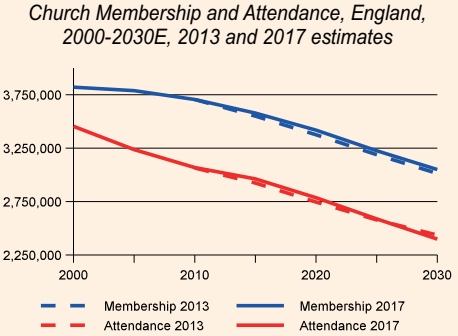


upon the huge growth of all the denominations). Without the Anglicans, S-S Africa's Christian growth would be +3.2% and the world's growth without the Anglicans still +1.5%.

- 3)
- The growth is much more dependent upon the Pentecostals; without them S-S African growth would be +2.6%, and the world's Christians +0.9%, so they are a major part of the Christian S-S African growth. Pentecostals in S-S Africa were a third, 32%, of all the Pentecostals in the world in 2015, and they had grown faster in S-S Africa than elsewhere (at an average annual rate of +5.4% to +3.5%).
- 4)
- Likewise it is true that the Evangelicals are an important group of the Christians in S-S Africa; they were two-fifths, 41%, of all the Evangelicals in the world in 2015. They too had grown faster in S-S Africa than elsewhere (+4.5% to +1.7%). Many of the Anglicans would say they were Evangelical and some would add Pentecostal or Charismatic.

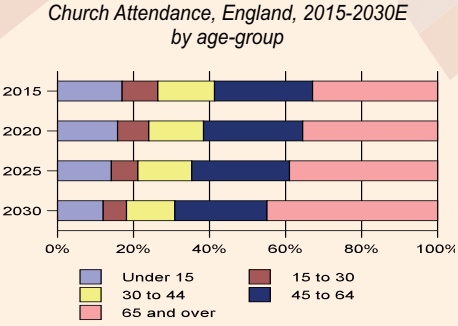
Future Attendance

The latest forecasts of total English church attendance and membership suggest that the rate of decline previously intimated may be slightly pessimistic for membership, that is, it is not declining quite as fast as previously thought. Attendance, on the other hand, continues to decline, slightly better in total for 2015 to 2025 than previously but dropping below the earlier estimate for 2030. The differences, however, as shown by the graph, are very small, a +1.2% improvement in membership in 2030 and a -1.6% decline in attendance. This latter is largely because of the revised Anglican attendance in 2030, down from an initially estimated (in 2013) 530,000 in 2030 to 470,000 as estimated in 2017.



The forecast pattern over the next few years is clearly seen in the second chart, where the growing group are those 65 and over. In the 15 years illustrated those 65 and over increase from 980,000 to 1,070,000, a 10% increase. If this seems unlikely, the actual population of England in that age range increases by no less than 37% in that period.

Nationally, we are at the start of a huge increase in the numbers of elderly, and the church will not be an exception to that trend, and it may be that the suggested numbers in church in 2030 may be too few, even if the numbers used are then 45% of all attenders. If the population increase applied to churchgoers, those 65 and over would be 56% of the total in 2030!



The change may seem dramatic, but many churches are already finding that septuagenarians often have energy, health, time and commitment to serve the church in a variety of different roles. One church in Kent wanting to close or change a service in a mission church, whose attendees were all over 65 except for one, found vigorous resistance and an increased number of volunteers to keep it open!

SOURCE: UK Church Statistics, 2018 Edition, Tables 1.1:1 and 13.2.1.

These may be helpful Books and reports received

The Enduring Power of Vocation, from the Reformation to 2017, by Calum Samuelson, June 2017, Jubilee Centre, Cambridge.

Survey Report for a *Better World, Low-cost Schools for Christians in Pakistan*, 2016, Starfish Pakistan and Odora-e-Taleem-o-Aagahi, Michael Wakely, 2016, www.starfishasia.com.

Welsh Non-Conformity

A survey of Welsh churches took place in 2012 under the auspices of the Evangelical Alliance in Wales and the Evangelical Movement of Wales, whereby some 588 Nonconformist ministers were approached, two-thirds (66%) of whom responded, and half (48%) gave full answers. The results have been published in a book *A New Mission to Wales*.

In 2012, half of Welsh church membership, 53%, was in the non-institutional churches, so this study makes no reference to the Church in Wales (27%), the Roman Catholic Church (14%) nor the small Orthodox community (6%). The churches approached represent a quarter (23%) of the non-institutional churches as the study focussed especially on the evangelical congregations.

The survey majored in looking at the decade 2000 to 2010, exploring growth in that period. Growth was assessed generally and as measured by what was called "5:2", at least five additions to the congregation in the decade and at least two people in the year 2010. Not every church knew the answer to this question, but of those which did, a third (34%) had declined, a sixth (16%) had remained unchanged, the other half had grown, with half of these growing "5:2". This growth amounted to an influx of 3,300 people, a third (34%) of whom were Pentecostal, a quarter (29%) New Church or Charismatic and a similar proportion (28%) who were Baptist or Paedobaptist.

