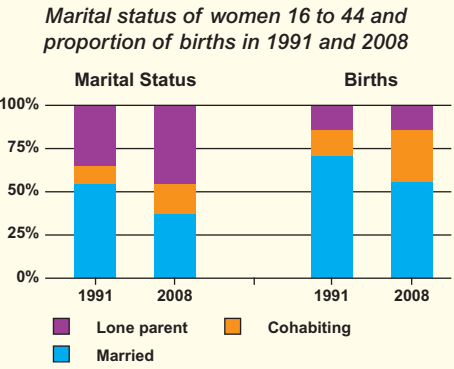


Marital Status in the Context of the Church

In 1991 cohabitation was less acceptable than now, and only 11% of women aged 16 to 44 did so. The percentage in 2008 is half as big again, at 17%. As the first two columns in the chart show, in the same period the number of lone parents has also increased, so that the proportion of married women in this age-group has decreased.



In 1991, women who were married had the greatest percentage of children (70% of the total), but by 2008 only just over half of babies born were from married women (55%). With the percentage from lone parents virtually the same in both years (14 or 15%), an increased percentage of births has come from cohabiting women, doubling from 16% of births in 1991 to 30% by 2008. Having children outside marriage is becoming much more acceptable, if not yet the norm, though if present trends continue, it will be the norm by 2030.

Since the percentage of cohabitees and lone parents in church, estimated at 2% and 1% respectively, is so much smaller than in Britain as a whole, it must be assumed that the majority wanting their babies baptised or children dedicated will be from married couples rather than cohabiting couples or lone parents. If this is broadly true, then since the percentage of babies baptised is falling relatively slowly, then the decline in the number of baptised infants may be less to do with parents not wanting baptism, but simply because there are fewer married parents around to request it.

In 1991, 67% of babies with married parents were baptised, but in 2008 only 53%, a drop of 14% over these 17 years. The actual number of married parents over the same period fell from 70% to 55%, confirming the fairly obvious conclusion that cohabitees and lone parents are less likely to bring their children for baptism than those who are married.

This yet further re-inforces the fact that a generation of children are growing up outside the church with little awareness of Biblical truth. Surely such families ought to be one of the Church's key priorities?

SOURCES: Article "Fertility and partnership status in the last two decades" by Louise O'Leary, et al, Office for National Statistics, in Population Trends, No 140, Palgrave Macmillan, Summer 2010, Page 5f; Religious Trends, No 7, 2007/2008, Christian Research, Swindon, Table 4.2.1.

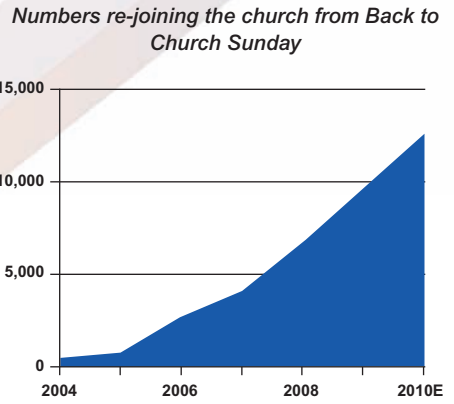
Back to Church Sunday

Back to Church Sunday was the brainchild of the Bishop of Manchester, the Rt Rev Nigel McCulloch, who started it in his Diocese in 2004 when nearly 200 churches distributed 14,000 invitation cards, and, helped by "Welcome Bags" from the Manchester Co-op, nearly 1,200 people came back to church on that special September Sunday, an average of 6 people per participating church. Better still, six months later some 50% of these visitors were still coming to church.

The idea quickly caught on and the following year the Bishop's former Diocese, the Diocese of Wakefield, also held a Back to Church Sunday. In 2006, nine Church of England Dioceses took part, and the idea then exploded with virtually all Dioceses participating in 2007, and one Association of the Baptist Union also joining in. There were some 30,000 visitors in 2007, 6,000 of whom were Baptist. A study by the Diocese of Lichfield showed that 12-15% of visitors had become regular members.

In 2008, more Baptist Associations joined in with almost 450 participating churches, some Methodist churches starting as well. All 44 Anglican Dioceses also took part. Total visitors that year were 48,000 across 3,400 churches, with participating Anglican churches seeing an average of 15 visitors, and Baptists 11. The invitation cards carried the slogan, "Come as you are".

In 2009, the number of visitors almost doubled to a total of 82,000, 53,000 of whom were Anglican and 29,000 were in other denominations. Each of the 4,300 participating churches saw an average of 19 people attend, though this varied – in the Diocese of Guildford it was 14 people. The large majority of those who thus return (and re-join) are 45 or over.



