

BRITISH RELIGION: 72% CHRISTIAN, 8% ATTENDANCE

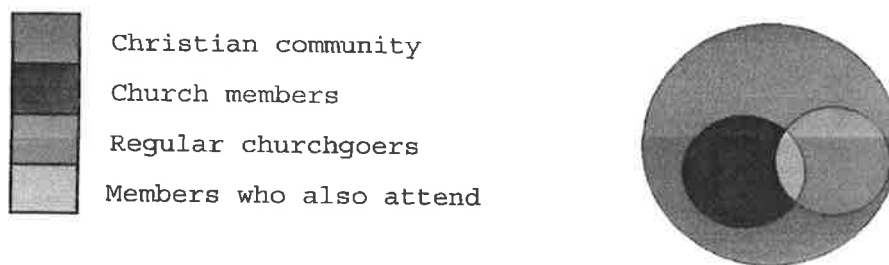
One of the headlines which greeted the results of the 2001 Population Census when they were published was "More Christians than anyone thought". Was it really true that 72%, nearly three-quarters, of the British population think they could be Christian? In 2005, it is known that churchgoing has been declining for at least two decades, and the latest estimate for the year 2005 put total numbers attending once weekly at 6.8% of the population (adults and children)¹. This paper explores these two percentages, one over ten times the other, considering what they might mean.

The 2001 Population Census, which had asked the question on religion for the first time since 1851, also showed that a further 6% of the population identified with other religions (half of whom were Muslim), 15% stated they had no religion, and, it being a voluntary question, 7% didn't reply. These percentages compare, for example, with 61% Christian, 2% other religions, 25% no religion and 12% not answering in New Zealand in 1996², and with 68% Christian, 6% other religions, 16% no religion and 10% not answering in Australia in 2001³.

EXPLAINING THE 8% ATTENDANCE

How then do we look at those involved with Christianity (however loosely) in the UK? Let us start with a general description or model. There are three broad measures for describing Christian people, at least in the Western nations, and the following diagram (not drawn to scale) illustrates how the sub-groups of membership and churchgoers (an overlapping grouping) may be accommodated:

Figure 1: Different groups of church people



The three circles in this diagram - the outer circle, and the two overlapping circles inside it, which in practice overlap much more - represent three ways of measuring people attached to Christianity. This analysis could of course be applied to any religious group.

Community

The Christian community has been defined as "all those who would positively identify with belonging to a church even if they may only attend irregularly, or were just baptised as a child"⁴. Some take the religious community as the

one into which you were born or baptised. Another definition is "those who belong to a particular denomination, however loosely. If Anglican, Roman Catholic, Lutheran, Orthodox or Presbyterian, they will usually approximate to the number baptised in that country"⁵. The Methodists keep a 'Community Roll' of such people for each church.

This Christian 'Community' might simply be taken as the total number who ticked "Christian" in the 2001 Population Census. Some equate the Christian community to Christian "adherents"⁶. The broad thrust of these definitions is clear - all those in a particular country who call themselves Christian. The public's definition of "Christian" is much wider than the church's definition!

In Britain people going into hospital or prison are asked their religion. Many people simply reply "C of E" (Church of England), or "Methodist" or "RC" (Roman Catholic) even if they have no current connection with that particular church. When the Home Office published its figures for the religious affiliation of the prison population in 1990 the percentages were 78% Christian; 6% Other religions and 16% no religion⁷, very close to the 2001 Census figures.

Membership

Christian denominations define membership differently! Thus in a Baptist church, membership is usually limited to those baptised as adults whereas in an Anglican church members are often taken as those on the Electoral Roll (not to be confused with the local authority electoral roll). In some Pentecostal churches, membership is confined to those who are baptised, born again, speak in tongues, and give evidence of living an active Christian life over at least six months. The Roman Catholics, however, define their members as the "baptised", which is equated above to church community.

The value of membership figures is that they are frequently available over time, sometimes for many decades, and occasionally, even centuries⁸. They have usually been collected within a particular denomination *using the same definition* and therefore the trends in the figures may be judged as accurate in that defined context.

It has been suggested that denominations which have the strictest membership criteria are likely to be those which grow fastest, because people are attracted by clear-cut statements which indicate of certainty of belief. There was some truth in this amongst the black Pentecostal denominations in the UK in the 1980s when the New Testament Church of God and the Church of Cherubim and Seraphim, for example, recorded attendance five times as great as their membership⁹. This has been confirmed by two studies in America, one in the 1970s amongst Conservative churches, and the other in the 1990s amongst Lutheran churches. "Churches that reflect solid quality and quantity growth are those that are clear to declare specific tenets of belief"¹⁰.

