

Since the turn of the new century a little-announced change has occurred in the places where people live. In the year 2000, 2.8 billion of the world's population lived in urban areas, the cities, their suburbs and shanty-towns. That was 47% of the world's population. In 2012, 3.6 billion people live in urban areas, 51% of the world's population, urbanites as they are sometimes called.

David Barrett, who died last November, editor of the *World Christian Encyclopedia*, reckoned that 43% of urban people were "Christian" in 2000, against 23% living in rural areas. By 2012, that percentage had marginally decreased to 41%, while the rural percentage increased slightly to 24%. At the same time the world population is getting slightly older – in 2000, 70% were over 15, while in 2012 73% were. Also more adults are able to read – in 2000 77% were literate, and in 2012 82% were.

It is clear that the major increases since the 1990s have been in the number of non-Christian urbanites (+44% between 1994 and 2012), while the number of non-Christians in rural areas has only grown a little (+14%). Likewise the increase among literate adults has been significant (+73%) while the number of non-literate adults has decreased (-34%). The proportion of children in the population has dropped, though the actual number of children has hardly changed in this 18-year period.

What has changed hugely, however, is the percentage of urban dwellers by continent, as shown in the pie-charts. Asia has grown enormously, while the developed world has shrunk – in 1950, 54% of the world's urbanites were in the first world but by 2009 less than half that percentage, 24%, were.

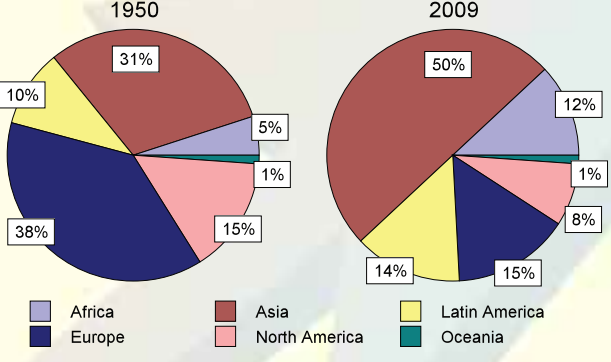
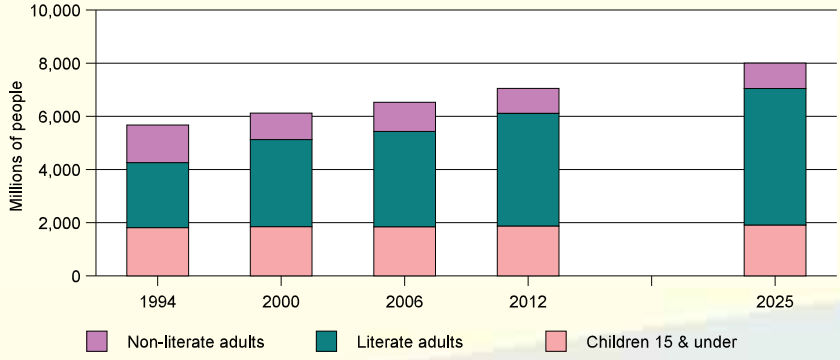
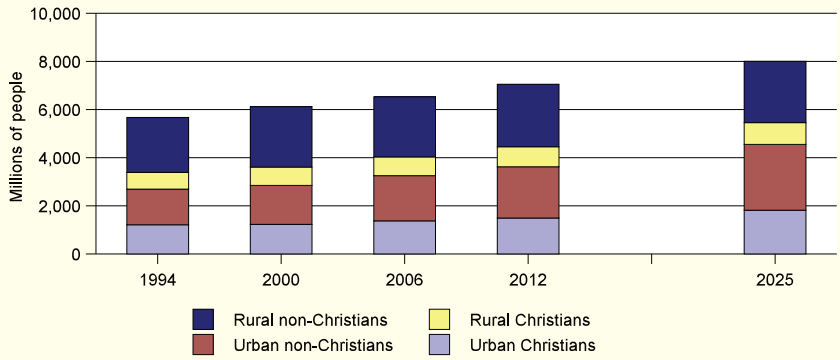
It may be seen that one of the major mission fields in the years ahead will be reaching non-Christians in urban areas. Cities are crucially important for the human future. They are focal points of economic growth, innovation and paid employment, but careful

TRAVELLING TO CHURCH

The Redeemed Christian Church of God aims to build a church within 10 minutes walk (roughly ½ a mile) of all Nigerians in the UK. In a 2008 survey of larger churches, almost half (49%) of those attending churches with congregations between 350 and 600 lived within a mile of their church, against 36% attending churches with more than 600 people. One large Baptist church found two-fifths of its congregation came from within a mile and just over two-fifths from between one and 5 miles.

