

# Western Europe: Religious Practice

In my [last post](#), we looked at how many people in the countries of Germany, Sweden, Netherlands, Spain, and Cyprus profess a God-focused worldview. Now let's consider some religious practices typically associated with an active faith. This worldwide survey did not ask many questions about religious practice, but the three questions asked highlight some interesting differences.

The three questions asked were:

1. Apart from weddings and funerals, about how often do you pray?
2. Do you have an active membership in a church or religious organization?
3. Apart from weddings and funerals, about how often do you attend religious services these days?

Let's look at the responses based on the country of the respondent, their religious preference, and their age (less than 30 or over 60). The "Pray" columns are those who pray daily or more often. The "Active" columns refer to those who say they have an active membership. The "Attend" columns are those who attend religious services once a month or more often.

**Table 1 Those Actively Participating in Religious Practices**

Country	Age	All (%)			Protestant {%}			Catholic (%)		
		Pray	Active	Attend	Pray	Active	Attend	Pray	Active	Attend
Germany	All	NA	14	20	NA	14	17	NA	27	35
	Under 30	NA	9	10	NA	13	7	NA	13	19
	Over 60	NA	18	25	NA	16	21	NA	31	48

Netherlands	All	19	11	17	65	46	64	31	18	30
	Under 30	9	6	11	42	42	77	20	5	21
	Over 60	26	16	24	70	48	67	38	22	39
Sweden	All	10	6	9	11	8	11	–	–	–
	Under 30	9	2	6	6	2	2	–	–	–
	Over 60	13	7	12	17	10	15	–	–	–
Spain	All	NA	7	20	–	–	–	NA	8	24
	Under 30	NA	3	6	–	–	–	NA	4	8
	Over 60	NA	14	41	–	–	–	NA	15	47
Cyprus	All	32	10	35	–	–	–	42	12	44
	Under 30	22	6	20	–	–	–	34	7	26
	Over 60	52	12	65	–	–	–	55	13	68

We see some widely varying results between countries and age groups, but none are very encouraging. How many say they pray daily or more often? In the Netherlands, almost 2 out of 3 Protestants and 1 out of 3 Catholics. The large number of Nones in the Netherlands drop the percentage for the country as a whole down to less than 1 out of 5. Sweden, on the other hand, has only about 1 out of 10 saying they pray regularly whether they are Protestant or otherwise. We will see how dismal this level is when we compare it to the United States later in this post.

Also, you can see that those under 30 are less likely to pray daily than older adults. However, the small number of adults of all ages praying daily is the dominant factor.

Being an active member of a church is a definite minority in all categories shown. Roughly one out of ten adults claim to be an active church member across all countries and age

groups. Once again, the relatively smaller number of young adults who claim to be active is overwhelmed by the small number across the board.

Those who attend church at least once a month reflect percentages almost equal with those who pray daily or more.

What does it look like when we consider those who combine all three of these characteristics as shown below?

**Table 2 Those Who Pray at Least Daily, Are Members, and Attend Monthly or More**

Country	Age	All (%)	Protestant (%)	Catholic (%)
Germany	All	9	7	19
	Under 30	3	1	7
	Over 60	13	10	25
Netherlands	All	8	39	10
	Under 30	4	35	5
	Over 60	12	43	12
Sweden	All	3	4	—
	Under 30	1	1	—
	Over 60	4	6	—
Spain	All	5	—	6
	Under 30	1	—	2
	Over 60	12	—	14
Cyprus	All	4	—	5
	Under 30	2	—	3
	Over 60	9	—	10

Note: For Germany and Spain this does not include “Pray at least daily”

Clearly none of these countries have a significant number of people who report a minimal amount of regular religious involvement. Only among Protestants in the Netherlands do we

see more than 1 in 10. The percent of Protestants in the Netherlands is small enough that only 8% of all people in that country report a minimal religious involvement.

Just looking at these three very simple practices, we see that the vast majority of people in all these countries do not actively practice their faith. And, those under the age of 30 are much less likely than their seniors to practice these characteristics.

Now let's compare the results for Germany, Sweden and the Netherlands with those from the United States as shown in table 3.