It should be noted, however, that membership and attendance are neither the same nor necessarily linked! The Baptist Union in Scotland had a special outreach programme in the mid-1980s. In their Report they said, "During 1985 there was a marked increase in church membership (7.8 persons per church against 4.8 in 1982) and a total of 1,149 first commitments. It was disturbing to note that of these only 50% were recorded as being baptised, and only 33% as joining the church."¹¹

In the United Kingdom church membership has been decreasing: in 1975 it was 14% of the population, in 1985 it was 12%, by 1995 11% and will be 9% by 2005¹².

Attendance

Church attendance is much easier to quantify - either people are there on a Sunday or not! "Bums on pews" is the popular media expression for this! Counting people present on a particular day therefore gives a uniformity to the numbers across all denominations. Attendance figures, however, are not always or universally collected, and even when regularly counted, will often be counted on different Sundays by different denominations.

There have been a number of Church Censuses or Attendance Surveys which have counted people across every denomination on the same day. The latest two of these, the English Church Attendance Survey of 1998¹³ and the Scottish Church Census of 2002¹⁴ give 7½% and 11% respectively of the total population as attending church weekly (and which with an estimated 8% in Wales gives the projected 6.8% for 2005 given earlier). These figures compare with 9% in Australia¹⁵ and 20% in the United States¹⁶.

These figures measure the number of *attenders*, not the number of *attendances*. The numbers are not the same! 12% of churchgoers in both England and Scotland attend twice on a Sunday¹⁷; 46% (in both England and Scotland) attend weekly; 11% and 7% respectively attend fortnightly; 9% and 6% respectively attend monthly; and the remainder less frequently¹⁸.

In comparing the 72% Christian and the 8% attendance figures we are therefore looking at two quite different statistics measuring quite different things. We don't expect apples and oranges to be the same and there is no real reason why these two percentages should be similar. However, apples and oranges are both fruit; we don't talk of comparing apples and carpets! We might expect, though, some kind of correlation at least between the two religious statistics, and if we don't, at least the media does!

DOUBTING THE ACCURACY OF 72% CHRISTIAN

A number of people expressed surprise when the 72% figure was published, and wondered whether it could be correct, despite it being close to the American 70%¹⁹. It was not uniform across the UK - 72% in both England and Wales, but 65% in Scotland and 86% in Northern Ireland.

Reporting uncertainty

The Office for National Statistics (ONS) did not cover itself in glory with the 2001 Population Census. When they published the results they had to admit that a million people thought to be in the country in 1991 were not in fact present, which meant revising the population estimates for the previous 20 years, and then, a few months after giving these new population figures, they had to admit that the figures in Manchester and one or two other places had to be revised; more people were in fact present than initially estimated! If the ONS could get the total wrong, could they get the answers on specific questions, including the religion one, wrong?

Different wording

Professor Steve Bruce of Aberdeen University has suggested that part of the problem is *methodological*²⁰: people in different parts of the UK were asked different questions.

- The question in England and Wales was "What is your religion?" with 7 religious options and a no religion box.
- Those in Scotland were asked "What religion, religious denomination or body do you belong to?" with the same 7 options but with "Christian" broken down into three components.
- The Northern Ireland question was "Do you regard yourself as belonging to any particular religion? If yes, ..." and then followed the Scottish question but with "Christian" broken down into 5 components.

Apart from the different *wording* formulation, both the Scottish and Irish questions made reference to "belonging" which might carry *conceptual* overtones not present in the very simple English and Welsh question.

There is another difference which Professor Leslie Francis finds important. The Scottish and Irish questions asked about specific denominational allegiance, which the English and Welsh did not. This is critically important in assessing a nation's social capital, aspects of which he shows to be closely linked to particular denominations²¹.

Different context

Professor Bruce would also argue that because the context of the question in the Census forms was different, the emerging answers are also different. In the Scottish Census questionnaire the question on a person's ethnicity immediately preceded the question on religion, whereas they were separated by other questions on the English and Welsh form. Respondents might have taken the questions as a group on the Scottish form. There is no question that ethnicity and religion are closely linked, but this argument is less an argument about inaccuracy but more about why the Scottish and English/Welsh figures are different.

Social context

In Scotland the proportion of those of other religions is not only much smaller than in England but also, even when present (Asians, for example), form a far less dominant part of the local community. In England there are particular areas (such as some London Boroughs and West and South Yorkshire) where Asians form a large percentage of the local population. Shortly before the 2001 Census there had been some race riots in England in some of these areas. Religion was therefore especially in respondent consciousness, Steve Bruce would argue, and made people tend to tick "Christian" to distance themselves from the alternatives, when otherwise they might not have done so.