The Office of National Statistics showed that in 2010 people took an average of 25 minutes to travel to work if outside London, but 45 minutes if within London. Three-quarters (76%) of people go to work by car, 11% walk, 6% go by bus and just 2% by train or tube (this last is 20% for those working in London). Five-sixths of households live within 6 minutes of a bus stop. Four-fifths coming to one large church came by car, and 15% walked, figures similar to overall transport methods when going to work.

URBAN DWELLERS



planning by governments in their development is also very necessary. There are 505 cities worldwide now with over a million inhabitants; by 2025 it is expected there will be 650. The Cape Town

However, the latest statistics show that people are travelling less frequently (5% fewer outings than 5 years ago) and when they do go out they go shorter distances (5% shorter in the last 5 years). Whether this affects those going to church is not known, but it might mean that some people either go to church less frequently or go to a church nearer where they live.

Cars are clearly a major means of getting to church, especially as in most areas public transport (trains and buses) is limited on a Sunday. Over the last 5 years in Britain the number of vehicles registered has dropped 20% – to 2.4 million in 2011. The proportion of these which are cars, four-fifths or 80%, is unaltered, however. One interesting study, in 2003, found that churches with large car parks do not thereby significantly attract greater numbers of people. It is the church's leadership, vision and teaching which does that.

SOURCES: *Society Now*, Spring 2012, Pages 18,19; Vehicle Licensing Statistics, Department for Transport, VEH 0150 till March 2012; *The Economist*, 5th May 2012, Page 29; Web for travel to London; *Significance of Larger Churches*, Brieries Consultancy, 2008; *Attendance and Commitment at Tonbridge Baptist Church*, Brieries Consultancy, 2007.

Children of Christian Parents

Do children brought up in a Christian home follow the faith of their parents? The British Social Attitude (BSA) Survey of 2004 indicated that 51% of those brought up in a Christian family were still connected to the Christian faith as adults. A much older study looking at Sunday School scholars between 1898 and 1937 found an average of 7.2% joined the church subsequently.

Somewhere between these two statements sits a testimony such as that of Tony Hadland in Oxfordshire who was brought up in family of 9 Catholic children, 2 of whom as adults are practising Catholics and 2 active Church of England attenders. A study by Ken Sykes in 2000 of Baptist Manse children found 51% having a "whole-hearted commitment" when adults, with 84% of those being baptised maintaining their commitment. He also found that the second child in the family was least likely to follow in the faith.

What these various studies lack, however, is any kind of comprehensive framework into which they may

3) Local Leader: They vote a certain way because that party's local representative (who could be their local Senator in the States or our local MP here in the UK), is the one they like or support.

4) Values: They vote for a party whose values they support, or whose manifesto they prefer, or whose promised actions they agree with most.

Assuming that American voters act similarly to British voters, what are the issues that concern the American people? The research organisation Barna Research in Los Angeles asked a number of Americans the key issues they were concerned about. They were (in order): health care, taxes, employment, energy sources and terrorism. It would be interesting to know what British voters might put as their top 5 issues!

The Barna Research team went further, however, and asked for a person's faith, to see whether religious belief changed this order in any way. They found that the first two issues remained the same whatever people's religious allegiance.

However, the third issue varied. Those who belonged to a faith apart from Christianity put terrorism as their issue. Non-Christians put energy sources. Non-churchgoing "Christians" also put terrorism. Evangelical Christians put energy sources. Other Christians, the largest group of voters, put employment.

The fourth issue also varied. While overall it was energy sources, for non-Christians it was gay marriage. For those in other religions it was employment followed by immigration. For non-churchgoing Christians it was education, for Evangelicals it was also gay marriage, and for all other Christians it remained as energy sources.

How far a Presidential or Prime Ministerial candidate is able to take on board and deliver such issues, whether for a first or second term of office, may well secure or lose a voter's response.

SOURCE: *Election 2012 Priorities*, www.barna.org/culture-articles/563-election-2012, accessed 30th April 2012.

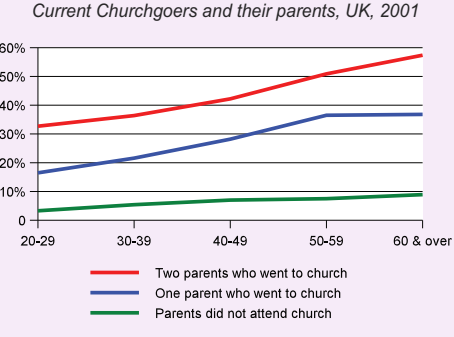
be put. That has now partly been done in a detailed study by Prof David Voas who has analysed the results of the Church Life Profile which cumulatively gathered details across 100,000 people attending 2,000 British churches in 2001. This looked at how far both parents went to church.

He found that the large majority of churchgoers (about 84%) are, or have been, married ("have been" reflects that some are now divorced or widowed). The percentage of divorced churchgoers is much lower than in the population as a whole (another study suggests only half). Few (just 7%) of married male churchgoers attend by themselves, whereas 30% of wives attend by themselves.

