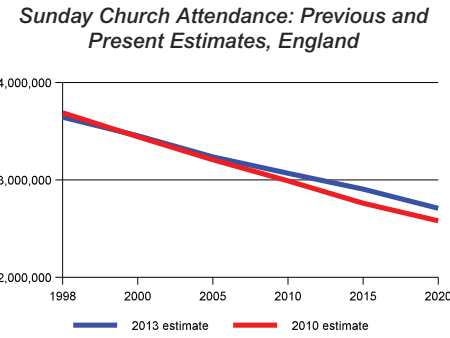


The Significance of Pentecostal Growth

One of the consequences of the increasing numbers attending church in London over the past few years is that estimates of total church attendance in England need to be revised to take account of these changes. The overall story of general church decline is not altered in this process but what emerges is that the rate of decline is slightly slower than it was.

Future estimates of church attendance have been recalculated noting the London figures and taking into account changes in earlier figures, especially revised Roman Catholic numbers now available, and using actual Methodist and Church of England Usual Sunday Attendance figures rather than the relevant Census counts. The results are shown in the graph, and it can be seen that the latest figures estimate about 140,000 more people in church in 2015 and 2020 than previously. The 2.7 million estimated in 2020 is 5.0% of the then population, against 3.0 million in 2012 or 5.6%.



It is perhaps, however, among the Pentecostals that the change is most significant, as it is their figures that have had to be revised most. Between 1998 and 2012 they grew from 94,000 in London to 229,000 in 2012, a huge increase of 144%, largely due to immigration and the exuberant growth of so many black churches. In the rest of England outside London, their growth has been far less dramatic, from 121,000 in 1998 to 149,000 in 2012, an increase of +23%. This is still significant as it compares with a general decrease in church attendance in England outside London of -24% in the same period. The detail by denomination is shown in the Table.

These Tables are very informative. They show that the dominance of London in church attendance has increased in these 14 years in every denomination except the URC, and very greatly for the Pentecostals and Smaller Denominations (which include Imigrant churches and "Messy" churches). The Roman Catholics, Independent and New Churches have also seen increases in the percentage of their attenders in London.

It is not true that the Pentecostals are necessarily "London-based" but rather that the past decade has seen an exceptional number of new Pentecostal churches started and the growth of a number of very large Pentecostal/Black churches in London, like Jesus House for all Nations in Brent, Kingsway International Christian Church (although this has now moved to Chatham in Kent), Ruach Ministries in Brixton, House of Praise in Woolwich, all of which have attendance over 3,000, and some many more.

As the black population of other major cities such as Birmingham, Manchester and Leeds increases a similar phenomenon may occur in the coming years, so that the high percentage of Pentecostal worshippers in London reduces. The same is less likely to be true, however, for the Smaller Denominations as the Immigrant churches already started in the capital simply grow. Numbers of different nationalities in other major cities may not be sufficient for the same increase in new fellowships to take place. Messy churches, however, are likely to flourish outside London.

CANADIAN RELIGION

The leading American sociologist, Rodney Stark, in the 1980s sought to oppose the broad secularisation theory that as society develops organised religion declines. He argued, again in very simplistic summary, that religion never really subsided as new groups and forms kept emerging, if only to answer key questions about the purpose and meaning of life and death. Like most theoretical statements, there are supportive factors on both sides of the argument.

Reginald Bibby, a life-time researcher of Canadian religion and also a Professor, argues in his book *Beyond the Gods and Back* that faith in Canada is far from dead, even if the religious scene has changed quite considerably over the past 30 years. Thus while weekly church attendance has slipped from 31% in 1975 to 25% in 2005, the percentage who never attend has increased from 18% to 23%.

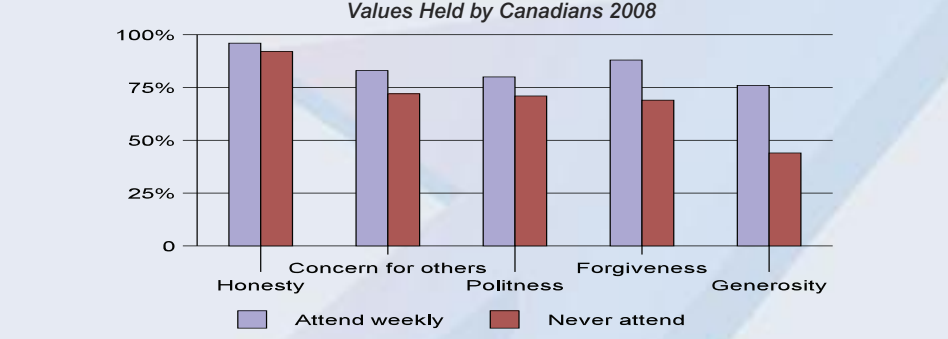
For teenagers, however, the next generation, weekly attendance has remained static, 23% in 1984 to 21% in 2008, while those never attending has increased from 28% to 47% in the same years. Hence he would argue both for and against the secularisation thesis, and proceeds in his book to do so, showing Canadian religion is polarised.

Were Canadians tolerant in general, meaning that people were free to choose how they lived their life? YES, replied 94% of the population. Has organised religion's impact on Canadian life been positive? YES, replied 63%, with 50% agreeing that the decline in organised religion had had a negative impact on Canadian life.

