and 20 from charities. Most found the impact of loss of revenue (94%) and personnel (75%) the greatest problem, especially as this occurred with greater demand for services than before (91%). Programmes were disrupted because of social distancing (95%). It impacted those outside London the most. Most were now delivering the same programmes in new ways (63%), but others new programmes not previously tried (61%). Churches found real local support much more than charities (35% to 13%). Greatest priority? Prayer (77%), funding (47%) and tech support (45%).

**SOURCE:** *The States of Christian Organisations in the UK*, Covid-19, Your Neighbourhood, eido research and Stewardship, August 2020.

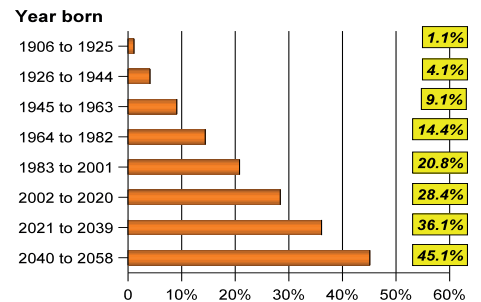
**"Get me to the church on time!"** The old song still hovered in the air when a 2017 survey asked 1,000 American churchgoers how long it took them to get to church, assuming most of them drove to do so (only 10% living within 10 minutes walking distance). Two large Congregational Life Surveys in 2001 and 2008 gave comparable figures. In 2017, 19% were within 5 minutes from their church, 46% between 6 and 15 minutes, 26% between 16 and 30 minutes and 9% further away – an average of 15 minutes. In both 2001 and 2008 it was 12 minutes. For Evangelical Protestants in 2017 the average was 16 minutes, for Mainline Protestants 15 minutes, for Black Protestants 20 minutes and

for Catholics 12 minutes, suggesting perhaps less availability of Black churches.

**SOURCE:** Article in *Review of Religious Research*, Vol 62, No 1, March 2020, Page 34.

**Centenarians.** What percentage of each generation in England and Wales has lived or will live to 100? The following chart indicates:

Percentage of Centenarians according to when born



Given the approximate ages and numbers of those currently attending church this means that there are perhaps 240 centenarians worshipping today when churches are open again, across all denominations, perhaps 10% of the total! By 2030 there could be three times as many – 750! That some of these are likely to be in Care Homes or unable physically to attend means that streamed services could well continue to be popular with the ageing generations, though many such may lack the technical facilities and expertise to participate in modern technology.

**SOURCE:** *Population Projections*, Office for National Statistics, quoted in *The Ageing of Great Britain*, Martin Slattery, Matador, 2019, Figure 9.

## Humour

Therapist: "Your wife says you never buy her flowers. Is this true?"

Him: "To be honest, I never knew she sold flowers."

For those who don't want Alexa listening in on your conversations, they're making a male version ... it doesn't listen to anything.

**SOURCE:** Email from Belisha Price, New Zealand.

## Continued from page 1

by 2030 – about 4% of the population. While the church as a whole may be having problems in winning folk for Christ, still about 4%, or one person in every 25, will be going to church. The gloomy forecast of church demise is definitely not on God's agenda!

**SOURCES:** *Annual Population Survey*, and *Non-British Population in the UK*, Office for National Statistics, 2020; *UK Church Statistics* No 4, 2021 Edition, Brierley Consultancy, ADBC Publishers, 2020.

*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.

Established 2009. UK subscriptions £20 per annum; overseas £32 per annum. Make cheque out to 'Peter Brierley', or contact for BACS details and send to Brierley Consultancy, The Old Post Office, 1 Thorpe Avenue, Tonbridge, Kent TN10 4PW. Email: [peter@brierleyres.com](mailto:peter@brierleyres.com) [www.brierleyconsultancy.com](http://www.brierleyconsultancy.com)

☎ 01732 369 303

ISSN 2040-0268

# Non-Christian Religions

Although nominal Christianity predominates among world religions, other faiths proliferate in surprising numbers. The *World Christian Encyclopaedia* recognises 18 global religions, of which Christianity is one, and the largest in terms of (notional) adherents in 2020, with 32% of the global population of 7.8 billion people. The second largest are the Muslims with 24%, the third the Hindus with 14% and the fourth the Buddhists with 7%.

The *Encyclopaedia* has three categories all using the word “religionists”. Chinese folk-religionists are those following a mixture of Confucian ethics, ancestor veneration or local divinities.

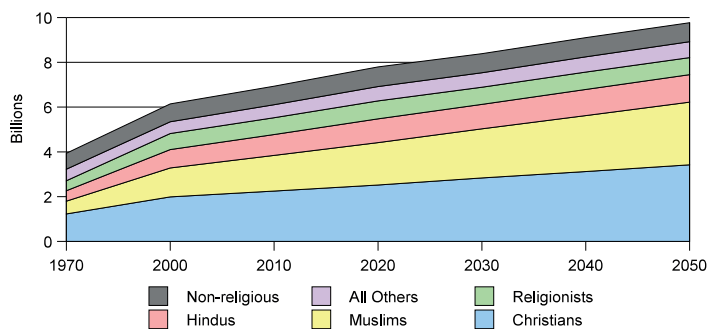
Ethnic religionists is its name for those who follow tribal “religions” or for those beliefs containing at least 60% who are traditionalists; some will be animists. New religionists are those which have started new syncretistic religions, mostly in the last century or so, such as in Japan, South Korea and elsewhere.

