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# FUTURE FIRST

## FACTS FOR FORWARD PLANNING

### SNIPPETS

1) It is quite true that hundreds of churches have closed in recent years, including Church of England ones. But the press report omitted to say that hundreds have also been opened in the same period. Just in the last 5 years 2,000 churches have closed – but 900 new ones started.

2) Of the 66,329,000 people in the UK on 30th June 2021, 9,640,000 were not born here, one person in seven (15%). In England the percentage is 16%, Wales 6%, Scotland 10%, and N Ireland 8%.

3) The Church of England's first Christmas single reached number one in the UK iTunes Classical Charts following its release on 1st December. The single is a new carol version of *In the Bleak Midwinter*, by composer Rebecca Dale, but it did not reach the top 2021 slot.

4) The 17th member of the Anglican Mission in England, Hope Church, Goldthorpe, South Yorkshire, was added in 2021. The Mission is hoping to enrol 24 members in 2022.

5) The estimated share of the world's vegetarians who come from India is one-third, their share of the world's population is 22%.

6) Over 740,000 Rohingya refugees have fled to Bangladesh since August 2017, 300,000 (40%) of whom were aged under 12.

7) "Western countries," wrote Jonathan Sacks, "have changed from 'we' countries with a sense of responsibility for the well-being of others, to 'I' societies focussing on self-fulfilment, a shift from duties to rights."

**SOURCES:** 1) *Daily Telegraph*, 4th January 2022, Page 1, *UK Church Statistics N4*, Table 1.1.2.; 2) Office for National Statistics, *Population Resident in the UK*, 25th November 2021; 3) Religion Media Centre, 2nd December 2021; 4) *Evangelicals Now*, December 2021, Page 5; 5) *The Economist*, 18th December 2021, Page 39; 6) Report by Liam Kay in *Impact*, Market Research Society, Issue 36, January 2022, Page 12; 7) Rabbi Jonathan Sacks, final book, *Morality*.

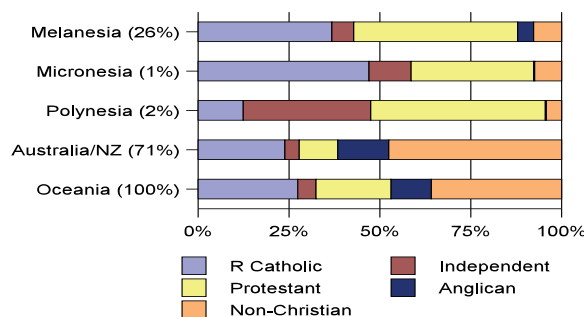
## The Most Christian Regions

The United Nations divides the world into 21 different regions, spread across the 6 continents. Five of these regions have a nominal Christian adherent count of over 90% of their population! Two of them are in Latin America, and the other three are regions in Oceania. "Oceania," people will say, "isn't that just Australia and New Zealand?"

Well, Oceania certainly includes these two major countries which are more than two-thirds, 71%, of the total population, but the continent also includes Melanesia with 11 million people (26% of the population) and two small groups of islands (with names well known to philatelists as many produce their own stamps) called Micronesia (7 countries with a total of 540,000 people, 1.3% of the population) and Polynesia (9 countries with a total population of 700,000, 1.7% of the population). Melanesia has a larger percentage because it includes Papua New Guinea with a population of 8.8 million in 2020.

These three regions, Melanesia, Micronesia and Polynesia, however, are among those with the highest percentage of Christian adherents in the world, the continuing fruit of missionary efforts in the 19th and 20th centuries. Different denominations have worked in different regions so the graph shows varying proportions of denominations in the five Oceanic regions (those "double-affiliating" being taken as Catholics as they usually are). The small number of Orthodox Christians in Australia (3.7%) are omitted.

Christian Denominations in Oceania's Regions



The Protestants (Baptists, Lutherans and Methodists) are a substantial part of the Christian scene in the three minor regions, followed by the Roman Catholics, who are especially strong in Micronesia (80% of Guam's 170,000 population). The Anglicans are present in all three minor regions, but only show up in sufficient numbers to be easily seen in the chart in Melanesia. They are very important in Australia, however, some 14% of the population, numbers reflecting the British colonial historical balance. Non-Christians form almost half of Australia's population; some of these may be immigrants, but others will reflect the general trend seen in most western countries.

What is not shown in this first chart are the numbers of Evangelicals and Pentecostals/ Charismatics. The rapid growth of both may be

seen in the second chart. The two largely overlap, of course, since most Pentecostals are also Evangelicals.

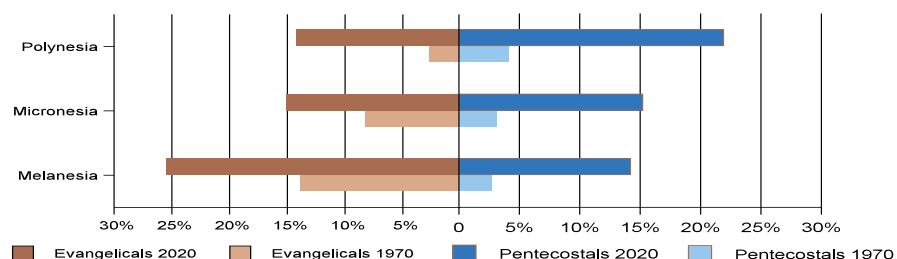
The chart gives percentages, not the numbers. In Oceania as a whole, the Evangelicals outnumber the Pentecostals (6 million to 4.5 million), but that is not true in Micronesia and Polynesia.

However, if the Pentecostals continue to grow at the rate that they have been growing they will be a larger number than the Evangelicals by 2060.

### Why the growth?

Kevin Hovey is an Assemblies of God mission worker in Papua New Guinea and he says that the rapid growth is the commitment by leaders and members "to pay a price to see growth of the kingdom of God rather than just their denomination. He cites an example of a man called Pedro: "The gang told me not to come to my wife's village on Sunday to conduct the service in the church I'd planted. They said that if I come, they will kill me." "What do you plan to do?" Kevin asked with concern. The answer was given without hesitation:

Percentage of Population of Evangelicals and Pentecostals/Charismatics in the smaller Oceania regions



"I've decided not to take my wife and children to church when I go on Sunday."

It is through such costly commitment, Mr Hovey avers, that the Pentecostal and Charismatic churches in Oceania have grown. It implies an obvious question – how strong is our commitment to spreading the good news? It is easy to think that because these regions are small, it was simple for them to become heavily Christian.

Not so, Hovey continues, and while the courage of pastors like the one just mentioned are crucially important so are the gifts of the Holy Spirit and actually using them as they are given. One key gift

was the gift of wisdom and as "Christian leaders brought God's wisdom into situations around them, both inside and outside the church, a significant impact (was made) in communal societies."

The Pentecostal influence has been felt in the Roman Catholic churches as well as the Protestant ones. Part of that influence is that they give significant levels to individual church autonomy, along with the freedom for leaders to seek God for their vision and contextual strategy. Maybe this is a pattern for stagnant UK churches!

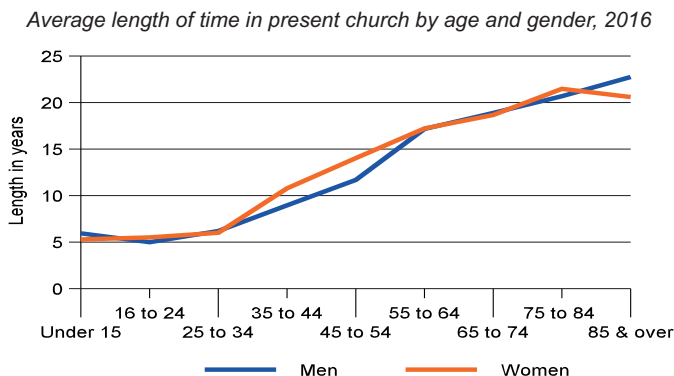
**SOURCE:** *Christianity in Oceania*, Kenneth R Ross, Katalina Tahaafa-Williams and Todd M Johnson, Edinburgh University Press, 2021.

## Time in a Church

For how long do people belong to or worship at a particular church? Answers will cover such groups as: (A) Those who were taken to a church when an infant and grow up in that church, many of whom will eventually move away; (B) Those who join the church, usually as an adult, perhaps through conversion, and then move subsequently because of employment, getting married, or other change of location; (C) Those who come to the church as a mature Christian, and live in that area for the rest of their lives, eventually dying as a member or regular attender of that church.

Such groupings and other indistinguishable variations will be included in answers to the question, "How long have you been in your present church?" but defy detailed analysis. However, when broken down by age and gender, the responses do give a useful glimpse of the church's profile – how many young, middle-aged, elderly, etc, in relation to the length of time now in the church.

An analysis of over 2,700 Scottish churchgoers in 2016, averaging the length of time each had been in their present church by age and gender, is given in the graph:



It can be seen that the difference between men and women is small, more women aged 35 to 55 being in the church longer than men of the same age. The overall average length for men staying in a particular church was 14.1 years and women 14.6 years.

