

GREEN SHOOTS AMONG YOUNG PEOPLE

It is usually said that the “millennials” (those aged between 18 and 30) are more noted for their absence from church than their presence. Spring and summer events, however, show some glorious exceptions to this generalisation.



The Roman Catholic Church holds a World Youth Day every 3 years. This year it was in Krakow, Poland, drawing up to 2.5 million young people for its final mass on 31st July, at which the Pope challenged young people to build a world based on love, not hate. In the UK, the Walsingham Youth Pilgrimage attracts many thousands of young people. Several major evangelical organisations run camps and holidays again for thousands and thousands of young people. The UCCF reports hundreds of students have attended University missions this past year. The Church of England has just appointed its first Youth Evangelism Officer (focussing on those aged 11-18). Young people are also well represented in such events as Spring Harvest, New Wine, Soul Survivor, etc. Keswick reports having a large number of young people attending this year. A French survey found that 53% of those aged 18 to 29 said they were “believers”, compared with 34% in 2008.

Whatever one’s churchmanship, denomination or even country, therefore, Christian events are plentiful for young people to attend and enjoy and in which many enthusiastically engage. Many come because the event is of a Christian character; many find faith; many others find their faith strengthened. It is just that somehow all this activity and energy doesn’t seem to translate into millennials in church on a Sunday morning.

Another international event was held this year – the Lausanne Younger Leaders’ Gathering (YLG) met in Jakarta, Indonesia for 9 days, in August 2016, under the broad theme “United in the Great Story”. It was attended by 1000 young people aged 25 to 40 from 160 different countries. On average, they had been in a position of leadership for 8 years (much of it with only informal training). Lausanne

divides the world up into 12 geographical blocks, of which Europe with its 42 countries is one of the largest. In terms of numbers present, Europe and North America each had about 20% of the delegates. This was the third YLG Lausanne to be held – the previous ones were in Singapore in 1987 and Malaysia in 2006.

The Sunday evening was billed as an “evening of prayer” and, after some initial worship, the time was spent in 5 minute blocks praying for each of these 12 regions. Everyone prayed silently for an initial minute for that region, then all those in that region stood up (seating was segregated into blocks for this purpose) while all present prayed for those in that area holding their arms up towards them, closed in prayer by someone from that region. It was incredibly moving to pray literally around the world in that way.

The group of people in each block was not representative of the population size of that area. Necessarily the Chinese group was small, although all had been allowed by the present Government to attend (whereas the leaders due to attend the Lausanne Congress in Cape Town in 2010 had been stopped). Other groups were also fairly small, however, such as the West Indies group and the Pacific Islands group. But those standing were young people thoroughly immersed in evangelising in a myriad different ways in their own country. Rather than sending missionaries to other parts of the world, it was also clear that the European delegates were intent on evangelising their own continent.

The YLG included workshops on 38 different themes, of which Church Research was one. These were divided into 10 broad groups – Strengthening the Church, Marketplace, World

Religions, Creative Space, Leadership, Gospel Work, Research, Public Sphere, Ministry Blocs and Wholeness. It also included sessions on different issues. The bulk of the time, however, was spent by dividing the entire Conference into multi-national groups of 5 or 6 people who met together under the leadership of some 200 Mentors, with the aim of getting to know each other, forming friendships, and committing to keeping in touch regularly for the next 10 years, the reaction to which was very positive. Support, prayer, advice, guidance and help would thus be given peer-to-peer, as well as establishing a working Lausanne group in each country. Those from the UK agreed to keep in touch, and anyone reading this interested in supporting or joining this group should contact the editor by email.

Before they arrived, a survey was conducted of their expectations. The workshops, the evening sessions and the various meetings with other younger leaders at break times were placed highest. They especially wanted to connect with others in their area of interest (57%), listening to God in worship and prayer (40%) and dream and plan future initiatives (40%). Of the cost of attending, including travelling to Indonesia, a third, 30%, on average was contributed personally, a quarter, 23%, from friends, another quarter, 23% from Lausanne scholarships, and a fifth, 21%, from their employer, with 5% in other ways.

There was a huge amount of enthusiasm for this 2016 YLG, the programme was thoroughly enjoyed, and the energy evidenced in the combined sessions was dynamic! As can be imagined, a colossal amount of effort goes into the planning of such a gathering, and the importance of researching such a network was stressed to the leadership. May the value of such a gathering be seen in maturing discipleship, Kingdom growth, and more young people attending church.

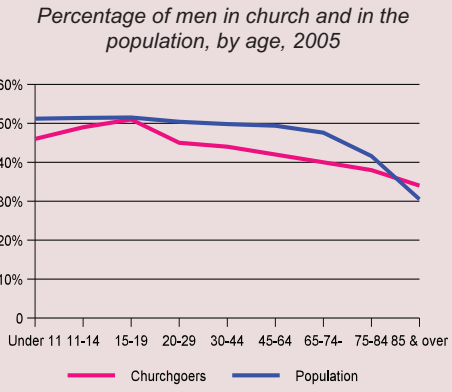
SOURCES: *The Tablet*, 6th August 2016 Page 10; *Church Times*, 12th August 2016, Pages 3 and 6; Walsingham website; personal observation; UCCF Report; *Pre-YLG Survey Report*, Sept 2016.

