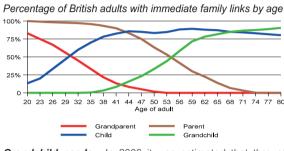
Grandparents' Vocation

Neil and Joan's marriage wasn't very happy. In a desperate attempt to keep it together and stop Neil's womanising, Joan agreed to have a baby, and Jason came along. Unfortunately it didn't work, and like so many other families the parents went different ways, and Jason became one of the 29% of all UK children who grow up in broken homes.

However, although Jason had lost his dad – well, he only saw him occasionally – he found he hadn't lost his granddad. In the turbulent world of separation which a 7 year old found very hard to handle, here was a rock who stayed the same, still gave warm cuddles, still played the same games, and made the same silly jokes. Furthermore he still had a seemingly endless supply of surprises! And as Mum was too tired over Christmas to do anything extra, it was granddad who gladly took, lason to the pantomime. No wonder Jason and granddad had a very special relationship in which one little lad found a much-needed security.

More than one adult in four, 29%, in the UK, is a grandparent. These 17 million people have on average 4 grandchildren each. Half of the grandparents still have a living parent, so great-grandparents are also fairly common. In addition, a third of those under 60 still have a dependant child of their own living

While some become grandparents in their 40s, as the chart shows, most are in their mid-50s or older, and some 80% of those over 65 are either grandparents or have grandpieces or grandpeephews. Grandparents' average age is 68, and on average grandchildren live 10 miles from their grandparents, spending on average 5 hours per visit.



Grandchild needs. In 2006 it was estimated that through their children's divorce up to 400,000 grandparents had lost regular access to their grandchildren, and the number will be larger now in 2019. Grandparents can frequently hold the world of their teenage grandchildren (and younger, like Jason) together if their parents split up (a vital, critical role helping stability). Grandparents are key relatives, who can become trusted people of influence. Some take their grandchildren out for a meal, ideally on a one-

Grandparent roles. Grandparents have multiple roles (at various ages for their grandchildren) as playmates, teachers, counsellors, confidants, friends, spiritual guides, mentors, elders, role models and nurturers, as well as pray-ers. They also tell stories which are long remembered, and keep children's milestones, family anecdotes and family events alive. Grandchildren will often discuss their personal concerns, school issues, family problems or their peer friendships with their grandparents, so the grandparents may be in a position to allay parental concerns or suggest courses of action, although

Childcare. Grandparents are important for the UK economy. 6 million looked after their grandchildren in 2014: 9 million in 2017! On average they do so for 8 hours a week, 96% receiving no payment. They therefore have regular contact with their grandchildren, especially when they are small. Three-fifths, 61%, see their grandchildren every week, and a further 17% once a month.

Parental care. In the 1990s, 1% of children were brought up by their grandparents, not their parents, but that percentage had increased to 1.6% in 2010 and may be 2% in 2019 (because of parental drug or alcohol abuse, poverty, prison, etc.). Research has shown this close involvement leads to fewer emotional problems and more pro-social behaviours. Grandparents frequently provide some financial support for their grandchildren, especially clothing.

Churchgoing. Research has shown that if grandparents go to church regularly, three-fifths, 60%, of their grandchildren are likely to go to church also. Grandparental example is followed! Likewise if grandparents stop going (because of age, ill-health or death) grandchildren may stop too! One young lady of 13 wrote on a questionnaire asking about grandparents, "Since grandma died, I don't go to church any more."

Church help? Some 9 or 10% of UK grandparents are churchgoers! Would a church "Grandparents' Group," to help grandparents meet, discuss issues and pray for their grandchildren be useful? Grandparents' Day in the UK is the first Sunday in October. Should church leaders (and youth leaders?) be putting Sunday, October 6th in their diary for a special celebration in 2019? Moses' injunction to the Israelites "not to forget the things your eyes have seen ... make them known to your children and children's children" (Deuteronomy 4:9) is a constant challenge, but Psalm 92:14 is a wonderful promise!

Problems of grandparenting.

- 1. If the child's parents are separated or divorced, grandparents' relationship with the estranged partner who may or may not be their own child, could result in denial of or infrequent access.
- Distance workforce mobility may mean families are considerable distances apart. 3. Grandparents' unfamiliarity with or slow grasp of modern technology by which twenty-first century
- 4. Physical difficulties such as increasing deafness and lack of mobility may hinder active participation in grandchild's pursuits.
- 5. Over-indulging a grandchild in a way the grandparent would never have done with their own

SOURCES: Website www.grandparentsplus.org.uk; Grandparents, Christian Research, 2007; Religious Trends No 7, Christian Research, 2008, Page 4.7; Do Grandparents Matter? Family Matters Institute and University of Herfordshire, 2009; Don Bosco Today, 2000; www.answersingenesis.org/grandparents; "Twenty-first century grandparents," Journal of the Academy of Social Sciences, Volume 13, Issue 2, 2018, guest edited by Ann Buchanan et al on grandparents; article in Perspectives, Partnership magazine, No 64, Autumn 2018, Page 44; personal experience!