Length of time at present church by age-group, 2016

Length of time at present church	Age-group			Total %
	Under 30 %	30 to 49 %	Over 50 %	
Under 3 years	10	5	7	22
3 to 5 years	5	3	4	12
6 to 10 years	5	3	5	13
11 to 20 years	3	3	9	15
Over 20 years	1	3	34	38
<b>Total</b>	<b>24</b>	<b>17</b>	<b>59</b>	<b>100%</b>
Average years	6	10	19	15

Applying this to an average congregation, we get the above table, where the age span has been reduced to three groups for simplicity, and the figures put as a percentage of the whole congregation (in this particular table 100% = 2,715, but it could be whatever size your church is). Are these a reasonable representation of the average congregation? Similar figures for a large Edinburgh congregation would confirm that they are approximately correct at least for that church. The percentages are not spread completely evenly, and the table shows the following highlights:

- 1) One would not expect the younger ages to be in the church a long time, but there is a clear concentration of younger people being in the church for a relatively short period of time – 10% of the congregation being those under 30 who are in the church for less than three years. Question – how to prioritise teaching for them so that they can reflect that discipleship for the rest of their lives?
- 2) There is a huge concentration of older people (over 50) who have been in the church for more than 20 years (and some more than 30 or even 40 years). A third, 34%, of the average congregation is in this group! A further 9% are over 50 and have been in the church for between 11 and 20 years. How enable them to have the vision to evangelise and welcome more (younger?) people, as well as supporting the various ministries of the church?
- 3) The remaining half of the church, 47%, is everyone else – 14% under 30 still in the church, 17% (only one in every six) between 30 and 50, and 16% over 50 but not in the church as long as the others of this age. This suggests that some over 30 are converted and join a church – how many can you count in your church? It also indicates that the spread over length of time in the church and age is fairly even, so that activities not only need to cater for all ages but also for lengths of involvement. How quickly can one recognise and select leaders? Who to choose for particular ministries? Should one approach those who seem gifted and ask them to help rather than expecting them to volunteer?

SOURCES: *Growth Amidst Decline*, Results of the 2016 Scottish Church Census, ADBC Publishers, 2017; *Living the Christian Life*, survey of Charlotte Chapel, Edinburgh, Brierley Consultancy, 2014.

## These may be helpful - Books/papers received

*Being Good Neighbours*, Placing Methodist Manses for Ministry, by Michael Hirst, Social Policy Research Unit, University of York, mh1@york.ac.uk, in *Theology and Ministry* Vol 7, 2021, Page 55f. Where should manses be placed to facilitate mission and ministry? This paper looks at current English locations of manses.

*Growing Good: Growth, Social Action and Discipleship in the Church of England*, Hannah Rich, Theos and Church Urban Fund report, Theos, ISBN 978-0-9956543-8-9, September 2020. Looks at the importance of social action in the growing of church congregations.

*Postmodernism and Secular Humanism* increasingly influence American adults, from the 8th release from the American Worldview Inventory 2021, published by the Arizona Christian University Cultural Research Center, led by Prof George Barna, in October 2021.

*The Opportunity of Online Church*: Could ... (this) be the answer to the Great Commission in ... Wales? Claire Hughes, MA in Applied Theology, Moorlands College, May 2021.

*American Worldview Inventory 2020-21*, George Barna, Cultural Research Center, Arizona Christian University, \$10, ISBN 978-1-7357763-1-6.

*Millennials in America*, New insights into the generation of growing influence, Research report by George Barna, Foundations Freedom, October 2021.

*Interview* with Peter Brierley & Andrew Sach, Grace Church, Greenwich, <https://fb.watch/aBrTj3eBdd/>, 7 minutes.

"Preferential places in the Manchester and Stockport Methodist churches during the early 21st century," by Michael Hirst, *Wesleyan and Methodist Studies*, Vol 14, No 1, 2022.

## Millennial Tensions

In a panel designed to think through how best to reach Millennials (adults aged 18 to 37 in 2021) held in Arizona in November 2021, the following research findings about their emotional and mental health, which hinder relationships, were discussed:

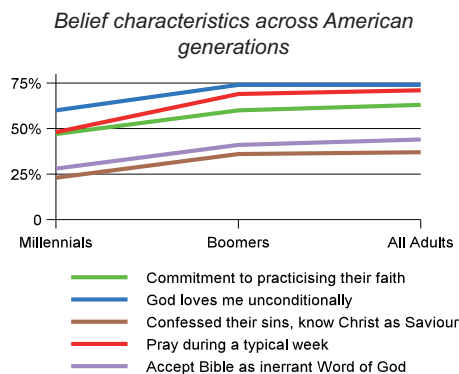
- Most Millennials say they are dissatisfied with their intimate and peer relationships. In fact, when it comes to relationships, they avoid conflict and have a hard time trusting others.
- At the same time, a majority (54%) admit to frequently feeling anxiety, depression or fear. They are plagued with self-doubt and deeply desire to be part of a community that “knows, appreciates, and respects” them.
- When it comes to how they view others, Millennials are less likely than other adults to believe they should respect other people or to see human life as valuable, according to the study.

At the same time the results of a parallel piece of research by the same team were released in a book written by Prof George Barna of Arizona Christian University in the United States. This found that “success” in a person’s life was defined as “personal happiness or freedom.”

It must be remembered that these are the results of American research, not British, and if repeated in Britain, the results may not be the same. Likewise the research was for Millennials generally, and may not be applicable to Christian Millennials. However, the findings about Millennials are likely to have echoes on this side

of the Atlantic and are concerning.

Barna asked a number of questions about belief and practice, the answers to which are illustrated in the chart, compared with adults two generations older than they (that is, Boomers, aged 56 to 74) and all adults in his sample.



It is readily seen that there is very little difference between “Boomers” and “All Adults,” but a considerable difference between “Millennials” and “Boomers,” both in the five characteristics highlighted in the graph and in 8 other similar phrases listed in the book.

As well as these faith characteristics, Barna found that Millennials had less interest in government or politics. “Leadership greatness is reflected in attributes such as popularity and performance efficiency.” They were “also the generation least likely to ‘do whatever is necessary for the good of the United States.’” The differences suggest forming “a new identity, complete with new values, morals and lifestyles.”

“These conditions are a ... warning sign to cultural influences, religious leaders, and parents that dramatic changes are in order if these patterns are to be transformed. ... That evaluation would include the ... content of their child’s formal education, the substance of the entertainment and information media to which they are exposed, and the moral and religious education and encouragement they receive.”

On a different front, Barna also finds that what some Evangelicals (and Pentecostals) believe is worrying. For instance, he found 43% said that Jesus sinned when on earth, 48% believe enough good works can earn personal salvation, 40% say lying can be morally acceptable, while 34% reject legitimate marriage as being between one man and one woman.

The key issues, he argues, resolve around five world view development areas, which he puts in his order of importance:

- 1) Human nature and human character
- 2) The Bible, truth and authority
- 3) God, creation, and history
- 4) Family and the value of life
- 5) Purpose and calling

While this is American research, it is clearly important as some of the trends illustrated above may also be seen in British society and other Western countries at the present time. It is easy to overlook the fact that concerning His returning to this earth, Jesus asked the question, “When the Son of Man comes, will He find faith on earth?” (Luke 18:8).

**SOURCES:** *Millennial Report 02: Emotional and Mental Health Issues Hinder Millennial Relationships*, email from President Len Munsil, President, Arizona Christian University; *American World View Inventory 2020-2021*, George Barna, Cultural Research Center, both November 2021.

## The World Ahead

Towards the end of every year *The Economist* publishes a comprehensive paperback looking at the year to come. This year instead of titling it *The Year in 2022* the title is changed to *The World Ahead* to give it greater focus. The Editor, Tom Standage, summarises the contents in 10 main areas at the beginning, and while these of course reflect a commercial and financial viewpoint, the areas of concern are of importance to Christian leaders also. They are:

- 1) Democracy v autocracy – the battle between the rival political systems of America and China, which will involve trade, tech regulations, vaccinations and space stations.
- 2) Pandemic to endemic – new treatments are coming, but unless more people can be vaccinated globally, covid-19 will become yet another endemic disease affecting the poor more than the rich.
- 3) Inflation worries – supply-chain interruptions and increased energy demands have pushed up prices. Will that affect charity and church finances? The UK has an acute labour shortage also.
- 4) The future of work – the work-from-home syndrome will probably mean more “hybrid” work stations. Women are keener to work from home. Could this impact your church life, and, if so, in what ways?
- 5) The new techlash – American and European governments have been trying to rein in the tech giants. China is demanding they focus on geostrategic advantage, not “frivolities like games and shopping.”
- 6) Crypto grows up – the new crypto-currencies are being domesticated, and where the future standard of finance will fall, the central banks or somewhere else, is to be determined. Such may affect the Church Commissioners, but probably not the local church!
- 7) Climate crunch – this affects us all but “a striking lack of urgency prevails among policymakers.” Global success, if it can be achieved, will require co-operation between the West and China.
- 8) Travel trouble – the transition to an endemic from a zero-covid suppression as in Australasia may be difficult. Future business travel is likely to be less (zoom taking over), so holiday travel could cost more. Fewer international Christian gatherings?
- 9) Space races – “2022 will be the first year in which more people go into space as paying passengers than government employees.” China will finish its new space station; NASA is crashing a probe into an asteroid.
- 10) Political footballs – the Beijing Winter Olympics and the football World Cup in Qatar will show how far sport can bring nations together.

