

Black and Minority Ethnic Groups

A new black Bishop has been appointed as Bishop of Woolwich (Rt Rev Karwei Dorgu), the second such Bishop after Archbishop John Sentamu. A new Anglican Bishop of Loughborough is to be appointed, engaged especially, though not exclusively, for Black and Minority Ethnic (BAME) groups. How integrated are English and Scottish congregations ethnically in this respect?

Proportions of Churchgoers by Ethnic Background

Row	Year and group	White %	Black %	Indian %	Chinese %	Other A %	Other N-W %	Base (=100%)
A	1998 English Congregations	88	7	1	2	1	1	3.7 mn
B	2005 English Congregations	83	10	2	2	2	1	3.2 mn
C	2017 English Congregations	70	20	3	2	3	2	2.2 mn
D	2017 English Population	82	7	7	1	2	1	55.8 mn
E	2017 London Congregations	49	36	7	3	3	2	0.7 mn
F	2005 Anglican Congregations	88	8	1	1	1	1	0.9 mn
G	2016 Scottish Congregations	94	4	1	0	1	0	0.4 mn
H	2016 Scottish Population	96	1	2	1	~	~	5.3 mn

Black = Black Caribbean/African/Other Indian = Indian/Pakistani/Bangladeshi Other A = Other Asian Chinese = Chinese/Korean/Japanese Other N-W = Other Non-White

The English Church Census results of 1998 and 2005 gave percentages of churchgoers for the different ethnic groups used, and these can be extrapolated for 2017, as shown in the Table (where ~ = under 0.5%). The "Black" group includes those who would define themselves as Mixed (to be separated in future Censuses, as they were in Scotland). The "Other Asian" group includes Filipinos, some Malaysians, Singaporeans and others, while "Other Non-White" includes those from South America and some from North Africa and the Middle East.

The Table shows that the collective BAME section has grown considerably, from 12% of all churchgoers in 1998 (Row A, 100% less 88%) to 30% in 2017 (Row C, 100% less 70%). Of that 30%, two-thirds (20%) are Black, which is the fastest growing group.

The figures are very different from the English population proportions, shown as estimates in the Table in Row D. The proportion of Black churchgoers is about three times their numbers in the general population, and the Chinese, Other Asian and Other Non-White groups are all better represented in church than their numbers living here. Only the Indian group is much less in church terms than the population, simply because many in this category will be from Muslim, Sikh, Buddhist or other non-Christian backgrounds.

The Black churches have seen a very considerable expansion in recent years, especially in London (see Row E). The Redeemed Christian Church of God, for example, has planted 700 churches in the last 25 years with a total attendance approaching 120,000 people (in the UK, not just England). The proportion of BAME churchgoers in London is now just the majority, 51%, of the capital's total of 710,000 churchgoers in 2017. Over two-thirds, 71%, are Black, with the "Indian" sector particularly well represented. The London representation is unique in England; other major cities do not have the same Black proportions as London – Birmingham, for example, only had two-thirds the percentage of Black worshippers in 2005 as London (19% to 29%).

The Church of England proportions are only available from the 2005 Census (shown in Row F) and will doubtless have changed since then. The Anglican percentage of Black worshippers was smaller than the proportion of Black worshippers generally, and the number from the Indian, Chinese and Other Asian communities was also smaller. This is partly because many of those in the Non-White community worship in their own ethnic (and language-speaking) churches rather than in Anglican congregations, welcome

though they may be in these.

Scottish proportions (Row G) are different again, but even here the proportion of Black (and Mixed) in Scottish congregations is four times the proportion of Black people in the population as a whole (shown in Row H). Some of the same denominations which have started new congregations in London have also started such in Edinburgh, Glasgow and Aberdeen especially.

Not shown in the Table, but among the Evangelical community in England, two-fifths, 40%, are BAME and only 60% White. Among non-Evangelicals, the proportions are 21% and 79% respectively, reflecting the fact that most Black churches are charismatic Pentecostal.

What does all this say? It is a mixed picture which varies considerably. Through it all emerges the rapid growth of Black Christians, both within White congregations and in their own churches. To have more BAME leaders in the Church of England is clearly a significant response to this encouraging situation, but in general terms, White English congregations need to catch something of the enthusiasm, dedication and contagious joy of Black Christianity in their worship if they want to see some of the growth our Black colleagues are experiencing.

A review in *The Economist* said of American churchgoers, "White and Black evangelicals will converge in future ... White congregations are greying, so that, despite the nativism rife in many, their vitality will increasingly depend on attracting Black members." This may also become true in Britain. It was confirmed in a Springboard study in 2000 which showed that if the percentage of Non-Whites in a congregation is over 25%, the likelihood is that that church will grow (27% had done so).

SOURCES: English Church Censuses 1998, 2005; London Church Census 2012; Scottish Church Census 2017; review of *The Evangelicals: The struggle to shape America*, Francis FitzGerald, in *The Economist*, 8th April 2017 Page 77; *Church Growth*, Christian Research for Springboard, 2000.

SOCIAL MEDIA

The words "social media" have entered our everyday vocabulary in the last decade, but what exactly is social media? Essentially it is the ability to communicate electronically with friends, relatives, colleagues and others, whether this be by computer, ipad, smart phone or other like devices.