Churchgoers and Evolution

P5|FUTUREFIRST|0219

The results of two surveys of a total of 2,200 of churchgoers in over 200 churches in the north of England in 2009 and 2017 have been published. Those asked in 2009 were not asked in the later survey; over half, 56%, of the two studies combined were completed by women, and almost half, 45%, by those aged between 50 and 69, with 33% younger and 22% older. They were selected from Protestant mainline and conservative churches, so cannot be taken to be representative of churchgoers generally. The question on evolution was preceded by a definition stating evolution meant Darwin's proposal that "all life

evolved from simple organisms ... through

The combined study found that two-thirds,

66%, rejected evolution, rather more by those

under 50 (73%) than those over 70 (53%).

Postgraduates were less likely to reject it

(55%) – irrespective of what subject they had

studied - than those who did not continue with

their education after leaving school (72%).

Those who called themselves liberal were

least likely to reject evolution (35%), while

conservatives were more likely (81%). Those

attending church every week were more likely

to disbelieve in evolution (81%) than those

who attended monthly or less (35%). Likewise

those reading the Bible every day were more

likely to reject it (78%) than those who read it

Many of these findings were anticipated, and

the surveys simply confirmed current

observations, partly because the respondent

sample, while large, depended upon

volunteers already sufficiently interested in

the topic to answer questions about it. For

non-churchgoers the acceptance of evolution

is likely to be much higher. Differences

between the two studies were not explored in

SOURCE: Article "Rejecting Darwinian Evolution" by Andrew Village and

Sylvia Baker, in Review of Religious Research, Vol 60, No 3, Sept 2018,

GRANDPARENTS,

SURROGATE PARENTS,

TEACHERS, PLAY-

MATES, PROBLEM-

SOLVERS, FAMILY-

MENTORS...

HISTORIANS, GUIDES,

monthly or less often (23%).

the article giving the results.

1 SOPPOSE

AT YOUR TIME

OF LIFE, YOU

AloTiff

ON YOUR

FIND YOU HAVE

SPARE TIME

HANDS ..

natural selection ..."

In 2014 Latin America became the continent with most Christians. In 2018 Africa surpassed Latin America and by 2050 there will probably be more Christians in Africa (1.25 billion) than in Latin America and Europe combined. As the Church continues to grow in China (current estimates range between 80 and 120 million) the projection for 2050 extends to a staggering 220 million (16% of the population).

The Demographics of

Missiology

by Dr Peter Rowan, UK Director

of OMF International

In his bestselling book Megatrends, John

concerned, we are living in exciting days as we

see the map of global Christianity changing.

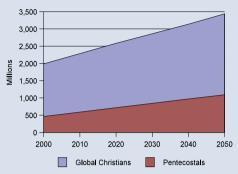
Generally speaking, churches and mission agencies in Europe and North America have been slow to recognise the implications of this demographic shift in world Christianity, or take on board the big picture that is coming from researchers and practitioners around the world. For instance:

A. The African Church will increasingly contribute D. Churches in the former heartlands of to new forms and initiatives in Christian theology

Christendom are recognising that their contexts are and missional practice.

B. The growth of Pentecostal forms of Christianity will influence the global Church, necessitating a greater engagement with such churches from all who are concerned about world mission. discipleship and the theological health of the Naisbitt says "the most reliable way to anticipate Church. In 2000, Pentecostals were 23% of the global church; by 2050 they will be 32% according the future is by understanding the present." As far as the present global Christian movement is to the World Christian Database.

Growth of Global Christianity and Pentecostals



C. The future survival of the Church in the West is connected to its willingness to listen and to learn from the majority world Church.

now mission fields into which they must welcome cross-cultural workers sent from the majority world. In a survey of UK churches 10 years ago respondents were asked to identify the continents in which the mission workers they financially supported worked. One-sixth, 17%, said the UK (out of a Europe total of 33%); the percentage will

E. Mission is now "from everywhere to everywhere". and therefore colonial-type terminology such as "home" and "field" is to be abandoned and replaced with language and structures that embrace a deeper collaboration and a mutuality in mission across the worldwide body of Christ.

F. The growth of the Church in the 20th century had more to do with the gospel-sharing initiatives of "ordinary" indigenous Christians rather than the strategies of "professional" missionaries and western agencies.