What is happening is that more and more churches are joining in the "Back to Church Sunday" concept, using specially printed invitations, or sending special emails, and the total number of visitors is increasing rapidly. They are invariably friends or neighbours of existing church members, and numbers suggest that about 10 need to be invited for every one

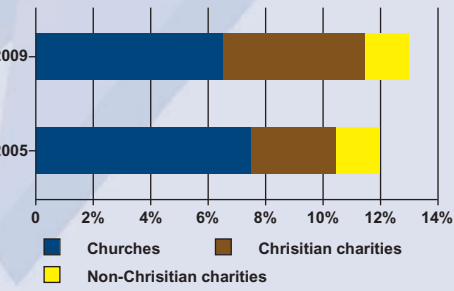
CHRISTIAN GIVING

Media reports on general giving to charity during the recession over the last 2 years have suggested that it has dropped perhaps by as much as a third. How, though, has Christian giving been affected?

Futurologist Tom Sine from Seattle recently said that the decline of numbers attending church and their ageing would likely mean a decline in giving, especially to missions, in the years ahead. The so-called Baby Boomer generation will start retiring in the 2010s, and far fewer of them will be on final salary pensions, unlike their parents. Baby Boomer commitment to church is also more sporadic, so the possibility of decline becomes more real, at a time when churches seem to need more income than ever.

A survey undertaken by fundraising consultants, McConkey Johnston International, of 2,000 members of the Evangelical Alliance (EA) in 2009, found that on average the members gave 13% of their income to churches or charities, up from 12% seen in a Christian Research study in 2005. However, the make-up of these proportions is slightly different, as shown in the chart. It would appear that over these 4 years a smaller proportion is being given in churches now (7½% to 6½%) and more to Christian agencies (up from 3% to 5%).

Distribution of giving by Evangelicals, 2005 and 2009



In monetary terms, the average given per year in total by an evangelical was about £3,600 in 2009, after tax, up from £3,000 in 2005. If the 1.2 million evangelicals in

who actually appears in church on the special Sunday.

Although the "retention rate" is dropping, the overall numbers remain substantial. The chart shows the numbers re-joining the church as a result of this initiative, and if 2010 meets expectations that will mean a total of 37,000 people who will have re-joined the church in the scheme's first 7 years, adding an extra 1% or so to overall church congregations.

Next initiative please, Bishop!

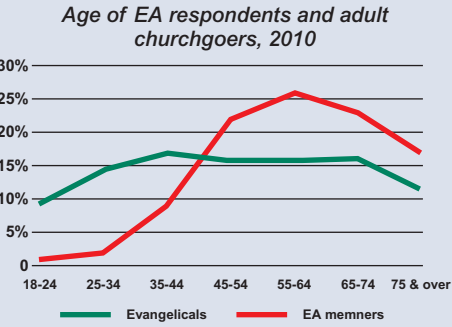
SOURCES: If I See You, Back to Church Sunday November 2004 Diocese of Manchester report; articles in Quaidian, January 2007, Page 5, and FutureFirst April 2009, Page 1, June 2009, Page 4; Christianity magazine, January 2010, Page 12; The W.ey, Issue 39, March 2010.

England in 2010 all went to evangelical churches, that would work out at an average of £120,000 being given per church collectively by all evangelical attenders, considerably higher than an estimated £80,000 given on average by churches across all churchmanships, but reflecting the fact that evangelical churches tend to be larger than non-evangelical ones.

The survey also found that most respondents went to church regularly and gave monthly, direct debit (30%) or standing order (26%) being the preferred methods.

Age of donor

The survey also gave the age of donors, which reflected of course the age structure of EA members. The graph compares these with the age of evangelical churchgoers in 2010, showing that at present younger evangelicals are not joining the EA.

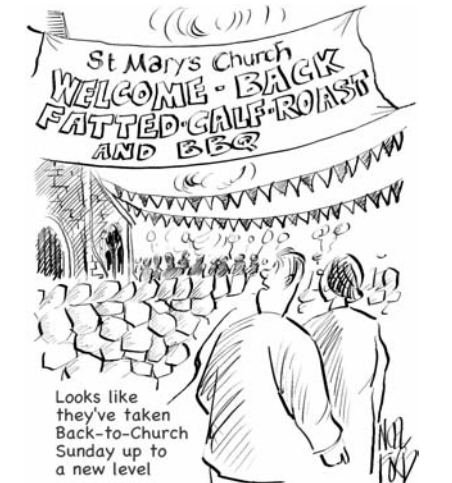


SOURCES: W hy Christians Give, Understanding the hearts and minds of 21st century evangelical donors, by Redina Kolaneci, McConkey Johnston International UK, Colchester, Essex, 2010; How Christians use their money ... and why, Bill Latimer, Christian Research, Etham, London, 2005; article in the Church of England Newspaper, 27th August 2010.