**Table 3 United States Results Compared to Germany, Sweden and Netherlands (GSN)**

Activity	Age	All (%)		Protestant (%)		Catholic (%)	
		U.S.	GSN	U.S.	GSN	U.S.	GSN
Pray daily	All	45	10	64	16	51	11
	Under 30	34	5	55	6	30	4
	Over 60	55	14	65	25	64	18
Active church member	All	35	11	54	17	40	23
	Under 30	26	6	40	10	34	11
	Over 60	42	15	58	22	48	27
Attend monthly or more	All	44	16	65	22	10	33
	Under 30	36	1	58	10	53	20
	Over 60	50	22	67	30	58	43
All three	All	26	4	45	9	27	4
	Under 30	15	1	32	3	14	1
	Over 60	35	6	48	13	41	6

As shown, the religious activities of Western Europeans lag significantly behind the level of activity practiced in the United States. When it comes to daily prayer, over 4 times as many Americans practice this activity across the general

population, the Protestant population and the Catholic population. Looking at only those under thirty, we find that over 7 times as many Americans practice daily prayer as do Western Europeans. This increase is not due to an increase in prayer among under 30's in the United States, but rather due to a significant drop in daily prayer among young adult, Western Europeans.

The table shows similar levels of differences between people in the United States and those in Germany, Sweden and the Netherlands. Consider the young adults who practice all three of these religious activities. The Americans practice these activities from 10 to 15 times as often as their Western European counterparts. Once again, these huge differences are not due to high levels of faithfulness among Americans. Americans claim only 15% of those under 30 practice all three activities. But rather by the lack of faithfulness among Western Europeans; where only 1% claim to practice all three.

This look at the data on three questions, which describe a very nominal degree of commitment to one's religious life, clearly shows that Western Europe has a very small remnant of active Christ followers. Without looking at this data, you probably would have agreed with the statement above. But now, you know how significant the problem really is. If they represent the rest of Western Europe, we see that the places where Protestantism was born and initially flourished have become places where Christian religious practice is relegated to a few and ignored by the many.

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# United States and Mexico: Religious Practice

In my [prior post](#), we looked at how many people in Mexico and the United States profess a God-focused worldview. Now let’s consider some religious practices typically associated with an active faith. This worldwide survey did not ask many questions about religious practice, but the three that it did ask unveil some interesting differences.

The three questions asked were:

- 1. Apart from weddings and funerals, about how often do you pray?
- 2. Do you have an active membership in a church or religious organization?
- 3. Apart from weddings and funerals, about how often do you attend religious services these days?

Let’s look at the responses based on the country of the respondent, their religious preference, and their age (less than 30 or over 60). The “Pray” columns are those who pray daily or more often. The “Active” columns refer to those who say they have an active membership. The “Attend” columns are those who attend religious services once a month or more often.

Table 1: Those Actively Participating in Religious Practices										
Country	Age	All (%)			Protestant (%)			Catholic (%)		
		Pray	Active	Attend	Pray	Active	Attend	Pray	Active	Attend
Mexico	All	60	38	62	72	60	81	64	40	69
	Under 30	48	33	55	66	61	74	53	35	63
	Over 60	78	46	79	88	56	88	81	49	84

<b>United States</b>	All	46	35	44	64	54	65	52	40	54
	Under 30	34	25	36	55	40	58	30	34	53
	Over 60	55	42	50	65	58	67	64	48	58

How many say they pray daily or more often? Overall 60% of Mexicans and only about 45% of people from the United States said they prayed that often. But of those under the age of 30, the numbers were only 48% for Mexico and 34% for the United States. In both locations, those over 60 were over 50% more likely to have an active prayer life than those under 30. In both countries, Protestants were more likely to say they prayed at least once a day than Catholics. Almost nine out of ten Protestants from Mexico over the age of 60 pray at least once a day. At the other end of the spectrum, only three out of ten Catholics from the United States pray at least once a day.

Active memberships are fairly close in number between Mexico and the United States. But like prayer, those from Mexico are more likely to profess an active membership. Typically, those over 60 are at least 50% more likely to be active members. Interestingly, Mexican Protestants are essentially the same percentage (60%) regardless of age.

As with prayer, regular church attendance is much more common in Mexico among both Protestants and Catholics. Looking at all respondents, we see 62% of Mexicans versus only 44% of those from the United States attend church at least monthly. Although not as pronounced as for prayer frequency, we see that those under 30 are less likely to attend regularly than those over 60.

What does it look like when we consider those who combine all three of these characteristics as shown below?

