

Lausanne International Researchers' Conferences

It is a great pleasure and enormous privilege to be asked to give the Keynote address of this, the eighth, Lausanne International Researchers' Conference. As I am the only person who has had the unique opportunity to attend all eight, in this brief history of the Conferences, which I have been asked to give, inevitably some of my personal story has become woven into it, so please forgive sundry individual references.

The Lausanne Movement

The Lausanne Movement began with an enormous evangelical Congress held in 1974 in Lausanne, Switzerland. Although intended by Billy Graham to be a one-off, the multiple requests for such work as it encompassed caused it to continue, with a full-time CEO appointed the following year, Rev Gottfried Osei-Mensah. He formulated a number of groups to consider specific areas of global ministry. The best known of these was the Theological Working Group but there were others as well. One of those who served on them was an ex-aeronautical engineer called Ed Dayton who lived in Los Angeles.

In his mid 40s, Ed felt the prompting of the Lord to move into full-time ministry and attended the Fuller Theological Seminary in Los Angeles, and in 1966 joined his friend Dr Ted Engstrom in World Vision, a ministry started in 1950 by Rev Bob Pierce. In 1967 Ed launched the Mission Advanced Research and Communication Centre or MARC (but only one C at the end). He asked the question, "Who is applying management thinking to world missions?" and finding few positive answers began to do so himself, and inaugurated three key initiatives:

He questioned the then almost universal probity method of "mission" whereby particular missionary agencies were solely responsible for the evangelization of a particular country or part of it, and asked why folk didn't concentrate on "people groups" instead. In time this led to the whole of the People Groups, and later the Unreached People Groups, movement.

He started researching the number of Christians in each country, updating and correcting the various volumes of the *World Christian Handbook* master-minded by Sir Kenneth Grubb and published in 1957, 1962 and 1968. MARC produced numerous (at least 100) statistical Christian country profiles in the early 1970s.

He took seminars on *Time Management* with Ted Engstrom in many cities across the United States and later throughout the world. These incidentally gave World Vision the image of being immensely efficient – and it probably was!

In 1972 Ed visited the UK with his newly engaged daughter Jill, and my wife and I had the privilege of entertaining them one cold December evening. Ed thought widely and strategically. He had visited Kenya in 1969 and gave a computer (imagine what computers were like then!) to a man called Dr David Barrett. David was working for the Anglican Church in Nairobi as a Research Officer seeking numbers of Christians by denomination in many countries – the beginnings of what became in 1980 the first edition of the *World Christian Encyclopaedia*, an incredible volume and far more comprehensive and accurate than the previous *Handbooks*. This was the beginning of analysing global Christianity, and other religions. In time David moved to the United States and was joined by Dr Todd Johnson on the Planning Committee for this Conference.



Ed Dayton



A 1970s computer

Ed was kind enough to invite me to the 1974 Congress, a mind-blowing experience for a 36-year old Christian statistician! World Vision internationalised in 1978 and, as a consequence, began World Vision Europe (WVE) that year under the leadership of James Tysoe. A MARC Europe division was integral to WVE but didn't become operational until 1983 when I was asked to become its first Director.

Lausanne International Researchers' Conferences

The first. In 1984 Lausanne started appointing people as Associates and I became the first Research Associate that year. Meanwhile Ed had been promoted at World Vision and he appointed Dr Sam Wilson to replace himself as Director of MARC. Sam Wilson called the first International Researchers' Conference which met in Holland in 1986 with 21 people, at least two of whom were from the UK, myself and Patrick Johnstone, editor of *Operation World*.

As part of the work of MARC Europe I had travelled to Australia in 1985 and met Rev Dr Philip Hughes, then Director of the Christian Research Association. We met other researchers also.

The second. MARC Europe became Christian Research in 1993 which now continued without the financial backing of World Vision. An Assistant Director was appointed in 1995 called Heather Wraight, previously leader of WEC's Radio Worldwide. With Philip, we decided to call another Lausanne International Researchers' Conference which was held at the High Leigh Conference Centre, Hoddesdon, Hertfordshire, UK in February 1996, with 62 people present from 21 different countries.

Some who attended were mission researchers, especially evaluating the unreached people groups, others were working with church planting initiatives, others were concerned with national programmes of research, and some were interested in what came to be called "implicit religion," now more of an academic interest still holding annual conferences (its 41st this year). We heard about *Operation World* from Patrick, the DAWN Movement by Wolfgang Simson, Mike O'Rear of GMI, Dr Peter Kaldor (National Church Life Surveys in Australia), Dr Emil Chandra, a demographer from the Daystars University in Nairobi, and others, and decided to hold another Conference in five years' time. Tom Houston gave the keynote address.

The third Lausanne International Researchers' Conference was held in September, 2001, in Chiang Mai, Thailand, in a hotel now demolished, organised by Philip Hughes assisted by Rev Herb Swanson, then head of the Office of History of the Church of Christ in Thailand. We had a gala dinner and a group of Karen singers who had travelled for hours down the mountains to come to us. Darrell Jackson was at that Conference, attended in total by 61 people from 18 different countries. There was a substantial number of mission researchers at that Conference, together with those working with churches in their own culture. We looked at the issues of church growth and realised that "church" types had to become much more varied if they were to be attractive. They needed to be more relational and effective in their community. One of the participants was Dr David Greenlee, from OM in Cyprus. Philip announced the inauguration of the Lausanne Researchers' International Network (LRIN) but for various reasons over the years unfortunately this has never flourished as intended, partly because of time pressure on Philip and lack of financial support.

