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# FUTURE FIRST

## FACTS FOR FORWARD PLANNING

### Global Religion

**Not everyone agrees that religion or Christianity is declining! Once a year those behind the World Christian Database (WCD) issue an article (in the *International Bulletin of Mission Research*) showing the latest global figures on religion, and changes in the main Christian denominational groups. The latest issue shows that the number of Christian adherents worldwide in 2022 has increased to some 2.56 billion people in total, 32.2% of the global population of 7.95 billion, and an increase of +1.2% per year since the turn of the century.**

However, Muslims are increasing faster, numbering in 2022 some 1.96 billion people, 24.7% of the world's population and increasing at an annual rate of +1.9%. Hindus, which in 2022 totalled 1.07 billion or 13.5% of the world's people, are growing at the same rate as Christians, and Sikhs, just 0.35% of the world's population at 28 million, are also growing faster than Christians at 1.5% per annum. Christian + Muslim + Hindu adherents are together 70% of the world's population in 2022 and, if their rates of change continue as indicated, will be 76% of the then 9.74 billion inhabitants of earth by 2050 if those behind the WCD are correct.

The immediate questions following from these figures are "Where?" is the church growing and "Who?" among the Christians are growing. The WCD article gives rough answers to both questions. Table 1 shows where the church is growing by continent, across the first quarter of this century.

Table 1: Global Growth of Christian Adherents by Continent, 2000 to 2025

Continent	Christian Adherents, millions			Rate of change per annum	
	2000	2022	2025	2000-2022	2022-2025
Europe	560	570	560	+0.1%	-0.5%
North America	250	270	270	+0.3%	-0.1%
Africa	380	690	750	+2.8%	+2.7%
Asia	280	390	400	+1.5%	+1.4%
Latin America	480	610	630	+1.1%	+0.7%
Oceania	25	30	30	+0.7%	+0.2%
<b>TOTAL</b>	<b>1,975</b>	<b>2,560</b>	<b>2,640</b>	<b>+1.2%</b>	<b>+1.0%</b>

The first two lines (comprising the now so-called "Global North") show very small annual increases up to 2022 and are predicted to show declines over the next three years. The last four continents, comprising the Global South, are entirely positive, with Africa showing at least twice the rate of growth of other continents, except for Asia between 2000 and 2022. In all cases, though, the next three years are likely to show a slower rate of increase, probably in part due to the outworking of the Covid pandemic.

The WCD distinguishes just five types of Christians globally – Roman Catholics, Protestants (Anglicans, Methodists, Baptists, etc), Independents, Orthodox and the Unaffiliated (who don't belong to any particular group). It also counts the Evangelicals and Pentecostals/Charismatics separately recognising that these are spread across the various denominational groups. Table 2 gives these denominational figures:

Table 2: Global Growth of Christian Adherents by Denomination, 2000 to 2025

Continent	Christian Adherents, millions			Rate of change per annum	
	2000	2022	2025	2000-2022	2022-2025
Roman Catholics	910	1,150	1,180	+1.0%	+0.8%
Protestants	430	600	630	+1.5%	+1.3%
Independents	280	400	420	+1.6%	+1.6%
Orthodox	260	300	300	+0.6%	+0.5%
Unaffiliated	100	110	110	+0.7%	+0.1%
<b>TOTAL</b>	<b>1,980</b>	<b>2,560</b>	<b>2,640</b>	<b>+1.2%</b>	<b>+1.0%</b>
Evangelicals	270	400	420	+1.8%	+1.7%
Pentecostals/ Charismatics	440	670	700	+1.9%	+1.8%

The second Table shows that only the Independents are likely to do better in the next three years than any of the other denominations which are growing at a similar rate and better than the Evangelicals and Charismatics which are growing at a higher rate than the various denominations but more slowly 2022 to 2025. Where is this expected spurt of the Independents likely to be? In two continents – Asia and Latin America, but the WCD authors do not suggest why except to report that the challenge in Asia is high as only 12% of non-Christians say they personally know a Christian.

The authors also report that in 2022 they expect some 10.6 million books about Christianity to be printed, along with 93 million Bibles, and that some £900 billion will be given to Christian causes, 40% to churches and the rest to Christian organisations. They also expect 900,000 Christian martyrs. They would say one of the biggest challenges is Christian relationships – another 700 denominations are likely to be started this year around the world to bring the total to 46,400 – relationships not just among Christians alone but towards non-Christians as well. Numbers can give challenges and guidelines but it is only Holy Spirit empowered growth at grass roots level that counts for the kingdom of God.

**SOURCES:** Article "World Christianity and Religions 2022" in *International Bulletin of Mission Research*, by Gina Zurlo, Todd Johnson and Peter Crossing, Overseas Missionary Study Center, Vol 46, No 1, January 2022.

## SNIPPETS

1) Two-thirds (67%) of parents of American pre-teens claim to be Christians, but only 2% possess a Biblical world view, taken from a 2022 Worldview Inventory survey.

2) 91% of 12 to 15 year-olds own a smart phone, but during the lockdowns 20% lacked consistent access to a device for home schooling.

3) In 2014 Twitter estimated the number of their global tweets per day was "over 500 million." In 2020 it is estimated at 790 million, one for every 7 adults in the world!

4) There are approximately 800,000 children aged 12 in the UK. 88% of them have a smart phone.

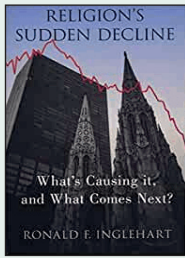
5) 91% of online child abuse involves girls aged 7 to 13, as the age at which youngsters start with smart phones, based on 252,000 reports over which the Internet Watch Foundation took action.

6) Of the webpages that were removed, three-quarters, 72%, contained images or videos that were "self-generated" material, made by children themselves via a camera on a phone or computer.

7) Only 25% of American Black Catholic churchgoers attend a church where the majority of those in the congregation are also Black; on the other hand 68% of Black Protestants go to a Black church.

**SOURCES:** 1) Survey by Dr George Barna in email from Arizona Christian University, 28th March 2022; 2) Children and parents survey by Ofcom, published 2021 and in Youthscape's *The Story*, Vol 21, Spring 2022; 3) Report by the Community Security Trust, 2021, Page 5; 4) Report in *The Daily Telegraph*, 21st April, 2022; 5) and 6) Report in *The Daily Telegraph*, 27th April 2022, Page 8; 7) Pew Research Survey, August 2021, <https://www.pewresearch.org/religion/>.

# Religion's Sudden Decline



Ronald Inglehart analyses worldwide trends in values. His latest book, *Religion's Sudden Decline: What's causing it and what comes next?*, notes that out of 49 countries around the world which he analysed, 33 became more religious between 1981 and 2007, but between 2007 and 2020, 42 had become less religious, one had not changed, while the remaining 6 continued to become more religious.

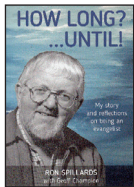
At the heart of his analysis he argues people's values have moved from "pro-fertility norms" (which tend to correlate with religiousness) to "individual choice norms" (which do not). He notes that child-bearing has generally dropped in the countries becoming less religious, and that "many young people have ceased attending church because of the lack of tolerance for variety in lifestyle and in particular for homosexuality."

He analyses infant mortality rates and finds they significantly predict later lower levels of religiosity ( $r = +0.74$  [which is very high]). Rev Dr Philip Hughes, in Australia, formerly Director of its Christian Research Association, argues that those growing up in the peace which followed WWII would have different values from their parents, and that these have now become dominant. While doubtless true, the drive on fertility is a crucial factor in the well-being of society as Edward Paice shows in his new book *Youthquake* (to be reviewed in a future edition of *FutureFirst*).

