

2010 County Church Attendance

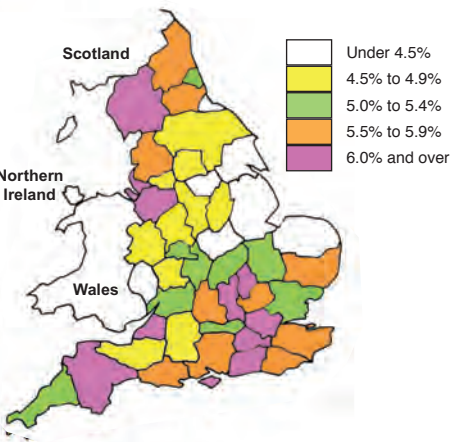
When the results were published for the 2005 English Church Census, estimates were also given for 2015, assuming trends continued, using the results from the earlier Censuses in 1989 and 1998 as well. These are not directly “straight line” forecasts. Using the 2005 actual and 2015 estimates, it is possible to estimate the number of churchgoers on an average Sunday mid-way between these two, for 2010. These estimates have been calculated on a county basis, and the map expresses these as a percentage of the population in each county.

The overall percentage for England is 5.7%, but 31 out of the 47 counties are below that percentage. Lowest, as has been so since 1979 when the first recent Census was undertaken, is South Yorkshire with 3.4%, but three others are quite close: East Yorkshire (3.9%), Leicestershire and Lincolnshire (both 4.0%). A quarter of the counties, 15 in all, are between 4.0 and 4.9% of the population.

At the other extreme, the county with the highest percentage of its population attending Sunday services is Greater London with its many black Pentecostal churches, at 8.2%, followed by strongly Catholic Merseyside with 7.7%. Surrey is third highest with 6.9%.

The map shows a strong South East of England in churchgoing terms, and a very weak central Midlands. Loyal elderly people help keep the numbers up along the South Coast counties, as they do in largely Anglican Cumbria. If, as some say, the critical mass is 5% (the proportion of a population a minority needs to have to be strong enough to make a difference and impact) then clearly we are moving towards this figure.

2010 Sunday Church attendance as percentage of population



On the other hand, it should be noted that this is just Sunday attendance, and excludes midweek, which, counting those who do not also attend on Sunday, would add another 0.6% of the population who attend church in an average week, making the total 6.3% in 2010.

CHILDREN UP TO 15

Many churches say, “Where are the young people?” and the answer “Not here, anyway” is unfortunately true in nearly three-quarters (72%) of the churches in our land. One small part of the answer, however, is that there is now a smaller percentage of children in the population than before. The latest figures from the Office of National Statistics indicate that the percentage of those under 16 in the population has fallen from 25% in 1971 to 19% in 2007 to 18% by 2011, largely because of the decline in fertility rates. So the number of dependent children fell from 13.4 million in 1998 to 13.1 million in 2008. However, the number of girls under 16 continues to be less than the number of boys, as for every 100 girls, 105 boys are born.

Education

Two-thirds (64%) of 3 and 4 year olds were going to school in 2008, a three-fold increase over 30 years, with half in state nursery schools. Does this have any relationship to the numbers attending church Sunday Schools?

Virtually half (48%) of pupils achieved 5 or more GCSE grades of A* to C, including English and Maths, or equivalent, with 52% of girls making this against 43% of boys. That obviously means that half the children do not achieve this standard.

Approximately one child in a thousand is permanently excluded from school each year, four-fifths (79%) of whom are boys, usually for persistent disruptive behaviour or physical assault.



Health

A third (30%) of children aged 2 to 15 were either overweight (14%) or obese (16%) in 2007, a steadily rising total from the 24% when this was first measured in 1995. Boys and girls are the same in this regard.

Half (54%) of children aged 11 to 15 have drunk alcohol, this varying sharply by age – 81% for 15 year olds to 20% for 11 year olds. The percentages have dropped since 2001, but girls are now drinking rather more and boys slightly less.

Finance

Average pocket money given to children aged 5 to 18 was £4.80 per week in 2008, this varying by overall household income and by age of child. This was an increase of 11% over the amount in 2003, adjusted for price inflation. Three-quarters (76%) of children saved some of their pocket money, two-fifths (42%) in a money box at their home.

A third (35%) of the pocket money is spent on recreation, a quarter (23%) in restaurants and a fifth (20%) on clothing.

Families and work

The number of children living in married couple homes fell by 1 million between 1998 and 2008,

with only 63% now having this experience (70% in 1998). A survey 5 years ago of church families showed a similar decline. The number of children living with cohabiting (8% in 1998 to 13% in 2008) or lone parents (22% in 1998 to 23% in 2008) has correspondingly increased. Some 2 million children under 16 have been in a family which has gone through divorce, about one child in every 6 (16%). The percentage is similar for children who attend church.