There have only been two general surveys of

Welsh church attendance (in 1982 and 1995) so these results can't readily be compared with previous trends. Welsh membership has been measured regularly and, as elsewhere in the UK, has been declining, dropping a fifth (-22%) between 2000 and 2010, but standing at a total of 190,000 in 2017 or 7% of the adult population.

Growth, as seen among the 5:2 churches, was more in the south of Wales than elsewhere, with the rural areas seeing least (as in England). Face-to-face conversations (78%) and church services (72%) were the main means by which people came to Christ.

The survey explored the links the church had with its local community and their importance. While most churches served their communities generally (56%), a few mentioned specific items, such as family (14%), youth (13%), needs (12%) and learning related items (5%). On average churches had 6 separate links with their community, the 5:2 churches having more than the others.

The types of community work varied considerably and might include a coffee shop, pre-school nursery, meeting point for the elderly, adult education classes, food banks, street or school pastors, support for families with addiction problems, pregnancy advice, feeding the roofless, and so on.

The book explores how the churches adapted to the various geographical, political, social, ethnic, religious and cultural contexts within Wales. In particular it highlights the link between liberal

Non-Evangelicals

FutureFirst is always pleased to receive questions from readers. Recently one such was along the lines, "You report that the Evangelicals are growing, but what about the non-Evangelicals?" That's an interesting question, and this article seeks to answer it.

The churchmanship or ethos of a church or congregation is derived from the answers given in response to the various English and Scottish Church Censuses that have been held. Nine choices are offered and respondents, usually the minister, are asked to tick up to three of them. These responses are then used to interpret churchmanship. The words are deliberately not

churches with a social gospel and traditional Welsh identity (not least with the language). Another aspect followed by some was the *Mission Dei* approach with its emphasis on a broad Trinitarian mission. Other thrusts described are called the Lausanne, Evangelistic or Emergent approaches, and the dimensions of each of these are given, each with varying emphases on evangelism and social action.

The charts in the book relate to these contexts and also to the methods used for evangelism, whether through services, relational ways, direct or youth related. One therefore has various axes of analysis – by geography (6 ways), ways of evangelism (4 ways), the basic approaches to mission (5 or 6 ways), and connections to the community (6 ways). The rigour of such analyses is laudable but unfortunately the number of churches supporting the various dimensions in this intricate network is really too few to justify definitive conclusions.

Summaries are drawn for the various approaches to mission, the different geographies, the various audiences, the languages, the social context, and the political domain, but no key significant factor was found. The essential summary is that each church works in a unique way in its particular context, and they "will prosper in such new opportunities if they calibrate their mission to their particular context." The value of the 1982 and 1995 studies was that they focussed simply on one key dimension – attendance, which allowed for geography, mission ethos and language variations.

SOURCE: *A New Mission to Wales*, David Ollerton, published by Wales wide, CyhoeddusIadlaur Gair, 2016.

defined on the form, so different people will almost certainly attach different meanings to them, but they are a sufficient guide to give an approximate indication of ethos and, over time, an indication of trends.

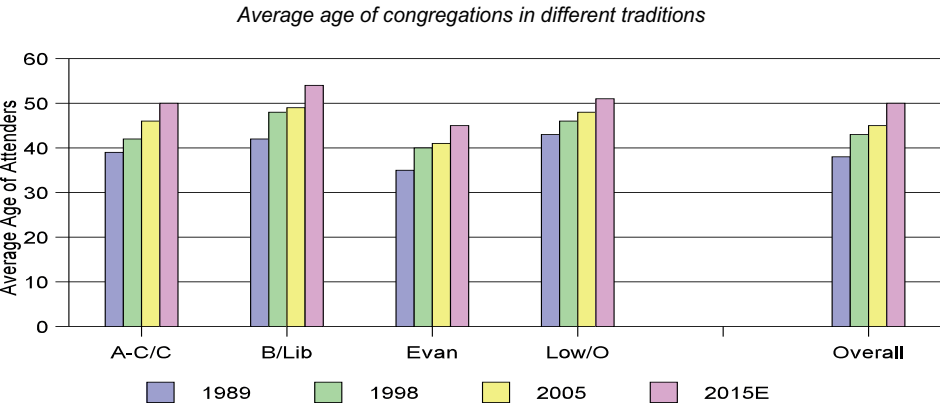
The terms used are Anglo-Catholic, Broad, Catholic, Charismatic, Evangelical, Liberal, Low Church, Radical and Other (please specify). Very few (3% in England in 2005) tick either of the last two, and Low Church was ticked by only 7% in England and 6% in Scotland in 2016. The other six fall into three groups: Anglo-Catholic/Catholic, Broad/Liberal and Charismatic/Evangelical. Scottish churches have an additional choice of Reformed, replacing Anglo-Catholic, but here we will focus only on English trends.