G Christianity is now more evenly spread across the world and leadership is more often coming from the majority world rather than just Europe or North

SOURCES: Main text taken from *Billions*, OMF International, January to April 2019, Page 24 with permission; augmented by data from World Christian Database, Gordon Conwell University in *Major Religious Trends*, Brierley Consultancy, and *Mission Workers in the 21st Century*, survey for ReachAcross, 2011, Page 4.

Global Latest

Every January the Centre for the Study of Global Christianity (CSGC) produces figures for the worldwide religious position for the year ahead. Their 2019 figures are shown in the Table. "% pa" means the average change between 2015 and 2020 on an annual basis.

Global figures in billions of people

Item	2015	2016	2017	2018	2019	2020E	% pa	2025
item	2013	2010	2017	2010	2019	2020L	70 Pa	2023
Population	7,320	7,410	7,520	7,600	7,720	7,800	+1.3	8,080
Children (<15)	1,900	1,910	1,930	1,940	1,960	1,970	+0.9	2,020
Children (as %)	26.0	25.8	25.7	25.5	25.4	25.3	-0.5	25.0
Christians	2,420	2,450	2,480	2,510	2,530	2,560	+1.1	2,720
African Christians	540	560	580	600	620	640	+3.3	730
Pentecostals	640	660	670	680	690	710	+1.9	790
Muslims	1,700	1,730	1,780	1,820	1,860	1,900	+2.3	2,060

This Table focusses worldwide and short-term, the last five years with a projection to 2025, and reflects different aspects of growth. It highlights the key issues facing global Christianity at the present time

- The number of children under 15 globally is becoming a slightly smaller percentage of the total 26% in 2015, but 25% by 2025. This is because the global fertility rate is dropping (6.6 in 1960; 3.3 in 1990; 2.4 in 2016), so fewer children being born and people living longer so more older people.
- The Christian community is growing, 1.1% per year but at a slower rate than the population growth which is 1.3%. Christian adherents were 33.0% of the population in 2015, but only 32.8% in 2020 (although are expected to be 33.6% in 2025 according to the CSGC).
- Pentecostals are the fastest growing strand within the Christian community 7% of the total in 2015, 8% in 2020 and expected to be 9% by 2025.
- · Christianity is growing in Africa much faster than on any other continent. Half the new Christians in the world every year are African. They are growing faster than the Pentecostals, three times as fast as Christians globally, and 7 times faster than Christians excluding Africal. This is not just because they have more children (their fertility rate is 4.8), but also because they keep their children in church.
- Muslims are growing at twice the rate of Christians. They were 23% of the global population in 2015, 24% in 2020 and expected to be 26% by 2025

SOURCES: International Bulletin of Mission Research, Overseas Ministries Study Centre, Vol 42, Issue 1, Jan 2019; The World Bank website.

These may be helpful - Books and reports received

Looking for Lydia, Encounters that shape the Church, Sally Mann. "This book is the disruptive Spirit calling us to God's future," writes Alan Roxburgh of the Missional Network in his commendation of it. ISBN 978-1-7903411-8-4. December 2018.

Do Grandparents Matter?, The Impact of Grand parenting on the Well-being of Children, University of Hertfordshire and the Family Matters Institute. ISBN 978-

Free Seats for All, The boom in church building after Waterloo, Essentially the history of the Incorporated Church Building Society, now the National Churches Trust, by Gill Hedley, published by Umbria Press, 2018, ISBN 978-1-910074-17-6.

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Global Latest





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SNIPPETS

1) Two words that do not occur in the Hebrew Old Testament adolescence and retirement.

2) Nearly 2.000 million websites were in existence in 2018. The top 2 million handle more than half of all the traffic. Most consumer traffic is video. 95% of British people are online.

3) HTB began supporting Harbour Church Portsmouth in 2016. In 2018 it was holding worship services on Sundays in 3 locations with a total of 500 worshippers, average age 26.

4) The Vineyard Church in Aberdeen called "City Church" has seen its congregation multiply sevenfold since it began a few years ago, now spread over three sites.

5) Only 44% of Gen Z (those born this century) in a survey said they always bought clothes designed for their own gender.

6) Half, 53%, of those aged 18 to 24 say they send a thank-you letter for Christmas presents, but only two-fifths, 40%. of those 45 and over.

7) The largest prime number ever found was unveiled in January 2018, discovered by an engineer in Tennessee. It has more than 23 million digits, and is what is called a Mersenne number, 2 to the power 77.232.917 minus 1.

SOURCES: 1) Compliment slip f John and Jan Hall of Cards of Encouragement; 2) The Week, 27th October 2018, Page 21; 3) Church Times, 26th October 2018, Page 6; 4) quoted in IMPACT, Market Rese ociety Issue 23, Oct 2016, Page 19 6) and 7) The Week, 29th De 2018, Pages 19 and 24 respective

BLACK MAJORITY CHURCHES AND MENTAL HEALTH

Dr Rachel-Rose Burrell, Counsellor/Psychotherapist

A growing body of research exists highlighting the role of Black Majority Churches (BMCs)/ Pentecostal Churches, in supporting individuals in distress (Bhugra 1997; Leavey 2004; Edge 2010). For decades the church has provided spiritual and psychological care to members, often with no government support or resources.