The peak age of membership is people in their 50s and 60s, probably recruited through the vigorous Spring Harvest campaigns by Clive Calver in the 1990s, who have stayed as members ever since. This has obvious concerns for the EA. It also will be a problem for the future generally, if donating evangelicals continue to have an age profile similar to that shown for present EA respondents, because as they age, their ability to give as much will lessen.

Motives for giving

Why do evangelicals give to churches and charities? The 2009 survey showed that 79% of respondents agreed that "it is our Christian responsibility to share the Gospel here and abroad", down from 99% in a



1998 McConkey survey. This is a serious change supported by other recent surveys. Likewise, 78% of respondents in 2009 said "giving ... is a way of doing mission" down from 87% in 1998.

What are the key methods of communication between donors and agencies? Top answer (56% of replies) was that the charity asks the donor to pray regularly for their work. What had changed in communication between 1998 and 2009? Charities were now sending personalised thank you letters (24%, up from 19%). Younger donors (70% of those aged 18 to 44) wanted "to determine how they communicated with a charity", and attractive newsletters were key for their ongoing support.

Evangelicals who answered the question were split almost equally, 53% to 47%, as to whether they would, or would not, take on new opportunities for giving to charities and churches at the present time. Much depended on whether they had the resources to give (were empty nesters, earned more, were older, still in employment, etc.).

It is obvious from this study that key challenges lie ahead in the funding area, both for churches and charities. We'll have to wait to see whether Tom Sine proves right in his predictions!

SOURCES: W hy Christians Give, Understanding the hearts and minds of 21st century evangelical donors, by Redina Kolaneci, McConkey Johnston International UK, Colchester, Essex, 2010; How Christians use their money ... and why, Bill Latimer, Christian Research, Etham, London, 2005; article in the Church of England Newspaper, 27th August 2010.

Have "Youth Workers" Worked?

During the 1980s thousands of teenagers stopped attending church, partly because it was boring, or irrelevant, or simply no longer "cool". As a consequence churches began to employ paid Youth Workers, supplementing volunteers. Such Youth Workers were mostly young people trained in working with youth with the hope that they would help stem some of the loss from the church. During the 1990s churches across England collectively employed some 7,500 Youth Workers. Did this action

Net change in churchgoers aged 15 to 19 1979 to 1989	Drop of 160,000	23% of total decline
Pro rata what change would have been 1989 to 1998 if same trend (9 years instead of 10)	Drop of 140,000	23% of total decline
Actual change 1989 to 1998	Drop of 110,000	11% of total decline
What change would have been if total change 1989 to 1998 had been as predicted in 1989	Drop of 70,000	11% of total decline

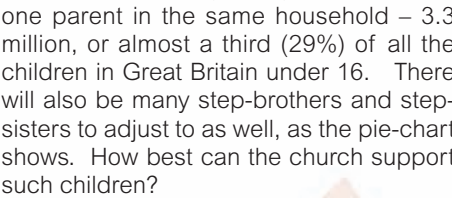
A more detailed analysis of the above across all age-groups is available on request from peter@brierleyres.com.

SNOWFLAKES

Reality. We received this letter after writing to a church asking if they would like to distribute leaflets advertising a seminar for grandparents:

"Dear Sir, As Deacon to our local Chapel I receive many invitations and many suggestions, none of them feasible. We have a regular attendance of 5 people, all over 70. Our oldest lady is 83, and my wife is disabled. May I suggest that the place for children to come to know God and His Son Jesus Christ is in the schools as we were. We were given that chance, today's children are not. With all due respect," [Name supplied].

Children with a non-resident parent. Almost one-third (31%) of households have at least one child in them who is under 16. Almost a third (29%) of these have at least one or both parents absent from that household. That adds up to a huge number of children growing up with at most one parent in the same household – 3.3 million, or almost a third (29%) of all the children in Great Britain under 16. There will also be many step-brothers and step-sisters to adjust to as well, as the pie-chart shows. How best can the church support such children?



SOURCE: Population Trends, No 140, Palgrave Macmillan, Summer 2010, Page 62.