The overall proportions of churchgoers in 1989, 1998 and 2005 were respectively:

43%, 32% and 32%	Anglo-Catholic/Catholic [A-C/C]
19%, 20% and 18%	Broad/Liberal [B/Lib]
30%, 37% and 40%	Evangelical (which includes Charismatic) [Evan]
8%, 11% and 10%	Low church/Others [Low/O]

These figures show the Anglo-Catholic/Catholics have declined pro rata, the Evangelicals have grown, while the Broad/Liberal and Low Church/Other groups remained about the same over the 16 years measured in this way. Looking at the churchmanship of churches rather than congregations would suggest that the number of A-C/C churches are fairly static whereas the number of Broad/Liberal churches are declining, the other two groups being the same as the proportions for churchgoers.

Projecting the numbers forward to 2015 would suggest that in 2015 the proportions of the above four groups, respectively, would be: 28%, 15%, 45% and 12%, suggesting continuing growth for the Evangelicals and Low Church but declining proportions of the first two. If this is true, why might that be the case? The Census details analysis can only partly answer that question, but it can give us the average age of those in the different groups, shown in the chart.



It may be seen that the Broad/Liberal group congregations are older than the others, on average by about 5 years. Whereas overall 12% of all churchgoers in 2005 were 75 or over, 16% of the Broad/Liberals were in that age bracket, against 11% of those who were A-C/C and 9% of Evangelicals.

Another facet which may be related, as women live longer than men, is that the percentage of women who were Broad/Liberal churchgoers in 2005 (at 61%) was higher than that for A-C/C and Evangelicals, respectively 55% and 56%, but the same as for Low/O, also 61%. This variation was also especially seen in Scottish churchgoers in 2016, where female Liberal churchgoers were twice as frequent as males.

There were also more women ministers (14%) in Broad/Liberal churches than elsewhere – 6% in A-C/C churches and 8% in Evangelical churches.

Broad/Liberal churchgoers were more likely to be White (93%) than in other groups, where 83% of Anglo-Catholic/Catholics, 77% of Evangelicals and 90% of Low Church/Others were White in 2005.

A fifth, 21%, of Broad/Liberal churchgoers attended church fortnightly or monthly in 2005. That was true of 15% of Anglo-Catholic/Catholic and Evangelical churchgoers, and approximately 22% of Low Church/Other churchgoers.

On the other hand, Broad/Liberal churchgoers were more likely to read the Bible at least weekly than Evangelicals or Anglo-Catholic/Catholics – 42% against 30% and 14% respectively (and an overall average of 27%).

Liberal churchgoers were more likely to attend church in the suburban areas, 40% against a norm of 34%, and Broad churchgoers were most likely to go to rural churches, 40% against a norm of 20%.

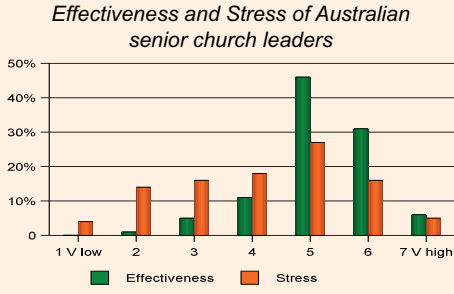
So, in summary, what does all this say about Broad/Liberal churchgoers, the question originally asked? Broad or Liberal churchgoers in England were about a sixth (18%) of all churchgoers in England in 2005, a percentage which is tending to decline slightly. These congregations appear to be slightly older than others (on average 5 years), with 16% who are 75 or over (against an overall average of 12%), and to have more women (61% to 57% overall). Their congregations are likely to be more White (93% against 83% overall), to attend church slightly less frequently (21% go fortnightly or monthly against 17% overall), but are more likely to read their Bibles at least once a week (42% against an average of 27%). They are more likely to go to church in rural or suburban areas. They have more women ministers on the whole (14% against 11%). We hope this goes some way towards answering the question!

SOURCE: *Religious Trends* No 6, 2006/2007, Christian Research, Eltham, London, 2006, Tables in Section 5.

Effectiveness of Leadership

Every five years there is a National Church Life Survey in Australia, one part of which looks at senior leadership. In the 2011 survey one question asked, "How would you rate your overall effectiveness in your present role here over the last few months?" on a scale from 1 to 7, where 1 was "Very low" and 7 was "Very high".

A second question asked, "How stressed do you feel in your present role here over the last few months?" on a similar scale from 1 to 7. The results of both questions are shown in the chart.



Almost half of the leaders (46%) said they were being reasonably effective (scoring 5 out of 7), but at the same time a quarter (27%) felt stress levels were reaching quite high levels (also 5 out of 7).

That the two things go together, as the chart suggests, is no real surprise. The average effectiveness score was 5.2 and the average stress score was 4.2, showing that elevated effectiveness levels do not necessarily entail excessive stress levels.