The fourth. David Greenlee was willing to help Christian Research (UK) organise the fourth Conference which was held in Cyprus in April, 2005. It was attended by 46 people from 15 different countries, including Larry and Stephanie Kraft. The first day was devoted to church research, the second to nationwide research (Philip Hughes and Darrell Jackson both speaking), and the third day focussed on mission research with Todd Johnson, Michael Jaffarian (both of whom had helped with the second edition of the *World Christian Encyclopedia* published in 2001) both speaking and in particular sharing that the centre of gravity of world Christianity was currently at Timbuktu in Mali, West Africa.

The fifth Conference was organised by Philip Hughes in a delightful Conference Centre in Geelong, not far from Melbourne, Australia, in April, 2008, which, because of the number of papers being presented, went into three parallel sessions, looking at a wide range of topics deliberately spread across the day, so that participants could move from one type of interest to another or keep in a single track the whole time. Its focus was on “the impact of research on mission and ministry.” Another feature of this conference was that time was taken to introduce the different research organisations present. Some 36 people made presentations, and some of the Board of the Australian Christian Research Association also attended, along with many others. The opportunity was also given for two tours of Narana Creations, the Aboriginal Cultural Centre. Philip announced his intention to put all the presentation papers on the web.

At this Conference I announced that I would be leaving the UK Christian Research Association and starting Brierley Consultancy in July, 2008; the Conference was kind enough to affirm that and to give a broad sense of support for it. I was asked to “write more” and “initiate more”!

The sixth Conference was organised by Larry and Stephanie Kraft from OC, and held in Hotel Gran Roca, Atibaia, São Paulo in Brazil in April 2011, focussing on “Trends in the 21st Century,” which was attended by 44 people from 7 countries. It was held after Lausanne III, the third World Congress organised by Lausanne, and held in Cape Town, South Africa in October, 2010, which I also attended, giving a paper on global trends. The first day in São Paulo emphasised contemporary mission, the second global Christianity, and the third focussed on individual pieces of research (family life, natural disasters, global evangelism, discipleship of Muslim Background Believers, and consumerism and the Christian faith).

The seventh Conference was organised by Darrell Jackson and was held in the Aloft Sentral Hotel, Kuala Lumpur, Malaysia in May, 2015, attended by 40 people, but augmented by attendance from a parallel conference being held by AsiaCMS in the same hotel. As with the fifth Conference, because there were so many presentations, each session gave people three parallel items for them to choose from. This method of organisation is popular with many but of course can give some speakers very few in their audience especially if they are as it were competing with a more popular subject or well-known speaker! In this Conference the three parallel sessions were labelled “Global Challenges”, “Local Responses” and the “AsiaCMS seminar” to which the Lausanne were invited in a vice versa arrangement. I remember that right at the end there was a fascinating and amusing talk by Philip Hughes with statistics from the World Social Survey on the significance of attendance at religious services by men “justifiably beating their wives” (the wording in the question!) – in some countries, especially in North Africa, there was a close correlation!

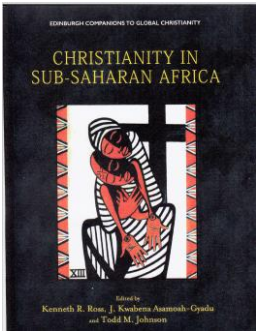
So this completes a brief overview of the past seven Lausanne International Researchers’ Conferences held thus far. It must not be thought, however, that these have been the only mechanisms of researchers working together across national boundaries. Not so! There was the Lausanne Statistics Taskforce which had a meeting in Singapore in 1988, the SHARE Network started by Ed Dayton which flourished in the 1980s but is not now in existence, the Peoples Information Network which led to the AD 2000 Luis Bush Conference, there is a small group calling themselves the Global Researchers’ Conversation who used to meet monthly by Skype, but not much else specifically on *research*. Information networks, including the International Conference on Computing in Mission continues, but others like the WEA Mission Commission Joint Information Management Initiative (JIMI) have flourished for a time but have declined.

When Sas decided to leave JIMI, he divided it into 3 task forces – Generosity, which he still leads, Technology, which is led by John Edmonston (now fairly inactive), and the Community of Mission Information Workers (CMIW). Larry Kraft leads the last of these, it has a bulletin which reaches about 600 people quarterly, and is also hosting the papers from the past Lausanne Researchers’ Conferences. Larry hopes that the LRIN and CMIW can grow into a joint community of some form, and perhaps it is time for another attempt to be made to establish a global researchers network. The Overseas Ministries Study Centre (OMSC) in Connecticut continues to publish the *International Bulletin of Mission Research*, started in 1950, and maybe Thomas Hastings, OMSC’s (fairly) new Director, could be approached to see if he might be interested in helping in some way.

The eighth. Thus to the eighth Lausanne International Researchers' Conference being held here in Nairobi in May, 2018, the first time this particular Conference has been held in the continent of Africa. Again organised by Larry and Stephanie Kraft, to whom we are indebted for their efficiency, gracious help with questions, and desire to enable research to impact strategies for gospel proclamation. It is also the largest Conference so far held.

Sub-Saharan Africa

Having given this brief history, I would, however, like to give the results of another analysis in which I have been engaged, which hopefully will be of interest, since it revolves around 51 African countries, including Kenya where we are meeting, all of which are in that area called Sub-Saharan Africa. The detail comes from the book *Christianity in Sub-Saharan Africa* edited by Todd Johnson and others, published by Edinburgh University Press in 2017. It is the first of what are hoped to be 10 volumes covering the world as the "Edinburgh Companions to Global Christianity." I hope subsequent volumes may be sold more cheaply than this first volume which cost £150! It does, however, have some fascinating statistical data in it.