What some people say

Three old guys, all hard of hearing, were playing golf one sunny spring morning. One says to another, "Windy, isn't it?". "No," the second man answers, "it's Thursday." The third chap, listening in, pipes up, "So am I! Let's grab a beer."

From The Sound of Music: "You know how Sister Berthe always makes me kiss the floor after we've had a disagreement? Well, lately I've taken to kissing the floor whenever I see her coming, just to save time."

SOURCE: Nearside Lane, Derwent Day Centre, Tonbridge Baptist Church, Issue 5, October 2009, Page 11; email from Zoe Aston.

International churches. Cambodian Hope International Church surveyed its congregation. A quarter (28%) of its attenders were from native Khmer people, another quarter (26%) came from the Philippines, the remaining half was split between those across Europe (15%), Asia (14%), Canada and the US (13%), India (3%) and Brazil (1%).

SOURCE: Email from newly appointed Pastor, Ivor Greer, 24th August 2010.

Emotions count! We might expect that our emotions influence our purchasing behaviour, but the problem has been measuring them. Now one research company, Beyond Philosophy, claims that it has developed a measurable "emotional scale", and finds that as a consequence up to a third of our decision-making process on buying something is due to our emotional reaction to the item, half is based on whether we actually want or need the item, and the remainder due to us as individual people. Previous research had suggested that perhaps four-fifths of the decision making process was down to whether we actually needed something.

SOURCE: Article "Why we must measure emotion" by Stephen Walden and Gaafar Dibeehi, in Research, August 2010, Page 23.

continued from page 1

children), two adults of the same sex bringing up children, a lone parent, much divorce (so that many children reach 16 without both their natural parents in the same home), many abortions, families separated for employment or migrant or refugee reasons, and so on. Some of those involved in these alternative styles of family may be Christian, but probably the majority are not. Churches therefore can become "ghettos" of a past family structure rather than representative of the many ways of living today, though this is not implying that churches should abandon their Biblical position in order to epitomise modern styles of "family"!

7) Christian Persecution

Being a Christian is costing people their lives in many parts of the world where violence may be racially based, or motivated by adherence to other religions. The civil war in Sudan, the violence in India, the attacks in the Philippines, the continuing Muslim-Christian tensions in northern Nigeria often leave many dead or injured. Those targeted are not just Christian leaders, but ordinary church worshippers too. In the so-called Christian West, the attacks are more likely to be of ridicule, or the objection to specific practices (such as wearing a cross to work) or using one's beliefs to refuse certain services (allowing those of the same sex to adopt someone, or share the same bedroom in a bed and breakfast). Those who watch these trends indicate the number of such attacks is increasing, and the motives behind them hardening.

8) Passing away of the Judaeo-Christian Heritage

Especially in the Western world, but also in many of the colonies of the former Western Empires, the basic principles of society, based on a Judaeo-Christian understanding, are changing. Many anticipate the demise of the influence of the sole world superpower, America, in the decades ahead, and whether the next great superpower is India or China, it will mean that in the modern globalized world for the first time the dominant superpower will

be outside the Judaeo-Christian tradition.

The implication of such a change is the movement to a polycultural, multi-religious society with no fixed standards of personal or social morality. Legal frameworks are increasingly stressing the minimum of "harm" rather than resolution on principle. For example, divorce causes stressful pain to both parties. Instead of laws identifying the party causing the major fault (thereby upholding the ideal of two people staying together for life), many "Christian" countries have introduced laws allowing divorce purely by the agreement of both parties ("no fault" separations).

9) Incredible Technology

We all know that technology is developing at an enormous pace. One item will suffice to illustrate: in 2006 the number of Google searches was 2.7 billion per month; in 2010 it is 88 billion per month, one every other day for every single person on planet earth! Facebook and Twitter are familiar words today but will probably have been forgotten by 2020.

These various social networking sites are becoming major sources of communication, and, in many cases, the major source for young people. It is essential that church people use them as well but for the Gospel. Just as many businesses now trade through these sites, perhaps individual churches can also be involved to share on finding faith, topical issues, controversial questions, etc.

10) Accessible Pornography

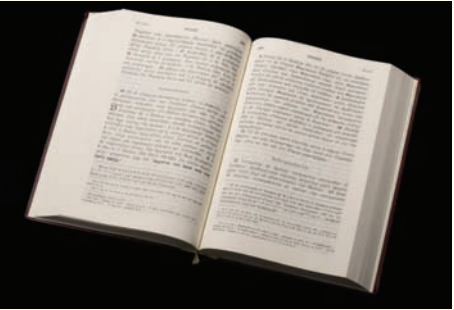
One consequence of the enormous ease of electronic communication is the dissemination of pornography. In 2009 there were some 900 billion accesses of pornographic material on the web, roughly half by women, and about one-fifth by those under 18, amounting to a quarter (25%) of all search engine requests. One website in 8 (12%) is pornographic. It is estimated that 90% of 8 to 16 year olds have accessed pornographic websites, mostly while doing their homework.