There are seven major players currently providing a service, as follows:

Player	Year it began	Key characteristic	UK users millions 2017	UK users logging in daily 2017	% of US users aged 18 to 34 2016
Facebook	2004	Prime UK network; 96% of online users	32	75%	36%
Instagram	2010	Emphasis on photography	18	42%	46%
Twitter	2006	Messages limited to 140 characters	19	37%	40%
Snapchat	2011	Phone images which can disappear	13	10%	53%
Pinterest	2010	Especially popular with women	10	16%	38%
Tumblr	2007	Breeding ground for viral memes	n/a	n/a	50%
LinkedIn	2003	Showcases professional users' résumés	21	11%	36%

Facebook, started by Mark Zuckerberg, now a billionaire, is by far the most popular, with 70% of the United States' population accessing it every week, and half of the UK's population. The next two, both around two-fifths of daily users, differ in that Instagram essentially focusses in images which people see, and Twitter (Donald Trump's favourite) is based on what people read. Twitter began four years before Instagram and has been more popular, but Instagram has caught up both in the UK and in America. Younger people especially like it.

In terms of users in the UK, LinkedIn, the very first social media player, now 14 years old, is aimed at networkers, employers, college students or others in the broad professional area. It is least used in the US, but is on a par in the UK with Instagram and Twitter, even though its purpose and audience are quite different. Snapchat, the one most recently launched (although six years ago), is still building its audience in the UK even if its website makes great global claims for it.

Christian organisations and individuals are increasingly using social media not just for personal or business reasons but gospel reasons also – just search online under "gospel and social media." Is your church or agency using it, and using it to best effect?

SOURCES: Article in *Time* magazine, Vol 189, No 9, 13th March, 2017, Page 41 and relevant website accessed 3rd May 2017.

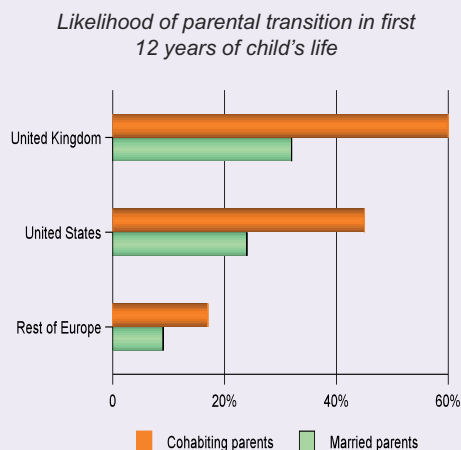
The Impact of Transitions

The adults in a family with children may change – because of divorce, death, or change of partner if a couple cohabit. Such changes, called “transitions,” occurring when children are under 12 years of age, have been measured in an international study looking at those born since 1985. It indicated that, in general, transitions cause instability for the children and such often impacts their development.

This broad finding is not new, but the study measured the number of transitions by the level of education of the mother across 17 countries mostly in Europe, and also Russia and the United States. The researchers found in general terms that the level of education made relatively little difference to the likelihood of transitions occurring, or their number, but the major difference was between whether the child was living with a single parent, cohabiting parents or married parents. Again, not an unexpected finding.

They found that the greatest degree of stability (that is the fewest number of transitions) was in homes where the two adults were married. Even so, one

third of marriages in the UK, 32%, suffer a rupture in the first 12 years of their child's life. If the parents are cohabiting, the likelihood is twice this percentage, at 60%, and for single parents it is 73%.



The study found that the UK had the highest rates of transition for both married and cohabiting couples. The nearest country to us was the United

States with percentages, respectively, of 24% and 45%, the second similarly roughly doubling the first. The next two were Lithuania and Russia, both with a transition rate of 20% for married couples, and with 32% and 25% respectively for those cohabiting. Omitting the UK and Russia, but including Lithuania, the average across the rest of Europe for transitions with married couples before their child was 12 was just 9%, and for cohabiting couples, 17%. The percentages are illustrated in the chart.

What this shows is that when measured over the first 12 years of their (first) child's life the likelihood of a break in relationships between the parents was twice as great if the couple were cohabiting than if they were married. If the couple are British the likelihood of a break-up, however, is almost 4 times that seen across the rest of Europe, both for those married and cohabiting. What is causing so high an excess of relationship failure in two countries with a strong Christian tradition? How far is it due to the drift away from Biblical teaching on marriage and family life, an area in which, perhaps, the Church has taken a less than decisive stand?

SOURCE: *Mapping Family Change and Child Well-being Outcomes*, World Family Map, 2017, Institute for Family Studies, 5th February, 2017.

Future Anglican Attendance

In the July 2011 meeting of the General Synod of the Church of England the comment was made that “the average age of an Anglican churchgoer was 61”, and while this was very quickly queried by the Research and Statistics Department, steps were taken to try and ascertain what the ages of active Anglicans actually were, and what these would mean if projected forwards.

Actuaries were consulted, used such information as was available on the ages of Anglican churchgoers, Sunday and Weekday, both from within the church and outside it, and concluded that if present trends continued Anglican attendance would decrease by 60% by 2030 and by 90% by 2057, using the benchmark of total weekly attendance as it was in 2007, a total then of almost 1,160,000 people.

If their estimate was correct that would mean that numbers attending in 2030 would be about 460,000 weekly which, assuming the present average proportion that weekly attendance is of weekly and Sunday in total, 16%, holds in 2030, would mean some 390,000 people attending on a Sunday, half the numbers attending in 2015 (811,000). Could such a dramatic fall really occur in the next 15 years? Sunday attendance has only dropped 23% in the 15 years 2000 to 2015.

