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FUTURE FIRST

FACTS FOR FORWARD PLANNING

Churches in West Asia

SNIPPETS

1) In 2021 some 12,900 people received a printed Bible reading guide from Scripture Union, plus a further 7,000 who receive Word Live by email every day.

2) Sat-7 provides four 24-hour television broadcasts for Middle East Christians in Arabic, Turkish and Persian, producing 3,000 hours of programming each year to do so.

3) Judge Lucy Wiseman in a Scottish Court on 6th September 2022 ruled that “football fandom could not be protected under law” as “football is not a religion, merely a lifestyle.”

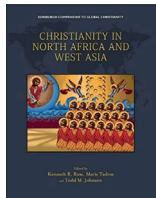
4) A cost-of-living survey in July 2022 found from 2,042 adults that more than half would rather give a one-off gift than a regular gift to charity in the next 3 months.

5) “Statistically Christians are likely to be among the poorest in (global) society, and therefore the least able to pay for medical care, medicines or treatments.”

6) 88% of people read all or most of their customer mail, compared with 76% for emails, 58% for texts and 44% for app notifications.

7) A Chinese church in Manchester has multiplied from 200 attendees to 1,200 due to the recent influx of Chinese immigrants from Hong Kong, about a quarter of whom are Christian.

SOURCES: 1) *Mission Report*, Scripture Union, for year ended 31st March 2022; 2) *Insight*, Sat-7's magazine, Summer 2022, Page 13; 3) Report in the *Daily Telegraph*, 7th September 2022, Page 2; 4) Redina Kolancci, Christian Fundraising Consultancy for the GOOD Agency in an email 8th September, 2022; 5) Dr Patrick Sookhdeo, International Director, *Barnabas Aid*, Sept/Oct 2022, Page 10; 6) Article “The meaning of mail” in *Impact*, Market Research Society, Issue 39, October 2022, Page 35; 7) Article by Isabel Ong in *Christianity Today*, 8th October, 2022.



The United Nations (UN) divides the world into 22 Regions five of which each contain more than 10% of the world's Muslims. These are North Africa (12% of the global total), West Asia (with 13% in 2020), West Africa (11%), S E Asia (13%) and South Asia (36%), totalling 85%. The Centre for the Study of Global Christianity is producing a 10 volume series on Christianity in every country, broken down by the different UN Regions.

The second in the series, Christianity in North Africa and West Asia edited by Kenneth R Ross, Mariz Taros and Todd M Johnson (published by Edinburgh University Press in 2018), focuses on both Regions which together comprise a quarter of the world's global total of Muslims. The West Asian Region is explored here.

West Asia has 281 million people in 2.2 million square miles (by comparison the UK is 94,000 square miles with a population of 67 million). The size of the country does not equate to the density of the population. For example, Saudi Arabia has two-fifths, 38%, of the total land surface in West Asia, but only 12% of the people; Syria had 14% and 7% respectively in 2020; Bahrain 13% and 1%, but Turkey has 14% and 30% and Iraq has 8% and 15%.

Similar anomalies are seen in the distribution of Christians. Of West Asia's total of 15 million adherents (5% of the total population), Georgia had 22%, Armenia 18%, Lebanon 14%, Saudi Arabia also 14% and the United Arab Emirates (UAE) 7%, leaving the remaining 25% spread across 10 countries of 224 million people, showing the distribution is very uneven and that most Christians in these parts of the world are in a minority situation which often leads to discrimination, restrictions, oppression and even persecution.



Across the world as a whole, some 32% of the total population of 7.8 billion in 2020 said they were Christian adherents. Only South Asia (which includes India) has a lower percentage of its population, 4%, than the two Regions of North Africa and West Asia. These three Regions have a third, 32%, of the world's population but only 14% of the world's Christians.

West Asia consists of 18 countries ranging from Turkey with a population of 84 million in 2020, Iraq with 42 million, Saudi Arabia with 35 million and Yemen with 30 million, Cyprus with 1.2 million, Armenia with 2.9 and Qatar with 2.8 million. In terms of Christians the Orthodox Church is the largest

with 53% (or 7.9 million) of the total of 15.1 million Christian adherents, while the Roman Catholics have 41% (or 6.2 million). However, the Orthodox are declining while the Catholics are growing, so that the estimate for 2050 is 47% Orthodox and 46% Catholic out of a total 15.8 million.

The **Orthodox** are concentrated in five countries: Georgia with two-fifths, 41%, of their 2020 overall Regional total of 7.9 million, Armenia with 30%, Cyprus with 10%, Syria with 6% and Lebanon with 5%.

The **Catholics** are concentrated in Saudi Arabia, with a third, 30%, of the Regional total of 6.2 million, but they are not allowed the freedom of worship. Church buildings are not allowed, but congregations are made up of “economic migrant” workers from other countries in Asia, especially the Philippines. Many Saudi employers confiscate the passports and identity papers of their domestic workers and allow them to leave the home only once a week to go to a church gathering. Nearly all the Christians in Saudi, 92%, are notionally Roman Catholic.

When Britain controlled Yemen, there were 22 churches in Aden, now only 4 remain, three Catholic and one Anglican (which also runs a small clinic providing “impressive medical services to the local community”). There are also well over a million Catholics in Lebanon, a quarter, 27%, of the Regional total. The UAE has 0.9 million, 15% of the Catholic total, Kuwait has 6%, Qatar 5% and Armenia 4%.

The fastest growing group are the **Independents** who have grown at an average annual rate of +5% over the last few decades. They are especially strong in Armenia (16%, a sixth, of their Regional total of 430,000 in 2020), Iraq (also 16%), Georgia (15%), Saudi Arabia (14%), Israel (7%) and Lebanon (5%). The “Independents” consist mostly of **Muslim Background Believers** (MBBs) who “self-identify as Christians when there is sufficient freedom and security to do so.” It is “estimated that there are hundreds of thousands of MBBs throughout the region, with the greatest concentrations being in Algeria (380,000) and Iran (100,000).”

The challenges for MBBs are real and tangible. **Why do they convert?** Research from various studies suggests:

- The character of Jesus, especially in His transactions with women.
- Truth – Christianity answers questions that Islam cannot answer.
- Finding a new community in God's family.
- The need for forgiveness and the conviction that forgiveness cannot be earned.
- The desire for a personal relationship with God.
- Dreams, visions and miracles.

They face enormous difficulties. Not only is it illegal to convert from Islam to Christianity or any other religion, the implications affect family life. Sharia law does not allow a Christian man to marry a Muslim woman. So even if a woman MBB has been a practising Christian for many years, she cannot marry a local Christian man. If a male MBB marries a Christian woman then according to the law their children will be legally designated Muslim, which

means taking classes in Islam if they attend a public school, even if their parents are trying to raise them as Christians.

They may also find difficulty with a church. Some Evangelical churches realise that welcoming a MBB is seen as a gross offence against Islam, and doing so would endanger the property and safety of local Christians. Other churches offer secret inclusion and will provide pastoral care or even baptism but secretly, which makes it difficult for the MBB to identify as a Christian. Yet other churches will baptise MBBs and include them in the normal activities of the church, but their members might then become subject to violence. Many Christians are “instinctively suspicious of converts.” Could they be a spy? Want to marry a Christian girl and then go back to Islam? Both have happened.

Protestants in West Asia are just 2% of the total population, some 353,000, of which 104,000 are Anglican or 30% of the Protestants. Of this total 19% are in Armenia (Congregational), 10% in Saudi Arabia, 9% in the UAE, 8% in Lebanon (Presbyterian), 7% in Syria (Presbyterian), another 7% in Turkey, 3% in Jordan (Lutheran), 3% in Iraq (Presbyterian but having lost a million Christians who fled when America invaded in 2003) and 2% in Palestine (also Lutheran). The other third, 32%, are scattered across the remaining 9 countries, and include Baptists, Nazarenes and others. All the churches in the Gulf area, except in Saudi Arabia, are built on land provided by the government who “allow freedom of worship as long as they respect the laws of the country.”

Anglicans are included among the Protestants, but the book gives individual country numbers also. Of the 104,000 in West Asia, Saudi Arabia has a fifth, 19%, the UAE 13%, Turkey, 12%, Qatar 10%, Cyprus another 10%, Bahrain 6%, Palestine 5%, and the other 11 countries share the remaining 25%. They are part of the Province of the Episcopal Church in Jerusalem and the Middle East which has three Dioceses:

- Diocese of Jerusalem (serving Israel, Jordan, Lebanon, Palestine and Syria)
- Diocese of Cyprus and the Gulf (serving Bahrain, Cyprus, Iraq, Kuwait, Oman, Qatar, Saudi Arabia, UAE and Yemen).
- Diocese of Iran.