When religious people were asked what was the main thing their religious involvement added to their life, 56% said personal enrichment, 22% said companionship, 21% said God and spirituality, and 1% said "nothing"(!). Three-fifths, 63%, of Canadians said they received strength and comfort from religion (in the UK it was only 38%). Over two-thirds, 71%, said they were satisfied with their life (UK 59%). Bibby argues that in these measures of well-being there are few differences between religious Canadians and non-religious.

Interest in spirituality extends well beyond those involved with religion, and is increasing. Movement away from religion does not decrease spiritual interest, but rather moves from a conventional Christian-based understanding of fellowship with Christ to a looser understanding of peace of mind, caring for the inner soul.

It is in the area of personal values that the greatest differences may be seen. Such also varied significantly by age and gender. The percentage of Canadians feeling certain attributes were significant is shown in the graph. In each case, those attending weekly services deem them more important.



Bibby quotes the *Toronto Star* journalist, Carol Goar, who wrote, "It is fine to say – as the majority of Canadians do – that you prefer to explore your own spirituality, practise your religion privately and ponder metaphysical questions in solitude." But, she says, "Look around. There's a world in need out there. Church members are on the front lines, putting their faith to work. They could use some help."

Bibby suggests the ultimate question is, "Do you believe in life after death?" There is a huge difference here between those attending weekly who do (72%) and those who never go (17%). Nine-tenths, 91%, of those who believe in God believe in life after death. What is a person's primary response to death? "Hope," say half, 45%, of those attending services, against 9% of those never attending. Two-thirds, 65%, of Canadians said they believed in life after death in the 2000 World Values Survey (against 43% in the UK).

Bibby feels religion will continue to be significant because so many think it important to hold a religious service for birth, marriage and death, 65%, 84% and 83% of Canadians respectively (in the UK, respectively, 59%, 69% and 79%). Unlike Britain, the average age of Canadian Christians and non-Christians is very similar (34 and 33 respectively), which perhaps helps undergird Bibby's positive attitude.

SOURCE: *Beyond the Gods*, Reginald Bibby, Project Canada Books, 2011.

	1998	Anglican	Baptist	Roman Catholic	Indep- endent	Meth- odist	New Churches	Ortho -dox	Pente- Costal	United Ref Church	Smaller Denoms	TOTAL
Gtr London		101,100	45,800	237,200	24,700	23,700	34,800	16,400	93,700	16,600	24,100	617,900
Eng exc L		879,500	231,800	922,200	166,900	356,000	165,900	8,800	120,900	105,100	69,000	3,026,100
TOTAL Eng		980,600	277,600	1,159,400	191,600	379,700	200,500	25,200	214,600	121,700	93,100	3,644,000
% L of Total		10%	16%	20%	13%	6%	17%	65%	44%	14%	26%	17%

	2012	Anglican	Baptist	Roman Catholic	Indep- endent	Meth- odist	New Churches	Ortho -dox	Pente- Costal	United Ref Church	Smaller Denoms	TOTAL
Gtr London		84,800	41,900	198,300	29,500	18,300	43,200	19,900	229,000	8,000	48,600	721,500
Eng exc L		705,300	203,200	645,500	136,400	187,500	134,200	9,700	148,700	53,000	73,600	2,297,100
TOTAL Eng		790,100	245,100	843,800	165,900	205,800	177,400	29,600	377,700	61,000	122,200	3,018,600
% L of Total		11%	17%	24%	18%	9%	24%	67%	61%	13%	40%	24%

If the London churches account for about a quarter of total church attendance in England, what role can they play in stimulating, encouraging and supporting church growth in other parts of England?

SOURCE: *UK Church Statistics 2*, 2014 (forthcoming) and *Capital Growth*, 2013 (forthcoming), both ADBC Publishers, Tonbridge.

Global Christianity

Forecasting global changes is tricky. The latest UN World Population forecast has revised its thinking about the world's population in 2050 and increased it from 9.3 billion to 9.6 billion, largely because the fertility rate in sub-Saharan Africa has not fallen as much as previously estimated. By 2050, Africa will contain a quarter, 25%, of the entire global population, 2.4 billion, up from 16% in 2013. That's an increase of almost 4,000 people being born in Africa every hour for the next 37 years! When deaths are factored in, that means 100 babies being born every second!

Africa is the continent where Christianity is spreading very fast. It's growth is not without the tension of the Islamic interface especially in countries where boundaries impinge on or are very close to the Sahara Desert. Evangelical growth is reckoned to be greatest in East and Southern Africa – in Ethiopia, Kenya, Uganda, Tanzania, Malawi, Zimbabwe, Zambia and Angola especially.

For example, the Christian Brethren saw their numbers in Africa increase by 36% in just the five years 2005 to 2010, compared with only 9% across the rest of the world. Half of that African growth was in the single country of Angola. Patrick Johnstone predicts Ethiopia will have 58 million evangelicals by 2050, Uganda 51 million, Kenya 26 million, respectively 33%, 50% and 40% of their projected 2050 populations. What is the worldwide significance of such growth?