What percentage of churchgoers now have both, one or neither parent attending church? The pattern would seem to be:

- 38% of present churchgoers have/had both parents attending
- 22% have/had just one parent attending
- 33% have/had a divorced or widowed parent attending, and
- 7% of present churchgoers have/had neither parent attending church.

These overall figures vary with age as shown in the graph.



The graph shows that older people are more likely to have gone to church if one or both of their parents did. This transmission factor has grown less over time, with fewer younger people now following their parental example. The graph also shows how few church attenders, assuming this is a representative sample in this respect, have come to church with no faith background in their childhood – which is also borne out by the BSA Survey.

David Voas' study also looks at the impact of grandparental church going on their grandchildren. It is similar to that of parents. Two-fifths (38%) of current attenders had grandparents who often went to church, and a third (32%) who went occasionally. This replicates the findings from a study of those aged 10 to 14 in 2001, which found that these teenagers were more likely to go to church if their grandparents did.

Generational influence is therefore clearly important, both in terms of example and practice, but it seems to be having a weaker effect today on the GenX generation. What of the future? How do we encourage greater generational continuity? How can faith best be transmitted at personal family level?

SOURCES: *British Social Attitudes*, National Centre for Social Research, quoted in *Religious Trends* No 7, 2007/2008, Table 2.3.1; presentation by Naomi Stanton on *Twentieth-Century Sunday Schools*, February 2012; letter in *The Tablet* 25th May 2012, Page 16; *Manse Children, Some Indicators towards their adult faith*, Ken Sykes, 2000; article "The Intergenerational Transmission of Churchgoing in England and Australia" by Prof David Voas and Ingrid Storm in *Review of Religious Research*, Vol 53, No 4, Jan 2012, Page 387; *Reaching and Keeping Teenagers*, Peter Brierley, Christian Research, 2001.

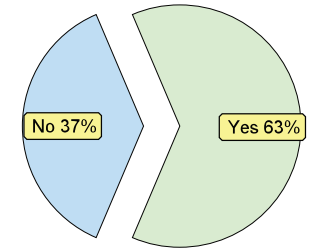
PRAYING WITH YOUR CHILDREN

How often do Christian families pray with their children? This is not a question which is very frequently asked, but the results will be of interest to church leaders and others. Two recent studies give some answers.

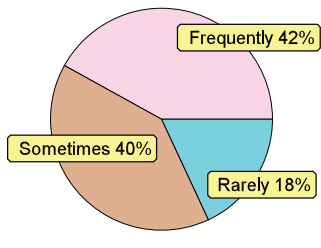
One was a study among 800 people attending evangelical churches in England. They were asked if the adults in their household prayed together, and, if so, with whom and how often. Nearly two-fifths (38%) said they never prayed together and a similar proportion (37%) said they never prayed with their children. Sometimes one partner may not be a Christian, and the way of praying with one's children will probably depend on the age of such children, but these percentages do seem disappointingly high.

The chart shows that for parents praying with their children, two-fifths (42%) do so frequently and two-fifths (40%) just sometimes.

Pray with children?



If so, how often?



The second study was a very large American survey which asked mothers and their adolescent children how often they prayed, the results of which are given in the Table. This did not explicitly ask if the mothers prayed with their children, but the frequencies of daily prayer could perhaps suggest that at least sometimes they did.

Frequency	Adolescents %	Mothers %
At least once a day	49	75
At least once a week	25	14
At least once a month	10	2
Less often, but sometimes	9	8
Never	7	1
Base (=100%)	12,177	12,151

Perhaps more teaching is needed to discover the power of praying together in the family. When asked what helped their Christian faith to grow, many adults replied, "Seeing answers to prayer."

SOURCES: *Living the Christian Life* survey, 2012, being published in the autumn, and article by Anne Moonan et al in *Review of Religious Research*, Vol 54, No 2, June 2012, Page 244.

SNOWFLAKES

Church marriages. The Church of England saw more marriages in 2010 (the latest year for figures) than at any time in the previous 5 years, at 54,700. This is about three-quarters (73%) of all the religious marriages that take place in England and Wales. Religious marriages form a third (33%) of all the marriages that take place; over half (55%) take place in "approved premises" and the remaining 12% in Registry Offices. The total number of marriages has been relatively static the past few years.

SOURCE: Church of England website giving figures from the Research and Statistics Dept., Archbishops' Council, and www.statistics.gov.uk.

Occult books, together with those on astrology and the paranormal, are slipping in sales. Sales in the first half of 2012 are 10% down on 2011 and 40% down from their peak year in 2002. Only 44 Mind, Body and Spirit books, as this genre is called, have sold more than £10,000 each in 6 months, down from 56 in 2011.

SOURCE: *The Bookseller*, 13th July, 2012, Page 17.