Just over half (53%) of children live in a home where everyone of working age works outside the home. Again, this is also true of church children and helps explain the irregularity of attendance in many cases. In half the homes of lone parent families, the parent is not working.

Transport

The number of children killed or seriously injured on the road has dropped significantly (by 55%) over the last 10 years to 3,100 in 2007. Half of the 121 killed were pedestrians. When asked why they accompanied their child to school, 59% of parents of children aged 7 to 10 and 27% of parents of children aged 11 to 13 said “traffic danger”.

e-Society

Two-thirds (64%) of children aged 5 to 7 would miss television most if all types of media were taken away, half (52%) of those aged 8 to 11, and over a quarter (29%) of those aged 12 to 15. 11% of those aged 8 to 11 would miss the Internet most, and a quarter (25%) of those aged 12 to 15. Another quarter (26%) of those aged 12 to 15 would miss their mobile phone most.

Two-thirds (65%) of those aged 8 to 11, and three-quarters (75%) of those aged 12 to 15 used the Internet at home, most frequently for school work (55% and 75% respectively). Looking for information about things that interested them came next (54% and 63% respectively). Social networking sites were popular for children aged 12 to 15 where a third (37%) visited such every day and a sixth (18%) every other day. Girls visited such sites daily more than boys (41% to 32%).

Three-quarters (75%) of those aged 12 to 15 used social networking sites to talk to friends or family they see regularly, half (45%) to friends and family they rarely see, and a third (30%) to “friends of friends”.



Lifestyles

Spending time with their friends was by far the most common leisure activity of children aged 11 to 15 (89%) in 2007. This was followed by watching television (87%), listening to music (76%), spending time with their family (71%) and playing sport (69%). Football was by far the most popular activity (59%), followed by swimming (38%).

CHRISTIANITY IN PRINT

The latest edition of the *UK Christian Resources Handbook, 2009/2010*, gives the circulation of many Christian newspapers and magazines. The one with the largest circulation, *Alpha News*, with 200,000 copies every six months goes to the addresses on Holy Trinity Brompton’s mailing list, which hasn’t changed much in size for some years. The next largest, three times a year, is *Pro-Life Times*, with 130,000 copies.

The quarterly freebie *The Messenger* runs 84,000 copies and the new freebie *Inspire*, which took over from *Christian Herald*, had a monthly circulation of 80,000 in 2008, up from 50,000 in 2005. A number of other monthly magazines, again often freebies, have print runs in excess of 50,000 copies.

There are 10 weekly Christian newspapers with circulations in excess of 15,000 copies. Five of these are Catholic, the largest being *The Universe* with 55,000 printed, followed by *The Catholic Times* at 26,500, *The Tablet* at 22,100, *Catholic Herald* at 22,000 and the *Scottish Catholic Observer* at 18,000. Three of these weekly newspapers are Salvation Army: *The War Cry* with 53,000, and *Kids Alive!* and *Salvationist* both with 20,000 copies weekly. Then there is the *Methodist Recorder* with 22,000 copies.

However, the five Catholic papers all report the same circulation in 2008 as they had in both 2005 and in 2003, suggesting that none gave up-to-date circulation figures.

The most enjoyable activity was time with their friends said two-fifths (38%), while another quarter (23%) said it was playing sport. Only 1% said homework was enjoyable, even if 71% did it!

There were 500 children under 16 in custody in England and Wales in December 2008, mostly boys, and a further 2,200 aged 16 or 17 were in custody. 51,000 children aged 10 to 17 were found guilty of an indictable offence in 2007 (a third, 36%, of which was for theft), and a further 75,000 children were cautioned.

What does all this mean for church leaders?

Some of these statistics have been derived from children who go to church, and they are generally found not to be statistically different from non-church children. In other words, there is little to distinguish churchgoing children from other children in the population. This implies that those who do come are broadly typical of children generally, and thus if some activities among church children prove successful they might well appeal to more children if they could be encouraged to attend and the churchgoing “stigma” overcome.

It is likely that the statistics not measured on church children will equally apply to them, so that programmes and activities need to take into account their needs and how these vary by age, with the emphasis on friendships, media usage, family and school background.

SOURCES: Office of National Statistics, www.statistics.gov.uk/ccf, November 2009, and various Christian studies.

