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# FUTURE FIRST

## FACTS FOR FORWARD PLANNING

### God at work in the UK

By Dr Nigel Paterson, Author of book on Revival

## SNIPPETS

1) In the United States, 5.6% of all adults (1 in every 18) identify as LGBT in 2021, up from 4.5% in 2017 (1 in every 22).

2) In Malaysia, some high-rise buildings do not have a fourth floor! It's called Floor 3a instead, because the Chinese for the number "four" sounds like the word "death".

3) One in three people in Britain believe in angels, and the same proportion feel they have a guardian angel watching over them, according to a poll commissioned by the Bible Society.

4) The United Nations divides the continent of Oceania into 4 regions. Three of these – Melanesia, Micronesia and Polynesia – total population of 12 million, each had over 90% who were Christian adherents in 2020!

5) The song *You'll Never Walk Alone* has become the most played music at British funerals after gaining popularity during the pandemic. It was played at Capt Sir Tom Moore's funeral.

6) Between 1970 and 2020, the number of Pentecostals/Charismatics in Africa grew at an annual average rate of +4.8%; in Oceania at +5.7%; worldwide at +4.5%.

7) In 2020 in the UK for every marriage there was one divorce, more in Scotland, but fewer in N Ireland.

**SOURCES:** 1) Article in *Answers magazine.com* July-September 2021, Page 38; 2) *Connected* magazine, published by Frontiers, Issue 15, Sept-Dec 2021, Page 13; 3) Report by Lianne Kolirin on the Religion Media Centre, 15th October, 2021; 4) *Christianity in Oceania*, edited Kenneth Ross et al, Edinburgh University Press, 2020; 5) Co-op Funeral care's annual music chart of the most popular farewell songs, *Daily Telegraph* report, 20th October 2021, Page 9; 6) As (4) and (7) Page 15, 12; 7) *UK Church Statistics* No 4, 2021 edition, Page 14, 10.

**It is very interesting to see some ways in which God has been at work in the UK over the past twenty years, even though many have prayed for more dramatic changes.**

#### 24-7 Prayer

24-7 Prayer is a non-stop prayer meeting, a mission and a movement for justice that was founded by Pete Greig. It has already reached over two million people, 10,000 prayer meetings, most denominations and people in more than half the countries of the world. It continues to produce resources for prayer. As a result of 24-7 and other initiatives, regular and shared prayer has been a strong aspect of Christian activity during the pandemic.

#### Soul Survivor

Soul Survivor festivals began in 1993. The organisation was founded by Mike Pilavachi who had drawn together about a dozen or so teenagers who included some promising individuals such as Matt Redman and Martin Layzell. By the time that its summer events came to an end in 2019, Soul Survivor was reaching about 35,000 youth every summer. It has greatly enhanced youth ministry in the UK and in some other countries too and it continues to produce resources.

#### Christians Against Poverty (CAP)

CAP is a free debt counselling service for people in financial difficulty that was founded by John Kirkby in 1996. It is an unashamedly Christian service, though its clients are not obliged to accept any of the Christian opportunities being offered to them along the way. The scale of CAP is now such that 20,000 adults and children were helped in 2019. 2,000 households went debt free in that year, while many others were helped along their journey. CAP now has a UK team of over 300 staff. It also operates in Australia, Canada, New Zealand and the USA.

#### The Food Banks movement

Food Banks and their equivalent across the country provide emergency food and additional support to people in crisis. The Trussell Trust, which supports a network of 1,200 foodbanks, was founded by Carol and Paddy Henderson in 1997. These and the wider number of foodbanks founded by other local Christians and churches have successfully caught the attention of supermarkets, journalists, politicians and volunteers from the general public. Some people have come to faith through their new connections with a church.

#### Street Pastors

Street Pastors were founded by Les Isaac and began on the streets of Brixton in 2003. Since then, their presence in city centres and other public places has helped to support the night-time economy of local communities and has brought added safety and support to countless individuals. Over 300 towns and cities are served by over 20,000 volunteers serving in one capacity or another, of whom the majority are Christians. Opportunities happen regularly for volunteers to share their faith when asked. Their selfless, Christ-like work has helped to enhance the perception of Christians countrywide, not least in Westminster.

#### Healing on the Streets

Healing on the Streets (HOTS) was started in Coleraine, in

Northern Ireland, a place of previous Christian revivals. Two key figures involved were Alan Scott and Mark Marx. A central concept was to carry God's presence into the streets and to release God's kingdom with authority there. HOTS was begun in the market place of Coleraine at Easter 2005. News of healings was picked up in the local press just four weeks later. A nationwide movement developed that has since impacted other nations as well.

#### The state of the nation in figures

Many national statistics are given concerning indications of the comparatively low moral state of the UK (e.g. the increasing incidence of knife crime). Nonetheless, the country is ranked 7th on the CAF World Giving Index 2020. It is ranked 11th on the Corruption Perceptions Index 2020 of 180 countries. It is ranked 4th on the 2020 Environmental Performance Index of over 180 countries. Its CO2 emissions comprise only 1% of the world total. This indicates that the UK's main potential to affect the world's future environment is best achieved through setting a good example, working reliably towards its targets and influencing other nations to act promptly and responsibly.

Figures at a national level of church attendance, church membership and church numbers indicate that Christianity is still experiencing an ongoing, moderate decline in the UK. This is largely due to declining overall numbers in several of the main denominations. However, all this conceals considerable growth and development in some communities, and most especially among Pentecostal and Orthodox denominations. For example, the Redeemed Christian Church of God (RCCG) currently lists over 850 'parishes' in the UK. The prevalence of ethnic minorities among church attenders generally is increasing.

Reduction in crime has been a recurring feature of past revivals. The amount of crime in general has decreased in recent years. The latest concerns have focused on the safety of women and girls.

The percentage of those living in serious poverty has decreased only a little over past years. Fertility rates have decreased in much of the world, not just in the UK, with concerning implications that include the long-term sustainability of current services in an ageing population. Nearly 8 million adults in the UK live alone. The use of prescribed tranquillisers continues to increase, while the percentage of adults who smoke has continued to decrease. The number of alcohol-related deaths and of deaths from drug-related causes has continued to increase.

The contributions being made by Christians to current society are highly encouraging, not least the newsworthy work being done among recently arrived immigrants from Hong Kong and Afghanistan. However, there is much else that can be done constructively and much to pray for in every part of the country.

**SOURCES:** Nigel Paterson in *Change of the Tide: Revivals in the UK*, 2020, Regeneration Publications. National data is available principally from sources such as the Office for National Statistics (mainly for England & Wales), National Records of Scotland, and the Northern Ireland Statistics and Research Agency.

**Editor's note:** As with all such articles it is impossible to list all the ways in which the Lord is currently working in the UK. There is much youth work even if on a smaller scale (Scripture Union, Urban Saints, etc); much

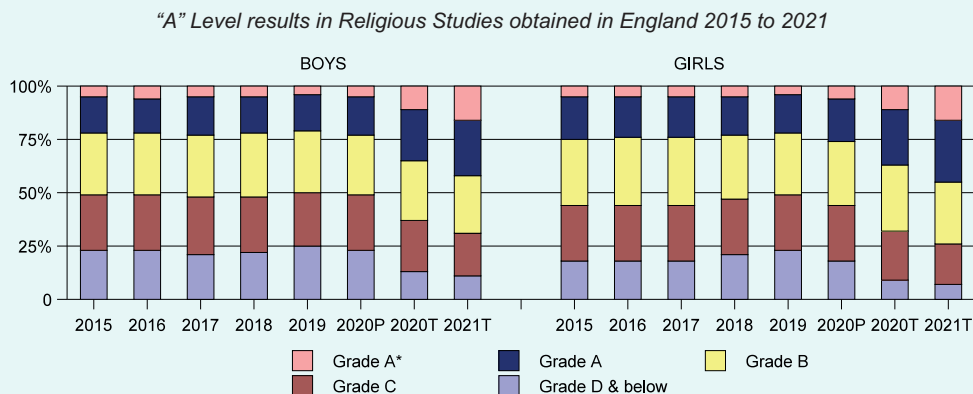
student work through UCCF; Alpha and similar outreach courses; many new churches being started, and so on.