Different from other studies

The British Social Attitudes is a much respected annual study undertaken every year since 1983 by what is now the National Centre for Social Surveys. The report giving the results of their 2002 survey, based on over 3,400 personal interviews, gives²², for example, 41% saying they had no religion, 54% Christian, 4% other religions and 1% not answered.

These answers have changed somewhat since 1983. Then they found 31% with no religion, 66% Christian, 2% other religions, 1% not answered²³. The wording was the same both years: "Do you regard yourself as belonging to any particular religion? If Yes, which?"

* Yes but Kirk Hadaway + Penny Mahler ~~also~~ refer to the different wording used in the US & ~~the~~ the UK. & when the US wording was used, religious ↑ went up. 'conceptual' choice between church-going + non-church-going they point to value of q = "What did you do last weekend?" where conceptual choice is football / opera / church. (ie ISSP qn).

"Heath" normally = male ∴ ↓ cf. female

Point of Hadaway + Mahler

Not that statistics are inaccurate but that they mean something different other than what the researchers expected from the question.

With the same target populations, different sampling questions produced different responses (point made elsewhere re UK Census ∴ I underline)

∴ church how often go to church? ⇒ I'm a churchgoer ...
Did you go last week? "yes"

but church / opera / football ⇒ ~~How~~ What I did @ the week!

+ the ISSP/BSA qns are generally regarded by them as more discriminating than US counterparts.

UK questions being 'Apart from weddings etc, how often would you say you attend a religious service these days?'

Steve Bruce would argue that if 41% of a thoroughly representative sample of people can say they have no religion in 2002, how come only 15% nationally said so in 2001?

But there is another side to this argument. In 1998, for example, 12% of the British Social Attitude sample indicated church attendance of "once a week or more"²⁴, a percentage which the English Church Attendance Survey put firmly at 7½%. Such variations have been observed in other interview surveys, and similar results have been found in countries like the United States where a 46% weekly church attendance is reported by interviewees²⁵ but only 20% observed when actually counted²⁶. It seems that respondents tend to exaggerate their churchgoing to an interviewer; could the answers for "no religion" be similarly inaccurate?

Imposition by the Head of Household?

The Census forms, throughout the UK, are the responsibility of the "Head of Household", who may well ascribe identities to other members of the household rather than specifically ask each of them. "Given that the head of household is likely to be older than other members and churchgoing is strongly correlated with age, that may account for some of the difference between the census and survey results," wrote Steve Bruce²⁷.

This argument overlooks the fact that the numbers attending church are very small, and while the proportion of the population who attend church does increase with age (25% of those 65 and over attended church in England in 2000²⁸, and 31% in Scotland in 2002²⁹), the proportion doing so is still well short of those declaring themselves to be Christian.

In fact more recent analyses of the Census figures suggest that Heads of Households did the opposite of what is suggested by Steve Bruce. They indicated that 65% of their children aged 17 or 18 were Christian but only 55% of their children aged 0 to 2³⁰. This suggests respondents tried to identify their children's religion accurately and did not impose their own religion on them, 74% of adults indicating they were Christian.

A Christian country: the default option

An old lady had said to Steve Bruce, "I put down Church of Scotland because I wanted to say this is a Christian country." This is very close to what Professor Philip Jenkins has suggested in his influential book *The Next Christendom: The Coming of Global Christianity*³¹ that this may be true not just for the UK but many countries in Europe and elsewhere in the West (as in Canada).

*People living in ... historical Christian strongholds may default to the word "Christian," simply because they don't identify strongly with any other group.*³²

There are, however, arguments in the other direction, and to these we now turn.

CONFIRMING THE ACCURACY OF 72% CHRISTIAN

In contrast, we turn to arguments suggesting that the 72% figure may be reasonably accurate after all.

Christian belief

Professor Robin Gill has analysed all the various opinion polls which have asked a question about God³³ since market research surveys first began in 1937. The wording naturally varies from survey to survey, but the proportion saying they believe in God, averaged across each decade, is shown in the following Table:

Table 1: Traditional belief 1940s-1990s

Traditional Belief	1940/50s %	1960s %	1970s %	1980s %	1990s %
God	~	79	74	72	67
God as personal	43	39	32	32	31
God as spirit or life force	38	39	38	39	40

While the percentage believing in God has decreased across the last half of the 20th century, the percentage is still 67%, not the same as the 72% saying they are Christian, or 78% claiming a religion, but clearly of the same order of magnitude.

Christian values

In 2002, 28% of all Primary pupils were in Church Schools, and 15% of all Secondary school pupils³⁴. This popularity of Church Schools stems not only from the fact that many are excellent academically, but also from the morals that are taught in them. Traditional morality is still regarded as hugely important at least for children, and while the Census showed a major dip in the proportion of married people (to only 50.7% of the population as against cohabiting couples), that does not stop the desire for integrity, truth and honesty from being key values for the 21st century. A survey among those aged 10 to 14 indicated they also regard these as priority values³⁵.