Such is the global perspective as seen by economists. What difference would Christian leaders bring to the table? Church planting would be an obvious candidate, but there is also a need to encourage dispirited Christian people, strengthen and empower youth work, decide the best way forward for congregations no longer viable (both people and buildings), develop a vision to meet national spiritual need, enable leadership to focus on the top priorities without distraction on lesser things, and revitalise faith in the inspiration, authority and power of God’s Word.

**SOURCE:** *The World Ahead 2022*, *The Economist*, London, November 2021.



## Adolescent Religion

A study across 108 randomly selected classes from 84 high schools in Bucharest, Romania, in November 2016 yielded 2,604 replies (an 87% response) and some interesting answers, even though the results were only published in December 2021. Adolescents were defined as boys and girls in “a stage of life when the beliefs of a person are developing ... with a focus more on spirituality than on belonging.” Those sampled were all in their tenth grade at high school which is for those aged 16 or 17.

They found that adolescents with better relationships with their parents were more religious than those with poorer relationships. Relationships were measured by asking 15 questions spread across (a) parental support, (b) parental rule setting, (c) intergenerational closure [for example, “my parents know my friends”] and (d) parental monitoring.

They also found that adolescent girls were more religious than adolescent boys, where religion is focussed on belief rather than behaviour. Partly this was because girls “are more sensitive than boys in relationship issues” but equally, boys are more likely to attend religious services than girls, likewise true in England.

The religiosity of significant others, such as parents and friends, was also important. If they were more religious, the adolescents were likely to be more religious also, again true in England.



One particularly interesting area they explored was the interaction between adolescent's religiosity and their families socio-economic status (for instance, were parents unemployed or without a stable job, or had less education?). The sample disclosed that 16 and 17-year olds were more religious *the lower* their parent's socio-economic status, which differs with other research findings. While noting a correlation in this research, the authors explicitly stated that this did not necessarily imply causality. They felt that religion might act as “a coping mechanism ... offering spiritual benefits that are far more important than material ones.”

The background to this research is Romania, a country of 19 million people, the 12th largest European country, just under a third the size of the UK. It does, however, have a very fully worked out education system. Access to free education by their constitution and each stage is carefully implemented, so sample surveys of this kind can be carried out efficiently.

**SOURCES:** Article by Emanuel-Adrian Sărbu et al in *Review of Religious Research*, Vol 63, No 4, December 2021, Page 489; wikipedia; *Religious Trends* No 6, 2006, Christian Research, Eltham.

## SNOWFLAKES

**Church at Home.** Prior to the Church of England's normal annual publication of *Statistics of Mission* giving the results of its congregational survey across all its churches was published, another study was produced, based on a separate survey, looking at how many churches live-streamed their services. Four-fifths, 78%, did so, offered in a variety of ways. While “attendance” was monitored by many churches, an aggregation of results would be meaningless since these were measured in many different ways, and also in an electronic context, what does “attendance” mean?.

**SOURCE:** *Church at Home*, Dr Ken Eames, Research and Statistics Dept., Church of England, October 2021.

**An increase in Pastors wanting to leave** their ministry in America, Barna research reports, is up two-fifths, 38% in October, over 29% in January. It is the younger pastors who are thinking of leaving (46% to 34% of those over 45), and those in the main line denominations rather than others (51% to 34%). Women are thinking of leaving more than men. If this really happens in the numbers suggested, it will be very serious for American churches.

**SOURCE:** Barna research report, 18th November, 2021.

**Why do young people stay Catholic?** “It's a complex picture. They have little sense of the Eucharist, but see glimpses of God out of the car window; they treasure rosaries given by their grandparents, but never use them; they fiercely defend the Catholic Church to their peers while disagreeing with chunks of its teaching. What they bring afresh is a new understanding of the sacred nature of community. Whether it's within their families, at school or in the parish, they create networks of relationships as strong and fine as spun steel, helping them to resist the individualising nature of our society. Just one active Catholic friend could be enough for them to continue to be a Catholic.”

**SOURCE:** Extract from an article by Avril Baigent, researching the lived religion of Catholic teenagers, in *The Tablet* 13th November 2021, Page 11.

**Curious Christians.** A George Barna survey found that 20% of respondents said that “A higher power may exist, but nobody really knows for certain,” half, 47%, of whom also said that they were Christian, and 5% said they were born-again Christian! Another 6% of respondents said they did not know what to believe about the existence of God or a higher power, and of these, half, 49%, said they were Christian!

**SOURCE:** *American Worldview Inventory 2020-21*, George Barna, Cultural Research Centre, Arizona Christian University, 2021, Page 28.

**A good question.** The new Chief Executive Officer of Global Connections, Dr Harvey Kwiyani, was giving his first address to the Council in October 2021. He was speaking about the challenge of future mission in Britain, and noted the many diaspora churches which had begun in the last 20 years. His question was, “Why has the Lord sent so many Christians from other countries to the UK at this time?” What answer would you give?

**Prostitution.** Out of the 27 countries now in the EU, in 7 the buying and selling of sex is legal and regulated (so prostitutes pay tax on their earnings!), in 14 the buying and selling is legal, but organised activities (raves) are often illegal, in 3 the buying of sex is illegal but selling it is legal (France, Ireland and Sweden), and in 3 both the buying and selling of sex is illegal (Croatia, Lithuania and Romania).

**SOURCE:** Article in *Statista*, 16th December, 2021.

**Social Media Influencers.** A parliamentary enquiry surveyed 511 teenagers on their number of social media influencers (or “vloggers”). While the average was 20, this was essentially split between 34% who had up to 10, and 33% who had more than 30. Only

9% said they had none. A third said they would like to become an influencer. What do influencers do? Well, 44% of those surveyed reported that they had bought a product or service which someone promoted on social media.

**SOURCE:** Dept for Culture, Media and Sport study reported in *The Story*, Vol 20, Winter 2021, Page 3 by Youthscape Centre for Research.

**The Roman Catholic Diocese of Westminster** is conducting a survey asking the following questions – would it be worth doing something similar in your church?

- 1) During the pandemic what strengths did you find in your faith and faith community?
- 2) What gives you joy in belonging to your parish or community?
- 3) When we say “our Church”, who is part of it – and who is missing? What areas of mission might we need to develop?
- 4) To what extent do you feel welcomed, loved and valued for who you are in your parish or community?
- 5) What steps might the Holy Spirit be inviting the Church to take in order to make our parishes more welcoming, inclusive and missionary?
- 6) What dreams for the Church do you have?

**SOURCE:** *The Tablet*, 27 November 2021, Page 5.

**Mission Workers.** Latin Link reports 147 mission workers in their mission agency working across Latin America in their latest Prayer Calendar for 2022: Peru (23), Argentina, Bolivia, Colombia and Costa Rica (11 each), Brazil (9), Spain (8), Ecuador, Guatemala and the Netherlands (7 each), Switzerland (6), Mexico (3), Chile (2), Nicaragua and International (one each) as well as 35 working in Britain and Ireland. Suzanne Potter takes over from Paul Turner as International Secretary in February 2022.

**SOURCE:** *Prayer Calendar* 2022, Latin Link.

**American Youth.** The Springtide Research Institute interviewed more than 10,000 young people in 2021. Its results suggested that 63% were unsettled and stressed with the uncertainties of life, but only 19% said involvement with a faith community helped them cope. It also found that young people were more likely to engage with art as a spiritual practice (53%) than prayer (45%), more likely to engage in yoga and martial arts as a spiritual practice (40%) than attend a religious group (25%), and more likely to practice being in nature (45%) or meditation (29%) as spiritual practices than study a religious text (28%).

**SOURCE:** *State of Religion and Young People* 2021, quoted in Religion Media Centre Report 25/01/22.

## Humour

“A polygon is a dead parrot.”  
Smart Alec: “That’ a new angle.”

What was Boaz like before he was married?  
He was Ruthless.

Who was the fastest runner in the Bible?  
Adam, because he was first in the human race.

**SOURCES:** *Plus*, No 51, Page 5; Last two – St John's church magazine, July 2021.

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## Post-Covid Church Attendance

**Pre-Covid church attendance in the UK has been declining for at least a century, having probably reached a church-going peak in the mid-19th century – the 1851 Census, which included a question on church attendance, showed that perhaps 39% of the population attended on a Sunday. Although similar figures are largely unavailable until the 1970s, membership figures (which go back for 2 or 3 centuries) certainly show such a downward trend, as they peaked in 1930, and have been declining since then, though stalling in the 1950s.**

Will that membership/attendance association continue across the Covid hiccup in church life? It may not do so. Membership is often a life-time association, when someone has been baptised, for instance, while attendance can vary quite markedly. This is especially true across the pandemic years of 2020 and 2021, when live-streaming, an essentially unknown phenomenon before then, has become popular. (Whether watching a live-streamed service should count as church attendance can be debated!)