The President Bishop (=Archbishop) is Rt Revd Michael Lewis, Bishop in Cyprus and the Gulf.

Mixed across these different denominations are a number of Pentecostals and Evangelicals, which of themselves overlap. The

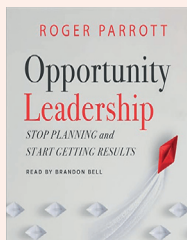
Pentecostals, in total some 1.5 million people, account for a tenth, 10%, of all the Christian adherents in West Asia. They are most numerous in Saudi Arabia (37%), UAE (18%), Armenia (8%), Kuwait (7%), Qatar (also 7%), Lebanon (4%), Bahrain (3%) with the remaining 16% spread across the remaining 11 countries. Pentecostals “have excelled at attracting expatriate workers of Chinese, Ethiopian, Filipino, Korean and South Asian extraction.” In Saudi Arabia, Pentecostal churches function as sanctuaries for undocumented workers who have turned to freelance work to escape oppressive conditions.

Bahrain’s government allows expatriate Christians to worship freely as long as they do not evangelise Muslims, which is illegal. Immigrant workers constitute the strength of Christianity in the UAE (and number 11% of the population). Likewise “almost all of the Christians in Qatar are expatriate workers” (some 13% of the population). So while Pentecostalism in West Asia does not enjoy the growth prospects experienced elsewhere, nevertheless “at the margins of societies of this region a growing number of people continue to encounter the Spirit of God and experience profound transformation.”

Evangelicals are about 2% of all the Christians in West Asia, in total numbering 264,000 people, being strongest in Armenia (25%), Saudi Arabia (13%), Israel (11%), Lebanon (7%), Iraq (6%), the UAE (also 6%), and Georgia Kuwait and Syria (all 4% each), with the remaining 20% spread across the other 9 countries. “Evangelical leaders from the region played significant roles in the formation and leadership of global Evangelical bodies such as the Lausanne Movement and the World Evangelical Alliance.” They have especially concentrated in establishing hundreds of primary and secondary schools, and pioneering women’s education.

What of the future? Christians in West Asia are a small minority of the population (5% in 2020) and only growing slowly (more slowly than the general population) so that by 2050 it is estimated they will be only 4% of the population. Nevertheless, especially the MBBs in Independent churches are likely to continue to grow (doubling their numbers in the next 30 years), and also the Protestant and Anglican churches. It is the Pentecostals and Evangelicals which, despite all the problems they face, are nevertheless expected to grow fastest and become a sixth, 17%, of all Christian in West Asia by 2050 (they were 13% in 2020). Such is the power of their witness, with an emphasis on evangelism, and their experiential reliance on the power of the Holy Spirit.

Book Reviews



Opportunity Leadership A fast-paced book on critical leadership by Dr Roger Parrott, the President of Belhaven University in Jackson, Mississippi, USA. “Don’t create change,” he writes, “capture it,” and in 4 parts and 18 easy-to-read chapters he explains how to do just that with many personal examples of how, when opportunities come, they should be taken wholeheartedly.

“Stop Planning – and start getting results,” Roger suggests and explains how this may be done, emotionally, intellectually and practically. He writes with a pleasant flow of words, illustrating his points with a wide range of examples from boats, birds, and Bible quotations. The whole book is infused with scriptural examples, from making decisions, embracing speed, getting comfortable with risk, and learning to love roadblocks.

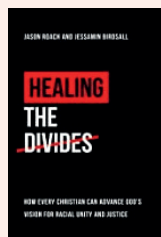
It’s a unique, highly unusual, but very useable book on leadership whether for church leaders, Christian CEOs, company directors, or those with a small team, or Christians working alone. It is inspirational, challenging, great fun to read and almost unbelievable in places! Roger was recognised as one of “The 10 Most Visionary Educational Leaders of 2021,” and this book is “paradigm-shifting” – it simply turns current business thinking upside down, but from a Christian perspective.

Published by Moody Publishers, Chicago, 2022, ISBN 978-0-8024-2321-4, 256 pages \$16.99.

Church Humour

Two little girls were chatting. “So, why don’t you come to the same Sunday School as me?” asked the first. The second replied, “Because I belong to a different abomination.”

Little Grace was very impressed when everyone was told to “Stand for Grace” at the beginning of the wedding reception.



Healing the Divides is a first-rate book on a topic that evangelicals rarely write about in depth – racial unity and justice. There are two joint authors: Jason Roach who is Director of Ministries for London City Mission and founding pastor of The Bridge (church), Battersea and Dr Jessamin Birdsall who is an ex-Harvard researcher and consultant now based at the L’Abri Fellowship in Hampshire.

It is widely commended, including by Harvey Kwiyani, CEO of Global Connections (“a timely resource ... relevant to the multicultural context of world Christianity”); from Ram Gidoomal CBE, Chairman, South Asian Concern (“dealing with such an emotive and divisive issue with sensitivity and candour”); Bishop Dr Joe Aldred, retired from Churches Together in England (“a helpful analytical tool ... [for] Christians in mainstream and black-led churches”); and Robert Wuthnow, Princeton University (“fair-minded, constructive guidance ... in this thoughtful, clearly-argued book”).

Its seven chapters explore what “ethnicity” means, and some of its key movements (like Black Lives Matter and Critical Race Theory), how this relates to culture, class and the church, with two chapters looking at practical options for leaders and lay people, one for black and other- racially led churches, and one for white pastors. Eminently practical, it is based on the authors’ personal experience as well as doctoral research for Jessamin’s degree. It includes striking personal stories also.

Sub-title: How every Christian can advance God’s vision for racial unity and justice (A biblical perspective on race and how Christians and churches should respond). It is published by The Good Book Company in 2022, ISBN 9-781-784-98727-5, 176 pages, £8.99.

On a walkabout in Chichester a few days before his enthronement in 2013, Archbishop Justin Welby was greeted by a party of smiling, waving schoolchildren. “Do you really know my name?” he asked. “Justin Bieber” piped up an enthusiastic 7-year old.

SOURCE: Courtesy church magazine from David Longley.

Living in Love and Faith

The Church of England (C of E) has been involved in a massive exercise to evaluate what its members (and others) think about identity, sexuality, relationship and marriage called "Living in Love and Faith" (LLF), seeking to clarify the Biblical position on same-sex recognition and marriage, especially in a church setting. It produced a series of resources to help this process and sought responses throughout the church to these between November 2020 and April 2022 by completing a questionnaire (over 6,400 people did so), joining a focus group (9 were held, but 1,700 volunteered to take part), or simply responding in an unsolicited fashion (240 such submissions were received).

The responses were analysed by a team of researchers from Brendan Research and the Church Army, and a report of 154 pages was published in September 2022. The survey was extremely detailed – to ascertain gender/identity, for instance, respondents were invited to tick as many boxes as were appropriate in a 22 alternatives-listed question. Not everyone answered every question; 12% did not give their age for instance, and only two-thirds, 66%, answered the gender question – but that still yielded over 4,200 answers, three-fifths, 61%, giving "female" and two-fifths, 41%, giving "male" and a further 1% giving other answers (mainly "non-binary"). The fact that these add to more than 100% simply illustrates the complexity of this particular study.

Respondents could choose to describe themselves as transgender or cisgender. A sixth, 709 respondents did so, 95% describing themselves as cisgender, "a person whose sense of personal identity and gender corresponds with their birth sex," and 5% as transgender, "a person whose sense of personal identity and gender does not correspond with their birth sex." (Wikipedia definitions) When it came to describing sexuality, three-quarters, 77%, replied, 89% of whom said they were heterosexual, 7% gay or lesbian, 4% bisexual, 3% same-sex attracted, 2% as queer, and 1% in other ways, again adding to more than 100%. The most recent figures from the Office for National Statistics for sexuality were given in the last issue of *FutureFirst*.

The complexity of this whole area is plain to see. The C of E is divided over same sex marriage, as was recognised by Archbishop Justin Welby at the August 2022 Lambeth Conference, and not just the C of E but much of the Anglican Communion outside Africa, and this LLF process was designed to increase mutual understanding and avoid division.

What kind of relationships were people in? Replies by 74% of the sample, answers being given for some 4,800 people, showed that two-thirds, 69%, were in opposite-sex marriages, 3% in same-sex marriages, 14% were single, 4% were widowed, 3% divorced or separated, 4% were co-habiting (of whom 2% were same-sex), 2% were civil-partnered (89% of whom were same-sex), and 1% in other categories.

The Religion Media Centre noted that the report says (Page 111): "Across the 65 churches who had engaged with the course, those who explicitly stated they were in favour of change to the Church's current teaching and those who were not in favour of change were almost equal in number." The debate will clearly continue! Essentially this survey report confirms the present attitude of the Anglican Church, at least in the UK, to preserve unity above all else.