## “A” Level Examination Results

**The Education Secretary decided early in 2021 that the “A” Level examinations results this year would be determined by teachers’ assessments rather than actual examinations taken by pupils because of the shortfall in teaching time occasioned by the coronavirus epidemic restrictions.**

Would teachers be more likely to be generous in their assessments, and so cause a higher level of score than might otherwise be obtained? Yes, without question, and the proof is seen in the difference between the actual results obtained by pupils in the 2020 “A” Level examinations and their assessments by teachers in 2020, both sets of results being published.

Looking just at the “A” Level results for Religious Studies the graph shows the grades obtained in these examinations by boys and girls since 2015.



For both boys and girls, the proportions of results in A\*, A, B, C and D & below grades are very similar for each year across the non-Covid normal years of 2015 to 2019. The same is true for the pupil scores in 2020 (labelled 2020 P). The columns labelled 2020 T and 2021 T are the grades for the same pupils as awarded by their teachers. It can be seen that the average grade is much higher.

If we gave an A\* grade the value of 9, A = 8, B = 7, C = 6, D = 5, E = 4 and N/U = 3, then the average “score” for “A” Level Religious Studies in 2019 for both boys and girls was 6.4. In 2020 the pupils average scores were boys 6.5 and 6.6 for girls. The teacher average scores for 2020 were 6.9 for boys and 7.1 for girls, both 6% higher than for pupils. The teacher average scores for 2021 were 7.1 for boys and 7.9 for girls, respectively 3% and 11% higher than the teacher scores in 2020.

This strongly suggests not just grade “inflation” but over optimistic evaluation by the Teachers. How trustworthy the results therefore are must be debatable. Such is obviously part of much wider questions of whether teacher evaluations are a more accurate assessment of pupils’ ability than a pressured exam system or whether an exam system is a much fairer method of evaluation.

These various figures hide another feature of importance. Just 1% of the 370,000 boys taking “A” Levels in 2021 opted to do Religious Studies (RS) and just 3% of the 450,000 girls, a total of 18,000 pupils between them (+5% higher than in 2020, while GCSE RS pupils were -2% lower). That’s about two-thirds of the 18-year old boys in church in 2021 and one-third of the 18-year old girls. Of course not all the examinees taking RS might go to church, and not all 18-year olds in church might be taking RS for “A” Level, but these numbers suggest:

- There’s probably some real interest in RS by at least some of our church teenagers;
- Possibly a greater interest by boys in RS than girls;
- Quite some interest in RS by those not in church.

Is this a whole field rather neglected by the church at present?

**SOURCES:** [www.bstubs.co.uk/gender/](http://www.bstubs.co.uk/gender/) for detailed results each year; *UK Church Statistics* No 4, Page 13.10.

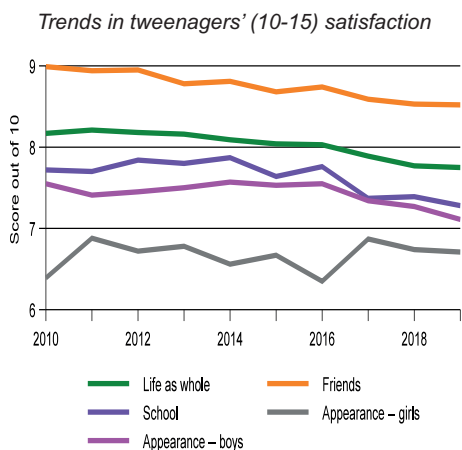
## Tweenager’s Satisfaction

**The Children’s Society “fights for the hope and happiness of young people” according to its website, and seeks to do this in part by assessing quality research of others as well as undertaking research themselves. Once a year, it produces *The Good Childhood Report* and the most recent issue tracks trends over the last 10 years of the satisfaction that tweenagers (aged 10-15 years) have with life, friends, school and their appearance. Large enough samples are used to obtain results to give robust analysis.**

The survey found that many, perhaps a quarter, of children did not cope well with the changes forced on them by the pandemic. That will include some church children, and if the proportion is the same for them that would mean 160,000 tweenagers in English churches and 18,000 in Scottish churches.

However, while it is easy to suggest the downward life satisfaction trend is because of the pandemic, in reality the various trends have been broadly consistent

over the last decade, as the graph indicates. The degree of satisfaction is measured in a score from 1 to 10, with 1 low and 10 high.



increases, though never simultaneously across all items. It also shows a clear “pecking order” in tweenagers’ concerns with friends coming clearly at the top, followed by life as a whole, then school and then appearance. Life of course is more than friends, school and appearance, but other aspects were not asked.

The graph poses a deeper question. All these trends of satisfaction are decreasing. Why? What is it about life for those aged 10 to 15 to make them less satisfied over the years? Is it the problems of growing up? Is it something from the wider picture of society generally? Does it relate to technology? Is there a spiritual dimension to it, even if unmeasured? Is it a general family issue? Or a wider issue of green consciousness, or climate change creating an unsettled future? The changing global scene? The legal system? Sexual changes? Political interference? It would seem important to try and ascertain the reasons for these trends, and ignite Christian concern for the spiritual well-being of this vulnerable age-group.

Furthermore, though the graph indicates an intermittent decline, some years the satisfaction value

**SOURCE:** *The Good Childhood Report*, Children’s Society, as outlined in *The Story*, Youth scape, Vol 19, Autumn 2021.

## Spiritually Neediest Parts of England

Last August (2021) the Office of National Statistics (ONS) released the population projections it had made for England for 2020, based on immigrant, emigrant, birth and death patterns over the previous years. This would therefore be before the Covid pandemic severely interrupted these patterns. But they could be used to help identify some of the spiritually neediest parts of England if assessed by the percentage in each area who was attending church.

In 2020 the English population was 56.8 million people (which includes a quarter of a million people living in the Channel Islands and the Isle of Man). The overall numbers have been increasing at an annual average rate of +0.7%, which is fractionally below the +0.8% annual rate between 2001 and 2011. This is largely due to a decreasing number of births offset by an increasing number of deaths. Indeed in 2020 there were more deaths than births, a rare occurrence which last happened in 1976.

The ONS divides England into 9 Regions. Overall in churchgoing terms 8.8% of the population went to church in 1989 but only 4.9% in 2020 (an average annual rate of decline of -1.3%). The Region with the lowest attendance was Yorkshire & Humberside with just 3.2% in 2020, followed by the East Midlands with 3.6% and West Midlands with 3.8%. The highest, and totally exceptionally, was Greater London with 7.8%. Apart from London, the rest of the country follows a very similar pattern of decline. The North West had higher proportions attending most of these years.

The 1974 Local Authority Act divided England into (mostly existing but some new) Counties, each of which had at least two Local Authorities within it, about 330 in total. Wikipedia defines a Local Authority as “an organization that is officially responsible for all the public services and facilities in a particular area.”

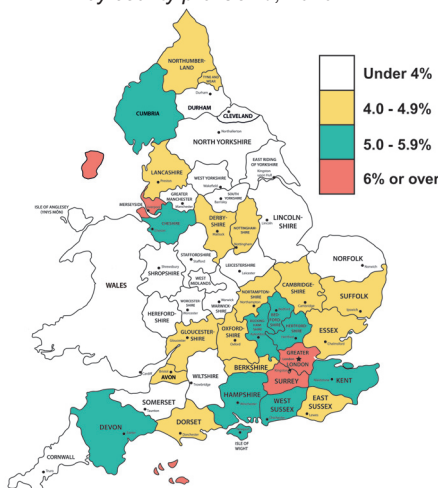
There have been several subsidiary like Acts since when Local Authorities (and even the occasional County) merged into Unitary Authorities. By the time of the next major Act of a similar organisational nature (1st April 2009) more had become Unitary Authorities or two or

three Local Authorities had merged; on this date there were 309 such areas. By 1st April 2021 just 278 distinct Authorities were left. In all of this reshuffling two things remained constant – the old County boundaries, and Greater London and its 33 Boroughs (which are equivalent to Local Authorities or Districts elsewhere). 16 Counties are now either a single or a combination of several Unitary Authorities.