The context of Christian growth

What type of Christianity is growing? That is easy to answer – Pentecostalism. Over the last 20 years, 1990 to 2010, Brazil's population, for example, has grown from 150 million to 185 million, but the number of Roman Catholics has remained largely unchanged at about 125 million. Protestants, mostly Pentecostals, have grown from 12 to 40 million in the same period, from less than 10% of the population to over a fifth, 22%.

The term "charismatic" may have originated with the Pentecostal movement, but the number of charismatics is now much higher (and the meaning now much wider) than those who would describe themselves as Pentecostals. Likewise the term "charismatic" is no longer applicable purely to those who would also call themselves evangelical. There are many charismatic Roman Catholics, for example.

Identifying those who are Pentecostal, Charismatic and/or Evangelical is difficult. The World Christian Database [WCD] based at Gordon-Conwell University, puts the number of evangelicals in the world as 349 million by 2020, counting them structurally by denomination. *Operation World* [OW], counting them theologically, puts the number as 650 million by 2020, almost twice as many.

WCD now uses three terms in its numerical assessments of these groups. There are Pentecostals, who belong to a denomination within that broad group (not all of which are evangelical). There are Charismatics, who can be broken down by denomination (Anglicans, Protestants and Catholics), and there are "Independent Charismatics" who have no specific denominational affiliation. By 2020 these three groups globally are estimated to be respectively 115, 282 and 313 million people, a total of 710 million. This is an attempt to get closer to the OW figure, and presumably means that 60 million of these would be regarded as non-evangelical, giving the 650 million OW number of evangelicals.

In its latest report, *Christianity in its Global Context 1970-2020*, the WCD estimates the respective numbers for these three groups in 1970 as 15, 5 and 44 million, a total of 64 million. If these numbers are approximately correct, then in the period 1970 to 2020 it is the Charismatics who have grown most rapidly in the world.

Patrick Johnstone in his latest book, *The Future of the Global Church*, notes that charismatics (including Pentecostals) will form a third of the world's Christians by 2050, and a tenth of the world's population, and rightly asks what impact might this have. He suggests that charismatic Christianity will influence worldviews and politics, especially in Africa and Latin America.

The context of Christian age

There is another dimension to the whole of global Christianity which is rarely measured. That is the age of Christian people. It is well known that in the West young people are turning away from the historic faiths in their countries, something which may be seen on other continents also.

In a 2008 paper, Marion Burkimsher, of the University of Geneva, gave an analysis from two World Value Surveys of religious attendance broken down by age, with young people (those aged between 18 [sometimes 15] and 30) compared with old (those 50 and over). She could not distinguish between religions in the survey results, so her answers look at total religious attendance, and her figures are expressed as a percentage of the total population. As the surveys took place over a period of 11 years, there is some inevitable variation (and comparison error) with time. The results by continent are shown in the Table. The population figures shown are for those countries in each continent for which the surveys were undertaken, the basis for the percentages given, but they are not therefore the total world population (which in 2000 was 6,055 million).

Self-defining proportions of young (18-30) and old (50+) of population attending religious services, 2000										
Age group	L America	Developing World			Europe	Developed World				
	%	Africa	Asia	Overall	%	N America	Pacific	Overall	Overall	World
Young	62	72	31	38	20	52	22	31	36	
Old	71	77	37	43	35	69	29	47	44	
Pop (mn)	318	382	3388	4,088	729	427	23	1,179	5,267	

On the basis of these results some 36% of the world's youth say they attend religious services regularly, and 44% of those over 50. If those in the middle age range are taken as the average, 40%, and assuming self-reporting is double actual attendance, then these Surveys suggest that one-fifth, 20%, of the world's adults attend a religious service at least once a month, but this percentage varies hugely by continent.

The developed world has fewer young people and more older people attending than the developing world. Europe has the smallest percentage of young people attending, with the Pacific (the new name for Oceania) very close; these two continents also have the lowest percentage of older people attending. North America's percentages are closer to – indeed above – those for the developing world. Africa's percentages are the highest across the world with an average of about twice as many as the overall average attending religious services. These results simply describe in numbers what is already known.

The world population as a whole is getting older, that is the proportion of older people is increasing. By 2050 it is estimated that 20% of the developing world will be 60 or over, and 33% of the developed world (22% globally). That still means that there will be large numbers of young people, and these may not be attending church services then as much as they do now. So the future figures of Christian adherents may not grow as fast as indicated above.

What does this all mean?

The latest figures continue to show that Christian numbers are increasing worldwide, but only slowly as a proportion of the global population. Charismatics are increasing much faster than other Christian groups and are spreading across the different denominations. They are especially growing in Africa and Latin America. However, the age of those attending religious services shows more older people than young are attending, and the growth of the church worldwide may not be as great as hoped if the young are not reached. The UN suggests the world population may reach 10.9 billion by 2100, but Christian forecasters have yet to stretch as far as the beginning of the next century.

SOURCES: Young people: are they less religious than older people and are they less religious than they used to be?, Marion Burkimsher, University of Geneva, Switzerland at the 5th Lausanne Researchers' Conference, Melbourne, Australia, April 2008; *The Future of the Global Church*, Patrick Johnstone, WEC and Authentic, 2011, Pages 125 et al; *Christianity in its Global Context*, Todd Johnson, Gordon-Conwell University, 2013; article in *International Bulletin of Missionary Research*, Vol 37, No 3 July 2013, Pages 1571; *The Economist*, 22nd June Page 66, and 20th July 2013.