GENDER AND CHURCHMANSHIP

The subject of gender and churchmanship is not often explored. The 2005 English Church Census showed that 43% of churchgoers were male and 57% female. It further showed that those who were Broad, Liberal or Low Church had a much lower proportion who were male, 39%, and therefore an above average percentage of females, 61%. On the other hand, Catholics (who are not all Roman Catholic) had more above average males, 46%, and hence fewer below average females, 54%. All the other churchmanship groups – Anglo-Catholics, Evangelicals and Others [who are mostly Radicals] – were in between, all close to the overall average.

The Census also broke these percentages down by age-group. This showed that those who were Broad or Low church had fewer males among their young people than other groups, while the Charismatic had more. Broad Evangelicals had fewer males aged 15 to 29, 44% to a norm of 47%, while Charismatic Evangelicals had more than average men aged 11 to 14 (52% against 49%), with, of course, more and fewer women respectively. Catholics had more elderly men than others (43% to a an overall norm of 37%), with consequently fewer older women.

The chart shows the proportion of men in each age-group (women are, of course, these percentages taken away from 100%), and for comparison the proportion of the population in each age-group who are male also.



Both lines in the graph peak at the 15-19 age-band, although this is scarcely noticeable in the population line, almost certainly because more boys are born than girls (106 boys to every 100 girls) and while boys have a slightly higher mortality rate than girls their birth number advantage gives them a majority for 20 years before the ratio evens out. On the same argument one might expect more boys than girls in the church in their early years, but this isn’t so, except for the older teenagers, 15 to 19.

The proportion of older males in the population drops quite severely after 65 to 74, when male mortality is much higher than female. The key change among churchgoers, however, is in the 20-29 age-group. The overall minority of men is obvious, but this is not reflected generally among the leadership!

SOURCES: *Religious Trends* No 6, 2005/2006, Christian Research, Eltham, London; Office for National Statistics Projections based on 2001 Census.

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USING RESEARCH

What are the characteristics about research which might make its results more relevant to Christian leaders?

1) Christian leaders respond to *broad overall figures*. It was something like “a million Chinese a day dying without Christ” that stirred Hudson Taylor to go to China where he started the China Inland Mission (now OMF). It’s the big overall finding that counts. The author of a detailed survey of the Armed Forces, which ran to a 300 page report, was asked by the Defence Under Secretary (a high ranking official), “What one thing came out of the study?” He primarily wanted to focus on the key finding.

2) Use a maximum of *two significant figures*. Saying 72,000 were converted through Billy Graham is 10 times more memorable than saying 72,361 people were converted. British Government research many years ago found people can only take in two significant figures. So round results to be easily memorable.

3) Blow up the detail to *give the big picture*. At New Wine in August 2016, a Christian charity helping orphaned children had someone willing to sponsor a child at £150 per month. That detail is not very eye-catching. But given that the average sponsor continues for 5 years that’s an effective donation of £9,000! That’s a large enough figure to grab the attention of the Trustees who will say, “Do that exhibition again!”

4) Most leaders seek *strategy for the future*. What does the research say about the future? An Anglican Bishop was shown the declining attendance figures by the age of those attending (the proportion of elderly is twice that of the population generally). He hadn’t realised that the prime problem was demographic as well as evangelistic. Compare the data you’ve got with *other data already available*.

5) *Think outside the frame*. If this detail is true, what does it mean for the situation in 10 years’ time? Many Bishops in the Church of England are retiring in the next 5 to 10 years. That means younger ones can be appointed who have less experience, but, presumably, fresh energy! Looking ahead means estimating and planning for the significance of such facts.

6) Research should always *result in application*. If it doesn’t result in action based on its information, then it is merely an academic exercise.

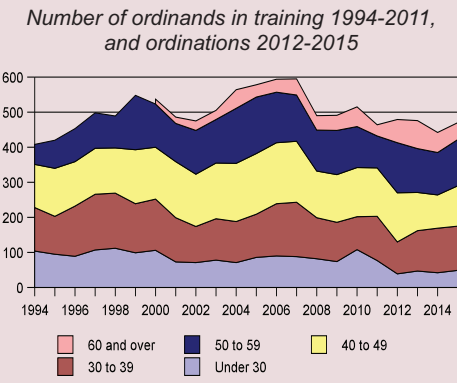
7) The results need to be *relevant for the audience*. That may mean looking in different directions, such as:

- Where your majority resource is
- Where your market is
- Where your image is (and what you would like it to be)
- Where your resources are
- Where the implications are
- Where your structures are (not always relevant)
- Where your future will be

SOURCE: Email received from a researcher; *The Interpretation of Data*, 1998 Christian Research seminar

Anglican Ordinations

The Church of England, as every other denomination, commissions new clergy to serve as its ministers, ordaining them for this purpose. In the latest set of ministry statistics the numbers reported by age and gender are for those who have been ordained rather than those recommended for training as was previously done. The numbers since 2011 in the graph are therefore on a slightly different basis from previously, but as the large majority of those recommended for ordination were actually ordained the difference is not of major significance. Prior to 2000 the numbers for “60 and over” were included among those now labelled “50 to 59” and were properly “50 and over”.