All these distinct areas are now called Unitary Authorities, Metropolitan or Non-Metropolitan Districts by ONS. These changes make it very difficult to identify particular areas. ONS maps usually show the 278 areas which are confusing. On the other hand it is quite possible to piece these different types of areas back into the old county boundaries, and this gives a simpler overview which is easier to understand.

There are/were 47 Counties, including Greater London (now just called London). The average churchgoing percentage in the population in 2020 was 4.9%, but 32 of the Counties (two-thirds) had a smaller percentage. The lowest (South Yorkshire) was at 2.7%, and the highest (Surrey) was 6.1% (this excludes London). The map shows the concentration of churchgoers is in the southeast of England, though Cheshire and Cumbria (in the North West) and Devon (in the South West) were all over 5.0%. Apart from Inner and Outer London (8.6% and 7.3% respectively), Merseyside was 6.0%, as were the Channel Islands (7.5%) and the Isle of Man (6.0%).

Percentage of population attending church by county pre-Covid, 2020



The significance of London's church attendance is in its reflection of the enormous number of new Diaspora and Pentecostal churches started between 2005 and 2012, mostly by BAME community leaders in these years. Some 900 new churches were started in this period, and only 200 closed, a very unusual happening and quite unlike the experience of other parts of England.

There are only four cities in England with a population over 500,000 and one other which is close to that figure. These are Sheffield (590,000 in 2020 with 3.5% churchgoers), Manchester (560,000 with 5.2%), Bradford (540,000 with 3.3%), Liverpool (500,000 with 4.4%) and Bristol (470,000 with 3.2%). Apart from Manchester these are all below the average.

Variations within England's counties can be quite significant. There are, for example, 10 Districts (4%) which have a percentage of churchgoers between 1.0 and 1.9%. These are: Bolsover (1.9%), Leicester City (1.4%), North East Lincolnshire (1.6%), South Holland in Lincolnshire (1.2%), Mendip (1.7%) and Sedgemoor (1.5%) both in Somerset, Rotherham (1.7%) in South Yorkshire, North Warwickshire (1.8%) and Nuneaton & Bedworth (1.6%) both in Warwickshire and Kirklees (1.8%) in West Yorkshire. Apart from the two in Somerset, the other eight are focussed in the centre of England.

There are two counties with four Districts where the percentage of churchgoers is under 3% – Lincolnshire and Nottinghamshire, and four counties where there are three such Districts – Greater Manchester, Leicestershire, West Midlands and Worcestershire. Are these the spiritually neediest parts of England? The reasons why the percentage is low will vary – Leicester for example had 19% of its population declaring itself as Muslim in the 2011 Census, and Tower Hamlets in London had 35% of the population Muslim that year.

The two London Boroughs with the smallest percentage of churchgoers in 2020, both 4.4%, were Tower Hamlets and Barking & Dagenham, one in Inner London, one in Outer.

**SOURCES:** *Index of Local Authority Districts, London Boroughs and new towns*, HMSO, London, 1974; Office for National Statistics press release, August 2021; *Capital Growth*, ADPC Publishers, Tonbridge, Kent, 2013; *UK Church Statistics* Nos 2 and 4, 2014 and 2021 Editions, edited Peter Brierley.

## Fatherhood

The Office for National Statistics can tell us that of the UK's 67.5 million people in 2021, 49.4% are men (33.3 million), a percentage virtually the same for England, Wales and N Ireland but only 48.8% in Scotland. However, it cannot tell us how many are fathers. There are 34.5 million married couples with children, 9.2 million cohabiting couples with children, the numbers including the children.

Since every child has to have a father, one can estimate how many fathers from the number of families, and doing this across the different family types suggest that at least 12.5 million men are fathers (37.5%), and almost certainly there will be more as, unfortunately, not all children are born into families. Perhaps say 40% of men are fathers, many of course of more than one child. If that percentage is only approximately correct that means there are of the order of 600,000 churchgoing fathers in the UK.

The American Barna Group researched fatherhood in 2021 for a book by Jon Tyson called *The International Father*, being published in America in 2021, in which they group fathers into five types:

- The **irresponsible father** “has literally zero involvement with his kids, someone who completely bails on them to the point that they don't even know who he is.”
- The **ignorant father** “doesn't know anything about being a father, and he doesn't try to learn or improve.”
- The **inconsistent father** “is torn by personal ambition. He has the capability of doing better at this fathering thing, but instead he prioritizes his own job, career, and hobbies.”
- The **involved father** shows up for his kids in a positive way, but “he never seeks to understand specifically who his children are and why God gave them to him.”
- Finally, there is the **intentional father**. He “seeks to understand the children God has given him and wants to form them into young persons who can fulfill their purpose. He sees parenting as central to his call before God and does it with all of his might.”

Whether these types of fathers are all present in the Christian community is debatable, but might form the background for thinking about the next Father's Day (Sunday, 19th June, 2022). Ultimately, our pattern of Fatherhood has to come from God. As Leith Samuel once said, “He who had always known Him as Father came to address Him as God that we who could only have known Him as God could come to address Him as Father.”

**SOURCES:** Office for National Statistics, population and household composition; Barna email 19th August 2021; Leith Samuel Easter morning sermon in Above Bar Church, Southampton, 6th April 1969.

# Size of Churches

**Dunbar's Number** – the natural upper limit to the number of people we can easily relate to in a group as human beings – is around 150. It's the size of a basic military unit and while an individual's social network may include many more people, 150 contacts marks the cognitive limit on those with whom we can maintain a stable social relationship involving trust and obligation. Move beyond 150 and people are mere acquaintances. The same is true of church congregations.

In a large church (more than 150) it is easy to talk to someone one Sunday and forget who they are (or look like) the following Sunday! How many churches have more than 150 people in their congregation? Research on size was published ten years ago, but has not been updated, so the graph shows the percentage for different groups up to 2010 and the Diocese of London for 2015.

# SNOWFLAKES

**Catholic Belief.** An extract from a forthcoming book gave advance notice of some findings from a survey of 1,840 Roman Catholics in 2019. 46% believe in purgatory, 53% in the intercessory power of the saints, and 61% in religious miracles. There was no gender difference in these, but the researchers found more younger Catholics than older believed in the "Real Presence" (60% of 18-24 year-olds to 40% 55-64 year olds). 80% of Catholic weekly attenders affirm this belief, as do 20% of those who never attend. Half, 50%, of believers in the Real Presence also believe in "spiritual energy located in ... mountains, trees and crystals."(!)

**SOURCE:** Article in *The Tablet* 14th August 2021, Page 7, about the Savanta ComRes survey by Stephen Sullivant and Ben Clements.

**Getting involved.** "The top reason churchgoers get involved in a cause is because they feel they can make a difference. And one in six credits that decision to a vision cast at their local church." Such is the result of summer 2021 research among American churchgoers. The same will almost certainly be true of British churchgoers, although the 1 in 6 ratio may be less accurate. "Making a difference" was more important than feeling "an overwhelming sense of purpose," or "hearing or seeing a story that moved me" or "someone I knew personally (who) was very involved in this cause."

**SOURCE:** Barna website report, 23rd August, 2021.

**Mobile money.** Africa leads the world by far in the use of money via mobile phones, as the following Table makes clear.

### Mobile Accounts held outside North America, 2020

Continent	Millions Registered	Active Accounts	Transaction value £bn
Sub-Saharan Africa	548	159	358
South Asia	305	66	96
East Asia/Pacific	243	52	81
Latin America/Caribbean	39	16	15
Middle East/North Africa	56	3	8
Europe & Central Asia	21	4	3

Person A phones Person B, tells her he is sending \$X, enters Person's B bank account number (or takes it from the phone's memory), presses the button and it is gone, and immediately usable by Person B!

**SOURCE:** Article by Florin Zandt, 8th August, 2021.

**Returning congregations.** A Twitter poll by Andrew Wilson at the end of August 2021 asking Christians to guess what percentage of their congregation had returned to church was answered by 902 churches in the UK giving an overall average of about 55%, just over half. It will be interesting to see how (and if) that percentage increases over the succeeding months.