SNOWFLAKES

Family and religion. Some say that religious decline is part of the reason for family decline. In her book *How the West Really Lost God*, Mary Eberstadt argues that it's the other way round – family decline is behind religious decline. Certainly the two would seem related. Eberstadt says that increasing divorce, legal abortion and single parenthood all cause family disruption and undercut religious faith. While religious families may produce potential church members, they also display religious values, and model, for example, religious teaching such as the fatherhood of God. Opposition to single parenthood may generate resentment against Christianity. It is certainly true that the percentage of single parents in church is very small whereas married people are much more apparent than in the general population.

SOURCE: Book review in *Religion Watch*, March/April 2013, Page 9.

Gaming and faith. Many people immerse themselves in a fantasy world where they are the antagonist in one of the Massive Multiplayer Online Role-Playing Games (MMORPGs). The more popular of these focus on an individual's race and ability, with faith-based characters such as priests helping them in the battle. William Bainbridge in his book *eGods* (OUP) suggests these games may contribute to a loss of religious faith because the fantasy in them is more imaginative and more beneficial for the player (than religious beliefs) in that it gives the freedom to create, and achieve, goals unrelated to reality, thus gaining respect through their actions.

SOURCE: Book review in *Religion Watch*, March/April 2013, Page 10.

Suicides and faith. Gallup suggested in 2010 that religious faith (not necessarily Christian faith) helped reduced the suicide rate among a population. It cited, as evidence the high rate of suicide in Russia, the Czech Republic and Finland, for example, alongside a relatively low rate of attendance at religious services. The association is contentious, however, as other countries have a high suicide and a high rate of attendance as the Table shows, where the highest three rates are shown in bold. The relationship may work with Russia, but not with Japan, Korea or the Ukraine, suggesting other factors are involved.

Country	Suicide rate in pop.		Weekly religious attendance
	Male	Female	
Poland	0.027%	0.004%	62%
Japan	0.036%	0.014%	38%
South Korea	0.030%	0.014%	35%
Ukraine	0.041%	0.007%	23%
France	0.026%	0.009%	20%
Russia	0.054%	0.010%	15%
Czech Republic	0.023%	0.004%	15%
Finland	0.029%	0.009%	12%
UK	0.010%	0.003%	10%

SOURCE: *Beyond the Gods*, Reginald Bibby, Project Canada Books, 2011, Page 114.

Trusting the EU. Increasingly people within the EU are not trusting it as an institution. In 2007 half of the British, 49%, said they did not trust it, a percentage which increased to 69% five years later in 2012. But the same trend is true of other countries also – in Germany the respective figures are 36% and 59%, an increase of almost 5% per year. Spanish people trusted it least, from 23% not trusting it in 2007 to 72% by 2012, an increase of 10% per year.

SOURCE: Eurobarometer study published in *Vista*, Issue 14, July 2013, Page 5.

Older and less emotional? One piece of research measuring how responsive people were to emotional advertisements found that more than half, 56%, of those aged 16 to 29 responded to

them while just half of this percentage, 28%, of those 70 or over did so. The explanation was that as people became older they reacted more rationally, wanting "to feel reassured that what is being sold to them is what they are going to get." This has implications for church life also, though not necessarily implying that young people respond more emotionally to the gospel and older people more rationally.

SOURCE: *Impact*, Market Research Society, Issue 1, 2013, Page 32.

More primary children. The number of children in English Primary Schools is set to increase very sharply in the next few years according to the latest projections from the Department for Education. This but reflects the huge increase in the number of babies born over the last decade, many of whom are children of immigrants, so the mix of children in Primary Schools will be increasingly cross-cultural. The same may be true of children coming to church, though not necessarily, as immigrants seem to prefer the culture of their own churches set up in the UK.

School type	2001	Change	2011	Change	2021
Primary	4,280,000	-6%	4,020,000	+20%	4,830,000
Secondary	3,030,000	-3%	2,940,000	+9%	3,190,000
Others					
Total pupils	7,310,000	-5%	6,960,000	+15%	8,020,000

SOURCE: *National Pupil Projections*, Statistical Release No SFR11/2013, Dept for Education, 21st March 2013, Page 2.

Women at work. Retaining women in leadership positions is not always easy, whether that be in the workplace or in the voluntary work of the church. A management survey of women at work asked why they were not promoted as often as men, and received answers:

9%	Lack of opportunity
9%	Maintaining a work-life balance
7%	Lack of senior women role models
6%	Lack of acknowledgement of hard work

The same study also sought to ascertain what women wanted from a job. The top answer, by 88%, was doing "work that makes a positive impact on society". The second, by 85%, was "opportunities to develop professional expertise", and the third answer, by 80%, was having "a good work-life balance." The same broad concerns will doubtless be true in church leadership positions also.

SOURCE: *Women Mean Business*, by Raconteur, 23rd March 2013, Page 27.