## What comes next?

Inglehart would say, "Look at those countries furthest down the road with replacing religion with individual choice norms," such as the Nordic countries and the Netherlands. He would say they are "characterised by universal health coverage, high levels of state support for education, extensive welfare spending, child-care, and pensions, and an ethos of social solidarity," and, he suggests, they have "high levels of interpersonal trust, tolerance, honesty, punctuality, gender equality and commitment to democratic norms." They are among the healthiest and wealthiest and best educated countries. Why bother with religion?

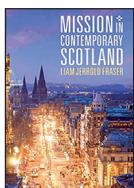
## Book Reviews



*How Long? ... Until!* is a heartwarming and humble biography of a man who has been greatly used as an evangelist, primarily in Wales, but in a number of international contexts as well. It clearly identifies the importance of

knowing God's leading, the cruciality of prayer, the advantage of colleagues you can trust, and the sheer warmth and importance of personal relationships. The book is 82 pages, ISBN 978-1-5272-8966-6, published in 2021, but is not available on Amazon, only via the author (address via *FutureFirst*).

Written by Ron Spillards with Geoff Champion, "this significant book," writes George Verwer commending it, "is not about my dear friend Ron, but about God and how he uses all kinds of people. ... My favourite chapter is the one about his amazing wife Christine."



*Mission in Contemporary Scotland* by Rev Liam Jerrold Fraser, minister of the Parish Church in Linlithgow, is a sympathetic, if wordy, analysis of ways in which the Church can respond to the secular and pluralist context in which it finds

itself today. It is 280 pages long, ISBN 978-1-80083-020-2, published by St Andrew Press in 2021, with a bibliography of 237 works consulted and 380 endnotes spread across its 9 chapters.

He looks at reasons for the decline of faith, the tone of contemporary Scottish identity, political trends and the publicity given to such, and the fact that spiritual life is not religious. A whole chapter is given to the Spiritual Context, and the last three focus on what Scottish people need to do in terms of service, evangelism and public witness. He is warm towards fresh expressions of church although he critiques them as well. Although the focus is on Scotland, some of the arguments and analogies he makes could easily apply to other countries as well.

In the UK, same-sex arguments are rife in the church scene, and we depend more on immigrant families and their child-bearing than white families to prevent our fertility rate dropping too low, though it has fallen every year since 2012 (when it was 1.94) to 2020, the latest published rate, when it was just 1.58. The population replacement level statistically is 2.1. Perhaps our young people feel so secure in their social interplay that, if the church will not conform to their morality, they want nothing of it? (As Inglehart says, and he wonders if the "widespread decrease in existential security ... could lead to people looking to religion again for a sense of security").

SOURCES: *Religion's Sudden Decline*, Ronald F Inglehart, Oxford University Press, 2021; article in *Pointers*, Australian Christian Research Association, by Philip Hughes, Vol 31, No 4, Dec 2021, Pages 1-8; Office for National Statistics.

## Humour

A couple drove down a country road for several miles not saying a word. An earlier discussion had led to an argument and neither of them wanted to concede their position. As they passed a barnyard of mules, goats and pigs, the husband asked sarcastically, "Relatives of yours?" "Yep," the wife replied, "in-laws."

A man said to his wife one day, "I don't know how you can be so stupid and so beautiful all at the same time." The wife responded, "Allow me to explain. God made me beautiful so you would be attracted to me. God made me stupid so I would be attracted to you!"

SOURCE: *Journal*, Tonbridge U3A, No 246, August 2021, Page 15.

## These may be helpful Books/papers received

*Twitter: The extent and nature of antisemitism on Twitter in the UK*, Community Security Trust and the Antisemitism Policy Trust, data analysed by the Woolf Institute, 2021, 14 pages.

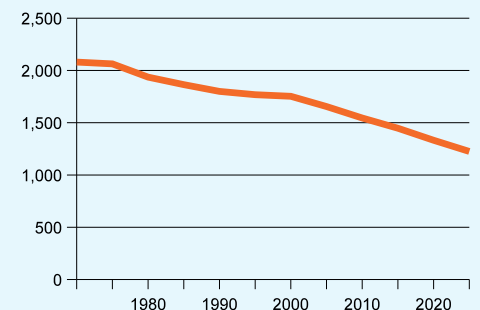
*Executive Summary* of Scoping Research for the National Church Planting Network by Chalk lab, Autumn 2021, 9 pages, available at: <http://ccx.org.uk/content/ncpn-report/>

*Our Faithful Queen*, 70 Years of Faith and Service, by Catherine Butcher, published by HOPE Together, 2022, no ISBN.

## United Reformed Church

As noted in our last issue the URC is 50 years old this year. It began with the merger of the Congregational Union of England and Wales and the Presbyterian Church of England in 1972, and it started with 192,136 members, 2,080 churches and 1,844 ministers. The graph shows the changing number of churches since then, a drop of -1.0% per year on average. The URC had 1,322 churches in 2020.

Churches in URC Membership 1972-2022



SOURCE: *UK Church Statistics*, Table 12.8.

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## Church of England Changes

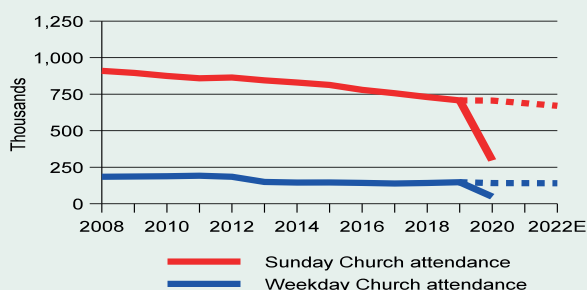
The Research and Statistics Department of the Church of England's Archbishops' Council produces an annual volume of church statistics for that particular year, called *Statistics for Mission*. The latest volume gives figures for 2020, which are the first really authoritative figures to be produced reflecting the Covid pandemic and the difference the lockdowns have had on church attendance. With services forbidden and Christmas celebrations severely disrupted it is of no surprise that the figures are much lower than in 2019 which could be taken as a normal year.

After many forecasts about the impact of Covid on church life, these figures enable a realistic appraisal. While the number of Church of England churches which actually closed in 2020 was just 36 out of a total of 15,460 (which excludes the Diocese of Europe's 176), the Electoral Roll (which some see as equivalent to church membership) hardly changed, down just -1% to 890,000, and the Worshipping Community (broadly those on the contact list for individual churches) also only fell slightly, to 1,030,000, a loss of some 80,000 people, some of whom presumably died through Covid. These are, as it were, the "paper" figures, and if true for other denominations, shows that church membership will not have been greatly impacted by the pandemic.

Actual attendance, of course, is quite different. The number of churches giving figures for 2019 and 2020 was 71% of the total, or virtually 11,000 churches, a very respectable sample of the 36,000 churches in England in 2020 (31%), so give a good feel for the church situation generally.

The Church of England showed a drop of -57% in adults physically coming to church in 2020 (to a total weekly attendance of 320,000) and a drop of -77% in children (down to 28,000). What these numbers do not show are the numbers of people who "attended" via YouTube or Zoom or other live-streamed ways. Nor does it give any indication of how many people who normally would never go to church "attended" because of the new technology in holding services.

Church of England attendance 2008-2022E



The graph shows the extent of the decline broken down between Sunday and Mid-week attendance, and of course 2020 is dire. However, what the graph cannot show is how it will look in 2021 (another Covid restrictions year) or 2022 (when it is probable that all restrictions will have been lifted). Sunday attendance had been decreasing pre-Covid, and if that trend continues with 2022, the graph might look for 2022 as indicated by the end of the dotted line. It can be seen that the number attending midweek (which has excluded attendance for school services since 2013) hardly changes. In other words, the Covid restrictions might have affected midweek church services less than the Sunday ones.

