

European Believers Report 2007 – EBR’07 (Data gathered in 2006)

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Summary

An attempt has been made in this report to estimate the number/percentage of “Believers” (defined, here, as *one who has chosen a personal, obedient relationship with Jesus, the only way to God and to eternal life in heaven*) in each country of Europe, with the goal of discovering how many active Christians are part of the “harvest force” in God’s Kingdom work. A rough continental estimate of 1.42% Believers has been calculated in comparison to national population statistics. The attached chart shows percentages, numbers and population figures for each country. Explanations of national data collection and locally contributing factors follow.

Report definitions

The concept of this report is centered on the desire to discover how many “Believers” there are on a country-by-country basis across the continent of Europe. The definition of “Believer” employed for this report is stated in the initial request for information from long-term, resident missionary sources (mostly with Greater Europe Mission) who are well connected with national colleagues and who, in some cases, have access to national, Christian databases.

Initial request for information:

*I would like to ask you to participate by answering this question (or by referring me to someone who you feel might have more information):
What amount/percentage of “Believers” would you give for _____
(country of residence or expertise) today, according to this definition:
“A Believer is one who has chosen a personal, obedient relationship with Jesus, the only way to God and to eternal life in heaven”?*

For this report, this includes not only Evangelicals with an "E" but also independents, charismatics and a very rough addition of numbers from within the organized religions, i.e. Orthodox, Catholic, and Protestant. (These are the same indices as the European Believers Report 1999.)

The European Believers Report 1999 – EBR'99 (data gathered in 1998):

Data collected for the first stage of the European Believers Report in 1999 (EBR'99) (changed from the initial title, "European Believers Study" to "Report" in order to clarify its non-scientific status) was gathered and written up in brief chart form, based on the same purpose, definitions and respondent set as the EBR'07. Originally, part of the intent for this second stage ('07) of the European Believers Report was to compare/contrast the two data sets (the EBR'99 and EBR'07) in a longitudinal trend analysis. It quickly became clear, however, upon discussing current data with various respondents, that some figures in the EBR'99 were unreliable, extrapolated numbers from which longitudinal assumptions of growth/decline could not be made. The data from countries where consultations were conducted with the same individual respondent (i.e., Greece, Ireland, Poland, Portugal and Slovakia) would have the most likelihood of being good candidates for a look at longitudinal trends and growth patterns. However, since the purpose of this report is not basically centered upon unique national settings, the data for the EBR'99 is being ignored.

"Counting Christians":

Within the parameters of this report, the request for information was guided by one common definition for "Believer." However, each respondent explained the dynamics of his or her own national situation in which denominational figures may not be based on the same criteria. Especially challenging on a broader scale, various Christian organizations conducting research on the numbers/percentages of "Christians" in Europe (as well as on other continents) use their own particular definitions, creating a situation in which resultant data is difficult if not nearly impossible to compare, contrast or correlate. (see "Counting Christians,"

<http://emrgnet.eu/wordpress/method/innovation/articles/abacus/>

As correspondence with respondents took shape, it soon became apparent that certain sources did not feel comfortable giving “stab in the dark” estimates of the rather “hidden” set of “Believers” that could possibly be found within groups of adherents to the traditional churches not commonly tallied among “Evangelical” totals. This means that the data collected for each country carries with it its own, unique definitions and inclusion/exclusion of estimates (See detailed explanations below). This necessarily highlights the greater usefulness of results at the *national* rather than the *continental* level.

Correspondence:

The process of discovering those respondents in each country whose experience and national connections would provide the best overview and estimate was, in itself, a clarifying one. As communication this particular set of respondents took form – and reaction to data from the EBR’99 was sought – it became clear that some sources for the ‘99 study were general, broader estimates from outside the country rather than locally-informed ones.

One will notice immediately that not all countries listed in the database have corresponding figures filled in. Multiple paths of reference and many inquiries were made in an attempt to find those thought to have knowledge and information concerning the countries in question. Various respondents indicated that either recent studies were not available, that complete data had never been gathered or that their national contacts had not gotten back to them.