Fertility rate. The world fertility rate has halved. Between 1950 and 1955 the average was 5.0 children per woman globally, while between 2005 and 2010 it was 2.5. That is not true in Britain, however, where the rate has increased from 1.9 in 2001 to 2.1 in 2011, largely because of the many children being born to immigrants and a surge of babies being born to white mothers over 40.

SOURCE: *The Economist*, 26th November, 2011.

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with a lesser peak at 18:30-19:00 pm on Sunday evening. There is markedly less religious activity recorded by diarists on weekdays, with only minor increases at around 9:30 am in the morning and 19:30 pm in the evening.

A comparison of the total time spent on religious activities on a weekday with the total spent by the same diarist on a Sunday indicates that more than 90% spent no time at all on religious activities on either a weekday or a Sunday. The only other constituency which stands out is those diarists who record no time at all on a weekday but about an hour or more spent on religion on a Sunday, which represents some 6% of the total sample. Conversely, it is also worth noting that those diarists who focus their religious activities on weekdays rather than on Sundays amount to less than 1%. Finally, as a religious core, a little over 1% of diarists record spending an hour or more on religious activities both on a weekday and on a Sunday.

The TUS total weekly figure of more than 50 minutes of communal religion comes to 8.3%. Estimates from comparable 2001 British Social Attitudes (BSA) data, which are based on BSA survey participants' reports in structured interview format with a fieldworker, stand at 12.5% of the adult population in England. The BSA face-to-face interview estimate is at least 50% greater than the TUS personal diary estimate for weekly worship.

The TUS main findings can be summarised as follows. There is little religion of any form practised, public or private. Less than 11% of adults in England engage in any religious activity whatsoever (including personal prayers and meditation and consuming mass media religious programming) of any duration at any point during a typical week. Less than 7% attend church on a Sunday. This study offers little support to the postulate that the decline of conventional church-going has been offset by an increase in alternative religious activities.

A full version of this article is available on application

INDEXES

Indexes for FutureFirst for 2012 are available, and for all previous years. Free on application.

Enjoyed your holiday?

The following are claimed to be genuine complaints made to UK holiday companies:

"It took us nine hours to fly to Jamaica from England – it only took the Americans three hours."

"We had to queue outside with no air conditioning."

"No one told us there would be fish in the sea. The children were startled."

From a holidaymaker in Spain: "There were too many Spanish people. The receptionist spoke Spanish. The food is Spanish. Too many foreigners."

SOURCE: Email from David Longley, but originally in *Reader's Digest* about 2003.

Corrections

We apologise for a geographical error in the previous issue. We inadvertently misnamed Christchurch as the capital of New Zealand when of course it's Wellington.

We also apologise that in the final paragraph of the main article (on Page 4) "unsuccessful failure" should have read "successful failure."



REFLECTIONS

What might we be remembered for?

Paul, when praying for Philemon, thanked God for Philemon's love for all the saints (Phm 4,5). What a wonderful thing to be known for! When someone dies and a letter of sympathy is written to their relative, it may often include something like "I always remember his/her kindness when ..." or "We shall miss his/her lovely smile ..." or laugh or other characteristic.

What might we be remembered for? It may be some key significant act that someone did. David killed Goliath, Hezekiah faced down the Assyrian army, Judas betrayed Christ with a kiss. Julius Caesar "came, saw and conquered", King John signed the Magna Carta, Martin Luther nailed his theses to the Cathedral door. A thousand other such acts could be listed.

Are acts of faith more memorable than facets of one's personality? *The Church Times* regularly publishes back-page interviews with people of significance, and often asks them, "What would you like to be remembered for?", a question many answer along the lines of serving others, making a difference, contributing to peace, relieving poverty, etc.

Paul used the word "remember" sparingly. He was grateful that the Thessalonians remembered him (1 Th 3:6), and "constantly" remembered Timothy in prayer (1 Tim 1:3). Peter uses the word more frequently (2 Pet 1:12,13,15), and wanted his readers to remember their "call and election" (v 10) so that they may "never stumble." So part of the function of our memory is to recall the commitments we have made – to Christ, to a job, to another (as in marriage). Hence the value of anniversaries – to recall what we or others have done. The Queen's Diamond Jubilee last year recalled a lifetime of service.

Remembrance is perhaps the flip side of image. What image are we giving or do we wish to give (the two may be different!)? The new Pope has signalled a simplicity of living. "I don't need all this space," he is reported to have said on first entering his Vatican apartments, reflecting an image coming directly from his namesake, St Francis of Assisi. While, perhaps, we should be aware of the image we are creating, over-concern is fraught with dangers, often leading to hypocrisy, as with the Pharisee's Jesus so roundly exposed. To Jesus, "image" would seem to be immaterial and motive (His Father's will) all-consuming.

The greatest acts of remembrance in history are the Jewish Passover and its fulfilment in the Christian communion service. "Do this in remembrance of me," (Luke 22:20) Jesus said, indicating that His sacrificial death for us is to be the focal point of everything we cherish in our memories about Him, wanting His followers to remember Him with an action portraying an image of His death.

Knowing my partiality for ginger-nut biscuits, when my elderly mother knew I was coming, there would always be a ginger-nut with my cup of tea, a simple unconscious image of her loving care. While a selfless motive is essential to any image we may be aware of creating, the unconscious image of whether we are becoming more and more like our Lord Jesus is the image we shall, in fact, be remembered for.