The dis-association of the two is supported by the Church of England finding across its annual survey of churches that between 2019 and 2020, Electoral Roll (equated by some with membership) dropped just -1%, and their Worshipping Community (a listing of people connected with a church) declined -7%, while their adult Sunday attendance dropped -56%.

Two other recent surveys carried out across both Great Britain and Ireland also suggest significant attendance declines will be seen when all the Covid restrictions are finally lifted. A survey by the Iona Institute carried out by Amárch Research found only 47% of Catholics had returned to Mass, for example, with a further 23% saying they had no intention of going back. Why? Some respondents said it was because they disliked wearing masks and others that their faith had weakened.

Another survey, carried out by Savanta ComRes on behalf of Premier and World Vision, of 2,016 people, found only 36% expected to return to full attendance with the same regularity as previously. However, for those aged 65 and over this was 59%, with just 32% for younger people. The older non-returners, 41%, said their reluctance was due to leadership not offering them sufficient pastoral support by phone or in other ways during the lockdown periods, because these greatly impacted their mental health and well-being.

On the other hand, almost half of the respondents, including the 18-34 group, felt their prayer life had been enhanced during the pandemic and this had helped them to cope with lockdown. Two-thirds of respondents also felt live-streaming was here to stay.

Four-fifths, 78%, of Church of England churches offered live-streamed or telephone services during lockdown and afterwards (what they called "Church at Home"). Those worshipping

at home were counted as part of their Worshipping Community, implying a continuance of association if not necessarily membership. Some churches have very large numbers at their live-streamed services; Holy Trinity Brompton's numbers, for instance, can reach four figures.

It would seem thus far that the post-Covid impact on churches is broadly three-fold:

- Numbers attending face-to-face are significantly less than they were, perhaps between 35% and 50% of pre-Covid attendance.
- A good majority of churches continuing to live-stream either their Sunday service or a special service, and a good proportion watching, perhaps a third of normal congregations.
- There are fewer people volunteering to help, especially for work among young people. Some churches have advertised for a new Youth Officer or Children's Worker for months, for instance, without any success in finding suitable applicants.

One area which has not been researched much as yet is the nature of the live-streamed audience. Facebook (now Meta) records give the number watching and for how long, but what length should be counted as "attendance"? To be sure, most of those watching are likely to be those formerly attending that church face-to-face, but it now includes new people. Some of these may come from many miles away, including overseas, while others are new to church altogether, finding the services helpful, and an Evangelical Alliance survey in 2020 indicated some have been converted also.

Even if it takes extra effort to live-stream a service, few will want to disengage from strangers who are helped by their worship and new relatively local people whom they hope will one day actually start attending face-to-face. Like the Israelites of old in the desert, it seems we are being led step by step through a mire of new paths.

Research by Claire Hughes (for a Master's thesis) suggested that live-streaming may help widen the opportunities the church has for outreach, but this would not fulfil the Great Commission. Ultimately it is face-to-face encounters that matter most.



*We don't call it 'church' any more.  
It's now called the 'rural heritage museum'.*

**SOURCES:** Article in *The Tablet* by Sarah Macdonald, 11th December 2021, Page 30; *Statistics for Mission*, Church of England Research and Statistics Dept, Table 1; *Evangelicals Now*, January 2022; *The opportunity of online church*, Claire Hughes, Moorlands College, May 2021, hughes-claire3@sky.com.

## Migration and the UK

**There has been an unprecedented rush of people trying to come to the UK this past year, 2021, especially across the English Channel from France. The disastrous loss of 27 lives from the collapse of an inflatable boat in November 2021 is fresh in our minds. The huge influx of small boats bringing migrants, though, dates back to November 2018.**

Migrants coming on small boats cannot be officially or exactly counted since some manage to land unobserved. Perhaps 300 came in 2018, and 1,500 in 2019 – estimates by Sky News given on their website. The Home Office began compiling Channel crossing numbers (using Border Force data) in 2020 and gave a total of 8,460 known to have come that year. The total for the first 11 months of 2021 was 26,000, so the problem has escalated over three-fold in a single year.

### Immigrants

Not all immigrants come via crossing the Channel in small boats, and those that do are a relatively small proportion of the total. In the 1990s, for example, the average was 340,000 immigrants per year. In the so-called "noughties" (2000 to 2009), the average was 550,000 per year, and in the 2010s the average was 590,000 per year, so numbers are increasing dramatically.

Why do they come? A detailed survey of immigrants in 2017 found that many came quite legitimately to join their family (43%), to take up employment (30%), or to study (13%). The other 14% are the asylum seekers, or the "migrants" as the press calls them. The same broad proportions are likely to apply in 2018 and 2019, the figures for which were given by the Office for National Statistics (ONS) in November, 2021, along with the 2020 figures. The last category of 14% embrace those fleeing persecution for their faith, those seeking a better life for their whole family, those hoping for jobs and relief from poverty, etc.

A few come to start churches, but the official figures don't record these! Judging by the religious adherence in the countries from which they come, in 2017 some 36% were Roman Catholic, 10% Protestant and 7% Orthodox. The remaining 47% were non-religious. But this is only of adherents, and while some will be committed Christians their numbers are not known. However, judging by the number of new churches started by those living here from abroad, there are quite certainly keen Christians among them!

In 2000 there were 2,500 Pentecostal churches in the UK and 400 Diaspora churches (attended by Asians, those from Iran and other Middle Eastern countries, etc). By 2010 there were 3,300 Pentecostal and 640 Diaspora churches, and by 2020 there were 4,100 Pentecostal and 1,000 Diaspora churches. Not all of these were started by new immigrants, but some of the new



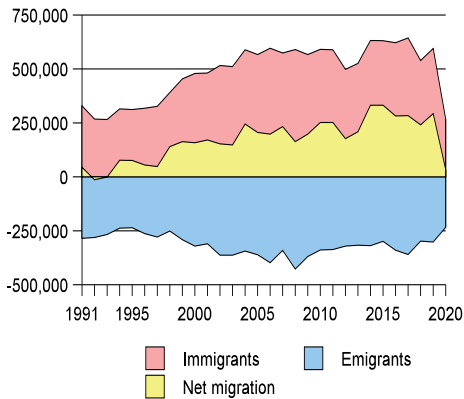
Continued from page 5

immigrants will be part of their congregations. So while immigrants are important for employment and family, they also have a spiritual contribution to make. They will also include many Muslims who may be here specifically to set up mosques, sharia law and for extremists, a terrorism network.

**Emigrants**

The ONS also counts those who emigrate. An average of 260,000 people left the UK in the 1990s each year, 360,000 in the noughties, and 320,000 each year in the 2010s. This give on average a "surplus" (immigrants over emigrants) of 80,000 per year in the 1990s, 190,000 in the noughties, and 270,000 in the 2010s, so the UK is definitely getting more popular! The numbers entering and leaving each year are shown in the graph, and the yellow band indicates the difference. These numbers are significant; over the years shown in the graph net immigration has added over 5 million people to the UK population, virtually 10%.

*Immigrants to and Emigrants from the UK, 1991 to 2020*



**2020 changes**

However, 2020 was very different. The ONS estimates just 265,000 immigrants, half the number in 2019, with Brexit and Covid being the major disruptors of the previous pattern. Also 235,000 people left, equivalent to 90% of those coming in, leaving just 30,000 net newcomers. The right hand side of the graph tumbles right down.

This change seems to have continued in 2021, so a major change is occurring. Hence the problems the UK has experienced with too few lorry drivers, and other workers especially in commerce and agriculture. Also the total number entering the UK by crossing the Channel in 2021 could be about 10% of total immigrants whereas in 2020 it was just 4% of the total.

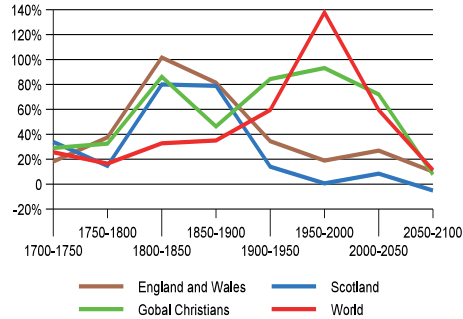
There will still be Christians among those coming to welcome to communities and churches, but there will also be others brought to our shores from lands closed to the gospel and from non or other faith backgrounds with whom we have the opportunity to share Christ.

**SOURCES:** *Long-term international migration*, provisional, year ending December 2020, Office for National Statistics, 25th November, 2021; *UK Church Statistics*, No 4 2021 Edition, Fig and Table 14.9.2; article "Recent Immigrants" in *FutureFirst* August 2018, Page 2.

**POPULATION HISTORY AND CHRISTIANITY**

**The population of each country in the UK has been increasing steadily over the last 250 years. The population of what was to become Northern Ireland in 1921 was first reliably estimated in 1901, so before then "UK" meant the other three countries.**

*Rates of increase in population every half century since 1700*



The graph is a complicated one. It shows not the population, but the rate of increase in the population every half century. So, for example, the English and Welsh population in 1700 was 5.5 million, and in 1750 it was 6.5 million, an increase of 18%. By 1800 their combined population was 9.2 million, an increase of 38%. The brown line on the graph shows these 18% and 38% percentages for 1700-1750 and 1750-1800.

