

CONTENTS

Singleness and Church Life	P1
Denominational Marriages	P2
London's Churchgoers	P3
Humour	P3
Two Centuries of Population	P4
Snowflakes	P4
Global Catholic Data	P5
Correspondence	P5
Growth in North Africa	P6



FUTURE FIRST

FACTS FOR FORWARD PLANNING

Singleness and Church Life

by Dr Rebecca Harrocks, The Salvation Army

SNIPPETS

1) 85% of American churches are "in steady decline. Those churches that are growing ... see opportunities where others see challenges."

2) Between 2006 and 2016, 4,034 new churches were started in the city of Rio de Janeiro, Brazil. 88% of these were Evangelical, 6% Catholic, 2% Afro-Brazilian, and others the remaining 4%.

3) Two in every 50 people in the UK are in receipt of care. In addition, three in every 50 people are providing informal care to someone else, almost half caring for someone in their household.

4) In 2021, there were 101.3 million deaths in total, 7.4% of the world's population. Two-fifths, 42%, of those deaths were abortions.

5) The Episcopal Church of America reports it undertook 3,839 marriages in 2020, 8% online. They also had 18,739 baptisms, 8% of these also online – you may wonder how they did that!

6) There are two Buddhist organisations in the UK. The Buddhist Society was started in 1924 and the Network of Buddhist Organisations in 1993. Between them they have 190 Buddhist Temples.

7) "Research shows that the most productive decade of your life is 60 to 70. The second is 70 to 80. And the third is 50 to 60. The Church has not adapted to this. Caleb was still as strong at 85 as he had been in his youth."

SOURCES: See box on Page 4.

Introduction

In the UK, approximately one in four families is headed by a lone parent, but there has been very little exploration into how this translates into UK churches, and indeed, none of the churches that survey congregants pose questions around their household structures.

Two key sources can shed some light on this. Firstly, the Office for National Statistics (ONS) "Families and Household" data set provides figures around the percentage of one-parent households in the UK, but does not collect information about church attendance. Secondly, the British Social Attitudes (BSA) Survey from NatCen selects approximately 3,000 people each year using random probability sampling, and surveys them on their demographics and a number of issues around daily living in Britain.

Methodologically, to ensure a reliable sample size, the BSA data from 2015 to 2019 was combined to give a total of just over 18,000 respondents, with the deliberate omission of 2020 and 2021 data due to the effects of the pandemic on church attendance. A "churchgoer" within this data is someone who identifies as being any denomination of Christian, who attends a religious service once a week, once a fortnight, or once a month. "Parenthood" has been attributed to those responding that they had a child living in their household.

Relationship status/types of singleness

The BSA figures indicate that parenthood does not play any substantial role in church attendance amongst married people, with 14.8% of those married with children being churchgoers against a very similar 14.7% of childless married respondents.

By contrast, amongst those with other relationship statuses the presence of children in the household is associated with increased church attendance. For those who are unmarried but cohabiting the data gives a 4.4% chance of being regular churchgoers if there are no children in the household, but this rises to 6.0% if there are children; this also suggests (unsurprisingly) higher church attendance by those who have chosen marriage over cohabitation.

Similarly, amongst those who have never been married and do not have children in the household there's an 8.8% likelihood of being regular church attendees, rising to 10.4% when there are children living in the household, and the figures are 12.7% for divorced/separated people without children, rising to 14.6% for their parenting counterparts; this last figure suggests that separation and divorce after marriage do not affect churchgoing for those with children.

The only anomalous status is widowhood: 17.3% of widowed respondents with children against 23.5% of widowed singles without children said that they attend church at least once a month.

Age

Due to limitations of the BSA data, no age-related conclusions can be deduced with sufficient certainty. However, previous research by the single-parent charity Gingerbread concluded that the average age of a single parent in the UK is 39 years old, that eight out of ten single parents are between 25 and 50 years old, and that only 1% are teenagers.¹

Gender

The BSA data suggests that 28.4% of families in the UK are headed by a single parent; this is slightly higher than ONS dataset that produces a figure of 23.1% for the same period (2015 to 2019).²

As the ONS sample is about twice the size, it should be regarded as more accurate. The ONS data indicates that 9.9% of one-parent families are headed by a father and 90.1% by a mother (the anomaly between these two figures is likely due to the self-classification of respondents), in contrast to the BSA data that gives figures of 14.3% and 85.7% respectively.

Parenthood

As already observed, at first glance marriage breakdown does not seem to impact church attendance for parents, and parenthood is linked to more regular church attendance for those who are cohabiting, single, and separated or divorced after marriage.

Amongst those with a child in the household who are assumed to be parents/guardians, BSA data reveals self-identification as a Christian by 40.9% of females and 32.7% of males. Within those who are single (i.e. never married, widowed, separated or divorced) 39.4% of single mothers and 35.9% of single fathers declared a Christian faith. Additionally, 14.0% of single females and 9.4% of single males of any age with children in their household claimed to be regular churchgoers; this is broadly consistent with 15.8% of all females and 9.9% of all males surveyed.

Percentage going to Church by Parenthood Status

Status	With Children %	Without Children %
Married	14.8	14.7
Cohabiting	6.0	4.4
Single	10.4	8.8
Divorced/Separated	14.6	12.7
Widowed	17.3	23.5

Denomination

The BSA data suggests that around half of all female respondents (48.4%) and around a third of male respondents (36.8%) identify as a Christian (of any denomination). Denominations are summarised by BSA into "Anglican," "Roman Catholic" or "Other Christian." Amongst Anglicans and "Other Christians," initial analysis showed no significant divergence in church attendance related to

whether a parent was single or in a couple. Amongst Anglicans who were married or cohabiting parents, there was a 17.2% chance of being regular church attendees against 18.9% of Anglicans who were single, divorced, or widowed parents. Similarly, 40.0% of "Other Christians" who were parents that were married or cohabiting attended church regularly, in comparison with 39.7% of their single, divorced, or widowed counterparts.

By contrast there was differentiation within those identifying as Roman Catholic, with 51.6% of partnered (that is, married or cohabiting) Roman Catholics attending church at least once a month against 42.9% of single, divorced, or widowed Roman Catholics. Given that the average age of a single parent is 39, it also seemed prudent to hone in on women between the ages of 18-54 with children in their household. There was only a small difference with 12.7% of single mothers in this age group attending church at least once a month, against 14.6% of married and cohabiting mothers.

Ethnicity

Unfortunately, different categorisations for race are used across the years of our sample, making amalgamation difficult. The combined data was therefore split into two broad racial groupings of "white" and "non-white;" the broadness of this is of course problematic in not reflecting the diversity within it, but seemed the most workable solution. It is worth noting that within the 2015 and 2016 data those of Black African and Black Caribbean descent were dominant in the 'non-white' group of regular church attendees.

Analysis of ethnicity revealed that white single mothers between the ages of 18-54 were only two thirds as likely to be regular church attendees as partnered (married or cohabiting) white mothers (8.6% against 13.0%). By sharp contrast, 33.7% of lone mothers between the ages of 18-54 who were not white were one and a half times more likely to attend church than the 22.4% of their married or cohabiting counterparts.