The presence of blank cells in the spreadsheet, indicating that data was not available for specific countries, is an indicator of areas where research efforts can be encouraged and resourced in future initiatives. This information is invaluable to our task of continuing to gather informed and pertinent data on the national level. Engaging national churches, denominations and evangelical alliances in the *process* is a large part of the ultimate goal, as we attempt to get a clear picture of the spiritual landscape for each country and for the continent.

Calculations

As indicated by an (*) in the database (Excel spreadsheet), either the percentage and/or the number of “Believers” was provided by each respondent (or group of consulting respondents for each country).

Simple mathematical calculations involving current national population figures (in most instances provided from the CIA website) were made to discover the corresponding percentages and/or numbers. The cell labeled "TOTAL % Believers" was determined by way of an equation using the total numbers of Believers and the total population of relevant countries.

Several countries for which the EBR'99 stats were deemed reliable but whose respondent did not have new figures for this report (Czech Republic, Ireland, Sweden and Spain), have data included which has been adjusted to reflect the EBR'99 *percentage* of Believers in view of the current population.

For those countries whose respondents did not respond and whose EBR'99 figures were general extrapolations (not nationally-collected data), calculations for percentages/numbers of Believers in this report have been treated separately. This can be seen in the attached spreadsheet in columns to the *right* of the main body of data. The reality that we do not have current and reliable data for these countries whose current population (240,475,000) adds up to nearly one third of Europe's total population (755,085,000) – mostly from the great expanse of the Russian Federation (143,400,000), reveals the need for continuing interaction with nationals concerning the gathering of religious-oriented data collection and publication.

In an effort to show that these "recalculated" figures are less reliable than the most current ones available for the EBR'07, EBR'99 percentages for these countries (of which only the Russian Federation [143.4m], Ukraine [42.4m] and Azerbaijan [8m] have populations over 5.5m) were applied to '07 population data and averaged into the total, the estimated percentage of Believers for current data being 1.76% and the rest being an estimated 0.68%.

Explanations of unique national perspectives:

Albania: 0.70%

The respondent in this case acted as a bridge to national resources and a communicator of local knowledge. He says, "The parts of the attached study I have read seem to conform to reality, especially here in Tirana," referring to *Research Report on the Status of the*

Evangelical Church in Albania, 2003 – A joint effort of V.U.Sh. – Vëllazëria Ungjillore e Shqipërisë (the Albanian Evangelical Alliance) & A.E.P. – the Albanian Encouragement Project, under the direction of project leaders, Eugen (Geni) Begu & R. Grant Van Cleve, ©VUSH, Tirana, October 2003. Study details: “There was a VUSH-AEP cooperative study done in 2002 and published in 2003 if I remember correctly. Six paid workers did an extensive canvas of all of the known Evangelical churches in Albania.”

Attendance figures in this report divide out “church attendance,” “children’s meeting attendance” and “number of ‘new churches’.”

Austria: 0.50%

A general breakdown for the estimated non-Lutheran evangelical figures (0.05% of the total population) is estimated as “roughly 35% are in charismatic/Pentecostal churches, 55% in traditional-evangelical churches (e.g. BEG, Brethren, Baptist) and 10% in non-German-speaking congregations.”

As an aside, this respondent gives his view on church growth for the nation: “In my estimation a real evangelization of the country will require new churches using new approaches.” This comes from a veteran missionary with wide experience across the country.

Belarus 0.10%:

From an outside source: About 50 of the 1,000 evangelical churches in the country lie in the capital of Minsk. “Unfortunately, most of churches are very small – like Bible study groups of around 10-15 people.”

Belgium: 0.30%

The main source for the 600 listed and recognized Protestant and Evangelical churches is found at: <http://www.cacpe.be> (*Conseil Administratif du Culte Protestant et Évangélique – Administrative Council of Protestant and Evangelical Church Services*). Their services are held primarily in French or Flemish, but this list also includes churches centered around German, English, Korean and Lingala (for Congolese residents).