The graph shows a peak of ordinands around 2005 and 2006 and has been mostly under the 500 mark each year since. The graph excludes a small number whose age is unknown. The graph combines two distinct groups, however: those who are stipendiary clergy (who tend to be younger) and the self supporting clergy (who tend to be older). This latter difference is shown in the Table averaging the figures for the last four years (where ST = Stipendiary and SS = Self Supporting). The average age of a Stipendiary is 41 and of Self Supporting 49.

Age and gender of ordinations of stipendiary and self supporting clergy 2012-2015						
Age-group	ST %	SS %	ST ->	SS ->	Base	
Under 30	15	1	95 %	5 %	177	
30 to 39	37	4	93 %	7 %	456	
40 to 49	29	16	72 %	28 %	460	
50 to 59	19	37	41 %	59 %	525	
60 & over	0	30	2 %	98 %	251	
Unknown	0	12	5 %	95 %	104	
Male	61	42	67 %	33 %	1,048	
Female	39	58	48 %	52 %	925	
Base (=100%)	1,150	823	58 %	42 %	1,973	

The Table shows large differences between Stipendiary and Self Supporting. The former are younger and more likely to be male. The latter are older and more likely to be female. The Self Supporting are hugely important for the manning of Anglican posts, since almost half, 47%, of ordinations were of Self Supporting clergy in the years 2012 to 2015.

There is, however, another group of leaders of congregations which are not included in these figures. The Church of England had 902 Messy Church/Fresh Expressions in 2015, of which 48% are lay led, that is 430 people. Since most of these have at least two leaders that total is almost half the number being ordained in the last four years. While many Anglican Readers are also lay leaders, these do not generally have sole responsibility for a congregation; most other denominations do not have an equivalent.

SOURCE: Ministry Statistics 2012 to 2015, Research and Statistics Dept., Archbishops’ Council, June 2016.

SNOWFLAKES

Dispossessed People. The highest total ever since records began was given in 2015 for the global number of refugees, asylum seekers and internally displaced people as 65.3 million, 0.9% of the world’s population. Half, 51%, of those who are refugees are under the age of 18. 32,000 refugees gained citizenship in 2015 across 28 countries, but as 25,900 of these were in Canada, the remaining 27 countries averaged just 230 each!

SOURCE: *Time* magazine, 4th July 2016, Page 10.

Facts for your Christmas cards! Robins are a very familiar part of the British winter. Studies have shown that on average a robin will have two broods per year of about 5 eggs each time. Most, 60%, of the small robins thus conceived either die in the nest or shortly after fledgling. Ringing studies have shown that, on average, those which survive will live for up to 1½ years, though a few will live much longer.

SOURCE: Fascinating article to be found at http://www.countrysideinfo.co.uk/bird_hespan.htm.

Healing Prayer. Prof Jeff Levin of Baylor University in the USA has researched how much people have prayed for healing, for themselves or others. He says three-quarters of Americans have done this, and half have participated in prayer groups. Laying on of hands is very common, not just with Pentecostals but across all Christian denominations, and even non-Christian religions.

SOURCE: *Religion Watch*, Vol 31 No 7, May 2016.

Hindu temples are not all uniform, and while Tamil Hindus living in London have their own type of temple, in other parts of Britain adherents have to choose between non-Tamil temples and performing their rituals at home. Sharing the same temple for different Hindu groups, by region or caste, becomes necessary because of lack of funding to establish their own buildings.

SOURCE: *Religion Watch*, March 2016, at www.religionwatch.com.

Battersea HQ. The Salesians, a Roman Catholic Order working with young people, are rebuilding their Battersea headquarters by providing a parish centre, a new school for 1,300 pupils and a community house. Although their numbers overall are “shrinking” (their average age is 57), these “three focal points represent a long-term commitment to this part of London.”

SOURCE: *Don Bosco Today*, The Salesian Bulletin, Year 124, Issue 1, Spring 2016, Page 7.

Plain Truth is a quarterly free magazine for anyone interested in encouraging positive Christian living (subtitled “Christianity without the Religion”). Mostly read by those over 55 for its testimonies, stories and other inspirational material, it is shared very frequently with others (2.2 readers per copy). A quarter say they have used its advertisements. Three-quarters, 72%, have been reading it for over 10 years, reflecting much credit to its editor Mary Hammond.