END NOTES

- 1) Gingerbread, 2018, "One in four: a profile of single parents in the UK." Available at: <http://www.gingerbread.org.uk/policy-campaigns/publications-index/one-four-profile-single-parents-uk/>
- 2) Office of National Statistics, 2022, "Families and Households Data 9th March 2022." Available at: <http://www.ons.gov.uk/people-populationandcommunity/birthsdeathsandmarriages/families/datasets/familiesandhouseholds>

Denominational Marriages

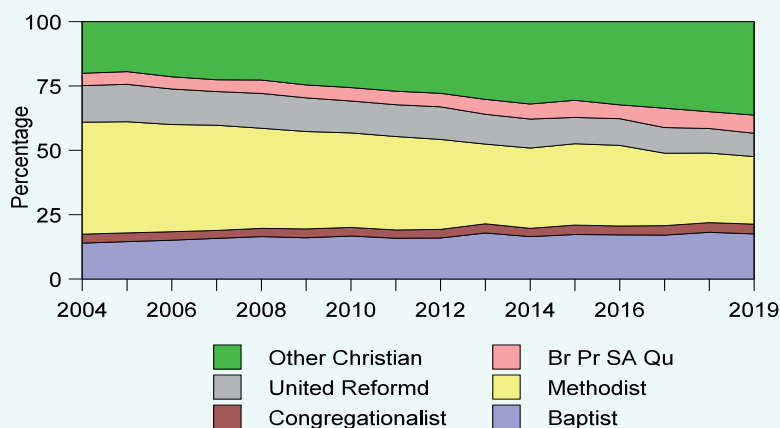
In the previous issue of *FutureFirst*, one article looked at the number of religious marriages; here we look at the denomination of religious marriages, the figures for which were subsequently released by the Office for National Statistics, having only been published since 2004.

In 2004 there were 273,000 marriages in England and Wales, of which 88,000 were religious, or a third, 32%, of the total. In 2019, the latest year for which details are available, there were 213,000 marriages, of which 40,000 were religious or 19% of the total, almost half the percentage just 15 years earlier.

In 2004, two-thirds, 70%, of all religious marriages were Anglican, that is, Church of England and Church in Wales. A further 11% were Roman Catholic, 16% were Other Christian/ Other Denominations, 2% were Jewish and 1% were Jehovah's Witnesses or Unitarian. The ONS includes Mormon marriages in its general category "Other Christian." By 2019 these percentages had become, respectively, 72%, 10%, 12%, 4% and 2%.

Every so often, however, ONS publishes a more detailed breakdown of "Other Denominations" and the chart shows the proportions of these as given by the ONS definitions. In 2004, the Baptist marriages were 14% of the total of religious marriages excluding the Anglicans, Catholics and non-Christian groups. The Congregationalists were 4%, the Methodists 43%, the United Reformed Church 14%, the Christian Brethren, Presbyterians, Salvation Army and the Quakers [= Br Pr SA Qu] together were 5% and Other Christian denominations 20%. In 2019 those percentages were respectively 18%, 4%, 26%, 9%, 7% and 36%, though the actual number of these marriages had decreased from 13,568 in 2004 to 4,790 by 2019.

Proportions of Christian marriages excluding Anglicans and Catholics in England and Wales, 2004 to 2019



That the number of religious marriages is decreasing is no real surprise since for many years the numbers of young people attending church has been reducing, and since most marriages take place when people are younger, fewer younger people in church automatically means fewer Christian marriages. It is interesting to see if the various categories that ONS measures are all decreasing at the same rate, and the Table shows the annual average rate of change (=AA%) for each denomination (or group) between 2004 and 2019. [JW = Jehovah's Witnesses]

Average annual percentage rate of change in number of religious marriages in England and Wales by denomination

Denomination	Anglican	Roman Catholic	Baptist	Cong -regational	Methodist	United Reformed	Br Pr SA Qu	Other Christian	JW and Unitarian	Jews	Other Religions	TOTAL Religious	TOTAL Civil	TOTAL All Marriages
AA%	-5.0	-5.8	-5.5	-6.4	-10.0	-9.7	-4.4	-3.1	-4.4	-3.1	-1.5	-5.1	-0.4	-1.4

The Table shows that on average the number of religious marriages over the last 15 years for which data is available have been declining at the rate of -5% per year. The main exceptions are the Methodists and United Reformed Church marriages (which denominations are in any case losing members far faster than others) and the "Other Christian" (all the other Trinitarian denominations but also including the Mormons) who are declining much less quickly. It is this group which includes many Pentecostal and Charismatic churches, whose ranks of younger people will have swelled in these 15 years, so that their percentage decline might well be nearer the average in the years to come.

The big difference in the Table, however, is between the Religious Marriages as a total and the Civil Marriages. Marriages are declining only marginally in numbers overall, and such decline as there is mostly due to the drop in Religious Marriages.

The figures reflect another aspect of church decline. If there are fewer religious marriages, the number of children being brought up with a religion, especially Christianity, are likely to be much fewer, and as these children themselves grow up and marry the number of religious marriages will probably continue to plummet. So the figures but reflect current trends away from traditional Christianity not the rise of innovative secularism.

London's Churchgoers

London is the UK's political, financial, cultural and spiritual capital – if the latter is measured by churchgoing. With revised estimates of pre-Covid church attendance numbers and the help of the latest 2021 Population Census figures, no less than 16 out of London's 33 Boroughs have seen church growth in the last 8 years!

London has 33 Boroughs. Churchgoing wise, the one with the greatest proportion of its population in church on Sunday is the City of London, when it erroneously appears that 56% of its tiny population of 8,600 go to church – but many of these are visitors to its larger churches and Cathedral travelling into the City! Kensington and Chelsea have the next highest percentage (20%), followed by Westminster (15%) and then Brent (13%) and Enfield (12%) in Outer London, Camden (11%), Harrow and Haringey both with 10%.

In total, however, London's churchgoers are declining, from 8.8% of the population in 2012 when the Black churches were at their height to 8.0% in 2020. That's a change from 722,000 people in total to 704,000.

The overall population of the capital has grown from 8.2 million in 2011 to 8.8 million in 2021, not as great as the 9.0 million the Office of National Statistics had been expecting, partly because (it is felt) they estimated too many children. Three Boroughs in Inner London have actually declined in population – Camden (by -5%), Kensington and Chelsea (-10%) and Westminster (-7%) (but, interestingly all have grown in church attendance numbers). The Census came in the middle of a Covid lockdown, when many were working from home, causing job losses (especially young adults aged 18 to 24) among the retail and hospitality firms of custom.

Some Boroughs have seen steady growth in churchgoing from 2005 to 2012 to 2020. These are Camden, Haringey, Islington, Kensington & Chelsea, Newham and Tower Hamlets in Inner London, and Barnet, Brent, Ealing, Enfield, Harrow, Hillingdon, Hounslow and Waltham Forest in Outer London. Havering has seen declining numbers in church across each of these years, the only Borough to do so. The other 18 not mentioned have all seen both growth (2005 to 2012) and decline (2012 to 2020).

Three Boroughs in Outer London had the smallest percentage of their population attending church in 2020, all 4% – Barking & Dagenham, Bexley and Redbridge, followed by Tower Hamlets and Newham with 5%.

The map shows that the Boroughs with the lowest percentage of churchgoers are mostly in the north east of London, overlapping where many Muslims live, while the Boroughs where most attend church even if not resident there tend to be in Inner London.