In 2020 these three groups amounted to 803 million people globally, over 10% of the entire population. Of these 55% were Chinese folk-religionists, 37% ethnic and 8% new religionists globally in 2020. The most significant proportion, 71%, are in Eastern Asia, with another 14% in other parts of Asia, and 13% in Africa, especially Eastern and Western Africa. Very few are in Europe (2 million).

The *Encyclopaedia* gives details for nine other religions, which collectively have 93 million followers in 2020 worldwide, 1.2% of the total population. The largest of these are the Sikhs with 28 million around the world (0.36% of the population, and the Jews with 14.8 million in 2020 (0.19%). The remainder are the Spiritists (14.9 million, 0.19% of global population), Daoists (9.1 million, 0.12%), Confucianists (8.6 million, 0.11%), the Baha'is (8.5 million, 0.11%), Jains (6.1 million, 0.08%), Shintoists (2.8 million, 0.04%) and Zoroastrians (0.18 million, 0.002%).

This all leaves the non-religious who numbered nearly 880 million globally in 2020, 11% of the world population. These are divided into two groups, the Agnostics (731 million, 9.4% of the global population in 2020) and the Atheists (147 million, 1.9%).

Religious proportions worldwide, in billions, 2000 to 2050



The graph shows the considerable population growth worldwide between 1970 and 2000, and the growth of the various religions. Christianity and Islam are the two which are markedly growing, the latter the faster. The Table gives the percentage annual changes for each of the various groups between 2000 and 2020 and 2020 and 2050 (estimated).

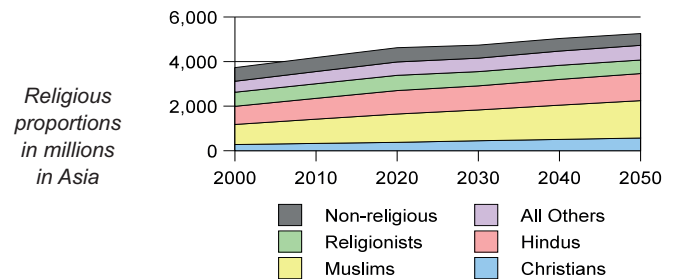
In the first part of the 21st century (2000 to 2020) Christian growth was keeping up with the overall global population growth (+1.2%), and continues to do so up to 2050, but this growth is mainly because of the surging growth in the continent of Africa. Muslim growth is much greater than population growth throughout the first half of this century.

None of the others listed exceed global population growth in both of the segments shown – Hindus and Sikhs are above between 2000 and 2020, and other religions are collectively above between 2020 and 2050. This might suggest that religion generally is reducing worldwide, but the percentages for the non-religious would not support that.

The *Encyclopaedia* gives all these broken down by Continent and UN Region. Christianity is the dominant religion in Latin America, North America, Oceania and Europe. It is growing in each of these except Europe. The main challenge to it in all four Continents is the rise of No Religion, especially marked in North America, Oceania and Europe.

Religion	Annual change % 2000 to 2020	Annual change % 2020 to 2050	Religion	Annual change % 2000 to 2020	Annual change % 2020 to 2050
Christians	+1.2	+1.0	Jews	+0.7	+0.5
Muslims	+1.9	+1.3	Religionists	+0.6	+0.2
Hindus	+1.3	+0.5	Other religions	+0.9	+0.9
Buddhists	+0.9	+0.3	Non-religious	+0.5	+0.1
Sikhs	+1.7	+0.7	Global pop	+1.2	+0.8

In Africa, the main challenge to Christianity (49%) is undoubtedly Islam (42%), as all the other religions together are only 9% of the population. Within Christianity it is the Pentecostal and Evangelical elements which dominate the growth (+2.8% between 2000 and 2020, and +2.3% between 2020 and 2050). These two movements are especially strong in both Eastern and Western Africa (growing, for example, at +3.0% between 2000 and 2020 in both areas).



Asia is the Continent where all the major religions compete as the graph shows. Muslims are the largest (in 2020) with 27% of the population, but Hindus are not far behind (in India) with 23%; both are growing. Christians are 8% of the Asian population.

So the challenge to Christianity is real but varies across the world. It is perhaps more easy to be complacent where the faith dominates, but the implications of Christian belief, including harassment and violence, may involve persecution, especially by aggressive belief groups, particularly when numbers are increasing. Other religions and their gods are very much alive and active!

SOURCES: *World Christian Encyclopaedia*, edited by Todd Johnson and Gina Zurlo, Edinburgh University Press, 2020; *UK Church Statistics*, ADBC Publishers, forthcoming, Section 15.