BMCs have withstood changing political and social climates and have been a place of refuge and restoration for many members of the black community. Despite these huge contributions, participants of a recent study are urging for a more holistic approach which encompasses both spiritual and psychological interventions.

Sturge (2005) analyses the term BMC and identifies five segments: churches emerging from the African-Caribbean diaspora; churches emerging from the African diaspora; BMCs within the historic denominations, for example, Anglican, Church of England and Methodist: BMCs within white Pentecostal denominations and African and Caribbean Spiritual churches. He proposes such churches are worshipping Christian communities comprising 50% or more people of African or African-Caribbean descent. However, the description BMC is misleading because it implies all black churches are the same, this is not the case; not all BMCs identify as Pentecostal, for example, even though they may share similar practices. In the 1950s Pentecostal churches were almost exclusively attended by Black Caribbeans and often were extensions of the churches that they belonged to in the West Indies.

What has been termed the "The Windrush era" since 1948 has seen a huge surge of black Christianity in Britain, which has had a profound effect on British society including the church. The often hostile reception to migrant members of British mainline churches from back home, for example, Anglican and Methodist, ensured that many responded by joining the Pentecostal churches that were being initiated in living rooms, school and church halls (Aldred, 2016).

Consequences of migration

However, migration came at a price; people from African and African Caribbean communities are more likely than others to be admitted to hospital for mental illness. The same is also true for people of white and black mixed ethnicity (Mental Health Foundation). In addition to everyday concerns such as money worries and work-related stress, African and African-Caribbean communities face additional problems that can affect their mental health such as bad housing, unemployment and racism. Worldwide, people who move from one country to another have a higher risk of mental illness. This is especially true for black people who move to predominantly white countries, and the risk is even higher for their children. Therefore, mental illness is a bigger problem for African and African-Caribbean communities living in the UK (Mental Health Foundation). Black people continue to be over-represented in the mental health system compared with their white counterparts, are more likely to be diagnosed as "schizophrenic," more likely to be sectioned under the Mental Health Act and since 2009 are more likely to be placed on community treatment orders (Mental Health Foundation).

Today, Pentecostals are the fastest-growing group of Christians in the UK, according to research published by English Church Census (2006). A range of factors have contributed to the growth of Pentecostal Christianity in the UK according to Clarke (2015), such as the desire to maintain a sense of cultural identity in an unfamiliar and generally unwelcoming society. According to the 2011 Census the overall Christian decline in England and Wales relates particularly to white British Christians, whereas black African Christians grew by over 100%.

Creating a supportive culture

The study "The Black Majority Church: exploring the impact of faith and a faith community on mental health and wellbeing" explores interpretation of problems, coping strategies and help-seeking behaviour of black Christians attending

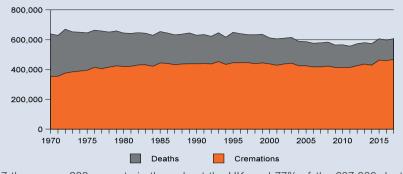
The qualitative study examines participants' perspectives on whether there are links between faith and belonging to a faith community, and mental health and well-being. Fifty-six participants from a broad range of BMCs were represented including New Testament, Apostolic, Independent and Catholic denominations. Eleven focus groups and eight subsequent individual interviews were conducted and analysed using Thematic Analysis and Narrative Inquiry.

Findings suggest that music, prayer, The Word (preaching, quoting/reading The Holy Bible) and belonging to a church provide a positive sense of well-being. Lack of understanding of mental



Continued on page 4





By 2017 there were 289 crematoria throughout the UK, and 77% of the 607,000 deaths that vear were cremated. However, these are UK percentages, dominated by England which had 86% of all the deaths in the UK in 2017 and 82% of all cremations. Breaking these numbers down by the constituent countries, however, and a different picture emerges as can be seen in the following Table

Year	England		Wale	Wales Scotla		and	N Ireland		Channel Islands		Total	
2000	503,026	79	34,851	58	57,799	60	14,903	15	4,744	17	605,835	72
2015	495,309	80	33,198	69	57,579	67	15,548	21	4,915	19	606,543	76

The italic figures in each of the second columns represents the percentage of cremations of the relevant number of deaths. Four-fifths, 80%, of deaths in England in 2015 were cremated, against about two-thirds in Wales (69%) and Scotland (67%), while in N Ireland and the Channel Islands the percentage of cremations was about just one-fifth of all deaths. It may be seen though that in each geographical area the percentage of cremations in 2015 is higher than it was in the year 2000.