Attendance at Christmas services in 2020 for the Church of England showed a similar drop of -79% on 2019 figures, suggesting this Covid impact fell across all types of services. Usual Sunday Attendance was not published for 2020. Baptisms likewise dropped (by -81%) and while there were fewer church marriages these did not decline quite as much (-71%). Funerals in church buildings dropped by just a third, but funerals taken by Church of England ministers in crematoria increased by almost +50%.

The Church of England report breaks most of these figures down by Diocese. There are some Dioceses where numbers did not drop as greatly as elsewhere. Least affected was the Diocese of Sodor and Man, but then the Isle of Man didn't have the same Covid restrictions! Likewise the Channel Islands only saw small decreases for the same reason. The two Dioceses which saw smaller declines than elsewhere were the Dioceses of Blackburn and Chichester, both of which dropped about 10% less than others. The Diocese of Hereford saw fewer people not coming on Sunday, but their midweek was as proportionate as others.

A different report on *Cathedral Statistics* showed that in 2020 Cathedrals had 3.2 million visitors against 9.7 million in 2019. Cathedrals also saw drastic drops in attendance although they all put on live-streamed online Sunday services. Service attendance fell from 37,000 in 2019 to 13,500 in 2020; many stopped most of their mid-week services, so these saw a much greater decline than Sundays, which, on average halved. Their children's attendance dropped much less than the adults, partly because of the strength of the choirs in which many young people are involved. "The pandemic had a far greater impact on occasional musicians than on regular musicians," the report said.

Another report showed that financially the Church of England saw finance fall by -15% in 2020, while expenditure fell by -14%. Total income was £924 million, while expenditure was £916 million, levels previously seen 20 years ago. While trading income halved, giving income only dropped by -8%, and parishes paid -7% less in their Diocesan share. Giving (with Gift Aid) was 61% of total income, the heart of this being regular promised giving which was sustained even if church services were only held online.

**SOURCES:** *Statistics for Mission 2020*, Dr Ken Eames, 2020, published December 2021, *Cathedral Statistics 2020*, Tom Wood, published March 2022, and *Parish Finance Statistics 2020*, published February 2022, all of the Research and Statistics Unit of the Church of England, London, SW1 3AZ; *Church Times*, 25th March, 2022, Page 9.

## Frequency of Churchgoing

**How often do people now go to church? How often did people go to church? A reader of *FutureFirst* asked the question, and the answer may be of interest to others. Pre-Covid attendance, when people did have a reasonably regular pattern of church attendance, varied by age, as the graph shows. Presumably those aged 30 to 44 had more child-caring responsibilities. The overall average proportions were: Twice a week 18%, Weekly 65%, Fortnightly 11% and Monthly 6%.**

In terms of other factors, rural churchgoers tended to go less frequently (because fewer rural churches had services every week). Denominationally, Roman Catholic churchgoers went more than once a week (76%), those who attended Pentecostal or Independent churches went twice a week more frequently (35%) which would often include going for a midweek Bible

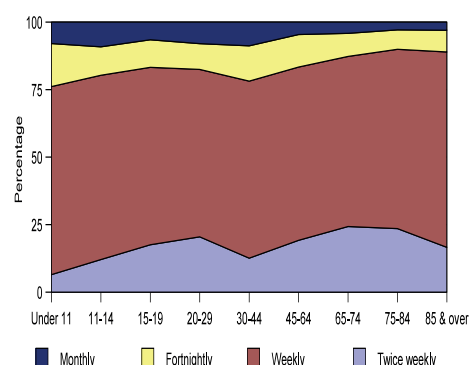
Study. Where there were large numbers of Catholics, those areas had greater proportions going every week, such as in Merseyside. There was no significant difference by gender.

Have these proportions changed significantly over the years? The 1998 Census found fewer attending every week (59%) and more attending monthly (12%). Both these figures and the 2005 figures are based on substantial samples of churchgoers – of the order of 30,000 each time. There have been fewer surveys of this magnitude since, but a *Church Times* article in 2018 reported weekly attendance dropping, with a Diocese of Oxford survey suggesting the busyness of modern life as the key reason. A study of larger churches in 2020 suggested people were also attending less often, but gave no percentage of frequency.

Post-Covid frequency is not yet quantitatively known. Although while many are reporting substantially fewer numbers actually attending church now that Covid restrictions are much less and voluntary, this is not to say that those currently attending are necessarily attending

less frequently. While people go to church primarily to worship God there are other, relational, benefits. The relaxation of restrictions may have increased the desire to attend regularly in order to maintain and develop those relationships which necessarily were less face-to-face during the lockdowns.

Frequency of attending Sunday services in England, 2005



**SOURCES:** *Religious Trends* No 6, 2006/2007, Christian research, Page 5.11; article in the *Church Times*, 20th July 2018, Page 6; article on larger churches in *FutureFirst*, February 2020, Page 5.

# Independence

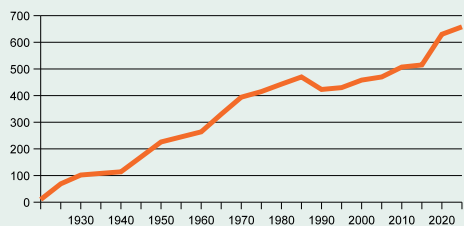
The Fellowship of Independent Evangelical Churches (FIEC) was started in November 1922 and thus celebrates its centenary this year. It was formed when 10 churches and 7 gospel missions met at the YMCA in Aldersgate Street, London, convened by Edward J Poole-Connor who became the organisation's first Secretary.

Since then, the number of member churches has grown from the initial 10 to 630, 65 of which have been planted in the last ten years or so, amounting to 10% of its current British membership. Four of those are in Wales, 10 in Scotland (including one in the Orkneys), and the rest are in England.

Their current Executive Director, Phil Topham, when asked what it means to be independent in a church context, wrote "We are free to ...

- Be diverse (following Scripture but disagreeing on secondary issues)
- Be flexible in ministry (structures, worship and services can be culturally appropriate)
- Appoint ministers (external oversight is not required for who is appointed)
- Plant churches (as their recent experience has proved; they are not limited by "parishes")
- Partner with others in ministry (can choose those with common gospel convictions)
- Enjoy the freedom to fail (there isn't an institutional vested interest making them risk adverse)."

The number of church members in the FIEC has grown from its early beginnings to a substantial institution now, as the graph indicates:



Not every FIEC-member church has a pastor, but three-quarters do. 15% of these are aged 20 to 35, 34% between 36 and 45, 27% aged 46 to 55, 19% between 56 and 65 and 5% over 65, giving an average age of 47. The only other denomination publishing the ages of its clergy is the Church of England who are, respectively, 7%, 16%, 27%, 40%, and 10%, showing a much older workforce (ministry force!), whose average age is 53. The younger FIEC pastors are most likely to be more energetic, showing more initiative and a greater ability with IT technology, though perhaps may have had less formal training.

Total membership of the churches in FIEC membership has grown greatly in these 100 years. It had grown to 5,400 by 1930 (across 102 churches) and was over 31,000 in 2020 (across 630 churches). Church attendance at these churches, however, is greater than membership and was estimated at 46,000 in 2019.

What advantages does membership of the FIEC give? The association provides training, pastoral support and advice, it helps meet local mission opportunities when it can, gives special support to women in ministry, provides legal advice (through Edward Connor Solicitors), regular communications to members, help with leadership issues, prayer, finance to help churches employ trainees, conferences, and so on. Details of all this and more can be found on their website [fiec.org.uk](http://fiec.org.uk).

SOURCES: *IndieIssues*, Centenary publication, March 2022; *Ministry Statistics*, Church of England Research and Statistics Dept., *UK Church Statistics*, Page 12.4.

# SNOWFLAKES

**A good job.** Black children (76%), Asian children (75%), White children (68%) and those in deprived neighbourhoods (66%) are more likely to prioritise having a good job/career in the future than having enough money to buy what they need or good friends. One of the findings from *The Big Ask*, an enormous survey of half a million children on behalf of the Children's Commissioner in April/May 2021.