## These Covid-19 publications may be helpful Books/papers received

*The Impact of Covid-19 on Historic Religious Buildings in England*, DCMS Select Committee Inquiry, The Historic Religious Buildings Alliance, by Trevor Cooper, Chair, 2020, [www.hrballiance.org.uk](http://www.hrballiance.org.uk).

*Parents in Lockdown*, Report by Harry Benson, Marriage Foundation and Stephen McKay, University of London, September 2020, [www.marriagefoundation.org.uk](http://www.marriagefoundation.org.uk), 6 pages A4.

*Beyond the Pandemic*, Is there any word from the Lord?, Clifford Hill, Wilberforce Publications Ltd., London, 2020, ISBN 978-1-9161211-1-9. What is God doing? Where is the church going? What does the Bible say?

*The Impact of Covid-19 on Fragile Churches*, Is the rural situation really different? Leslie Francis, Andrew Village and Anne Lawson, Rural Theology, Vol 18 No 2, 2020, Pages 72-78, <http://doi.org/10.1080/14704994.2020.1818391>.

## Christmas Prayer

May God grant us:

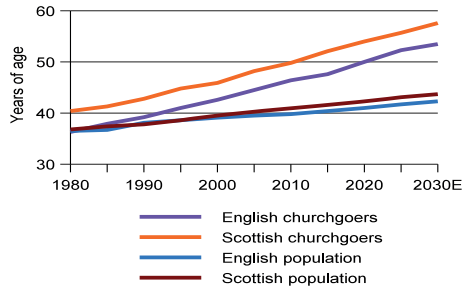
The light of Christmas, which is faith,  
 The warmth of Christmas, which is love,  
 The radiance of Christmas, which is joy,  
 The righteousness of Christmas, which is purity,  
 The belief in Christmas, which is truth,  
 The all of Christmas, which is Christ.

SOURCE: Rev Canon J John, Director of the Philo Trust, in an article in the *Church of England Newspaper*, 15th Dec 2017, Page 8.

## Age of Churchgoers

The age of churchgoers, prior to the Covid-19 impact, was getting older year by year as (a) older people are living longer and (b) they tend to go to church more frequently than younger people. The graph shows the average age of churchgoers over an estimated 50 year period from 1980 to 2030 in both England and Scotland,

Average age of churchgoers in England and Scotland



The bottom two lines show the average age of the population over the same period, and while the English churchgoer figures start at a similar age as the population, it is clear the age of English churchgoers have become increasingly higher than the equivalent age in the general population. Scottish churchgoers are older than the population by a couple of years on average in 1980, with the gap widening considerably as time moves on.

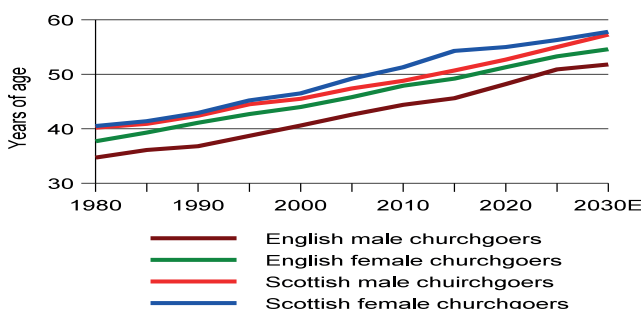
The English population average age is less than that of the Scottish from about 2005 onwards, largely due to the huge numbers of refugees and immigrants coming to the country who have among them proportionately fewer older people than in the general population, so the average becomes slightly less.

The implications for the church are obvious – more older people probably means less energy, less finance and perhaps (some years on) less ability to help with all the jobs needed to keep a church going. How will Covid-19 affect an ageing church population? Whilst, sadly, some elderly believers will have succumbed to Covid and others may feel that the virus has curtailed their future churchgoing habits, an elderly population, both within and outside the church, will still present a vital challenge for the church over the next decade.

What is also interesting is if these average ages are distinguished by gender, as shown in the second graph. In both countries the women are older than the men, in Scotland in 2015 by almost 4 years, but much less for other years. In England, the gap is usually also about 4 years but is consistently such across the period shown.

There are more women in church than men, but why is their average age higher than men? Partly because they live longer than men so there are more older women than older men (which helps put the average higher), which is true for both English and Scottish churchgoers. However, it is also because in the teen years there were fewer women in church than men, especially in England between 2005 and 2015, and in Scotland for the one year 2015 (the reason for the kink in the Scottish female number in 2015). Fewer younger people makes the average age increase also.

Average age of churchgoers in England and Scotland by gender



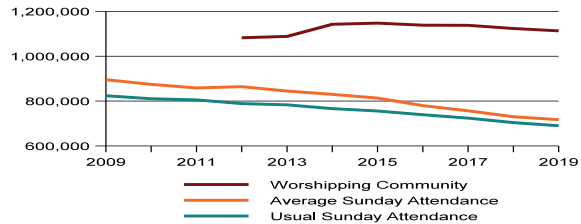
## Pre-Covid Church of England Attendance

The Research and Statistics Department of the Church of England's Archbishops' Council published its annual set of tables and graphs called *Statistics for Mission 2019* in October. It contains some interesting figures.