In the year 2000, the Church of England and Methodist churches conducted a total of 144,000 funeral services in crematoria (some 55% of all the funeral services they conducted that year). and the Roman Catholics an additional 11,400 (20% of their funeral services). Taking an average of, say, 35% for all other denominations would mean that about two-fifths (39%) of all the deaths in England in the year 2000 had a Christian service at the crematoria.

By 2015, however, these percentages had changed. Only 44% of Church of England funeral services were in crematoria, 46% of Methodist, and 30% (14,700) crematoria funerals for Roman Catholics (a much smaller percentage than for Church of England and Methodists). Collectively the total of these, together with an estimation for other denominations, would suggest that perhaps just under a quarter, 22%, of all crematoria funerals had a Christian service.

This lower percentage reflects the growing popularity of "non-religious" funeral events (many would not even wish it to be called a "service") which still take place in crematoria but without a religious leader, for example, a Humanist funeral (although Humanism is now recognised as a religion). One presumes there are similar trends in the other countries of the UK but there are no statistics available

The drop in crematoria funerals taken by Church of England clergy over the 15 years 2000 to 2015 is huge, and much larger than the decline (-49% to -20%) in church funerals taken by C of E clergy (funeral or thanksgiving services held in a church not a crematorium chapel, often preceded or followed by a burial). The church funeral decline, however, is not quite as great as the decline in Sunday attendance (-20% to -22%) in the same period. The same is true for the Methodists but not for the Roman Catholics where the decline in deaths is greater than the decline in attendance (-24% to -17%).

The UK percentage of 77% of deaths ending in cremations is higher than across the world in general, insofar as it is measured. It is not measured in China or India for example. Across 24 European countries the percentage of cremations in 2015 was 46%, across the Americas (dominated by the United States) it was 49%, and across 8 countries in Asia (including Japan), where teeming populations take up precious land, it was 92%. Across the world in the 39 countries where cremation data is available it was 58% in 2015.

General shortage of land for burial sites may lead to a further increase in the use of crematoria in spite of a recent surge of interest in such alternatives as "green" or "woodland" burials. The average cost of a cremation in the UK in 2018 was £783, according to the Cremation Society.

SOURCES: Cremation Society website; UK Church Statistics No 3 2018 Edition, Page 2.8; Research and Statistics Dept., Archbishops' Council.

Colours of the Future

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The Next Thirty Years

How will the world change with respect to

religion over the next thirty years, that is,

between now and 2050? A link-up between the

Global Christian Database in Gordon-Conwell

University and Operation World staff on the

Lausanne website suggests the following trends

· A third of the world will still be calling itself

· A high rate of growth in Islamic countries

(because of high birth-rate) will bring Muslim

• All the other religions (Hindus, Buddhists, Chinese

• The non-religious parts of the world will shrink

The number of young people under 15 will be

roughly the same then as today, around two billion,

but the over-60s will more than double from under a

Half the world lives in a city today; by 2050 it could

Four out of every 10 Christians in 2050 will live in

Sub-Saharan Africa, and another four elsewhere in

the Global South. The remaining fifth will be in

The key determinants then over the next thirty years

will most likely be greater urbanisation, increasing

These trends will also most likely occur in the UK,

and are in fact already happening, and projected to

continue. In 1960, 78% of the population lived in an

urban area; by 2017 it was 83%. In 2001 just 2.7%

of the UK population was Muslim, in 2011 it was

4.4%. In 1991, 16% of the UK's population was 65

or over, in 2016 it was 18%, and by 2041 it is

Africa is probably the continent that will change

most in the years ahead. It is still the poorest

continent - 37 out of the world's 40 poorest

countries are in Africa. Already a fifth, 20%, of the

world's young people (under 15) are in Africa; by

2050 that proportion will rise to a third, 33%. If they

were "disciples of Jesus [they] could be a power for

good; unemployed and angry they could be the fuel

Christians are African, by 2050 that could be two-

fifths, 40%. "In great prayer meetings, in faithfulness

to the Bible, in starting new churches at home and

SOURCES: Praying for the World, Week 2, 2019, Lausanne website

Humour

1) Interviewer: "And what makes you tick?"

2) Picture of Lazarus coming out of the grave

and talking to Mary and Martha, "Four days?

FutureFirst is a bimonthly bulletin for those concerned

with the future of the church published by Brierley

Consultancy Editorial board: Rosemary Dowsett, Anne.

Coomes and Peter Brierley. The acceptance and

publication of copy does not indicate editorial

endorsement. Readers are welcome to quote items

Established 2009. UK subscriptions £20 per annum;

overseas £32 per annum. Make cheque out to 'Peter

Brierley Consultancy, The Old Post Office,

provided they give the source.