SOURCE: Survey of *Plain Truth* readers, 2016; www.ptm.org/plainTruth Magazine.htm

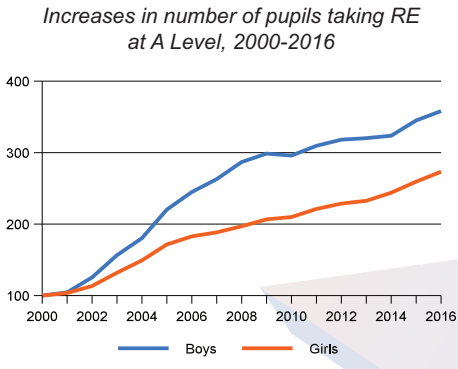
High Religiosity. Some American researchers sought to ascertain whether women having “high religiosity” in teenage years made any difference to their marriages. They found that those with high religiosity tended to cohabit slightly later, get married earlier, have more children if married before 25 or if they never cohabited.

SOURCE: *Review of Religious Research*, Vol 58, No 2, June 2016, Page 278.

Most Innovative Countries. The World Intellectual Property Organization focusses on innovative policies for development across a range of 79 indicators. Its 2016 Index puts the world’s most innovative country as Switzerland, followed (in order) by the UK, Sweden, Netherlands and the US.

SOURCE: *Raconteur* report, 20th July 2016.

RE at A Level. Although roughly twice as many girls take RE at A Level than boys, that number has not increased as fast as it did for the boys, who saw a very rapid increase in numbers between 2000 and 2008 as the graph shows, while the girls’ numbers have increased more evenly and steadily. The rate of increase for the boys is much greater than the girls so their blue line comes above the girls’ orange line. Perhaps the fact that more teenage boys (aged 15 to 19) go to church than girls is related, and that their numbers increased greatly between 2000 and 2005.



SOURCES: A Level results from <http://www.tbstubs.co.uk>; *Religious Trends* No 6, Christian Research, 2006, Figure 5.8.

Secondary Schools. The purge of Grammar Schools in the 1970s resulted in a reduction of numbers from a maximum of 1,298 (in 1964) to the present level of about 160 over the last 20 years. The percentage of pupils taught in them has naturally also reduced, from the 26% in 1964 to around 5% now. The total number of pupils at secondary schools rose in 2016 from the numbers in 2015 because of the rising birth rate from 2002 onwards, these children now reaching secondary age. The numbers will continue to increase till 2020.

SOURCE: Grammar School Statistics, House of Commons Library, Briefing Paper No 1398, 29th June, 2016; National Pupil Projections, Dept for Education, 25/2016, 14th July 2016.

SOURCE: *Don Bosco Today*, The Salesian Bulletin, Year 124, Issue 1, Spring 2016, Page 7.

These may be helpful Books and reports received

Statistical Digest of Rural England, Dept for Environment, Food and Rural Affairs, Govt Statistical Service, Jan 2016.

Reading the Bible Outside the Church: A Case Study, PhD thesis by David G Ford for the University of Chester, October 2015, with 7 chapters, 256 pages.

Contemporary Catholicism in England and Wales: A statistical report based on British Social Attitudes survey data, by Stephen Bullivant, St Mary’s University, Benedict XVI Centre for Religion and Society.

Understanding Internal Migration in Britain at the Start of the 21st Century, Adam Raymond Dennett, PhD thesis for University of Leeds, Sept 2010; www.homepages.ucl.ac.uk/~ucfnard/AdamDennettPhDThesis.pdf.

In this cathedral, at least, people came because they were attracted to the place and to the worship. But there they found also a sense of friendship and a sense of belonging. They found networks on which they could draw and to which they could contribute. Only a minority were seeking anonymity and freedom from commitment.

What is the spiritual quest of Cathedral visitors?

I have been curious about the motivation of Cathedral visitors, especially in Wales, and most of all at St Davids. To what extent do these people come as pilgrims with an open interest in the Christian tradition? To what extent do they come purely as secular tourists curious about heritage sites? To what extent have they been influenced by what Heelas and Woodhead² have characterised as the spiritual revolution? With my colleague Jennie Annis, I designed a questionnaire to discover the answers, and Jennie captured responses from 2,700 visitors to St Davids Cathedral. The data demonstrated that, although the religious identity of visitors is not strongly shaped by the Christian tradition, evidence for the growth of the spiritual revolution is also relatively thin. Overall the data highlighted the immense opportunity for visitors to imbibe the Christian narrative during their visit.

Going deeper

Other chapters in the book *Anglican Cathedrals in Modern Life* explore the role of Cathedral Friends (Dr Judith Muskett), the ministry of prayer boards (Dr Tania ap Siôn), the ministry of the visitors’ book (Dr Lewis Burton), engagement with young people (Dr Owen Edwards), and studies on psychological type, social capital generation, and motivational styles.

The science of Cathedral studies is now well-established and further studies are under way. Those who suspect that our findings may be misleading because things are different in their cathedral are invited to join with us in enriching the sources of reliable data and information.

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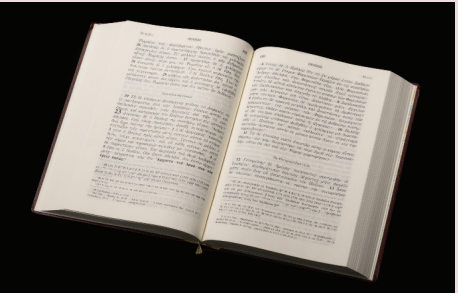
¹ Francis, L. J. (Ed.) (2015). *Anglican Cathedrals in Modern Life: The science of cathedral studies*. New York: Palgrave Macmillan.