On average some 850,000 people attended a service or Fresh Expressions each week (note this is for 2019, before the Covid interruptions to normal services), this being some three-quarters, 78%, of the total worshipping community of some 1.1 million people. Some weeks of course see larger numbers than others, and the Usual Sunday Attendance was 690,000 people, this being the measure that most other denominations use for counting their attendance.

The graph shows the trend in all three of these measurements over the last few years. The criteria of "Worshipping Community" was introduced in 2012, and is a more difficult group to measure, and not so precise as the other categories. Some 94,000 people were added to the Community list across the country in 2019, while 65,000 left, 40% due to death and 25% because of moving away. Of those joining, 35% had moved into the area, and 31% had come to church for the first time (some 29,000 people).

Changes in attendance in the Church of England, 2009 to 2019



While all three measures are declining, it is obvious that the Worshipping Community overall is fairly strong, and is maintaining its broad strength, indicating that the church is in active touch with some 2% of the population. Both Average and Usual Sunday Attendance are declining more rapidly, the first slightly faster than the second (averaging -2.2% per annum and -1.8% respectively).

Average and Usual Sunday Attendance are measured as just straight counts, but the Worshipping Community is broken down by 3 age-groups. In 2012, a fifth, 20%, of the Community was under 18, just over half were aged 18 to 69, leaving 28% who were 70 or over. The 20% proportion has remained the same down the years this group has been counted, but the percentage who are 70 or over has risen slowly until it reached 33% in 2019.

The Worshipping Community is counted up by Diocese, and some Dioceses have many children involved with them. A quarter of Southwark (actually 26%), Sheffield, Liverpool and Manchester all have 25% of their Community as children – a combined total of 32,500 children. On the other hand, some Dioceses have fewer children – Bath & Wells and Exeter both have just 11%, while Norwich and Worcester have only 12%.

Greater variations are to be seen with the 70 and over percentage. The highest percentage is in Truro, with 51%, just over half of their Worshipping Community. Exeter, Sodor & Man, and Worcester follow with 49%, half of their Community in this age-group, with Bath & Wells at 48% and Norwich at 47%. The smallest percentage of "oldies" is in London Diocese with only 15%, followed by Southwark with 19%. Then there's a jump in percentages with the next being Rochester at 27%, and Birmingham, Bristol and Guildford have 28%.

London Diocese has the highest percentage of those aged 18 to 69 – 61%, while Carlisle has the lowest at 34%. Such variations in age show in figures the problem the Church of England has with age in general terms and the problem for clergy to know how to prioritise if financial or personnel resources are limited to development in only one direction.

The percentage of 33% of the Worshipping Community who are 70 or over (assuming it applies to Sunday churchgoers equally) is much less than the Methodist and the United Reformed Churches percentages of usual Sunday attendance in this age-group which are well over 40%. All these are, however, two or three times more than the general population percentage of 14% who are 70 or over in 2020. Only one denomination has less than 14% attendance who are 70 or over – the Pentecostals who average 11%. All the others between them average 26%.

SOURCES: Population Statistics, Office for National Statistics, accessed August 2020; averages from UK Church Statistics, No 4, 2021 Edition, Pages 13.4, 9 and 10.

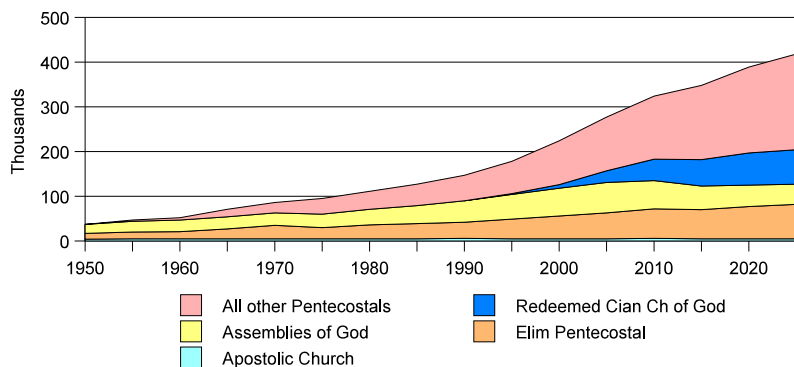
SOURCES: Statistics for Mission 2019, Research and Statistics Dept., Archbishops' Council, October 2020; UK Church Statistics No 4, 2021 Edition, Table 13.7.