SOURCE: Results given in *The Story*, by Youthscape, No 21, Spring 2022.

**Greater London Church Attendance** pre-Covid was the highest in England, but declining notwithstanding. Across all denominations, numbers attending were 8.8% of the population in 2012 and 7.8% in 2020. There were particular declines in these eight years in the Boroughs of Bromley, Croydon, Greenwich, Harrow, Havering, Islington, Lewisham and Sutton.

SOURCE: Based on trends in *UK Church Statistics*, and *Capital Growth*, ADBC Publishers, Tonbridge.

**Children's development.** An American Barna survey asked practising Christian parents how concerned they were over their children's spiritual development. 51% said, "Very," while 16% said, "Not" or "Not at all." That their children stay true to their own spiritual faith? "Very," said 58%, with 14% negative. About their children making meaningful relationships with other children? "Very," said 50% and 14% again negative.

SOURCE: *Your child's spiritual development*, Barna study, released 9th April 2022.

**Quality relationships.** Four-fifths, 80%, of young German Christians reckoned their relationships with other young Christian people were positive, but only three-fifths, 60%, of young Swedish Christians felt the same, 51% of young Dutch and 50% of youthful English. For Muslims, the respective percentages were 44%, 44%, 37% and 50%, and for the non-religious 44%, 49%, 64% and 59%.

SOURCE: Article in "Religion and Intergroup Boundaries" in *Review of Religious Research*, Vol 64, Page 1, 2022.

**Not satisfying.** A Church Army report found that those participating in on-line worship with no conference facility did not really like it, but with zoom or other conferencing facility it was much better. Zoom, as it were, allowed people to speak. But a fifth, 21%, of older people do not use the internet, so could not participate.

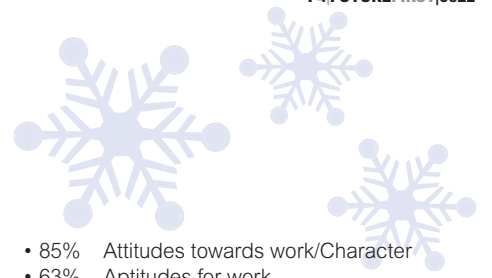
SOURCE: Church Army report, *Zoomed Out?*, summarised in the *Church Times*, 1st April, 2022, Page 10.

**Recruiting school leavers** for jobs – what are the most important factors? And where should spirituality come in? The Confederation of British Industry gives the following factors:

**American Presidents.** In the five American elections between 2000 and 2016, won twice by a Democrat (Obama) and three times by a Republican (Bush twice and Trump), the average percentage of votes by religious faith are shown in the Table (the difference from a total of 100% is "others"). The dominant party for each group is highlighted by their colour. The last column gives the percentage that group was of the population in 2020; the missing 13% are mostly Other Christians.

Group	Democrat %	Republican %	% of pop
Protestant	42	57	20%
White Catholic	42	56	12%
Hispanic Catholic	69	28	9%
White evangelical Christians	21	78	14%
Mormons	22	73	2%
Jewish	74	24	2%
Other faiths	69	25	5%
Unaffiliated	68	27	23%

SOURCE: *Zadok Papers*, "Why is the 'M' Word – Multiculturalism – the Problem?" by Messina Papantoniou, No S256, Summer 2021, Page 13.; wikipedia for population proportions.



- 85% Attitudes towards work/Character
- 63% Aptitudes for work
- 44% Basic literacy and numeracy
- 38% Qualifications obtained
- 30% Academic results
- 24% Relevant work experience

SOURCE: Quoted in *The Ethniam*, magazine of Eltham College, Mottingham, Lent Term 2022, Page 54.

**Cathedral Attendance** at St Stephen's Anglican Cathedral in Kisumu, third largest city in Kenya, the last week of April 2022 was 765 people, three-quarters, 75%, coming to one of the two English services on the Sunday, 10% coming to their third, Kiswahili, service, 10% to the Sunday School, and 5% for the special mid-week Deaf service. The total collection was over £1,400, an average of £2 per person, two-thirds, 67%, of which represented their "tithe." Half of this is given electronically, via mpsa, the Kenyan phone company.

SOURCE: Cathedral notice sheet given to visitors on Sunday 1st May, 2022.

**Science v Religion** hostility is declining according to Nick Spencer in a new Theos survey. The results from 5,150 people who were surveyed by YouGov and 101 hour-long interviews were released on 25th April, showing the 42% agreement with "Faith is one of the world's great evils" in 2006 had reduced to 21% in 2022. Half, 49%, agreed that "humans are at heart spiritual beings," and over half, 57%, of those of Gen Z age disagreed that "religion has no place in the modern world." But the debate between the two is not over; it is important to escape the binary focus under which it is often discussed, however – "evolution v creation" or "God and the Big Bang."

SOURCE: Report in the *Church Times*, 29th April, 2022, Pages 6 and 14, "Science and Religion" at [theosthinktank.co.uk](http://theosthinktank.co.uk).

**Magic Breakfast** is a registered charity set up in 2003 by Carmel McConnell. It works with the National School Breakfast Programme in partnership with another charity Family Action, feeding every day some 200,000 children in 1,300 schools. "We've proved our model works," says Carmel. "Attendance, punctuality, concentration and behaviour improve. Educational attainment increases. When children learn, you've got social mobility, future life chances, good health and well-being. ... We can't have half a million children falling off the edge ... because they are hungry."

SOURCE: Article in *The Tablet*, 27th April, 2019, School Supplement Page 3; [www.magicbreakfast.com](http://www.magicbreakfast.com).

## Akha Conversion Growth

The Akha are an ethnic group who originally came from the land-locked Yunnan Province in southwest China and moved into other countries in south-east Asia in the 20th century. They now live mostly in small villages at the higher elevations in the mountains of Thailand, Myanmar, Laos as well as China. They speak a language which is related to Burmese and number in total about 400,000 according to Wikipedia.

Those now living in Thailand in the 21st century (estimated at about 80,000) mostly fled from Myanmar when civil war broke out in 1948 or are their descendants. Their religion was a combination of animism and ancestor worship. OMF mission workers began working with the Akha in 1954, but there was strong resistance, and Christian Akha found it easier to live outside their native villages to avoid difficulties, thus establishing Christian villages. As these prospered, the hostility towards them became less, and many Akha are today open to the gospel.

It was decided to undertake a survey of the 214 Akha churches in 2017 in Thailand which were listed on the [TheChurches.org](http://TheChurches.org) website, which gave a total of 27,000 members (an average of 126 per church). They belong to the six broad groups shown in the Table (where AECT = Akha Evangelical Church in Thailand and AOS = Akha Outreach Services):

### Christian Akha in Thailand by Denomination

Denomination	Churches	Members
OMF-related	50	6,150
Presbyterian	34	7,613
Baptist	27	5,160
AECT	18	1,880
AOS Church Association	14	945
All others (incl Catholic)	71	5,192
<b>TOTAL</b>	<b>214</b>	<b>26,940</b>

Thirty of the OMF-related churches were surveyed with 10 respondents in each church; among these respondents, 51% were women, 49% men, 14% had grown up in a Protestant home, 7% in a Catholic, 1% in a Buddhist, with 20% in an Atheist, 15% with No Religion and the remaining 43% other backgrounds. Half of the women had married between 18 and 22, and half the men between 20 and 27. Two-thirds said their 5 closest friends were all Christians.