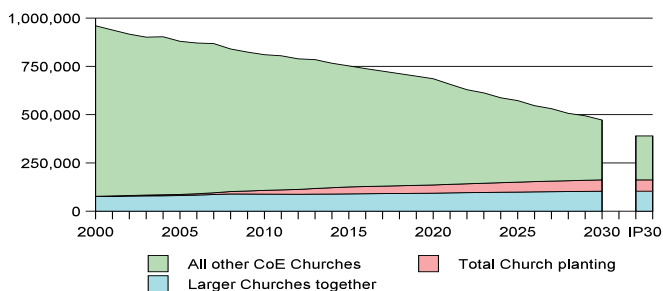
However, this smaller percentage overlooks the ageing of the churchgoing population. In the year 2000 a quarter, 25%, of all churchgoers (not just Anglicans although they are among the oldest) were 65 or over, a percentage which had increased to a third, 33%, by 2015, but which is projected to increase to 45% by 2030, a much faster rate of increase over the 15 years which necessarily will mean more deaths and thus losses in church numbers.

However, it is also important to take into account other changes taking place. Many churches are seeing their congregations grow larger, even if only slowly. The attendance at the 150 largest Anglican churches could increase by 15% by 2030 (from 2015) to collectively total over 100,000 on a Sunday. Over time such increases can become appreciable. Also many churches are planting new congregations, some of which are Fresh Expressions, Messy Churches or other types. The average congregation in these seems to work out at roughly 40 people. 300 new Anglican churches in 15 years, 20 a year, would thus yield a further 12,000 people.

It is unlikely that such calculations were included in the initial estimates, but if they were, then the pessimistic number is unlikely to be fulfilled. However, the increasing age of attenders is a problem which will cause continuing shortfalls. Putting these two broad factors together would suggest that the numbers will be likely to dip substantially but not quite as severely as was suggested when the actuaries' calculations were released by Sir Andreas Whittam Smith at the 2012 July Synod. Taking the average of a straight line projection of current Anglican attenders and estimates based on age-decline (as given by the actuaries) offset by likely growth elements would give a figure of about 470,000 attending on a Sunday in 2030, still a drop of over 40% on actual 2015 numbers.

The graph plots how the numbers might look, with actual totals used up to 2015, and projections thereafter. The thin column at the end labelled “IP 30” is the Initial Projection made for that year, assuming the other components within remain the same as forecast in the main graph. The line from 2020 dips more sharply than the previous years because that is about the year when the larger number of losses of older people begins to make serious inroads into the overall numbers.

Total number of Sunday worshippers at Church of England Churches 2000 to 2030E



The actuaries calculated that even if the number of adults under 35 increased by 3% a year there would still be losses in total attendance until 2041. That rate of increase is currently not being seen, so the expected upturn will be later unless numbers increase. Not all children who come to church when they are small continue to attend when they are older, but at present the number of children in church represents only 5% of all births. In Scotland, 6% of all children born start attending church. Reaching children and young families would therefore seem pivotal if forecast figures are not to become realities.

SOURCES: Research and Statistics Department, Archbishops' Council for actual total numbers 2000 to 2015; *UK Church Statistics* No 3, 2018 Edition (to be published in 2017), for 2016-2030 estimates.

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SNOWFLAKES

Belief in the Resurrection. A ComRes/BBC poll of 2,000 people found that only 40% of British people believed in the resurrection at Easter 2017. That is down from the 50% found by a *Sunday Telegraph* survey in April 1996, a 10% drop. 10% out of 50% is a fifth, and the churchgoing public in England in that period has dropped 23%, slightly more, suggesting that even among non-churchgoers, there are still many who believe in the resurrection, though may not see its personal relevance.

SOURCES: *Sunday Telegraph*, 6th April 1996, *The Week*, 15th April 2017, Page 4.

Preaching the main draw. As has been found in the UK, a survey across the United States of 1,500 Christians found that three-quarters, 76%, said the sermon was a "major factor of communal worship," 83% for Protestants and 62% for Roman Catholics. Almost two-thirds, 64%, also indicated that youth programmes played a large part.

SOURCE: Article in the *Church Times*, 28th April 2017, Page 11.

Fake News. During the American Presidential election last year and the concern that so much "news" was "fake news", Barna did a research poll in the United States asking people which news outlets they trusted. Answers were:

- 69% TV News
- 50% Local newspapers
- 44% National newspapers
- 44% Internet searches
- 42% Online news sources
- 34% Social media news
- 25% Magazines

A third, 31%, said that "fake news" was the result of misinterpretation or exaggeration of actual news on social media. It would be interesting to know what the percentages might be in the UK. A survey after the Referendum found only 15% of UK people trust politicians, while nurses are trusted by 93% and doctors by 91%.

SOURCES: Media Habits in the Age of "Fake News", based on 1,000 interviews between November 2016 and February 2017, www.barna.org; report in *The Daily Telegraph*, 5th December, 2016, Page 12.

Characteristics. Which characteristics do Muslims associate with Westerners living in their (Muslim) country (=W), and what characteristics do non-Muslims associate with Muslims living in Europe, Russia or the US (=M)? The Table gives the percentages.

Characteristic	W %	M %
Violence	66	50
Fanaticism	53	58
Selfish	68	35
Arrogant	57	39
Greedy	64	20
Immoral	61	23
Honest	33	51
Generous	29	41
Respect for women	44	22
Tolerant	31	30

Violence, fanaticism, selfishness and arrogance were the top characteristics on both sides (along with greediness and immorality for Westerners and honesty for Muslims), while tolerance was towards the bottom on both lists, and respect for women by Muslims at the bottom.