# UK Church Statistics No 4: 2021 Edition

Sample extract from Page 1.1

Year	MEMBERSHIP						CHURCHES			
<b>Table 1.1.1 TOTAL UK Churches <sup>2</sup></b>										
Year	England	Wales	Scotland	N Ireland	Total UK	% of ad pop <sup>6</sup>	England	Wales	Scotland	N Ireland
2015	3,416,885	189,707	643,795	878,128	<b>5,128,515</b>	9.5%	36,699	4,048	3,627	2,176
2016	3,441,227	185,181	640,315	871,660	<b>5,138,383</b>	9.5%	36,760	4,009	3,646	2,163
2017	3,391,297	179,502	631,426	869,074	<b>5,071,299</b>	9.3%	36,618	3,930	3,642	2,150
2018	3,365,671	171,394	609,188	858,569	<b>5,004,822</b>	9.1%	36,467	3,855	3,599	2,120
2019	3,187,232	165,890	600,264	849,889	<b>4,803,275</b>	8.8%	36,273	3,783	3,563	2,106
2020	3,194,967	159,912	586,530	844,614	<b>4,786,023</b>	8.7%	36,132	3,725	3,547	2,088
2025	2,958,971	136,717	519,534	811,345	<b>4,426,567</b>	7.8%	35,416	3,491	3,476	2,026
<b>Table 1.1.2 Number of Churches Opening and Closing <sup>3</sup></b>										
<b>Table 1.1.3 Number of denominations<sup>7</sup> in the UK</b>										
Year	1977	1987	1994	2000	2013	Year	Total	Anglican	Baptist	Roman Catholic
No.	97	140	222	250	290	2020	228:	11	8	21

Figure 12.17.2: UK Pentecostal membership, thousands, 1950 to 2025E



ISBN: 978-0-9957646-4-4

# UK Church Statistics No 4: 2021 Edition



Edited by Peter Brierley

# **UK Church Statistics**

## **No 4: 2021 Edition**

**Edited by Peter Brierley**

“Just as a fire needs fuel to burn to be effective, so also strategy needs information. Research provides that key information. ... Church research focuses around congregations, groups of churches, entire denominations, or the national or international picture. Repeating research allows for evaluation of past predictions, past comparisons and estimates for future trends, showing where God is working.” (From the back cover of the new No 4 volume).

This further volume updates the numbers in the previous volumes and gives details of the number of members, churches and ministers for the 228 denominations in the UK. Every known denomination was contacted directly or their website used for information (with numbers estimated from past data if no reply).

It covers the years consecutively from 2015 through to 2020, and then gives an estimate for 2025, often provided by the individual denomination itself. The Introduction draws out the major trends and items of importance from this mass of data. In particular several key groups have been especially analysed. It is all based on pre-Covid data.

There is a new section on the history of church membership showing the main denominations from 1900 to 2020 (with 2025 estimated) with relevant graphs of changes, and detailed footnotes of the many summarised in “other denominations,” with a 2,000+ entry index so that each can be quickly located.

There is a full chapter on church attendance with many new analyses over time, showing numbers by denominational group, age-group, gender, environment, geographical county, churchmanship and ethnicity for both England and Scotland, and one table for Wales.

There is also a chapter on social religious statistics, covering baptisms and births, deaths and cremations, marriages and divorces, church schools, RS exam results and like factors. There is a global analysis by each UN Region of Christian numbers, denominational

groups and other religions, together with a special focus on America, Australia and Africa. There are also short essays on English church life.

The volume gives the latest data at your finger-tips in an easily accessible and user-friendly mode. Graphs and charts illustrate the figures throughout, and the forward-looking estimates give valuable indications of possible trends (both positive and negative).

The book is available in 2 ways. Firstly, through the “Books” section on our website (given below) for downloading where it can be purchased for £30. It is 188 pages. Should you wish to purchase such a copy you would be able to claim a further discount of 10%, so you would only pay £27, by entering the code **FFSubscriber** if used by 1<sup>st</sup> March 2021.

Secondly, there are a limited number of printed copies with card cover, opening flat, available at £35. Please complete the following if wishing to purchase a printed copy and return to the address below:

- I would like to purchase a printed copy of *UK Church Statistics* No 4 2021 Edition at £35 (RRP), postage and packing free in the UK as a previous *FutureFirst* subscriber. Please make your cheque out to “Peter Brierley.”
- Please send with an invoice.
- The payment of £35 is being made via BACS to NatWest Bank Sort Code 60-30-30, and Account Number 6612 7262, name of “P W Brierley.”

Name:

Church /

Organisation:

Address:

Postcode:

Phone number in  
case of query:

Date:

Email:

Return to: Brierley Consultancy, The Old Post Office, 1, Thorpe Avenue, Tonbridge, Kent, TN10 4PW. Phone: 01732 369 303  
Email: [peter@brierleyres.com](mailto:peter@brierleyres.com). Web: [www.brierleyconsultancy.com](http://www.brierleyconsultancy.com)