The survey also examined some of the factors associated with burnout in clergy and other church leaders, with six being important in identifying lower levels of stress:

- An active spiritual formation and growing relationship with God
- Clarity of purpose, or calling, providing a reference point to stay on course
- A positive sense of self, or sense of autonomy not reliant on others
- Integration of a leader's skills and gifts within the church's overall ministry
- Supportive relationships from family, close friends and people in the church
- A balanced life so that leaders were realistic about what they could and could not do.

Though these are Australian factors of church leadership, almost certainly the findings would be very similar if such a study was replicated in the UK.

SOURCE: Article on "The Highs and Lows of Church Leadership" by Stephen Reid in *Pointers*, Vol 27, No 2, June 2017, Page 13, Australian Church Research Association.

Humour

Scrabble addicts might like the following anagrams:

Presbyterian =	Best in prayer
Astronomer =	Moon staler
Desperation =	A rope ends it
The eyes =	They see
He bugs Gore =	George Bush
The Morse Code =	Here come dots
Slot machines =	Cash lost in me
Election results =	Lies - let's recount
Decimal point =	I'm a dot in place
The earthquakes =	That queer shake
Eleven plus two =	Twelve plus one
Woman Hitler =	Mother-in-law

SOURCE: Email from Dawn Moor 23rd July 2017

SNOWFLAKES

Biggest problems with Christianity. A converted atheist, Mark Clark, now the pastor of the large Village Church in Vancouver, Canada, has written a book *The Problem of God* (published by Harpercollins), seeking to identify the biggest problems non-Christians have with Christianity. He lists these as the Problem of (1) Science, (2) God's Existence, (3) The Bible, (4) Evil and Suffering, (5) Hell, (6) Sex, and (7) Hypocrisy.

SOURCE: CT Pastors' Newsletter, newsletter@lists.christianitytoday.com.

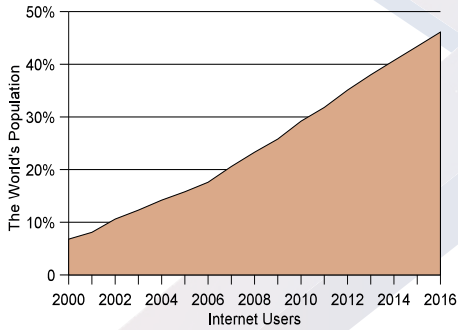
Pay-gap. Ever since the BBC published the salaries of its top people, debate has focussed on the different salaries men and women receive for ostensibly the same job. A survey by the Chartered Management Institute found the following average levels of pay in 2017 in commercial firms, the percentage that women's pay was lower than men's in both 2017 and 1974:

Job level	Men 2017	Women 2017	Difference	1974
Function head	£84,000	£74,000	-12%	-35%
Department manager	£67,000	£61,000	-9%	-36%
Section manager	£56,000	£53,000	-6%	-32%
Team Leader	£46,000	£43,000	-7%	-18%

It is obvious that the pay gap has narrowed, but one still exists; the figures confirm the general pay gap of 9.4%. They give a guide to secular salaries; but there is no similar Table for church employees.

SOURCE: Professional Manager, Summer 2017, Page 23.

Growth of the Internet. The graph shows the number of internet users as a percentage of the world's population (even though not all have access and children are included in the total):



The number has increased from 400 million in 2000 to 3,400 million by 2016, an average rate of increase of 14.1% per annum. At this rate more than half of the world's population, 53%, will be using the internet by the end of 2017.

SOURCE: *Mission Round Table*, OMF, Vol 12, No 1 Jan-April 2017, Page24.

Inspiration. "Who is the person who most inspires you?" was the question asked of children in a survey reported in the *newspaper*. Over half of the 7-18 year-olds chose a family member (34% choosing "mum" and 22% choosing "dad"), followed by "my friend" (19%) and "my teacher" (10%). Public figures and celebrities were only named by 7%, and historical figures like Nelson Mandela and Martin Luther only jointly collected 5%. Everyone else was 3%! "Inspiration comes through caring, personal relationships," concludes editor Mary Hammond.

SOURCE: *Plain Truth*, Autumn 2016, Page 2.

Single Geography. One third, 30%, of the 2004 population in England and Wales was single, that is, never married. This would therefore exclude widows and widowers and those separated and divorced but not those who were cohabiting. In the urban parts of these countries where four-fifths of the population (79%) live, 32% were single. The other fifth of the population live in what is called Town and Fringe (10%), Village (8%) or Hamlet (3%), where a total of 23% are single. In Wales, those living in

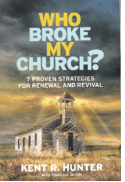
"sparse" urban contexts are more likely to be single, 39%. When a survey asked if single people are more lonely than others, the answer was negative, but they appreciated companionship.

SOURCE: Office for National Statistics website Table KS04 on marital status.

Atheism Fails according to the Pew Research Centre. Citizens in once atheist European countries are increasingly Orthodox, while those in Catholic-majority countries are increasingly secular. The research was comparing the religion of citizens now and in 1992, 25 years earlier. Only the Czech Republic has a majority belonging to No Religion (72%), although Estonia (45%), Hungary (21%) and Latvia (also 21%) also have large percentages.