Wealth in Britain. The inequality between rich and poor in Britain is greater than in many other developed countries. Excluding welfare recipients from those with lower income, there are two halves:

Item	Top 50%	Bottom 50%
Average income	£46,000	£25,000
Unemployment rate	1%	5%
Have a degree	40%	18%
% income spent on housing and fuel	8%	15%
Home ownership	83%	63%

SOURCE: Article in *Time*, 14th May, 2012.

Church Groups. Many churches have some kind of House Groups, Bible Study meetings or other types of meetings where groups of people gather. Such groups, however, vary by size of church. An American study showed that large churches (megachurches) will have prayer groups (93%), youth groups (91%), a choir (90%) or a performing arts group (90%) whereas the proportion of smaller churches having these are, respectively, 56%, 68%, 58% and 45%. Interestingly, 62% of smaller US churches have a Bible Study group but only 58% of larger churches.

SOURCE: Article "Subsidising Religious Participation Through Groups," by Marc von der Ruhr and Joseph Daniels, in *Review of Religious Research*, Vol 53, No 4, Jan 2012, Page 484.

Why men don't go to church. An article in *Keep the Faith* explored why men are missing from the church (in England, 43% of attenders in 2005 were male, but many feel that percentage has fallen since then). One person said, "I was humiliated by the pastor, so I left." Another said the services were too long – an hour was enough. Someone else said he didn't go because he no longer believed in hell. A Black person exclaimed, "Black preachers profit from it." Another suggested that everything was "preaching" – "why can't they say it another way?" One who became a Muslim said, "The church was all about money; the mosque is all about the family." Are such reasons valid or just excuses?

SOURCE: Article "Why are men missing from the pews?" by Tony Tomlin, *Keep the Faith*, issue 73, June 2012, Page 21.

SNOWFLAKES

Domain names. There are almost 150 million top-level domain names, of which .com is by far the most popular, accounting for 100 million. Next most popular are .net and .org, both with more than 10 million, all three of which started in January 1985. The next most popular, also with 10 million, is .info which began to be used in January 2001. The latest name, started in April 2011, is .xxx, already with over 100,000 users, but is used only for pornographic sites. Altogether there are just 22 suffixes in use at present.

SOURCE: Article in *The Economist*, 2nd June 2012, Page 65.

Vision building. Much has been written on how one might get a vision for the future. One person on holiday had a dream running a vision building day for a church, and came up with the following suggestions:

Sought	In prayer, from God
Wrought	Using a method like SWAT or Horizon Mission Methodology
Caught	From a visionary individual or new leader
Taught	By a system such as 40 Days of Purpose
Brought	From a wider group, such as a Diocese or Denomination
Fought	By those who don't want to change, but help shape a vision by default.

SOURCE: Email from Heather Wright, former Deputy Director of Christian Research, and now Chair of YoYo in York.

China v USA. The demographics of these two countries are changing. China's population is increasing but is expected to peak in 2026, after which it will decline, while that of the United States will continue to rise. Proportions of the two also change in significant ways as the Table shows, where median means the age at which half the population (pop) is less and half more:

Item	China	USA
Fertility Rate 2010	1.6	2.1
Pop growth 2010-2050	-3%	+30%
2010 Median age (yrs)	35	37
2050 Median age (yrs)	49	40
Pop aged 20-24 in 2010(mn)	120	22
Pop aged 20-24 in 2050(mn)	63	25
Change in pop proportion 2010 to 2050:		
Under 15	-6%	-1%
15 to 64	-11%	-7%
65 & over	+17%	+8%

SOURCE: *The Economist*, 21st April, 2012, Page 64.

Outcomes of churchgoing. The question that shouldn't be asked is, "What do people get out of going to church?" An American survey found "feeling part of a group that cares for each other" came top (68%), followed by "connecting with God" (66%) and "experiencing transformation" (51%). This varied by size of church (larger churches emphasised caring for the poor, smaller ones caring for each other), and by age (connecting with God was more important for older people) and by denomination (Protestants emphasised caring for each other and connecting with God).

SOURCE: *Barna Update*, 14th January 2012, www.barna.org/congregations

Helping the disadvantaged. Why more churches don't serve the neglected and poor was the subject of a survey by the Church Urban Fund. They found the answers were:

- Shortage of volunteers, project leaders, funding
- Lack of passion within the church
- Not knowing where to start

These disadvantages do not just apply to helping the poor!

SOURCE: Article by Ed Thornton in the *Church Times*, 17th February, 2012.

One reader has suggested, after the article on Israel in the June 2012 issue, that the best way to be informed about the Palestinian situation was to take tours with Green Olive which arranges comprehensive visits using articulate Palestinian guides.

Continued from page 1

of the Catholic priest the dog simply serves to add to the problem.