### Religious Adherents in Australia, 2006 to 2016, by children and adults

Denomination or Religion	2006				2011				2016				Ann % change 2006-2016
	Children	Adults	Total	% of Child % overall of total	Children	Adults	Total	% of Child % overall of total	Children	Adults	Total	% of Child % overall of total	
Anglican	565,004	3,153,244	3,718,248	18.7 15.2	543,798	3,136,109	3,679,907	17.1 14.8	408,352	2,692,833	3,101,185	13.2 13.2	-1.8
Baptist	61,132	255,609	316,741	1.6 19.3	67,830	284,667	352,497	1.6 19.2	65,557	279,585	345,142	1.5 19.0	+0.8
Brethren	6,148	18,079	24,227	0.1 25.4	5,165	16,566	21,731	0.1 23.8	4,038	13,385	17,423	0.1 23.2	-3.3
Catholic	1,081,234	4,045,651	5,126,885	25.8 21.1	1,115,632	4,323,635	5,439,267	25.3 20.5	1,048,361	4,243,473	5,291,834	22.6 19.8	+0.3
Chu'es of Christ	9,024	45,795	54,819	0.3 16.5	7,651	42,036	49,687	0.2 15.4	5,531	34,090	39,621	0.2 14.0	-3.2
Lutheran	42,864	208,241	251,105	1.3 17.1	43,295	208,635	251,930	1.2 17.2	27,718	146,301	174,019	0.7 15.9	-3.7
Orthodox	104,181	472,690	576,871	2.9 18.1	109,314	495,018	604,332	2.8 18.1	96,708	457,106	553,814	2.4 17.5	-0.5
Pentecostal	53,229	166,364	219,593	1.1 24.2	54,694	183,252	237,946	1.1 23.0	59,213	201,345	260,558	1.1 22.7	+1.7
Presbyterian + R	55,956	540,711	596,667	3.0 9.4	57,094	542,421	599,515	2.8 9.5	48,536	478,153	526,689	2.2 9.2	-1.3
Salvation Army	10,550	53,650	64,200	0.3 16.4	8,583	51,580	60,163	0.3 14.3	5,823	43,116	48,939	0.2 11.9	-2.7
Seventh-Day Adv	10,902	44,350	55,252	0.3 19.7	12,767	50,235	63,002	0.3 20.3	12,387	50,558	62,945	0.3 19.7	+1.3
Uniting Church	169,135	966,292	1,135,427	5.7 14.9	145,817	919,977	1,065,794	5.0 13.7	106,557	763,626	870,183	3.7 12.2	-2.7
Other Christian	93,597	317,077	410,674	2.1 22.8	129,650	448,502	578,152	2.7 22.4	156,818	608,272	765,090	3.3 20.5	+6.4
<b>TOTAL</b>	<b>2,262,956</b>	<b>10,287,753</b>	<b>12,550,709</b>	<b>63.2 18.0</b>	<b>2,301,290</b>	<b>10,702,633</b>	<b>13,003,923</b>	<b>60.5 17.7</b>	<b>2,045,599</b>	<b>10,011,843</b>	<b>12,057,442</b>	<b>51.5 17.0</b>	<b>-0.5</b>
Jehovah's Wit	14,362	66,556	80,918	0.4 17.7	14,565	71,070	85,635	0.4 17.0	12,876	69,634	82,510	0.4 15.6	+0.1
Latter-day Saints	14,926	38,273	53,199	0.3 28.1	16,614	43,155	59,769	0.3 27.8	16,482	45,157	61,639	0.3 26.7	+1.4
Buddhists	69,695	349,063	418,758	2.1 16.6	78,229	450,749	528,978	2.4 14.8	74,958	488,716	563,674	2.4 13.3	+3.0
Hinduism	28,458	119,667	148,125	0.8 19.2	53,185	222,350	275,535	1.3 19.3	95,617	344,683	440,300	1.9 21.7	+11.5
Islam	101,897	238,495	340,392	1.7 29.9	138,922	337,368	476,290	2.2 29.2	177,920	426,320	604,240	2.6 29.4	+5.9
Judaism	15,064	73,767	88,831	0.5 17.0	17,511	79,825	97,336	0.5 18.0	16,632	74,390	91,022	0.4 18.3	+0.2
Sikhism	5,452	20,974	26,426	0.1 20.6	12,042	60,254	72,296	0.3 16.7	27,884	98,017	125,901	0.5 22.1	+16.8
Other Religions	11,444	70,119	81,563	0.4 14.0	13,105	81,398	94,503	0.4 13.9	13,724	81,964	95,688	0.4 14.3	+1.6
No Religion	913,400	2,820,367	3,733,767	18.8 24.5	1,107,936	3,733,255	4,841,191	22.5 22.9	1,510,496	5,530,221	7,040,717	30.1 21.5	+6.5
Not stated	499,553	1,833,059	2,332,612	11.7 21.4	390,645	1,581,607	1,972,252	9.2 19.8	372,419	1,866,316	2,238,735	9.5 16.6	-0.5
<b>TOTAL = Pop</b>	<b>3,937,207</b>	<b>15,918,093</b>	<b>19,855,300</b>	<b>100.0 19.8</b>	<b>4,144,044</b>	<b>17,363,664</b>	<b>21,507,708</b>	<b>100.0 19.3</b>	<b>4,364,607</b>	<b>19,037,261</b>	<b>23,401,868</b>	<b>100.0 18.7</b>	<b>+1.6</b>

% of overall = Percentage of total adherents in population Ann % = Annual percentage change Adv = Adventists Chu'es = Churches R = Reformed Wit = Witnesses Pop = Population