SOURCE: Report by the Religion Media Centre 7th September 2022; wikipedia; *Listening with Love and Faith* Research Report, by Brendan Research and the Church Army, <http://www.bing.com/search?q=transgender+meaning&q=SS&pq=transgender+meaning&sc=10-19&cid>.

Easter 2022 Attendance

An interesting analysis was undertaken by two analysts of church attendance at Easter in 2022 across four Dioceses in the Church of England (C of E) – Canterbury, Lichfield, Oxford and Rochester. The aim was to compare attendance in 2022 with pre-Covid attendance in 2019 to ascertain what difference Covid had made. Unfortunately in April 2022 England was not completely free of Covid restrictions, but the results from about 1,000 churches (a response rate of 50%) are likely to give useful data not only for the C of E but other denominations as well.

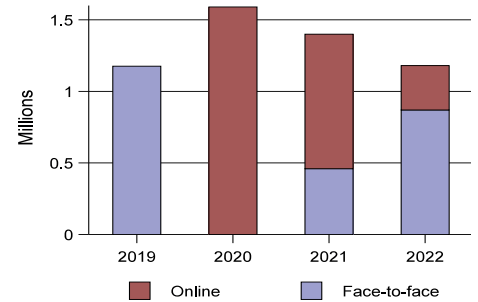
The big difference between 2019 and 2022 attendance was that most churches had begun live-streaming their services, which the C of E call "Church at Home" (CAH). It was estimated that live-streaming, usually via Facebook, added 36% to church attendance, but face-to-face Easter attendance in a church in 2022 was only about 75% what it had been in 2019. Putting these two numbers together showed 2022 attendance was 101% of 2019!

While face-to-face attendance is likely to continue to grow as people "come back," CAH is unlikely to be dropped from the activities of many churches, despite the time and equipment it takes. Larger churches are much more likely to continue it in the future (four times more). Of the churches in this sample, some 13% had stopped live-streaming between October 2021 and April 2022. However, the researchers found that the smaller the church the more important CAH was for attendance. Churches with fewer than 25 attenders in 2019 had an average attendance of 118% of their number in 2022 (an increase of one-sixth), while those with more than 200 saw their attendance drop to 69% (a drop of a third).

The survey report sought to measure live-streaming very carefully. It took the number of participating YouTube viewers at the service time plus 25% of those viewing the service during the following week. "Participating" viewers had to watch at least half the service. However, it was assumed that each live-streamed service was watched by 1.5 people. If a church did not keep service-time-viewers and subsequent-viewers figures separate then 50-60% of their total number was taken, the percentage dependent on how long after April 2022 it related to. However, the number taken as attendance is still an estimate, but this method of counting has much to commend it as it seeks to eliminate many who might view a Facebook service for just a few seconds or minutes.

The attendance at Easter for the years 2019 to 2022 across the whole of the C of E is shown in the chart:

Easter attendance pattern through Covid year by year



One of the Dioceses was Canterbury Diocese which of course includes Canterbury Cathedral, which in 2022 had 47,000 viewers of its service, "representing at least 30,000 people." These have been excluded from the chart. Even so, some of the online numbers will reflect national attenders outside the area (as "visitors") rather than just local people, estimated as about 30% by the researchers.

Did churches which stopped online services see a greater response to holding their face-to-face services, hoping thereby to encourage more to return? The survey response suggests this tactic did not work – "just as online shopping, working, socialising and entertainment are retaining a significant permanent proportion of their lockdown gains, so it seems is online church." ... "Those few churches offering online worship before lockdown found that, far from taking worshippers away, new people attended online for a while before plucking up courage to attend the building."

The report has some practical implications. Churches need to recognise who have joined them post-Covid and whom they have lost, and why. Visiting of those who have not yet returned may encourage them to do so. Welcoming the new people so they don't leave is also clearly important. Improving the online presence and services is also very worth doing; the skills gained in social media are worth exploiting. Churches with a significant online attendance need to decide the nature of their services and for whom such are primarily intended. "It is the larger and medium-sized churches that are having the most trouble recovering their face-to-face attendance" – hence the need for urgent re-assessment.

SOURCE: *Patterns and Trends*, Easter Church Attendance 2019 and 2022, Dr Bev Botting and Ven Bob Jackson, produced in association with CPAS, June 2022, <http://www.cpas.org.uk/browse-everything/easter-church-attendance-2019-and-2022-patterns-and-trends>.



Steady on - we've got a lot to get through his evening!

These may be helpful

Books/papers received

Women Who Risk, Tom and JoAnn Doyle with Greg Webster, sub-titled "Secret agents for Jesus in the Muslim World," telling stories of appearances by Jesus to help women searching for the truth. Published by an imprint of Thomas Nelson, 2021, ISBN 978-0-7852-3346-6, at \$18.99.

Protestantism as a Worldwide Renewal Movement, from 1945 to today, by Dr Jan A B Jongeneel, Professor Emeritus Utrecht University, info@uu.nl.

Tracking the Psychological and Social Consequences of the Covid-19 Pandemic across the UK Population, Dr Daisy Jancourt, Associate Professor, Institute of Epidemiology and Health Care, University College London, Sept 2022, Report of 84 pages.

Covid and Post-Covid

An American study of 315 larger churches looks at their changes in 2022 compared with the Covid year of 2021. These are mostly what would be very large churches by comparison with British churches as their average weekly attendance was 650 people.

In a post-Covid world such churches had seen an increase in average weekly attendance of some +30% (from 500 in 2021 to 650 in 2022) and a consequential decline in the number live-streaming, which 96% of these churches continued to do. But live-streaming numbers were still considerable – from 540 in 2021 to 420 in 2022, making total congregations of 1,040 in 2021 to 1,070 in 2022. So while this is a small overall increase, given the size of these churches, such a difference is likely to be part of normal weekly variation. It means, however, that face-to-face attendance has increased from half, 48%, in 2021 to three-fifths, 61%, in 2022.

This suggests three things for British churches: (a) Live-streaming, while limited in what it can do, is important to continue if possible; it has become, as it were, a church fixture; (2) Annual attendance needs to include the best estimates for live-streaming, without necessarily trying to define exactly what this means; (3) Regular normal face-to-face attendance is unlikely to recover fully back to pre-Covid levels, and Sunday outreach needs to include this additional facet of witness. It might be asked if live-streaming was discontinued, would live-streamers return to face-to-face and pre-Covid face-to-face numbers be restored? In Britain, some churches are getting extra numbers of visitors through live-streaming, who would presumably be lost if it were discontinued.

The American churches found that giving remained much the same across the two years, although the average given per person per week is probably considerably more than their British counterparts – some £24 per week on average! (This includes online giving as well). They also found that the number of decisions to follow Jesus was much the same across the two years, but again at a much higher rate than would probably be normal in Britain – some 12 people for every 100 attenders.

SOURCE: *The Unstuck Church Report*, The Unstuck Group, Quarter 3, 2022.

SNOWFLAKES

More girls being born. “Among India’s major religions, the biggest reduction in sex selection has been among Sikhs, who in 2001 had 130 boys for every 100 girls. The Sikh birth ratio now (in 2022) is around 110, about the same as among the country’s Hindu majority (109). Muslims (106) and Christians (103) have ratios closer to the natural balance – which ranges globally from 103 to 107 boys per 100 girls.”

SOURCE: Pew Research Centre on *India’s sex ratio*, 24th August, 2022.

Impact of Covid. The publication of a further analysis of the impact of Covid lockdowns in the Village and Francis survey gave the following results:

Feature	Decreased	Same	Increased
	%	%	%
Personal prayer	17	35	48
Trust in God	6	52	42
Spiritual Life	27	35	38
Spiritual health	22	41	37
Bible-reading	16	55	29

For many the challenges increased prayer and trust in God. Spiritual health and life were also improved with the former statistically linked to improvements in mental and physical health as well.

SOURCE: Professors Rev Andrew Village and Canon Leslie Francis of York University, reported in the *Church Times*, 22nd July, 2022, Page 12, or at www.yorks.ac.uk/coronavirus-church-and-you.

Big Ideas for Religious Education. A new website has been launched with this name. It says, “Big Ideas are generalised summaries of what we want students to understand through their study of religion and world views from 5 – 18 years. The Big Ideas are common destinations, which can be reached by many alternative routes. Because Big Ideas describe what we want students to understand, they frame the questions that lead to that understanding.”

SOURCE: <http://bigideasforre.org>

Marrying young. “Research shows that marrying young without ever having lived together with a partner makes for some of the lowest divorce rates.”

SOURCE: *Wall Street Journal*, 5th February, 2022 based on a study by the [American] National Survey of Family Growth, given in *Answers*, Vol 17, No 3, July-Sept 2022, Page 31.



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.