Psychological factors

Within other occupational groups personality has been seen as pivotal to explaining professional burnout. Our research group routinely includes either the three dimensional model of personality developed by Eysenck¹³ or the four components of psychological type refined by the Francis Psychological Type Scales.¹⁴ Both models of personality distinguish between introverts and extroverts. Both models of personality show that introverted clergy are more susceptible to burnout. Additionally Eysenck's model includes a measure of emotional stability. Predictably emotionally stable clergy are less susceptible to burnout.

Conclusion

When these five factors are modelled simultaneously, it becomes possible to adjudicate between the different explanations of clergy burnout. Every time, the psychological factor of personality comes out as much more powerful than the other factors. This is an important finding because it offers evidence on which church leaders can base pastoral decisions.

Routine psychological profiling of clergy can identify those most vulnerable to burnout; once identified practical and constructive strategies can be implemented to support those who are most vulnerable. Church leaders may even have a duty of care to take such evidence seriously.

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The author may be contacted by email: leslie.francis@warwick.ac.uk



REFLECTIONS

Amos had a non-religious farming job of looking after a herd of sheep and sycamore-fig trees. He did not grow up in a priestly family, and had no ambitions to be anything other than a farmer. As happened to other stalwarts of Biblical faith, unexpectedly the Lord broke into his life and called him to be a prophet to his neighbouring, northern country of Israel, two years before a severe earthquake which was probably around 760 BC. He came to the job with a strong sense of vocation, undergirded by a divinely given authority, appalled at the careless leadership resulting in so much poverty, hardship and idolatry.

Amos had the gift of being able to enunciate clearly the failings of the northern province, could see clearly the vision of coming judgement, and was passionately equipped to urge people to turn back to God, so that all would not be lost. His words fell on deaf ears, and the Assyrians eventually destroyed Israel's capital city of Samaria in 722 BC, and took the majority of the population into exile and dispersion.

He spoke severely against the leaders who were "not grieved over the ruin [literally "breaking"] of Joseph" (6:6). In his complaints against them he said they were:

- Indifferent to the voice of God
- So absorbed in the temporal that they overlooked the eternal
- Too indulgent and obsessed with current living standards
- Proud
- Distancing themselves from contemporary problems
- Having a greater desire to deliver a quality message than move the audience
- Unable to explain what righteous living looked like
- Personally lazy
- More concerned for those they knew than those they didn't know
- Wanting to keep people happy more than upright
- Lacking in willingness to fight injustice
- Lacking in knowing how to fight injustice
- Having a greater desire to help distant people rather than local people
- Wanting to walk their way more than God's way
- Allowing family priorities to take precedence over the things (and people) of God
- Lacking pity in their hearts
- Unable to prioritise

Ultimately Amos saw a plumbline, the absolute straightness of which separated the true from the false (7:7). The distinctive life of the people of God comes after being brought to Him by grace, as they seek to walk according to His law, but also resort to Him for atonement and forgiveness in order to remain within His fellowship. As Alec Motyer puts it, "The grace of law and the law of grace make up the interwoven strands of the divine plumb-line."

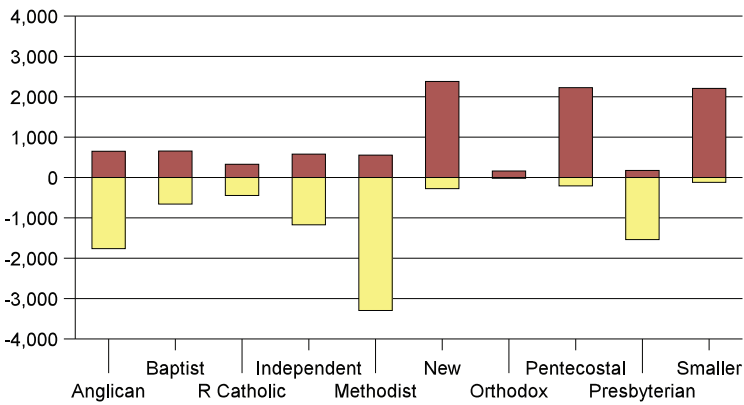
What would Amos say to the religious leaders of the 21st century?

REFERENCE: *The Day of the Lion*, Rev J Alec Motyer; IVP, 1974, Page 164.

New Church Opens Every Day!

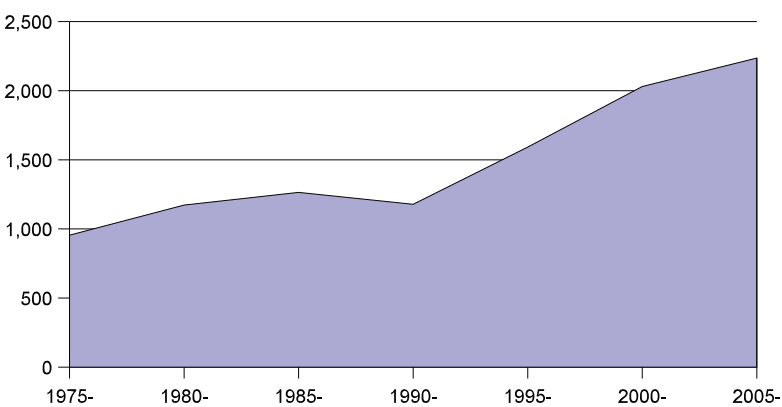
There has been much talk of church growth, especially in the Church of England, in recent months, and ecclesiastical excitement over the book *Church Growth in Britain* by Rev David Goodhew of Cranmer Hall, Durham, a collection of articles by researchers from across the world. One part of this has been to highlight the number of churches which have opened in Britain over the last 30 years. As it happens detailed figures for this are available, taken either from denominational returns over relevant years or notifications of individual churches opening and closing.