With decreasing numbers of Catholic attenders it is very likely the latest numbers are too high. The Salvation Army reported the same numbers in 2008 as in 2005, as did the *Methodist Recorder*, but gave lower figures in 2005 than in 2003. That too reflects falling attendance.

Only one of the top ten weeklies, *The Church Times*, gave lower figures in 2008 than it had in 2005, in turn lower than in 2003. While this again reflects Anglican attendance generally, it also highlights the importance of finding alternative strategies for disseminating news, the web being the media most frequently used. While younger people are used to reading material on their computer, ipod, mobile or Amazon’s *Kindle* (and its various competitors), older people still prefer to read from printed paper either as a newspaper or in magazine form. A survey of *FutureFirst* readers would undoubtedly show that most subscribers would prefer a printed copy!

SOURCE: *UK Christian Resources Handbook, 2009/2010* edition, Bible Society Resources, Swindon, 2009, Page 223 and equivalent in earlier editions.

What some people say

Last month a worldwide survey was conducted by the UN. Only a single question was asked: “Would you please give your honest opinion about solutions to the food shortage in the rest of the world?” The survey was a huge failure because:

In Eastern Europe they didn’t know what “honest” meant.
In Western Europe they didn’t know what “shortage” meant.
In Africa they didn’t know what “food” meant.
In China they didn’t know what “opinion” meant.
In the Middle East they didn’t know what “solution” meant.
In South America they didn’t know what “please” meant.
In the US they didn’t know what “the rest of the world” meant.
In Australia they hung up because they couldn’t understand the Indian accent.

SOURCE: Email from Glenda Weldon, Australia, 9th February 2010.

No Religion in Northern Ireland

The *Life and Times Survey* is conducted in Northern Ireland every few years and some of its questions asks respondents about their religion. Religious affiliation in that country is broadly static for Roman Catholics (35% of the population) and Methodists (5%), but is declining for the Presbyterians (about 20% in 2008), and the Church of Ireland (15%). Those with no religion (10%) are increasing. Weekly church attendance has been declining for the last 20 years or more, but still about 60% of Catholics go every week, as do 40% of Presbyterians and 30% of those in the Church of Ireland.

As elsewhere, age is a key variable. When asked if they had no religion, very few (1%) of those aged over 80 agreed, but of those aged between 66 and 80, about 4% agreed. Younger people (under 50) were the most likely to say they had no religion (12%). All these percentages are much lower than in other parts of the United Kingdom.

Religion in which a person was brought up and their religion in 2004, Northern Ireland

Present denomination	Family religion (in which brought up)						TOTAL
	Catholic	Presbyt.	Ch of Ire	Methodist	Other	Cian No religion	
Catholic	34%	-	-	-	1%	-	35%
Presbyterian	-	21%	2%	-	1%	-	24%
Church of Ireland	-	1%	16%	-	1%	-	18%
Methodist	-	1%	-	3%	-	-	4%
Other Christian	-	3%	2%	1%	1%	-	7%
No religion	3%	3%	3%	1%	-	2%	12%
TOTAL	37%	29%	23%	5%	4%	2%	100%

Based on a sample of 18,472 people (±100%)

The Table shows the percentage of people with a given denomination now compared with that in which they grew up. It may be read as follows: 37% of the present population grew up in a Catholic home (first percentage bottom line), and of these, 34% continue to be Catholics, but 3% now say they have no religion. Likewise, 29% of the population grew up in a Presbyterian home, and 21% of these are still Presbyterian, but 5% have switched to other denominations (1% to the Church of Ireland, 1% to the Methodists and 3% to others), while a further 3% say they have no religion now. Only 2% of the present population grew up in a home with no religion, and none of these have any religion today. They have been joined, however, by 10% of the population who did grow up in a religious home, making a total of 12%.

This suggests that few conversions of people with no-faith to those with-faith are taking place, and such movement as is seen in churches is presumably from one denomination to another. It is the smaller denominations which have benefited most from the transfer of Presbyterians, Church of Ireland and Methodists.

SOURCE: Research Update, Number 41, November 2005, www.ark.ac.uk.

SNOWFLAKES

Well-being is a popular but not often a well understood word. The UK Government Strategy Unit identified five factors that shape an individual’s well-being – their personal genetical make-up (accounting for up to 50%), their personality, physical attributes (especially height for men and physical attractiveness for women), gender (women have slightly higher levels of satisfaction than men) and age. Age is a convex relationship, with younger and older people having higher levels of well-being than middle aged people (due to thwarted ambition, the stress of bringing up teenage children, caring for ageing parents, the realisation of mortality?).

SOURCE: *The State of Happiness*, Nicola Bacon et al, The Young Foundation, 2009.