It may well be that Census respondents believing in such values, and appreciating that they stem from Christian beliefs (or at least are perhaps more associated with Christianity than no religion; hence the Church School popularity) ticked "Christian" on the Census form because they wished to be associated with such values. It is accepted this is unproven and remains a hypothesis requiring testing.

Baptism statistics

Some denominations baptise or christen infants. The Church of England, Church of Scotland, the Roman Catholic Church and the Methodists are the major groups in the UK so to do, but some of the smaller denominations³⁶ also baptise children. Like other church statistics the number of baptisms declined during the 1990s; details are given in Table 2:

Table 2: Infant baptisms by denomination

Year	Church of England ¹	Roman Catholic ²	Method-ist ³	Church of Scotland	Other Churches ⁴	TOTAL	Percentage of births
1993	197,740	74,895	25,354	13,806	67,650	379,445	50%
1995	186,380	75,200	23,426	12,737	70,060	367,803	50%
1997	179,280	67,384	22,985	12,156	71,709	353,514	49%
1999	168,910	62,166	21,363	10,460	70,001	332,900	48%
2001	145,200	58,716	19,810	9,170	67,962	300,318	45%
2003	136,100	56,180	18,642	8,100	67,814	286,836	39%

The percentage of babies being christened is less than the 72% of the population who said they were Christian in the 2001 Census, but it remains a relatively high percentage³⁷. Given that the majority of parents whose children will be brought for infant baptism will be in the 25 to 35 age-group, an age band marked by being more absent than present in the church, the relatively high baptism rate indicates that those being baptised are from a considerable number of families not attending church regularly. This is suggestive of a favourable disposition towards Christianity in the population at large, of which 72% might perhaps be a reasonable indication.

Marriage statistics

Religious marriages as a proportion of the total of all marriages in England have dropped from 50% in 1991 to 35% in 2000. This is due in part to two factors: the increasing number of second marriages (that is, where one of the persons marrying had been married before and therefore invariably opting for a non-church ceremony) and the opportunity to have the marriage service undertaken in "approved premises" (such as country houses, parts of the National Trust, or quality hotels) rather than in Registry Offices. The first of these is less important than the second - the proportion of second marriages increased from 37% of the total in 1991 to 40% in 2000.

Some churches still do not allow the marriage of two people if one former partner is still living. Consequently most of the "second" marriages do not take place in a church and are therefore not counted as a religious marriage. Marriage figures are collected by the government who define a "religious" marriage as one taking place in a recognised place of worship.

The proportion of marriages in "approved premises" (only introduced in 1995) had already grown to 17% by the year 2000 and could be as high as a third by 2005.

The proportion of "first" marriages which are religious in England and Wales has dropped from 66% in 1991 to 48% 10 years later.³⁸ The large majority of those marrying for the first time are in their 20s, and the fact that half of these wish to have a religious marriage, a percentage way in excess of the

¹ Infants (under 1) and children (under 12), the latter estimated for 1997-2001.

² In England and Wales

³ Excluding those baptised over the age of 13; taken from Minutes of the Methodist Conference.

⁴ Estimate of infant baptisms in the Church in Wales, Scottish Episcopal Church, Church of Ireland (Northern Ireland), Roman Catholic Church in Scotland and Northern Ireland, Presbyterian Church of Wales, Free Church of Scotland, Free Church of Scotland (Continuing) for 2001, and United Free Church of Scotland.

5.3% of that age-group which attends church, again is suggestive of a wider affiliation to Christianity.

Funerals

No firm figures are collected on the type of ceremony used at funerals, but the very large majority of these are known to be conducted with a religious ceremony of some kind, frequently at a crematorium. In one recent survey, 59% of respondents said they had been to a church for a funeral in the past year. That doesn't make everyone Christian, but again the figure is of a similar order of magnitude as the 72%.

St Matthew's Church in north London made a poster with the words: "Birth, Marriage and Death. We'd like to see you more often"!

In March 1996, a madman went loose in a School in Dunblane, Scotland, and shot 16 children and a teacher. The following night a huge queue of people waited outside the small Cathedral wishing to pay their respects, or pray, or try to come to terms with the tragedy. Likewise in Soham, Cambridgeshire, when two young girls were killed in August 2002, there were thousands upon thousands of flower bouquets sent and the village church was full of teddy bears. These tragic events indicate that death touches many hearts, and frequently people turn to the church for solace even if they cannot begin to understand "why". Princess Diana's death in 1997 also released a flood of flowers and hundreds of thousands signed books of condolence.