² Heelas, P., & Woodhead, L. (2005). *The spiritual revolution: Why religion is giving way to spirituality*. Oxford: Blackwell.

Humour

Why did the chicken cross the road?
(Theological Version)

Rick Warren: The chicken was purpose driven.
Billy Graham: The chicken was surrendering all.
Universalist: All chickens cross the road.
Pluralist: The chicken took one of many equally valid roads.
Emergent: For this chicken, it’s not the destination that’s important. It’s the journey itself.
New Ager: Because he saw the light beckoning him forward.
Tim LaHaye: The chicken didn’t want to be left behind.
SOURCE: Grove Jokes and Quotes email 20th January 2016.



REFLECTIONS

Yet more reports of violence were being heard. Those listening were uncertain what they meant, but it seemed to be coming closer. Naturally, they worried. The parents of most families didn't much trust the government, but as most of the time it left them more or less alone, they could get on with their lives. Some years the rains were poor, and they had to endure shortages and hunger, but at least they could keep on living – somehow. But disturbance was in the air, and with a radical edge. Would they have to flee with their children? What about their house? Education, however fragmentary, for their family? Food, without it how would they live? They could only carry enough for a day or two. They did not own much or have a great deal of money – would they need to take whatever they could in bags of some kind?

More disturbingly, their neighbours talked like they did, and they wondered if their community was about to be broken up. And then, one day, the soldiers arrived, brutally killing whoever and ordering the rest to go. They collected what they could, and left for the total unknown. Where was God in all this? They had worshipped Him every week. Was all this chaos out of His control? The parents tried to keep their family together, but that wasn't easy in the crowds now following the exit road.

It could have been places in modern Iraq or Syria or Libya or other troubled spots, but it was actually the sixth century BC and the Babylonians had invaded their country and they were being forced to emigrate – a long weary way, although they didn't know that at the time. A thousand very tiring miles later over several months of appalling hardship, they reached their new "home" where they were told to build their own mud huts. Surely God, the faithful God, Who had promised to look after them would rescue them soon? But one of their respected religious teachers, a well known preacher, Ezekiel, told them they would be there long enough to see their grandchildren marry. 70 years! God was punishing them for their sins.

Like the modern day evacuations from the Middle East into Europe, it was impossible to see what God was doing at the time. Whole populations were being moved. In the 21st century, the numbers mount to millions of people, millions of people. Thousands of those who call themselves Christians are moving into an increasingly secular Europe. Thousands of Muslims, also, and thousands of those of no particular religion. What is happening?

With the hindsight of history, we can see that God was indeed saving His people in 586BC, and that after 70 years they would be able to return to their homeland, which some did, and began to start all over again. Maybe in the years ahead in this century, some will return back to their own country once the extreme violence has cooled down. But, like the Jews of old, almost certainly many will not, and Europe's indigenous population will have been changed. More schools, hospitals, houses will all have been built – and more churches? We do not know, and there are few prophets currently predicting the future. Within all the turmoil, however, there is the one certainty – that the Lord is building His church and the gates of hell will not prevail against it, however strange the methods used to accomplish His purposes.

Good News on the Railways?

There is a rumour that ministers often have a secret love for railways though, as far as is known, no survey has ever proved it! The originator of Thomas the Tank Engine was of course a minister – Rev W Awdry. Whether a minister or not, you may be interested to know that the number of passenger journeys on Britain's rail network has more than doubled in the last 20 years, going from 740 million to 1,650 million, an average increase of 4% per year.

Over two-thirds, 70%, of all journeys were in London and the South East. A tenth, 10%, were long distance, and 20% were regional. However, in terms of distance travelled, just under half, 47%, were in London, 19% long distance and 34% regional.

Who travels? 44% of the adult population used a short-distance train in the previous 12 months, and 30% a long-distance train, mostly to visit friends or relatives. So much quicker by train, said two-fifths (42%), or so much easier (40%). The number of people killed in 2014/15 was 330, 88% of whom (or 290) were suicides. There were 560 major injuries, including 50 suicide attempts and over 13,000 minor injuries, of which 940 were suicide attempts. However, for the 8th year running, there was no train accident causing a death.



Of the 2,550 stations in Great Britain, the most used was Waterloo with 99 million people passing through, followed by Victoria with 85 million. The top 7 most used stations are all in London, with Birmingham New Street (at 35 million) being 8th. Of the almost 10,000 miles of track, a third, 34%, is electrified, an increase of 1% a year.

Nearly £9 billion was paid in fares, a quarter, 24%, coming from season tickets. In addition the government supported the rail industry by nearly £5 billion. In total this is equivalent to £8 per journey. However, there are so many types of tickets that over a quarter, 29%, of passengers said they didn't understand them! Over a third, 37%, bought them from a website and almost half, 45%, from a ticket office.