The reason for growth has been partly the continuing influx of immigrants, some of whom wish to go to church, and new churches being started for them (usually by the Roman Catholics), but also a continued increase in church planting by both the Black and Diaspora Churches. However, the overall situation in London is not all apple pie. The church family in 2020 is not greatly changed since the London Church Census in 2012 which showed three broad groups of churches in London:

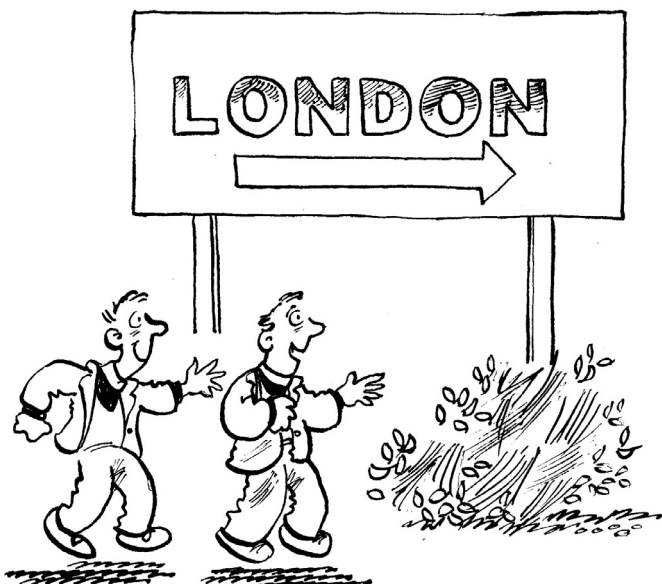
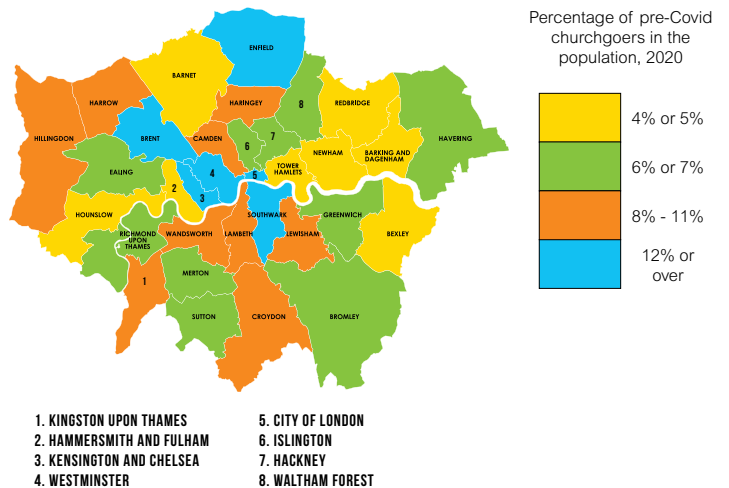
- 1) The Black and Diaspora Churches, about a quarter of the capital's total congregations, and about a quarter of the number of churchgoers (27% and 24% respectively);
- 2) The larger churches, again about a quarter of all the buildings but over half of all those attending church (23% and 54% respectively);
- 3) Leaving the third group, all the remaining churches, heavily concentrated in Outer London, forming half of the congregations, but only a quarter of the numbers actually going to church (50% and 22% respectively).

As an example of these (such as (2)), take the Anglican Diocese of London which collectively has almost 500 churches. A few of these, just 7 of them, less than 2% of the total, had a Usual Sunday Attendance (USA) in excess of 500 people in 2015. But those 7 churches brought in 20% of the Diocese's total congregation. Four of them had a four-figure congregation – Holy Trinity Brompton (3,700), St Paul's Cathedral (2,400), All Souls, Langham Place (2,050) and St Helen's, Bishopsgate (1,200). They are all in Inner London also. Their post-Covid USA is not yet known.

While large numbers always may seem attractive, the key to growth is continuous evangelism, making extension of the Kingdom the top priority.

SOURCES: *Usual Residential Population in England and Wales*, Office for National Statistics, 28th June 2022; *Capital Growth*, ADBC Publishers, Tonbridge, 2013; Diocese of London statistics; *Statistics of Mission* 2016, Research and Statistics Dept, Archbishops' Council; article in *The Economist* 2nd July, 2022, Page 24.

Percentage of pre-Covid churchgoers in the population, 2020



Nearly there - I'm told the streets are paved with church-goers!

Humour

The vicar was ill in hospital and was visited by his churchwarden who said, "Vicar, we had a meeting of the Parochial Parish Council last night and a resolution put forward wishing you a speedy recovery, was passed by 14 votes to 12."

A former minister of a church in the Isle of Wight was invited to return to take the Church Anniversary service. In his introductory remarks he said, "I am so pleased to be here today and see so many of old Cowes faces."

At a Parochial Church Council meeting, it was revealed that one of their number had been invited to stand as a Parliamentary candidate. He was warmly congratulated and complimentary things were said of his suitability for the post. One wag then observed that apart from anything else, he possessed a unique qualification for the job: he was a member of the District Gas Board.

SOURCE: *Humour – Clerical and General*, by John M Barnes.

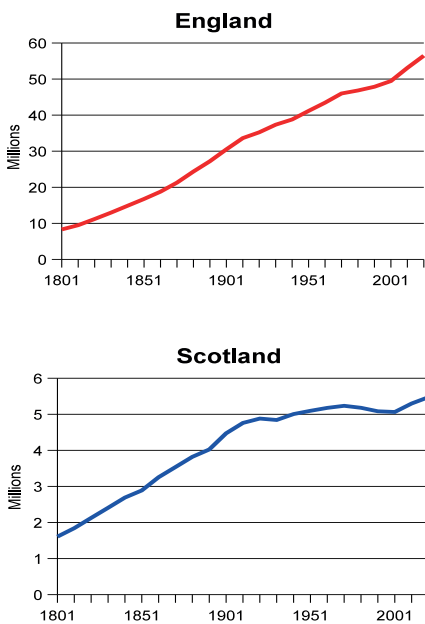
Two Centuries of Population

The 2021 Population Census held in the UK (Scotland in 2022) was the 22nd such count undertaken by the Government. The first was held in 1801 and then every 10 years since except in 1941 because of the war. Although N Ireland only joined the UK in 1921 (with its first Census in 1926) details have been extracted from earlier Censuses about the numbers which then occupied what is now N Ireland to give equivalent figures going back to 1841.

It might be thought that the number of people in each of our four countries has continued to grow, decade by decade, but that is not the case. Please see the four graphs, but note the scales are different; the figures for years between the Censuses have been taken as the average of the number 5 years before and 5 years after.

Although all four countries have seen their population increase since the 19th century, only for England has it been more or less a steady increase (at an average annual rate of +0.9%). While Wales has increased it had a mini peak in 1921, but has grown steadily, if less steeply, over the last 70 years (at a rate of +0.8% since 1801). Scotland increased steadily throughout the 19th century, but in the 20th since 1971 it has wobbled (with an average annual rate throughout of +0.6%). N Ireland decreased in the 19th century but has been fairly steady in the 20th and 21st centuries (at an overall rate of +0.1% since 1841, but at +0.4% since 1901). All of this shows that England not only has the largest but the most continuously growing population of the four countries.

Population of each of the countries in the UK since 1801 in millions



In 1841, out of 20 million then living in what would become today's UK, 74% of that population was in England, 5% in Wales, 13% in Scotland and 8% in what would be N Ireland. By 1901, the population had almost doubled to 38 million (an 18 million increase) and these percentages were, respectively, 80%, 5%, 12% and 3%. By 1961, the total population was 53 million (an increase over the 60 years of 15 million) and the percentages were respectively 82%, 5%, 10% and 3%. In 2021, our total population was about 67 million, a similar rate of increase to the previous 60 years, this time of 14 million, and the country percentages were, respectively, 84%, 5%, 8% and 3%. Over these 180 years, as the English percentage has crept up, the Scottish percentage has declined. Wales and N Ireland are now much the same as they were, although N Ireland dropped after 1841.

Church membership figures by UK country are not available prior to 1970, but in that year the total membership of 9.1 million broke down, respectively for England, Wales, Scotland and N Ireland, as 64%, 6%, 20%, and 10%. By the year 2000, the total membership of 6.0 million was spread across the UK, respectively, as 64%, 5%, 17% and 14%. By the year 2020, overall membership had reduced to 4.8 million and this was spread, respectively, as 67%, 3%, 12% and 18%. N Ireland in this context has seen its percentage grow, and England's increase in the last 20 years is partly because it has benefited in particular from the arrival of many immigrants or adherents to the Christian faith.