Economic assessment

In 1995 Littlewoods splashed advertisements across huge billboards heavily promoting the FA Cup Final (which they were sponsoring) by designating it "Songs of Praise", and describing the match as "the quest for the Holy Grail". Even the lettering they used in the advertisement involved religious symbolism with arches (like stained glass windows) for the "As" and a cross for the "Ts". No wonder football is sometimes claimed to be "the new religion", one book at least linking it with fundamentalism³⁹.

A series of Audi advertisements for their cars in 1997 involved religious themes. One had a picture of one of their cars as if an altar with two tall candles, one at each end, with the slogan "Worship here".

These are but two examples of several advertisements by major companies using religious themes that could be cited. The point is that they would not have spent so much money on them if they didn't recognise that the underlying religious connotations would be understood by those who saw them. They assumed substantial religious belief, perhaps even bordering on the superstitious, and the 72% in the Census suggests their investment was realistic for reaching a responsive audience.

Religious Books

The number of secular bookshops which are now stocking large numbers of religious books seems to have increased quite substantially in the 1990s. The number of religious books published in 1993 was 2,600 but this rose to 4,400 two years later, and has remained at about that figure each year for the last 8 years. No other category of book has seen such a level of increase. This number of titles represents about 4%, or one in every 25, books published.

The definition of a "religious" book rests with the publisher when

notifying its publication date and other details. How many are strictly "Christian" therefore is not known, but likely to be the majority⁴⁰. The market must be sustained by the volume of sales, and indicates that many will read a Christian book, irrespective of whether they attend church regularly.

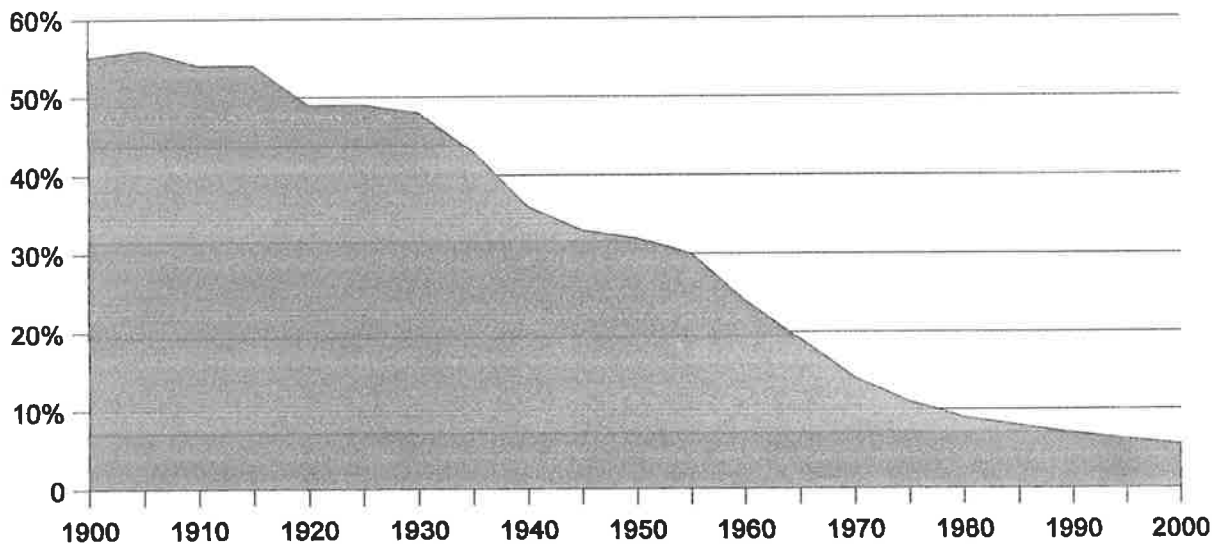
Songs of Praise

Songs of Praise is one of the longest running BBC programmes since it began in 1962. During the 1990s its average audience was 4.9 million people each Sunday, slightly more than the average Sunday church attendance! In fact it was so popular that between 1992 and 1996 the BBC ran a midweek repeat. Half the audience is 65 or over⁴¹, and these 2 million people are twice the total number of churchgoers of the same age.

Sunday School

Part of the attraction of Songs of Praise for that half of the viewers over 65 is the fact that many older people in Britain attended Sunday School when they were children. The following graph illustrates the proportion of those under 15 who attended Sunday School during the 20th century:

Figure 2: Percentage of child population in Sunday School, UK, 1900-2002



Many of the people reflected in this chart were still alive in 2001, and cumulatively this represents a lot of people, most of whom would certainly have indicated they were Christian in the Census.

Religious or Spiritual?