When asked about numbers of Believers in the country, the respondent expressed, "I don't know anyone who can say." However, he continues: "The reality of church attendance is an average of about 35 adults in worship, with about a dozen churches in the country that have more than a hundred adults in attendance. If there are more than 30,000 adults attending worship on any given Sunday, I would be very surprised. But now we are talking 'attendance' in Protestant churches. Believers? I'm not even sure how you would begin to figure that out. I don't think there is anyone who could give you a figure other than what you have in the *Operation World*."

Bulgaria: 1.40%

This OCI worker reports: "For 1998, we have reliable data of 'attendance' at Protestant churches and groups being at least around 70,000, which is close to 1% of the population. [Currently], the number of evangelicals in the country is between 90,000 – 95,000. In 2002, we estimated that evangelical church attendance was around 90,000. We're updating things now, and unfortunately so far it does not seem that the growth since 2002 has been at the same rate as in the previous period. ... My guess of what percentage of Adventists, Orthodox, and Catholic meet your criteria are really guesses. Maybe 15-20,000?"

Croatia: 0.22%

Estimates for numbers of born again Believers is at 5,000 – 10,000, "depending on whether you count the charismatic movement in the Catholic Church or not."

Cyprus: 0.22%

[Cyprus is listed as Cyprus (Greek), which is actually a misnomer. The Cypriot respondent assured me that the area covered by his estimates was the "non-Turkish-occupied region of Cyprus."]

For this area of the country, the following numbers are rough estimates of those who would fall under the umbrella of "evangelical," estimated on the basis of knowledge of church size/attendance in 2006.

For Locals, i.e. indigenous Cypriots, the number is approximately 900.

For "resident aliens" the number is approximately 500.

For temporary residents (people with short-term – up to 3 years – work visas) the number is approximately 1,000.

“The Greek Orthodox, Maronite, Armenian Apostolic, and Roman Catholic are the "traditional" ethnic churches of the indigenous population. In addition, the Anglican Church has a significant presence in Cyprus, serving the British residents and visitors. Clearly, there are people within these bodies with a Christ-centered faith. We have no way of knowing the number of people and the kind of faith that these people have so I will not hazard giving a number.”

Czech Republic: 0.25%

Though there has not been much research done in the last seven years, in 2001, nation-wide membership in evangelical churches was tallied with an expectation of some slight growth. A national, statistical research study is conducted every 10 years. Archives are available at: http://www.adherents.com/adhloc/Wh_84.html

Two other items of interest: a *Chicago Tribune* article states that the latest EU poll puts 86% of Czechs claiming to be atheist, and anecdotal evidence tells us there are definitely born-again Catholics in the country.

England: 6%

[The separate treatment of the four regional divisions of the United Kingdom is reflective of census results and studies done in some, but not all, of these specific areas, making it impossible to provide a universal figure for the UK.]

The Evangelical Alliance of the UK uses figures and definitions/categories from the work of Christian Research (<http://www.christian-research.org.uk>), who does most of its data collection from church census reports.

The following are notes from Peter Brierley's *Evangelical Growth in England, 2004*. Please note that "these figures cover England only. Christian Research have carried out Church Census' in both Scotland and Wales in different years, but not in Northern Ireland."

In the 2005 English Church Census, only half of the total known churches in England originally contacted actually participated in the census. Therefore, resultant statistics and figures are based on supplied 2005 attendance numbers as well as an estimate for those who did not respond. These estimates are based "partly on the basis that their figures would, on average, be similar to those who did respond, but also comparing the results with previous studies and/or published denominational figures."

Further information on the English Church Census' methodology can be obtained from *Religious Trends 6* and *Pulling Out of the Nosedive*, Christian Research 2006.

General census findings:

The proportion of churches per individual is now 1:1,340 people; the size of the average Sunday congregation, however, is 84.

Since 1998 there has been an overall decline in regular church attendance of 15%.

The largest section of regular churchgoers, 57%, live in towns or suburban areas; 24% in cities or estates [housing developments], and 19% in rural areas.