Both population and membership percentages differ according to in which country UK church attenders reside. The percentages for the four countries for 2020 (the only year for which they are available) were, again respectively, 75%, 10%, 4% and 11%. Wales and N Ireland both have relatively small numbers in their population, but equally relatively large numbers of churchgoers pro rata.

SOURCES: Office for National Statistics and its predecessors for population details since 1950 especially; wikipedia for Welsh, Scottish and Irish populations, especially prior to 1950; UK Protestant Missions Handbook Volume 2: Home, Evangelical Alliance, 1978; Religious Trends No 7, 2007/2008, Christian Research; UK Church Statistics No 4, 2021 Edition, ADBC Publishers, Table 0.2.5, UK Church Statistics No 5, ADBC Publishers, Table 13.11, forthcoming.

Continued from page 1

SOURCES FOR SNIPPETS ON PAGE 1: 1) Newsletter from Church Ministries, 30th June 2022; 2) International Bulletin of Mission Research, Vol 46, Issue 3, July 2022, Page 424; 3) Family Resources Survey, 2020/21, published 31st March 2022; 4) Number of deaths given in Answers, Vol 17, No 3, July-Sept 2022, Page 31; 5) Episcopal Church of America website accessed 10th August, 2022; 6) The Historic England Blog, http://heritagecalling.com/2022/08/11/a-brief-history, accessed 12th August 2022; 7) Rev Nicky Gumbel in interview with Emma Fowle in Christianity, August 2022, Page 32.

SNOWFLAKES

Mosque size. In 2017 there were 1,621 mosques in the UK according to the Statista website. The Table shows their capacity and the number in each group.

Capacity	Number	Capacity	Number
Under 50	51	501 to 750	145
50 to 100	276	751 to 1,000	99
101 to 200	300	1,001 to 2,000	130
201 to 300	279	2,001 to 4,000	51
301 to 400	143	More than 4,000	10
401 to 500	137	TOTAL	1,621

The seating capacity of Christian churches is not known other than from the 1851 Census, but it is very unlikely there are anywhere near as many large churches as there are mosques.

Multiple births. The Office of National Statistics (ONS) defines a maternity as a pregnancy leading to the live birth of one or more children (as one might expect), and totals maternities and abortions to get to conceptions. Still births are not counted. In 2020 there were 815,515 conceptions, of which 25.3% were aborted, meaning there were 610,684 maternities. There were, however, 613,936 births, meaning that 3,252 maternities led to more than one birth. That's 0.53% of all births, or saying that in 2020 one in every 190 maternities had a multiple birth. As there's only 1 chance in 8,000 of getting triplets, most of these multiple births will have been twins.

SOURCE: Conception, abortion and birth statistics for England and Wales in 2020, ONS, 21st June, 2020.

Abortion: By Women. A survey by the American Opt Institute released in June on the views of abortion by women aged 15 to 44 found that their family was the prime influence on their decision of whether to do so or not (41%), followed by the medical profession (34%), counsellors and psychologists (20%), nobody (20%), Planned Parenthood (17%) and church or religious leaders (12%). Were religious beliefs important in aborting their child? Only for 15%!

SOURCE: News from the Cultural Research Centre of Arizona Christian University, 11th July, 2022.

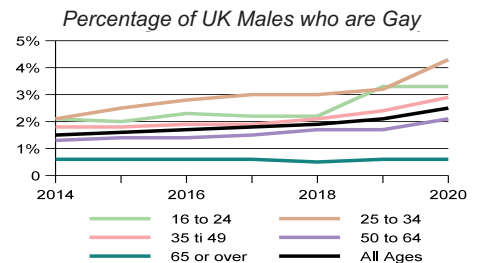
Sexual satisfaction. A detailed American survey on sexual satisfaction and religious attendance found them to be closely related, that is high satisfaction goes with high attendance. This proved to be independent of age, gender or marital categories. It could be, however, that both these factors are also linked subjectively to well-being, and that "sexual satisfaction effects are simply extensions of the more general optimism effects from religion."

SOURCE: Paper on "The Influence of Religiosity/Spirituality on Sex Life Satisfaction" by Stephen Cranney, in Review of Religious Research, Vol 62, No 2, June 2020, Page 289.

Critical comments. "The [American] White House Office of Consumer Affairs reports that dissatisfied customers typically tell 9 to 15 other people about their experience; some tell 20 or more. ... It takes roughly 40 positive customer experiences to undo the damage of a single negative review."

SOURCE: Opportunity Leadership, by Roger Parrott, Moody Publishers, 2020, Page 202.

Decrease in Heterosexuality. In 2014 95.0% of men in the UK said they were heterosexual, but only 93.2% in 2020. Respective percentages for women were 95.5% and 94.1%. The biggest decline for both genders was among those aged 16 to 24, down from 93.2% in 2014 for men to 88.4% in 2020, and respectively 93.5% and 86.2% for women. The percentage of men saying they are gay is shown in the diagram:



SOURCE: Sexual Identity in the UK, Office for National Statistics, 25th May 2022.

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GLOBAL CATHOLIC DATA

The latest book on Catholic statistics gives data for 2019 – a global membership of 1,344,403,000, or 17.7% of the world’s population, up by 15,410,000 from 2018 total of 1,328,993,000, 17.4% of the population. These are easier to understand as 1.33 billion up 15 million to 1.34 billion. Over half this increase was in Africa, while the number in Europe declined.

The number of priests worldwide in 2019 was 414,336, up from 414,065 in 2018, a very small increase of just +0.07%, while the Catholic membership given above increased by +1.2%. This simply means 1 priest for every 3,245 members in 2019, up from 1 for every 3,210 in 2018.

Male religious (mostly thought of as monks) dropped from 50,941 globally to 50,295 a decline of -1.3%. This continued a decline each year over the last 7 years. Women religious increased (like the number of priests) only in Africa and Asia, but, unlike the priests, declined from 641,661 to a global total of 630,099, a decrease of -1.8%. It should be noted that there are more female religious than priests and male religious combined!

The number of lay missionaries worldwide increased from 376,188 to 410,440, an increase of +9.1%, while the number of catechists decreased from 3,076,624 to 3,074,034, a decrease of -0.08%.

Major seminarians are split between Diocesan and Religious. Diocesan seminarians dropped from 69,959 worldwide to 68,609, a drop of -1.9%, while the Religious dropped from 45,921 to 45,449, a decline of -1.0%.

The social work of the Catholic community run by the church is huge: 5,245 hospitals (27% in Africa, 26% in America), 14,963 dispensaries (35% in Africa, 27% in America), 532 leprosy care homes (51% in Asia, 38% in Africa), 9,374 orphanages (34% in Asia, 24% in Europe) and 10,723 nursery schools (28% in both Asia and America). These are illustrated in the chart. They also have 1,117 administrative units (46% in Africa, 43% in Asia) or “ecclesiastical circumscriptions” as they are technically called.

Of the leadership numbers given above, the total of the ordained (priests + religious) was 1,094,730 in 2019, down -1.1% on 2018 numbers. Lay leadership (lay missionaries, catechists and seminarians) totalled 3,598,532 in 2019, an increase of +0.8% on 2018. Putting the two groups together gives an overall increase of just +0.4%.

The Global Christian Database gives a total of 1.24 billion Catholics in 2020, obviously slightly lower than the official statement of Catholic population, which is distributed across Latin America (41%), Europe (20%), Africa (19%), Asia (12%), North America (7%) and Oceania (1%).