Future of British Religion. Professor Linda Woodhead in a Religion Media Centre (RMC) lecture on 21st September 2022 noted five trends for the future: (a) she expected the 2021 Population Census to show a continuing fall in the number saying they were Christian (from 59% in 2011 to under 50% in 2021 despite the increase in fundamentalism), (b) an increase in Islam (from 5% to 8% as it finds its place in the UK), (c) an increase in magic (ghosts, omens, Wicca, etc), (d) a “fire-sale” of churches (because of closures) and (e) an increase in non-religion.

SOURCE: Press Release of her lecture by RMC 22nd September.

Communion Services. In another part of their churches survey during Covid, Leslie Francis and Andrew Village looked at the issue of live streaming communion services. Over two-fifths of the 2,415 participating churches, 43%, felt those at home should take bread and wine during the service if live-streamed, but only a third, 36%, if it was a recorded service. Anglican evangelicals and those in Free Churches felt this much more strongly than Roman and Anglo Catholics (75% to 36%, and 67% to 29% respectively).

SOURCE: Report in *Church Times* 2nd September 2022, Page 12.

Anglican Attendance. A Church of England (C of E) survey of 2,073 adults found that 50% of those aged 18 to 34 pray against 41% for those over 55. Friends and family were the top topic for prayer (69%), followed by sick people (54%) and giving thanks (51%). A third who attend C of E services are 70 or over, just under half aged 18-69, with a fifth being 17 or under.

SOURCE: Savanta ComRes survey described in the *Church of England Newspaper*, 2nd September, 2022, Page 1.

Zoom meetings. A survey of British workers in 2021 showed that the efficiency of online meetings declined steadily as the number of participants grew. Zoom calls work best with between two and four participants, providing more chance to see people’s facial expressions and less chat-room blather. Efficiency declines until 10 or more are involved, at which point it is better to hold meetings in person.

SOURCE: Survey by Nicholas Bloom, Stanford University and Paul Mizen and Shivani Tanja, University of Nottingham, quoted in *The Economist*, Page 69.

Births outside Marriage. There were 625,000 births in England and Wales in 2021, up from 614,000 in 2020, but 51.3% of these were outside marriage against only 49.0% in 2020. Harry Benson, the Research Director at the Marriage Foundation suggests this jump is probably a consequence of weddings postponed because of the Covid lockdown (babies not postponed!), and will be under 50% in 2022.

SOURCES: Births in England Wales, Office for National Statistics, 9th August 2022; Marriage Foundation *Newsletter*, September 2022.

The Day of Christmas

Many of us will probably sing or heard sung the “Twelve Days of Christmas” song over the Christmas period. The 12 days are in fact from Christmas Day, December 25th, to Epiphany on 6th January, from the birth of Christ to the day “when the manifestation of Christ’s glory was realized,” that is, the time supposedly taken for the Wise Men to travel to Bethlehem.

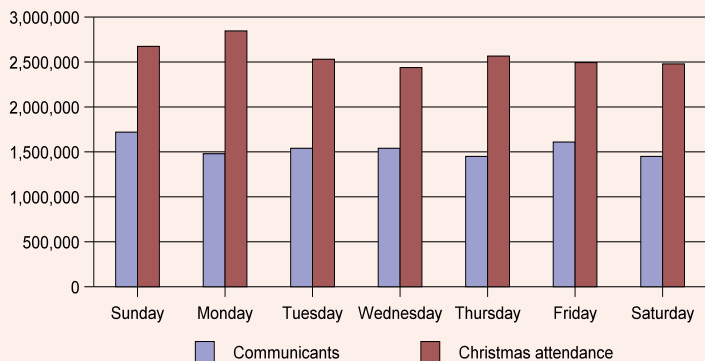
Christmas is also the time when Church of England churches usually do well in attendance. The latest figures for a normal Christmas were for 2019; the 2020 figures, about a fifth of the usual number because of Covid meeting restrictions, are not taken into account in this article. The 2021 figures have yet to be published. In 2019 over 2,330,000 people attended a Christmas service, 4.1% of the population, over three times the average Sunday church attendance that year (720,000). This includes midnight, Christingle and all other Christmas services. Christmas Day in 2019, however, was on a Wednesday, and will be on a Sunday in 2022. Does the day of the week on which Christmas happens to fall make a difference in attendance?

It is interesting that the number likely to attend does vary by the day of the week on which Christmas falls. The number of communicants in Church of England churches has been collected since 1960, but attendance only since the year 2000. The chart shows how the average number varies by the weekday on which Christmas falls. The numbers for total attendance are based on small numbers of observations, since there have only been 20 Christmases between 2000 and 2019.

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Average Anglican Christmas Attendance by Day of Week on which Christmas Falls



The bar chart shows that when Christmas Day is on a Wednesday, total attendance is the smallest of all. Christmas Day on a Monday gets the largest numbers attending, followed by Sunday, then Thursday. We do not yet know if Christmas 2022 will follow the same pattern as previous years or will again have to be discounted because of residual Covid restrictions. Attendance will normally depend to some extent on the weather and other variable factors. When a very low figure was reported in 2009 (a Friday) an extra note was added by the C of E Research Department to say that that year had particularly poor weather.

However, total attendance at Christmas, like many other Church of England statistics, is declining, from a peak of 2.85 million in the year 2000 (probably augmented because it was the millennium year) to 2.33 million in the year 2019, a decline of a sixth, -18%. This is smaller than the decline in average weekly attendance, from 1.22 million in 2000 to 0.86 million in 2019, a larger drop of

-30%. So the Christmas change is in the same direction as the general change in churchgoing numbers in the C of E but at a slower rate.

Given that, at Christmas, similar increased numbers come to church in non-Anglican churches as well, although their attendance is usually only about double their Sunday norm, then this means that in total about 10% of the entire population will attend a service at Christmas, one person in every ten, or about 6.5 million people in the UK. If that should be true in 2022, that constitutes a huge opportunity for every denomination.

However, this assumes that people will have come to church in the same kind of numbers as they did pre-Covid restrictions and lockdowns. Numbers returning to church since restrictions were lifted in September 2021 have been much smaller, partly because most churches are continuing to provide online services. The Church of England's annual report on church attendance for 2020 showed that 78% of its 12,400 parishes provided a "Church at Home" service March to July 2020, and many have presumably continued to do that. But if numbers are only half in 2022 what they were in 2019, that's still 5% of the population, about the same percentage that normally attended in 2019.

A J Toynbee, the historian, said in his book *An Historian's Approach to Religion* that when a movement faces a crisis, it can take one of several ways out. First, it can retreat into the past and glory in what it was. Toynbee calls that archaism. Second, it can leap into the future and build castles in the air; it can dream of what it would like to do. That he calls futurism. Third, it can retreat into itself and give itself to mystical experiences. His term for that is mysticism. Fourth, it can take hold of the crisis, transform it into something positive and make a fresh beginning. He calls that reformation. Only the last solution has the possibility of resolving the problem. Thankfully there are a number of movements and leaders in the church currently determined to transform it by the grace of God.

SOURCES: Successive volumes of *Statistics for Mission*, and its predecessors, published by what is now the Research and Statistics Department, Archbishops' Council, Church of England, in various years since 1980; *FutureFirst* article, April 2009, Page 3.

Length of time in a congregation

How long do people stay in any particular church? This is not a question very often asked. The total number in attending in, say, 2019 may be known, and the number who have left and who have joined in the following 12 months might be noted to give a total for 2020 but this does not tell you how many have actually stayed or are staying. It would be possible to analyse the data by individual name so that one could say something like, "78% of the members in 2019 were still members in 2020," and knowing how "78%" varied from year to year might be helpful, but if the percentage for the following year was, say, 65% or 92%, what does that really tell the leadership?

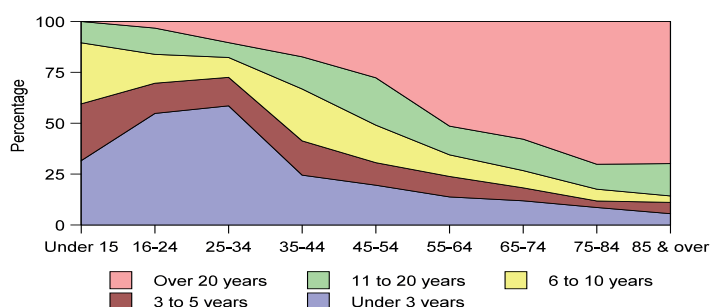
An alternative method was used in a series of surveys 20+ years ago which simply asked people in a congregation how long they had been attending that particular church, and then broke those figures down by age and gender. The surveys were part of a series of strategic assessments of three Deaneries in the Anglican Diocese of Rochester, so the following results only relate to those attending these 39 different Church of England churches, all of which completed the study, yielding some 2,715 answers to the question.