This 560-page book is in 4 broad sections: (a) a general introduction, including summary details on the four UN Regions for Sub-Saharan Africa and the countries within each, (b) a detailed description of Christianity in each individual country, smaller ones grouped together where appropriate, with data for each for the years 1970 and 2015 (the latest available), (c) essays by key people on each of the major denominations and streams, and (d) further essays by relevant authorities on key topics emerging from African Christianity, including culture, the political context, the anthropology of evil, migration, gender, religious freedom, and so on.

The second section gives the data from the Global Christian Database held at Gordon-Conwell University, but, as is explained in the book, not all the data is easy to come by. Some national Population Censuses include a question on religion, which allows the number of Christian adherents in a country to be known fairly definitively, and where such questions are not included, this has to be estimated. The denominational data comes from the individual denominations themselves as far as possible or uses other research (such as by the Pew Research Centre) to obtain estimates. The book uses five main denominational groupings: Roman Catholics, Orthodox Christians, Independent groups, Protestant denominations and Anglicans. It also gives the numbers for Pentecostals (a group including Charismatics) and Evangelicals, recognising that both of these are spread across the five main groups already given (although virtually none will be within the Orthodox community). Many of the Pentecostals will be in the Independent or Protestant sectors, and there are many Evangelicals among the Anglicans and some who are Catholics.

There are many practical problems with the data, making it to some extent unreliable. The general proportions and broad trends, however, will not be affected. The Table for each country provides information for the six groups (including "Others") for 1970 and 2015, the total number of Christians in each country and the total population (which allows the number of Non-Christians to be given, many of whom will belong to other religions, especially Islam). All these are shown as a percentage of the total population. There is also a percentage given for the average annual rate of change between 1970 and 2015, a 45-year time period, usually positive as the number has grown.

Overall the total population of Sub-Saharan [=S-S] Africa has increased from 280 million in 1970 to 960 million by 2015, a rate of +2.8% per annum about double the rate of the world population (+1.5%). Some of the countries are very small, and the major population changes occur of course in the largest countries. Seven countries account for almost three-fifths of S-S Africa's population (the Democratic Republic of the Congo, Ethiopia, Kenya, Nigeria, South Africa, Tanzania and Uganda), four of which are in the Eastern Region. These seven countries also account for 55% of S-S Africa's Christian population.

Kenya alone is 6%.

The rounded overall numbers by denomination for Kenya, the whole of S-S Africa and the world are given in Table 1. Almost a quarter, 24%, of the world's Christians were in S-S Africa in 2015 (a percentage very little different from 1970 when it was 23%). However, only 13% of the world's population is in Sub-Saharan Africa compared with the huge populations of India and China. So while 60% of S-Saharans are Christian adherents, that is only true for 33% of the world's population, that is, there are almost twice as many Christian adherents in S-S Africa pro rata than in the rest of the world!

Roman Catholics in Sub-Saharan Africa were only 17% of the global total in 2015 (192 million out of 1,136 million), the Orthodox were 14%, the Independents were 28%, the Protestants were 32%, the Anglicans were 60%, Others were 73% (but based on an estimated figure), the Pentecostals were 32% and the Evangelicals were 41%. Given that the overall percentage is 24%, this shows that especially Protestants, Pentecostals, Evangelicals and Anglicans were more present in Africa than elsewhere in the world. This helps put the growth of S-S African Christianity in context. It is largely led especially by the Anglicans and then the Protestants, both groups containing large numbers of Pentecostals and Evangelicals.

Tables 1, 2 and 3: Christians in Kenya, Sub-Saharan Africa and the World

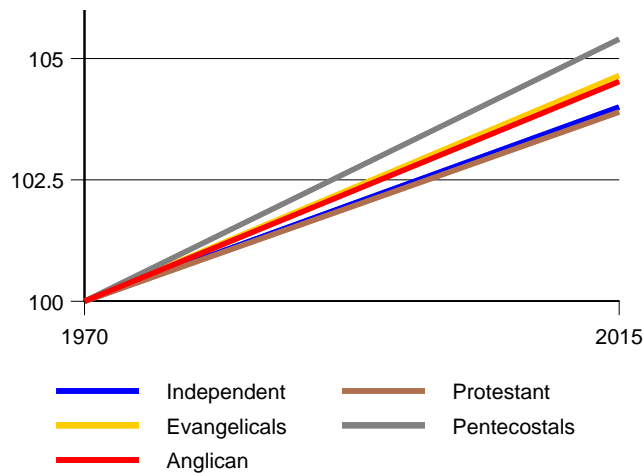
Denomination	Sub-Saharan Africa TOTAL				
	1970	% of pop	2015	% of pop	% pa
Roman Catholic	41,000,000	15	192,000,000	20	+3.5
Orthodox	12,000,000	4	41,000,000	4	+2.7
Independent	20,000,000	7	116,000,000	12	+4.0
Protestant	26,000,000	9	146,000,000	15	+3.9
Anglican	8,000,000	3	55,000,000	6	+4.5
Others	27,000,000	10	24,000,000	3	-0.1
Total Christian	134,000,000	48	574,000,000	60	+3.3
Non-Christian	149,000,000	52	388,000,000	40	+2.2
Population	283,000,000	100	962,000,000	100	+2.8
Pentecostal	19,000,000	7	202,000,000	21	+5.4
Evangelical	18,000,000	6	130,000,000	14	+4.5
Cian = Christian R = Roman pop = Population %pa = Annual percentage change 1970 to 2015					