Email:peter@brierlevres.com

2 01732 369 303

www.brierlevconsultancv.com

Boy, time sure flies when you're dead!"

SOURCES: 1) Professional Manager, May 1999, Page 30; 2) Anon.

Interviewee: "My pacemaker!"

overseas, Africans are changing the world."

www.lausanne.org/pray; Office for National Statistics for UK figures.

for civil wars." Already a quarter of the world's

Muslim dominancy and ever more older people.

numbers almost up to Christian numbers.

because their birth-rates are low.

billion today to over two billion then.

Europe or North America.

projected to be 25%.

Cartoon captions:

religions) will be a smaller percentage then.

in relation to population:

Christian in 2050.

be two-thirds.

In 1989 the then Chief Executive of the Lutheran Research Institute in Tampere. Finland, Dr Harri Heino, gave a lecture in a "Church in the Future" seminar with the above title. He has since died, but if he was repeating it 30 years later in 2019, what might he say? He would probably retain the same colours, and the following is based on what he initially said but substantially updated:

Black

- a) Prophecies of destruction: The doom merchants, Theresa May's defeat,
- Government downfall, Brexit disaster b) Economic growth can't last; another recession is imminent
- c) Eco-catastrophe, especially as the US and China will not participate in the Paris Accord
- d) Ageing population an unsustainable burden on the economy

- a) Marxist materialism is still seen in Russia
- b) Equality, solidarity and peace workers' ideals - a burgeoning clamour
- c) Working class boundaries disappearing d) Extreme left is dormant, although with resurgent interest under Jeremy Corbin
- e) Increasing use of robots, drones, Al issues

Steel-grey

- a) Balance between work and family/social life difficult
- b) Economic well-being = poorer quality of life because soft values
- c) Political obsession with growth
- d) Magnification of money: increasing number of millionaires, lotteries, gambling, debt issues
- e) Exploitation of the young by modern technology
- f) Sexuality obsession with homosexual and transgender issues

Green

- a) Green alternative culture not tied to tried value systems
- b) Ecological conservation: new lifestyle. noplastic movement
- c) Social change coming from individual lifestyle, not from God or politics
- d) Increasing awareness of poverty, homelessness, migration issues

Translucent

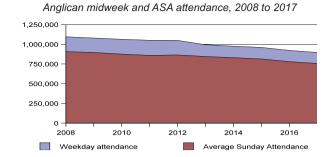
- a) Cults: Most para-religious therapeutic alternative movements have diminished, but a resurgence of Yoga, Mindfulness, etc. Shares some ideas with the Greens
- b) Reality explored through personal (mega) experience, myths, metaphors
- c) Psychology surpasses biology especially in the sexuality/gender debate
- d) Existence issues: pressure for euthanasia. rise in abortions, embryo selection (abort Down's syndrome babies, gene manipulation, choice of baby's sex, eliminate inherited

How will 2019 fit into this colour pattern?

Midweek Attendance

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The Church of England publishes both its Usual Sunday Attendance (USA) across its 15,600 churches and also the Average Sunday Attendance (ASA) which is higher (5% in 2017). It also publishes the weekday attendance across a church's various activities. How these have changed in the last few years is shown in the chart.



Over the nine years 2008 to 2017, numbers attending during the week have declined by -18%, while Average Sunday Attendance has declined at a marginally slower rate of -17%. (Usual Sunday Attendance has declined more slowly, -14%). In 2008, weekday attendance was 17% of total weekly attendance (that is, including Sunday), and in 2017 it was almost the same, 16%. The decline in the figures is almost entirely among those counted as "children," that is, those under 16 years of age.

However, also counted are the number of children attending church as part of their school services, that is, a service in conjunction with a local school but held in church. One presumes that some, perhaps most, of these schools will be Church Schools, but that is not a necessary condition. Other schools, for example, particularly Primary Schools, like to hold a Christmas Carol Service in their local church. These have only been measured across all Dioceses since 2014, and since then their numbers have increased very greatly - from 113,000 attenders in 2014 to 151,000 in 2017, an increase of +34% in just four years.

There are two problems with these numbers. The first is a temporary problem, and alluded to in the previous paragraph. The weekday numbers prior to 2014 included some, but not all, children coming to church for Sunday church services. So there is a changed definition in the process which will be overcome with time.

The second is more significant, though could be avoided. Some of those coming during the week also come on Sunday. So there are a number of individuals counted twice in these numbers. This could be rectified by asking, "How many of these [weekday attenders] also come on Sunday?" but the answer will vary according to the type of activity. In devotional meetings/services, for example, many will also attend on a Sunday; among young people, far fewer come on a Sunday, and for activities for those outside the church (such as Lunch Clubs, Day Centres, Debt Counselling, etc.), hardly any will. Nevertheless getting some kind of overview of this is important if double-counting is to be avoided.