Over 13,000 pornographic videos are created in the United States every year. It is big business (of the order of £60 billion, with China taking 27% of the world's pornographic earnings and South Korea 26% in 2006; the UK is 2%). This is a tide of influence sweeping worldwide and is certain to increase in the decade ahead.

So what?

Listed above are 10 worldwide trends taking place in 2010. They are not the only key trends on planet earth. Hunger, poverty, illness and religious radicalisation are also present. Rural Chinese are desperately poor despite industrialisation, and many in sub-Saharan Africa are increasingly destitute, hungry and sick. Lack of water will become more acute, and contribute to civil war and terrorism.

Much of this reads negatively, but there are significant openings for the church as well. Which of these is the most challenging for the church of today? Which will cause the greatest harm or offer greatest opportunities to the church over the next decade? Which is the most strategic to begin to tackle in the next 5 years?



REFLECTIONS

It was team work.

After a very demanding few days for the disciples, Jesus suggested a break in their routine, going to a deserted place to “rest a while”. So they all sailed off to the seaside village of Bethsaida, right at the north of the Sea of Galilee. There was a footpath round the lake, however, and the crowd guessed where they were going and got there first. As ever, Jesus had compassion on the crowd, and talked to them knowing they were like sheep without a shepherd.

Unrested, the disciples make a suggestion to their Leader. They notice the environment (a desert place), the time of day (late in the afternoon) and the circumstances (a huge crowd) and suggest stopping the teaching in order that those present can get suitable nourishment, and return home.

One of the disciples actually came from Bethsaida, so, using the strengths of His team, Jesus asks Philip the best places to go to get bread. If anyone knew where the bakeries were, Philip would. But he answers as if he'd been asked a different question – we don't have enough money. Judas Iscariot was the treasurer and he would have known how much cash was available; Philip jumps into someone else's responsibility to raise an objection. How often team members – your Trustees, your Council, your Elders – do just that!

Jesus doesn't answer Philip's objection, but rather uses the initiative of another member of His team, who had brought a boy with his packed lunch, albeit recognising it wasn't very much in view of the large number of people. It was a positive gesture by one of the quieter team members, and Jesus endorses Andrew's actions. Honest support (even if inadequate) is always better than critical questions, important though these often are.

Though the disciples had been able miraculously to help a few people a day or so earlier, the wider opportunity of helping many with a miracle was beyond their vision. They couldn't see beyond lack of earthly resources to the availability of divine power through them.

Jesus miraculously feeds the 5,000, and then asks the fishermen disciples to use their baskets to gather up all the fragments. In God's economy nothing is wasted, even leftovers. Jesus listens to His team, agrees with their concerns, develops an inadequate response into an altogether larger strategy, and thereby continues His teaching both for crowd and disciples by action as well as word. As with the disciples, when Jesus fed the 4,000 some months later, our teams may need the lesson repeated and reinforced.

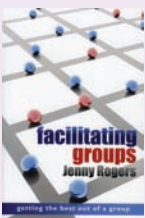
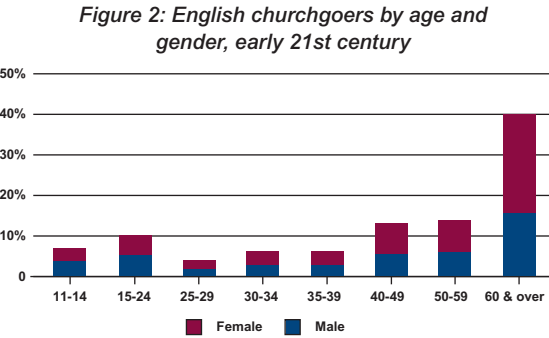
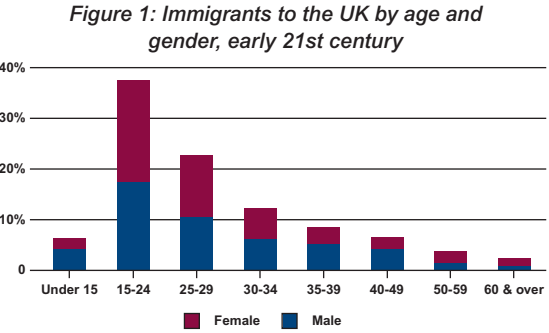
How is your team work?