SOURCE: *Muslims and Islam*, Key findings, Pew Research Center, December 2015.

Jews hearing the Gospel. In a 2013 survey of how Messianic Jews first heard the Gospel, the top three ways were "direct conversation with a friend" (26%), "in a church" (25%), "direct conversation with a relative" (18%), the same three reasons that UK Christians have given in other, earlier, studies. Of the

other third (31%) of reasons for Jews, top were "contact with someone previously unknown" (9%), and "directly from Scripture" (5%).

SOURCE: Article "A Profile of North American Messianic Jews" by Andrew Barron in *Lausanne Global Analysis*, March 2016, www.lausanne.org/content/lga/

Getting Older. The world is getting older as the population grows – people are living longer and fewer children are being born. The most youthful continent in 2017 is Africa, which partly explains the potential for church growth there. The following Table shows how many people, per continent, aged 20 to 64 there are for every one person aged 65 or over, and it illustrates just how different Africa is from the rest of the world:

Continent	2015	2030	Change %
Europe	3.5	2.4	-31%
North America	4.0	2.6	-35%
Oceania	4.8	3.5	-27%
Latin America	7.0	5.0	-29%
Asia	8.0	5.1	-36%
Africa	12.9	11.7	-9%

Not only are there many more people under 65 in Africa, but the numbers reaching that age are doing so at a greater rate than in other continents, as more people live longer.

SOURCE: Article "At the gates" by Joel Budd in *The World in 2017*, published by *The Economist*, 2016, Page 24.

Exit from London. Potentially employable people in their 20s are now seeking jobs elsewhere than London according to a recruiting agency. The cost of housing, travel, living and usually repaying a student loan with salaries which don't compensate for these expenses (average starting level £22,000) are the main reasons. Could that include potential young church leaders also?

SOURCE: Article by Sinead Hasson of Hasson Associates in *Impact*, Market Research Society, Issue 17, April 2017, Page 84.

Rail Emotions. In 2016, 360 rail commuters in the south-east were asked to record their emotions during their journey. These averaged five each, and they were:

- 23% Relaxed
- 22% Indifferent
- 19% Happy
- 15% Bored
- 7% Angry
- 7% Frustrated
- 4% Stressed
- 3% Worried

Punctuality and getting a seat were the key elements impacting satisfaction, while overcrowding and delays were top for the main drivers of anger. It would be interesting to do something similar for worshippers at church services!

SOURCE: Article *Emotional Intelligence*, Ian Bramley and Emma Bramwell, *International Journal of Market Research*, Vol 58, Issue 5, 2016, Page 753.

1851. The very first Census of the population occurred in 1801, and the first asking occupation was in 1851. That year the Census recorded a total of 30,047 "ministers, priests, religious teachers and students of divinity". It also recorded that the last man who spoke Norn had died about 1850 – he was a 60 year-old fisherman who in the 1841 Census was living at Skaw in the Shetland Island of Unst, the most northerly settlement in the UK. It also found almost 35,000 people in Northern Ireland who spoke "Ulster Scots."

SOURCE: *Butcher, Baker, Candlestick Maker*, History of the UK via Census records, Roger Hutchinson, Little Brown, 2017, £20.

Volunteering Teenagers. Many teenagers volunteer their time, one American survey finding a sixth, 17%, did so every week, a further quarter, 25%, once a month, and another quarter, 26%, every few months. For these Americans, the church was the prime source for their volunteering, only a third, 35%, going elsewhere. Primarily their desire was to serve others, their parents said (56%), and as church volunteers two-thirds, 69%, wanted to share the Gospel. Participating in an international trip made a lasting impression on three-quarters, 74%, of those going.

SOURCE: Research on "The Myth of the Lazy Teen" by Barna for the American Bible Society, 2016, www.barna.org.

Continued from page 1

answer is bigger ones. Or, spot the glass ceiling and grow outwards, not upwards.

Let's update the picture

Waddell's work inspired the forerunners and founders of contemporary Anglican church planting. That phenomenon has grown extraordinarily. I've watched it for around 40 years. Back in the '70s there might be as many as three church plants per year across the Church of England. The 2012-2016 research from Church Army's Research Unit calculates the figure for starting fresh expressions of Church in 2016 was 300 per year.³ A lot of people have got the picture and gone beyond the constraints of the system, while still loving their Church. They are radicals, not rebels.

In our research, we found further evidence that fits with all this. Across all the types of fresh expressions of Church, 48% of them are on a kind of numerical plateau. Only 28% continue to grow. We wondered if this was more evidence of "natural unit size or range." We tested that with all the Messy Church examples and found only a handful of very large ones. 64% had between 30 and 69 attenders, including the team. With café church, 73% were in size between 20 and 69 people. With human beings, we reach a certain height or unit size; in later life the challenge is to resist middle-aged spread! The future of our species – and all species – lies in reproduction, not upward growth.

I think Waddell was only half right to spot the need to "multiply." That word is managerial and mathematical. God's Church is not a firm or a formula, it is interpersonal communities of people. What we know with people, and I know as a parent, is that our children are ours, not us. Thus church reproduction is rightly non-identical. Read my recent book *Reproducing Church* (BRF) if you want to track down the biblical and theological reasons to think like that.