At present, 83% of churchgoers are white, 10% black, and 7% from various other non-white ethnic backgrounds. This means that non-white church attendance has increased by 19% since 1998, while the white churchgoing community has dropped by 19%.

According to these figures, black church attendance is at least three times their proportion in the population, which was 2.6% in the 2001 National Census and is currently estimated to be around 3.8%.

Church attendance among Chinese, Korean and Japanese is also well above their proportion in the population, which is estimated at 0.8% and was 0.4% in 2001.

The proportion of non-white churchgoers is highest in London, where 44% of churchgoers are now black, 14% other non-white, and only 42% white.

Regular English churchgoers' denominational affiliations are equally divided between Catholics and Anglicans (28% each), with the following further breakdown:

- 9% are Methodists
- 9% are Pentecostal
- 8% are Baptist;
- 6% attend independent churches
- 6% are part of the 'new' churches or denominations
- 2% URC
- 1% Orthodox
- and 3% attend other types of churches.

The average size of congregations by denomination are as follows:

- Roman Catholic churches – average congregation = 244
- 'new' churches – average congregation = 140
- Pentecostal churches – average congregation = 129
- Baptist churches – average congregation = 107
- independent churches – average congregation = 84
- Orthodox churches – average congregation 81
- churches of other descriptions – average congregation = 63
- Anglican churches in England – average congregation = 54
- Methodist churches – average congregation = 48
- URC churches – average congregation = 48

When compared with figures from previous censuses, the 2005 Church Census reveals that:

- URC churches have had the most pronounced decline in church attendance since 1998, with the number of Sunday churchgoers going down by 43%.
- Catholic churches have also lost significant numbers with a 27% decline since 1998.
- Methodists have lost 24% of regular Sunday churchgoers
- Anglicans 11%
- Baptist and 'new' churches have both lost 8%
- and independent churches 1%.
- Pentecostal churches, however, have seen a 34% rise in regular church attendance since 1998
- other smaller denominations have seen a 9% growth in attendance
- and Orthodox churches a 2% rise.

The age of the average churchgoer in England is 45 years, but that of each denomination varies widely:

- Pentecostals are the youngest, with the average age of its regular churchgoers of 33,
- 'new' churches have an average of 34
- Orthodox church, 40
- independent churches, 42
- Baptist, 43
- Roman Catholic, 44
- Anglican, 49
- both Methodists and URC church average 55
- (and various other smaller denominations 44)

Evangelicals within their denominations:

Evangelicals are the substantial majority of churchgoing Baptists, independents, 'new' churches and Pentecostals, but they also have a strong presence in other denominations and churches:

- 95% of Pentecostals describe themselves as evangelicals
- 88% of Baptists
- 84% of independent churches
- 84% of 'new' churches
- 52% of other various smaller denominations
- 34% of Anglicans
- 21% of URC churches
- 18% of Methodists
- 4% of Roman Catholics

In various denominations the proportion of evangelicals has risen since 1998:

- 34% of Anglicans are evangelicals now, compared to 31% in 1998 and 26% in 1989.
- In independent churches, evangelicals now comprise 84%, compared to 82% in 1998 and 65% in 1989
- 88% of Baptists are evangelicals, compared to 87% in 1998 and 83% in 1989

In other denominations, however, the proportion has dropped:

- Among the Methodists 18% are evangelicals now compared to 34% in 1998 and in 1989.
- In the 'new' churches 84% are evangelical compared to 92% in 1998 and 99% in 1989.

In 1989, 18% of Anglican churches were “evangelical,” based on a total of 16,373 churches. By 1998, 22% of Anglican churches counted themselves as “evangelical.”

Compiled by the Evangelical Alliance’s Information and Resources Centre in November 2006 from ‘Religious Trends 6’ and ‘Pulling out of the Nosedive’.

Finland: 4%

Scant data for this country was provided by a Finnish Christian leader, by way of a Greater Europe Mission (GEM) worker and without commentary.