The brown and blue lines between 1800 and 1850 show that both in England and Scotland the rate of population increase rose sharply in that half century. While the size of the population has grown much larger since then, the rate of increase has slowed and was quite small between 1950 and 2000, for example, with a rate of increase it is expected roughly to maintain till 2100.

The red line shows the rate of increase in the global population. It is obvious that it also has had a period of very rapid increase, between 1950 and 2000, 150 years after the same phenomenon in the UK.

The green line shows the rate of increase in the number of worldwide Christian adherents, which globally increased at about the same rate as the UK between 1800 and 1850, and then broadly followed the global population line although with a smaller percentage between 1950 and 2100.

Why the 1750 to 1850 similarity? In the UK it was the period immediately after the "Great Awakening" in England in 1725, and John and Charles Wesley's Holy Club in Oxford (1832) revival and subsequent advocacy of the evangelical tradition (for example, through Charles Simeon from 1783 onwards). Globally it was the expansion through the Baptist Missionary Society which began in 1792, with William Carey, its co-founder, arriving in India a year later, and the foundation of the evangelical Anglican Church Missionary Society (1799).

Globally that century saw the start of the Seven Years War in 1756, which included the Battle of Plassey (1757) which extended British rule to the whole of India, the first of James Cook's three sea voyages to the Pacific opening up the world to British influence, British colonization of Australia in 1788, the war against North America when Britain recognised the existence of the USA but retained control of Canada and Newfoundland. Britain also took over South Africa from the Dutch in 1795, all events with huge attendant implications for the following 50 or more years. With

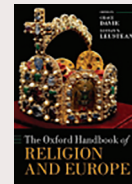
control also came the start of the spread of Christianity and mission imperatives.

A century or more later, in the period 1950 to 2000 there has been a virtual doubling of the global population (up 93% to almost 2 billion in 2000), which included the tripling of the populations of Africa, North America and Oceania, and quadrupling of that of Latin America. Much of this growth has been also been reflected in the increase in nominal Christian adherents, especially in Africa.

For the future, the graph shows that just as the rate of general global population growth is expected to slow down between 2000 and 2050, and between 2050 and 2100, so too the same is expected of Christian adherence growth with some predicting that Muslim adherents will outnumber Christians by 2100. African Christianity is likely to continue to grow during the 21st century, but take out Africa from the global count, and Christian adherents elsewhere are forecast to drop pro rata.

**SOURCES:** *The Future of the Global Church*, Patrick Johnstone, WEC/Autentic, 2011, Chapter 2; <https://info@statisticsanddata.org>; <http://1841Census.co.uk>; *World Christian Encyclopedia*, edited by Gina Zurlo and Todd Johnson, Edinburgh University Press, 2020.

**European Religion**



Those interested in religion in Europe will find so much in the just published (December 2021) excellent volume *The Oxford Handbook of Religion and Europe*, edited by Grace Davie and Lucian N Leustean, published by the Oxford University Press. This is an important book with a huge range of perspective, both in terms of time (2 millennia) and subject matter (45 chapters).

The book is divided into 5 main sections:

- 1) Religion and the making of Europe (9 chapters)
- 2) Religion, Ideology and Modernity in Europe (6 chapters)
- 3) Religious Dialogue, Public Policy and International Institutions in Europe (9 chapters)
- 4) Religious Diversity, World Religions and the Idea of Europe (8 chapters)
- 5) Religious Geography, Society and Politics in Europe (13 chapters).

Each chapter is written by a leading scholar providing insight into the ideas, structures and institutions in Europe, and how these have helped form the continent. It examines the role of religion in fostering identity, survival, and tolerance in the empires and nation-states of Europe from antiquity until today. The ideological and community differences between East and West Europe in the 20th century are examined, with especial reference to the formation of the European Union to the present day, in addition to a focus on the major religions in Europe. The book runs to over 800 pages, costs £110, and its ISBN is 978-0-1988-3426-7.

For those interested in religious statistics in Europe, these are provided in the book a Statistical Summary of Religions in Europe by Gina Zurlo, one of the editors of the third edition of the *World Christian Encyclopedia*, some of the totals of which (by UN Region) are given in *UK Church Statistics* No 4, 2021 Edition by Brierley Consultancy.

One editor of the Handbook is Professor Grace Davie, the retired Professor of Sociology at Exeter University, author of the popular *Religion in Britain since 1945*, and who has also written many books on religion and Europe including, *Religion in Europe: A Memory Mutates*, *Europe: The Exceptional Case*, and *Vicarious Religion*. The other editor is a Romanian.

# UK Population since 1650

This first Table has figures from more than one source, not all of which agree. Those followed by "(1)" come from [www.1841Census.co.uk](http://www.1841Census.co.uk); *Illustrated London News* Supplement 14<sup>th</sup> October 1843, [www.visionofbritain.org.uk](http://www.visionofbritain.org.uk); and wikipedia "Scottish population"; those followed by (2) are Crown copyright.

Year	England and Wales			Scotland	N Ireland	United Kingdom		
	England (1)	Wales (1)	TOTAL (1)	TOTAL (1)	TOTAL (2)	Soldiers & Mariners (1)	British Islands <sup>2</sup> (1)	TOTAL (1)
1650	5,310,000	157,000	5,466,572	---		---	---	
1700	5,200,000	275,000	5,475,000	1,048,000		---	---	6,523,000
1710	---	---	5,240,000	1,270,000		---	---	6,510,000
1720	---	---	5,565,000	1,390,000		---	---	6,955,000
1730	---	---	5,796,000	1,309,000		---	---	7,105,000
1740	---	---	6,064,000	1,222,000		---	---	7,286,000
1750	---	---	6,467,000	1,403,000		---	---	7,870,000
1760	---	---	6,736,000	1,363,000		---	---	8,099,000
1770	---	---	7,428,000	1,434,000		---	---	8,862,000
1780	---	---	7,953,000	1,458,000		---	---	9,411,000
1785	---	---	8,016,000	1,475,000	Figures not available	---	---	9,491,000
1790	---	---	8,675,000	1,567,000		---	---	10,242,000
1795	---	---	9,055,000	1,669,000		---	---	10,724,000
1801	8,331,434	541,546	8,872,980	1,608,420			470,598	---
1811	9,538,827	611,788	10,150,615	1,805,864		640,500	---	12,596,979
1821	11,261,437	717,438	11,978,875	2,091,521		319,300	89,508	14,479,204
1831	12,976,329	923,395	13,899,724	2,364,386		277,017	103,710	16,642,300
1841	14,847,888	1,068,500	15,916,388	2,620,841		188,453	124,040	18,845,081

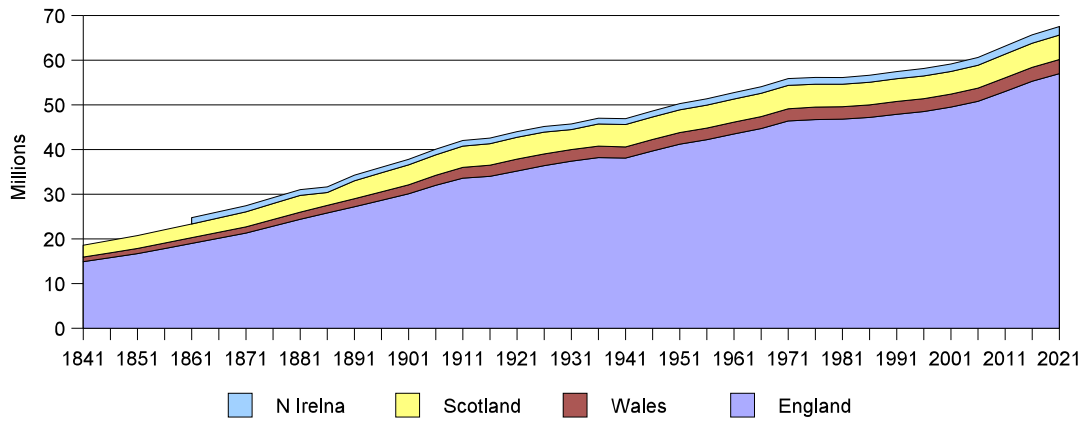
<sup>1</sup> Estimate <sup>2</sup> The Isle of Man and the Channel Islands