Reading the Bible. A survey of the general population in 2009 found that 11% of those aged 18 to 34 read the Bible “frequently” (= more than once a month) and 18% “rarely” (less often). The percentages for those aged 35 or over were higher, respectively 17% and 24%. Commenting on the results, Jennie Pollock, Executive Assistant, Bible Society, said “Foundations still exist ... (we must) build on them before time erodes them altogether.”

SOURCE: *Word in Action*, Spring 2010, Page 12.

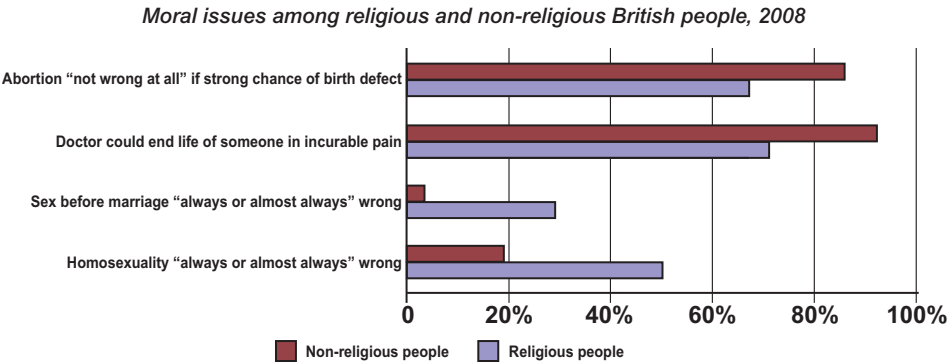
Nelson Mandela’s 90th birthday was in 2008. The *Daily Telegraph* asked its readers for who else they thought displayed his characteristics of courage, dignity, humility, persistence, forgiveness and kindness. The top five were:

- 1) Mother Teresa
- 2) Archbishop Desmond Tutu
- 3) Sir Winston Churchill
- 4) Mahatma Gandhi
- 5) Sir Alexander Fleming.

The Pope came in as No 58, and Jesus Christ as No 62, which says something about our nation’s ignorance of the Scriptures. It probably also says something about whom we rate as role models.

SOURCE: *The Plain Truth*, February 2009, Page 20.

Moral issues. The latest British Social Attitudes survey found differences on key issues between religious and non-religious people, as shown in the chart:



SOURCE: British Social Attitudes, The 26th Report, edited by Alison Park et al, National Centre for Social Research and Sage, 2010.

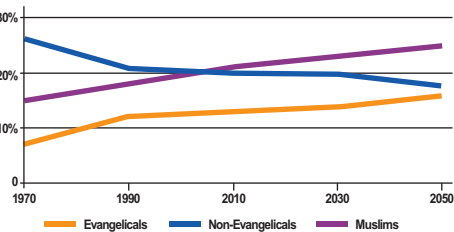
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Muslims and Evangelicals

At this time there are only two significantly growing religious groups in the world – the Muslims and the Evangelicals. This is clearly seen in in the chart.

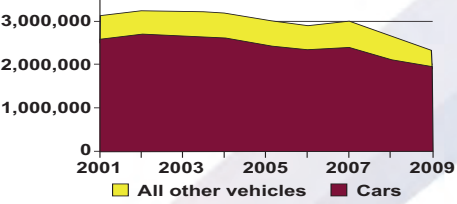
Proportion of Christians and Muslims of the world’s population, 1970-2050



SOURCE: © opinions Survey Office for National Statistics, report by Nathaniel Eleni, 2009.

Financial crisis. It is sometimes useful to have something that directly illustrates what’s happening in the wider world. The graph shows the number of motor vehicles registered for the first time per year from 2001 to 2009. There has been a slow decline since 2003, and apart from a brief hiccup in 2007, has been in much steeper decline since. If money becomes tight, cars are simply not bought.

Motor vehicles registered for the first time, UK, 2001-2009



SOURCE: Driver and Vehicle Licensing Agency Vehicle Register, February 2010.

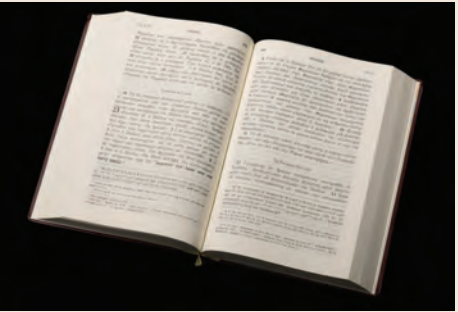
En- and Dis-couragements to faith. What were the key things that encouraged people coming to faith?