A crucial part of planning the future is that the Church must dare to have church children, who are related to us, but not the same as their parent body. It is a shift for the Church from pursuing instincts to add to expressions of Church they already have, to include diverse reproduction of ones they don't have. Then the glass ceiling won't be a problem; it's the way things are and we move outwards from it.

¹ D. Waddell, *Let My People Grow* (Urban Church Project [UCP], 1974), Page 8.

² D. Waddell, *Divide and Conquer* (UCP, 1975), Page 16.

³ See www.churcharmy.org/uxCresearch and the sidebar item *The Day of Small Things*.



REFLECTIONS

"He had incredible hands," said an experienced jockey when commenting on Jesus riding on a colt into Jerusalem on Palm Sunday. A young (under 4 years old) horse, never ridden before, surrounded by a cheering crowd of people waving branches in front of him, walking downhill from Bethany till the road turns up towards Jerusalem forcing the weight of anyone riding on to the front of the animal, were all criteria normally resulting in a bolting, frightened creature. But Christ's hands conveyed control, calm and assurance to an otherwise terrified donkey.

The hands we have are extraordinary. Prof Stuart Burgess describes the human hand as "one of the most precise and wonderful mechanical devices in creation." It has unique features, "just what would be expected from a Creator who intended man to be a creative being and steward over creation."

Each of our hands has 27 bones, 35 muscles and a very large number of ligaments. "One research study identified at least 58 distinct types of human hand movements [and] about a quarter of the entire human motor cortex is devoted to controlling the muscles of our hands."

Christ used His hands wonderfully in other ways also. When the disciples were in the boat on the lake, and the storm threatened to overwhelm it, Jesus stood up and with His hand rebuked (same word as of Moses at the Red Sea) the wind and sea: "Be calm!" (Luke 8:24).

It was the same hands that touched the leper cringing at His feet begging healing. "Be clean!" commanded Jesus as his leper's skin was instantly restored to normal colour and the infected flesh was renewed (Luke 5:13).

It was the hand that touched the coffin coming out of Nain and restored a young man to life, and which took the hand of Jairus' daughter with the words, "Be alive!" (Luke 7:14, 8:54), and which commanded Lazarus to emerge from his grave.

The same hands touched a crippled lady (Luke 13:13) one Sabbath day, "Be free!" He said (from an 18-year disfigurement), and reminded the synagogue leader that if his ox needed sustenance on a Sabbath, the synagogue leader would not have hesitated to supply it.

The same hands took children into His arms (Mark 10:16), "Be blessed!" So many parents wanted to bring their children to Jesus, who welcomed them all, with their child-like qualities of trust, openness and honesty.

It was those hands which soldiers nailed to a cross at Calvary. The hands which had done such good were unable to move on a block of wood. Luke alone records Jesus' prayer, "Be forgiven! Father, they know not what they do." (Luke 23:33)

The following Sunday two disciples were walking along when Jesus (unrecognised by them) joined them. When they got to their lodgings, they ordered food. Jesus took the bread and in effect spoke with His hands, "Be broken!" (Luke 24:30). As they saw the nail-scars in His hands, their eyes were opened to their resurrection Lord.

Jesus used His hands to demonstrate utter security. "I give unto them eternal life, and they will never perish. No one will snatch them out of my hand ... out of my Father's hand. The Father and I are one." (John 10:28-30).

It was St Teresa of Avila in the 14th century who first wrote "Christ has no hands but our hands to do his work today," and Francis Havergal who turned the thought into prayer and hymn, "Take my hands and let them move/ At the impulse of thy love."

SOURCES: *The Design and Origin of Man*, Stuart Burgess, DayOne, 2004, Chapter 3; adaptation by Annie J Flint from St Teresa.

Asking the Right Questions

A correspondent asked an interesting question, "In a survey, should one ask a question when the answer is already known to (or can be found out by) the researcher?" There are various answers to such a question, other than simply YES or NO.

Sometimes it is important to test the accuracy of respondents to the questions in a survey and if this can be done when their answers can be externally checked it can be a useful thing to do. Sometimes answers to such questions can be given fairly simply, for example as one question asked, "Were you married in the previous calendar year?" and the value of asking fairly easy questions initially is to draw the respondent into the world of the survey, hopefully helping them enjoy the questions being asked. Simple initial questions are often useful for this purpose, whether their answer is known in advance or not.

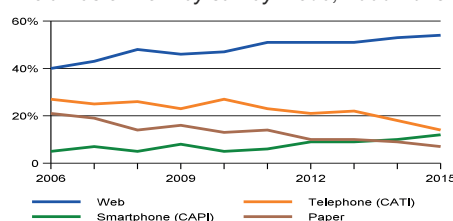
Some questionnaires are quite long (40 questions or more) and in some of these asking two very similar questions, one at the beginning and the other half way through, enables the researcher to know if the respondent is getting tired of it! In one recent study over the web, respondent tiredness was measured by the number of questions they answered before quitting, and the researchers could then try and work out why they disliked the last question they answered.

It will also depend to some extent on the format in which the questions are posed. One recent study deliberately analysed whether completion of a study depended on it being completed on a PC, a smart phone or a tablet. The PC scored heavily with over 80% preferring that mode, while only 60% completed the study if they were on a smart phone or tablet. These results did not differ greatly by gender or age of respondent, although older men were more inclined to complete a survey if on a tablet than older women.