IMMIGRANT AGES

Immigrants come to Britain for many reasons. Sometimes it is to escape persecution, sometimes to avoid violence in their own country, but many come in the hope of a getting a job and thus a better life than would be possible back home – either for themselves or for their families.

A number of churches and Christian agencies have special programmes of welcome, help, language teaching and hospitality for these strangers in their midst, but sometimes this interaction is difficult because of the disparity in age between immigrant and churchgoer. The opportunities for interaction, however, are large, as a recent analysis showed that five-sixths (82%) of immigrants tend to stay in the area around wherever they first settle.

The diagram, Figure 1, shows the age and gender of immigrants who have come to Britain in the past few years.



BOOK REVIEW

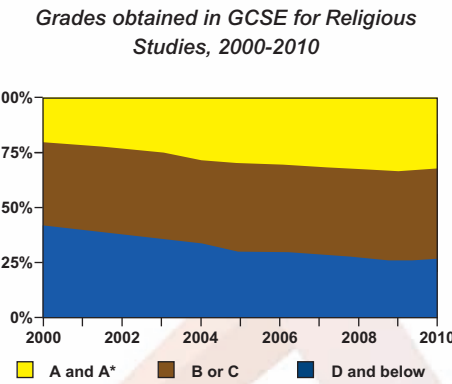
Facilitating Groups: Getting the best out of a group
by Jenny Rogers, McGraw Hill,
Open University Press, Maidenhead
2010 200 pages, £19.99

This is a book every minister and every leader or chair of a home group, community group, youth group, trustees' meeting, school governors, strategy meeting, council gathering, elders' or deacons' courts, or any other like gathering should both read and devour! It is an excellent guide for how to get the best out of your group. It handles your preparation for the meeting, the way the room should be laid out, the key skills essential for drawing people out (and putting them down), and making sure that every meeting counts. This is a book both to help facilitators succeed and to make their group successful. While not written from a Christian viewpoint, its principles are entirely consistent with helping people to become the best they can be and participate as fully as possible.

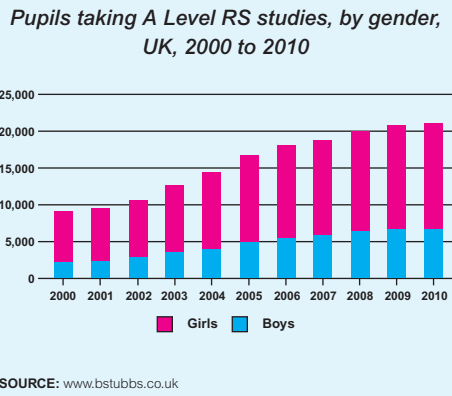
Exam Results

In 2010, nearly 200,000 16-year olds (Year 11) took a GCSE examination in Religious Studies (RS), about five times as many 16-year olds as those who attend church! RS as a subject may not contain anything like as much about the Christian faith as church leaders would like, but there's no doubting the interest in this subject. This number represents 3.5% of all GCSE exams taken (1 in every 29 papers), and is approaching double the proportion, 2.1%, 10 years ago in 2000.

Furthermore, the grades obtained in RS are generally higher than in other subjects. Whereas the average grade is C across all subjects, in RS the average grade is halfway between B and C, girls averaging a B and boys a C. Cynics will say that RS is popular because it is an easier subject, but pupils will say they take it because they like it! Certainly the results are promising with a growing percentage of those getting A or A*, as the chart makes clear.



Results for A Level are similarly encouraging. Over 21,000 18-year olds (Year 13) took RS for A Level in 2010, with girls getting an average of B and boys a C, although over a quarter, 28%, got A or A*. The numbers taking RS at A level, while roughly only a ninth of those taking it for a GCSE, have nevertheless increased more dramatically, as the second chart shows. The key question is how can churches take best advantage of this obvious interest in religion, and safeguard those whose faith might be undermined by inclusive teaching?



SOURCE: www.bstutbs.co.uk

Schools in Africa

In a number of African countries, especially in both East and West Africa, Primary Education begins when a child is 6 years old and lasts for 8 years till they are 14. They then can go on to Secondary School, if their exam results warrant such, or vocational training if their parents can afford it.

Primary Education is provided free by many governments, which means that they pay the salaries of some of the teachers at a school. As most schools require pupils to come in uniform, and ask parents for help towards chalk and exercise books, not every parent can afford to send their children to school.