There was very little difference by gender – men averaged 14 years 1 month, women 14 years 7 months (more easily compared as 14.1 years and 14.6 years). However the length varied by age, especially for those between 35 and 54, where the women lasted longer than the men, as the Table shows. It may be seen that the older a person the longer they were most likely to remain in the same congregation. This is readily observed in the chart.

Average length of time in years attenders had been in their church by gender

Gender	Under 15	16-24	25-34	35-44	45-54	55-64	65-74	75-84	85 & over	Overall average
Men	6.0	5.0	6.2	9.0	11.7	17.2	18.9	20.7	22.8	14.1
Women	5.3	5.5	6.0	10.8	14.0	17.2	18.7	21.5	20.6	14.6

Length of time in years attenders had been in their church by age



The Table gives the average length; the chart breaks this average down into different time components. The chart shows that in these particular churches the majority of those aged 25 to 34 had been attending for less than three years; it was only after most people were 55 or over that the majority was people who had been present for 20 years or more. The relative paucity of numbers in the 25-34 age range staying more than 3 years may be because of family relocating to a different area for employment reasons, the pressure of other activities especially with children, the stress of too much to do, etc. but the commitment of this particular age-group is often essential to the well-being of church administration.

An American study of three churches of different denominations counted the number of members in 2002, 2009 and 2016, and how many had stayed throughout these two seven-year periods. One was a Presbyterian church whose numbers declined in these years, another a Baptist whose attendance had dropped by 2009 but started to increase again by 2016, and the third was a smaller Anglican church which grew over the same period.

For the Presbyterian church, a third, 35%, of their 420 members in 2002 had left by 2009, and of the 378 remaining three-fifths, 61%, left in the next 7 years reducing their membership to 248, just 129 people, 31%, staying members for the full 14 years. Huge turnover therefore. Reasons for leaving, such as death, were not recorded.

In the Baptist church, an initial 396 members had become 330 in 2009, half, 48%, having left in that period; they also lost three-fifths of their members in the next years, 59%, but gained more than they lost to be 356 strong in 2016. Just a quarter, 23%, of those with them in 2002 were still there in 2016. Again, a large turnover, just 89 people of the original 396 remaining!

The Anglican church had 60 people in 2002, and lost two-fifths, 40% in the next 7 years but gained almost twice as many as those who went ending up with 79 in 2009. Of these, a third left in the years to 2016, but membership continued to increase gaining 76 to the 23 they lost, ending with 132 people, 27 of whom, 45%, had been with them for the full 14 years. They had lost half of their initial 60 but had a greater percentage who stayed with them.

Such gains and losses raises the question whether long-term membership is vital for a church to flourish, and whether membership mobility could in fact be beneficial for the church in diversifying church talent-pools, infusing fresh life into "static" churches, keeping ministries aware of their church membership profile, and so on.

How far Covid will have affected length of time in a congregations and its age profile is yet to be ascertained, and in the light of current uncertainty about the definition of church attendance (face-to-face and/or on-line) may take some while!

SOURCES: *Congregational Attitude and Beliefs Survey* in the Deaneries of Orpington 2000, Erith 2001 and Sidcup 2003, Diocese of Rochester; Christian Research; article "Continuity and Community" in *Review of Religious Research*, by Sally Gallagher, Vol 62, No 2, June 2020.

Religion in Australia and UK

The United Nations reckoned there were 195 sovereign states globally in 2021; wikipedia suggests 104 of these, 53%, conducted a national census that year. The Australian Bureau of Statistics (ABS) and the Office for National Statistics (ONS) of the UK were the conducting offices in two of these countries – though Scotland is excluded from the UK figures as it delayed its census until 2022. British results therefore are England and Wales. Both Australia and Britain gave their initial results in mid-2022.

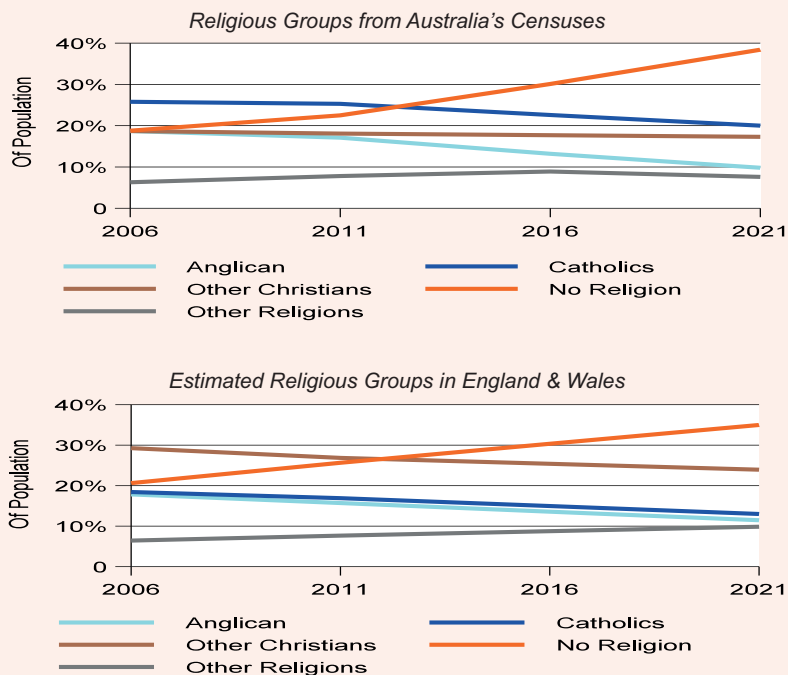
The ABS published taster-results across many variables (including religion), while the ONS is proceeding more slowly. Both published total population by age and gender by geographical areas. The ABS also have a Census every 5 years rather than 10 as in the UK, which enables trends to be spotted more quickly.

Denominational comparisons

ONS has published no religious figures for 2021 at the time of writing, but figures for 2001 and 2011 are known, and denominational figures for all relevant years. Religious adherence was not asked prior to 2001.

Both in Australia and Britain, Christian religious adherence is declining – from 63% in the 2006 Census in Australia to 47% in 2021, and, in Britain, from 72% in 2001 to 59% in 2011 and an expected 49% in 2021. The average annual rate of decline (= AARD) across these years in both Australia and Britain is -1.9%; both countries are losing Christians at the same rate.

Anglicans in Australia have dropped from 19% of the population in 2006 to 10% in 2021, virtually halved. There are no state figures for Anglicans in Britain, but the Church of England does have an official Electoral Roll which was 2.8% of the population in 2001 and 1.6% in 2020, the latest published figure. These are AARD rates of -4.2% and -2.9% respectively for Australia and Britain suggesting Australian Anglican adherence is dropping faster than British Church of England membership.



Catholics in Australia have dropped from 26% of the population in 2006 to 20% in 2021, and in Britain Mass Attendance from 3.0% of the population in 2000 to 1.9% by 2020, grossed up pro rata to be 18% of total British Christians in 2006 and 13% in 2021, giving AARD rates of -1.7% and -2.3% respectively showing the Catholics are declining faster in Britain, but they are a smaller percentage of the Christian population than in Australia.

Taking all the other denominations together, that is, all people ticking "Christian" but excluding Anglicans and Catholics, we get for a total of other adherents 19% in 2006 and 17% in 2021 of the Australian population, and in Britain we have a similar membership total of 29% of the population in 2006 and 24% in 2021, giving AARD rates respectively of -0.5% and -1.2%, showing Britain is losing these other Christian church members faster than Australia is losing adherents, but also showing that the loss in both of these trends is considerably smaller than for the two large institutional churches.

Non-Christian comparisons

The published data by ABS gives the number of Muslims in Australia, up by a massive AARD rate of +6.0%, and in 2021 3.2% of the population, double what it was in 2006. Britain's Muslims increased likewise by an AARD rate of +5.8% between 2001 and 2011 and will probably have continued at that rate. They were 4.4% of the population in 2011, so Britain has pro rata more Muslims than Australia.

The other major "religion" is "No Religion," also increasing in Australia rapidly at an AARD rate of +6.6%, being two-fifths, 38%, of the population in 2021. Likewise in Britain "No Religion" is increasing and was 26% of the population in 2011 (23% that year in Australia), and between 2001 and 2011 had an AARD rate of +5.9%.

Leaving out the "not stated," as religion is a voluntary question in both countries, and "No Religion," the other non-Christian religions remained static in Australia moving from 4.6% of the population in 2006 to 4.4% in 2021. In Britain they increased from 2.5% in 2001 to 3.3% in 2011 and doubtless will increase again when the figures are published – again as a result of many immigrants.

So what is all this saying?

It can be seen from the charts that the religious situations in both Australia and Britain are very similar. Australia has a greater proportion of Catholics, Britain more Other Christians. Australia's No Religionists are increasing faster; Britain's Other Religions are increasing faster.