Ethnicity and Religion

One of the cross-tables provided by the Office for National Statistics (ONS) from the 2011 Population Census is that of religion broken down by ethnicity.

Ethnic Group	Christian	Muslim	Other Religions	No Religion	Not Stated	Base in millions
White % 2001	76	1/2	1/2	15	8	47m
2011	65	1/2	1/2	15	27	48m
Asian % 2001	6	45	37	6	6	3m
2011	11	43	32	8	6	4m
Black % 2001	71	10	1/2	7 1/2	11	1m
2011	69	15	1/2	7 1/2	8	2m
Mixed % 2001	52	10	3 1/2	23	11 1/2	1m
2011	46	8 1/2	3 1/2	32	10	1m
Other % 2001	33	26	19 1/2	14	7 1/2	0m
2011	20	51	12	9	8	1m
England % 2001	72	3	2	15	8	52m
& Wales 2011	59	5	4	25	7	56m

This Table highlights some significant facts. While it shows that the percentage of White Christians has reduced drastically, a similar fall is evident in other ethnic Christian groups as well, apart from Asian. It is particularly marked among the Other ethnicities, though much smaller in the Black and Mixed groups.

The detail of the Census breaks down each of these broad groups into smaller ones. The Asian increase, for example, is partly because the percentage of Indian Christians has increased (from 5% to 9%) but also because those in the "Other Asian" group (that is, those who are not Pakistani, Bangladeshi or Chinese) has doubled, from 13% to 26% – the result of those coming to England from Indonesia, Malaysia, the Philippines, Singapore, Thailand and other Asian countries.

The overall Muslim percentage of the English population has increased quite considerably, from 3% to 5% in 2011. This rise is largely due to a higher percentage among the Blacks, where the increase is among Black people who are not from Africa or the Caribbean, "Other Blacks", as the ONS calls them. There is actually a small increase in White Muslims, of the order of just over 2,000 British people per year, presumably many converted through marriage.

The large increase in those of No Religion includes many White British people (up from 15% to 27%), but also large numbers of Mixed ethnicity, whether they are African, Asian, Caribbean or Other. More than half the Chinese (56% in 2011) say they have No Religion, by far the highest percentage in any ethnic group.

The large variations in the "Other" line are due to redefinition and inclusions by ONS and, in terms of population movements, should be ignored.

What does all this mean church-wise? Homogeneity will be very prevalent, and while some heterogeneity will always be seen, the 2005 English Church Census found that only 3% of congregations had more than 10% of their congregational numbers from more than one ethnic group. Evangelism will largely be by ethnic group reaching out to similar ethnic groups – a feature of, and main reason for, the expansion of church attendance in London between 2005 and 2012.

SOURCE: Population Censuses 2001 and 2011, Office for National Statistics, National Report for England and Wales Part 2, for 2001, Table S104, Page 33, and Nomis, Table DC2201EW for 2011; details in *UK Church Statistics* Vol 2, forthcoming.

FUTURE PREDICTIONS

The King's Fund, an organisation dedicated to changing health care, suggested a number of future trends in 2012, especially in the medical area, for the UK. These were:

2014	Mounting financial pressures threaten viability of many health providers
2016	Majority of population to access the web through mobile devices
2018	Predict 3 million people to have 3 or more chronic conditions (1 million in 2008)
2020	Oversupply of 2,000 doctors, but shortage of 70,000 nurses
2025	4 million people expected to have diabetes, 1 million dementia
2030	17 million people expected to have arthritis.

This does not make for very happy reading! It would be interesting to see if the church could produce its own special list. Some guestimates have been made:

2015	2.9 million attending Sunday worship across England, 5.4% of population
2020	Only 50% of UK population tick "Christian" on a Census form; 40% say they have no religion
2025	One-fifth of all UK churchgoers are Pentecostal, similarly worldwide; 23% of world's population are Muslim
2030	Church of England attendance down to 500,000 (actuarial forecast)

Again, not very happy reading! Take your church or fellowship – what would you predict about it for 2015 and for 2020 say?

SOURCE: *Overview Future Trends*, Candace Imison, The King's Fund, November 2012, Page 10.

ROADS AND TRAFFIC

There are almost 250,000 miles of roads in Great Britain, 87% of which are minor roads, 12% are 'A' roads and 1% are motorways. The number of new roads being built is now very small, averaging just 200 miles of roads per annum over the last 10 years. 'A' roads accounted for almost half, 45%, of traffic in 2012, and motorways for a fifth, 21%. A third, 34%, of road traffic was on minor roads.

As might be expected, motorways take the heaviest road usage, on average 76,000 vehicles per mile per day. The greatest motorway use is the western half of the M25 with 153,000 vehicles per mile per day, double the overall average.

It is estimated that traffic travelled in total just over 300 billion miles in Britain in 2012, much the same as in 2010 and 2011. Four-fifths, 79%, of vehicular traffic are cars, 14% light vans and 7% heavy goods vehicles. In 2012 more traffic was by light vans, while traffic by cars and goods vehicles dropped slightly.