France: 0.90%

In a report from Sébastien Fath (2006), French Christian sociologist with CNRS (*Centre national de la recherche scientifique* – National Center for Scientific Research), the author does not state the definition of “Believer” in the same way as that given for this report. His estimate for the percentage of “practicing Christians” (from Protestant, Catholic and Orthodox traditions) in the country is 8% - or around 5m, including Catholics practicing weekly who number around 4.4% of the French population. One third of the French, he says, hold to beliefs which are “Christian” in nature (the idea of sin and a personal God who saves, giving life after death). But less than 25% give any real importance to their beliefs.

However, in the same report, Fath cites *The Angus Reid World Poll* by AngusReid/McLeans (November 2006), which indicates that among 20 countries questioned, France is the one which ascribes the least importance to an active religion. This poll asked respondents to answer “yes” or “no” to the question: “Religion is very important for me in my daily life”; 23% of the French responded “oui” – hardly indicative of the numbers attending “evangelical” churches regularly.

Following are several notes from Fath’s report and the criteria from which figures were extrapolated for the EBR database.

Fath, admitting “it is impossible to collect precise French data since no national survey exists which would give us knowledge about the

number of French who see themselves as 'Born-again' – those who indicate they have a personal and living relationship with Jesus Christ," counts "Christians" as those in regular church attendance (more than once a month), rounding out the demographic picture with national census figures.

Estimations of regularly "practicing Christians":

Protestants – 395,000 evangelicals (including immigrant groups)
 +100,000 "evangelical" Reformed
 + 50,000 Reformed

Catholic – (2006) - 87% of French population, of which 4.4% (ca. 2m) attend mass every Sunday, but around 4.4m who practice their faith occasionally and who may be involved in charismatic groups or prayer groups.

Orthodox - +30,000 – 50,000 various groups, including Greek and Coptic

[Translation from the French by RR]

Alpha courses in France are held in over 400 locations, with 40,000 people having gone through the course in the last 10 years, amongst them many Catholics (<http://www.alpha.org>). There is anecdotal evidence that an active "charismatic Catholic" sector is growing.

Given this reality, figures for the EBR'07 were calculated from the numbers of "evangelicals" and "'evangelical' Reformed" of Fath's report, as well as an estimated 5,000 from within the Catholic tradition, though a total number of "Christ followers" in the country remains unknown.

Germany: 1.58%

The General Secretary of the German Evangelical Alliance reports that "Believers/evangelicals do not have formal structures in Germany and can therefore not be categorized as a certain group." Within the German Evangelical Alliance, we have "more than 1,100 local evangelical alliance groups and 300 organizations networking with us and with each other."

The most representative number of Believers in Germany (1.3m) consists of mainly 4 groups:

- traditional and long established Free Churches (ca. 250,000)
- people who are actively involved in pietistic/evangelical organizations working within the Lutheran Evangelical Church (ca. 250,000)
- church members of the Lutheran Evangelical Church, often very actively involved in youth ministry, cell groups, women's ministry (ca. 500,000 – 600,000)
- independent free churches (reaching from German Russian immigrant churches to charismatic groups that do not work under any "umbrella," etc.) (ca. 200,000).

There is some disagreement amongst Christian leaders and those involved in Christian research in Germany over which "Believers" should be counted and which churches should be either "in" or "out" of the parameters set by the EBR. This discussion can bring us to further clarification of terms and the discovery of common ground upon which to build.

Greece: 0.28%

From this respondent: "I think the best estimate for Believers in Greece is close to 20,000. We used to hear a figure of 10,000, and there are some who would put it as high as 30,000, but when we count them up, we just can't find them! (The Greek Evangelical Alliance can find almost 200 Protestant churches in Greece, with many of them being groups of ten to twenty people. There are some showcase churches that have an attendance of 500, but that's not more than a dozen in the whole country.)