However there is a danger in using metrics to measure the success of a survey. Once they are used they take on a life of their own. "It feels remiss, unprofessional even, to ignore data, so plans are optimised to the metric being captured. To paraphrase Marshall McLuhan, we shape our metrics, then they shape us," wrote Richard Shotton, Deputy Head of Evidence at Manning Gottlieb OMD.

There are also different survey modes, and another study looked at the volumes of work by mode, summarised in the graph. The web is clearly winning, while paper is obviously losing in overall usage. The telephone remains fairly popular with smart phones beginning to get the upper edge.

Volumes of work by survey mode, 2006-2015



In terms of accuracy, in the old days of street surveys, respondents might well take a question flippantly because of the manner in which it was asked. "Do you think the Prime Minister is doing a good job?" might well just get the response, "Yes, of course," simply because someone was busy shopping and didn't wish to be interrupted whatever their true feelings on the topic.

One of the huge plus factors for the British Social Attitudes' Survey, which began in 1983, is that it annually interviews some 3,000 households. The

interviewer can then not only ask detailed questions, and can wait for the answer to be considered, but also ask further questions probing whichever answer happens to be given. This also allows quite searching questions to be sometimes asked.

It is important too that key questions are included. J John in an article commenting on the latest Church of England figures said that while categorisation of churches by churchmanship is both difficult and approximate, not doing so means that the various basic statistics cannot be analysed by this most relevant theological question. He's right!



Reverting back to the original comment, are there guidelines for good questions? Many years ago the following principles were articulated by a key member of what is now called the Office for National Statistics:

- 1) The question must use words which are familiar to the sampled population.
- 2) The question must not be ambiguous. If different respondents make different interpretations of the same question, their answers will not be comparable.
- 3) The question should be as short and crisp as possible within the limits of the need to obtain analysable material of a certain kind.
- 4) The question must ask one thing at a time, not roll two questions into one.
- 5) The question should not be framed in the negative.
- 6) Many respondents prefer to think about particular things rather than about general concepts. Beware of abstractions.
- 7) The question should not be too broad. If there is a wide range of possible responses, the respondents may find the question impossibly taxing.
- 8) A question requiring detailed recall may not get accurate answers. Great care must be taken in drafting such questions.
- 9) A question seeking detailed quantitative information may serve simply to confuse respondents. Again, care is needed in formulating the question.

SOURCES: Articles in the *International Journal of Market Research*, Vol 59 Issue 1, 2017, Pages 12 and 47, and Issue 2, 2017, Page 176; article "What those statistics don't tell us" by J John in the *Church of England Newspaper*, 11th November 2016, Page 8; *Ask A Silly Question!*, Survey Control Unit, Government Statistical Service, 1976, Page 2.

South Korean Mission Growth

The number of South Korean mission workers worldwide is growing, as the graph shows, although the number of countries in which they are working decreased slightly from 177 in 2014 to 153 by 2016.



Likewise the number of agencies has decreased slightly from 166 in 2013 to 156 in 2016, of which nine-tenths (90%) are interdenominational agencies, a higher percentage than in the UK (76%) the last time it was measured (in 2006).

A survey of mission agencies indicated that the sustainability of these efforts was becoming harder, with 85% feeling that it was becoming critical, and with 92% saying that efforts need to be made to increase it. How might this be done? The main area of weakness was felt to be within the mission community (79%), but the main force for spearheading revitalisation was seen to be the Korean churches (59%). How could this be done? Two answers were given – an increasing awareness of mission work (35%) and the promotion of creative partnerships (34%).

South Korean missions have an honoured place in mission history since their strength and energy has been prodigious since the end of the Korean War in 1953. As the church grew in South Korea since then, so did the emphasis on mission work overseas. From 6 million Christians in the country in 1970, 18% of the population, the number grew to almost 16 million by 2010, 33% of the population, an enormous rate of growth, averaging 2.6% per annum. Probably two-thirds of these are Evangelical.

But, as elsewhere, sadly numbers are slowing down, the South Korean church as a whole is ageing and not so many young people are joining the church. Two-fifths of the South Korean population was under 15 in 1970, but only 9% were in 2005. As the population has become static so has the church – and so have its mission workers. Christians are 30% of the population, the largest religious group, but only 3% of those now in their 20s now attend church.

The South Korean church has also had its share of scandal. The world's largest Pentecostal church, Yoido Full Gospel Church, with more than a million members, is based in Seoul, but its reputation suffered from embezzlement of funds by its founder. Living under the shadow of North Korea and its unpredictable dictator, the South Korean church needs the encouragement of our prayer in this global area of insecurity.

SOURCES: Articles in the *International Bulletin of Mission Research*, Vol 41 No 2, April 2017, Vol 40 No 2, April 2016 and Vol 38 No 2, April 2014; *Religious Trends* No 7 Table 3.5.6, 2008; *Evangelicals around the World*, Todd Johnson et al, World Evangelical Alliance, 2015, Page 317; wikipedia for Korean population; prayer letter from Paul Bendor-Samuel.

CHARITIES OF FAITH

In 2016 there were 187,495 registered charities in Great Britain with income of £5,000 or more per annum. Of these, 11,575 were faith-based but not with a specific faith, and a few (just 65) were multi-faith. Of the 38,241 with a specific faith, five-sixths (84%) were Christian, 6% were Muslim and a further 6% were Jewish. The Christian charities (32,183) are one-sixth (17%) of all the charities.