The denominational figures are illustrated in the diagram. They show that over these 30 years, an average of 331 churches have opened every year – virtually one a day! Unfortunately, almost as many close – an average of 316 per year.




It may readily be seen (coloured in brown) that it is the New Churches, Pentecostals and the Smaller Denominations which are starting the most churches. The latter includes many "Fresh Expressions" churches which may strictly be among the figures for the other denominations. It can also be seen that the major denominations closing churches (coloured in yellow) are the Methodists, Anglicans and Presbyterians.

This covers a 30-year cycle, but the number of new churches started every five years since 1975 is (with 2005 to 2010 covering a six-year period) is shown in the graph, and it is obvious that the rate of planting new churches is increasing, even though it declined slightly in the early years of the 1990s – the start of the decade of evangelism! Over this period, the rate of planting churches has more than doubled. How many are still operating, however, is not known.



Signs seen on Church Noticeboards:

Adam blamed Eve Eve blamed the snake and the snake didn't have a leg to stand on	There are some questions that can't be answered by 	As you pass this little church, be sure to plan a visit, so when at last you're carried in, God won't ask, "Who is it?"
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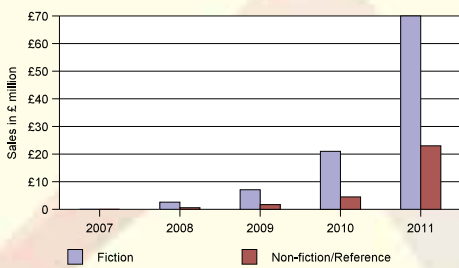
Rapid Growth of e-Books

Further to the comments about e-books in the February issue of *FutureFirst* come the figures published in the *Publishers' Association Statistics' Yearbook for 2011*. These show two things of importance which church leaders may wish to note: (a) fewer books are being bought, and (b) of those which are bought an increasing percentage are e-books.

Overall sales of digital products (e-books, digital downloads and non-trade digital content) grew by 55% in the year 2011 to a total of £243 million, while sales of physical books dropped 5% to £2.9 billion. Given that e-books did not really begin until 2008, the rate of growth is enormous, and e-books are expected to overtake the sales of printed books by 2020. The total UK book sales of £3.2 billion in 2011 was 2% down on 2010 sales.

The rapid increase in e-book sales is shown in the graph. Fiction accounts for a sixth (17%) of all book sales, but a third (29%) of all e-book sales in 2011 were for fiction – up from 10% in 2010 – and it is expected that other categories of books will follow a similar trend. As the increase in fiction sales of e-books rose by £54 million between 2010 and 2011, this almost compensated for the loss in printed fiction in the same period of £57 million.

Sales of two types of e-books in the UK, 2007-2011



In America a similar shift is occurring according to the Association of American Publishers, not least in sales of children's and religious e-books. There e-books were a quarter (25%) of all book sales in 2011, three times the 8% in the UK. In America, children and young adult e-books are a sixth (18%) of all e-book sales, and religious e-books 6% of the total. Both are growing – in 2010 these percentages were 8% and 5% respectively. These trends are bound to follow in the UK. How should Christian publishers and retailers react to such trends?

There can be a relationship between e-book sales and sales of printed books. The Harry Potter books recently became available as e-books. To the surprise of J K Rowling, sales of the printed versions of these books also increased.

At what stage do e-books eclipse CDs and DVDs in the Christian marketplace, and the Kindles or platters the pew Bibles in our churches?

SOURCES: Articles "Fiction dominates in trade's digital shift" and others in *The Bookseller*, 4th and 11th May, 2012.

GIVING

The latest Church of England figures show that giving in the year 2010/11 was marginally higher at £897 million than the previous year of £889, though it was a slight decline in real terms when inflation is taken into consideration. It remains less than the 2008 figure of £925 million. The 2010 figure represents almost £1,000 per average Sunday churchgoers (actual figure is £970).

A third of the 2010 amount, £305 million, came from 600,000 regular donors, allowing some £83 million to be claimed in Gift Aid. This is a considerable increase over the previous year's total of £267 million, showing the emphasis that many parishes must be making on regular giving. The 2008 figure was £261 million.