Tables 2 and 3: Christians in Kenya and the World, 1970 and 2015

Denom-ination	Kenya					Global TOTAL						
	1970		2015		% pa	1970	% of pop	% of Cians	2015	% of pop	% of Cians	% pa
R Catholic	1,940,000	17	9,030,000 ⁵	20	+3.5	667,000,000	18	54	1,136,000,000	16	47	+1.2
Orthodox	250,000	2	700,000	2	+2.3	144,000,000	4	12	283,000,000	4	12	+1.5
Independent	1,670,000	15	7,550,000	16	+3.4	96,000,000	3	8	420,000,000	6	17	+3.3
Protestant	1,630,000	15	11,250,000 ⁶	24	+4.4	207,000,000	6	17	454,000,000	6	19	+1.8
Anglican	580,000	5	6,000,000	13	+5.3	47,000,000	1	4	91,000,000	1	4	+1.5
Others	990,000	9	2,750,000	6	+2.3	69,000,000	2	5	33,000,000	0	1	-1.5
Total Cian	7,060,000	63	37,280,000	81	+3.8	1,230,000,000	34	100	2,417,000,000	33	100	+1.5
Non-Cian	4,190,000	37	8,770,000	19	+1.7	2,452,000,000	66	~	4,933,000,000	67	~	+1.6
Population	11,250,000	100	46,050,000	100	+3.2	3,682,000,000	100	~	7,350,000,000	100	~	+1.5
Pentecostal	1,170,000	10	14,150,000	31	+5.7	63,000,000	2	5	640,307,000	9	27	+5.3
Evangelical	1,860,000	17	13,050,000	28	+4.4	106,000,000	3	9	320,405,000	4	13	+2.5

C'ian = Christian Non-Cian = Non-Christian R = Roman pop = Population % pa = Annual percentage change 1970 to 2015

Figure 1: Some denominational changes in S-S Africa, 1970 to 2015



The figures in the pink column in the Table show that the Anglicans have grown faster in S-S Africa than any other of the 6 denominational groups, as fast as the Evangelicals though not as fast as the Pentecostals. The Independents have grown faster than the Protestants. These various rates of growth are illustrated in Figure 1.

The Catholic growth in Africa is the fastest in the world, according to the Vatican, whose 2015 data indicate that they have 81,000 ordinands in Africa, 42,000 priests, 70,000 women religious, 410,000 lay catechists, 7,000 lay missionaries and so on helping to run 1,200 hospitals, 5,300 dispensaries, 1,300 orphanages, 2,600 nursery schools, 1,800 marriage counselling centres, and a number of universities serving 133,000 students. They don't say how many parishes and mission stations. Such numbers are impressive by any standards, but the overall proportion of global Christians who are Catholic is projected to decrease (to 44% by 2025) according to the

figures given by Todd Johnson in the *International Bulletin of Mission Research*, January 2017 (Vol 41 No 1). In contrast, Independents, Protestants and Anglicans are all expected to increase their proportions.

Eastern Region

The Eastern Region comprises 21 countries, including four of the largest 7 countries in S-S Africa – Ethiopia, Tanzania, Kenya and Uganda in order of population, with Ethiopia roughly double or more the size of the others. In terms of Christians:

- Ethiopia had the most Christians in 2015, 59 million (which was 59% of the population and almost two-thirds of these Christians, 64%, Orthodox), followed by
- Kenya with 37 million Christians, 80% of their population (with almost two-fifths of these, 38%, Pentecostal),
- Uganda with 33 million Christians, 84% of their population (with two-fifths of these, 40%, Anglican, and 45% Roman Catholic), and
- Tanzania with 30 million Christians, 55% of the population, a third, 34%, of whom were Protestants.

Collectively across the Region, two-thirds, 66%, of the population are Christian adherents, with the Roman Catholics being the strongest component (21%), followed by the Protestants (17%). The Pentecostals accounted for a similar percentage (17%) as did the Evangelicals (15%).

The Roman Catholics are very strong in Burundi (59% of the 2015 population), Rwanda (47%), Uganda (38%), Malawi (34%) and South Sudan (33%) with large proportions in the tiny countries of Seychelles (81%) and Réunion (79%). The continuing strength of Catholics (and of other denominations) reflects the dominance of missionary work in the late 19th century, which has continued until today. Catholics are also more likely to be uniformly spread across each country and, should they become involved politically (as they did in challenging political reform [for multi-party politics] in Kenya in 1991) they will speak with one voice.

Most (93%) of the Orthodox in this Region are in Ethiopia, one seventh (14%) of the world's Orthodox. Its dominance stems from the 4th century when the then Emperor (Emperor Ezana) adopted Christianity claiming descent from the Queen of Sheba and King Solomon; unlike other African countries, the faith thus spread from the top downwards, and the Ethiopian Orthodox Church was the national church for many centuries – until the 1974 Revolution.

The Independent strength is largely in Zimbabwe (42% of the population in 2015), Zambia (18%) and Kenya (16%). Their strength is seen as part of the Africa Inland Churches (AIC), “a heterogeneous community of churches, widely spread across S-S Africa,” mostly starting in the late 19th or early 20th centuries. “The AICs read the Bible and engage with it from within the thought patterns and presuppositions of their local settings.” They have their own hymns and African musical instruments for worship. The key Zimbabwean AIC is the Zion Christian Church, which has established many schools and is involved in agricultural development. It also sends mission workers to Europe and the USA, and is building the Wellingborough Wellness Centre in the UK.