For children and teenagers it was going to church (75%) and reading the Bible (74%); for adults it was being prayed for (91%) and going to church (90%). What were the key things that discouraged people coming to faith? For children and teenagers it was a non-Christian friend (25%) or their parents (19%); for adults it was attending a Christian course (24%) or their parents (18%).

SOURCE: Article “The journey of faith” by Jenny Williams, *The Baptist Times*, 3rd December 2009, based on Christian Research’s Faith Journeys project.

There has already been much violence as a consequence as in Nigeria, for instance, though racial and ethnic differences in addition to religious beliefs may also be involved. Unfortunately it seems likely that such confrontations will continue and probably get worse. How do Christians in vulnerable areas best prepare for and react to possible flare-ups and persecution? How can others outside those areas best help in such situations?

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REFLECTIONS

There it was. Totally unexpected. Outside his experience completely although he'd heard of ghosts before. Well, it certainly grabbed his attention – the unusual often does. Anything unlikely happened to you recently which has made you stop and forget what you were doing?

You do things as best you can. You carry on your life in the way you've always done; you roughly know what to experience each day and you've done it before many times maybe. It's habit – the actions, the conversation, the way you dress, the expectations – are all as have previously occurred. But today it's totally different. You are called from looking after the sheep and anointed with oil running all over your head. You are fishing, and He suddenly says, "Follow me", and you leave the security of your nets and do so. You are challenged to count all the stars and told that number will be your prodigy.

The world is simply different to us after such an encounter. Now the impossible had entered into the situation in the form of a person. The maker of the film Avatar could undoubtedly make people walk on water if they wished, but this is real life, and 2,000 years ago. It had been a hectic as well as an incredible day. Five loaves and two fish had fed five thousand men, and instead of coming with them, Jesus had gone up the mountain to pray. What should fishermen do? Go home across the lake, except that the weather wasn't good and it was hard work rowing. But they had plenty of experience of inclement elements so just got on with what they knew they had to do.

Unbelievable! There was Jesus walking on the water, and walking as if to go past them. Were they frightened? Absolutely! Even hardened fishermen don't always understand what they see. So Jesus simply said it really was Himself. That is when Peter took his courage in both hands – "Lord, if it really is you, bid me come to you on the water." "Come," said Jesus. And burly, believing Peter steps out of his boat as we would get out of our car.

He finds he can walk just as easily as we do when we go to the shops. Supernatural experience can be quite unexceptional, until Peter jerks back to normality, finds what he is experiencing is impossible according to his previous definitions of what is possible, and he begins to sink. Perhaps we don't believe all the time God can do it. We fall short of the notice on the church board: "We don't believe in miracles – we rely on them!" We forget the supernatural is all around us, and continuously so. There really are ministering angels. God is sovereign. He is working His purposes out, and sometimes that means miracles. If you wanted to join the Deeper Life Church of Ghana, they will ask you when you last prayed successfully for a miracle. If that was more than 6 months ago, sorry, you can't join us yet. When did you last pray for a miracle, see a miracle, live a miracle?

BOOK REVIEW

Sex and the iWorld: Rethinking Relationship beyond an Age of Individualism by Prof Dale Kuehne, Baker Academic, Grand Rapids, USA, 2009 240 pages, £8.99 from Jubilee Centre website, 978-0-8010-3587-6

This is a fascinating book by an American professor of politics which explores three worlds in detail – the traditional world which has largely passed, the individual world which is mostly dominant in the West today, and the relational world to which we might aspire. Dr Kuehne sees the major difference between the first two worlds as the huge change in the approach to sexuality which has taken place over the past 40 years, and he looks at the implications of this in terms of life satisfaction, choice and fulfilment.

The book focuses on a major theme in a depth not covered by most Christian writers, and which emerges from his many debates with contemporary students who have challenged his basic thesis that deeper satisfaction may be found outside a constant demand for sex. The book is challenging, well-written, and with compassion brings fresh perspective to our understanding of sexuality, relationships and current culture. The author is speaking at a UK Conference on May 15th 2010: details from the Jubilee Centre.

Passing on the Faith in Families

It is apparent today that many Christian families, including those of many Christian leaders, do not see all (sometimes not any) of their children follow them in their faith. There is also remarkably little research on this topic, partly because of the problem of conducting cohort studies. Ten years ago, in 2000, Ken Sykes undertook a relatively small survey of the adult faith of children who grew up in Baptist manses. He found that it was most often the second child who was less likely to follow in the faith of his/her parents.