**SOURCE:** @AJWTheology5d, link provided by Laura Treneer, Frank Analysis Ltd.

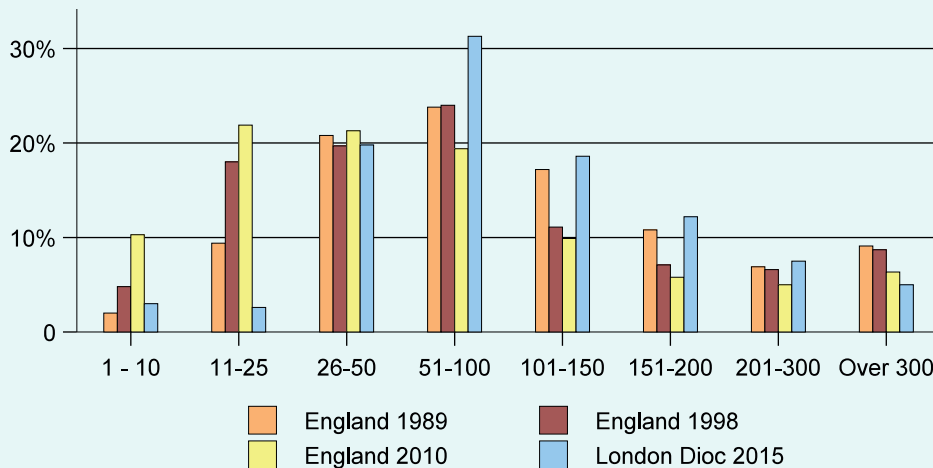
**Importance of RE.** Despite the latest British Social Attitudes' survey showing that 52% of the British public do not regard themselves as belonging to any religion, 71% of UK adults agree that Religious Education should reflect the diversity of backgrounds and beliefs in the UK today. Two-thirds, 64%, of UK adults think RE is an important part of the school curriculum.

**SOURCE:** Media Release of results of a representative sample of 2000 UK adults in Jun 2021 by Savanata on behalf of Fulham St Gabriel's Trust. Details from re@3nine.co.uk.

**Methodist Manses.** Research of 1,268 Methodist manses in England, equivalent to about a third of its churches, showed that 7.5% were located in the fifth most deprived areas (as defined by the Office for National Statistics), 14% in the fourth most deprived areas, 19% in the third, 23.5% in the second and 36% in the least deprived areas. Where are the churches located? This is not known nationally but in the Manchester and Stockport area (which only has a small fraction of all the Methodist churches in the UK) almost half (48%) were in the fourth and fifth most deprived areas.

**SOURCE:** *Placing Methodist Manses for Ministry*, by Michael Hirst, *Theology and Ministry*, Vol 7, 2021.

Proportions of different sized churches in England and the Diocese of London



The graph is based on the various English Church Censuses undertaken in earlier years, but has not been projected forwards since attendance numbers are extremely volatile as well as being disrupted by the pandemic, and in any case the broad trend is clear from the orange/brown/yellow columns. The number of very small churches (up to 25 in attendance) increased greatly from 1989 to 2010, tripling from 11% in 1989 to 32% by 2010, an increase of some 7,400 smaller churches over 21 years, or 350 per year.

The proportion of churches with congregations of between 26 and 50 hardly changed in these years, and was just over a fifth, 21%, some 7,700 churches in 2010. Churches of more than 50 people saw a varied experience between 1989 and 2010 – if they were 51 to 100 or over 200, their numbers were steady between 1989 and 1998 but slipped between 1998 and 2010, whereas the number of churches with between 100 and 200 in their congregation dropped between 1989 and 1998 but not between 1998 and 2010. The overall experience of the number of churches with more than 50 in 1989 has, though, been one of decline.

A more recent analysis of churches in the Diocese of London, in 2015, shown in blue in the graph, indicates:

- The Diocese has very few very small churches (6% under 25), a key situation making it different from everywhere else;
- It has a similar proportions of churches with congregations between 26 and 50 as the rest of the country (20%);
- It has almost double the proportion of churches between 51 and 200 than generally in England (62% against 35%);

It has virtually the same proportion of churches with congregations over 200 (12% to 11% elsewhere), but it must be remembered that some of these congregations are the largest in the country (such as Holy Trinity, Brompton and All Souls, Langham Place).

So what does all this say? If the number of small churches is increasing and the number of larger churches decreasing the basic trend is obvious. In 1989 the average church had a congregation of 110; by 2010 the average congregation was 80, 30% lower. If that trend continues then by 2030 the average church would have only 55 people in its congregation.

In the last decade the Presbyterians in the Church of Scotland and the Roman Catholics in parts of England have tried merging congregations; obviously this increases their average size but it doesn't seem to attract new people. New solutions are required!

Returning to our original observation, is up to about 150 the maximum size to which an individual church should be praying and working for, "the cognitive limit on those with whom we [and the minister and his/her team] can maintain a stable social relationship [Christian friendship and fellowship] involving trust and obligation"? When a church is growing beyond this level, should it be thinking of a church plant to nurture to a similar size?

**SOURCES:** David Wasdell, *Let My People Grow*, Urban Church Project, 1974; Diocese of London statistics; UKCH *Religious Trends* No 5, 2005/2006, Page 8.12.

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# UK Population over the Years

The official registration of all births in England and Wales began in 1838 by Act of Parliament. Scotland followed in 1855 and present day Northern Ireland figures became available from 1887. Numbers were always broken down by sex, and, after 1844, whether the birth took place inside or outside of marriage. Other details such as age and ethnicity of mother were subsequently added in the twentieth century.

The first Census took place in 1801 and recorded a population of 10.9 million in Great Britain (England, Wales and Scotland). The population doubled in the next 50 years, reaching 20.8 million in 1851. During these 50 years the number of births increased which continued after 1851. Between 1838 and 1849 they averaged 530,000 per year; between 1850 and 1859 they averaged 640,000 per year, an increase of +20%; between 1860 and 1869 they averaged 740,000 per year, an increase of +15%; and between 1870 and 1879 they averaged 850,000 per year, also an increase of +15% over the previous decade.

But as the graph indicates the number of births levelled off after 1880 although still increasing. Scottish births showed a similar pattern to the English. Adding in the N Ireland births put total UK births over a million between 1887 and 1914, with a small dip over the First World War years, but returning to a million plus in 1920 and 1921, and not repeated since except for the single year 1964 in the middle of what was then a “baby boom.”

The number of centenarians in 2020 made headlines as, at 15,120, the highest number to date, and a +13% increase on the 2019 total of 13,330. That births were over a million in 1920 was also of importance, but only 1.3% of that million survived to 2020!

The graph shows that the number of births in England and Wales (but both Scotland and N Ireland followed similarly) gradually declined between 1910 and 1940, with hiccups at the end of both World Wars as families sought to “catch up” on children they (either deliberately or because of wartime absences and loss) had not had. There was a baby boom between 1955

and 1970 (following a similar event a decade earlier in the United States), and 30 years later a consequential further “mini-baby boom” around 1990. The increase in babies born between 2005 and 2015 is much more to do with children of immigrants being born in the UK than a further mini-boom in British mothers.

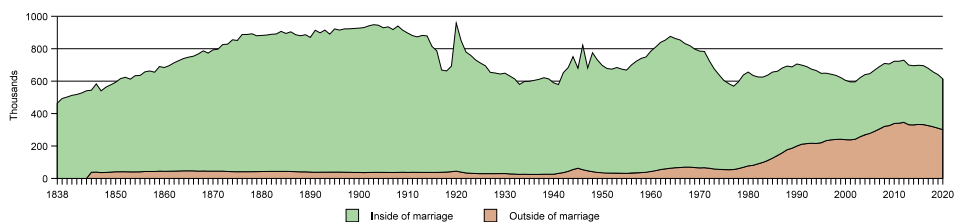
The falling number of births in 2020 also made headlines. The total number was 4% fewer than in 2019 but still above the number in 2002, but the total fertility rate was 1.58 (against a population replacement level of 2.1), the lowest since records began in 1938. It was even lower in Scotland at 1.29. Family size is getting smaller, motherhood is delayed past the most fertile years, because of “the desire to progress at work, an awareness of the ‘motherhood pay penalty’ and the ever-increasing costs of raising a child,” according to the British Pregnancy Advisory Service.