In 2010, parishes made donations totalling £49 million to external charities and mission organisations, but as the 2009 total was also £49 million, this represents a fall in real terms. An American study has shown that giving to charities by practising churchgoers has fallen by 41%, and to churches by 34%, 2010 to 2011. The smaller reduction to churches than to charities continues a trend over the last three years since the economic crisis began. It is likely that British churchgoers are following the same trend with many missions finding funding especially difficult at the present time.

Churchgoers in Australia gave a slightly higher average amount of £1,200 per year, although this was across all denominations and not just Anglican. Factors relating to giving by churchgoers, as seen from the US Congregational Life Survey, were:

- Level of church involvement – those highly committed gave more. People who sense they "belong" to the church are also likely to give more than those who don't.
- Theology of a church – those in evangelical churches give more, partly because some (especially Pentecostal and Seventh-day Adventist) emphasise tithing. Catholics gave more money if their church was involved in community care.
- Size of a congregation – smaller congregations are more generous pro rata, something echoed by research in British churches.
- Planning of giving – a minor factor, but those who planned ahead tended to give more.
- Personal factors – older people give more than younger, pro rata. Those better off give more, and those attending church with their spouse give more also.

SOURCES: Articles in the *Church of England Newspaper*, 30th September 2011 and 30th June 2012; "Factors in Church Giving" by Dr Philip Hughes in *Pointers*, Vol 21 No 4, Dec 2011; *Barna Update* 28th June 2012; *Religious*

THESE MAY BE HELPFUL Books and reports received

The Francis-Littler Charismatic Orientation Scale: Leslie Francis and Keith Littler, *PentecoStudies*, Vol 10, No 1, 2011

Assessing Attitude Towards Religion, Jeff Astley, Leslie Francis and Mandy Robbins, *British Journal of Religious Education*, 2011.

Women Ministers of Word and Sacrament within the URC, Jenny Ralph, Mandy Robbins, Leslie Francis et al, *Journal of Beliefs and Values*, May 2011.

Integration, Incoming Mission and Church Planting in the UK, draft paper, Keith Walker, October 2011.

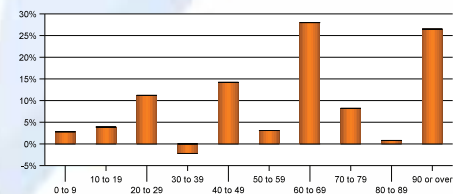
Population Census

As this issue of *FutureFirst* was going to press, the first results of the 2011 Population Census of the UK were released. These initial results did not include figures broken down by religion, but they did give figures for the number of households, the total number of people, broken down by age and gender, for each Unitary or Local Authority in England, Wales and N Ireland. Scottish figures will come later.

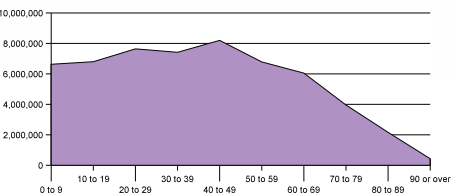
The average household size was 2.4 people, and the overall population for England and Wales was 56 million, up more than 4 million over 2001 largely due to immigration on the one hand and people living longer on the other. A sixth of the population is now over 65 years of age.

The figures will be of interest to church leaders since they emphasise the growing "culture of old age," although this is something they have known about for many years, since about a third (twice the population average) of churchgoers are 65 years of age or over. The chart shows where the national age-groups have grown compared with 10 years ago and where dropped. The population of those in their 30s has actually shrunk in the last decade, but has very seriously grown for those in their 60s or over 90.

Change in proportions in different age-groups, 2001-2011



Population of England and Wales, by decadal age-group, 2011



The other key factor emerging from these initial results is the growth of the three largest English cities. London has grown by 12% to a total of 8.2 million people; Greater Manchester (County) has grown by 5% to 2.7 million, and Birmingham (West Midlands) has also grown by 5% to 2.7 million.

Merseyside, however, has hardly changed (down 0.2%) to 1.4 million people. This has implications for evangelism and the work of City Missions. Further analysis will follow as more figures are released.

SOURCES: Website of Office for National Statistics; previous data in *Population Trends* No 113, Autumn 2003.

CORRECTION: In the article on Royalty in the June issue we mistakenly said that George II reigned from 1760 to 1820; it should have been George III. Apologies, and thanks to the Bishop who spotted it!



Providing Facts for Forward Planning

OLYMPIC SNIPPETS



1) The gold, silver and bronze hierarchy was first introduced in the 1908 London Olympics.

2) William Shakespeare first published the word "Olympian" in 1590.

3) Every national flag in the world contains at least one of the five colours in the Olympic rings.

4) 10,500 competitors from 205 nations are competing in 26 sports in the 2012 London Olympic Games, to be watched in person by an expected total of 9 million people.

5) 4,200 competitors from 147 nations are competing in 21 sports in the 2012 Paralympic Games.