Three-quarters, 72%, said the core of their faith was God / Jesus (against 16% of ethnic Thai Christians). What is their faith about? Akha Christians said, "God exists!" Most had been converted within 5 years of hearing the gospel. The researchers found that Akha people tended to wait for someone else to turn to Christ for fear of persecution if they made an individual decision. The most likely age for them to become Christian was in their 20s after they had left their parents' home, or after their parents had died. Sons had a duty to perform the last rites of unbelieving parents. Those brought up in Protestant families were most likely to say they became a Christian when born or when baptised (so three-quarters, 74%).

Why did they become Christian?

- Two-thirds, 65%, said in order "to know the truth"
- 15% wanted "to go to heaven"

- 8% wanted "God's help in my life"
- 5% wanted "freedom from the fear of spirits"

What had been the greatest influence in becoming a Christian? In Protestant families, it was the influence of their families. Among others, just over half mentioned the influence of their family or relatives, with a quarter saying it was a friend. Pastors and church workers accounted for 6%. Did literature help? Yes, especially reading the Bible and books.

How did the Akha become Christian? Two-thirds mentioned "a direct experience of God", often seen when a group was driven away from its original village. Religious decisions were made as a group (average size of 7 people), just as marriage decisions were made as family. The average Akha family has 5 children, so mostly becoming a Christian is a family decision. A few mentioned a larger group such as a village. Did they then share their faith with others? One sixth, 17%, said they did so, on average once a month.

Six of the 30 churches in the study had been started in the 1970s, 6 in the 1980s, 14 in the 1990s and 4 in the 2000s. The average size of these churches was 142 members, but attendance averaged only 57, two-fifths of membership. A few churches had much larger attendance, up to 300.

Five-sixths of these churches had been started by their pastor, as an individual rather than part of a mission. They all practised infant baptism, and all but one allowed speaking in tongues in the church. In 27 of these churches, the pastor submitted to a board; in the others it was the other way round!

What might be important from this study for UK churches? The age of conversion is when the Akha felt a sense of "freedom from family"; at what age is that true today in the UK? Friends and relatives were vitally important in influencing people towards faith; how can Christians be encouraged to have non-Christian friends? That the Akha are group-oriented may be less relevant for British people. Conversion is not quick among the Akha; nor is it among the British, and witness needs to be maintained maybe for several years. "Truth" was a key factor for many Akha; today in the UK where "fake news" can be rampant, perhaps this is a major element we should focus on more.

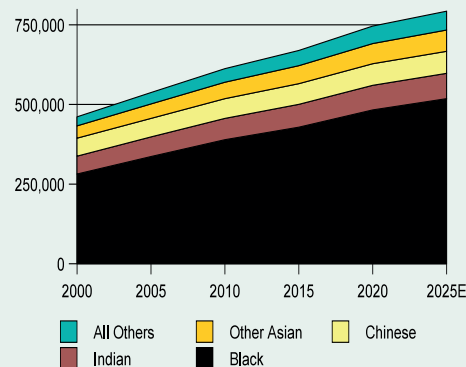
**SOURCES:** Wikipedia, but mainly an article by Neil Roberts in *Mission Round Table*, an OMF Journal, Vol 16, No 1, January-April, 2021.

## Ethnic Elements

Pre-Covid estimates in 2020 for the then 2.8 million churchgoers in England were 2 million White and almost 0.8 million Non-White. In percentage terms of the total these were 73.3% White, 17.3% Black, 2.7% Indian (including Pakistanis and Bangladeshis), 2.4% Chinese (including Koreans and Japanese), 2.3% Other Asian (including Filipinos) and 2.0% Others (especially from South America).

The percentage who are white is declining while the percentage from other ethnic backgrounds is growing. The Whites have declined at an average annual rate of -2.0% between 2000 and 2020, while the Blacks have grown at an annual rate of +2.7%, the Indians at +1.6%, the Chinese at +1.0%, Other Asians at +2.5% and Others at 3.4%. The Non-White growth is illustrated in the graph.

Growth of Non-White English Churchgoers pre-Covid



The cultural and background differences between these different groups become significant in their church ethos. In her doctoral thesis on "Racial Diversity in Evangelical Congregations," Dr Jessamin Birdsall (featured in the August 2021 issue of *FutureFirst*) made the following comments about the three broad groups of White, Black and Asian which she calls the "tool-kit" of each one.

The White evangelical tool-kit stressed the importance of individual salvation, liked patriotic hymns, and preaching on family values and traditional marriage, with pro-life issues, and music often without expressed emotions.

The Black evangelical tool-kit on the other hand focussed on the Exodus narrative of liberation, on the Old Testament cries for justice, calls and responses in both preaching and prayers, and a more expressive worship.

The Asian evangelical tool-kit was modelled on a minority image, and counting these values as legitimate – obedience, submission, hard work and self-sacrifice.

These differences make multiracial congregations harder to hold together. One large 1,500 strong Roman Catholic church which called itself "multiracial" found, when individual congregations were analysed, that their Whites attended their Saturday evening Mass, the blacks came for the 9.30 am Sunday Mass, the Indians for the 11.30 am Sunday Mass and the Chinese for a Sunday afternoon Mass!

Dr Birdsall's thesis is being turned into a book, yet to be published, but as she observed each racial group she sought to identify what was "essential, instrumental, and irrelevant" for each and what features were communication barriers, hoping such will be useful for communication and the building up of new congregations as they are formed.

**SOURCES:** Dr Birdsall's thesis and *UK Church Statistics*, Page 13.22 for the data.

# LOCKDOWN CHURCH

The experience of lockdown has impacted all 45,000 churches in the UK. None has been able to carry on completely as usual, as gathering together has been forbidden to prevent the spread of the Covid-19 coronavirus. Almost four-fifths, 78%, of Church of England churches held services “on line” which may have meant the ability to listen to the minister reading the service, or to live-stream which enabled the viewer to watch on Facebook or other like means.

Some were able to Zoom services which theoretically potentially allowed viewers to participate, though their ability to do so is controlled by the organiser of the call. The Church of England (C of E) called those joining in at home “Church at Home” and those participating were counted as part of their Worshipping Community, implying a continuance of association if not necessarily membership. Some churches had very large numbers at their live-streamed services; Holy Trinity Brompton’s numbers, for instance, sometimes reached four figures.

The Worshipping Community for the C of E in pre-Covid 2019 was 1.11 million. In Covid 2020 it was 1.03 million; presumably in Covid 2021 it may be a little smaller again, and it may pick up in post-Covid 2022. A survey of worshippers in the first half of Covid 2021 by Leslie Francis and Andrew Village sought to ascertain whether the act of churchgoing had been kept alive during Covid through the various church activities which could be legally undertaken, or whether worshippers had given up accessing online worship or even worship at all. Leslie had previously been co-author of the 2007 book *Gone for Good?* which examined the motivations for leaving church.

Their results were based on 826 English Anglicans who had not been involved in leading worship. Before the pandemic 96% of these had attended a service at least monthly, and 84% weekly.

Of these, by the time of the third lockdown, the survey showed:

- 10% had given up on online worship but not on going to church,
- 8% had given up on church services but not online worship, and
- 5% had given up on both online worship and going to church.

There were therefore slightly more giving up online (15%) than on going to church (13%), suggesting perhaps that apart from those whose only possibility is online worship (because they lack transport or are too frail) online worship is less satisfying than actual attendance even if more convenient and easier. Why did people say they give up on online viewing? Three-quarters, 77%, said it was because “online services do not work for me,” and two-fifths, 40%, said it was too distracting. Only 13% found them too hard to access. Twice as many of those under 40 gave up on on-line services as those in their 40s or who were 60 or over. Anglo-Catholics were also twice as likely as Evangelicals to give up on online services.

Why did people give up on face-to-face services? Two-fifths, 42%, said it was because they disliked socially distanced services; a third, 30%, because they felt generally critical about the church’s response to the pandemic; and a quarter, 23%, because they hadn’t been contacted by their church.