SOURCE: Email from Pew Research, May 2017.

Book Review



Who Broke My Church?

7 Proven Strategies for Renewal and Revival
Kent Hunter and Tracee Swank. ISBN 978-1-4789-8930-1; 288 pages; \$16.99 paperback;
Published by Faith Words, New York, 2017

Kent Hunter is the founder of Church Doctor Ministries and has wide experience consulting with many hundreds of churches and denominations. He has spoken to numerous groups and written 30 books on church effectiveness. He has now retired from active leadership of his agency which has been passed over to Tracee Swank. They make annual visits to the UK bringing groups of pastors to meet leaders of some of the largest churches in this country.

This is a challenging and unusual book by two experts who have helped many individual churches forward. By quoting a very large number of examples from churches located in both the UK and US, it gives much practical advice and hope that situations can change. It is written in an easy-flowing style with helpful illustrations, charts and diagrams. Ultimately the theme is about change, changing your church to enable it to grow (it may change the leadership in the process!).

It is much commended, by such as the leaders of Ivy Church and the Message Trust in Manchester, and St Thomas Crookes in Sheffield.

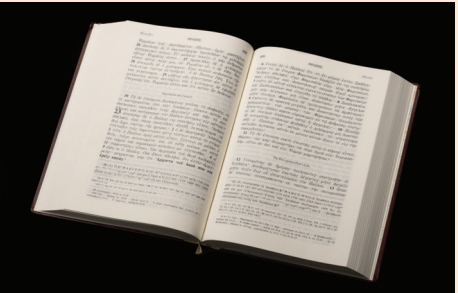
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REFLECTIONS

It was an incredible journey under great duress, like that of many today fleeing from war, persecution, famine and poverty. Would he reach safety? Where was the best place to go? How could he most easily get there? These are not questions with simple answers.

This man knew his eventual intended destination, and at least the first stop en route, about 100 miles away. He also knew the general direction of travel (south in his case), so was able to start out. He went with a companion, but the Bible says nothing about them taking provisions, so hunger and thirst probably began to take their toll. When Elijah reached Beersheba, the southernmost town in Judah, he left his servant there and went further south the next day into the wilderness, at some stage falling asleep, exhausted.

An angel woke him with a hot breakfast the following morning, but Elijah was so tired that he went back to sleep after eating it! The angel kindly did the same again and, with the strength of that food, Elijah travelled an epic 40 days without further refreshment until he reached Mount Horeb in the middle of what today is called the Sinai Desert.

Resting there in a cave, then came a surprise visit from God and the question, "What are you doing here?" Surely that was obvious! He was fleeing from Jezebel, the King's wife, who had threatened to kill him in retaliation for his overseeing the slaughter of her 850 Baal priests. But it's a question worth pondering – what are we doing here, in our work, in our position, at this moment of time? Why are we doing it? Are we sure of our call to this place, to this activity? Is this the most effective, most logical place for our ministry?

Elijah didn't answer the question. He simply related back to God what he had been doing, and how zealous he had been. God told Elijah to go and stand outside the cave he had lodged in. Then came a great wind, an earthquake and a fire, one after the other – and then total silence. A demonstration of God's mighty power followed by time to reflect on God's omnipotence. Elijah went back to the mouth of the cave and the Lord repeated His question, "What are you doing here?"

It's a question that has to be answered, and it's the master examiner who's asking it – God Himself. What answer would you or I give? It's not about our priorities for today, or hopes for this year, but the focus of our life's commitment in a particular area of service. It implies a reassessment of our work, that is, the activity that occupies much of our time, whether it is technically "work" or other aspect of service.

Elijah gave the same non-answer as he had previously, so God told him His next priorities, including the appointment of his successor. His main work was finished! He also told Elijah that his understanding of God's sovereignty was lacking as the Lord had 7,000 who had not bowed the knee to Baal, whereas Elijah had seen himself as the sole survivor of God's servants. (The same is almost certainly true in this country as well – far more believers than we think or estimate!)

But Elijah's time was clearly approaching fulfilment, and the Lord was preparing the chariot of fire in readiness. What actions might God be calling us to take, if we had a similar encounter? What visual aid might He show us and give us time to reflect upon? Is it time to reflect on where we are and in the inner silence listen for God's voice to reveal and unveil?

Changing your Religion

How much does the religious background in a person's upbringing stay with them? Two separate studies, conducted in different countries, with slightly different questions, give sufficient common answers to make an interesting comparison.

The Australian Survey of Social Attitudes conducted in 2009 asked respondents what their religion was when they were 11 or 12 and what it was now, when interviewed. The British Social Attitudes (BSA) Survey asked what the religion was in which a person was brought up and what it was when interviewed, a question asked several times over the history of this Survey, but this pair of questions was last asked in 2010. The Australian study simply asked if a person was a Christian, had another faith or No Religion, while the BSA broke down Christian into different denominational groups, but these are coalesced here for ease of comparison.