In the Scottish Church Census of 2016 the overlap was 42%, in the 2012 London Church Census it was 62%, and in the 2005 English Church Census (ECC) it was 25%, all very different and reflecting the territory over which they were measured. The figures given for the Church of England relate to England, so it would seem right to use the ECC percentage. In which case the numbers would become:

• In 2008, ASA 906,600; weekday but not on a Sunday 138,500, total 1,045,100 or 2.0% of the

• In 2017, ASA 756,000; weekday but not on a Sunday 104,500, total 860,500 or 1.5% of the population.

In other words, 2% of the English population attended a Church of England church in 2008 (1.7% on a Sunday and 0.3% midweek), and 1.5% in 2017, 9 years later (1.3% on a Sunday and 0.2% midweek). Total Sunday attendance across all denominations in 2008 was 6.0% and in 2017 it was 5.2%, so the Church of England had 28% of Sunday attendance in 2008 and 25% in 2017. The percentage has dropped between the two years because the Church of England is losing people on a Sunday at a faster rate than the other English denominations taken together.

There are substantial numbers also attending midweek, a proportion not known for the other denominations. 0.2% of the population in 2017 is 111,000 people, but given that in 2005 only 42% of churches had a midweek service, only 27% ran a youth activity and only 20% some kind of outreach event (these percentages being across all denominations), and the percentages are likely to be less in 2017, this is still quite a significant number of extra people which the Church of England is reaching in one way or another if their percentages are similar.

Brierley', or contact for BACS details and send to All this tends to show that measuring midweek church activity is not straightforward, but such measurements as have been attempted indicate that Sunday numbers in 2017 should perhaps Thorpe Avenue, Tonbridge, Kent TN10 4PW. be increased by the order of 25% to get an estimate of total reach of the church in England.

> SOURCES: Statistics for Mission 2017, Research and Statistics Dept., Archbishops' Council and previous editions: Growth Amidst Decline, ADBC Publishers ISSN 2040-0268

Australian Pentecostals. The 2016 Australian Census asked people about their work. It also asked their religion broken down by denomination. Thus one can identify the denomination of ministers. The Census showed that while 16% of all ministers are Pentecostal. but that of all the ministers in their 20s, 29% were Pentecostal. Likewise it showed that 2% of all politicians were Pentecostal, but 6% of politicians in their 20s. In most other occupations Pentecostals had a very similar percentage across all ages.

SOURCE: Article "What do Christians do all day?" by Aaron McAleese in *Zadok Perspectives*, No 140, Spring 2018, Pages 13 and 14.

Legacies. 80% of wills are over 20 years old, while the remaining 20% have been made in the last 2 years. Legacy gifts to large charities (over £1m income) average £10.000 in cash or £80.000

Leadership Training

In the 1980s, management training of leaders was sparse. One organisation, MARC Europe, decided to launch a series of one-day seminars in the UK and Europe spanning the following 15 topics:

- Surviving Stress
- Leadership and Motivation Ministry and Management in Multiple
- Parishes Structures for Leadership
- Personal Communication Skills
- Creative Thinking
- Strategic Planning
- Researching the Church Vision Building
- Management of Change
- Making the Most of your Team
- The Effective Use of Time Conflict and Reconciliation
- Stress and Spirituality
- Towards Excellence in your Ministry

They were mostly led by Dr David Cormack who had been Head of Training at Shell International and later became Chair of MAF International as well as authoring a number of books, and undertaking private consultancy, helped by Dr Bryn Jones. Such seminars were very popular, and, according to the attendances noted each time, in the eight vears in which they were undertaken over 15,000 leaders attended them, two-thirds (65%) in the UK, and the other third in various European countries (especially 1988-1992). The 10,000 who attended in the UK (each coming on average to two seminars) was equivalent to 20% of UK church leadership.

Leadership Training has now become a "buzz word/experience" in a multitude of organisations and is still seen as vital in the church arena. For example, CPAS annually hold training days for New Leaders/Leaders of Larger Churches, and a plethora for other customers, and is but one organisation among many.

As a suggestion for 2019, perhaps it might be worthwhile considering if any of the above topics are particularly relevant to your own situation and whether there is a suitable training opportunity which might be helpful.

SOURCE: Records kept by MARC Europe found when clearing out old paper

SNOWFLAKES if a residual legacy gift. For small charities these are respectively £1.200 and £10.000. Why do are respectively £1,200 and £10,000. Why do people give legacies? Primarily to "make a difference" or "in memory of a loved one".