**Table 2: Those Who Pray At Least Daily, Are Members, and Attend Monthly or More**

Country	Age	All (%)	Protestant (%)	Catholic (%)
Mexico	All	23	44	24
	Under 30	17	39	18
	Over 60	37	50	30
United States	All	26	45	27
	Under 30	15	32	14
	Over 60	35	48	41

Very interestingly, when we combine these three, the significant difference between Mexico and the United States on the individual questions disappears for both Protestants and Catholics. Apparently, about one quarter of people are serious enough about their religion to pray and to attend regularly regardless of whether they reside in Mexico or the United States.

However, the difference between those under the age of 30 and older ages remains for the combination. For Catholics, those over 60 are at least twice as likely to do all three as those under 30. For Protestants, they are about 50% more likely if they are over 60 than those who are under 30. So in both countries, emerging adults are less likely (i.e., only about 15% of the group) to pray, belong and attend.

Just looking at these three very simple practices, we see that the vast majority of people in both countries do not actively practice their faith. And, those under the age of 30 are much less likely than their seniors to practice these characteristics.

# Even America's Largest Denomination Is Bleeding Members: Is It Too Late?

*Further erosion of membership within America's largest denomination, Southern Baptist, shows a larger trend of churches losing [bleeding] members. Byron Barlowe believes the answer may not be more programs, even evangelism programs.*

Many wonder about the state of the Christian Church in the U.S. How is it doing? Is it holding steady or shrinking? [At Probe, we are constantly monitoring](#) this vital question, doing raw-data-level cultural research.

We got another indication recently that the Evangelicals in America are on their way down like Catholics and Mainline Protestants have been for years. At this rate, the Church may drop into relative obscurity—or at least become a small subculture. Read on despite your denominational (or churchless) background because American culture is morphing under all our feet. The ripple effects are only beginning.

Just before this post was written, the Southern Baptist Convention was gathering to address topics like the ongoing decline in America's largest Protestant denomination. Top of the agenda: despite adding around 500 new congregations, it is bleeding membership and baptisms which indicate a declaration of faith (Baptists call it “believer’s baptism” as opposed to other branches of Christianity which baptize infants). According to Christianity Today, the SBC just “reported its largest annual decline in more than 130 years—a loss of 236,467 members.”[\[1\]](#)

The negative numbers just keep coming. “The denomination is down to its ‘lowest baptisms since 1946; lowest membership since 1990; lowest worship attendance since 1996,’ [according](#)

to historical analysis from New Orleans Baptist Theological Seminary. 'The true bad news is that when you put last year in the context of all previous years, it indicates the SBC is in the midst of a decline that shows no signs of either slowing down or turning around,' [said](#) Chuck Kelly, the seminary's president."[2](#)

The Southern Baptists are not alone and not the first Christians to see such a disheartening trend. Churchgoers are voting with their feet in alarming numbers. Are they, in part, being pulled away by unbelievers who want nothing to do with church? Probe has researched deeply the "[rise of the Nones](#)," referring to the fast-growing segment of the nation who do not affiliate with Christianity on surveys. They mark "None" when it comes to which faith they claim. These politically and ethically "moderate" or "liberal" folks are not atheistic or hostile to religion. They simply don't think about it. And as someone quipped, the opposite of good is not evil, it's indifference.

It seems that some of the former believers among the Nones are likely represented by the two of five Americans who believe that "when it comes to what happens in the country today, 'people of faith' (42%) and 'religion' (46%) are part of the problem."[3](#) More likely, the general malaise regarding eternal destiny or religion of the non-affiliated Nones has infected tepid churchgoers in a silent, insidious way. The spirit of the age whispers, "Meh, go to church? Not relevant. No one believes that stuff anymore. At least I don't have to go to church to believe it."

Yet, efforts to make the faith culturally relevant have often fallen flat. Christian talk show host Janet Mefferd wonders what's gone wrong with Southern Baptist churches in this regard. She wryly asks, Wasn't the infusion of more cultural conversation, increased societal sensitivity led by Ethics & Religious Liberty Commission Russell Moore supposed to plug the leak, staunch the flow of members out of Southern Baptist

churches? Weren't closed-door conversations with gay rights leaders designed to open the church doors to those who feel marginalized? Formal denominational statements on Earth care and animal rights were supposed to turn things around, says the conservative and Baptist-friendly Mefferd. "What happened? I don't know. But more evangelism and less conversation would be in order."