There are a number of stations where Rail Pastors or Chaplains work. Rail Pastors is the name for volunteers working on the Thameslink and Great Northern routes which have been sponsored by the British Transport Police since August 2014. The London City Mission used to have Station Chaplains but handed all its London work over to the Railway Mission (RM) charity in 2015 which undertakes a similar ministry. London opportunities include those with the Underground also.

The RM, which began in 1884 under a different name, seeking then, as now, to share the Christian faith, is largely funded today by the rail industry (which greatly appreciates its ministry) as well as donations. Its work peaked in the early 1900s with over 280 branches in the UK, and 20 overseas. A century later, there are 22 chaplains across the UK today, working with about 190,000 people employed in operating or maintaining 2,500 stations or the miles of track. They offer support and help with mental or physical illness, difficult work situations, bereavement, family stress and the aftermath of accidents and suicides on the railway. RM chaplains complement the welfare provision of the employers.

A number of churches (like St George's, Leeds) also support those working to help children living on railway stations in countries like India, a specialist kind of mission work.

SOURCE: Society Now, Spring 2016, Issue 24, ESRC, Page 20; www.railwaymission.org, conversation and email from Dr Dudley Clark, the RM Hon Archivist/Historian from whom further information about the RM can be obtained.

PS|FUTUREFIRST|1016

Changes in World Religions

The first issue each year of the *International Bulletin of Mission Research* (IBMR) always contains the latest world data on Christianity and other religions. Based initially on the figures from David Barrett's *World Christian Encyclopedia* it now gets its updated information from the World Christian Database, kept at Gordon-Conwell University under the leadership of Dr Todd Johnson. The figures for 2016 in IBMR give data for 1970, 2000, 2016, 2025 and 2050 and extrapolating in between gives the percentages shown in the Table.

Religious Group as percentage of the world population, 1990-2050

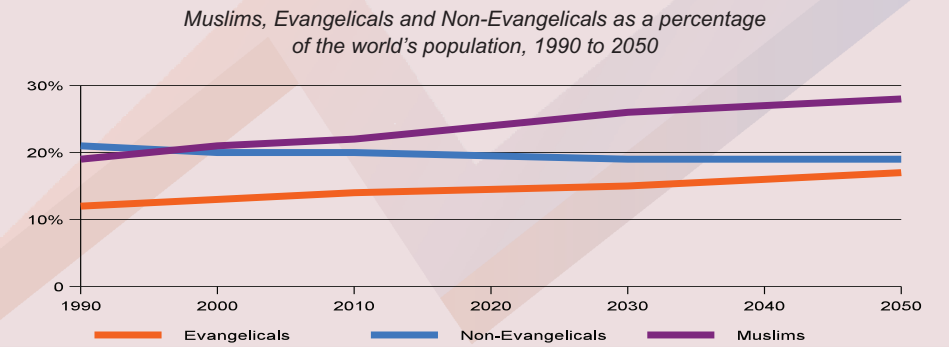
Year	Christian %	Muslim %	Other religions %	Non-religious %	Base in millions (=100%)
1990	33	19	33	15	5,283
2000	33	21	33	13	6,128
2010	34	22	32	13	6,916
2020	34	24	31	11	7,717
2030	34	26	30	10	8,202
2040	35	27	29	9	9,039
2050	36	28	27	9	9,551

While the numbers of Hindus, Buddhists and others continue to increase in numerical terms, they are doing so primarily because the populations of the countries in which they are largely based, such as India and Thailand, are also increasing, but as a proportion of the whole caucus they are declining, as shown in the Table.

The Table also shows that in 1990 other religions and the non-religious formed together just under half (48%) of the world's population. By 2050, that minority will be reduced to less than two-fifths (36%), with the difference largely made up by the increasing proportion of Muslims (up 9%).

The Table shows that both Christians and Muslims put on a considerable spurt between 2030 and 2050 – each an extra 2% of the world's population, equivalent to each gaining an additional 700 million adherents over those 20 years. The birth rate, especially in Africa, is partly the reason for this (many children being born now in Africa will begin to have their own children in this 20 year period).

Christians may be divided into two broad groups – Evangelicals and Non-Evangelicals. Non-Evangelicals are declining while Evangelicals worldwide are increasing. The graph breaks down the Christian proportion given in the Table into these two groups and also plots the percentage of Muslims.



The graph makes it clear that at this time there are only two significantly growing religious groups in the world – the Muslims and the Evangelicals.

Muslims worldwide roughly outnumber Evangelicals 2:1. David Watson, the former British evangelist, once wrote, "the real contest today is between Third [Southern] World Christianity and Islam." His comment remains true, except that it is no longer confined to the Southern World. In a number of countries these two growing religious groups co-exist side by side or are very close to each other. There has already been much violence as a consequence (as in Nigeria, for instance). Sadly, it seems likely that such confrontations will continue and probably get worse. How do Christians in vulnerable areas best prepare for possible antagonism and persecution? How ready is the church worldwide for the universal pressures and "the last days" of deception and violence?