In both Australia and Britain Christian adherence is declining (as it is across virtually all Western countries), and it is the institutional denominations that are mostly leading that decline. It is some of the non-institutional denominations which are growing. Who are these? In Britain they are mostly those who worship in borrowed premises (13% of congregations in Britain have no building), and many have theologically untrained leadership who nevertheless perform very competently!

Dr Peter Brierley may be contacted on peter@brierleyres.com

Christianity in West Asia: 1970 & 2020 Page 1

Country	Armenia						Azerbaijan						Bahrain					
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa			
Denom'ation	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa			
R Catholic	0	0.0	250,000	8.5	+6.6	12,000	0.3	650	0.0	-5.6	2,500	1.2	160,000	9.4	+8.7			
Orthodox	860,000	33.4	2,385,200	81.2	+2.1	250,000	4.8	220,000	2.2	-0.2	800	0.4	7,000	0.4	+4.4			
Independent	2,300	0.1	70,000	2.4	+7.1	0	0.0	5,000	0.0	+8.1	1,000	0.5	15,200	0.9	+5.6			
Protestant	1,400	0.0	66,000	2.2	+8.0	1,100	0.0	17,600	0.2	+5.7	1,100	0.5	7,000	0.4	+3.8			
Anglican	0	0.0	0	0.0	0.0	0	0.0	1,900	0.0	+5.6	500	0.2	6,000	0.4	+5.1			
Unaffiliated	1,600	0.1	3,000	0.1	+1.3	0	0.0	850	0.0	+4.4	0	0.0	0	0.0	0.0			
Total Cian	865,300	33.6	2,774,200	94.4	+2.4	263,100	5.1	246,000	2.4	0.0	5,900	2.8	195,200	11.5	+7.2			
Non-Cian	1,712,700	66.4	164,800	5.6	-4.5	4,914,900	94.9	9,854,000	97.6	+1.4	207,100	97.2	1,502,800	88.5	+4.0			
Population	2,578,000	100.0	2,939,000	100.0	+0.3	5,178,000	100.0	10,100,000	100.0	+1.3	213,000	100.0	1,698,000	100.0	+4.2			
Pentecostal	2,100	0.1	120,000	4.1	+8.4	0	0.0	14,000	0.1	+10.4	950	0.4	48,000	2.8	+8.2			
Evangelical	1,000	0.0	66,000	2.2	+8.7	310	0.0	900	0.0	+2.2	680	0.3	4,000	0.2	+3.6			

Denom'ation = Denomination Cian = Christian Non-Cian = Non-Christian R = Roman %pa = Average annual percentage change 1970 to 2015
 Sources: *Christianity in North Africa and West Asia*, edited by Kenneth R Ross, Mariz Tadros and Todd M Johnson, Edinburgh University Press, 2018 for Anglican figures, others come from *World Christian Encyclopaedia*, edited by Todd Johnson and Gina Zurlo, Edinburgh University Press, 2020.

Country	Cyprus						Georgia						Iraq					
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa			
Denom'ation	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa			
R Catholic	6,400	1.0	11,700	1.0	+1.2	3,000	0.1	40,000	1.0	+5.3	300,000	3.0	30,000	0.1	-4.4			
Orthodox	451,000	73.5	788,900	65.4	+1.1	1,608,000	34.2	3,235,300	83.0	+1.4	97,800	1.0	60,000	0.1	-0.9			
Independent	2,200	0.4	8,600	0.7	+2.8	100	0.0	65,000	1.7	+13.8	1,100	0.0	70,000	0.2	+8.7			
Protestant	3,100	0.5	7,000	0.6	+1.6	10,000	0.2	9,000	0.2	-0.1	1,700	0.0	9,810	0.0	+3.6			
Anglican	6,000	1.0	10,000	0.8	+1.0	0	0.0	0	0.0	0.0	500	0.0	190	0.0	-1.8			
Unaffiliated	870	0.1	21,000	1.7	+6.6	34,700	0.7	2,000	0.1	-5.4	0	0.0	5,000	0.0	+8.1			
Total Cian	469,570	76.5	847,200	70.2	+1.2	1,655,800	35.2	3,351,300	86.0	+1.4	401,100	4.0	175,000	0.4	-1.5			
Non-Cian	144,430	23.5	359,800	29.8	+1.8	3,051,200	64.8	547,700	14.0	-3.3	9,576,900	96.0	41,328,000	99.6	+3.0			
Population	614,000	100.0	1,207,000	100.0	+1.4	4,707,000	100.0	3,899,000	100.0	-0.3	9,978,000	100.0	41,503,000	100.0	+2.9			
Pentecostal	540	0.1	13,300	1.1	+6.6	50	0.0	32,000	0.8	+13.8	340	0.0	40,000	0.1	+10.0			
Evangelical	2,800	0.5	5,800	0.5	+1.5	4,800	0.1	11,000	0.3	+1.7	1,300	0.0	16,000	0.0	+5.1			

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

Country	Israel						Jordan						Kuwait					
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa			
Denom'ation	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa			
R Catholic	47,100	1.7	84,000	1.0	+1.2	30,400	1.9	78,000	0.8	+1.9	17,700	2.4	400,000	9.3	+6.4			
Orthodox	18,400	0.6	40,000	0.5	+1.6	38,600	2.3	29,000	0.3	-0.5	13,300	1.8	90,000	2.1	+3.9			
Independent	2,800	0.1	32,000	0.4	+5.0	4,700	0.3	9,600	0.1	+1.4	2,400	0.3	7,100	0.2	+2.2			
Protestant	7,000	0.3	10,800	0.1	+0.9	5,400	0.3	6,200	0.1	+0.3	1,700	0.2	7,600	0.2	+3.0			
Anglican	900	0.0	1,500	0.0	+1.0	3,500	0.2	5,000	0.0	+0.7	1,500	0.2	5,000	0.1	+2.4			
Unaffiliated	2,800	0.1	6,200	0.0	+1.6	0	0.0	1,700	0.0	+5.8	2,100	0.3	3,600	0.0	+1.1			
Total Cian	79,000	2.8	174,500	2.0	+1.6	82,600	5.0	129,500	1.3	+0.9	38,700	5.2	513,300	11.9	+5.3			
Non-Cian	2,771,000	97.2	8,539,500	98.0	+2.3	1,572,400	95.0	10,079,500	98.7	+3.8	711,300	94.8	3,789,700	88.1	+3.4			
Population	2,850,000	100.0	8,714,000	100.0	+2.3	1,655,000	100.0	10,209,000	100.0	+3.7	750,000	100.0	4,303,000	100.0	+3.6			
Pentecostal	1,900	0.1	36,000	0.4	+6.1	2,000	0.1	11,000	0.1	+3.5	1,300	0.2	105,000	2.4	+9.2			
Evangelical	5,300	0.2	29,000	0.3	+3.5	5,800	0.4	8,800	0.1	+0.8	2,100	0.3	10,300	0.2	+3.2			

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

Christianity in West Asia continued: 1970 & 2020 Page 2

Country	Lebanon					Oman					Palestine				
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa
R Catholic	987,000	43.0	1,687,000	28.0	+1.1	700	0.1	120,000	2.3	+10.8	19,400	1.7	15,000	0.3	-0.3
Orthodox	354,000	15.4	360,000	6.0	0.0	650	0.1	25,000	0.5	+7.6	27,700	2.5	16,000	0.3	-1.0
Independent	17,500	0.8	21,100	0.4	+0.4	380	0.0	20,000	0.4	+8.2	1,500	0.1	4,500	0.1	+2.2
Protestant	24,100	1.0	27,850	0.5	+0.3	500	0.1	4,600	0.1	+4.5	2,700	0.2	1,500	0.0	-1.1
Anglican	1,800	0.1	150	0.0	-4.7	500	0.1	7,300	0.1	+5.5	1,400	0.1	5,500	0.1	+2.8
Unaffiliated	14,700	0.6	15,000	0.2	0.0	5	0.0	8,300	0.2	+16.0	510	0.1	1,200	0.0	+1.7
Total Cian	1,399,100	60.9	2,111,100	35.1	+0.8	2,735	0.4	185,200	3.6	+8.8	53,210	4.7	43,700	0.8	-0.3
Non-Cian	897,900	39.1	3,908,900	64.9	+3.0	721,265	99.6	4,964,800	96.4	+3.9	1,071,790	95.3	5,279,300	99.2	+3.2
Population	2,297,000	100.0	6,020,000	100.0	+1.9	724,000	100.0	5,150,000	100.0	+4.0	1,125,000	100.0	5,323,000	100.0	+3.2
Pentecostal	4,400	0.2	65,000	1.1	+5.5	150	0.0	36,000	0.7	+11.6	1,300	0.1	9,000	0.2	+3.9
Evangelical	17,700	0.8	19,000	0.3	+0.1	230	0.0	6,000	0.1	+6.7	1,700	0.2	5,000	0.1	+2.2