In addition a third, 34%, found they could manage without church. Women were more likely to give up going to church than men, and extroverts were as likely as introverts to give up. There were no differences by age or churchmanship.

Giving up was associated with a poor quality of worship, whether on line or socially distanced, which was especially true of younger people and Anglo-Catholics. What the survey also showed is that even frequent churchgoers might stop attending. The experience of worship is clearly crucial.

**SOURCES:** *Church at Home*, Church of England Research & Statistics Dept., October 2021; article “Why lockdown drove some away from the church” by Profs Leslie Francis & Andrew Village, *Church Times*, 18th March 2022, Page 14.

## Measuring Numbers

“How old are you?” is an easy question to answer. “How old do you feel?” may not be. When NatCen surveyed people in 2009 they found that most (92%) young people (aged 18 to 29) agreed with the adjective “young” (the other 8% felt they were over 30!).

Two thirds, 62%, of those in their 30s felt they were “30 something” but a third (34%) felt they were still in their 20s (the other 4% saying they were middle-aged!). Most of those in their 40s and 50s agreed they were middle-aged, though 57% of those 40-to-49 and 30% of those 50-to-59 said they felt younger than 40. Two thirds of those 60-to-69 felt under 60, as did 37% of those 70 or over!

So factual answers may differ from perceived reality. YouGov undertook an interesting study in America early in 2022 asking people to estimate the size of various demographic groups. A few examples of what they found are:

• Households with an income over \$1 million:	Estimated 20%; True 0%
• People who are Muslim:	Estimated 27%; True 1%
• Those who are atheists:	Estimated 33%; True 3%
• Those who own a gun:	Estimated 54%; True 32%
• Those who are married:	Estimated 55%; True 51%
• Those who are Christian:	Estimated 58%; True 70%
• Those who have read a book in past year:	Estimated 77%; True 50%
• Those who own a car:	Estimated 88%; True 66%

And so on – there were 45 questions. Where the true number was small, most people significantly over-estimated; when it was about middling, estimates were much closer, and when numbers were actually quite large, estimates were smaller.

We have the same misconceptions in the UK. Estimates of the size of the LGBT+ lobby are relatively high, but the true figures are much smaller (as measured by ONS). The YouGov study showed that the variability was seen whatever type of question was asked – on race, religion, sexuality, education, income, pet ownership, etc. YouGov suggested when people are asked to estimate something which is quite large, or they know is quite large, they adjust their estimate because they feel biased by the size.

This process is known as “uncertainty-based rescaling,” leading to over estimates of small sizes and under estimates of large values. Does giving people the correct answers help them with future estimates? Apparently not, for while correct answers improve (for example) people’s knowledge of immigrant numbers, that did not make people more supportive of immigration.

These are two quite different surveys (NatCen’s age and American sizes) where most people misjudged their answers. A similar finding is also known on estimates for behaviour. “You say you go to church. How often?” has been asked many times, and, when compared with actual counts, found to be roughly double the true number actually in the pew!

In a recent Evangelical Alliance (EA) survey, 20% of UK adults said they believed Jesus is God, and 54% that Jesus is a real historical person. A large Barna global survey of 25,000 teenagers across 26 countries found 35% of those with no faith believed Jesus was crucified and 13% that He rose from the dead. In the light of the above, how should we interpret these findings? How does belief (mental assent) become faith (personal commitment)?

Perhaps, using uncertainty-based rescaling, we should assume that the answers to questions around the middle (40 to 60%) are likely to be about correct, but percentages at the extreme, either way, are likely to be incorrect.

So when half the sample say Jesus is a real historical person, that’s probably true generally, as is the statement of 45% who say they believe in the resurrection (a question asked in a number of UK surveys which has confirmed this broad percentage). But equally there are perhaps more people than the 20% who actually believe Jesus is God, and more than 6% who were defined as practising Christians (it is also known there are several groups claiming to be Christian but not now churchgoers in both Scotland and England).

Does all this imply we should doubt the results of empirical research? Not at all, but it does suggest caution in the interpretation of results, and the practical outworking of what they might mean. Incisive insight does not come easily!

**SOURCES:** YouGov America by Taylor Orth, released 15th March, 2022; Barna Research *The Open Generation*, research article 11th May, 2022; *Evangelicals Now* report of EA survey, May 2022, Page 5; *British Social Attitudes*, 27th Edition, edited by Alison Park, 2010, Page 183; 2018 Annual Population Survey, Office for National Statistics, October 2019; *The Invisible Church*, Dr Steve Aisthorpe, Church of Scotland, 2014.

## *Estimated Sunday church attendance in UK by denomination 2020*

Revised Table

2020	England	Scotland	Wales	N Ireland	TOTAL	% of total
Anglican	682,000	11,833	24,416	37,600	<b>755,849</b>	<b>20.5</b>
Baptist Union of GB	132,957	170	8,652	0	<b>141,779</b>	<b>3.8</b>
Baptists, Other	105,243	16,900	6,148	9,540	<b>137,831</b>	<b>3.7</b>
R Catholic	711,053	132,310	22,107 <sup>1</sup>	213,775	<b>1,079,245</b>	<b>29.2</b>
Independent: FIEC	35,940	1,310	2,710	40	<b>40,000</b>	<b>1.1</b>
Independent, Other	126,460	18,640	7,000	10,740	<b>162,840</b>	<b>4.4</b>
New Churches	166,300	8,970	3,570	3,670	<b>182,510</b>	<b>4.9</b>
Methodist	171,500	1,680	10,600	6,560	<b>190,340</b>	<b>5.2</b>
Orthodox	36,100	1,080	630	405	<b>38,215</b>	<b>1.0</b>
Pentecostal	446,600	19,380	10,800	12,100	<b>488,880</b>	<b>13.3</b>
Presbyterian (CofS)	100	118,340	0	0	<b>118,440</b>	<b>3.2</b>
Presbyterian, Other	0	17,860	10,900	110,610	<b>139,370</b>	<b>3.8</b>
United Reformed	44,500	1,820	2,250	0	<b>48,570</b>	<b>1.3</b>
Salvation Army	21,715	1,832	1,344	714	<b>25,605</b>	<b>0.7</b>
Smaller Denominations	101,995	12,570	26,336	2,120	<b>143,021</b>	<b>3.9</b>
<b>TOTAL</b>	<b>2,782,463</b>	<b>364,695</b>	<b>137,463</b>	<b>407,874</b>	<b>3,692,495</b>	<b>100.0</b>
As published in CS4	2,791,300	363,970	134,100	~	~	
Population	56,990k	5,476k	3,155k	1,911k	67,531k	
Attendance as % of pop	4.9%	6.7%	4.3%	32.5%	6.0%	
As given in <i>Trends</i> T3.2	4.9%	6.4%	4.4%	19.2%	5.4%	
% each country is of total, <i>taking N Ireland as below</i>	<b>75.4%</b>	<b>9.9%</b>	<b>3.7%</b>	<b>11.0%</b>	<b>100%</b>	

GB = Great Britain FIEC = Fellowship of Independent Churches CofS = Church of Scotland CS4 = UK Church Statistics No 4 2021 Edition k = Thousand T = Table <sup>1</sup> The Roman Catholic Diocese of Cardiff, whose Catholic population is 62% of the Welsh Catholic population is only 89% in Wales, so 1,618 people have been transferred from Wales to England

This is a VERY approximated table, with a huge number of estimates, but using results of Church Censuses in England, Wales and Scotland. The N Ireland total figure is almost certainly too high because the N Ireland Roman Catholic figure is far too high – true figure may be only just over half the figure given.

If it was half then N Ireland total would be 407,874, 21.3% of the population, and UK total would be 3,687,495, 5.5 of the population, which are more reasonable figures, but still probably too high. Previous national estimates given as published in bottom line.

All figures are pre-Covid.