"Of course, if we are trying to figure out the number of Believers in the Greek Orthodox Church, that's impossible to know. But in a population where 97% of the people claim Orthodoxy as their religion, church attendance is around 2% to 3%. Of those, how many know the Lord? Only He knows, but it would not seem that they would be more than another 10,000 people at most. There is no real spiritual awakening movement in Greece at this time. All the 'reform' movements in Orthodoxy tend to be a return to a more stringent lifestyle or else anti-heresy campaigns."

For the EBR, a possible 5,000 from within the Orthodox tradition were added to the initial 20,000 estimate for Believers – those whom we can count through attendance in Evangelical churches.

Hungary: 1.34%

Sources “taken into account” for this respondent’s data rely on David Barrett’s work, data from Gyorgy Kovacs, personal/previous estimates and Terry Lingehoel’s “guestimate” to come up with something that “might reflect the number of ‘Believers’ as defined for the EBR.”

The estimate with which he “feels comfortable, based on the above” accounts for charismatic Catholics, as well as portions of the Reformed and Lutheran traditions, though there are no current/accurate statistics “for the type of number requested.”

Ireland: 0.62%

Research conducted by the Evangelical Alliance of Ireland is based on attendance in evangelical churches. From their website (<http://www.evangelical.ie/>): “...less than 150 evangelical congregations existed in 1980, compared with over 400 today, resulting in a total attendance growth from less than 10,000 to over 30,000 today [January 2006]. ...Three main strands emerge in the statistics – a) traditional denominational churches, b) new Irish churches and, c) new ethnic churches.”

In April’s *Christianity Today*, “Ireland’s Evangelical Moment”, by Marcy Cagney, posted March 13, 2007, we read: “Ireland's steadily growing economy has attracted immigrants from China and Nigeria, and now about one-third of Ireland's evangelicals are immigrants.”

Italy: 0.80%

One respondent wrote that he felt the “commonly agreed upon number” of 0.8% has “always been too limiting, not taking into consideration a growing Catholic community (neocatecumenal and charismatic) that has embraced Christ as Lord and Savior, but that saying 1% of Italians are Believers and trying to incorporate the

Catholic community would be misleading – just pulling numbers from a hat.”

He also quotes a recent statistic showing that “only 2% of Italians pray to Christ (vs 37% to Padre Pio and 21% to San Antonio).”

A second response felt “that the 0.8% is already high, but at this point it is really how we ‘feel’ about soft figures, given our theological presuppositions and personal experiences.”

Macedonia: 0.18%

Attendance in Evangelical churches ranges from 3,500 to 4,000. The respondent adds, “How many Believers that might be, I don't know.” This said, the lower, more conservative figure was used for this report.

Malta: 0.10%

A Maltese pastor reported there are about 400 Believers in the country.

Montenegro: 0.02%

A veteran missionary in Serbia, expressing confidence in his data for Montenegro, reports that “the numbers may be up to 100 known Believers.”

Netherlands: 3.50%

The Joshua Project (<http://www.joshuaproject.net/countries.php>) estimates the number of evangelicals to be around 432,800.

This respondent cited some stats from the *Sociaal Cultureel Planburo* (The Dutch Social and Cultural Planning Office), a secular organization working nationally across many disciplines. Following are excerpts from a recent article, *Church Members and Church Goers*.

“The tendency to not be affiliated with any church (*ontkerkelijk*) is a powerful trend, with no clear sign of a reversal in sight. Whichever manner one chooses to use in the collection and analysis of church

membership data – through official registrations or various kinds of surveys, it consistently shows that a considerable number of members have been lost in recent years. Church records themselves show that since 1970, they have lost a quarter of their following.

“Even though there are several church groups which have shown a strong growth trend (such as the *Evangelische Broedergemeenten*, a number of *Diverse Pinkstergemeenten* and *Onafhankelijke Vrije Baptistengemeenten*), this has not been sufficient to compensate for the decline in larger denominations. With the exception of funerals, participation in religious services has declined sharply.