Eltham College is now a leading public school in south-east London, essentially a boys' school but allowing girls into its sixth form. Its origins, however, are as a boarding school looking after boys whose parents served overseas as missionaries (mostly Baptist, Congregational and Presbyterian) in the early 20th century, although there were many day boys as well. In those days it was referred to as "SSM", School for the Sons of Missionaries, an outlook which remains reflected to this day in the values of the present school.

In 2007 the then Artist-in-Residence, Heather Gani, had the idea of writing to past pupils asking them a few questions. She wrote to 112 Old Elthamian Boarders, and 43 replied, with one not giving answers to the relevant questions. She asked what was it like having missionary parents, and whether they were inspired by them and their occupation to follow in their footsteps. The replies have all been published in full in the book Sons of Missionaries: Recollections by Boarders at Eltham College. They provide a fascinating insight into child-parent relationships, and in particular whether the child followed their parents in their faith.

This sample again is small, but out of the 42 with relevant answers, exactly half, 21, were inspired to go overseas for a major part of their subsequent career. In terms of following their parents faith, 19 (45%) clearly did so, 15 (36%) clearly did not, and 8 (19%) probably did not. One could have wished many other questions were asked, but of the 12 known to have siblings from the text, 6 followed their parent's faith, and 6 didn't. Of more interest perhaps is the frequent mention of one outstanding housemaster, Mr Ocomore, whose pastoral care of the boys in his charge was clearly exceptional.

Of the boys mentioned in the book, 14 went to "SSM" before, or mostly during, the Second World War. 10 (71%) of these boys followed their parents in their faith, against 9 (32%) who did not do so who attended after the War was over. Could the hardships of the War have helped to put spiritual things in sharper perspective?

SOURCES: *Myra's Children*, Some indicators towards their Adult Faith, Ken Sykes, November, 2000; *Sons of Missionaries: Recollections by Boarders at Eltham College*, edited by Brian Richardson, Old Elthamians Association, September 2009.

THESE MAY BE HELPFUL Books and reports received

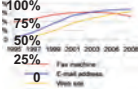
Going for Growth in Lichfield, A personal report on the Diocesan Strategy for Church growth, 2004-2009, The Ven Bob Jackson, Diocese of Lichfield, 100 pages, 2010.

Focus on Older People, Information Bulletin No 31, Church Army, March 2010, Sheffield Centre. The final issue.

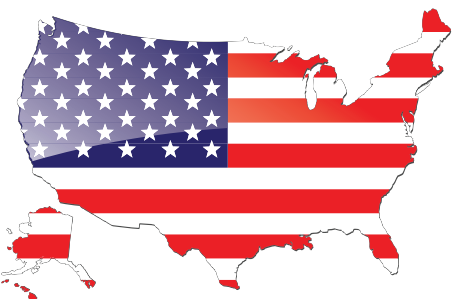
15 Minutes to Wake the Dead, David Bracewell, A selection of (24) Sermons, Zoë Ministry, 2009, 192 pages, £8.99.

Use of Technology

The graph shows the use of technology by Christian organisations. An ever increasing number use email (85% in 2008), and four-fifths (79%) have a web-site, but the percentage with fax machines is beginning to drop, only two-thirds (65%) having one in 2008.



SOURCE: Religious Trends No 7, 2007/2008, Christian Research, Figure 5.3.3 and UK Christian Resources Handbook, Bible Society Resources Ltd, Page xi.



There is much research in the United States from a Christian perspective, and names like George Barna are especially well known. Every two weeks his website gives news of his latest study.

Financial crisis

In a 3-part series he looked at the impact of the global financial crisis on American churches. He found that giving in 2009 was generally about 7% lower than in 2008, and that churches had cut their spending to compensate. This included reducing staff in 1 church in 6 (18%), and mission worker support (4%), and deferring maintenance programmes. The reduction is across all denominations.

Half (48%) of Americans reduced their charitable giving in the second half of 2009, and a third (29%) their giving to churches, both percentages being less than in the immediate aftermath of the crisis at the end of 2008 (58% and 45% respectively), indicating that the desire to support was still there even if the means to do so was not.

While a third (35%) of churches said the crisis had not impacted their budget, this was related to the size of their congregation. Smaller churches (100 or fewer) were most severely hit, twice as much as larger churches (1,000 or more).