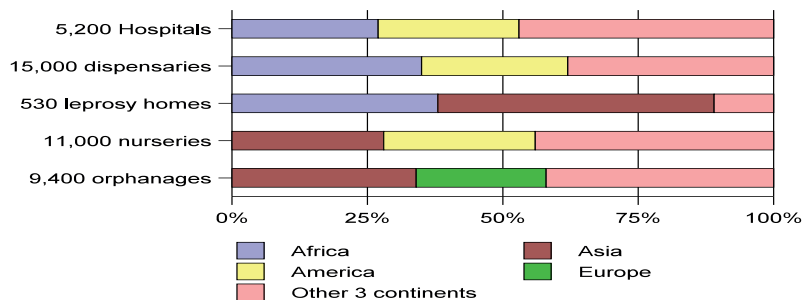
The Roman Catholic Church clearly has an enormous network worldwide, unlike any other Christian grouping. All the Protestant churches combined (Anglicans, Baptists, Methodists, Independents, etc.) total less than half the Catholic population (47%). The Pentecostals (some of which will be included among the Protestants) are just half the size (51%).

Comparing the Catholics (not total Christians) with the other religions, there are more Catholics than Hindus (1.34 billion to 1.06 billion) but not as many as the Muslims (1.89 billion). But the Muslims split between the Sunnis – 1.69 billion or 89% of their total, the Shias, 0.19 billion or 10%, and the Islamic schismatics, 0.01 billion or 1%. The Sunni Muslims therefore are the world’s largest religious group, followed by the Catholics, and followed by the Hindus. These three groups were half, 51%, of the entire world population of 7.8 billion in 2020.

Though dogged by internal disputes (as in most other religious groups) such as the call for married priests, revision of the Mass, etc, as well as external censure for child abuse issues, nevertheless Catholics remain a forceful influence in the world with multiple opportunities for sharing the truth of God’s Word and the gospel of Christ.

SOURCES: Main Catholic data from *Church’s Book of Statistics*, latest edited updated to 2019, quoted in article by Marek Rostkowski in *International Bulletin of Mission Research*, Vol 46, Issue 3. July 2022; *World Christian Encyclopedia*, edited by Todd Johnson and Gina Zurlo, Edinburgh University Press, 2020.

Global social work of the Catholic Church



Some of the data of the change between 2018 and 2019 is broken down by continent, as given in the Table (where “sem” is short for “seminarians”):

Change 2018 to 2019	Africa	Asia	America	Europe	Oceania	Total
Catholics	+8,302,000 54%	+1,909,000 12%	+5,373,000 35%	-292,000 -2%	+118,000 1%	+15,410,000 100%
Priests	+1,649	+1,989	← -3,367 →	+271		
Women religious	+835	+599	-5,315	-7,400	-281	-11,562
Catechists	+6,808	+12,396	← -21,794 →	-2,590		
Diocesan sem	+224	← -1,574 →		-1,350		
Religious sem	+285	-796	+34	+58	-53	-472

Correspondence

The article about the **African Population** in the August 2022 issue of *FutureFirst* drew interesting comments from some readers. Thank you very much! One asked a series of questions, as follows:

“The Afro-Caribbean figure is heartbreaking, although not entirely unexpected. I think it needs some brave unpacking as to what the factors are that presumably make the men unwilling to take responsibility or the women unwilling to live with the fathers of their children, why when so many of this segment of the population are members of churches they don’t form stable marriages, etc.

“What are the cultural and social factors that encourage the men to be feckless (and often end up in prison)? Even more urgently, what needs to happen to change this pattern, what specific actions, etc? We know that the pattern of single parenthood sadly often repeats itself in the next generation(s), so it is surely an urgent matter to find ways of breaking the cycle – and Christians need to be at the

forefront of addressing that.

“This isn’t simply a British issue either as, I believe, similar patterns occur in some African countries and some parts of the Caribbean. It won’t do just to say this is the trickle-down of slavery.”

Another gave this story about **Africa**:

“A few years ago I had dinner with a Bishop of the Presbyterian Church of Zambia. They have ‘Bishops,’ but it’s really a title for an administrator in their church head office structure.

“He told me that although church membership looked healthy, most of the young people in their churches were only nominally Presbyterian. Most would attend their

family church on a Sunday morning, but be at a Charismatic church in the afternoon, which was where they also gave their offerings. He said this was obscuring the real trend and it was unlikely that those young people's children would retain any connection with the Presbyterian church."

I replied saying this is almost certainly happening elsewhere also, as the Pentecostals are fast growing in Africa. They were 13% of all Christians in Africa in 1970, but 35% by 2020.

Another comment was on the article about **Church Buildings**:

"I found [this article] very stimulating, despite the issues raised. I don't know what the solution is to listed buildings with old and small congregations, as would be the case in several parts of the country, but I remember Graham Dow, when Bishop of Carlisle, helping many such open up as community hubs rather than just for Sunday services, and when folks got over the hump of 'sacred spaces' welcoming a small post office, an outlet for farm produce, and a host of community groups, many of the problems of upkeep were greatly mitigated, plus the wider community took ownership of the building.

"For many of those churches, they were used as community hubs when they were initially built, so that kind of change is simply reverting to how it was centuries ago. I think it was the Victorians who disapproved of the wider use of church buildings, and probably as towns and cities grew there were other options to use. Social history is fascinating!!"

There were two emails about the **Elderly in the Church**:

"As one of the Noble Army of Elderly I found it very interesting! I remember how Alec Motyer, when he went to [his] Hampstead parish, said that a large proportion of his congregation were elderly, a gentle flow were being converted in old age, and when people said that wouldn't keep the church going, he said he was preparing them for heaven, and when some died other elderly took their place. He said it was a privilege to ensure his elderly friends could die in faith and confidence of the Lord's presence. So that's another way to look at the elderly profile!"

The other, from a 3 day a week part-time minister in an active evangelical church in West Sussex, described her work as follows:

"For us here, our Seniors work continues to grow and develop. We did a huge amount to support, connect and encourage Seniors during COVID and nourish their faith and morale. We used fortnightly newsletters with content from Seniors (memories of being a school teacher/nurse/ favourite hymns and why etc), and regular care telephone calls. Our numbers actually grew! On adjusting after COVID we have continued to see growth and interest in Seniors' lives.

"Having a part time staff member leading our ministry among seniors has helped bring co-ordination and focus to Seniors during these difficult years. We have very lively youth and childrens' ministries so it takes effort to include seniors in our evangelistic expectations and care-giving agendas. With our new Vicar, we are coming to a season of looking at how we care for the more frail and elderly who still live at home, and how we can equip people for positive Christian ageing.

"While we have a cohort of folks now in their eighties, used to lives of active service and engagement in church activities, this key generation is now having to let go and perhaps receive assistance themselves. In keeping with many other groups in this area, we find that volunteer numbers are lower than pre-pandemic figures especially the newly retired who perhaps are concentrating on catching up with hobbies, travel and family visits.

"So, our ministry among seniors is lively and varied!"

The work of Anna Chaplains was especially commended. Anna Chaplains are there for people of strong, little or no faith at all. "Our vision is to see an Anna Chaplain in every small- and medium-sized community in the country, and for the Anna Chaplain name to become synonymous with spiritual care for older people." (See www.annachaplaincy.org.uk).

All comments on these and other topics are warmly welcomed.

SOURCES: Personal emails from readers in July 2022.

Growth in North Africa

If you were looking for examples of church growth, North Africa is probably not the first place you'd go to. Its seven countries, mostly bordering the southern edge of the Mediterranean Sea, have nevertheless seen a doubling of Christian adherents over the last 50 years, from 5.2 million in 1970 to 11.7 million in 2020. This despite its religious life being dominated by Islam – 94% of the population in 2020 was Muslim, 5% Christian, and 1% everything else.