Did the 2001 Census measure a person's religion or their spirituality? The results might well be taken as indicative that we all have a spiritual side to our make-up, whether we are aware of it or not. The question without doubt aimed to ask their religion. The *Soul of Britain* survey, undertaken by the BBC for their 9 Sunday programmes in mid-2000, showed that 76% of respondents claimed to have had a religious experience⁴², and a third, 31%, said they were "spiritual" and a further 27% said they were "religious"⁴³. In the absence of explicit "spiritual" language, most Census respondents had to use the more formal religious wording.

In view of all the above, I would argue that the 72% figure revealed by the 2001 Population Census is probably as accurate as any other Census statistic, and has a wide degree of affirmation from many other measurements of religious behaviour.

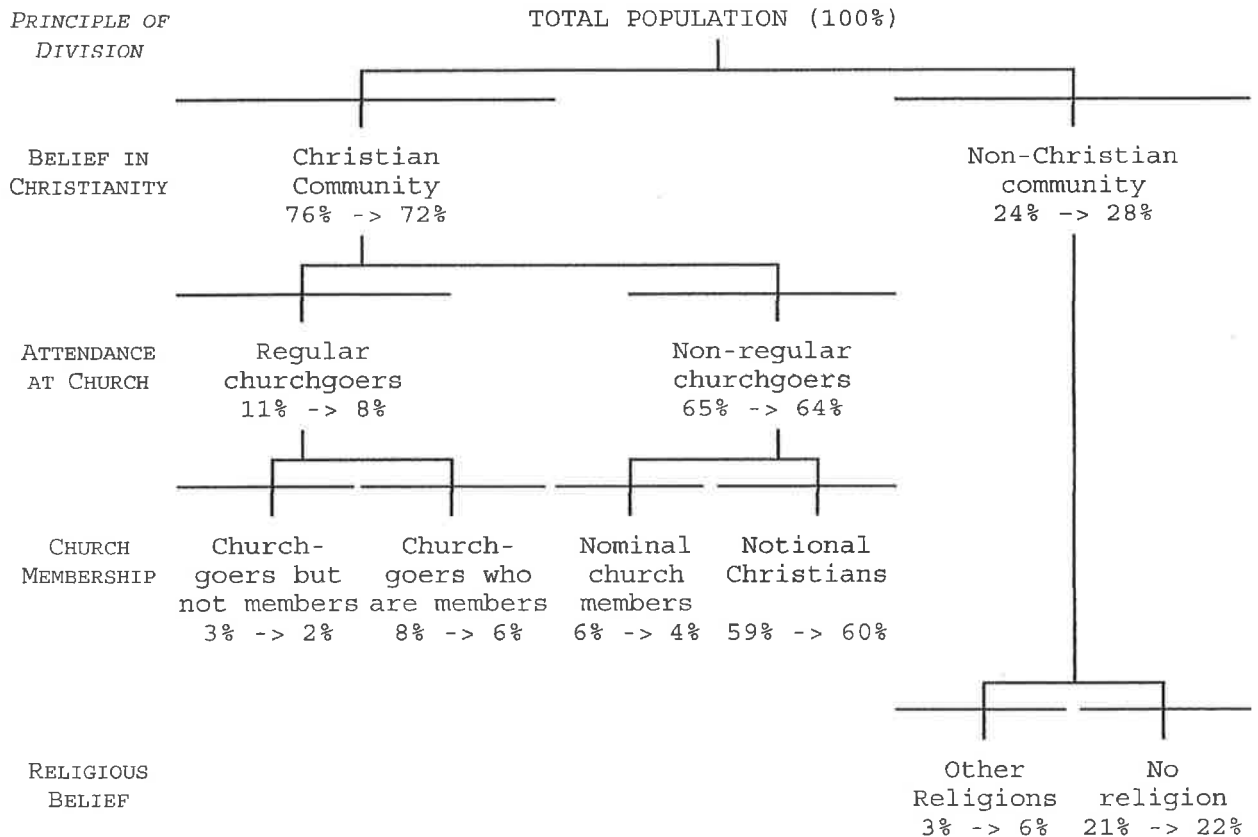
NO GROUND FOR COMPLACENCY

However, there is no ground for complacency. The implications of the graph of children attending Sunday School is that the number of people likely to identify with being Christian will decrease rather than increase in the years ahead. One projection puts the 2001 72% as down to 70% by 2005⁴⁴. There is though a more serious implication to these figures.

De-churched not unchurched

In considering the issue of nominal Christianity, the green shaded area in Figure 1 can be labelled "nominal Christians" to show the large percentage of those who call themselves Christians who are outside the regular church community. The percentages in the following Table show how the groups reflected in those various circles have been changing:

Table 3: Religious structure of the population of Great Britain, 1980 -> 2000



This looks more complicated than it really is! The first of each pair of percentages relates to the year 1980 and the second to 2000. The first line splits the population into Christian v non-Christian, with the 72% from 2001 shown underneath the Christian Community, having come down from an estimated 76%

in 1980.