Some children may thus start their primary education when they are 7 or 8, though they will begin in Standard 1 for those aged 6. A few children may even start earlier than their biological age, since with most births registered late, the actual year of birth is not always known.

A recent survey of over 2,000 Kenyan primary schools, one in every 8, counted the actual age of children in each year of class, with some interesting results, shown in the following Table:

Percentage of children in each Standard, Kenya, by age, 2009

Age	5	6	7	8	9	10	11	12	13	14	15	16	17	18	Average	Average
Std	%	%	%	%	%	%	%	%	%	%	%	%	%	%	Age	no per class
1	17	29	26	15	7	3	2	1	-	-	-	-	-	-	6.9	65
2	-	9	21	29	19	12	8	2	-	-	-	-	-	-	8.4	60
3	-	-	8	20	26	23	9	7	5	2	-	-	-	-	9.6	58
4	-	-	2	6	15	28	16	16	15	2	-	-	-	-	10.7	58
5	-	-	-	3	4	18	18	24	16	9	6	2	-	-	11.8	54
6	-	-	-	-	2	5	9	27	22	18	13	3	1	-	12.9	51
7	-	-	-	-	-	2	2	13	22	26	20	12	3	-	13.9	50
8	-	-	-	-	-	-	3	4	12	26	26	25	3	1	14.6	36

The shaded boxes in Table 2 should each be 100%, the ideal age for each Standard. In all Standards the average age is greater than the ideal, usually between one year and 2 years ahead. It should be noted, however, that on average over a quarter (28%) of pupils in any Standard are 3 years or more above the expected age. Were it not for the fact that also on average 8%, one pupil in 12, was below the standard age, the percentage who are much older would be higher, over a third (36%).

The average number of children per class (final column) is much larger than in most Western schools, and the total of 432 would usually mean 2 or 3 streams per year in the UK. Not so in Kenya! One school known to the author with 600 children has 5 government teachers and another with

1,200 pupils has 8! The head teachers therefore levy extra charges on parents in order to hire assistant teachers, who are not paid for by the government, to ease the load.

Notice also that children are frequently required to help with the family farm or otherwise help in the family, perhaps to look after siblings, and are taken out of school.

The average size of a Standard 8 class is almost half that for Standard 11. In some schools, however, classes are larger than the 65 shown here for Standard 1, sometimes with insufficient seats so children sit on the floor. The survey found that in 12% of schools, children had to sit on the floor.

The consequence of this educational process is that many children require extra tuition, and from Standard 5 on more than half the children (and more than three-quarters at Standard 8) go back to school in their holiday to get more teaching, which, in Kenya at least, is given voluntarily by the staff who come in specially. Even so, nationally half the primary children get a score of 250 or less out of 500 in their Standard 8 public examination.

SOURCES: Are Our Children Learning? published by Women Educational Researchers in Kenya with the help of the Hewlett Foundation, Hivos, Open Society Institute and Twaweza, 2010; and Facebook.

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 provided they give the source. Established 2009. UK subscriptions £18 per annum; overseas £30 per annum. Make cheque out to 'Peter Brierley' or contact for BACS details and send to Brierley Consultancy, The Old Post Office, 1 Thorpe Avenue, Tonbridge, Kent TN10 4PW. Email: peter@brierleyres.com

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Providing Facts for Forward Planning

SNIPPETS

1) Believing that baby boys are preferable, India has aborted 10 million girls.

2) East Cambridgeshire and North Kesteven (Lincolnshire) are the fastest growing localities in the UK, up 35% and 33% in population respectively between 1991 and 2008.

3) The 2010 US defence budget is \$700bn, 6 times more than any other country, and more than the next 18 combined.

4) 10% of 7-year old white girls in the United States had started to grow breasts in 2009, up from 5% in 1997, but no one seems to know why. Something similar is happening in the UK.

5) One in 10 of England's churches are in urgent need of repair, often because of leaking roofs, damp and crumbling stonework.

6) 89% of UK businesses have less than 10 employees; 14% are majority women-led.

7) 80-85% of developmental aid comes from government sources; 46% goes to Africa and 35% to Asia.