Traffic is heaviest in August and lightest in January. It is highest between 7 am and 9 am in the morning and 4 pm and 6 pm in the evening, except on Fridays where the traffic is heavier in the evening rush hour. Interestingly, there is an extra peak between 11 am and 1 pm at weekends, but probably not because so many people are going to church!

Almost half, 48%, of cars exceeded the 70 mph limit, and a similar percentage, 47%, the 30 mph speed limit in 2012, virtually the same as in 2011. However, 82% of heavy goods vehicles exceeded their 50 mph speed limit on dual carriageways. An eighth, 12%, of cars travelled at 80 mph or faster. These percentages have all declined over the last 10 years. How far do Christian drivers contribute to these violations of the law?

The average speed achieved on a 40 mph road was only 35 mph, but on a 30 mph road it was 30 mph. Cars tend to exceed the speed limit on motorways especially between 8 and 9 pm in the evening, and between 7 and 8 pm on dual carriageways.

The collection of so much information on transport is partly due to the myriad number of cameras on our roads, motorways or others. The data from which this information was obtained did not look at parking, but it may be of interest to note that one survey found that a good church car park was not correlated with church growth. It was also found that in London many people travel to church, but by using public not private transport.



SOURCES: Statistical Releases from the Department for Transport, 27th June 2013, on *Road Lengths, Road Traffic and Vehicle Speed*; 7

Church Closures

Church closures often makes the headlines, while church growth seldom does! An MP's question on how many Church of England churches had closed in the five years since 2007 elicited the answer: 139, but as a number it doesn't mean very much. But in 2007 there were 16,057 C of E churches, so this is a percentage closure rate of 0.8% over 5 years, or 0.4% per year.

Period	Churches at start	Opened	Closed	Number at end	Closure per annum
1989-1998	3,559	506	203	3,862	0.7%
1998-2005	3,862	480	255	4,087	0.7%
2005-2012	4,087	900	196	4,791	0.6%

In London in 1989 there were 3,559 churches, and over the following 9 years 203 of these closed, offset by 506 opening, a closure rate of 0.7% per annum. These figures are put in tabular form to allow comparisons with later periods, which show a consistent rate of closure of about the same percentage each year, greater when across all denominations rather than just the Church of England in the most recent period.

Two researchers examined the closure rate of Baptist churches in Oxfordshire and Leicestershire over several decades. Many of these are small rural churches. In 1979 there were 36 churches in Oxfordshire and just 27 left by 2009, a closure rate of 0.8% per annum. In Leicestershire there were 47 churches in 1989 and 40 20 years later, a closure rate also of 0.8% per year.

The 2005 English Church Census report gave details of the numbers of churches opening and closing between 1989 and 2005 across the whole country, and found that across all denominations in England the average closure rate between 1989 and 1998 was 0.7% per year, and between 1998 and 2005 0.6% per year. The percentage of Church of England closures was the lowest of all denominations, just as the latest figures show, while the highest percentages were the Independent churches and those in the Smaller Denominations (counting them altogether), followed by the Methodists, New Churches and Pentecostals. Baptists collectively were lower (0.6% per annum) suggesting that their experience in Oxfordshire and Leicestershire was exceptional.

The 2005 Census also showed that consistently the rate of closure in the later period (1998 to 2005) was slightly less than in the earlier period (1989 to 1998), perhaps suggesting that closures were being offset by more churches opening in the later period. That would be true in London over the same years, as can be seen from the Table above.

In London the rate of closure in Inner London was, over each period, also slightly lower than the rate in Outer London, and it was in Inner London that most new churches were opened. Thus while it is always sad to see a church closing, often in God's economy another – or sometimes several – opens instead. Across the UK as a whole the number of churches is increasing slowly, so there must be more opening than closing.

Is there a Christian answer to these tensions? Mr Bibby says we are called to be "in the world but not of it" and that being a Christian gives us a sense of vocation. He suggests this means we must beware of compartmentalising our world into work and home/church, recognising both spheres belong to God. Whatever we do, we are to do in the name of the Lord Jesus (Col 3:17). He quotes Chris Wright saying that as with the Babylonian exiles, we are called to seek the "welfare of the city" (Jer 29), that is, we don't lose our distinctiveness. Daniel and his friends were first-class students, model citizens and hardworking civil servants. In doing so, opportunities to bear witness to the God they served, and to his moral demands, judgement and mercy, came along at key points – one in each of the first six chapters.

SOURCES: *Church Times*, 28th June 2013; article in *Rural Theology* by Gill Crispin and Nicholas Wood, Volume 10.2, 2012, Page 131; *Pulling out of the Nosedive*, Christian Research, Eltham, London, 2006, Page 10; *UK Church Statistics* No 2, ADBC Publishers, Tonbridge, Kent, 2014, Page 12.15.



Providing Facts for Forward Planning

SNIPPETS

1) Only 0.6% of the world's 2.2 billion Christians now live in the Middle East and North Africa. Christians are only 4% of the population, down from 20% a century ago.

2) 10% of full-time stay-at-home parents are now fathers.

3) American research found that only 15% of unchurched people took up an invitation to come to a church service; that means 7 invites to get one person there!