The graph also shows the number of babies born outside marriage, reaching 48.5% of all births in 2019 and 2020 (over 50% in Scotland and Wales), probably kept below 50% in England at present largely because most immigrant babies are born within marriage.

Births naturally feature in the growth of the population, but because people emigrate (as well as newcomers immigrating) and die at different ages, the pattern of people changes far less dramatically than suggested in the graph. In fact the UK population has continuously increased since the 11 million registered in the 1801 Census. It had increased to 17 million by 1831 (an average annual increase of +1.4%), to 27 million by 1870 (an average annual increase of +1.2%), and to 38 million by 1900 (also an annual increase of +1.2%). It reached 46 million in 1930 (annual average increase of +0.6% since 1900), to 56 million in 1970 (annual increase of +0.5%), to 59 million by 2000 (increase of +0.2%), and to 68 million in 2021 (increase of +0.7%), showing a gradual slowing down across the 20th century, but an increase in this century because of the large numbers of immigrants.

How does the population compare with church membership? In 1900 there were 8.6 million church members across all denominations in the UK, a third, 33%, of the adult population. By 1930 there were 10.3 million members (the largest number ever), but then only 29% of the population.

Births in England and Wales, inside and outside of marriage, 1838 to 2020



In 1970 there were 9.1 million members (22%), in 2000 6.0 million (12%), and in 2021 just 4.7 million (8% of the adult population). In the last 120 years we have lost half our church members, but in relation to the adult population our representation is only a quarter of what it was 100 years ago.

SOURCES: Office for National Statistics, population and birth pages; various websites for 19th and earlier populations, including *Illustrated London News Supplement* 14th October, 1843; *UK Church Statistics* No 4, 2021 Edition Table 12.10 for membership figures; *Daily Telegraph* report, 15th October 2021.

## Advent Poem

Light looked down and saw the darkness.  
 “I will go there,” said light.  
 Peace looked down and saw war.  
 “I will go there,” said peace.  
 Love looked down and saw hatred.  
 “I will go there,” said love.

So he,  
 The Lord of Light,  
 The Prince of Peace,  
 the King of Love,  
 came down and crept in beside us.

SOURCE: John Bell, Iona Community, Scotland, quoted by Richard Leonard, *The Tablet*, 15th December, 2018, Page 7.



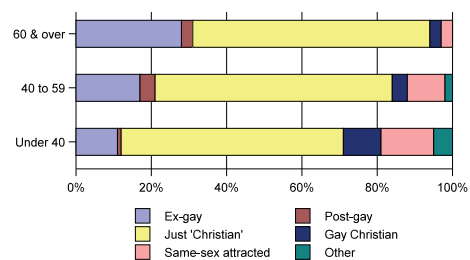
## How do Same-sexers Like to be Known?

A carefully written, sensitive paper by an-**lex** lesbian Assemblies of God Australian minister is available from **Zadok Ministries**. It is a summary of a thesis by Shirley Baskett on “pastoral practices in relation to same-sex attracted Christians”, and reports the response and effects within “welcoming but not-affirming churches.”

The thesis includes a theological section, a description of the various pastoral practices offered and experienced, influences on beliefs, as well as unhelpful practices. It identifies some of the concerns of same-sex attracted people, pastoral concerns, the possibility of change, singleness and celibacy, and concluding pastoral goals.

One section looks at the preferred identity of same-sex attracted people, from a survey of 240 people, all churchgoers. These results are summarised in the chart below.

How Same-sex-attracted People Prefer to be Known



It can be seen that just over three-fifths, 63% (whatever their age), prefer simply to be called “Christian” without any reference to sexual orientation. Younger people are more likely to prefer other titles.

SOURCE: Thesis summary is given in *Zadok Papers* No S252, Winter 2021, through Dr Gordon Greeca, the Director of Ethos, the Evangelical Alliance Centre for Christianity and Society in Australia, info@ethos.org.au.

## Post-Covid Attendance and Older People

One of the post-Covid problems will be how far, and how quickly, older people return to church attendance. Because of the pandemic restrictions, in every part of the UK, older people (who make up a considerable proportion of churchgoers) have been confined to their rooms (if in care homes) or their own homes otherwise. After 18 months of thus being forced indoors, they will have got “used” to their “imprisonment” (although in much more comfortable circumstances than a prison cell!), but the term is relevant because they can still feel a loss of freedom if confined for so long.

Coming back to face-to-face church therefore poses a problem. Watching a livestream service, in their usual church or someone else’s, becomes so much easier, and convenient, and time-wise much simpler. Going back to face-to-face for the elderly especially is therefore quite a challenge. The older generation are much more apprehensive about exposure to possible infection, particularly with the spread of the Delta variant and the waning effect of their original early vaccinations.

There is an additional problem. Research has shown that live-streaming is popular and many churches have reported the number of viewers of their services considerably larger than their normal attendance! So live-streaming could well be here to stay. However, research also shows that live-streaming is not as helpful as face-to-face. Live-streaming becomes another kind of “Songs of Praise” – watching but not participating. Spiritually therefore (one assumes) there might be some lessening of spiritual impact.

This is not 100% true, as there are some recorded instances of people coming to faith through a live-streamed service, which is certainly participation. Many, too, report encouragement, challenge, instruction, strength renewed, faith and conversion through Premier Christian Radio which one might have thought to be even less effective than live-streaming. On the other hand, older folk seem to miss regularly participating in Holy Communion, finding “bread and juice” at home an inadequate substitute for the oneness and togetherness of the Lord’s Table.

Hence the return to church has to overcome the ease, comfort, and assurance of safety in one’s home offering the blessing, and spiritual friendship and well-being of face-to-face meetings. As yet, it is uncertain whether the church can or should rise to this challenge. Whether extra people will actively join the churches because of all the food-banks and other community services undertaken during the lockdowns is as yet unknown also.

If churches are not successful in attracting people face-to-face maybe live-streaming will probably continue, but whether watchers can be counted as attenders or even members is not clear. If churches are successful then maybe live-streaming will cease.

Some of the larger churches which were live-streaming several services on a Sunday have now moved to just live-streaming one service, as lockdown has eased, but few if any seem to have stopped it altogether. Some of the big churches get large audiences – All Souls and Holy Trinity, Platt for example have over 300, and HTB nearly 1,000 people on a Sunday. Watchers often include those from many other countries worldwide, even Australia and NZ. That may well be true for some of the rural services – people in parts of New Zealand might well feel at home at a service in a British valley! Some churchgoers may have discovered the teaching in a live-streaming church better, deeper, or more helpful than their own pre-Covid church and therefore decide to stay live-streaming.

## Marital Status Now and Then

The Office for National Statistics has released a comparison of marital status by age as it currently (well, in 2011) is and as it was 50 years ago in 1961 in England and Wales. In this period some definitions have changed!

In the 1961 Census people were instructed to classify themselves as “married” even if separated but legally married. “Married” in the 2011 data includes same-sex civil partnerships and separated but still legally married or in same-sex civil partnerships. Same-sex marriages did not come in until 2014, but same-sex civil partnerships began in 2005, and were 2.2% of all marriages + same-sex civil partnerships in 2011.