It should be noted that Muslims and Evangelicals are growing at about the same rate, and also that while Non-Evangelicals are declining, even by 2050 they are still in the slight majority of Christians worldwide.

There is an especially large growth of Muslims in the continent of Europe, chiefly because of current immigration. In the long run, Muslim infiltration may prove more effective in the spread of Islam than Muslim violence. This is an important factor in population growth, opposition to Christianity, and the impact on social and health services, with possible strategic political overtones. Philip Jenkins concluded, "Self-confident autonomous Muslim communities ... become much more activist, politicised, and religiously conservative than the people they claim to represent."

SOURCES: The *International Bulletin of Mission Research*, Overseas Mission Research Centre, Connecticut, Jan 2016; *God's Continent*, Christianity, Islam and Europe's Religious Crisis, OUP 2007, Page 137; *Sex and the City of God*, Gordon Greece, Zadok Paper S125, Winter 2003, Zadok Institute for Christianity and Society, Fitzroy, Australia, Page 11.

PS|FUTUREFIRST|1016

Retired Priests

The article in the previous issue on retired clergy caused some interesting correspondence. Thank you to those who responded; all letters are most welcome. This article is an attempt to draw together some of the points made in such correspondence.

One retired Anglican clergyman knew his team had not functioned well as each of the "power-houses" within the church met, and talked, but did not make decisions as to what to do – and he felt unable to as well. The consequence had been a rather chaotic church.

It is a fact that not all those in positions of leadership are actual leaders, if leaders are expected to be "decision-makers". Alternative methods of working, namely through relationships, can be an effective replacement, but if relationships are difficult this is a fragile mechanism. Retirement from the scene allows space and time for alternative ways to be considered.

Another wrote that clergy rarely asked for "comment or feedback", let alone a thorough appraisal. While such can always seem threatening, it can in fact become a very helpful personal growth stimulus. Retired clergy need to find a niche or ministry in the church they attend or they "can be destroyed." Searching for an alternative elsewhere was one suggestion. Another retired clergyman decided to write his autobiography for something to do as his services were rarely requested.

Sometimes a House-for-Duty can be a benefit and, judging by the number of advertisements for such, many clergy begin their retirement that way. One minister, occupying such, found it gave a useful bridge between full incumbency and the start of retirement "proper", and because he was able to buy a house (when he fully retired) in the general area of his House-for-Duty was able to retain some links with the parishes with which he had helped on a part-time basis. Being given PTO (Permission To Officiate) has helped him and his wife settle into their present parish where he is able to help occasionally. Some of their Chapter meetings are open for retired clergy in his area and that also enables him to keep in touch. It "works quite well," he says.

But retired clergy do need to be "sensitive to the right of incumbents to lead their parishes in accordance with their own beliefs and skills." Some retired clergy find the church in their new parish where they now live to be so different from the traditions that they had known that they feel very uncomfortable. This is no different from lay people who move house and sometimes find the same problem – usually solved by going to another church, sometimes of a different denomination. Understandably, the latter is difficult for retired clergy. This but re-enforces the need when moving that instead of looking for a suitable "house" in which to live one should look for a suitable "house + church" combination in the relevant area.

Like all Christians, retired ministers have pastoral needs from time to time, which in their instance may be more specific because of their general desire to serve and, for Anglicans, to have a feel of participation in a particular area (or parish). Being able to accept that one's gifts may require a different type of use in changed circumstances is not a unique problem for ministers; many heavily-involved Christians have found the same when their life takes an alternative path. The passage of time helps, trust in the sovereignty of God is essential, but the human adjustment process is rarely easy and takes grace, wisdom, love and forgiveness to ease into a new situation.

SOURCES: Various personal letters received; letter in *Church of England Newspaper* 5th August 2016, Page 6.



Providing Facts for Forward Planning

SNIPPETS

1) Older people are more confident readers than younger people. Almost three-quarters of those over 55 said they felt confident when reading compared with 59% of those aged 16-24.

2) 96% of evangelicals say they are committed to passing on the Christian faith to the next generation.

3) An American study found that of those using social media only 4% use their time interacting with others by commenting or chatting; the rest of their time is spent browsing.

4) 850,000 people live with dementia in the UK, 500,000 of whom are women.

5) Between 2011 and 2014, a third of the UK population experienced poverty at least once. Those with no formal qualifications were twice as likely to experience it as those with degrees.

6) The Churches of God, a Brethren-based group, distribute free Bible-based booklets and articles. Between 2010 and 2015 the number of requests doubled to 4,000, with website requests increasing six times faster than by ordinary mail.

7) Big Church Day Out did so well at Wiston House, West Sussex this year (28th/29th May) asking for donations of £5 a month that sufficient was given to provide 1,070,000 meals through Tearfund.