Faith-based charities receive £16 billion annually in income (based on the most recent figures given for 2013, 2014 and 2015), almost a quarter (23%) of total charitable income across these three years. Four-fifths (80%) of this comes from the 4% of organisations (1,719) which have an income of at least £1 million every year, although these organisations in fact receive on average over £6 million each year (= "the big boys", such as The Salvation Army, Christian Aid, World Vision, Tearfund, Methodist Homes for the Aged and literally scores more as listed in the last edition of the *UK Christian Handbook*), while the others on average receive one hundredth of that – just over £60,000.

So there are a lot of small religious charities, "a whole army of Christian charities helping Africa's poor," as John Humphrys once declared. Christian, Jewish and Quaker charities receive more income than other faith-based charities pro rata.

Some 60 new Christian charities are registered every year, but the number is also growing because the many Christian congregations are now required to register as charities and by no means all have yet done so (and these are not counted in the 60). If all 50,000 church congregations eventually register the number of Christian charities will effectively double, but will simply add to the number of smaller charities, since very few churches have an income exceeding £6 million per year, although there are some.

What kinds of work are represented by faith-based charities? Of all the charities working in overseas aid, half (49%) are faith-based. Almost the same proportion (45%) is true of charities working in human rights, and this is followed by those working in poverty (39%), housing (33%) and education and training (24%).

Does faith make any difference in these charities? "Yes," replied five-sixths (82%), "it is a strong influence" and it helps in developing trustful relationships with the beneficiaries of the charity's work. It also helps in collaborating with others. Specifically, faith was seen as important in:

- Shaping attitudes towards those in need
- Building perseverance and dedication
- Bringing together groups with a common focus

Did faith charities attempt to increase the number of people sharing their faith? Half (49%) of Christian charities said they did against only a quarter (26%) of non-Christian faith charities.

How important is faith as a motivation in giving to charity? The Charities Aid Foundation found that over two-thirds (71%) of donors were religiously motivated to give. Also the tradition of giving within many faiths is likewise a key influence. This is perhaps especially true for Muslim charities, when in the month of Ramadan many pay their "Zakat", the 2.5% of annual cumulated wealth, giving in total about £100 million that month.

Religious groups had the highest average donation in 2015 (£49), and some 13% of all donations was given to them (14% in 2014), though medical groups had the highest proportion (16%).

There has been a growth in faith-based charities

working on ethical finance projects since 2013 when Archbishop Justin Welby urged action against controversial money lenders like Wonga. A number of faith charities have since promoted responsible alternatives.

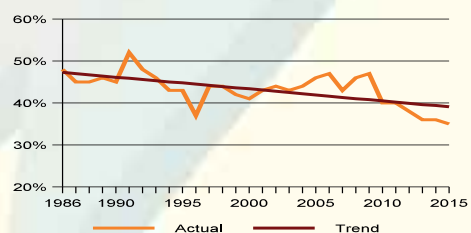
Faith-based charities can find support difficult if there are suspicions about their motives, or tensions between their faith and societal culture. Religion also is far less dominant than it used to be in impacting charitable appeal. Some, like Christian Aid, work separately with the faith and secular communities, but most faith charities are too small for such to be practical. Ultimately it is not the faith of a charity which is key but the impact it makes on those it is helping.

SOURCES: *What a Difference a faith makes*, Insights on faith-based charities, by Rachel Wharton and Lucy de Las Casas, New Philanthropy Capital, November 2016, www.thinkNPC.org; article in *The Economist* 25th February, 2017, Page 26.

American Attendance

American church attendance has been higher as a percentage of the population than in many other countries for many years. In the mid-1980's it was measured at about 48%, five times the proportion in England and three times the percentage in Scotland. However, actual counts of numbers in some parts of America, as opposed to people reporting they had attended, found percentages at about half the reported figure.

Whatever the proper proportion, the number is declining just as in Britain and other parts of Europe as the graph shows, where the trend line is clearly downwards.



SOURCE: Barna's Trends, What's New and What's Next, Jan 2017, www.barna.org

Humour

Actual sentences written in hospitals' and doctors' patients' notes:

She stated that she had been constipated for most of her life, until she got a divorce.

The patient has been depressed since she began seeing me in 1993.

Discharge status: Alive but without my permission.

Healthy appearing decrepit 69 year-old male, mentally alert but forgetful.

Patient has left white blood cells at another hospital.

Patient had waffles for breakfast and anorexia for lunch.

She is numb from her toes down.

The skin was moist and dry.

I saw your patient today, who is still under our car for physical therapy.

Patient has chest pains if she lies on her left side for over a year.

The lab test indicated abnormal lover function.

Patient has two teenage children, but no other abnormalities.

SOURCE: Grove Books, email of 13/3/17.



Providing Facts for Forward Planning

SNIPPETS

1) Only three-fifths, 61%, of newlyweds are likely to stay married for life.

2) The smallest church in the world is in Kentucky. There is room inside for just three people.

3) One fifth, 20%, of people, when asked in a survey, said they felt "unusually tired" at that moment. Same would probably be true of ministers and churchgoers!

4) In July 2017 Canada celebrates the 150th anniversary of the British North America Act which united three British colonies as "one Dominion under the name of Canada."

5) The Church of Scotland "Old High Church" in Inverness is built on the spot where St Columba is thought to have preached – Scotland's own "Sermon on the Mount"!

6) Serious stabbings occur 11 times every day in England, with over 4,000 victims hospitalised in the year ending April 2016.