Figure 1: Australian Christian Adherents, 2006-2016

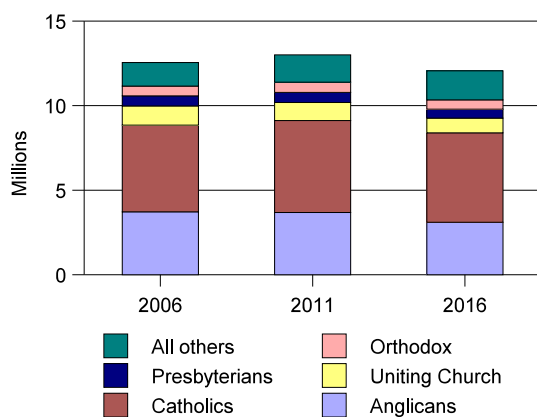
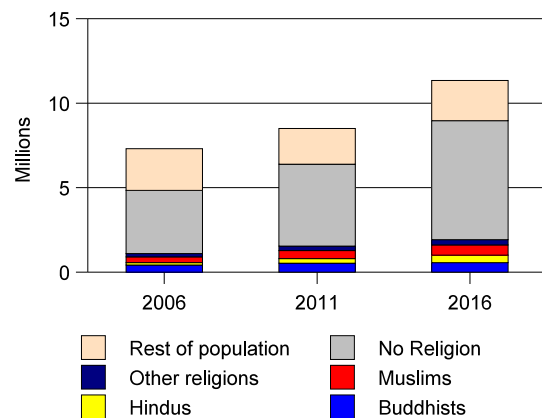


Figure 2: Other Religions and None in Australia



The two charts are deliberately on the same scale for easy comparisons. "All Others" in the Christian chart are all the other denominations shown in the Table excluding the five separately identified. "No Religion" in Fig 2 are those who stated they had "Secular and Other Spiritual Beliefs and No Religious Affiliation" while "Rest of population" are those who did not state whether they had any religious affiliation, or who were Jehovah's Witnesses or Latter-Day Saints (Mormons).

## Christianity in Africa by UN Region, 1970 and 2020

UN Region	Eastern Africa						Middle Africa						Southern Africa					
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa			
R Catholic	18,507,000	16.8	87,742,000	19.2	+2.9	14,652,000	35.6	77,750,000	43.6	+3.1	2,143,000	8.3	5,027,000	7.4	+1.6			
Orthodox	12,126,000	11.0	48,437,000	10.6	+2.5	8,300	0.0	33,500	0.0	+2.6	30,100	0.1	30,100	0.0	0.0			
Independent	4,128,000	3.7	33,800,000	7.4	+3.9	5,219,000	12.7	30,086,000	16.9	+3.2	4,947,000	19.2	26,263,000	38.9	+3.1			
Protestant	7,706,000	7.0	88,715,000	19.4	+4.5	5,805,400	14.2	33,954,600	19.0	+3.3	7,244,000	28.1	12,982,000	19.2	+1.1			
Anglican	3,082,000	2.8	37,220,000	8.1	+4.6	122,600	0.3	750,400	0.4	+3.3	1,347,000	5.2	3,213,000	4.8	+1.6			
Others	9,221,000	8.4	7,269,000	1.6	-0.3	4,601,000	14.0	6,852,000	3.8	+0.7	3,921,000	15.2	8,303,000	12.3	+1.4			
<b>Total Cians</b>	<b>54,770,000</b>	<b>49.7</b>	<b>303,183,000</b>	<b>66.3</b>	<b>+3.2</b>	<b>30,408,300</b>	<b>73.2</b>	<b>149,426,500</b>	<b>83.7</b>	<b>+2.9</b>	<b>19,632,100</b>	<b>76.1</b>	<b>55,818,100</b>	<b>82.6</b>	<b>+1.9</b>			
Non-Cian	55,522,000	50.3	124,257,000	33.7	+1.5	10,713,700	26.8	29,532,500	16.3	+1.9	6,161,900	23.9	11,776,900	17.4	+1.2			
<b>Population</b>	<b>110,292,000</b>	<b>100.0</b>	<b>457,440,000</b>	<b>100.0</b>	<b>+2.6</b>	<b>41,122,000</b>	<b>100.0</b>	<b>178,959,000</b>	<b>100.0</b>	<b>+2.7</b>	<b>25,794,000</b>	<b>100.0</b>	<b>67,595,000</b>	<b>100.0</b>	<b>+1.8</b>			
Pentecostal	3,310,000	3.0	77,401,000	16.9	+5.9	5,120,000	12.7	41,307,000	23.2	+3.9	4,169,000	16.2	29,855,000	44.2	+3.6			
Evangelical	6,109,000	5.5	77,091,000	16.9	+4.7	2,696,000	6.6	17,034,000	9.5	+3.4	3,248,000	12.6	6,958,000	10.3	+1.4			