Protestant strength in this Region is in Zambia (32% of the population in 2015), Malawi (29%), Kenya and Madagascar (both 24%) and Zimbabwe (21%). Much of the Protestant movement in the southern countries came through the Dutch Reformed Church which began in South Africa about 1652. Most of the churches in this group started through Western mission work in the 18th and 19th centuries. They include Baptists, Congregationalists, Methodists, Presbyterians and Reformed. Some of their initial work among particular tribes is still seen today; thus many in the key Kenyan Kikuyu tribe are Presbyterian, while Methodists are mainly Meru.

Of the four S-S UN Regions, Anglicans are strongest in the Eastern Region. Their major countries are Uganda (where they were 34% of the population in 2015), South Sudan (14%), Kenya and Rwanda (both 13%), and Burundi (10%), and no less than 63% on the island of St Helena. The Anglican Provinces of Kenya, Tanzania and Uganda (all formed 1970), Burundi and Rwanda (both 1992) and Sudan (2017), correlate with their national countries. Apart from Congo and Nigeria all other African Anglican Provinces are multi-national. The churches all began through Anglican missionary work in the 19th century, partly in response to the famous call by David Livingstone to the British church to bring “Christianity, Commerce and Civilisation” to Southern Africa.

Perhaps three-quarters, 75%, of Anglican congregations are women, supported by the Mothers’ Union (half of its 4 million members were in Africa in 2011). There are a number of key movements helping men to evangelise in this Region, such as the Order of Bernard Mizeki in Mozambique and Zimbabwe, the Balokole movement in Burundi, Rwanda and Uganda, the Wabvuwi movement in Zimbabwe, and so on. Homosexuality is a key issue for the Anglican churches in this Region. Five of the 9-strong Primates’ Council which leads the Global Anglican Future Conference (GAFCON) are Archbishops in this Region: of Kenya, Rwanda, Sudan, Tanzania and Uganda. The Anglican church actively engages in “international theological discourse” in “society and state, and ecumenical and inter-faith initiatives” which are “integral to the witness of the Anglican Church across S-S Africa.”

Kenya

Since this Conference is being held in Kenya, perhaps a few words about this country might be appropriate. In 1986 the Daystar University College in Nairobi undertook, and subsequently published (in 1989), the Nairobi Church Survey by Larry Niemeyer, a summary based on the paper *Christian Outreach in a World- Class City*.

The study found that church attendance had increased from 30,000 in 1963 to over 150,000 by 1986. The 150,000 were 12% of Nairobi’s population, a similar percentage as in 1963. The population, however, had increased markedly from 300,000 in 1963 to 1.6 million in 1988, and was to increase further to 2.7 million in 2004, 4.4 million in 2018 and a projected 5.9 million by 2025.

The large majority of the population are nominal Christians, and the rapid increases come from new immigrants. In the 1980s there were over 250 people a day coming into Nairobi, two men for every woman, and nine-tenths, 90%, under the age of 30.

There were 300 churches in Nairobi in 1972, and 780 in 1986. The number had increased to 1,100 evangelical churches by 2004, but is probably over 4,000 across all denominations in 2018. In 1986, 36% of attendance was Protestant, 30% Roman Catholic, 25% Independent, 8% Anglican and 1% Orthodox. Average congregations in 1986 in Nairobi churches were 190, and 380 in 2004.

The third largest city of Kenya, Kisumu, had itself over 4,000 churches in 2018, and the total across the whole of Kenya may be close to the 55,000 suggested by the *World Christian Encyclopaedia* for the year 2000 or 95,000 for the year 2025, or about 80,000 for the year 2018.

In 2004 DAWN (=Discipling A Whole Nation) published *The Unfinished Task*, a survey of the Evangelical churches in the entire country of Kenya with results given Province by Province. Provinces were replaced with Counties in the new 2013 Constitution. DAWN showed that 9% of the population, then of 33 million, attended church, with the Province of Nairobi having the highest percentage, 16%. The survey reported a total of 15,800 churches in 2004. 13% of these were in urban areas, where 19% of the population lived, a disparity common in most countries.

In 2015 Kenya had a population of 46 million, four-fifths, 81%, of whom were Christian adherents. How many actually attended church is not known. Of the adherents 30% were Protestant, 24% Roman Catholic, 21% Independent, 16% Anglican (who are growing the fastest), and 9% Orthodox and Others. Across the denominations, 38% were Pentecostal and 35% were Evangelical, with a great deal of overlap between them.

Middle African Region

This UN Region includes six countries, the largest of which, the Democratic Republic of the Congo (DRC, formerly known as Belgian Congo and Zaire) in population terms is greater than the other 5 combined (51% to 49% in 2015). There are two other large countries – Angola and Cameroon, respectively with populations of 25 million and 23 million. Middle Africa is slightly more Christian than the other three S-S Regions (83% in 2015), although the Southern Region is virtually the same with 82% Christian.

Middle Africa is much more Roman Catholic than the other Regions – 44% claimed that allegiance in 2015, 4 out of every 9 people, over half of all the Christians (53%). The Region had very few Orthodox Christians, and few Anglicans – the DRC had the large majority of both (89% and 93% respectively). One Christian in 5 (21%) was Independent and a similar percentage (22%) was Protestant. The Protestants were spread around – 49% were in DRC, 23% in Angola, 17% in Cameroon, 5% in Chad, 3% in the Central African Republic, 2% in the Republic of the Congo and 1% across Equatorial Guinea, Gabon and São Tomé. “The Catholic Church and traditional Protestant churches make up the (main) trunks of Christianity in these countries, while Independent and Charismatic churches are the branches,” says the commentary in the book.