SOURCE: Statements at a Legacy Conference in October 2018 run by the

Getting Smaller, that is, our families are! In 1961 there were 16.6 million households throughout the UK with an average of 3.0 persons in each. In 1981 there were 20.6 million families with 2.7 persons each – the population had grown 9% larger and family size shrunk 10%. By 2001 we were 24.5 million households, with 2.4 people in each, and by 2021 we'll have 28.3 million households though still with 2.4 persons on average. The largest increase in the number of families is N Ireland, doubling in the 60 years 1961 to 2020 (+110%), and the smallest is Scotland, +60%. "Families" here means families of all types - married, co-habiting, single-sex and so on.

SOURCE: Office for National Statistics, Household Projections, Table 401.

Key Stage 3 represents Years 7 to 9 in Secondary Schools (children usually aged 11-14). A quarter of schools, 23%, give no Religious Education at Key Stage 3, though this drops to 7% of schools with a religious character. Nearly a quarter, 24%, of schools following the locally agreed RE syllabus do not teach RE at this stage, and nearly a third, 30%, of Academies with no religious character also fail to do so.

Key Stage 4 represents Years 10 and 11 in Secondary Schools (children usually aged 15 and 16 and taking GCSEs). A third, 33%, give no Religious Education at Key Stage 4, though only 11% of those with a religious character. Over a third, 35%, of schools following the locally agreed RE syllabus do not teach RE at this stage, and over two-fifths, 42%, of Academies with no religious character likewise fail to do so. It is not perhaps surprising therefore that in 2018 only just over a quarter of a million pupils, 254,000, took RE as a GCSE subject, just 5% of all pupils, 10% fewer than in 2017.

SOURCES above 2 items: Religion and Worldviews: The Wav Forward. Final bort of the Commission on Religious Education, A National Plan for RE, tember 2018, Page 9, and website www.bstubbs.co.uk for GCSE results numbers, accessed October 2018.

Giving your money away. Barna Research undertook a survey asking why Christians gave money to churches and agencies. 91% said they gave to their church and 75% to missions. Christians gave more than non-Christians (as they do in the UK). Why do they do give in this way? • Two-thirds, 66%, because they felt it would

- make a difference
- Two-fifths, 41%, heard a story that moved them • Two-fifths, 41%, said they had an overwhelming sense of purpose.

SOURCE: Barna research article "What motivates Christians to Give?", 27th

OMF Mission Workers. In December 1938 the China Inland Mission focussing only on China's inland provinces had 1,361 missionaries. 80 years later in July 2018, the now-named OMF International, working with the broader focus on East Asia's peoples, had 1,361 mission workers!

SOURCE: Billions, January to April, 2019, Page 22.

HIV in China. Transmission modes of HIV/AIDS n China are increasing with 850,000 people known to be HIV positive, up from 760,000 in 2017, and almost 3 times as many as in 2010. Two-thirds, 69%, come from heterosexual intercourse, 25% from sex between men, and the remainder mostly from intravenous drug use. HIV among students is increasing rapidly, mostly as a result of gay sex.

SOURCE: Chinese Centre for Disease Control and Prevention, reported in *The Economist*, 12th January, 2019, Page 53

health issues within the church distrust. ignorance and leaders' lack of adequate training and qualifications, were cited as areas impacting negatively on mental health and well-being. Faith in God appears central to mental stability and well-being and was

Continued from page

considered more effective and appropriate than therapy in some cases. Mistrust and suspicion of psychiatrists and mental health services was expressed, often based on firstand second-hand experience of the effects of over- medication, negative encounters. lack of cultural understanding and religious sensitivity and little or no access to talking therapies. When therapy was offered, participants felt unable to speak freely about their faith for fear of judgement or being pathologised. Participants recovering from or living with mental health difficulties voiced a wish to be respected treated with kindness. to receive a warm welcome when they attend church services and to be contacted regularly. Partnership working and a culture of acceptance, openness and destigmatising mental health problems rather than spiritualising and demonising them, was emphasised. Participants stressed that leaders should be better equipped to deal with both the congregants and their own mental health concerns.

A range of resources emerged from the study in direct response to concerns raised by participants. They include: development of Sozo Therapeuo (NB, not affiliated to any similar sounding organisation), a mental health resource to promote, improve and maintain good mental health within BMCs; a therapist directory of qualified counsellors /psychotherapists who are black Christians; bespoke training packages and workshops designed to meet the needs of individual churches; Mental Health Awareness for Churches and Counselling Skills for Church Pastors and Leadership Teams training; Mental Health Awareness for Churches and Counselling Skills for Church Pastors and Leadership Teams manuals; "Speak your Mind" radio show host promoting mental health on awardwinning Ruach Radio; Church-based Therapy Forum, developing a network of churchbased mental health champions, and starting a dialogue with government bodies.

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