SOURCES: 1) Beanstalk survey quoted in *Third Age Matters*, Summer 2016, Page 15; 2) *Idea*, 170th Anniversary Edition, Sept/Oct 2016, Page 15; 3) Report in *New Media & Society* quoted in *Time* magazine 29th August 2016, Page 13; 4) *Christianity* magazine, Sept 2016, Page 23; 5) *Persistent Poverty in the UK and EU 2014*, Office for National Statistics, 16th May 2016; 6) *Churches of God New Horizons*, July/August 2016, Page 5; 7) *Tear Times*, Autumn 2016, Page 4.

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CONTENTS

The Science of Cathedral Studies	P1
Green Shoots among Young People	P2
Global Trends	P2
Gender and Churchmanship	P3
Using Research	P3
Anglican Ordinations	P3
Snowflakes	P4
Good News on the Railways?	P5
Slavery in 2016	P5
Changes in World Religions	P6
Retired Priests	P6

THE SCIENCE OF CATHEDRAL STUDIES

PROF LESLIE J FRANCIS, UNIVERSITY OF WARWICK

What is the Science of Cathedral Studies?

Within the Church of England, cathedrals have been attracting attention for a variety of reasons. Cathedrals appear to offer signs of church growth at a time when many parish churches experience church decline. Cathedrals work successfully among people less likely to engage with parish churches. The Science of Cathedral Studies offers a systematic attempt to explore the empirical evidence underpinning such observations, and does so by drawing in a theologically-informed way on theories and methods borrowed from the social sciences. Here are some examples from the book *Anglican Cathedrals in Modern Life*.¹

Who attends Cathedral Carol Services and why?

Bishop David Walker was curious to discover who attends Cathedral Carol Services and why they come. So he designed a questionnaire to find out. His questionnaire was answered by nearly 1,200 people attending carol services at Worcester Cathedral and at Lichfield Cathedral. Then he compared their profile with other studies of Anglican churchgoers. In the cathedral he identified a group of people for whom their Christian faith and belonging were really important, but who expressed that faith and belonging in ways quite different from those who attended church Sunday by Sunday. Such people are less committed to dogmatic statements of belief, preferring the notions of mystery and of faith as a lived life. They are less inclined to believe that they have to go to church week-by-week to be a real Christian. The Bishop wants to encourage the church to value and respect multiple ways of belonging and to invest in keeping a variety of approaches open. The Cathedral Carol Service has an important part to play in supporting this rich tapestry of provision.

What is different about Cathedral congregations?

Bishop Michael Ipgrave was curious to discover who attends church in the Diocese of Southwark, including whether Southwark Cathedral reaches a distinctive group of people within the Diocese. So he initiated the Signs of Growth project. From the Woolwich Episcopal Area over 6,000 adults aged 20 or over (attending 105 of the 111 parish churches) completed questionnaires, and so did 263 adults attending the Cathedral. Comparison between these two groups identified six ways in which the cathedral congregation was distinctive, including demographic profile, religious profile, strength of attachment, and ways in which the personal spiritual journey is expressed. A major difference concerned religious motivation. The Cathedral congregation was more open to religious questions (the quest motivation) and less committed to dogmatic certainty. Here is a distinctive framework for ministry and mission through teaching and preaching.

The appeal of anonymity

Common wisdom tells us that a main reason for people choosing to attend cathedrals is to avoid commitment to community life. The appeal of anonymity is high and the commitment to fellow worshippers is low, with consequent low levels of social capital generation. Curious about the accuracy of that common wisdom, I ran a survey through one cathedral congregation and received 270 replies. Some findings are presented in the Table.

Reasons for choosing to attend a Cathedral service

The Place	
89%	Spiritual atmosphere
87%	Feeling of peace
49%	Connection with history

The Worship

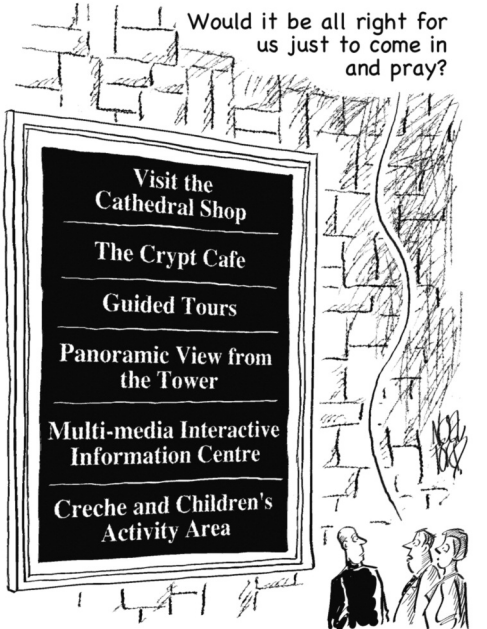
77%	Preaching
76%	Music
73%	Choir
The people	
76%	Friendly atmosphere
68%	Friendship
13%	Connecting with important people

The Anonyminity

22%	Being anonymous to other worshippers
15%	Not having to take part in parish activities
13%	Being anonymous to the clergy

Sense of belonging

72%	There are people in the cathedral to whom I would turn for spiritual help
59%	I feel a strong sense of belonging to the cathedral
39%	Others in the cathedral turn to me for practical help



Continued on page 4