4) 36% of internet content is pornography, one in four queries to search engines is porn-related and a third of all downloads is porn.

5) Between 2006 and 2012 the amount of rubbish thrown away per household in Britain decreased 15%, and the amount recycled increased from 28% to 43%.

6) "On a normal Saturday William Hill posts 6 million bets. That's more activity than Nasdaq."

7) "People are not looking for Churches. They are looking for Ministry," says Reginald Bibby, suggesting this should focus on spiritual, personal and relational components.

SOURCES: 1) Pew Forum on Religion and Public Life, quoted in *Israel & Christians Today*, 2nd Quarter, 2013, Page 4; 2) Article "The difference a dad makes" in *The Tablet*, 29th June 2013, Page 9; 3) "The Art of Spiritual Conversation", Barna Research, July 2013; 4) *The Week*, 24th June 2013, quoting www.BusinessInsider.com; 5) Article in *The Economist*, 13th April, 2013, Page 34; 6) Dr Steve Donoghue, gambling consultant, quoted in *Management Today*, June 2013, Page 42; 7) *A New Day*, Reginald Bibby, Project Canada Books, 2012, Pages 26 and 56.

THE EXTENT OF RELIGIOUS ACTIVITY IN ENGLAND

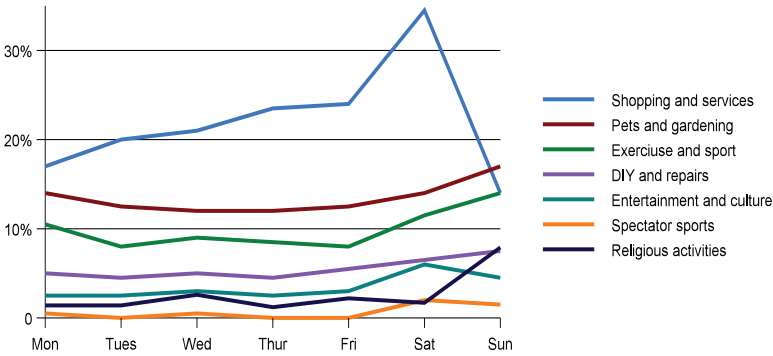
PROFESSOR STEVE BRUCE AND TONY GLENDINNING, SOCIAL SCIENCE, UNIVERSITY OF ABERDEEN

Measuring religiosity is difficult. Even defining religiosity is enigmatic. Different methods of enquiry produce very different results. Asking survey respondents directly if they went to church the previous week can produce figures almost twice as high as those arrived by asking clergy to count and record attendances. Here we report some arguably more reliable findings from the UK Time Use Survey (TUS).

This survey offers a uniquely detailed daily account of the ways in which English people use their time. The survey was based on a national sample of households selected at random. Every adult in each household — which is important for examining the extent to which partners cooperate — was provided with two diaries. Firstly, they were asked to record their activities for either a Saturday or a Sunday. Secondly, they were asked to record their activities for one randomly selected weekday.

Diarists recorded their main and secondary activities for each 10-minute block on the designated days, starting from 4:00 am in the morning to 3:50 am the next morning. They also recorded with whom and where the activity took place. Diaries were completed without any survey field workers being present. In total some 6,500 weekend and weekday adult diaries are available for analysis. Children from eight years of age and above also kept diaries in a different format.

Figure 1: Selected activities undertaken for more than 50 minutes on the day the diary was kept



SOURCE: UK Time Use Survey, age 16+ years, England Y axis: Percentage of diaries recording more than 50 minutes per day spent on the selected activity

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concerts, museums and galleries or attendance at sporting events as a spectator. Shopping stands out among the various activities represented in Figure 1, peaking at 35% of diaries which record an hour at least on that activity on Saturday but then dipping to 14% of diaries on Sunday.

The only activity which appears consistently less popular than engaging in an hour of religious activity across the week between Monday and Saturday is attending a sporting event and even then, spectator sports only just top religion on Saturdays. Religious activity is much more prevalent on Sundays (7.9% of diaries record an hour or more on that day). Religion eclipses spectator sports, cinema, theatre, concerts, galleries and museums or undertaking DIY and repairs as a Sunday activity, but not other popular Sunday activities, such as gardening, sport or shopping. Of course, religious and other activities, such as shopping and sport, are no longer mutually exclusive on Sundays in England.

The TUS estimates show that only 10% of diaries record 10 minutes at least of religion during Sundays as either a primary or secondary activity. Diaries record either no time at all or else a significant amount of time on religion on a Sunday; only 2% of diaries lie in between the two, recording more than a minute but less than an hour. There is very little weekday religious activity: as few as 5% of diaries record any on Wednesdays and Fridays and about 3% record any for Mondays, Tuesdays and Thursdays.

"Religious activity" here includes anything which could be coded as "religious", not just attending services or meetings associated with one's religion, but also praying alone and watching or listening to religious programming. Looked at the other way round, the weighted TUS estimates suggest that almost 90% of adults in England do no religious activity at all on a Sunday; more than 95% do none on Saturdays, Fridays or Wednesdays; and some 98% do none on Thursdays, Tuesdays or Mondays.

The peak of religious activity for the week is at 11:00am on Sunday morning,

Continued on page 4