SOURCES: 1) Elaine Storkey in article by Gethin Russell-Jones in Plain Truth, Summer 2010, Page 21; 2) Fact File UK, Population, The Guardian, 24th April, 2010; 3) and 4) Quoted from The Week, 28th August 2010, Page 15 and Daily Telegraph report 14th June 2010; 5) Report by English Heritage, Daily Telegraph, 30th June 2010; 6) and 7) Society Now, Summer 2010, Pages 12, 13 and 20

Global Trends 2010 to 2020

The world's population is both growing and ageing. The total population in 2010 was estimated at 6.9 billion people by the United Nations Population Unit, and is expected to increase to 7.6 billion by 2020, and to 9.2 billion by 2050, a net growth rate of 190,000 people per day over the next decade and 150,000 per day thereafter.

1) Increasing world population Half of this increase in population between 2010 and 2050 will be across 9 countries, which are, in order of contribution to the increase: India, Pakistan, Nigeria, Ethiopia, United States, Democratic Republic of Congo, United Republic of Tanzania, China and Bangladesh. Four of these countries are in Asia, four in Africa. Only one, the United States, is in the developed world. The increase is a net figure. A quarter of the world's nations, 45 in all, are expected to see their population decrease in this period, 17 by at least 10%.

Between 1990 and 2010 the number of Christians in the developing world increased from 940 million to 1,400 million, an increase of 50%, or the equivalent of 64,000 extra Christians per day. In the same period, the number of Christians in the developed world increased from 810 million to 860 million, just 6%, or the equivalent of 7,000 extra Christians per day, and some of these will be immigrants.

2) Ageing population The world is getting older also, as the following Table shows.

Increasing numbers of older people

Item	Developing World	Developed World	World: Overall
2009 % Over 60	9%	21%	11%
2050 % Over 60	20%	33%	22%
2009 Average life	66 years	77 years	68 years
2050 Average life	74 years	83 years	76 years

Over the next 40 years the percentage of people over 60 doubles worldwide, and with that comes an increasing expectation of length of life. Christians will share this ageing process, but already the numbers attending church tend to be older than in the population generally because the

numbers attending under 30 are generally declining.

3) Evangelicals are growing The proportion of Christians who are Evangelical and/or Pentecostal is growing, partly because they emphasise missionary outreach, and partly because many non-evangelicals are leaving the church (they actually have a negative conversion rate). In terms of the world's population 7% were evangelical in 1970, a percentage set to double to 15% by 2050, according to the figures of David Barrett and Todd Johnson.

Muslims outnumber the evangelicals, being 15% of the world's population in 1970, and set to become to 25% by 2050, if present trends continue. Evangelicals and Muslims are the only two religious groups significantly growing worldwide; other numerical growth, if at all, merely keeps pace with the population increase.

4) Evangelicals may move in different directions With some of the growth come tensions. Futurologist Tom Sine in his book The New Conspirators has suggested that four types of evangelical church may be important in the future:

- The emerging church which he sees as smaller and less important and perhaps dying out because its appeal is less

- The mosaic church which is more common outside Europe mixing different cultural styles

- The monastic church where small groups of Christians share their homes

A former mission worker in Asia, Rosemary Dowsett, said, "Asia is awash with both economic migrants/immigrants/emigrants and those moving away from persecution – the movements are multi-directional, break families apart, leave churches wondering how to deal with church members who are involved in multiple families, communities where all the men have left or conversely (as in the Philippines) churches where a high proportion of mothers have left to earn money in say the Middle East (as maids), churches which lose all their potential leaders, etc." These are key issues.

- The missionary church where Christians see the church as God's tool for mission, rather than mission as a tool of the church. The traditional more conservative type of

evangelical is declining in many places, and tends to be age-dominated. Younger evangelicals tend to want more liberating styles of worship and teaching.

5) Immigration is increasingly important The UN expects immigration to continue worldwide in the decades ahead. The three countries with the largest average annual intake between 2009 and 2050 are projected to be the United States with 1.1 million per year, Canada with 214,000 and the United Kingdom with 174,000. Huge numbers of people also migrate internally within their own countries. Many migrants are grossly abused by those facilitating their migration, or by those in their destination country. Christians in receiving countries have the opportunity of working for greater justice in countries of origin, and for those who migrate.

The health services are especially impacted in the destination countries, and so immigrants probably live a little longer than if they had stayed in their home country. Immigration can also mean a continuing proliferation of new churches, if immigrants come from Christian countries. Two new Black Majority Independent Churches have started every week in England for the last 10 years (a total of over 1,000 churches!), mostly in London, where congregations may be found for perhaps 100 different nationalities, many speaking their own language. Some immigration, "reverse mission", is deliberate in order to reach a country with the Gospel.

6) Changing societies impact churches Across many countries, the concept of "family" is changing. No longer a married couple with children, households today increasingly may have two adults living together without marriage (with or without

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