The line labelled "Attendance" splits that Christian Community into regular churchgoers and those who don't attend regularly. The first group shows the 8% revealed by the 1998 survey having come down from 11% in 1980. This means (by subtraction) that non-regular churchgoers have declined only marginally in these 20 years, and remain the bulk of those who call themselves "Christian".

The third line labelled "membership" divides these churchgoers/ non-goers into whether they are members or not. Many, but not all of the churchgoers are members: 6% of the 8% in 2000, and 8% of the 11% in 1980. The remaining 2% of churchgoers in 2000 and 3% in 1980 are not members (or perhaps more correctly are not yet members). This proportion, which is estimated, is becoming a greater proportion of churchgoers, in other words, regular churchgoers are less and less willing to become church members (especially if they are younger people), reflecting the growing modern trend to avoid commitment in many areas of life.

The "nominal church members" are so called because they retain church membership but are not regularly attending church (though will very likely go at Easter and Christmas). Their percentage is known since the percentage of members is known, 14% in 1980 and 10% in 2000. Thus the 8% "churchgoers who are members" and the 6% "nominal church members" for 1980 add to 14%, as do the 6% and 4% respectively for 2000. This group of people, an increasingly elderly group, are literally dying out, as younger people not only dislike membership but even more dislike membership which has no practical expression - for churchgoing that being attendance. The small movement recorded here between 1980 and 2000 is likely to accelerate in the next 20 years.

The "notional Christians" percentages come from subtracting the "nominal church member" percentages from the figures for "non-regular churchgoers" in the line above. This group is growing, albeit slowly over the past 20 years, but will grow more quickly as the nominal Christians decrease. One of the sad things implicit in this percentage is that many of these people have interacted with the church in days gone by. The numbers who used to attend Sunday School attest to that.

In their book⁴⁵, Leslie Francis and Philip Richter show that the three key reasons for people leaving church were: a desire for personal authenticity ("my churchgoing was hypocritical"), an incompatible lifestyle ("I was having sex outside marriage"), and a mystical questing spirituality ("people have God within them, so church isn't really necessary"). The people in this category are not unchurched, but are rather "de-churched". Professor Eddie Gibbs has shown that this is not just a British problem, but one of the whole Western world⁴⁶. Another study showed that 51% of people over 50 in the UK have experienced church at some stage in their life even though now they no longer regularly attend⁴⁷.

The movement reflected in Table 3 is that the proportion of Christians in the population is decreasing. The two main reasons for this are the declining attendance on the one hand and a decreasing number of nominal church members on the other. Both figures in the 72% -> 8% gap between those calling themselves Christian and those who go to church are likely to decline!

The final line in the Table shows both the increasing proportion of the population belonging to other religions and those avowing no religion at all. The other religion percentage is growing by far the most rapidly and is likely to continue to do so as the government forecasts a continuing high number of immigrants coming into the UK over the next 20 years.

There is absolutely no room for complacency if Britain is to remain, however notionally, a Christian country. Will "Christian" really become just the default option in 10 years' time?

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22nd March 2005
[5,900 words]