Year	England and Wales			Scotland	N Ireland	United Kingdom			
	England (1)	Wales (1)	TOTAL (2)	TOTAL (2)	TOTAL (2)	TOTAL (2)	Adults, 15 and over	Children under 15	15 and over %
1751	---	---	6,335,840	---	Figures not available	---	---	---	---
1841	14,868,042	1,045,958	15,914,000	2,639,124		18,553,124	11,911,362	6,651,762	64.2
1851	16,738,495	1,163,139	17,927,385	2,888,742		20,816,127	13,447,535	7,368,592	64.6
1861	18,985,174	1,286,413	20,281,587	3,062,294	1,396,453	23,343,881	15,010,037	8,333,844	64.3
1871	21,299,683	1,412,583	22,712,266	3,360,018	1,359,190	26,072,284	16,660,553	9,411,741	63.9
1881	24,369,618	1,604,821	25,974,439	3,735,573	1,304,816	29,710,012	18,984,676	10,725,336	63.9
1891	27,231,229	1,788,639	29,019,868	4,033,103	1,236,056	33,052,971	21,418,094	11,634,877	64.8
1901	30,072,180	2,012,876	32,085,056	4,472,103	1,236,952	37,794,111	25,548,609	12,245,502	67.6
1906 <sup>1</sup>	31,983,000	2,230,000	34,213,000	4,603,000	1,242,000	40,058,000	27,446,580	12,611,420	68.5
1911	33,561,235	2,420,921	35,982,156	4,760,904	1,250,531	41,993,591	29,017,909	12,975,682	69.1
1916 <sup>1</sup>	34,029,000	2,512,000	36,541,000	4,808,000	1,253,000	42,602,000	30,503,032	12,098,968	71.6
1921	35,230,225	2,656,474	37,886,699	4,882,989	1,258,366 <sup>1</sup>	44,028,054	31,787,761	12,240,293	72.2
1926 <sup>1</sup>	36,375,000	2,626,000	39,001,000	4,880,000	1,256,322 <sup>3</sup>	45,137,322	33,446,756	11,690,566	74.1
1931	37,359,045	2,593,332	39,952,377	4,842,554	1,269,118 <sup>1</sup>	46,064,049	34,963,037	11,101,012	75.9
1936 <sup>1</sup>	38,236,000	2,575,000	40,811,000	4,961,000	1,279,745 <sup>3</sup>	47,051,745	35,853,430	11,198,315	76.2
1939	38,084,321	2,487,000	40,571,321	5,006,700	1,307,000 <sup>1</sup>	46,885,021	36,101,466	10,783,555	77.0
1946 <sup>1</sup>	39,698,000	2,547,000	42,245,000	5,042,000	1,337,000	48,624,000	37,732,224	10,891,776	77.6
1951	41,164,356	2,596,850	43,761,206	5,095,969	1,370,921	50,228,096	39,027,406	11,200,690	77.7
1956 <sup>1</sup>	42,158,000	2,611,000	44,769,000	5,133,000	1,408,000	51,310,000	39,560,010	11,749,990	77.1
1961	43,460,525	2,644,023	46,104,548	5,179,000	1,425,042	52,708,590	40,585,614	12,122,976	77.0
1966 <sup>1</sup>	44,746,000	2,676,000	47,422,000	5,206,000	1,474,000	54,102,000	41,929,050	12,172,950	77.5
1971	46,411,000	2,731,204	49,142,204	5,229,000	1,519,640	55,890,844	42,328,458	13,562,386	76.2
1976	46,659,000	2,799,000	49,458,000	5,132,000	1,514,000	56,104,000	43,256,184	12,847,816	77.1
1981	46,820,000	2,790,500	49,610,500	5,035,000	1,481,959	56,127,459	44,568,730	11,558,729	79.4
1986	47,187,000	2,803,000	49,990,000	5,059,000	1,567,000	56,616,000	45,858,960	10,757,040	81.0
1991	47,875,000	2,873,000	50,748,000	5,083,000	1,607,000	57,438,000	46,429,000	11,009,000	80.8
1996	48,519,000	2,891,000	51,410,000	5,092,000	1,662,000	58,164,000	46,882,000	11,282,000	80.6
2001	49,450,000	2,910,000	52,360,000	5,064,000	1,689,000	59,113,000	48,007,000	11,106,000	82.6
2006	50,764,000	2,962,000	53,726,000	5,117,000	1,742,000	60,584,000	49,843,000	10,741,000	82.3
2011	53,017,000	3,064,000	56,081,000	5,300,000	1,814,000	63,285,000	52,169,000	11,116,000	82.4
2016	55,268,000	3,114,000	59,382,000	5,404,000	1,861,000	65,648,000	53,971,000	11,677,000	82.2
2021	56,990,000	3,153,000	60,143,000	5,476,000	1,911,000	67,531,000	55,530,000	12,001,000	82.2

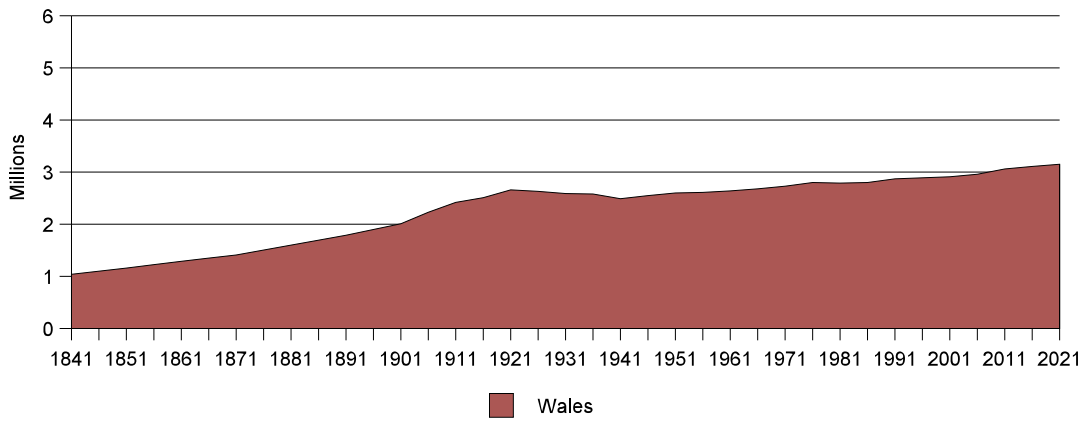
<sup>1</sup> Estimate <sup>2</sup> The Isle of Man and the Channel Islands <sup>3</sup> 1926 and 1937 Census figures

Sources: 1651, 1751, 1851 and 1861 [www.visionofbritain.org.uk](http://www.visionofbritain.org.uk); wikipedia; Office for National Statistics Originated 22/01/22

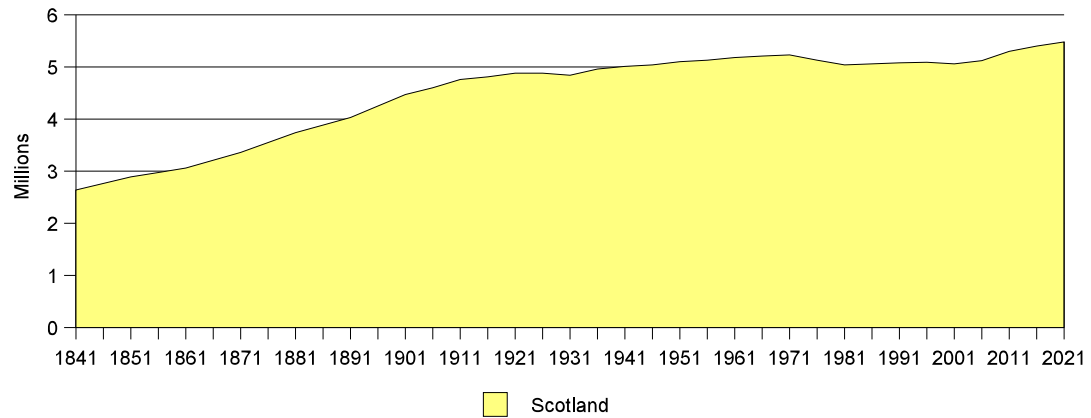
Population of the four countries of the United Kingdom, 1841 to 2021, millions