“The same is true when taking the longer view. In 1958, 24% proclaimed themselves to be unaffiliated with a church. According to the Cultural Changes in the Netherlands Survey (2004), non-religiousness has risen to 64%. Between 1958 and 2004, Roman Catholics were named as dropping from 42%-17%, Dutch Reformed fell from 23% to 6%, and the Reformed Church fell from 8% to 4%. Only followers of “other religious communities” grew from 3% to 5% ...

“Churches have lost not only members; church attendance between 1970 and 2004 has also dropped considerably. In 1970, churches still reported 67% “regular” members; in 2004, that percentage decreased to 38%. The definition of “regular” includes those who attend church at least once every two weeks. The percentage of church members that never go to church has grown from 13% to 19%. “Irregular” churchgoers – monthly or annually – accounted for 20% of church members in 1970 and nearly 44% in 2004 ...

“The successful spread and growing influence of evangelical movements (characterized by the Bible taking a central position, personal conversion as the measure of salvation and missionary zeal) have formed one of the most important changes in the philosophical foundations of our country over the past decades.

“The current rate for young people, according to The Social and Cultural Planning Office, is 72% unaffiliated with a church.”

Norway: 4%

DAWN 2003 figures – “number of active Christians”

Poland: 0.46%

Poland's figures for evangelicals have not been updated since 2003. Since the respondent noted that the 2003 figures were "fairly accurate," these have been used for this report.

Portugal: 2.80%

A group connected with the Alliance has been using a figure of 165 or 170 thousand for the evangelical population. Then other numbers are added to that figure to account for the total number of Believers among "more radical charismatic and independent groups," plus Orthodox and Catholic Believers, giving us an estimate of 300,000, which "seems to be a reasonable number for Christians," according to our respondent (and long-term Christian worker in Portugal). However, he admits that "anything above 175,000 is just a guess...and even among those 175,000, who knows?"

The reporting continues: "Regarding the immigrant populations that have come in more recently, there are certainly many Believers among them, and there are a few organized churches springing up among them, but there is certainly no reliable data base at present upon which to base even a guess-estimate of the number of Believers among the immigrant groups."

"Remember, that the number 300,000 is in and of itself a big guess and that any kind of estimate like this is very fragile. There are likely going to be a lot of surprises in heaven."

Romania: 3.50%

The OCI Romania (<http://www.oci.ro>) 2002 survey cites 2.4% as the total percentage of evangelicals in the country (with a 38% growth rate over 10 years). According to their study: "...this group [of evangelicals] is rapidly growing – compared to a national population decline [100,000 in 10 years]," with the most significant denominational growth amongst the Pentecostals and Lord's Army members in the Romanian Orthodox Church (a renewal movement from the 1920s). This organization (OCI) still holds, officially, to a 2.5% figures for evangelicals though a respondent commented that "3-4% would be within the realm of possibility."

One respondent cited that estimates "in country" in 2002 were at 4-5% Believers and "today, maybe 5-6%." An estimated range coming from two different respondents gave "10-12% evangelicals" for Arad county, with "probably at least 30 or more evangelical churches in our own city of 400,000."

For this report, a generous 3% (calculated from the upper end of estimated growth by OCI) is being used, though some areas of the country will have much higher rates than others (as is true in all countries).

Geographical considerations: "Another challenge is that you are really dealing with two separate areas when you talk about evangelicals in Romania. Transylvania, with its long tenure under the Austro-Hungarians, was heavily impacted by the Reformation and, as a result, much more open to opposing viewpoints in religion than the south and east of Romania (the original Romanian nation from the middle of the 19th century until 1918). This resulted in the Baptists (and later Brethren and Pentecostals) finding much more receptivity to their message of personal repentance and faith in Christ and His finished work. As a result, the percentages are quite high for Transylvania in terms of evangelicals with 2/3 of evangelical churches in the country found in this 1/3 of the country."

Another factor that impacts growth (or decline) amongst evangelicals is the element of a huge flow of *emigration*. One of the respondents says, "Some churches have lost 50% of their congregations as families leave Romania to pursue better living standards in the West. For this reason, some of the largest churches in the *Barcelona* area are Romanian immigrant churches. So, while the growth continues, they are leaving almost as fast as they come to faith in Christ."