## ***How old do you feel you are?***

This fascinating question was asked in the British Social Attitudes Survey in 2009 of a sample of 1,800 people. The Survey asked if people felt they were “young”, or “30 something”, “middle-aged” or “older” and then analysed the answers by people’s actual age. The Table gives the results.

*Actual age of people by the age they felt they were*

Actual age \ Age felt	18-29 %	30-39 %	40-49 %	50-59 %	60-69 %	70/70+ %	All %
Young	92	34	20	13	6	5	28
30 something	3	62	37	17	6	2	25
Middle-aged	2	3	42	62	58	30	31
Older	3	1	1	8	30	63	18
Base (=100%)	281	353	292	299	247	314	1,786

While a few of those in their 20s felt older than they were, the large majority of people felt younger than they were, including 5% of those 70 or over saying they felt “young”. A third (34%) of those in their 30s still felt young, and more than half of those in their 40s (57%) did not put themselves in the “middle-age” bracket, as did almost a third (30%) of those in their 50s. Three-fifths (58%) of those in their 60s said they felt middle-aged, as did a third (30%) of those in their 70s.

As on average we are now living longer, does that mean we think of ourselves naturally as more youthful? Does our description of ourselves relate to the energy we feel we have, not our chronological age? Churches often have a meeting for “older people” or “senior people”. Perhaps we should not so describe them, but instead give them names more appropriate to the activities held, like “discussion time” or, more simply, “the Monday club”, or whatever. Would more then attend?

Conversely, older people tend to like things more geared to their physical age as deserving respect and attention, but with the proviso that mentally they are considered as active and capable as those younger.

If we describe ourselves generally as younger than might be expected, how can churches best use that latent energy? A long-serving Chief Executive of one organisation gave it up when offered a similar position with another agency. “I’m looking forward to it,” he said, “I’ve only just had my 79<sup>th</sup> birthday!” Attitude is more important than chronology!



## C of E : Church and Cathedral Average Weekday & Sunday Attendance

**Table 1: Average Weekday and Sunday Attendance in CHURCHES by age-group, 2010-2020**

Year	Adults '000		Children '000		Total Sunday '000	Total Week-day '000	Total Adult '000	Total Children '000	Grand Total '000	Weekly school services '000	
	Sunday	Weekday	Sunday	Weekday						Adults	Children
<i>Column</i>	1	2	3	4	1+3	2+4	1+2	3+4	1+2+3+4		
2010	744.6	110.1	129.9	78.0	874.5	188.1	854.7	207.9	1,062.6	~	~
2011	731.7	111.8	126.8	80.0	858.5	191.8	843.5	206.8	1,050.3	~	~
2012	736.0	110.6	128.3	73.8	864.3	184.4	846.6	202.1	1,048.7	~	~
2013	721.0	115.4	123.6	33.6 <sup>2</sup>	844.6	149.0 <sup>2</sup>	836.4	157.2 <sup>2</sup>	993.6	23.1	102.6
2014	711.2	120.1	118.7	25.2	829.9	145.3	831.3	143.9	975.2	34.5	113.3
2015	698.1	120.9	115.3	24.8	813.4	145.7	819.0	140.1	959.1	39.6	131.0
2016	671.5	119.1	108.1	23.7	779.6	142.8	790.6	131.8	922.4	42.3	139.3
2017	652.7	114.6	103.8	23.6	756.5	138.2	767.3	127.4	894.7	45.6	151.9
2018	634.8	117.5	95.5	24.4	730.3	141.9	752.3	119.9	872.2	39.7	135.3
2019	613.1	121.2	94.0	26.0	707.1	147.2	734.3	120.0	854.3	41.0	141.1
2020	272.3	44.4	24.0	3.9	296.3	48.3	316.7	27.9	344.6	~	~
% chg 13-20	-62	-62	-81	-88	-65	-68	-62	-82	-65	~	~

**Table 2: Average Weekday & Sunday Attendance, CATHEDRALS by age-group, 2000,2010-20**

Year	Adults '000		Children '000		Total Sunday '000	Total Weekday '000	Total Adult '000	Total Children '000	Grand Total '000
	Sunday	Weekday	Sunday	Weekday					
<i>Column</i>	1	2	3	4	1+3	2+4	1+2	3+4	1+2+3+4
2000	16.2	4.9	2.3	2.1	18.5	7.0	21.1	4.4	25.5
2010	15.8	11.7	2.5	4.5	18.3	16.2	27.5	7.0	34.5
2011	16.5	11.5	2.2	4.6	18.7	16.1	28.0	6.8	34.8
2012	17.1	11.8	2.6	4.4	19.7	16.2	28.9	7.0	35.9
2013	16.7	14.8	2.4	4.5	19.1	19.3	31.5	6.9	38.4
2014	16.6	13.2	2.3	4.3	18.9	17.5	29.8	6.6	36.4
2015	15.9	15.2	2.3	4.7	18.2	19.9	31.1	7.0	38.1
2016	16.6	14.5	2.4	4.3	19.0	18.8	31.1	6.7	37.8
2017	16.3	14.7	2.3	4.3	18.6	19.0	31.0	6.6	37.6
2018	15.8	14.3	2.3	4.7	18.1	19.0	30.1	7.0	37.1
2019	15.3	15.1	2.3	4.6	17.6	19.7	30.4	6.9	37.3
2020	7.6	0.9	3.7	1.3	11.3	2.2	8.5	5.0	13.5
% chg 10-20	-52	-92	+48	-71	-38	-86	-69	-29	-61

<sup>1</sup> Estimate <sup>2</sup> Excluding children in school services % chg = Percentage change Figures exclude Westminster Abbey.

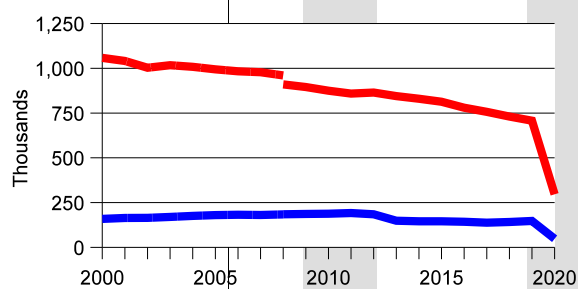
Source: Successive issues of *Statistics for Mission, Research and Statistics Dept.*, Archbishops' Council

Updated 13/04/22

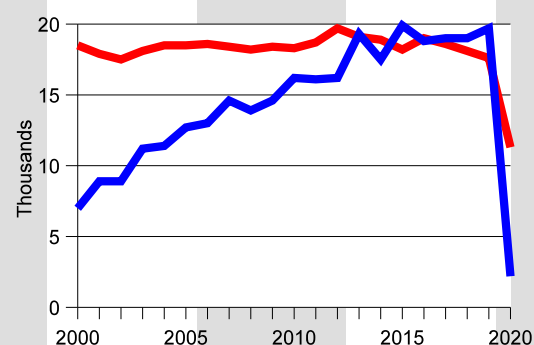
Figures 1 & 2: Average Weekday and Sunday Attendances in Churches and Cathedrals, in thousands, 2000-2019