It has also seen a tripling of the population, from 83 million in 1970 to 246 million 50 years later, an increase at an average annual rate of +2.2%, higher than that of church adherents which was +1.6%.

The largest country, population-wise, in this bloc is Egypt with 103 million people in 2020 (roughly double that of England), two-fifths, 42%, of the total for North Africa and it has four-fifths, 81%, of all the Christian adherents. The next largest countries, Algeria and Sudan, each with a population of 43 million, together a third, 35%, of the North African total, have 18% of the Christian adherents.

This leaves the other four countries (Morocco with 37 million people, Tunisia with 12 million, Libya with 7 million and Western Sahara with 0.6 million) with a quarter, 23%, of the total population but only 1% of Christian adherents.

Egypt has the most Christians, mainly because this is an Orthodox country in which 99% of all the Orthodox in North Africa are located. They have increased their numbers but this is not the group with the highest growth rate in Egypt. The next largest North African group is the Roman Catholics, strong in Sudan (with three-quarters, 75%, of all the Catholics in North Africa) but again not the fastest growing group in Egypt.

It is the Anglicans which have grown the fastest

across North Africa, who are located almost entirely in Sudan, 99% of the region's total, but the growth seen in Sudan (at an average annual rate of +3.7%) was originally based on British leadership which changed when, as a result of the civil war, the country divided into two and the Anglican church officially became the Episcopal Church of South Sudan and Sudan, the order of names indicating where the strength of its work actually is.

Independent and Protestant church adherents, under 1% of total North African Christians, have seen growth in most of North Africa's countries (all except Libya and Tunisia), and include many Evangelicals who have grown at an annual rate of +3.2%, and especially many Pentecostals who have grown even faster (at an annual rate of +6.0%). This is where the growth may be found, rather than the larger traditional denominations (the same trend as in the UK).

Evangelicals "are perceived to be participating in a modern call to Jesus, ... because it taps into the ancient history of North Africa, particularly the ... 'original' Berber identity," wrote Katia Boissevain, a French anthropological researcher. "Berber" means "primitive" or "foreign," that is pre-Arab and pre-Muslim, and stretches back two millennia ago.

Local converts do not stress their denominational identity, simply calling themselves "Christians" or "Evangelicals" who love Jesus. They do not get involved in theological tangles but give their "political" identity as "Berber." This results in a denominational fluidity, say attending a Protestant church but having your marriage conducted in the Orthodox Church!

North Africa has also seen the arrival of thousands of sub-Saharan migrants as students, workers or refugees. These have "had a great effect on the make-up of Christianity in the region. Having been quiet churches up to the 1990s, today they are loud and joyous places, with singing and passionate praising (and) ... have had to call upon African priests and pastors to help lead this movement." Likewise in Libya,

the arrival of many migrants, prompted by the discovery of oil, included Christians who formed churches "to provide pastoral care for their members."

There has also been an increase in intentional evangelistic outreach. Initially house churches in Morocco met in the homes of missionaries, but when the new King Mohammed VI in 1999 set a new tone in transparency, Moroccans began to host the house churches. When some of these leaders were interviewed by the police in a 2010 crackdown, mostly they were found to be patriotic and supporters of the monarchy, and no charges were brought against them.



On the other hand such incidents create much uncertainty, and at times there is active persecution. After the Libyan revolution in 2011, kidnappings began in return for ransoms, and sexual assaults on women "assumed epidemic proportions, severely affecting whole communities." In February 2015, ISIL carried out a highly publicised beheading of 21 Coptic Christians. These were migrant workers, 13 of them coming from a single Egyptian village, who "died with prayers to Jesus on their lips," wrote Abram Habib, a development manager.

The North African Christian community continues, however, to grow, although the rate of growth in the coming years (from 2020 to 2050) is expected to be less, except for the Independents, doubling it is thought, from a quarter of a million to half a million adherents, many of whom will be Evangelical.

SOURCES: *Christianity in North Africa and West Asia*, edited by Kenneth R. Ross, Mariz Taros and Todd M. Johnson, Edinburgh University Press, 2018; *World Christian Encyclopedia*, edited by Todd Johnson and Gina Zurlo, Edinburgh University Press, 2020; various websites, accessed August 2022.

Sexual Identity, by Age and Sex, UK, 2014-2020

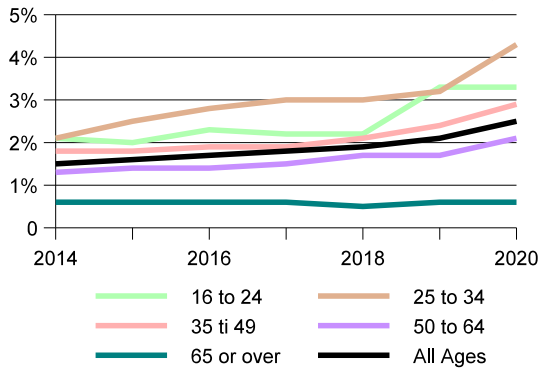
Male Sexual Identity percentage by Age, UK

Year	Total					16 to 24					25 to 34					35 to 49					50 to 64					65 & over				
	Het	Gay	Bis	Oth	D/k	Het	Gay	Bis	Oth	D/k	Het	Gay	Bis	Oth	D/k	Het	Gay	Bis	Oth	D/k	Het	Gay	Bis	Oth	D/k	Het	Gay	Bis	Oth	D/k
2014	95.0	1.5	0.4	0.3	2.8	93.2	2.1	0.8	0.4	3.5	94.5	2.1	0.4	0.3	2.7	94.7	1.8	0.2	0.3	3.0	95.8	1.3	0.2	0.3	2.4	96.4	0.6	0.2	0.3	2.5
2015	94.9	1.6	0.5	0.5	2.5	93.6	2.0	1.2	0.5	2.7	93.7	2.5	0.8	0.4	2.6	94.7	1.8	0.2	0.5	2.8	95.7	1.4	0.2	0.4	2.3	96.5	0.6	0.2	0.4	2.3
2016	94.8	1.7	0.6	0.5	2.4	92.0	2.3	2.1	0.6	3.0	93.9	2.8	0.6	0.5	2.2	94.9	1.9	0.4	0.5	2.3	95.4	1.4	0.4	0.5	2.3	96.5	0.6	0.2	0.5	2.2
2017	94.7	1.8	0.6	0.6	2.3	91.9	2.2	1.7	0.7	3.5	93.9	3.0	0.7	0.6	1.8	94.9	1.9	0.4	0.6	2.2	95.3	1.5	0.4	0.6	2.2	96.5	0.6	0.3	0.6	2.0
2018	94.4	1.9	0.6	0.5	2.6	91.2	2.2	1.8	0.6	4.2	92.9	3.0	0.7	0.6	2.8	94.4	2.1	0.4	0.6	2.5	95.3	1.7	0.4	0.5	2.1	96.6	0.5	0.3	0.5	2.1
2019	93.4	2.1	0.8	0.6	3.1	88.9	3.3	2.6	0.9	4.3	92.3	3.2	0.9	0.5	3.1	93.4	2.4	0.5	0.7	3.0	94.2	1.7	0.3	0.6	3.2	96.1	0.6	0.4	0.6	2.3
2020	93.2	2.5	0.9	0.6	2.8	88.4	3.3	3.1	1.0	4.2	91.6	4.3	1.0	0.6	2.5	93.0	2.9	0.6	0.6	2.9	94.0	2.1	0.4	0.5	3.0	96.6	0.6	0.3	0.6	1.9
2021																														