Almost a quarter of the Region’s population say they are Pentecostal, again with two-thirds (69%) of these being in the DRC. A further 15% of the Region’s Pentecostals, however, are in Angola and 8% in Cameroon. There is a smaller proportion of Evangelicals in this Region than in any of the other three, just 10% of the 152 million population. A third, 36%, of these are in DRC, with almost as many, 31%, in Angola. A further 10% are in each of Cameroon, the Central African Republic and Chad.

It is the Anglican church which, while small, is the fastest growing group in this Region, at an annual average rate of +4% since 1970. The Roman Catholics, Independents, Protestants and Evangelicals are all growing at a similar but slightly lesser rate, while the Pentecostals are growing slightly faster.

Southern Region

The Southern UN region consist of five countries, of which South Africa is by far the greatest part (87% of the population in 2015), and its two countries within it, Lesotho (3%) and Swaziland (2%), plus Namibia (4%) and Botswana (4%). Five-sixths, 82%, of the population declares itself Christian.

The Independents are the largest denominational bloc in South Africa (50% of the total in 2015), something reflected in Botswana and Swaziland but not in Lesotho (where 56% are Roman Catholic) or Namibia (where 50% are Protestant). Likewise while almost half of South Africa’s population were Pentecostal in 2015 (48%), that was true of only 18% of Lesotho’s population and 16% of Namibia’s.

In Southern Africa, again the Pentecostals have grown fastest since 1970 (+4.2% average per annum), followed by the Independents (+3.6%) and the Roman Catholics (+2.1%). Figure 2

gives the denominational proportions in the population in each of the four UN Regions in 2015.

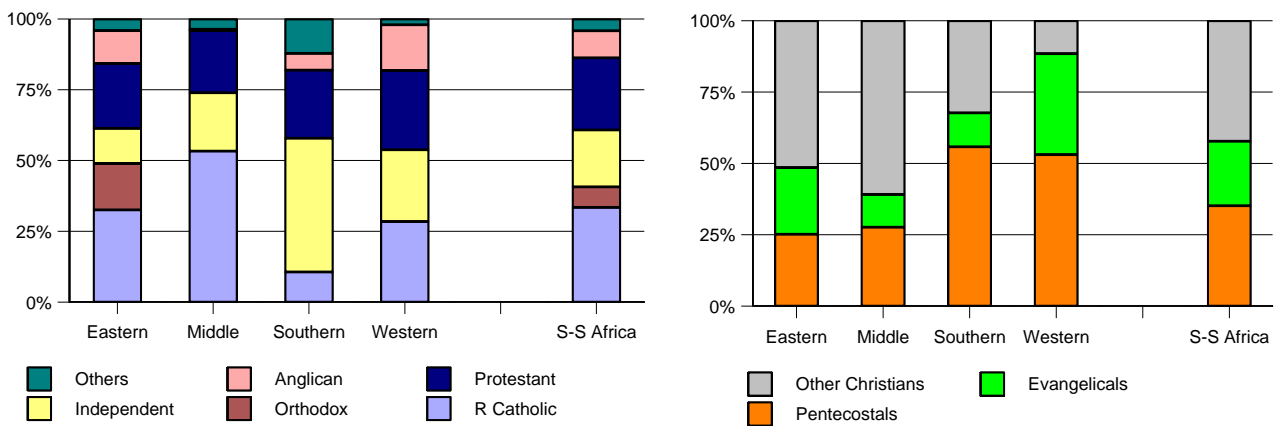
Figures 2, 3: Denominational and Group proportions in the population, 2015, in S-S Africa

Western Region

There are 16 countries in the Western UN Region, of which the largest by far is Nigeria with more than half of the total population (52% in 2015). Other large countries are Ghana (8%), the Côte d’Ivoire and Niger (both 6%), Burkino Faso and Mali (both 5%), Guinea (4%), Benin (3%), with the other 8 countries in total accounting for 11%. Two-fifths of these overall, 39%, say they are Christian.

The largest Christian groups are the Roman Catholics and Protestants (29% and 28% of all the Christian adherents respectively), followed by the Independents (25%) and the Anglicans (16%), with the Orthodox and Others accounting for the remaining 2%.

Nigeria is actually the largest country in Africa, but only 2% of the global population. It



had, however, 4% of the world’s Christians in 2015. Christianity is the fastest growing religion in Nigeria. There are many public expressions of people’s beliefs in the south, but in the north of the country, where Islam is stronger, such are much less common. Spanish, Italian and Portuguese Catholics entered the country in the 16th century, but the Protestant missions arrived in the 19th century, closely linked to European commerce and colonialism. Pentecostalism became widespread after the revival in the early 20th century, and there has been a proliferation of Pentecostal and Charismatic churches especially since the 1950s and 1960s. The Redeemed Christian Church of God began there in 1952. Bishop Benson Idahosa took the “Pentecostal movement to its highest point while also unknowingly initiating its negative association with the ‘prosperity gospel’”. Some of the Nigerian churches have engaged in “reverse mission,” aiming at re-evangelising what they perceive as the “pagan” West. The many Christian denominations are nearly all part of the Christian Association of Nigeria, formed in 1976. The Chair of the GAFCON Primates’ Committee is the Archbishop of Nigeria.