Denom'ation = Denomination Cian = Christian Non-Cian = Non-Christian R = Roman %pa = Average annual percentage change 1970 to 2020
 Sources: *Christianity in North Africa and West Asia*, edited by Kenneth R Ross, Mariz Tadros and Todd M Johnson, Edinburgh University Press, 2018 for Anglican figures, all others come from *World Christian Encyclopaedia*, edited by Todd Johnson and Gina Zurlo, Edinburgh University Press, 2020

Country	Qatar					Saudi Arabia					Syria				
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa
R Catholic	2,500	2.3	320,000	11.5	+10.2	2,000	0.0	1,870,000	5.4	+14.7	180,000	2.9	200,000	1.1	+0.2
Orthodox	320	0.3	7,000	0.3	+6.4	2,600	0.0	52,000	0.1	+6.2	464,000	7.4	450,000	2.4	0.0
Independent	350	0.3	12,000	0.4	+7.3	4,700	0.1	60,000	0.2	+5.2	1,600	0.0	2,500	0.0	+0.9
Protestant	400	0.4	7,700	0.3	+6.1	7,000	0.2	17,000	0.0	+1.8	21,550	0.3	18,400	0.1	+0.2
Anglican	350	0.3	10,000	0.3	+6.9	2,000	0.0	19,500	0.1	+4.7	50	0.0	4,600	0.0	+9.5
Unaffiliated	0	0.0	10,000	0.3	+9.6	0	0.0	19,000	0.1	+11.1	0	0.0	1,000	0.0	+9.6
Total Cian	3,920	3.6	366,700	13.1	+9.5	18,300	0.3	2,037,500	5.9	+9.9	667,200	10.6	676,500	3.6	0.0
Non-Cian	105,080	96.4	2,425,300	86.9	+6.5	5,817,700	99.7	32,672,500	94.1	+3.5	5,611,800	89.4	18,247,500	96.4	+2.4
Population	109,000	100.0	2,792,000	100.0	+6.7	5,836,000	100.0	34,710,000	100.0	+3.6	6,379,000	100.0	18,924,000	100.0	+2.2
Pentecostal	270	0.2	98,500	3.5	+12.5	2,900	0.0	550,000	1.6	+11.1	480	0.0	20,000	0.1	+7.7
Evangelical	300	0.3	5,500	0.2	+6.0	4,900	0.1	33,000	0.1	+3.9	8,900	0.1	10,000	0.1	+0.2

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

Country	Turkey					United Arab Emirates					Yemen				
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa
R Catholic	26,500	0.1	45,000	0.1	+1.1	4,500	1.9	920,000	9.4	+11.2	120	0.0	1,000	0.0	+4.3
Orthodox	229,000	0.6	80,000	0.1	+2.0	2,200	0.9	80,000	0.8	+7.5	0	0.0	6,000	0.1	+8.5
Independent	1,000	0.0	10,800	0.0	+4.9	100	0.0	17,000	0.2	+10.8	1,000	0.0	3,000	0.0	+2.2
Protestant	22,500	0.1	12,700	0.0	-1.0	900	0.4	16,000	0.2	+5.9	170	0.0	2,200	0.0	+5.3
Anglican	2,000	0.0	12,000	0.0	+3.6	1,500	0.7	14,000	0.1	+4.6	170	0.0	1,800	0.0	+4.8
Unaffiliated	9,500	0.0	10,000	0.0	+0.1	80	0.0	30,000	0.3	+12.6	240	0.0	2,000	0.0	+4.3
Total Cian	290,500	0.8	170,500	0.2	-1.0	9,280	3.9	1,077,000	11.0	+10.0	1,700	0.0	16,000	0.1	+4.6
Non-Cian	34,481,500	99.2	83,665,500	99.8	+1.8	225,720	96.1	8,736,000	89.0	+7.6	6,154,300	100.0	30,229,000	99.9	+3.2
Population	34,772,000	100.0	83,836,000	100.0	+1.8	235,000	100.0	9,813,000	100.0	+7.7	6,156,000	100.0	30,245,000	100.0	+3.2
Pentecostal	2,100	0.0	8,500	0.0	+2.8	280	0.1	270,000	2.8	+14.7	200	0.0	3,500	0.0	+5.9
Evangelical	4,600	0.0	8,000	0.0	+1.1	920	0.4	14,800	0.1	+5.7	170	0.0	2,600	0.0	+5.6

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

Christianity in North Africa: 1970 & 2020 Page 3

Country	Algeria						Egypt						Libya					
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa			
R Catholic	76,000	0.5	6,500	0.0	-4.7	139,000	0.4	280,000	0.3	+1.4	3,700	0.2	10,000	0.2	+2.0			
Orthodox	2,700	0.0	1,300	0.0	-1.4	4,251,400	12.2	8,566,000	8.3	+1.4	48,000	2.2	20,000	0.3	-1.6			
Independent	16,100	0.1	101,000	0.3	+3.7	45,600	0.1	125,000	0.1	+2.0	2,700	0.1	1,000	0.0	-1.9			
Protestant	4,400	0.0	11,320	0.0	+1.9	137,000	0.4	500,900	0.5	+2.6	3,900	0.2	1,470	0.0	-1.8			
Anglican	800	0.0	80	0.0	-4.4	1,000	0.0	2,100	0.0	+1.5	380	0.0	30	0.0	-4.4			
Unaffiliated	0	0.0	150	0.0	+5.6	0	0.0	9,000	0.0	+4.5	120	0.1	2,000	0.0	+5.8			
Total Cian	100,000	0.7	120,350	0.3	+0.4	4,574,000	13.1	9,483,000	9.2	+1.5	58,800	2.8	34,500	0.5	-1.0			
Non-Cian	14,450,000	99.3	43,212,350	99.7	+2.2	30,235,000	86.9	93,458,000	90.8	+2.3	2,055,200	97.2	6,627,500	99.5	+2.4			
Population	14,550,000	100.0	43,333,000	100.0	+2.2	34,809,000	100.0	102,941,000	100.0	+2.2	2,114,000	100.0	6,662,000	100.0	+2.3			
Pentecostal	3,500	0.0	40,000	0.1	+5.0	43,000	0.1	680,000	0.7	+5.7	390	0.0	800	0.0	+1.4			
Evangelical	3,600	0.0	55,000	0.1	+5.6	102,000	0.3	420,000	0.4	+2.9	1,800	0.1	2,400	0.0	+0.6			

Denom'ation = Denomination Cian = Christian Non-Cian = Non-Christian R = Roman %pa = Average annual percentage change 1970 to 2020
 Sources: *Christianity in North Africa and West Asia*, edited by Kenneth R Ross, Mariz Tadros and Todd M Johnson, Edinburgh University Press, 2018 for Anglican figures, all others come from *World Christian Encyclopaedia*, edited by Todd Johnson and Gina Zurlo, Edinburgh University Press, 2020.

Country	Morocco						Sudan						Tunisia					
	1970		2020		%pa	1970		2020		%pa	1970		2020		%pa			
R Catholic	101,000	0.6	18,500	0.1	-3.2	62,900	0.6	1,030,000 ¹	2.4	+5.8	25,000	0.5	19,000	0.2	-0.4			
Orthodox	900	0.0	1,100	0.0	+0.4	111,000	1.1	100,000	0.2	-0.1	250	0.0	220	0.0	-0.2			
Independent	1,400	0.0	5,600	0.0	+2.8	500	0.0	21,000	0.0	+7.8	1,200	0.0	2,500	0.0	+1.5			
Protestant	5,000	0.1	3,400	0.0	+0.7	53,200	0.5	265,000	0.6	+3.5	630	0.0	920	0.0	+0.9			
Anglican	600	0.0	1,400	0.0	+1.7	90,000	0.9	550,000	1.3	+3.7	150	0.0	80	0.0	-1.1			
Unaffiliated	100	0.0	1,500	0.0	+5.6	1,400	0.0	4,000	0.0	+2.1	70	0.0	300	0.0	+3.0			
Total Cian	109,000	0.7	31,500	0.1	-2.4	319,000	3.1	1,970,000	4.5	+3.7	27,300	0.5	23,020	0.2	-0.2			
Non-Cian	15,931,000	99.3	37,039,500	99.9	+1.7	9,915,000	96.9	41,571,000	95.5	+2.9	5,032,700	99.5	11,879,980	99.8	+1.7			
Population	16,040,000	100.0	37,071,000	100.0	+1.7	10,233,000	100.0	43,541,000	100.0	+2.9	5,060,000	100.0	11,903,000	100.0	+1.7			
Pentecostal	800	0.0	4,500	0.0	+3.5	100	0.0	145,000	0.3	+15.7	570	0.0	2,400	0.0	+2.9			
Evangelical	1,300	0.0	4,000	0.0	+2.3	76,900	0.8	420,000	1.0	+3.5	480	0.0	900	0.0	+1.3			