The Russian Federation:

[The respondent in Russia suggests that in the interest of security, most churches and denominations refuse to take part in census-taking attempts or that data is incomplete/unavailable. Though a specific estimate of Believers could not be drawn from the data provided by Russian sources, some indication of numbers of individuals affiliated with "Cultural Religion vs Practicing Believers" is noted in the country notes below. This vast geographical area (considered to be part of the continent of Europe in many databases), covering 11 time zones, remains an enigma to Christian European researchers. In many

encyclopedias, the area west of the Ural Mountains has been thought of as "Europe," with the majority of Russia's "western-rooted-European" population found in this region.]

Therefore, due to a continued climate of suspicion and privacy, solid numbers/percentages of "Believers" are not known. Current legislation is cracking down on non-Orthodox religious freedoms, tightening even further the hold on information and databases concerning membership/attendance in "evangelical" circles, as churches "try to 'fade back into the woodwork'," according to our respondent there.

<u>Cultural Religion:</u>	<u>Practicing Religion:</u>
Orthodox = 75m – 85m	3m – 15m
Catholics = 1m	60,000 – 200,000
Protestants = 1.5m – 1.8m	+1.5m
Starovery (old Believers) = <1.5m	50,000 – 80,000
Muslim = 6m – 9m	2.8 m
Judaism = up to 50,000	30,000
Buddhism = about 550,000	500,000
Total sects = 300,000	300,000

<http://www.religare.ru/monotoring20662.htm>

Serbia: 0.10%

[Kosovo (though not formally an independent entity) is listed and treated separately.]

Though there is debate amongst Christian leaders in the country, the respondent writes: "it is fair to say 0.1% of the population (without Kosovo, or course) are known followers of Christ," and even this estimate, in our respondent's opinion is "high."

It must also be "take[n] into account that less than half of these are Serbs," due to the fact of "many minorities represented among the evangelical population. This means, "Serbian Christ-followers comprise less than .05% of the population."

Slovakia: 0.28%

Given a growth rate of 7% AAGR, there is currently an estimated 13,000 Evangelicals in the country, or 0.24%.

The respondent continues his analysis of an “expected range”: “Adding in evangelicals from other churches and within the Lutheran and Reformed churches will increase this further. If we estimate about 1,000 in the Lutheran church, 100 in the Reformed, and about 900 in other churches that are independent, it puts us to about 15,000 for the country or about 0.28%.”

Slovenia: 0.25%

From a long-term observer and Christian worker in the area: “There are less than a thousand in evangelical churches and some 10,000 in charismatic groups within the Catholic Church. As far as “GO Christians [those actively sharing their faith],” if there are 80 in the country, I'd be surprised. On the conservative side, let's say 5,000. Some would say that's conservative; some would say liberal.”

Spain: 0.20%

New data was not available for this report, but anecdotally, there has been some growth in Evangelical numbers. For the EBR'99, surveys showed that 0.20% of the country was Evangelical. Since that time, the total population of the country has increased by 340,000, in large part due to immigration. For this report, the 0.20% rate is held, though this now gives 1,000 more in numbers of Evangelicals.

Sweden: 4%

Likewise (see Spain, above), new data was not available for this report. Therefore, the percentage of Believers for the EBR'99 study was used for this report (4%). Again, population rose slightly, thus giving some growth in numbers.

Switzerland: 3%

One Swiss respondent, admitting this to be based on personal experience, estimates 1.5% - 2% of the country is evangelical – based on the definitional parameters for this report.

A second respondent, referred to by the first, also reports there is no research data available which corresponds to the EBR'07 definition of "Believer." The estimations given are "based on experience and on other groups who also have their estimated figures":

Free church/house church regular attendees = 1.5% - 2%

Protestant state church regular attendees = 1%

Catholic church regular attendees = 1.5% - 2%

A calculation for this report was made (based on anecdotal evidence), including all of those in the first category, half from the second category and one third of the more conservative figure in the third grouping, equaling 3% of the total national population.