Initially Current	Australia, 2009				UK, 2010			
	Cian %	Other %	NoR %	Total %	Cian %	Other %	NoR %	Total %
Christian	23.3	0.3	27.5	51.1	44.0	0.0	1.0	45.0
Other Religion	0.2	2.2	1.3	3.7	0.5	4.0	0.0	4.5
No religion	2.2	0.3	42.7	45.2	32.0	0.5	18.0	50.5
OVERALL	25.7	2.8	71.5	100	76.5	4.5	19.0	100

The results are shown in the Table, where Cian = Christian, Other = Other Religion and NoR = No Religion. The initial religion of a person (that is, as a child) is shown vertically, while present religion is shown horizontally, so the 23.3% at the top of the left column means that 23.3% of the Australian sample was brought up as a Christian and is a Christian today. The 25.7% total of that column means that 25.7% in total were brought up as a Christian, and the difference between the two, 2.4%, means this proportion departed from their initial Christian upbringing, into 0.2% other faiths and 2.2% into No Religion.

In 2009, 26% of Australians said they were brought up as Christian (or were Christian when 11 or 12), as did 77% of British people. However, in Australia, most of these, 23%, were still Christian as adults while in the UK a large majority, 32%, had become those with No Religion. A small proportion of both Australians and Britons had joined another religion.

Of this British No Religion 32%, half, 17%, said they had been brought up as Anglicans, 5% Roman Catholics, and 10% in other denominations. When the BSA asked this pair of questions previously, those saying they were brought up as Christian but had changed to No Religion was also quite high – 32% in 1995,

29% in 2000 and 28% in 2004, so the 2010 percentage is consistent with previous studies.

A majority of those brought up in another religion had stayed with that religion, a few in Australia but none in the survey in the UK becoming Christian, but otherwise having now No Religion. In fact there are those from other faiths who become Christians in the UK, but the number is too small to register in this sample study.

Some of those with No Religion retained that same absence of belief as adults, although in both countries some had become Christian, many in Australia and a few in the UK.

The comparison is interesting in that it shows one big difference between the two countries. Many of those brought up as Christian in Britain had lost their faith by the time they became adults,

while in Australia many now saying they are Christian were brought up with No Religion. The transmission of faith in the UK is poor; the evangelism in Australia seems to be working. Both statements beg the question, "Why?" or "How far are such comparisons viable?"



SOURCES: *Shaping Australia's Spirituality*, Philip Hughes and others, Christ Research Association, Mosaic Press, 2010, Page 49; British Social Attitudes found at www.bsa.natcen.ac.uk/media/38958/bssa28_12religion.pdf and other places on that website; *Religious Trends* No 7, Christian Research, 2008, Table 2.3.1.

Style of clergy

A study looking at the work and well-being of Lutheran clergy in Finland identified four different ministry styles of clergy as shown below, along with associated characteristics.

• Multifaceted focus (42%): More likely to be women (57%), Likely to be Liberal (38%), Highest feedback from parishioners, Highest score on personal spiritual life, Highest regard from family and friends, Most likely to be satisfied, Best part of work: helping people

• Worship focus (33%): Most likely to be Conservative (38%), Best part of work:

spiritual aspects

• Promotion of justice focus (19%): Least likely to be chaplains (55%), Most likely to be Liberal (73%), Lowest score on personal spiritual life, Least likely to have a sense of calling, Lowest regard from family and friends, Best part of work: helping people

• Passive focus (6%): More likely to be men (73%), Likely to be Conservative (27%), Least likely to be satisfied, Best part of work: helping people

It might be interesting to do something similar in other countries.

SOURCE: Article on "Clergy Work Orientation" in *Review of Religious Research*, Vol 58, No 3, Sept 2016, Page 373.

Mormon Missionaries

The Church of Jesus Christ of Latter-Day Saints (LDS, whose members are usually called Mormons) is a cult founded by Joseph Smith in New York in 1830. He began sending out missionaries in 1833. In 2017 there were about 15,600,000 Mormons worldwide, with some 6.3 million in North America, 2.5 million in Europe and nearly 7 million elsewhere. There are perhaps about 170,000 in the UK, five-sixths of them in England.

Mormons are part of the Non-Trinitarian group of churches in the UK, some 520,000 people in 2010. The Mormons are the largest group, the other two main groups being the Jehovah's Witnesses (about 130,000) and the Church of Scientology (about 150,000). There are also about 30,000 Spiritualists, and 16,000 Christadelphians. These various churches do not accept the historic formulary of the Godhead as the three eternal persons, God the Father, God the Son and God the Holy Spirit in one unchanging Essence.

Missionary work is an important aspect of Mormon activity, and young men are allowed to serve in this way if 18 or over, and young women if 19 or over, a change made in 2012 from 19 and 21 respectively. The world is divided into 420 geographic mission areas (across 150 countries), with each overseen by a mission president and his wife. Each couple is responsible for about 200 missionaries.