The fastest growing group in Western Africa is the Orthodox churches, but this is because there were very few of them in 1970. After these come the Anglicans (+4.5% annual average since 1970), Protestants and Independents (both +4.4%), and the Roman Catholics (+3.7%). Pentecostals have grown at +6.0%, and Evangelicals at +4.7%.

English-speaking Countries

Out of S-S’s 51 countries, 21 are English-speaking, 21 French-speaking and 9 use other languages

(given at the bottom of Table 4). English-speaking countries included 52% of S-S Africa's population, but 57% of the Christian adherents. Pro rata, there were far fewer Orthodox Christians (0.2% to 8.6% in non-English-speaking countries), but twice as many Independents (16% to 8%), many more Anglicans (11% to 1%) and twice as many Pentecostals (28% to 13%) and Evangelicals (18% to 9%).

While the Pentecostals were the fastest growing group between 1970 and 2015 in both English-speaking and non-English-speaking countries, as a denomination the Anglicans grew the fastest in both groups.

What does all this say?

A comparison of the various Tables shows that:

- 1) Worldwide, Christian adherents are 32.9% of the total population, greater than any other religious group. They have grown at an average annual rate of +1.5% between 1970 and 2015. However, Sub-Saharan African Christians have grown at an annual rate of +3.3%, and the rest of the world at only +1.2%. Since the global population grew at +1.5% between those years, this means that the worldwide growth seen among Christians is ***entirely due*** to the growth rate seen among Sub-Saharan African Christians.
- 2) Among Sub-Saharan African Christians the English-speaking Christians are growing marginally faster than the non-English-speaking Christians, +3.34% to +3.33%.
- 3) Among the English-speaking Christians it is the *Anglicans* which have grown the fastest (+4.5% compared to all the others at +3.2%). So it is the Anglican Christian adherents in Sub-Saharan Africa which is helping to drive world Christian growth! No wonder 7 of the 9 Primates in the GAFCON Council come from S-S Africa! However, while Anglicans help the S-S Africa's Christian growth, that growth is not solely dependent upon it (it is also very dependent upon the huge growth of all the denominations). Without the Anglicans, S-S Africa's Christian growth would be +3.2% and the world's growth without the Anglicans still +1.5%.
- 4) The growth is much more dependent upon the *Pentecostals*; without them S-S African growth would be +2.6% and the world's Christians +0.9% so they are a major part of the Christian S-S African growth. Pentecostals in S-S Africa were a third, 32%, of *all the Pentecostals in the world* in 2015, and they had grown faster in S-S Africa than elsewhere (at an average annual rate of +5.4% to +3.5%).
- 5) Likewise it is true that the *Evangelicals* are an important group of the Christians in S-S Africa; they were two-fifths, 41%, of all the Evangelicals in the world in 2015. They too had grown faster in S-S Africa than elsewhere (+4.5% to +1.7%). Many of the Anglicans would say they were Evangelical and some would add Pentecostal or Charismatic.

Table 4: Christianity in Sub-Saharan Africa: UN Regions, 1970 and 2015

UN Region	Eastern Africa Total					Middle Africa Total					Southern Africa Total				
	1970		2015		% pa	1970		2015		% pa	1970		2015		% pa
R Catholic	18,924,060	17.1	81,098,210	20.5	+3.3	12,907,700	31.6	66,835,500	44.0	+3.7	2,171,200	8.5	5,491,200	8.8	+2.1
Orthodox	12,126,490	11.0	40,605,220	10.3	+2.7	8,300	0.0	15,240	0.0	+1.4	30,050	0.1	30,180	0.0	0.0
Independent	4,376,510	4.0	30,641,160	7.8	+4.4	5,329,600	13.1	25,904,600	17.0	+3.6	4,958,400	19.5	24,352,000	38.9	+3.6
Protestant	7,747,330	7.0	68,482,990	17.4	+5.0	5,807,800	14.2	27,461,500	18.1	+3.5	7,257,300	28.5	12,381,000	19.8	+1.2
Anglican	3,106,000	2.8	28,737,920	7.3	+5.1	102,010	0.3	625,200	0.4	+4.1	1,346,600	5.3	3,078,000	4.9	+1.9
Others	8,636,740	7.8	10,303,330	2.6	+0.4	5,732,790	14.0	4,579,960	3.0	-0.4	3,526,450	13.9	6,278,620	10.0	+1.3
Total Cian	54,917,130	49.7	259,868,830	65.9	+3.5	29,888,200	73.2	125,422,000	82.5	+3.2	19,290,000	75.8	51,611,000	82.4	+2.2
Non-Cian	55,514,170	50.3	134,611,670	34.1	+2.0	10,958,100	26.8	26,528,000	17.5	+2.0	6,164,000	24.2	11,022,000	17.6	+1.3
Population	110,431,300	100.0	394,480,500	100.0	+2.9	40,846,300	100.0	151,950,000	100.0	+3.0	25,454,000	100.0	62,633,000	100.0	+2.0
Pentecostal	3,451,335	3.1	65,478,770	16.6	+6.8	5,188,140	12.7	34,674,400	22.8	+4.3	4,596,500	18.1	28,784,000	46.0	+4.2
Evangelical	6,014,248	5.4	60,849,920	15.4	+5.3	2,676,420	6.6	14,474,100	9.5	+3.8	3,098,300	12.2	6,110,000	9.8	+1.5