Mefferd echoes Southern Baptist strategists and leaders. "It's clear that evangelism and discipleship are waning," Thom Rainer, president and CEO of LifeWay Christian Resources, an SBC affiliate which produces the [Annual Church Profile] report being discussed. "I don't believe it is due to the lack of opportunities, though. Instead, there is a lack of engagement."

Yes, evangelism and discipleship are central to the Great Commission and are undeniably tiptop biblical values, commands really. However, we no longer live in a milieu where agreed-upon notions of sin and evil exist-or even that such truth claims could possibly be valid for all. Simply launching new evangelism campaigns and standard discipling programs doesn't seem to work anymore. Massive work on the worldview level, including apologetics to challenge underlying misinformation and beliefs, coupled with winsome and culturally engaged and convinced Christians are vital to even getting the gospel a hearing. My work on campus tells me that you must establish absolute truth before any claim to Christ's offer is anything other than "he said, she said, just what grandma believed."

So maybe the issue isn't membership rolls and baptisms, though these are helpful measures. Forget church growth programs with the lowest-common-denominator appeal using culture-copycatted branding. Joyful and hopeful Christ-followers with studied answers to common objections will make an eternity of a difference. We see this happening now.

Pollster-turned-activist George Barna and his namesake Barna

Group “collaborated on the 2014 book Churchless to further examine the nation’s unchurched community.” Co-author and Barna Group President David Kinnaman commented on the phenomenon that a growing number of Americans don’t attend church but used to do so. “This fact should motivate church leaders and attenders to examine how to make appropriate changes—not for the sake of enhancing attendance numbers but to address the lack of life transformation that would attract more people to remain an active part.”[\[4\]](#)

Pastors and laymen alike, perhaps the studies by The Barna Group and others are right: it’s time to dispense with programs that speak only to us, stop relying on “professional Christians,” and become the informed, sacrificial, calling-driven, supernaturally joyous ones the Lord Jesus saved us to be. Now that’s relevant! Build that and they may just come back.

## Notes

1. Smietana, Bob, “As Church Plants Grow, Southern Baptists Disappear”, *Christianity Today*, accessed 6-13-2017, [www.christianitytoday.com/news/2015/june/southern-baptist-decline-baptism-church-plant-sbc.html](http://www.christianitytoday.com/news/2015/june/southern-baptist-decline-baptism-church-plant-sbc.html)
  2. Kate Shellnutt, “Hundreds of New Churches Not Enough to Satisfy Southern Baptists”, *Christianity Today*, accessed 6-13-2017, [www.christianitytoday.com/news/2017/june/southern-baptist-convention-churches-baptisms-sbc-acp.html](http://www.christianitytoday.com/news/2017/june/southern-baptist-convention-churches-baptisms-sbc-acp.html)
  3. Stone, Roxanne, Editor-in-Chief, “Who’s (Still) in Church”, *BarnaTrends 2017: What’s New and What’s Next at the Intersection of Faith and Culture*, 150.
  4. Stone, 148.
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# **“Is It Right for Churches to Require Formal Membership?”**

**Is it right for churches to require a formal membership, with membership vows? I don't see this present in the N.T. I am committed to my local church but am not sure about coming into membership.**

You are correct in observing that the New Testament does not mention this issue. For what it's worth, my own opinion is that there's nothing wrong (in the sense of sinful or immoral) with a local body requiring formal membership. Many churches do require a formal membership before allowing people to participate in voting on matters affecting the church, or serving in positions of church leadership, etc. Oftentimes, the reasoning here is that only people committed to this local body of believers and in agreement with the church's doctrinal statement, etc., should be allowed to share in the leadership decisions of the church. Since most local churches have some unbelievers, or uncommitted attenders, membership requirements help prevent those who might not be qualified to share in church leadership decisions from helping to make such decisions. Thus, for many churches, membership requirements may serve a sort of safeguard for doctrinal purity and godly decision-making.

Of course, a church should never refuse to minister to those who decline becoming members. And there may be some (like yourself) who are deeply committed to the church, but do not wish to embrace formal membership. The NT does not require one to take formal membership vows to a local church, etc. All who put their faith in the person and work of Christ are members of the universal church, even if they don't want to become formal members of a local church. And I don't think there's

anything wrong with such a decision.

Thus, as long as the motives for doing so are good and pure, I don't think it's wrong for a church to have a formal membership procedure. However, I also don't think it's wrong for a true believer in Christ to freely choose not to become a formal member of a particular local body.

This, at any rate, is my opinion. I hope it's a little helpful.

Shalom,

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