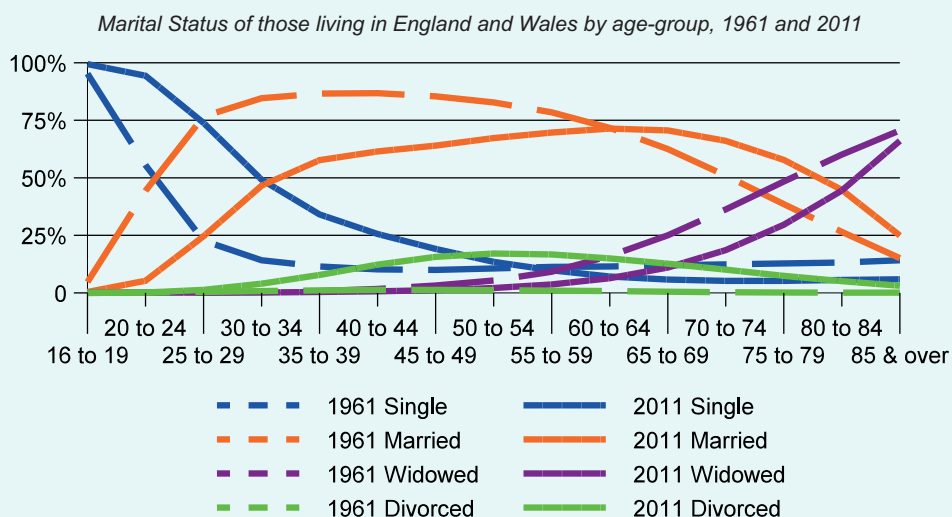
“Divorced” in 2011 included legally dissolved same-sex civil partnerships. The latter were 0.3% of the total divorced in 2011.

The change between 1961 and 2011 can easily be seen by looking at the overall marital status of those over 16 in the two years:

- Singles were 22% of the population in 1961, 35% in 2011.
- Married people were 68% of the population in 1961, but only 49% in 2011.
- Divorced people were 1% of the population in 1961 but 9% in 2011.
- Widowed folk were 9% of the population in 1961, but 7% in 2011.

Those over 60 in 1961 could well have lost their husband or partner in the First World War or the Second which might be one reason for the higher percentage of widowed people in 1961.

Breaking the figures down by age-group leads to a complicated looking graph:



The graph may be read this way. Four different marital statuses are shown, each depicted by a different colour. The earlier year 1961 is always shown with long dashes, and the most recent year, 2011, with short dashes, almost dots. The variation in the lines reflect the different percentages in each marital status by age.

So the single percentage is high for the under 20s but drops quite quickly for those in their 20s and 30s many of whom marry. Those in this group, however, married much later in 2011 than 1961, mainly because many of them preceded married life by cohabiting first (which doesn’t count as marriage officially).

The orange lines are the reverse side of the picture. Marriage increases in frequency from the ages 20 to 40 in both year samples, though less so in 2011 than 1961. The widowed status, as shown by the purple lines, naturally rises for those in their 60 and 70s. Relatively few are divorced (as shown by the green lines), in 1961 never rising above 1.3%, but in the 2011 figures, a much higher percentage are divorced, reaching, for example, a rate of 17% for those in their 50s.

What use is this graph for church leaders? Most congregations will have older people in them. Those reflected in the 1961 lines will have been born in the middle of the Second World War or earlier and are now in their 80s or 90s, so few are divorced but many widowed. Those in the 2011 lines were born at any time between the mid-war years (1930s) and the 1990s, so many more singles, more divorced, and also the widowed. In the ensuing 10 years, the patterns will inevitably have changed, though perhaps the broad outlines will still be apparent. How far will the pandemic have affected these patterns and what is the role of the church in such cultural changes?

**SOURCE:** Office for National Statistics blog issued 10th August 2021.

So the question is, how attract people back to face-to-face meetings? The mask issue is one such; singing behind a mask doesn’t work for many. But post-mask, how get people back?

Back in the 1960s a Baptist minister, Rev Ray Bakke, in New York picked out 11 elderly people in his church, and visited each in turn, reckoning on 3 hours per visit, to get answers to 3 questions: (a) How did you come to join this church? (b) How did you come to faith? (c) What would you like to see changed

in the church in future? He asked those giving what he judged were the best answers, to repeat their answer before the whole church in an evening service. He found that this brought in dozens of people! He also asked them what change was needed in the building so that they would be sure to come again – and then did it if he could.

A giant-sized problem needs a God-inspired answer; the churches haven’t quite got there yet

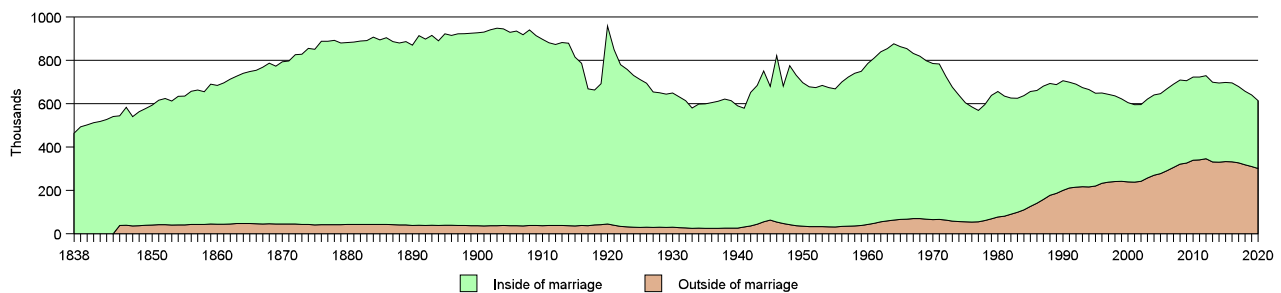


## § 14.9.2 Table 14.9: Births in England & Wales by Sex 1955-2019

Year	Male	Female	TOTAL	Outside of marriage		Sex Ratio Males/ Females	Total Fertility Rate	Year	Male	Female	TOTAL	Outside of marriage		Sex Ratio Males/ Females	Total Fertility Rate
				Number	%							Number	%		
1955	343,673	324,138	667,811	31,145	4.7	1.060	2.22	1995	332,188	315,950	648,138	219,949	33.9	1.051	1. 72
1956	359,881	340,454	700,335	33,534	4.8	1.057	2.35	1996	333,490	315,995	649,485	232,663	35.8	1.055	1. 74
1957	372,298	351,083	723,381	34,562	4.8	1.060	2.45	1997	329,577	313,518	643,095	238,222	37.0	1.051	1. 73
1958	380,944	358,771	739,715	36,174	4.9	1.059	2.52	1998	325,903	309,998	635,901	240,611	37.8	1.051	1. 73
1959	385,689	362,812	748,501	38,161	5.1	1.063	2.56	1999	319,255	302,617	621,872	241,889	38.9	1.055	1. 70
1960	404,150	380,855	785,005	42,707	5.4	1.061	2.68	2000	309,625	294,816	604,441	238,605	39.5	1.050	1. 65
1961	417,768	393,513	811,281	48,490	6.0	1.062	2.77	2001	304,635	289,999	594,634	238,086	40.0	1.050	1. 63
1962	431,633	407,103	838,736	55,376	6.6	1.060	2.85	2002	306,063	290,059	596,122	242,032	40.6	1.055	1. 64
1963	438,476	415,579	854,055	59,104	6.9	1.055	2.88	2003	318,428	303,041	621,469	257,225	41.4	1.051	1. 72
1964	451,072	424,900	875,972	63,340	7.2	1.062	2.93	2004	328,340	311,381	639,721	269,724	42.2	1.054	1. 77
1965	443,190	419,535	862,725	66,249	7.7	1.056	2.85	2005	330,600	315,235	645,835	276,505	42.8	1.049	1. 77
1966	437,262	412,561	849,823	67,056	7.9	1.060	2.75	2006	342,429	327,172	669,601	291,376	43.5	1.047	1. 83
1967	427,901	404,263	832,164	69,928	8.4	1.058	2.65	2007	354,488	335,525	690,013	305,550	44.3	1.057	1. 88
1968	421,130	398,142	819,272	69,806	8.5	1.058	2.57	2008	362,963	345,748	708,711	320,781	45.3	1.050	1. 92
1969	410,052	387,486	797,538	67,041	8.4	1.058	2.47	2009	362,135	344,113	706,248	326,179	46.2	1.052	1. 90
1970	403,371	381,115	784,486	64,744	8.3	1.058	2.40	2010	370,966	352,199	723,165	338,790	46.8	1.053	1. 94
1971	403,223	379,932	783,155	65,678	8.4	1.061	2.37	2011	370,874	352,939	723,813	341,339	47.2	1.051	1. 93
1972	373,982	351,458	725,440	62,511	8.6	1.064	2.17	2012	374,346	355,328	729,674	346,485	47.5	1.054	1. 94
1973	348,678	327,275	675,953	58,097	8.6	1.065	2.00	2013	358,383	340,129	698,512	330,894	47.4	1.054	1. 85
1974	329,459	310,426	639,885	56,486	8.8	1.061	1.89	2014	356,772	338,461	695,233	330,235	47.5	1.054	1. 83
1975	310,751	292,694	603,445	54,891	9.1	1.062	1.78	2015	358,136	339,716	697,852	333,224	47.7	1.054	1. 82
1976	300,313	283,957	584,270	53,766	9.2	1.058	1.71	2016	357,046	339,225	696,271	331,750	47.6	1.053	1. 81
1977	292,957	276,302	569,259	55,379	9.7	1.060	1.66	2017	348,071	331,035	679,106	326,836	48.1	1.051	1. 76
1978	307,088	289,330	596,418	60,637	10.2	1.061	1.73	2018	337,584	319,492	657,076	317,809	48.4	1.057	1. 70
1979	328,308	309,720	638,028	69,467	10.9	1.060	1.84	2019	329,107	311,263	640,370	310,399	48.5	1.057	1. 65
1980	335,954	320,280	656,234	77,372	11.8	1.049	1.88	2020	314,470	299,466	613,916	300,566	48.5	1.050	1. 58
1981	325,711	308,781	634,492	80,983	12.8	1.055	1.80	2021							
1982	321,352	304,579	625,931	89,857	14.4	1.055	1.76	2022							
1983	323,192	305,942	629,134	99,211	15.8	1.056	1.76	2023							
1984	326,039	310,779	636,818	110,465	17.3	1.049	1.75	2024							
1985	336,835	319,582	656,417	126,250	19.2	1.054	1.78	2025							
1986	338,852	322,166	661,018	141,345	21.4	1.052	1.77	2026							
1987	349,624	331,887	681,511	158,431	23.2	1.053	1.81	2027							
1988	354,954	338,623	693,577	177,352	25.6	1.048	1.82	2028							
1989	352,381	335,344	687,725	185,804	27.0	1.051	1.80	2029							
1990	361,412	344,728	706,140	199,999	28.3	1.048	1.84	2030							
1991	358,407	340,810	699,217	211,294	30.2	1.052	1.82	2031							
1992	353,694	335,962	689,656	215,225	31.2	1.053	1.80	2032							
1993	345,835	327,632	673,467	216,548	32.2	1.056	1.46	2033							
1994	341,321	323,405	664,726	215,536	32.4	1.055	1.75	2034							