Region	Western Africa Total					English Speaking Sub-Saharan Countries					Non-English Speaking Sub-Saharan Countries				
	1970		2015		% pa	1970		2015		% pa	1970		2015		% pa
R Catholic	7,632,800	7.2	39,240,780	11.1	+3.7	20,395,100	13.5	92,688,790	18.6	+3.4	21,240,660	16.1	99,976,900	21.5	+3.5
Orthodox	7,100	0.0	122,520	0.0	+6.5	318,050	0.2	845,400	0.2	+2.2	11,853,890	9.0	39,927,760	8.6	+2.7
Independent	5,101,600	4.8	34,873,700	9.9	+4.4	13,648,620	9.0	78,865,820	15.8	+4.0	6,117,490	4.7	36,905,640	8.0	+4.1
Protestant	5,528,000	5.2	38,293,700	10.9	+4.4	17,520,550	11.6	84,766,390	17.0	+3.6	8,819,880	6.7	61,852,800	13.3	+4.4
Anglican	3,081,300	2.9	22,360,140	6.3	+4.5	7,388,000	4.9	52,493,010	10.5	+4.5	247,910	0.2	2,308,250	0.5	+5.1
Others	8,788,300	8.3	2,745,060	0.8	-2.5	16,534,550	10.9	15,266,920	3.1	-0.1	10,149,730	7.7	8,640,050	1.9	-0.3
Total Cian	30,139,100	28.4	137,635,900	39.0	+3.4	75,804,870	50.1	324,926,330	65.2	+3.3	58,429,560	44.4	249,611,400	53.8	+3.3
Non-Cian	75,871,900	71.6	215,586,100	61.0	+2.3	75,343,430	49.9	173,171,170	34.8	+1.9	73,164,740	55.6	214,576,600	46.2	+2.4
Population	106,011,000	100.0	353,222,000	100.0	+2.7	151,148,300	100.0	498,097,500	100.0	+2.7	131,594,300	100.0	464,188,000	100.0	+2.8
Pentecostal	5,402,685	5.1	73,190,000	20.7	+6.0	12,829,910	8.5	139,836,700	28.1	+5.5	5,808,750	4.4	62,290,070	13.4	+5.4
Evangelical	6,209,360	5.9	48,742,900	13.8	+4.7	13,512,500	8.9	88,980,830	17.9	+4.3	4,485,828	3.4	41,196,090	8.9	+5.1

Denom-ination	Sub-Saharan Africa TOTAL (also Table 1)					Global TOTAL (also Table 3)						
	1970		2015		% pa	1970	% of pop	% of Cians	2015	% of pop	% of Cians	% pa
R Catholic	41,635,760	14.7	192,665,690	20.0	+3.5	666,779,000	18.1	54.2	1,136,200,000 ²	15.5	47.0	+1.2
Orthodox	12,171,940	4.3	40,773,160	4.3	+2.7	143,967,000	3.9	11.7	283,073,000	3.9	11.7	+1.5
Independent	19,766,110	7.0	115,771,460	12.0	+4.0	96,373,000	2.6	7.8	419,897,000	5.7	17.4	+3.3
Protestant	26,340,430	9.3	146,619,190	15.2	+3.9	207,470,000	5.6	16.9	453,790,000	6.2	18.8	+1.8
Anglican	7,635,910	2.7	54,801,260	5.7	+4.5	47,408,000	1.3	3.8	90,697,000	1.2	3.8	+1.5
Others	26,684,280	9.5	23,906,970	2.5	-0.1	68,691,000	1.9	5.6	32,611,000 ¹	0.4	1.3	-1.5
Total C'ian	134,234,430	47.5	574,537,730	59.7	+3.3	1,230,688,000	33.4	100.0	2,416,268,000	32.9	100.0	+1.5
Non-C'ian	148,508,170	52.5	387,747,770	40.3	+2.2	2,451,800,000	66.6	~	4,933,204,000	67.1	~	+1.6
Population	282,742,600	100.0	962,285,500	100.0	+2.8	3,682,488,000	100.0	~	7,349,472,000	100.0	~	+1.5
Pentecostal	18,638,660	6.6	202,126,770	21.0	+5.4	62,689,000	1.7	5.1	640,307,000	8.7	26.5	+5.3
Evangelical	17,998,328	6.4	130,176,920	13.5	+4.5	105,864,000	2.9	8.6	320,405,000	4.4	13.3	+2.5

C'ian = Christian Non-C'ian = Non-Christian R = Roman pop = Population % pa = Annual percentage change 1970 to 2015
¹ Estimate ² Figure changed, given in book as 1,230,563,000 (and 50.9% of all Christians), making a total of 2,478,020,000 (excluding Others), instead of 2,416,268,000

English speaking S-S African countries (21) are: Botswana, Gambia, Ghana, Kenya, Lesotho, Liberia, Malawi, Mauritius, Namibia, Nigeria, Rwanda, St Helena, Seychelles, Sierra Leone, South Africa, South Sudan, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe.

Non-English speaking countries: **French** (21): Benin, Burkino Faso, Burundi, Cameroon, Central African Republic, Chad, Comoros, Côte d'Ivoire, Democratic Republic of the Congo, Djibouti, Gabon, Guinea, Madagascar, Mali, Mauritania, Mayotte, Niger, Republic of the Congo, Réunion, Senegal and Togo.

Non-English speaking countries: **Others** (9): Angola (Portuguese), Cape Verde (Portuguese), Equatorial Guinea (Spanish), Eritrea (Arabic), Ethiopia (Amharic), Guinea-Bissau (Portuguese), Mozambique (Portuguese), São Tomé and Príncipe (Portuguese) and Somalia (Arabic).