7) Husbands are most likely to be unfaithful to their wives when aged 55 to 65; wives when aged 40 to 45.

SOURCES: 1) Prof Rebecca Probert, Centre for Social Justice, 2013, quoted in *Christianity*, Feb 2017, Page 40; 2) *Numberland*, Mitchell Simons, Michael O'Mara, 2013, Page 138; 3) Royal College of Physicians, 2014, in *Sunday Times* magazine, December 2016, Page 45; 4) *The World in 2017*, *The Economist*, 2016, Page 30; 5) *Society Now*, Issue 27, Winter 2017, Page 21; 6) *Inverness Cathedral*, Tourist Guide, May 2017, Page 3; 7) *Anatomy of Love*, by Helen Fisher, W V Norton & Co, summarised in article in *Daily Mail*, 18th February, 2017, Pages 37-40.

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BEWARE GLASS CEILINGS

Canon Dr George Lings, Director of Research, Church Army

Glass ceilings have at least two disagreeable features. Firstly, being glass they are easily missed. People can be deceived and simply not realise that they are there. Secondly, being ceilings, when your head hits one it is a surprising hurt and you wish you had noticed it! There are research based reasons for thinking there are glass ceilings that operate in church congregational life. What is so odd is how often that research has been ignored. Maybe people think they can simply break through such a ceiling, not realising this is armoured glass.

A warning ignored 40 years ago

A startling and alarming set of Church of England figures was put together in 1974 by Revd David Wasdell. He was the brains of the Church Urban Project whose work was sponsored by bishops in the London and Essex area. He produced *Let My People Grow* in 1974 and *Divide and Conquer* in 1975, arguing that the very structure of the parish system was fatally flawed. His work examined the effect of the size of a parish on the mission of the church and its growth. He researched and plotted three factors.

1) *How many parishes, of particular sizes of population, existed.*

2) *The size of congregations in parishes of each given size.*

As expected, the larger the parish served, the larger the congregation. But Wasdell noticed it made little difference to attendance whether a parish was of 4,000 persons or up to 15,000. 175 people was all one full-timer could deal with. Here is one glass ceiling. And if anything, since then it has got lower! Any further increase in attendance was through employing additional full-time staff. The first drew another 90 and the second only 80 more.

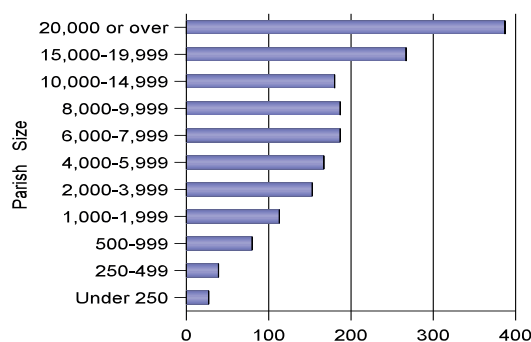
One vital conclusion, usually ignored, is that seeking to increase clergy numbers cannot be an adequate response to this structural issue. To see 10% of parishioners attending a parish of 15,000 would need 14 full-timers. This is a parish of many flying pigs. The problem is not fundamentally a shortage of leaders, but the size of parishes. Wasdell wrote in 1974: "No amount of pastoral juggling and redeployment of the clergy can create the needed breakthrough." He then revealed the depth of the problem through the third factor.

3) *The diminishing percentage of church attenders for each given parish size.*

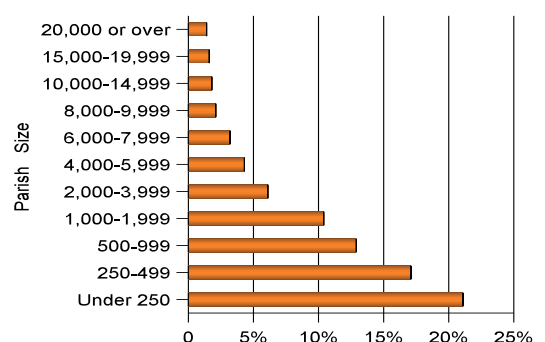
Take two examples. A parish of up to 2000 might reach 10% of its people. That's a proportion that is visible and a group which has a continuing credible impact on its community. By contrast, 2% in a parish of 10,000 is virtually invisible. Clearly the parish system in urban areas of 1974 was a mission disaster area.

So, the boundaries of many parishes contain 95% of unreached people religiously protected from the gospel, by the very parish boundary that was intended for their benefit. Note too that if a larger parish reached 10% of the people, it would have neither a building nor a staff capable of receiving them. How does the chart of penetration of the parish look 40 years later?

Average Sunday attendance by Size of Parish 1974



Average Sunday attendance by Size of Parish 1974



I did the maths and two things are clear. Firstly, the shape of penetration is the same – the larger the parish the more it is ineffective. Wasdell's data is not outdated, it has simply been updated. Secondly, the attendance numbers, at each parish size, are about 40-50% down on the 1974 figures. Our resources from which to grow have halved. As to Wasdell, the messenger was shot; he was fired, as he suspected he might be. His reports named many factors that resist painful truths. Yet all he was saying could be put in his earthy illustration – cabbages do not infinitely expand when they are grown in larger fields.

What did Wasdell advocate?

Aiming for growth by addition is self-defeating. There is an alternative to growth by addition, and that is growth by multiplication. We need to find what that looks like and to find the kind of leaders who will enable it.² Grow more cabbages – don't assume the

Continued on page 4