Region	Western Africa						Northern Africa						Annual rate of Christian adherent change 1970 to 2020 by African UN region
	1970		2020		%pa	1970		2020		%pa			
R Catholic	7,070,000	6.7	23,880,000	5.9	+2.2	437,000	0.5	1,101,000	0.5	+1.7			
Orthodox	5,600	0.0	34,400	0.0	+3.4	4,410,000	5.3	8,923,000	3.6	+1.3			
Independent	4,701,200	4.4	38,487,000	9.6	+3.9	67,800	0.1	265,000	0.1	+2.5			
Protestant	5,528,100	5.2	51,162,000	12.7	+4.1	209,500	0.3	826,000	0.3	+2.5			
Anglican	3,050,900	2.9	28,671,600	7.1	+4.2	88,500	0.1	510,000	0.2	+3.2			
Others	9,638,200	9.1	4,836,000	1.2	-1.1	6,800	0.0	47,000	0.0	+3.6			
<b>Total Cians</b>	<b>29,994,000</b>	<b>28.3</b>	<b>147,071,000</b>	<b>36.5</b>	<b>+2.9</b>	<b>5,219,600</b>	<b>6.3</b>	<b>11,672,000</b>	<b>4.7</b>	<b>+1.5</b>			
Non-Cian	76,108,000	71.7	255,508,000	63.5	+2.2	77,929,400	93.7	234,377,000	95.3	+2.0			
<b>Population</b>	<b>106,102,000</b>	<b>100.0</b>	<b>402,579,000</b>	<b>100.0</b>	<b>+2.5</b>	<b>83,149,000</b>	<b>100.0</b>	<b>246,049,000</b>	<b>100.0</b>	<b>+2.0</b>			
Pentecostal	5,026,900	4.7	80,783,000	20.1	+5.2	46,100	0.1	874,000	0.4	+5.5			
Evangelical	6,495,000	6.1	59,732,000	14.8	+4.1	186,000	0.2	901,000	0.4	+2.9			

Note: Western and Middle Africa lines are superimposed on each other

Denom-ination	Africa TOTAL							Global TOTAL						
	1970	% of pop	% of Cians	2020	% of pop	% of Cians	% pa	1970	% of pop	% of Cians	2020	% of pop	% of Cians	% pa
R Catholic	42,809,000	11.7	30.6	195,500,000	14.5	29.3	+2.8	629,345,000	17.0	51.2	1,137,331,000	14.6	45.1	+1.1
Orthodox	16,580,000	4.5	11.8	57,458,000	4.2	8.6	+2.3	141,930,000	3.8	11.5	292,132,000	3.8	11.6	+1.3
Independent	19,063,000	5.2	13.6	128,901,000	9.5	19.3	+3.5	89,480,000	2.4	7.3	391,125,000	5.0	15.5	+2.7
Protestant	26,493,000	7.2	18.9	187,639,000	13.9	28.1	+3.6	204,441,000	5.5	16.6	490,634,000	6.3	19.5	+1.6
Anglican	7,691,000	2.1	5.5	70,365,000	5.2	10.6	+4.1	47,460,000	1.3	3.9	94,962,000	1.2	3.8	+1.3
Others	27,388,000	7.5	19.6	27,307,000	2.0	4.1	0.0	116,654,000	3.2	9.5	112,650,000	1.4	4.5	0.0
<b>Total Cians</b>	<b>140,024,000</b>	<b>38.2</b>	<b>100.0</b>	<b>667,170,000</b>	<b>49.3</b>	<b>100</b>	<b>+2.9</b>	<b>1,229,310,000</b>	<b>33.2</b>	<b>100.0</b>	<b>2,518,834,000</b>	<b>32.3</b>	<b>100.0</b>	<b>+1.3</b>
Non-Cian	226,435,000	61.8	~	685,452,000	50.7	~	+2.0	2,471,268,000	66.8	~	5,276,648,000	67.7	~	+1.4
<b>Population</b>	<b>366,459,000</b>	<b>100.0</b>	<b>~</b>	<b>1,352,622,000</b>	<b>100.0</b>	<b>~</b>	<b>+2.4</b>	<b>3,700,578,000</b>	<b>100.0</b>	<b>~</b>	<b>7,795,482,000</b>	<b>100.0</b>	<b>~</b>	<b>+1.4</b>
Pentecostal	17,672,000	4.8	12.6	230,220,000	17.0	34.5	+4.8	57,637,000	1.6	4.7	640,307,000	8.2	25.4	+4.5
Evangelical	18,734,000	5.1	13.3	161,716,000	12.0	24.2	+4.0	111,809,000	3.0	9.1	320,405,000	4.1	12.7	+1.9

Cian = Christian Non-Cian = Non-Christian R = Roman pop = Population % pa = Annual percentage change 1970 to 2020.

Sources: The Anglican figures are estimated from the proportions shown in *Christians in Sub-Saharan Africa*, edited by Todd Johnson and Kenneth Rose, published by Edinburgh University Press (EUP), 2017. The 1970 figures are updated from the figures in, and the 2020 figures come from, the third edition of the *World Christian Encyclopaedia*, edited by Todd Johnson and Gina Zurlo, EUP 2020. The "doubly affiliated" are subtracted from the Roman Catholic figures throughout.