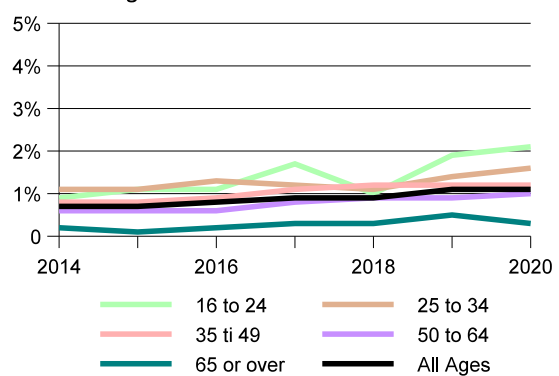
Het = Heterosexual Bis = Bisexual Oth = Other D/k = Don't know or refused

Source: *Sexual Identity in the UK*, Office for National Statistics, 25th May 2022. Data only began to be collected in 2014

Percentage of UK Males who are Gay



Percentage of UK Females who are Lesbian

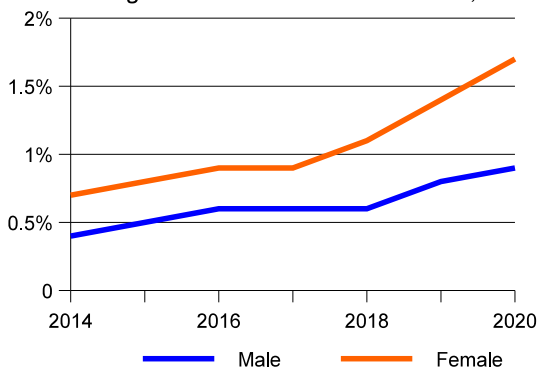


Female Sexual Identity percentage by Age, UK

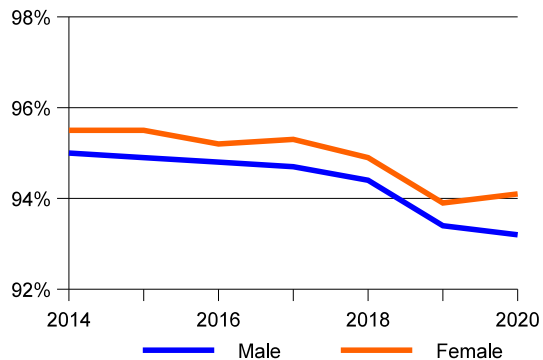
Year	Total					16 to 24					25 to 34					35 to 49					50 to 64					65 & over				
	Het	Les	Bis	Oth	D/k	Het	Les	Bis	Oth	D/k	Het	Les	Bis	Oth	D/k	Het	Les	Bis	Oth	D/k	Het	Les	Bis	Oth	D/k	Het	Les	Bis	Oth	D/k
2014	95.5	0.7	0.7	0.3	2.8	93.5	0.9	1.8	0.4	3.4	95.1	1.1	0.9	0.3	2.6	95.8	0.8	0.5	0.3	2.6	96.2	0.6	0.5	0.3	2.4	95.8	0.2	0.3	0.4	3.3
2015	95.5	0.7	0.8	0.4	2.6	93.2	1.1	2.5	0.3	2.9	95.2	1.1	1.0	0.4	2.3	96.1	0.8	0.6	0.3	2.2	96.3	0.6	0.5	0.4	2.2	95.6	0.1	0.4	0.4	3.5
2016	95.2	0.8	0.9	0.5	2.6	91.9	1.1	2.9	1.0	3.1	94.9	1.3	1.2	0.4	2.2	95.8	0.9	0.6	0.5	2.2	96.3	0.6	0.4	0.4	2.3	95.7	0.2	0.3	0.5	3.3
2017	95.3	0.9	0.9	0.6	2.3	91.1	1.7	3.1	1.2	2.9	95.4	1.2	1.2	0.5	1.7	95.8	1.1	0.6	0.5	2.0	96.1	0.8	0.5	0.5	2.1	96.3	0.3	0.3	0.4	2.7
2018	94.9	0.9	1.1	0.6	2.5	90.6	1.0	3.8	1.3	3.3	94.3	1.1	1.5	0.6	2.5	95.2	1.2	0.8	0.6	2.2	96.0	0.9	0.5	0.5	2.1	96.3	0.3	0.3	0.5	2.6
2019	93.9	1.1	1.4	0.7	2.9	88.2	1.9	5.5	1.0	3.4	93.4	1.4	1.7	0.7	2.8	94.4	1.2	0.9	0.7	2.8	95.0	0.9	0.5	0.6	3.0	95.6	0.5	0.5	0.6	2.9
2020	94.1	1.1	1.7	0.7	2.4	86.2	2.1	7.6	1.6	2.5	93.1	1.6	2.0	0.8	2.5	94.7	1.2	0.9	0.6	2.6	95.7	1.0	0.4	0.5	2.4	96.7	0.3	0.4	0.4	2.2
2021																														

Het = Heterosexual Les = Lesbian Bis = Bisexual Oth = Other D/k = Don't know or refused Source: As above

Percentage of those who are Bisexual, UK



Percentage who are Heterosexual, UK



UK Population

Year ²	England, thousands	Wales, thousands	Scotland, thousands	N Ireland, thousands	UK Total (...) = pre- N Ireland	Adults 15 & over, thousands	15 & over %
1801	8,306	587	1,608	n/a	(10,501)	n/a	~
1811	9,491	673	1,844	n/a	(12,008)	n/a	~
1821	11,211	789	2,127	n/a	(14,127)	n/a	~
1831	12,993	904	2,409	n/a	(16,306)	n/a	~
1841	14,868	1,046	2,691	1,649	(20,254)	13,003	64.2
1851	16,765	1,163	2,889	1,443	(22,260)	14,358	64.5
1861	18,780	1,286	3,255	1,396	(24,717)	15,893	64.3
1871	21,299	1,413	3,538	1,359	(27,609)	17,642	63.9
1881	24,369	1,605	3,820	1,305	(31,099)	19,872	63.9
1891	27,214	1,789	4,025	1,236	(34,264)	22,203	64.8
1901	30,515	2,013	4,472	1,237	(38,237)	25,848	67.6
1906 ¹	32,082	2,217	4,603	1,244	(40,146)	27,464	68.4
1911	33,649	2,421	4,761	1,251	(42,082)	29,079	69.1
1916 ¹	34,440	2,539	4,808	1,251	(43,038)	30,433	70.7
1921	35,231	2,656	4,882	1,254	44,023	31,787	72.2
1926 ¹	36,295	2,625	4,880	1,257	45,057	33,375	74.1
1931	37,359	2,593	4,843	1,280	46,075	34,963	75.9
1936 ¹	38,076	2,527	4,961	1,303	46,867	35,873	76.5
1939 ³	38,793	2,487	5,007	1,316	47,603	36,782	77.0
1946 ¹	39,977	2,551	5,042	1,359	48,929	37,904	77.5
1951	41,161	2,597	5,096	1,371	50,225	39,025	77.7
1956 ¹	42,311	2,621	5,133	1,398	51,463	39,806	77.3
1961	43,461	2,644	5,179	1,425	52,709	40,586	77.0
1966 ¹	44,740	2,687	5,206	1,481	54,114	41,312	76.3
1971	46,019	2,731	5,236	1,536	55,522	42,037	75.7
1976	46,432	2,761	5,233	1,540	55,966	43,394	77.5
1981	46,844	2,791	5,180	1,543	56,358	44,751	79.4
1986	50,162	2,802	5,121	1,575	59,660	45,556	76.4
1991	47,875	2,812	5,083	1,607	57,377	46,361	80.8
1996	48,519	2,891	5,092	1,662	58,164	46,882	80.6
2001	49,450	2,910	5,064	1,689	59,113	48,007	81.2
2006	50,763	2,962	5,117	1,742	60,584	49,843	82.3
2011	53,107	3,064	5,300	1,814	63,285	52,169	82.4
2016	55,268	3,114	5,404	1,861	65,647	53,970	82.2
2021	56,490	3,108	5,476 ¹	1,903	66,977	55,523	82.9
2026	58,297	3,160	5,522	1,943	68,922	57,240	83.1
2030	59,182	3,153	5,550	1,959	69,844	58,508	83.8
2035	60,184	3,140	5,568	1,972	70,864	59,664	84.2
2040	61,134	3,121	5,417	1,983	71,655	60,304	84.2

¹ Estimate ² Figures relate to a date in April (except for 1801, 1851 and 1901 when it was March, 1811, 1821 and 1831 when it was May and 1841 and 1921 when it was June). These are official Census figures for years ending in "1" and official estimates for years ending in "6." ³ Mid-year estimate for 1939; there was no Census in 1941.