6) An estimated 4 billion people, more than half (56%) of the world's population, watched the opening ceremony and other parts of the Games on television or other ways.

7) 200 buildings were demolished to make way for the Olympic Park, including the 6,000-seater Kingsway International Christian Church, now meeting in Walthamstow instead.

SOURCES: 1 and 2) From: *The British Olympics: Britain's Olympic Heritage* 1612-2012; English Heritage, 2012; 3) and 4) From: *Appetiser*, Oakhouse Foods, Summer 2012; Page 15, and web; 5) and 6) www.morehangold.org.uk; 7) Web, London 2012 Olympics Facts and Figures.

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Clergy Burnout and Poor Work-related Psychological Health

by Professor Leslie J Francis, University of Warwick

Introduction

Clergy burnout and poor work-related psychological health are issues of clear practical concern to church leaders, both internationally and ecumenically. In some denominations therapeutic practices and pastoral care are well established. The research evidence is somewhat more elusive.

My research group has been publishing on clergy burnout and poor work-related psychological health since 2000, building on foundations established by a series of doctoral projects conducted during the 1990s. Our work is theoretically grounded and empirically driven.

Theoretical basis

The research literature offers two main psychological theories about the nature of professional burnout. We have employed both theories and prefer one of them.

Our less preferred theory was well established by Maslach.¹ This theory proposes three components of burnout and links these components sequentially. The first phase of burnout is *emotional exhaustion*. The second phase is *depersonalisation*, when clergy distance themselves from the personal concerns of others. The third phase is *lack of personal accomplishment*, when clergy cease to feel that they are doing something worthwhile.

Our preferred theory was well established by Bradburn.² This theory proposes two components of burnout and links them concurrently. Bradburn's theory of balanced affect recognises that positive feelings about ministry can go hand in hand with negative feelings. In other words emotional exhaustion (negative affect) and a high sense of accomplishment or satisfaction (positive affect) can be experienced by the same person at the same time. On this account, burnout occurs when high levels of negative affect are experienced in isolation from positive affect.

Measuring burnout

Maslach's model of burnout is measured by the Maslach Burnout Inventory (MBI). Bradburn's model of burnout is measured by the Francis Burnout Inventory (FBI). We have used both instruments in our work. Moreover, it is reasonable to re-interpret Maslach's measure within Bradburn's conceptual framework.

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Using these instruments we have analysed data provided by clergy in England and Wales: 1,468 Roman Catholic priests,³ 1,071 Anglican clergy,⁴ a further 1,278 Anglican clergy,⁵ 521 rural Anglican clergy,⁶ 874 Anglican clergy women,⁷ 747 Pentecostal pastors⁸ and 134 Newfrontiers lead elders.⁹ International comparative studies have included: 744 clergy in the USA¹⁰ and 3,903 clergy in Australia and 614 clergy in New Zealand.¹¹

Explaining burnout

Working with this quantity of good quality data we are able to test a range of theories about the factors that may lead to burnout. Those theories of most interest to us can be placed within five main groups concerned with personal factors, contextual factors, theological factors, protective factors, and psychological factors.

Personal factors

Research has focused on three personal factors linked with burnout: sex, age, and marital status. Of these three the most important is age. Compared with younger clergy, older clergy demonstrate higher levels of satisfaction in ministry (positive affect) and lower levels of emotional exhaustion in ministry (negative affect). There are two processes at work here, an aging effect and a cohort effect. The aging effect suggests that, with age, clergy learn better coping strategies and develop mechanisms for dealing with burnout. The cohort effect suggests that those clergy most susceptible to burnout will already have dropped away from the more senior cohort.

Contextual factors

Research has focused on a number of contextual factors, including the location and style of ministry. Two particular findings are noteworthy, concerning denomination and location. Compared with Anglican clergymen, Catholic priests experience both higher levels of emotional exhaustion (negative affect) and higher levels of satisfaction in ministry (positive affect). Compared with Anglican clergy Newfrontiers lead elders experience lower levels of emotional exhaustion (negative affect) and higher levels of satisfaction in ministry (positive affect). In terms of location, rural clergy experience lower levels of satisfaction in ministry (positive affect).

Theological factors

Following Randall's¹² model our research has routinely taken into account three theological issues that are of particular salience in understanding Anglican clergy, and their differences: between Catholic and Evangelical church orientations; between liberal and conservative belief systems; and between charismatic and non-charismatic expressions of faith.

Preventative factors

Research has focused on a range of preventative factors including spiritual, professional and life-style issues. Among spiritual issues, commitment to the place of prayer has been shown to reduce levels of burnout. Among professional issues, commitment to the practice of supervision has been shown to reduce levels of burnout. Among life-style issues, one key study examined the effect of companion animals in the Catholic presbytery. While cats and dogs are seen in many studies to foster relaxation and to reduce stress, in the over-stretched life

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