NOTES

- 1) Combined figures for Scotland, Wales and England as given in *Religious Trends* No 5, 2005/2006, edited Peter Brierley, Christian Research, London, 2005, Table 2.21.4, for the year 2005.
- 2) *The Religious Question: Findings from the 1996 Census*, Christian Research Association, Aotearoa New Zealand, 2000, reported in *Quadrant*, Christian Research, London, September 2001, Page 1.
- 3) Article "'No Religion' in Australia" by Sharon Bond and Philip Hughes in *Pointers*, Bulletin of the Australian Christian Research Association, Volume 13, Number 3, September 2003, Page 2, and "2001 Church Attendance Estimates" by J Bellamy and R Powell in Volume 14, Number 1, March 2004, Page 15.
- 4) Lawson, Mary, editor, 1991, *Austrian Christian Handbook*, MARC Europe, London, Page 15.
- 5) *World Churches Handbook*, edited by Peter Brierley, 1997, Christian Research and Lausanne Committee for World Evangelization, London, Page 10.
- 6) Such as Johnstone, Patrick, 1993, *Operation World*, OM Publishing, Carlisle.
- 7) Figures given in *Religious Trends* No 1, 1998/1999, edited Peter Brierley, Christian Research, London and Paternoster Publishing, Carlisle, 1997, Table 5.5.1.
- 8) See, for example, Currie, Robert, Gilbert, Alan and Horsley, Lee, 1977, *Churches and Churchgoers*, Oxford University Press, Oxford.
- 9) David Longley and Peter Brierley, editors, 1986, *UK Christian Handbook 1987/88* edition, MARC Europe, London, Table 9a, Page 135, Footnote 2.
- 10) Hunter, Dr Kent R, article *Ask the Church Doctor* in *Strategies for Today's Leader*, Volume XXXVIII Number 2, Fall 1996, Page 13.
- 11) *Scotreach Programme Report*, Baptist Union of Scotland, 1988, Page 7.
- 12) Op cit (Item 1: *Trends* No 5), Table 12.4 for 1995 and 2005, and *Religious Trends* No 2, 2000/2001, edited Peter Brierley, Christian Research and HarperCollinsReligious, London, 1999, Table 8.17 for 1975 and 1985 percentage.
- 13) Reported in two volumes, *The Tide is Running Out* and *Religious Trends* No 3, 2002/2003, both Peter Brierley, and both Christian Research, London, 2000 and 2001 respectively.
- 14) Reported in two volumes, *Turning the Tide: The Challenge Ahead is Running Out* and *Religious Trends* No 4, 2003/2004, both by Peter Brierley, and both Christian Research, London, 2003.
- 15) Op cit (Item 3: *Pointers*), March 2004.
- 16) *Congregational Life Survey*, 2001, reported in *Quadrant*, Christian Research, London, November 2002, Page 4.
- 17) Op cit (Item 12: *Tide*), Page 77 and op cit (Item 13: *Turning*), Page 29.
- 18) Ibid.
- 19) *Grow Your Church from the Outside*, George Barna, Regal, Ventura, California, 2002, Page 78.
- 20) See letter in *Quadrant*, Christian Research, London, September 2003, Page 3.
- 21) Chapter 4 "Religion and Social Capital: The Flaw in the 2001 census in England and Wales" by Leslie J Francis in *Public Faith? The state of religious belief and practice in Britain*, edited by P Avis, SPCK, London, 2003.
- 22) *British Social Attitudes*, Continuity and change over two decades, The 20th Report, Alison Park et al, SAGE Publications and NatCen, London, 2003, Page 317.
- 23) *British Social Attitudes*, The 1984 Report, Roger Jowell and Colin Airey, Gower Publishing, Aldershot and Social Community Planning Research, London, 1984, Page 195.
- 24) *British Social Attitudes*, The 16th Report, Roger Jowell et al, Ashgate Publishing, Aldershot and Social Community Planning Research, London, 1999, Page 329.
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- 26) Op cit (Item 15: *Life Survey*).
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- 28) *Quadrant*, Christian Research, London, July 2002, Page 5.
- 29) Op cit (Item 14: *Turning the Tide*).
- 30) *Census 2001: National Report for England and Wales, Part 2*, Office for National statistics, 2003, Table T52, Page 68.
- 31) *The Next Christendom: The Coming of Global Christianity*, Professor Philip Jenkins, Oxford University Press, Oxford, 2002.
- 32) Article "Southern bound: The church moves out of the cold" by Dr Don Posterski, *Envision* magazine, Volume 4, Number 1, Spring 2004, Page 14.
- 33) Op cit (Item 11: *Trends No 2*), Table 5.9.1.
- 34) *Church Statistics 2001*, Research and Statistics Department, Church House Publishing, London, 2003, Page 21.
- 35) *Reaching and Keeping Tweenagers*, Peter Brierley, Christian Research, London, 2003.
- 36) Such as the Episcopal Church of Scotland, the Church in Wales, the Church of Ireland, the Free Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Wales, United Reformed Church, and so on.
- 37) The relatively large percentage drop between 2001 and 2003 is due to an especially high number of births in 2003, 4% higher than in 2002, and which marked an end to the gradual decline in births in the UK since 1991. Why the number jumped from 669,000 in 2002 to 696,000 in 2003 is not known; the 2003 figure however is still "provisional".
- 38) Op cit (Item 29: *Church Statistics*), Page 20.
- 39) Article "Why football is the new religion" in *The Bookseller*, London, 18th January 2002, Page 40, describing a new book by Tim Parks *A Season with Verona*, Secker and Warburg, London, 2002.
- 40) One of the reasons for the increase was the fact that many Christian publishers imported much larger numbers of American Christian books.
- 41) Op cit (Item 11: *Trends No 2*), Figure 6.5.5.
- 42) Paper given by Rev Philip Tyers "Engaging with the religion of those who do not habitually attend public worship" at a Winterbourne Study day, 5th February 2004, Page 10.
- 43) Quoted in op cit (Item 12: *Trends No 3*), Page 5.15.
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- 45) *Gone but not forgotten*, Philip Richter and Leslie Francis, Darton, Longman and Todd, London, 1998, Page 51.
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Guardian 26.3.05.