Denom'ation = Denomination Cian = Christian Non-Cian = Non-Christian R = Roman %pa = Average annual percentage change 1970 to 2020
¹ Excluding 70,000 doubly affiliated. Sources: As above

Country	Western Sahara					
	1970		2020		%pa	
R Catholic	31,000	39.0	800	0.2	-7.0	
Orthodox	0	0.0	0	0.0	0.0	
Independent	0	0.0	100	0.0	+4.7	
Protestant	0	0.0	0	0.0	0.0	
Anglican	0	0.0	0	0.0	0.0	
Unaffiliated	600	2.1	0	0.0	-15.9	
Total Cian	31,600	41.1	900	0.2	-6.8	
Non-Cian	45,300	58.9	596,100	99.8	+5.3	
Population	76,900	100.0	597,000	100.0	+4.2	
Pentecostal	0	0.0	70	0.0	+8.9	
Evangelical	0	0.0	30	0.0	+7.0	

Denom'ation = Denomination Cian = Christian Non-Cian = Non-Christian R = Roman
 %pa = Average annual percentage change 1970 to 2020 Sources: As above. Originated 10/08/2022

Christianity in North Africa and West Asia TOTAL: 1970 to 2050

Denom-ination	North Africa TOTAL													
	1970	% of pop	% of Cians	2015	% of pop	% of Cians	2020	% of pop	% of Cians	2050	% of pop	% of Cians	% pa 70-20	% ps 20-50
R Catholic	438,600	0.5	8.4	1,419,180	0.6	14.4	1,364,800	0.6	11.7	1,698,000	0.5	11.5	+2.3	+0.7
Orthodox	4,414,250	5.3	84.6	6,937,000	3.1	70.3	8,688,620	3.5	74.5	10,835,000	3.0	73.7	+1.4	+0.7
Independent	67,500	0.1	1.3	195,200	0.1	2.0	256,200	0.1	2.2	490,000	0.1	3.3	+2.7	+2.2
Protestant	204,130	0.3	3.9	764,690	0.4	7.8	783,010	0.3	6.7	973,000	0.3	6.6	+2.8	+0.7
Anglican ¹	92,930	0.1	1.8	533,830	0.2	5.4	553,690	0.2	4.8	711,000	0.2	4.8	+3.7	+0.8
Unaffiliated	2,290	0.0	0.0	14,300	0.0	0.1	16,950	0.0	0.1	17,000	0.0	0.1	+4.1	0.0
Total Cians	5,219,700	6.3	100.0	9,864,200	4.4	100.0	11,663,270	4.7	100.0	14,724,000	4.1	100.0	+1.6	+0.8
Non-Cian	77,663,200	93.7	~	214,028,600	95.6	~	234,385,730	95.3	~	345,181,000	95.9	~	+2.2	+1.3
Population	82,882,900	100.0	~	223,893,000	100.0	~	246,049,000	100.0	~	359,905,000	100.0	~	+2.2	+1.3
Pentecostal	48,400	0.1	0.9	742,673	0.3	7.5	872,770	0.4	7.5	1,163,000	0.3	7.9	+6.0	+1.0
Evangelical	186,000	0.2	3.6	834,290	0.4	8.5	902,330	0.4	7.7	1,297,000	0.4	8.8	+3.2	+1.2

Cian = Christian Non-Cian = Non-Christian R = Roman pop = population ¹ Estimate
 %pa 70-20 = Average annual percentage change 1970 to 2020; %pa 20-50 = Average annual percentage change 2020 to 2050
 Sources: Christianity in North Africa and West Asia, Kenneth R Ross, Mariz Tadros and Todd M Johnson, Edinburgh University Press, 2021 for Anglicans; World Christian Encyclopaedia, edited by Todd Johnson and Gina Zurlo, Edinburgh University Press, 2020, Pages 918 to 932.

Denom-ination	West Asia TOTAL													
	1970	% of pop	% of Cians	2015	% of pop	% of Cians	2020	% of pop	% of Cians	2050	% of pop	% of Cians	% pa 70-20	% ps 20-50
R Catholic	1,588,820	1.9	25.4	5,712,360	2.2	37.6	6,232,350	2.2	41.3	7,206,000	1.8	45.6	+2.8	+0.5
Orthodox	4,418,370	5.1	70.6	8,569,600	3.3	56.4	7,931,400	2.8	52.6	7,375,000	1.9	46.7	+1.2	-0.1
Independent	44,730	0.1	0.7	483,200	0.2	3.2	433,400	0.2	2.9	618,000	0.2	3.9	+4.6	+1.2
Protestant	112,320	0.1	1.8	250,400	0.1	1.6	248,960	0.1	1.6	321,900	0.1	2.0	+1.6	+1.8
Anglican ¹	22,670	0.0	0.4	103,940	0.1	0.7	104,440	0.0	0.7	135,100	0.0	0.9	+3.1	+0.9
Unaffiliated	67,105	0.1	1.1	73,740	0.0	0.5	139,850	0.1	0.9	140,000	0.0	0.9	+1.5	0.0
Total Cians	6,254,015	7.3	100.0	15,193,240	5.9	100.0	15,090,400	5.4	100.0	15,796,000	4.0	100.0	+1.8	+0.2
Non-Cian	79,901,985	92.7	~	242,037,760	94.1	~	266,294,600	94.6	~	380,764,000	96.0	~	+2.4	+1.2
Population	86,156,000	100.0	~	257,231,000	100.0	~	281,385,000	100.0	~	396,560,000	100.0	~	+2.4	+1.0
Pentecostal	21,260	0.0	0.3	1,299,000	0.5	8.5	1,479,800	0.5	9.8	2,207,000	0.6	14.0	+8.9	+1.3
Evangelical	82,910	0.1	1.0	236,000	0.1	1.6	263,800	0.1	1.7	384,000	0.1	2.4	+2.3	+1.3

¹ Estimate Cian = Christian Non-Cian = Non-Christian R = Roman pop = population %pa 70-20 = Average annual percentage change 1970 to 2020; %pa 20-50 = Average annual percentage change 2020 to 2050 Sources: As above

Denom-ination	North Africa and West Asia TOTAL													
	1970	% of pop	% of Cians	2015	% of pop	% of Cians	2020	% of pop	% of Cians	2050	% of pop	% of Cians	% pa 70-20	% ps 20-50
R Catholic	2,027,420	1.2	17.7	7,131,540	1.5	28.5	7,597,150	1.5	28.4	8,904,000	1.2	29.2	+2.7	+0.5
Orthodox	8,832,620	5.2	77.0	15,506,600	3.2	61.9	16,620,020	3.2	62.1	18,210,000	2.4	59.7	+1.3	+0.3
Independent	112,230	0.1	1.0	678,400	0.2	2.7	689,600	0.1	2.6	1,108,000	0.1	3.6	+3.7	+1.6
Protestant	316,450	0.2	2.7	1,015,090	0.2	4.0	1,031,970	0.2	3.8	1,294,900	0.2	4.2	+2.4	+0.8
Anglican ¹	115,600	0.1	1.0	637,770	0.1	2.5	658,130	0.1	2.5	846,100	0.1	2.8	+3.5	+0.8
Unaffiliated	69,395	0.0	0.6	88,040	0.0	0.4	156,800	0.0	0.6	157,000	0.0	0.5	+1.6	0.0
Total Cians	11,473,715	6.8	100.0	25,057,440	5.2	100.0	26,753,670	5.1	100.0	30,520,000	4.0	100.0	+1.7	+0.4
Non-Cian	157,564,785	93.2	~	456,066,360	94.8	~	500,680,330	94.9	~	725,945,000	96.0	~	+2.3	+1.2
Population	169,038,900	100.0	~	481,124,000	100.0	~	527,434,000	100.0	~	756,465,000	100.0	~	+2.3	+1.2
Pentecostal	69,660	0.0	0.6	2,041,673	0.4	8.1	2,352,570	0.4	8.8	3,370,000	0.4	11.0	+7.3	+1.2
Evangelical	268,910	0.2	2.3	1,070,290	0.2	4.3	1,166,130	0.2	4.4	1,681,000	0.2	5.5	+3.0	+1.2

¹ Estimate Cian = Christian Non-Cian = Non-Christian R = Roman pop = population %pa 70-20 = Average annual percentage change 1970 to 2020; %pa 20-50 = Average annual percent change 2020 to 2050 Sources: As above Initiated 16/08/22