Source: Office for National Statistics, Summary of key birth statistics, England and Wales, 1838 to 2019

Births in England and Wales, inside and outside of marriage, 1838 to 2020





## § 13.11.1 Usual Sunday Attendance by County, England, 1989-2020E

ONS Region and County	Population		Churchgoers					% of population				
	2011	2020	1989	1998	2005	2012	2020	1989	1998	2005	2012	2020
<b>ALL ENGLAND<sup>1</sup></b>	<b>53,259,972</b>	<b>56,806,817</b>	<b>4,166,600</b>	<b>3,644,000</b>	<b>3,236,100</b>	<b>3,018,600</b>	<b>2,791,300</b>	<b>8.8</b>	<b>7.2</b>	<b>6.4</b>	<b>5.7</b>	<b>4.9</b>
<sup>1</sup> All figures in this line include those for the Channel Islands and the Isle of Man.												
<b>NORTH EAST</b>	<b>2,596,886</b>	<b>2,680,763</b>	<b>207,700</b>	<b>172,300</b>	<b>148,800</b>	<b>127,500</b>	<b>107,900</b>	<b>8.3</b>	<b>6.8</b>	<b>5.9</b>	<b>5.0</b>	<b>4.0</b>
(Cleveland)	557,227	569,768	44,200	31,900	27,100	23,600	20,900	8.0	5.8	4.9	4.3	3.7
(Durham)	618,806	640,551	56,700	43,000	38,800	33,100	24,700	9.9	7.1	6.4	5.4	3.9
Northumberland UA	316,028	323,820	24,900	23,700	20,500	17,200	15,600	8.2	7.7	6.6	5.5	4.8
Tyne and Wear	1,104,825	1,146,624	81,900	73,700	62,400	53,600	46,700	7.4	6.7	5.7	4.9	4.1
<b>NORTH WEST</b>	<b>7,052,177</b>	<b>7,367,456</b>	<b>721,600</b>	<b>581,600</b>	<b>468,700</b>	<b>399,100</b>	<b>352,200</b>	<b>11.3</b>	<b>8.9</b>	<b>7.0</b>	<b>5.9</b>	<b>4.8</b>
(Cheshire)	1,027,709	1,069,646	93,800	83,300	70,500	62,600	56,700	9.8	8.5	7.0	6.1	5.3
Cumbria	499,858	499,781	57,700	45,100	36,400	32,000	28,600	11.9	9.2	7.4	6.4	5.8
Greater Manchester	2,682,528	2,848,286	205,000	168,200	142,500	123,300	107,900	8.2	6.6	5.5	4.7	3.8
Lancashire	1,460,893	1,515,487	154,000	120,300	96,200	83,100	72,900	11.3	8.5	6.7	5.7	4.8
Merseyside	1,381,189	1,434,256	211,100	164,700	123,100	98,100	86,100	14.8	11.7	8.9	7.2	6.0
<b>YORKS/HUMBERSIDE</b>	<b>4,956,671</b>	<b>5,194,238</b>	<b>348,400</b>	<b>264,800</b>	<b>226,700</b>	<b>187,600</b>	<b>164,900</b>	<b>8.2</b>	<b>5.8</b>	<b>4.8</b>	<b>3.9</b>	<b>3.2</b>
(East Yorkshire)	590,585	602,327	31,800	28,200	25,800	22,700	20,400	5.8	4.9	4.5	3.9	3.4
North Yorkshire	796,427	831,622	76,900	53,800	45,500	37,800	31,700	10.9	7.3	5.9	4.7	3.9
South Yorkshire	1,343,601	1,415,054	66,900	57,400	50,300	43,000	38,600	5.3	4.5	3.8	3.2	2.7
West Yorkshire	2,226,058	2,345,235	172,800	125,400	105,100	84,100	74,200	8.6	6.0	4.8	3.8	3.2
<b>EAST MIDLANDS</b>	<b>4,860,295</b>	<b>5,197,695</b>	<b>301,100</b>	<b>272,800</b>	<b>241,000</b>	<b>212,600</b>	<b>189,200</b>	<b>7.1</b>	<b>6.2</b>	<b>5.2</b>	<b>4.5</b>	<b>3.6</b>
Derbyshire	1,018,449	1,063,997	65,700	61,900	52,100	47,700	42,600	7.1	6.5	5.3	4.7	4.0
Leicestershire	1,017,697	1,107,597	60,000	51,300	46,300	38,600	32,900	6.9	5.6	4.8	3.8	3.0
Lincolnshire	1,040,715	1,098,445	64,100	55,800	46,500	40,200	32,400	7.3	5.9	4.7	3.9	3.0
(Northamptonshire)	691,952	757,181	44,500	42,500	39,700	36,000	34,800	7.8	6.9	6.2	5.3	4.6
Nottinghamshire	1,091,482	1,170,475	66,800	61,300	56,400	50,100	46,500	6.7	6.0	5.3	4.6	4.0
<b>WEST MIDLANDS</b>	<b>5,601,847</b>	<b>5,961,929</b>	<b>438,700</b>	<b>356,100</b>	<b>296,500</b>	<b>258,100</b>	<b>227,500</b>	<b>8.6</b>	<b>6.7</b>	<b>5.4</b>	<b>4.7</b>	<b>3.8</b>
Herefordshire UA	183,477	193,615	12,700	10,900	10,200	8,200	7,200	8.0	6.4	5.7	4.4	3.7
(Shropshire)	472,770	506,737	32,000	28,400	24,000	21,400	19,500	7.9	6.6	5.3	4.5	3.9
Staffordshire	1,097,497	1,139,794	79,400	64,200	57,300	50,100	44,600	7.7	6.1	5.3	4.6	3.9
Warwickshire	545,474	583,786	46,500	37,500	33,100	27,900	22,900	9.7	7.4	6.3	5.1	3.9
West Midlands	2,736,460	2,939,927	226,500	183,500	144,500	126,700	112,300	8.8	7.0	5.4	4.7	3.8
Worcestershire	566,169	598,070	41,600	31,600	27,400	23,800	21,000	8.2	5.9	5.0	4.2	3.5
<b>EAST</b>	<b>5,846,965</b>	<b>6,269,161</b>	<b>425,000</b>	<b>388,300</b>	<b>351,600</b>	<b>305,500</b>	<b>287,000</b>	<b>8.6</b>	<b>7.9</b>	<b>6.3</b>	<b>5.3</b>	<b>4.6</b>
(Bedfordshire)	615,061	682,311	46,300	44,700	42,800	36,500	36,100	8.9	8.0	7.3	5.9	5.3
Cambridgeshire	804,841	859,830	58,300	50,500	45,700	39,600	34,400	9.1	7.2	6.1	4.9	4.0
Essex	1,724,950	1,856,063	111,600	109,900	102,900	89,600	86,600	7.4	6.9	6.2	5.2	4.8
Hertfordshire	1,116,062	1,195,672	76,500	74,900	68,500	62,800	61,000	7.9	7.3	6.4	5.6	5.1
Norfolk	857,888	914,039	62,600	52,300	44,800	36,600	33,600	8.4	6.6	5.4	4.3	3.7
Suffolk	728,163	761,246	69,700	56,000	46,900	40,400	35,300	11.0	8.4	6.7	5.6	4.6
<b>GRTR LONDON</b>	<b>8,173,941</b>	<b>9,002,488</b>	<b>649,600</b>	<b>617,900</b>	<b>623,000</b>	<b>721,500</b>	<b>704,100</b>	<b>9.6</b>	<b>8.6</b>	<b>8.3</b>	<b>8.8</b>	<b>7.8</b>
Inner London	3,231,901	3,660,232	251,600	239,700	265,700	320,900	313,200	11.1	8.9	9.0	9.9	8.6
Outer London	4,942,040	5,342,256	398,000	378,200	357,300	400,600	390,900	8.9	8.5	7.9	8.1	7.3