## Church of England: Summary of Statistics, 2000, 2009-2020

Item	2000	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020
Benefices	8,363	7,646	7,556	7,422	7,413	7,410	7,410	7,025	6,972	6,910	6,853	6,853	6,720
Parishes	13,033	12,614	12,563	12,512	12,578	12,557	12,557	12,510	12,459	11,945	12,366	12,366	12,263
Churches	16,222	16,011	15,976	15,924	15,861	15,799	15,796	15,685	15,638	15,583	15,539	15,496	15,460
Senior clergy <sup>2</sup> : Total	253	256 <sup>1</sup>	254 <sup>1</sup>	252	252	248	252	263	270	269	263	273	281
% who are female	1.2%	6.1% <sup>1</sup>	6.3%	6.5%	7.9%	10.9%	11.9%	14.8%	17.4%	19.7%	20.5%	23.1%	26.0%
Parochial F-t clergy: Total	9,538	8,250	8,120	7,971	7,754	7,568	7,429	7,399	7,288	7,098	6,980	6,981	6,972
% who are female	12.0%	20.8% <sup>1</sup>	21.8%	21.8%	24.1%	24.8%	25.6%	26.5%	28.0%	26.5%	27.3%	28.7%	33.3%
Chaplains <sup>3</sup>	1,169	1,140 <sup>1</sup>	1,175	1,142	1,190	1,190	1,180	1,170	1,080	1,070	1,040	1,020	1,030
Self-Supporting clergy	2,083	2,826 <sup>1</sup>	2,955 <sup>1</sup>	3,074	3,350	3,310	3,310	3,300	3,230	3,060	2,920	2,870	2,880
Licensed Readers	8,675 <sup>1</sup>	7,377 <sup>1</sup>	7,132 <sup>1</sup>	6,856	6,623	6,354 <sup>1</sup>	6,287 <sup>1</sup>	6,170	5,760	5,180	4,970	4,610	4,590
Total baptisms	161,110	135,840	135,160	138,330	135,460	131,950	124,200	118,190	110,590	101,810	93,550	86,200	16,370 <sup>1,5</sup>
Infant (< 1) baptisms	114,200	83,820	81,720	83,850	82,460	79,420	73,120	70,660	65,860	60,560	55,230	49,170	9,450 <sup>1</sup>
% infants are of total	70.9%	61.7%	60.5%	60.6%	60.9%	60.1%	58.7%	59.4%	59.1%	59.2%	59.0%	57.0%	57.7% <sup>1</sup>
Live births in England <sup>6</sup>	572,800	673,900	689,800	690,700	694,241	664,517	661,496	664,399	663,157	646,794	625,651	610,505	585,195
Infant baptisms as %	19.9%	12.4%	12.1%	12.1%	11.9%	12.0%	11.1%	10.6%	9.9%	9.4%	8.8%	8.1%	1.6% <sup>1</sup>
Thanksgivings	6,910	5,980	5,890	5,590 <sup>1</sup>	5,750	5,940	5,250	4,660	4,540	3,820	3,290	2,880	670 <sup>1,5</sup>
Confirmations	36,387	25,025	22,349	22,242	22,540	19,471	18,028	16,723	15,917	15,255	14,475	13,355	~
% infant baptisms 15 yrs before	18.1%	15.9%	15.1%	15.8%	16.2%	17.0%	14.8%	14.6%	14.6%	14.8%	14.6%	13.8%	~
Marriages	60,750	52,430	54,320	51,460	54,550	49,140	46,730	44,290	42,320	38,250	34,550	29,280	8,610 <sup>1,6</sup>
Blessings	8,060	3,530	3,440	3,580	3,040	2,950	2,680	2,730	2,630	2,720	2,410	2,150	620 <sup>1,6</sup>
Church funerals	105,250	90,560	88,420	86,050	85,340	86,030	80,600	83,580	79,160	78,240	77,180	71,080	46,010
Crematoria funerals	127,310	82,770	80,170	75,070	73,550	72,320	65,180	64,280	58,750	54,360	50,130	43,120	63,780
Deaths in England <sup>6</sup>	501,300	459,241	461,017	452,862	466,779	473,552	468,875	496,457	490,791	498,882	505,859	496,370	569,700
All funerals as % of deaths	46%	38%	37%	36%	34%	33%	31%	30%	28%	27%	25%	23%	19%



— Sunday Churches attendance  
— Sunday attendance (previous estimate)  
— Weekday Churches attendance  
— Weekday attendance (previous estimate)



— Sunday Cathedral attendance  
— Weekday Cathedral attendance

Easter Attendance	1,626,300	1,429,300	1,411,200	1,378,200	1,353,600	1,275,500	1,307,200	1,287,900	1,223,200	1,253,100	1,208,800	1,176,300
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Christmas Attendance	2,851,600	2,445,800 <sup>8</sup>	2,328,800	2,641,500	2,444,700	2,379,800	2,407,500	2,539,500	2,594,300	2,690,200	2,414,900	2,327,100	496,100
Christmas as % of total pop	5.8%	4.7%	4.4%	4.9%	4.6%	4.4%	4.4%	4.6%	4.7%	4.8%	4.3%	4.1%	0.9%
Day of week Cmas Day	Mon	Fri	Sat	Sun	Tues	Wed	Thurs	Fri	Sun	Mon	Tues	Wed	Fri
Worshipping Community	~	~	~	~	1,082,300	1,088,400	1,142,400	1,147,500	1,138,300	1,137,700	1,123,500	1,112,900	1,032,600
Average Sunday Church Attendance	1,058,000	895,200	874,500	858,500	864,300	844,600	829,900	813,400	779,600	756,500	730,300	717,100	296,300
Average Weekday Church Attendance	159,000	186,700	188,100	191,800	184,400	149,000 <sup>12</sup>	145,300	145,700	142,800	138,200	141,900	147,200	48,300
Weekday attendance as % of all weekly attendance	13.1%	17.3%	17.7%	18.3%	17.6%	15.0%	14.9%	15.2%	15.5%	15.4%	16.3%	17.0%	14.0%
Usual Sunday Attendance	960,200	823,800	810,400	805,300	788,800	783,100	766,500	755,800	739,200	724,100	704,100	690,000	~
Total Cathedral Attendance	25,500	33,000	34,500	34,800	35,900	38,400	36,400	38,100	37,800	37,600	37,100	37,300	13,500
Electoral Roll	1,377,000	1,196,600	1,214,100	1,200,700	1,187,200	1,085,600	1,044,800	1,033,100	1,047,900	1,053,000	1,039,700	893,800	888,800
CoE Primary Schools <sup>4</sup>	4,523	4,421 <sup>1</sup>	4,401	4,400	4,393	4,386	4,394	4,392	4,381	4,376	4,372	4,370	4,470
CoE Primary Pupils <sup>4</sup>	774,430	772,230 <sup>1</sup>	771,670	777,590	790,055	802,520	821,100	836,148	849,370	859,815	866,190	869,570	769,440 <sup>1</sup>
Average size	171	175	175	177	180	183	187	190	194	196	198	199	172
CoE Secondary Schools <sup>4</sup>	195	209	207	205	206	208	207	210	209	209	213	209	207
CoE Secondary Pupils <sup>4</sup>	150,460	178,140 <sup>1</sup>	180,230 <sup>1</sup>	181,865	184,355	186,845	187,995	191,436	191,135	197,607	198,889	199,831	176,050 <sup>1</sup>
Average size	772	852	871	887	894	898	908	912	915	945	934	956	850

Source: Research and Statistics Department, Church House, Archbishops' Council, as published in respective volumes of *Statistics for Mission and Ministry Statistics*; and on website. F-t = full-time

<sup>1</sup> Estimate <sup>2</sup> Archbishops, Diocesan Bishops, Suffragan and Assistant Bishops, Archdeacons, Cathedral Deans.

<sup>3</sup> Royal Navy, Army, Royal Air Force, Prison, Hospital/hospice, School, University, Industrial and Other Chaplains.

<sup>4</sup> Schools data supplied by DES or DfEE <sup>6</sup> As given on Office for National Statistics website, "Birth Characteristics" and "Deaths by age-group."

<sup>7</sup> Revised figure <sup>8</sup> Very poor weather <sup>12</sup> Change in measurement: children at weekly school services excluded.

<sup>15</sup> Total baptisms and thanksgivings published as 17,040; split 96:4 (proportion 2009-2019)

<sup>16</sup> Total marriages and blessings published as 9,230; split 93.3:6.7 (proportion 2009-2019)

Updated 13/04/22