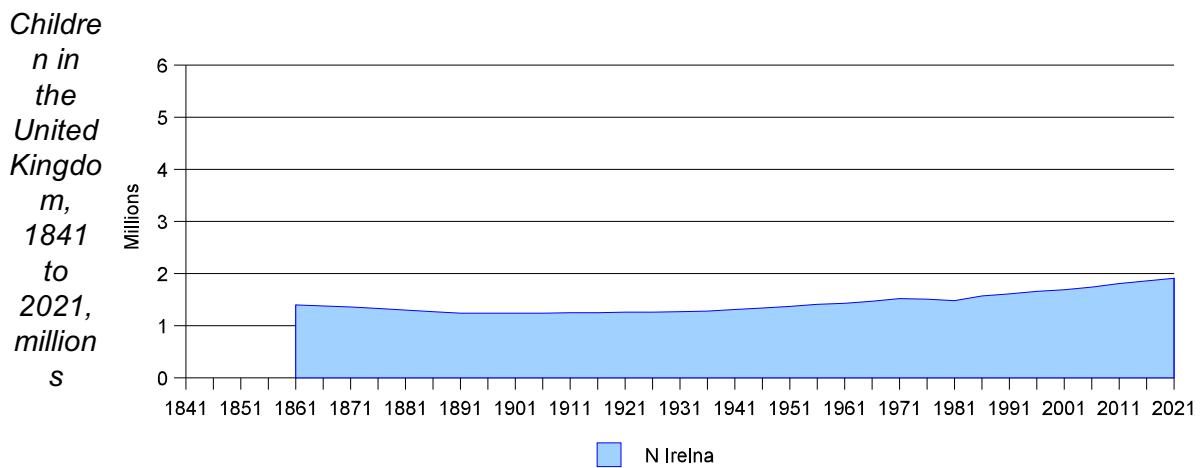
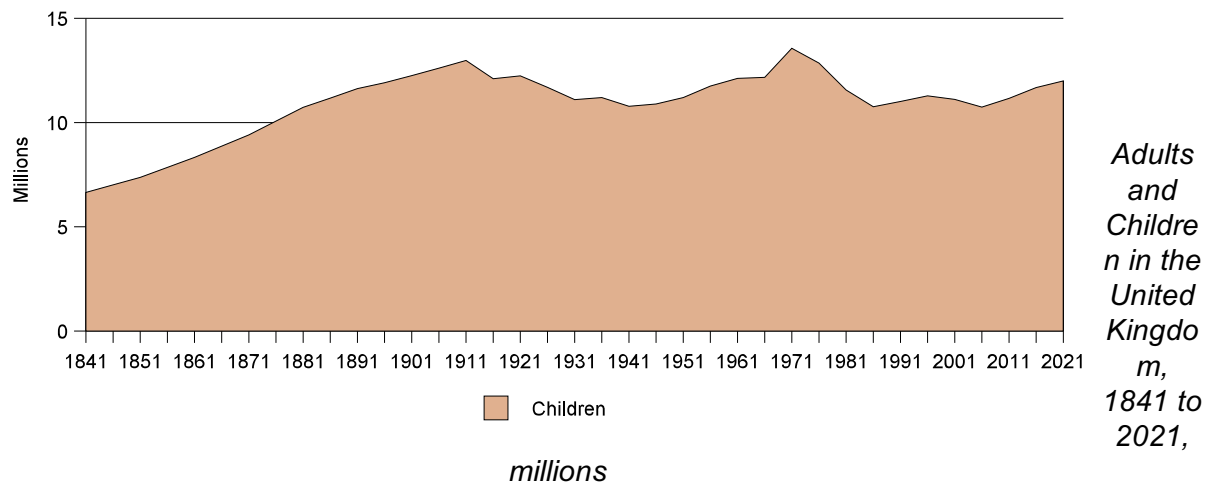
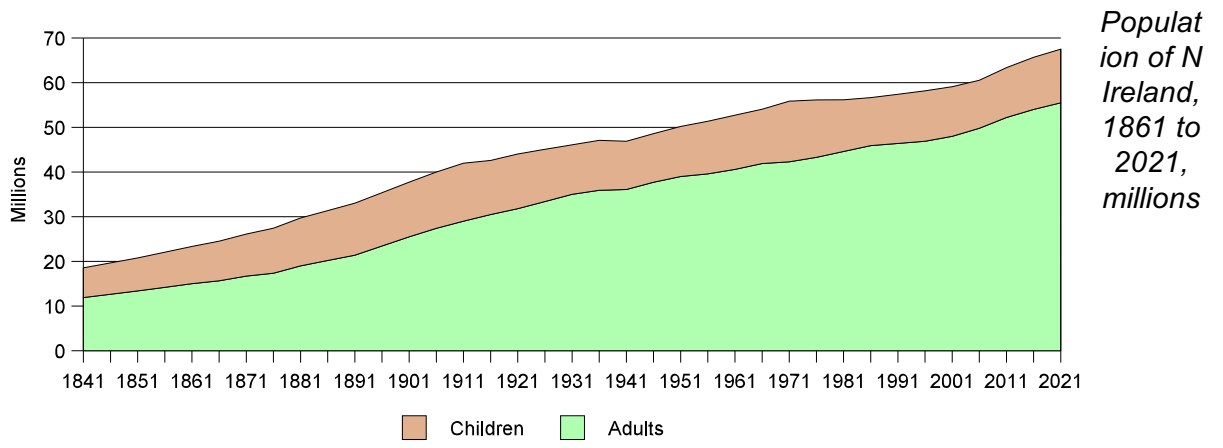
Population of Wales, 1841 to 2021, millions



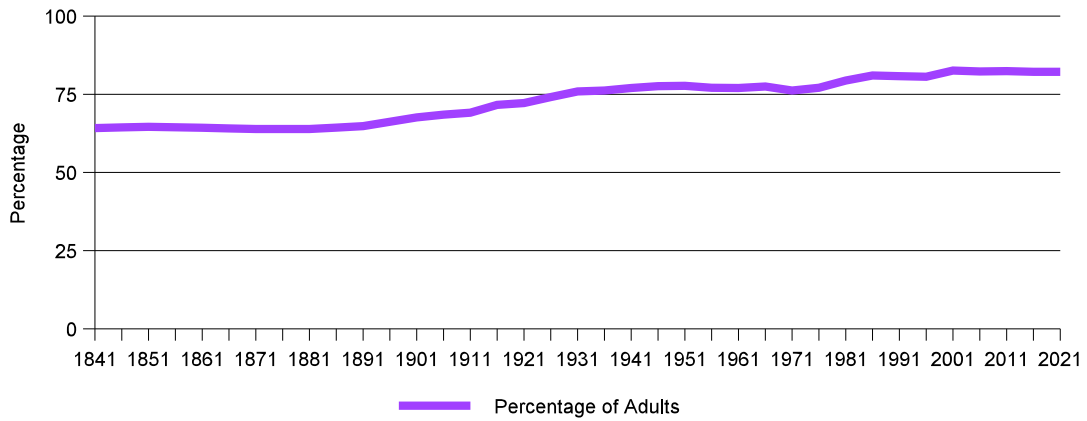
Population of Scotland, 1841 to 2021, millions



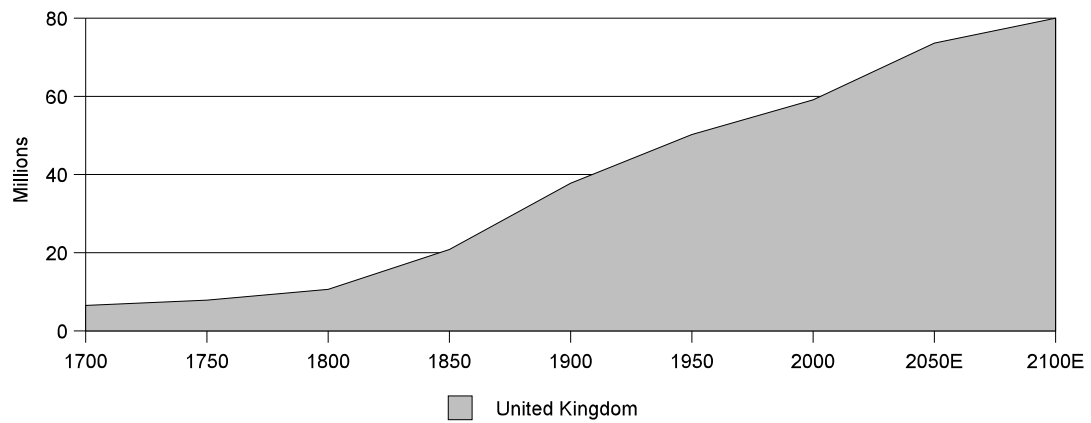




*Percentage of Adults in the United Kingdom, 1841 to 2021, millions*



*Population of the United Kingdom, 1750 to 2100E, millions*



## Christianity in Oceania: Australia and New Zealand, 1970 & 2020

Country	Australia					New Zealand					Regional Total: Australia/New Zealand				
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa
R Catholic	3,038,000	23.6	5,900,000	23.2	+1.3	426,000	15.1	543,000	11.2	+0.5	3,464,000	22.1	6,443,000	21.3	+1.2
Orthodox	328,000	2.6	1,100,000	4.3	+2.4	5,500	0.2	14,800	0.3	+2.0	333,500	2.1	1,114,800	3.7	+2.4
Independent	343,000	2.7	800,000	3.2	+1.7	85,900	3.0	334,000	6.9	+2.8	428,900	2.7	1,134,000	3.8	+2.0
Protestant	1,899,000	14.8	2,372,000	9.4	+0.4	837,000	29.7	710,000	14.7	(0.2)	2,736,000	17.5	3,082,000	10.2	+0.2
Anglican	3,777,000	29.4	3,488,000	13.8	(0.1)	876,000	31.1	590,000	12.2	(0.7)	4,653,000	29.7	4,078,000	13.5	(0.2)
Other	2,560,000	19.9	84,000	0.3	(6.5)	457,600	16.3	427,200	8.9	0.0	3,017,600	19.3	511,200	1.7	(3.4)
<b>Total Cian</b>	<b>11,945,000</b>	<b>93.0</b>	<b>13,744,000</b>	<b>54.2</b>	<b>+0.3</b>	<b>2,688,000</b>	<b>95.4</b>	<b>2,619,000</b>	<b>54.2</b>	<b>0.0</b>	<b>14,633,000</b>	<b>93.4</b>	<b>16,363,000</b>	<b>54.2</b>	<b>+0.2</b>
Non-Cian	898,000	7.0	11,654,000	45.8	+5.3	130,000	4.6	2,215,000	45.8	+5.8	1,028,000	6.6	13,869,000	45.8	+5.3
<b>Population</b>	<b>12,843,000</b>	<b>100.0</b>	<b>25,398,000</b>	<b>100.0</b>	<b>+1.4</b>	<b>2,818,000</b>	<b>100.0</b>	<b>4,834,000</b>	<b>100.0</b>	<b>+1.1</b>	<b>15,661,000</b>	<b>100.0</b>	<b>30,232,000</b>	<b>100.0</b>	<b>+1.3</b>
Pentecostal	102,000	0.8	1,550,000	6.1	+5.6	28,200	1.0	420,000	8.7	+5.6	130,200	0.8	1,970,000	6.5	+5.6
Evangelical	2,516,000	19.6	2,553,000	10.1	0.0	756,000	26.8	590,000	12.2	(0.4)	3,272,000	20.9	3,143,000	10.4	0.0