2021 is the latest Population Census figure..

Sources: Office for National Statistics and its predecessors for years since 1951, and its Principal Projections (2018-based) for years beyond 2021 (2011 for Scotland); wikipedia for Welsh, Scottish and Irish populations, prior to 1950.

London Population and Churchgoing, by Borough, 2001 to 2021

London Borough	Census Population			Population change			Churchgoers			Goers change 12-20 %	Percentage of population		
	2001	2011	2021	91-01 %	01-11 %	11-21 %	2005 Census	2012 Census	2020 Estimate		2005	2012	2020
Camden	198,020	220,338	210,100	+9.6	+11.3	-4.6	20,400	21,700	22,300	+2.8	9.3	9.8	10.6
City of London	7,185	7,375	8,600	+34.0	+2.6	+16.6	4,100	5,100	4,800	-5.8	47.1	69.2	55.8
City of Westminster	181,286	219,396	204,300	-2.0	+21.0	-6.9	28,500	33,400	31,300	-6.2	12.3	15.2	15.3
Hackney	202,824	246,270	259,200	+9.7	+21.4	+5.3	17,800	16,100	16,800	+4.3	8.5	6.5	6.5
Hammersmith & Ful.	165,242	182,493	183,200	+7.4	+10.4	+0.4	9,900	10,500	9,900	-5.7	5.6	5.8	5.4
Haringey	216,507	254,926	264,200	+4.6	+17.7	+3.6	20,200	25,900	26,200	+1.2	8.9	10.2	9.9
Islington	175,797	206,125	216,600	+2.4	+17.3	+5.1	13,200	13,900	14,200	+2.2	7.3	6.7	6.6
Kensington & Chelsea	158,919	158,649	143,400	+10.6	0.0	-9.6	27,300	28,800	29,300	+1.7	14.7	18.2	20.4
Lambeth	266,169	303,086	317,600	+4.4	+13.9	+4.8	19,600	31,300	28,600	-8.5	7.3	10.3	9.0
Lewisham	248,922	275,885	300,600	+3.6	+10.8	+9.0	27,200	31,400	28,300	-9.9	10.9	11.4	9.4
Newham	243,891	307,984	351,000	+12.8	+26.3	+14.0	12,100	16,100	16,500	+2.5	4.9	5.2	4.7
Southwark	244,866	288,283	307,700	+7.8	+17.7	+6.7	26,000	39,400	38,400	-2.4	10.1	13.7	12.5
Tower Hamlets	196,106	254,096	310,300	+17.9	+29.6	+22.1	11,700	14,900	15,000	+0.7	5.6	5.9	4.8
Wandsworth	260,380	306,995	327,500	-0.6	+17.9	+6.7	27,700	32,400	31,600	-2.4	10.0	10.6	9.6
Inner London	2,766,114	3,231,901	3,404,300	+6.4	+17.4	+5.3	265,700	320,900	313,200	-2.3	9.0	9.9	9.2
Barking & Dagenham	163,944	185,911	218,900	+5.4	+13.4	+17.7	7,400	9,700	9,000	-7.1	4.5	5.2	4.1
Barnet	314,564	356,386	389,300	+5.7	+13.3	+9.2	19,000	21,900	22,800	+4.1	5.8	6.1	5.9
Bexley	218,307	231,997	246,500	+0.1	+6.3	+6.3	10,000	11,100	10,100	-8.9	4.5	4.8	4.1
Brent	263,464	311,215	339,800	+9.4	+18.1	+9.2	39,700	41,600	42,300	+1.7	14.7	13.4	12.5
Bromley	295,532	309,392	330,000	+0.7	+4.7	+6.7	20,000	23,900	21,600	-9.5	6.6	7.7	6.5
Croydon	330,587	363,378	390,800	+4.7	+9.9	+7.5	28,700	35,500	32,000	-9.9	8.4	9.8	8.2
Ealing	300,948	338,449	367,000	+6.0	+12.5	+8.4	20,100	23,600	23,700	+0.4	6.6	7.0	6.5
Enfield	273,559	312,466	330,000	+5.2	+14.2	+5.6	37,400	39,600	40,200	+1.5	13.3	12.7	12.2
Greenwich	214,403	254,557	289,100	+1.7	+18.7	+13.6	14,600	19,100	18,100	-5.1	6.4	7.5	6.3
Harrow	206,814	239,056	261,300	+1.9	+15.6	+9.3	26,100	26,400	26,900	+1.9	12.2	11.0	10.3
Havering	224,248	237,232	262,000	-2.9	+5.8	+10.4	17,100	16,300	15,700	-3.6	7.5	6.9	6.0
Hillingdon	243,006	273,936	305,900	+3.7	+12.7	+11.7	22,100	24,600	25,000	+1.6	8.8	9.0	8.2
Hounslow	212,341	253,957	288,200	+4.1	+19.6	+13.5	13,800	15,900	16,300	+2.5	6.5	6.3	5.7
Kingston up' Thames	147,273	160,060	168,000	+8.2	+8.7	+5.0	14,800	14,800	15,000	+1.4	9.7	9.2	8.9
Merton	187,908	199,693	215,200	+9.9	+6.3	+7.8	11,300	14,700	13,400	-8.8	5.8	7.4	6.2
Redbridge	238,635	278,970	310,300	+7.5	+16.9	+11.2	14,400	15,400	13,900	-9.3	5.8	5.5	4.5
Richmond u' Thames	172,335	186,990	195,200	+3.4	+8.5	+4.4	13,200	14,600	13,200	-9.6	7.2	7.8	6.8
Sutton	179,768	190,146	209,600	+5.7	+5.8	+10.2	12,800	14,400	13,400	-6.8	7.2	7.6	6.4
Waltham Forest	218,341	258,249	278,400	+1.1	+18.3	+7.8	14,800	17,500	17,900	+2.3	6.6	6.8	6.4
Outer London	4,405,977	4,942,040	5,395,500	+4.2	+12.2	+9.2	357,300	400,600	390,500	-2.3	7.9	8.1	7.2
Greater London	7,172,091	8,173,941	8,799,800	+5.0	+14.0	+7.7	623,000	721,500	704,100	-2.3	8.3	8.8	8.0
% Inner of Total	39%	40%	39%	~	~	~	43%	44%	44%		~	~	~

Sources: Population Census tables, Office for National Statistics; English Church Census, 2005, Religious Trends No 6, Christian research; London Church Census, *Capital Growth*, ADBC Publishers, 2013; *UK Church Statistics*, No 2, 2010-2020, SADBC Publishers, 2013, § 12.