Importance of Sunday School

Another interesting study looked at current church attendance by the frequency with which a person had attended as a child and as a teenager. This is summarised in the Table, where "active faith" means regular reading of the Bible and praying, "unchurched" means not attended church for at least the last 6 months, and "changed faith" means an adult person who has moved away from their childhood faith. Regular attendance in church youth

Current engagement	Frequency of attending Sunday School when under 12				Frequency of attending youth programmes as a teenager			
	Every week %	2/3 x a month %	Less often %	Never %	Every week %	2/3 x a month %	Less often %	Never %
Attendance weekly	50	46	35	26	58	58	30	19
Have active faith	32	28	25	17	39	35	19	11
Unchurched	26	36	36	61	19	17	42	69
Changed faith	22	18	47	24	21	20	28	30

American Religion

programmes is most likely to lead to regular attendance as an adult, especially if a person attended when in their teens. Such attenders are likely to have an active faith in adulthood, again especially if they went to teenage activities.

The less engaged a person was as a child the more likely they are to be unchurched as an adult, but again teenage attendance was more important in this regard than going to Sunday School. While about a quarter had changed their "faith" (= denomination?), this varied less in relation to their childhood or teenage attendance. The Table emphasises the importance of regular attendance and teaching as a preparation for adult faith engagement both as a child but especially as a teenager. The same is almost certainly true in the UK.

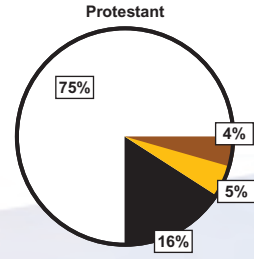
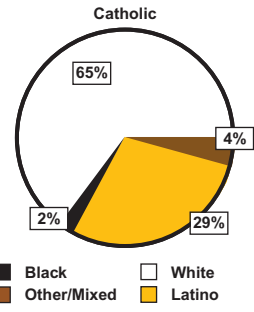
Teenage abstinence

Barna is not the only observer of key American trends, although a major and important interpreter. Much debate occurs about the value of teaching abstinence from sex for teenagers, with some States advocating such teaching and others not. Evaluating the effectiveness of such is difficult, but on the measure of the number of teenage abortions for those under 20, then in 2005 there were 66 abortions per 100,000 teenagers in States rejecting abstinence to 44 in States promoting abstinence. Four years previously, in 2001, the respective figures were 69 and 56, suggesting that advocating abstinence was a good way of reducing abortion numbers (as well as having other positive results).

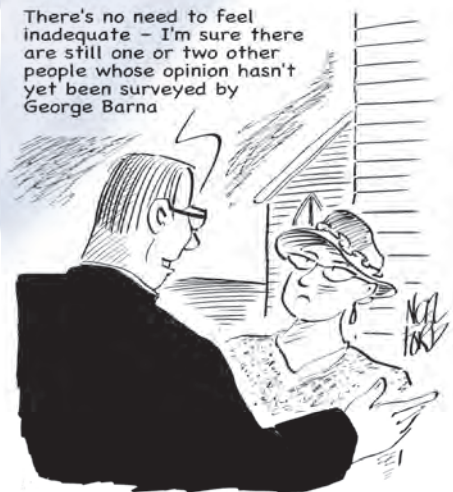
Ethnic participation

The ethnic mix of congregations in the US has changed in the decade since 1998 according to the latest National Congregations study by the Christian Century. In 1998, 20% of congregations were all white and non-Hispanic; now it is 14%. In 1998, 59% of congregations had no Asians; now it is 50%. Congregations with no Latino members have declined from 43% to 36%. The overall make-up of Catholic and Protestant congregations from the 2008 Yale Religious Landscape Survey is shown in the pie-charts.

Percentage of US congregations by ethnicity, 2008



Change has also come in the Catholic priesthood, which now has 13% Hispanic or black priests compared to 1% in 1998. The use of drums in church services has increased from 14% to 34%, and people raising their hands in praise from 45% to 57%.



No religion?

The percentage of those saying they had "no religion" was 15% in 2008, against 14% in 2001 and 8% in 1990, figures taken from respective American Religious Identification Surveys. They also show that the percentage saying they are Christian has fallen from 86% in 1990 to 76% in 2008, showing that other religions have increased from 6% in 1990 to 9% in 2008. Canadian figures of "no religion" are similar, increasing from 1% in 1951 to 16% in 2001.

SOURCES: Barna updates reports from www.barna.org/barna-update for 8th March, 15th September, 17th November, 12th December 2009, 21st and 25th January and 8th February, 2010; Engages, Issue 27, Winter 2009, Jubilee Centre, Page 2; article in Religion Watch, March/April 2009, Page 5 and November/December 2009, Page 3; article by Stephen Prothero of Boston University in USA Today, 27th April 2009, Page 11A; article by Reginald Bibbey in Impact Religion, Volume 12 Number 3, 2009, Page 259; article by Luis Lugo, Director of the Pew Forum on Religion and Public Life, Washington DC, in Reflection, Yale Divinity School, Fall 2008, Page 17.