Each mission area is divided into districts with 10 or 12 missionaries in each, with one of them

serving as the district leader. There are 2 assistants to the president, which represents the highest position a missionary can achieve. They spend their day meritoriously knocking on doors (called "tracting"), and following up people who have expressed an interest. They have one day off each week, usually a Monday. They learn to live with rejection. They live with a (same sex) companion in their accommodation and, to help alleviate the inevitable tensions and conflicts, they are expected to talk about their work and relationships in a session every Friday. The companions change every 3 or 4 months. Missionaries serve for two years.

Missionary training is given at a MTC (Missionary Training College) and lasts three weeks, during which time they are not allowed to have visits from family or friends and communication is limited to letters and emails; nor are they allowed to leave the campus except for MTC-sponsored events. There is an MTC in England. Each MTC is supervised by a president and his wife who serve for three years full-time, which may mean that their personal and professional lives are put on hold. Some students who need to learn a new language stay longer.

The Table shows the number of serving Mormon missionaries worldwide in recent years:

Year	Global missionaries	Young elders	Young sisters	Seniors
2012	55,410	79%	15%	6%
2014	88,000	64%	28%	8%
2017	74,000	57%	35%	8%

It can be seen that the number of women is

OTHER RELIGIONS

The 2011 UK Census of Population showed that 59% of the population declared themselves Christian, 26% as having No Religion, 7% didn't answer the question, leaving 8% stating they had another religion. An interesting new book, *People and Places*, takes every aspect of the Census, and maps the results for every single Local Authority in the UK, using a style of map which reflects the population density of the relevant area.

It is a fascinating work, which must have taken many hours to compile, as it grades the results into five percentage groupings for each feature considered. The top grade in each group (that is, the one with the highest percentages) has the darkest colour on each map. The range of topics considered for mapping includes the religious dimension, and the book shows which areas have the highest proportions of each religion. It may be of interest to list these, excluding Christians, simply showing those Authorities with the highest banding of the population for each religious group. London features in most of these groups, so its Boroughs are shown separately:

Authorities in UK where Percentages of each Non-Christian Religion are Highest			
Religion	Extent	Local Authorities	London Boroughs
Muslim	>20%	Birmingham, Blackburn, Bradford, Luton, Slough	Newham, Redbridge, Tower Hamlets, Waltham Forest
Hindu	>10%	Leicester	Brent, Harrow, Hounslow, Redbridge
Sikh	>5%	Coventry, Gravesham, Oadby & Wigston, Sandwell, Slough, Wolverhampton	Ealing, Hillingdon, Hounslow, Redbridge
Jews	>4%	Bury, Hertsmere	Barnet, Camden, Hackney, Harrow
Buddhist	>1%	Brighton & Hove, Cambridge, Reading, Rushmoor	Barnet, Brent, Camden, City of London, Ealing, Greenwich, Hackney, Hammersmith & Fulham, Haringey, Harrow, Hounslow, Islington, Kensington & Chelsea, Kingston upon Thames, Lambeth, Lewisham, Southwark, Tower Hamlets, Westminster
No religion	>40%	England: Brighton & Hove, Norwich Wales: Caerphilly, Rhondda Cynon Taf Scotland: Aberdeen, Aberdeenshire, Clackmannanshire, Dundee, East Lothian, Edinburgh, Fife, Midlothian, Moray, West Lothian	None

The "None" in London for No Religion does not mean that there is no-one saying they have No Religion in London. There are plenty! But the percentages in each Borough who say such are not the highest percentages in the country (partly because London has such high percentages of other religions), so the highest proportions of No Religion are not actually in London but elsewhere.

It is clear that there are certain areas of the country where particular groups congregate. No Authority in N. Ireland was ever in the top grouping. This is true also of different nationalities, and places where certain languages are spoken more than elsewhere. As the church seeks to reach those on our doorstep, it is useful to know where concentrations of certain groups are located so that local faiths can be understood, prayed for and approached appropriately.

SOURCE: *People and Places*, Danny Dorling and Bethan Thomas, Policy Press, 2016, Religion and Ethnicity Section.



Providing Facts for Forward Planning

SNIPPETS

1) More older people are using the internet. In 2017, 78% of those aged 65 to 74 said they had recently used it, compared with 52% in 2011.

2) 92% of Americans believe that Jesus Christ was a real person who actually lived, but only 87% of Millennials believe this.

3) In the UK in 2016 there were just 50,800 pubs; that same year there were 50,200 churches, but the number of pubs is slowly decreasing and churches slowly increasing!

4) There was a net gain of 1,240 churches in the UK between 2012 and 2017, 860 in England (2% of the total), 80 in Wales (also 2%), 240 in Scotland (6%) and 60 in N Ireland (3%).

5) A third, 33%, of the British population feel optimistic about their country's prospects over the next year, which compares with 10% for French people and 52% for Canadians.