Grtr = Greater

## § 13.11.2 Usual Sunday Attendance by County, England, 1989-2020E

<b>SOUTH EAST</b>	<b>8,634,755</b>	<b>9,217,285</b>	<b>629,900</b>	<b>601,700</b>	<b>539,800</b>	<b>506,000</b>	<b>492,400</b>	<b>8.5</b>	<b>7.7</b>	<b>6.6</b>	<b>5.9</b>	<b>5.3</b>
(Berkshire)	861,870	917,782	52,900	50,700	45,400	43,600	41,200	7.2	6.4	5.5	5.0	4.5
(Buckinghamshire)	754,104	817,263	52,000	50,200	49,600	47,000	47,400	8.4	7.5	6.9	6.2	5.8
East Sussex	800,040	850,590	57,100	55,800	50,500	42,900	41,200	8.2	7.9	6.6	5.4	4.8
Hampshire	1,759,726	1,856,770	129,700	120,600	106,000	101,300	99,700	8.4	7.4	6.3	5.7	5.4
Isle of Wight UA	138,265	142,296	13,100	11,900	10,500	8,200	7,300	10.5	9.4	7.8	5.9	5.1
Kent	1,727,670	1,868,199	108,800	107,600	106,600	100,900	103,300	7.3	6.8	6.5	5.9	5.5
Oxfordshire	653,798	696,880	50,000	46,700	40,000	37,900	34,100	8.9	7.8	6.4	5.8	4.9
Surrey	1,132,390	1,199,870	103,300	97,700	78,400	75,700	73,100	10.3	9.3	7.2	6.7	6.1
West Sussex	806,892	867,635	63,000	60,500	52,800	48,500	45,100	9.0	8.2	6.8	6.0	5.2
<b>SOUTH WEST</b>	<b>5,288,935</b>	<b>5,658,143</b>	<b>423,800</b>	<b>369,000</b>	<b>321,400</b>	<b>282,400</b>	<b>248,000</b>	<b>9.4</b>	<b>7.7</b>	<b>6.5</b>	<b>5.5</b>	<b>4.4</b>
(Avon)	1,069,583	1,165,613	84,000	76,100	69,100	62,600	57,000	9.0	7.7	6.7	5.9	4.9
(Cornwall)	534,476	575,525	45,800	41,100	32,000	28,300	22,200	9.9	8.3	6.2	5.3	3.9
Devon	1,133,742	1,209,773	98,600	90,900	78,600	71,200	65,900	9.7	8.5	7.1	6.3	5.5
(Dorset)	744,041	776,780	63,700	53,600	47,000	39,700	32,300	10.9	8.5	7.0	5.8	4.2
Gloucestershire	596,984	640,650	44,200	36,000	34,700	29,500	25,500	8.4	6.5	6.0	4.9	4.0
Somerset	529,972	563,851	39,300	32,200	30,200	24,100	20,100	8.6	6.6	5.9	4.5	3.6
(Wiltshire)	680,137	725,951	48,200	39,100	29,800	27,000	25,000	8.7	6.5	4.6	4.0	3.4
<b>THE ISLANDS</b>	<b>247,500</b>	<b>257,659</b>	<b>20,800</b>	<b>19,700</b>	<b>18,600</b>	<b>18,300</b>	<b>18,100</b>	<b>10.0</b>	<b>8.9</b>	<b>8.0</b>	<b>7.5</b>	<b>6.4</b>
Channel Islands	162,845	173,159	14,400	13,800	13,400	13,100	13,000	10.1	9.2	8.6	8.1	7.5
Isle of Man	84,655	84,500	6,400	5,900	5,200	5,200	5,100	9.8	8.1	6.5	6.1	6.0

Counties whose names are in brackets are now composed entirely of Unitary Authorities; no geographical area is called by this old title.  
Names followed by UA are an aggregated Unitary Authority of the whole (old) county. Originated 04/09/21

North East	2,596,886	2,680,763	207,700	172,300	148,800	127,500	107,900	8.3	6.8	5.9	5.0	4.0
North West	7,052,177	7,367,456	721,600	581,600	468,700	399,100	352,200	11.3	8.9	7.0	5.9	4.8
Yorkshire and Humberside	4,956,671	5,194,238	348,400	264,800	226,700	187,600	164,900	8.2	5.8	4.8	3.9	3.2
East Midlands	4,860,295	5,197,695	301,100	272,800	241,000	212,600	189,200	7.1	6.2	5.2	4.5	3.6
West Midlands	5,601,847	5,961,929	438,700	356,100	296,500	258,100	227,500	8.6	6.7	5.4	4.7	3.8
East	5,846,965	6,269,161	425,000	388,300	351,600	305,500	287,000	8.6	7.9	6.3	5.3	4.6
Greater London	8,173,941	9,002,488	649,600	617,900	623,000	721,500	704,100	9.6	8.6	8.3	8.8	7.8
South East	8,634,755	9,217,285	629,900	601,700	539,800	506,000	492,400	8.5	7.7	6.6	5.9	5.3
South West	5,288,935	5,658,143	423,800	369,000	321,400	282,400	248,000	9.4	7.7	6.5	5.5	4.4
The Islands	247,500	257,659	20,800	19,700	18,600	18,300	18,100	10.0	8.9	8.0	7.5	6.4
<b>All England</b>	<b>53,259,972</b>	<b>56,806,817</b>	<b>4,166,600</b>	<b>3,644,200</b>	<b>3,236,100</b>	<b>3,018,600</b>	<b>2,791,300</b>	<b>8.8</b>	<b>7.2</b>	<b>6.4</b>	<b>5.7</b>	<b>4.9</b>

Percentage of Population per English ONS District 1989-2020E pre-Covid church attendance