Denom'ation = Denomination Cian = Christian Non-Cian = Non-Christian R = Roman %pa = Average annual percentage change 1970 to 2020

Country	Regional Total: Melanesia				Regional Total: Micronesia				Regional Total: Polynesia						
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa
R Catholic	855,100	25.2	2,724,000	25.0	+2.3	130,500	52.6	318,100	58.8	+1.8	96,520	23.6	205,050	29.2	+1.5
Orthodox	200	0.0	400	0.0	+1.4	0	0.0	0	0.0	0.0	0	0.0	0	0.0	0.0
Independent	46,400	1.4	654,200	6.0	+5.4	6,610	2.7	63,030	11.6	+4.6	60,404	14.8	246,260	35.1	+2.8
Protestant	1,207,200	35.5	4,925,100	45.1	+2.9	83,800	33.8	182,300	33.7	+1.6	214,700	52.5	336,860	48.0	+0.9
Anglican	125,550	3.7	474,080	4.4	+2.7	650	0.3	1,650	0.3	+1.9	1,380	0.3	2,330	0.3	+1.0
Other	742,850	21.8	1,291,220	11.8	+1.1	15,440	6.2	(63,780)	(11.8)	(3.1)	28,096	6.9	(118,300)	(16.8)	(3.1)
<b>Total Cian</b>	<b>2,977,300</b>	<b>87.6</b>	<b>10,069,000</b>	<b>92.3</b>	<b>+2.5</b>	<b>237,000</b>	<b>95.6</b>	<b>501,300</b>	<b>92.6</b>	<b>+1.5</b>	<b>401,100</b>	<b>98.1</b>	<b>672,200</b>	<b>95.8</b>	<b>+1.0</b>
Non-Cian	422,100	12.4	840,000	7.7	+1.4	11,000	4.4	39,900	7.4	+2.6	7,800	1.9	29,200	4.2	2.5
<b>Population</b>	<b>3,399,400</b>	<b>100.0</b>	<b>10,909,000</b>	<b>100.0</b>	<b>+2.4</b>	<b>248,000</b>	<b>100.0</b>	<b>541,200</b>	<b>100.0</b>	<b>+1.6</b>	<b>408,900</b>	<b>100.0</b>	<b>701,400</b>	<b>100.0</b>	<b>+1.1</b>
Pentecostal	140,500	4.1	2,384,500	21.9	+5.8	7,588	3.1	82,100	15.2	+4.9	11,037	2.7	99,600	14.2	+4.5
Evangelical	472,800	13.9	2,776,000	25.5	+3.6	20,490	8.3	81,790	15.1	+2.8	21,806	5.3	61,400	8.8	+2.1

Denom'ation = Denomination Cian = Christian Non-Cian = Non-Christian R = Roman %pa = Average annual percentage change 1970 to 2020

Denom-ination	Oceania Continental 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	4,546,120	23.1	24.9	9,690,150	22.9	35.1	+1.5	629,345,000	17.0	51.2	1,137,331,000	14.6	45.1	+1.1
Orthodox	333,700	1.7	1.8	1,115,200	2.6	4.0	+2.4	141,930,000	3.8	11.5	292,132,000	3.8	11.6	+1.3
Independent	542,314	2.8	3.0	2,097,490	4.9	7.6	+2.7	89,480,000	2.4	7.3	391,125,000	5.0	15.5	+2.7
Protestant	4,241,700	21.5	23.2	8,526,260	20.1	30.9	+1.4	204,441,000	5.5	16.6	490,634,000	6.3	19.5	+1.6
Anglican	4,780,580	24.2	26.2	4,555,980	10.8	16.5	0.0	47,460,000	1.3	3.9	94,962,000	1.2	3.8	+1.3
Others	3,803,986	19.3	20.9	1,620,340	3.8	5.9	(1.6)	116,654,000	3.2	9.5	112,650,000	1.4	4.5	0.0
<b>Total Cian</b>	<b>18,248,400</b>	<b>92.6</b>	<b>100.0</b>	<b>27,605,420</b>	<b>65.0</b>	<b>100.0</b>	<b>+0.8</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	1,468,900	7.4	~	14,778,100	34.9	~	+4.7	2,471,268,000	66.8	~	5,276,648,000	67.7	~	+1.4
<b>Population</b>	<b>19,717,300</b>	<b>100.0</b>	<b>~</b>	<b>42,383,520</b>	<b>100.0</b>	<b>~</b>	<b>+1.5</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	289,325	1.5	1.6	4,536,200	10.7	16.4	+5.7	57,637,000	1.6	4.7	640,307,000	8.2	25.4	+4.5
Evangelical	3,787,096	19.2	20.8	6,062,190	14.3	22.0	+0.9	111,809,000	3.0	9.1	320,405,000	4.1	12.7	+1.9

Denom'ation = Denomination Cian = Christian Non-Cian = Non-Christian R = Roman %pa = Average annual percentage change 1970 to 2020

Sources Christianity in Oceania, Kenneth R Ross, Katalina Tahaafe-Williams and Todd M Johnson, Edinburgh University Press, 2021; Global Total from UK Church Statistics No 4 2021 Edition, Brierley Consultancy, Page 15.12.



**Tribute to Archbishop Desmond Tutu  
from Michael Cassidy  
Founder, African Enterprise  
Honorary Chair, The Lausanne Movement**

Archbishop Desmond Tutu, one of South Africa's greatest ever luminaries, both ecclesiastical & national, has gone to be with His Lord. People from every race, sector & background will mourn his passing, because he was a man for all who stood without fear or favour for the human rights of all.

Perhaps it is as an almost unequalled African champion for human rights that he will be most fondly & universally remembered. And it was for this that he justly became a Nobel Laureate.

In South Africa his immensely courageous fight against Apartheid earned him the fearsome opprobrium of the National Party Government, the settled hostility of most whites, but the thankful adoration of all people of colour, as well as more liberal whites. In fact, from the church, his voice during those dread years, was by far the most audible, & his persona by far the most visible. This audibility & visibility constituted a true achievement of note & contributed powerfully to the final fall of Apartheid.

As far as we were concerned in African Enterprise, Desmond was a friend to our work & contributed powerfully to conferences we organized or helped organize such as SACLA (South African Christian Leadership Assembly), the NIR (National Initiative for Reconciliation), & The Rustenburg Conference which represented the whole church spectrum & spoke to the whole range of political leadership from far left to far right.

At a personal level I also counted Desmond a good friend. He commended numbers of my books, including my recent *Memoirs*, & wrote the Foreword to my book *The Politics of Love*. We also shared in significant ministry together in African Enterprise's city-wide mission to Kigali, Rwanda, a year after the genocide. That was very moving. I especially remember ministering with him in terrifying cells of pitifully jammed together prisoners. And then being with him as he collapsed in tears in one church filled with skeletal remains of murdered victims. There I saw his profound compassion poured out. Even as we tried to hold him up. Such shared moments one can never forget, culminating in our sharing the evangelistic preaching to a packed stadium in our final service.

And all this Desmond could do in spite of the fact that we had strong theological differences on certain issues such as Universalism & Gay Marriage. But he never allowed those to damage our friendship. And neither did I.

Thankfully in our recently produced documentary, *The Threatened Miracle of South Africa's Democracy*, Desmond features strongly, both during the Apartheid years, but even afterwards when he severely scolded the ANC of Zuma's time saying, "I'm warning you; I'm WARNING you; you are a disgrace!" No one else had that truly prophetic courage, credibility & ability to speak to all sides, all the time, AND be heard!

Yes, we will miss him... "*the Arch*", as he was affectionately known, even by the media. But his legacy of prophetic witness will live on wherever South Africa's story is told, & wherever racial justice & the Human Rights struggle are in purview.

To his dear, always supportive wife Leah, to his family, to his ministry colleagues, especially in the Anglican Church, we in African Enterprise world-wide extend our deepest sympathies, & assurances of heart-felt prayers at this time.

Dear Desmond -- *Beloved Arch* -- thank you for blessing us with your life. *Au revoir*. We will see you in the Morning.

Michael Cassidy, Founder of African Enterprise  
[cassidycma@gmail.com](mailto:cassidycma@gmail.com)