6) Because men are living longer, the proportion of women in the UK is very, very slowly decreasing, from 50.86% in 2011 to 50.78% in 2014.

7) Lambs are mentioned 188 times in the Bible, lions 176 times, horses 164 times and camels 62 times.

SOURCES: 1) Report in *The Daily Telegraph*, 18th July 2017, Page 7; 2) Survey by Barna, April 2015; 3) Note in *The Economist*, 25th August 2017; 4) *UK Church Statistics* No 3 2018 edition, ADBC Publishers, forthcoming, Table 1.1.1; 5) *IMPACT*, Market Research Society, Issue 18, July 2017, Page 13; 6) *People and Places*, Danny Dorling and Bethan Thomas, Policy Press, 2016, Page 32; 7) Numberland, Mitchell Simons, Michael O'Mara, 2013, Page 140.

SUB-SAHARAN AFRICAN CHRISTIANITY

The latest joint editing venture by Professors Kenneth Ross OBE and Todd Johnson is a 10 volume projected series covering every country in the world with associated statistical data, the first of which was published in 2017 (retailing at £150), by Edinburgh University Press, entitled *Christianity in Sub-Saharan Africa*. Editorial matter for this volume is shared with Professor Asamoah-Gyadu of Contemporary African Christianity and Pentecostal/ Charismatic Theology at the Trinity Theological Seminary in Accra, Ghana. Johnson and Ross previously edited *The Atlas of Global Christianity*.

The 560-page book is in 4 broad sections: a general introduction, a detailed description of Christianity in each individual country (data from the Global Christian Database held at the Gordon-Conwell University), essays on each of the major denominations and streams, and further essays on key topics emerging from African Christianity.

Overall the total population of Sub-Saharan [=S-S] Africa has increased at the rate of +2.8% per annum, exactly the same rate as the world population. Some of the countries are very small, and the major population changes occur of course in the largest countries. Seven countries account for almost three-fifths of Sub-Saharan Africa's population (the Democratic Republic of the Congo, Ethiopia, Kenya, Nigeria, South Africa, Tanzania and Uganda), four of which are in the Eastern Region, accounting for 55% of S-S Africa's Christian population.

Sub-Saharan (S-S) Africa

Almost a quarter, 24%, of the world's Christians were in S-S Africa in 2015. However, only 13% of the world's population is in Sub-Saharan Africa compared with the huge populations of India and China. So while 60% of Sub-Saharans are Christian adherents, that is only true for 33% of the world's population, that is, there are almost twice as many Christian adherents in S-S Africa pro rata than in the rest of the world!

Total Sub-Saharan Africa Christians

Denomination	1970	% of pop	2015	% of pop	1970-2015 change per annum
Roman Catholic	41,000,000	15	192,000,000	20	+3.5
Orthodox	12,000,000	4	41,000,000	4	+2.7
Independent	20,000,000	7	116,000,000	12	+4.0
Protestant	26,000,000	9	146,000,000	15	+3.9
Anglican	8,000,000	3	55,000,000	6	+4.5
Others	27,000,000	10	24,000,000	3	-0.1
Total Christian	134,000,000	48	574,000,000	60	+3.3
Non-Christian	149,000,000	52	388,000,000	40	+2.2
Population	283,000,000	100	962,000,000	100	+2.8
Pentecostal	19,000,000	7	202,000,000	21	+5.4
Evangelical	18,000,000	6	130,000,000	14	+4.5

were far fewer Orthodox Christians (0.2% to 8.6% in non-English-speaking countries), but twice as many Independents (15.8% to 8.0%), many more Anglicans (10.5% to 0.5%) and twice as many Pentecostals (28% to 13%) and Evangelicals (18% to 9%).

While the Pentecostals were the fastest growing group between 1970 and 2015 in both English-speaking and non-English-speaking countries, as a denomination the Anglicans grew the fastest in both groups. However, Christians are growing at an equal rate in both English-speaking countries as in non-English-speaking (both +3.3%).

Summary

A detailed analysis by each of the four UN Regions in S-S Africa, given in the forthcoming 2018 Edition of *UK Church Statistics*, shows that:

1) Worldwide, Christian adherents are 32.9% of the total population, greater than any other religious group. They have grown by +1.5% at an average annual rate between 1970 and 2015. However, Sub-Saharan African Christians have grown at an annual rate of +3.3%, and the rest of the world at only +1.2%. Since the global population grew at +1.5% between those years, this means that the growth seen among Christians worldwide is entirely due to the growth rate seen among Sub-Saharan African Christians.

2) Among the English-speaking Christians it is the Anglicans which have grown the fastest (+4.5% compared to all the others at +3.2%). So it is the Anglican Christian adherents in Sub-Saharan Africa which is helping to drive world Christian growth! No wonder 7 of the 9 Primates in the GAFCON Council come from S-S Africa! However, while Anglicans help the S-S Africa's Christian growth, that growth is not solely dependent upon it (it is also very dependent

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