Providing Facts for Forward Planning

SNIPPETS

1) If you are over 45, you have lived through a period when the world population has doubled. No past generation has lived through such an era.

2) Highest number of books ever published in a year in the UK – 133,000 in 2009! One every 4 minutes. That's 4,000 more than in 2008.

3) 80% of major crises (including earthquakes, tsunamis, floods, drought, wars and famines) in the last 20 years have taken place in the 10/40 window region.

4) 11% of state-funded secondary children in the UK have a first language other than English.

5) There are more British people living abroad than there are foreigners living in the UK; Australia has 1.3 million British emigrants.

6) 57% of Muslims intend to vote Labour in the coming election.

7) Half of all the people who have ever managed to reach the age of 65 are alive today.

SOURCES: 1) and 7) Peoplequake, Fred Pearce, Transworld Publishers, 2010, Pages 5 and 4; 2) The Bookseller, 29th January, 2010, Page 7; 3) Mission Frontiers, January/February 2010, Page 25; 4) and 5) Society Now, ESRC, Issue 6, Spring 2010, Pages 20 and 21; 6) Theos research quoted in Church Times, 26th February 2010.

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Muslims and Evangelicals

The world population is increasing quite rapidly. The latest United Nations' (UN) Population Division figures indicate that in January 2010 there were just over 6.9 billion people on planet earth, up from 6.5 billion in 2005, and predicted to become 7.0 billion by 2012. On current trends, the global population is likely to be 9.2 billion by 2050, which is a net increase of 33 million persons per annum, or 0.7%.

Most of the projected increase over this period is likely to be among the developing countries, increasing from 5.7 billion in 2010 to 8.0 billion by 2050. In contrast, the increase in the developed countries is likely to be just 70 million, and this only because of the huge net flow of immigrants into these countries (over 87 million) expected over the next 4 decades, or, in other words, the developed countries' population would decrease were it not for the immigrants.

Half of the global increase will be across 9 countries of which four are in Asia, four in Africa, and only one, the United States, is in the developed world. The overall increase is of course a net figure; populations can decrease as well as increase. A quarter of the world's nations, 45 in all, are expected to see their population decrease in this period, 17 of which will see their population decline by at least 10%. Thirteen of these are in Europe, 14 if Russia is included.

What does this mean for Christian activity? Simply that there are more people to reach, and therefore more labourers are required for the harvest field. In many countries, the fields are white, ready to harvest. It is equally true that huge residues of poverty will exist, and the practical needs of relief and development are not likely to diminish in the decades ahead.

The Christian proportion is static

The 2001 World Christian Encyclopaedia showed the Christian proportion of the world's population, at 33%. It predicted this is unlikely to change significantly in the first half of this century, any more than it has over the last 200 years. Christianity is steadily expanding in the developing countries, but this is offset by its decline in the developed world. This may be illustrated by the number of new Christians in the period 1990 to 2010 which averaged 64,000 per day in the developing countries and was just 7,000 extra Christians per day in the

developed world (and how many of these were due to Christian immigrants is not known).

The Evangelical proportion is growing

The Table shows that the number of Evangelicals is growing as is their proportion of the population – because of the active decline of Non-evangelicals in the developed world. As the percentage of Christians is virtually static, the proportion of Non-evangelicals is declining, although still a majority (54%) by 2050.

Millions of Evangelicals and their proportion of the population, 1970-2030

Year	Developing World		Developed World		Total World	
	Millions	% of pop	Millions	% of pop	Millions	% of pop
1970	72	3	186	21	258	7
1990	374	9	273	27	647	12
2010	564	10	332	30	896	13
2030	812	12	368	31	1,180	14

Growth of Islam

World religions other than Christianity are also going to be dominant in the 21st century. While the number of Hindus, Buddhists, and so on continue to increase in numerical terms, they are doing so because the populations of the countries in which they are largely based, like India and Thailand, are also increasing, but as a proportion of the world's population they are declining. This may be seen by looking at the proportion for each of these groups in the second Table:

Proportion of the world's population by different religious groups, 1970-2030

Year	Christ-ian %	Muslim %	Other religions %	Non-religious %	Bass in millions (=100%)
1970	33	15	33	19	3,712
1990	33	18	33	16	5,283
2010	33	21	32	14	6,831
2030	34	23	30	13	8,202

In 1970 other religions and the non-religious formed together just over half (52%) of the world's population. By 2030, that dominance will be reduced to just over two-fifths (43%), with the 9% difference largely accounted for by the 8% increase in the proportion of Muslims.