

PREVIEW

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A Barna Report
Produced in
Partnership with
World Vision



The **CONNECTED** Generation

How Christian Leaders Around the World Can
Strengthen Faith & Well-Being Among 18–35-Year-Olds

The
CONNECTED
Generation 

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Strengthen Faith & Well-Being Among 18–35-Year-Olds**

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Preface

I believe God wants to teach the Church through young people. I am convinced this powerful emerging generation (in this report, 18–35-year-olds) can be a faith-filled and creative force for change in our world. Through this important and comprehensive study, we see many young adults thriving in unexpected ways. But *The Connected Generation* also points to a generation of contradictions and reveals a need to rethink the way we and churches connect with and mobilize young adults.

The data show young people think churches are not (yet) doing enough to fight injustice or to create opportunities for this generation to make a difference. In other words, they want to see the Church living out Jesus' calling in Matthew 25 to care for the hungry and thirsty, the stranger and unclothed, the sick and imprisoned.

I can relate to Millennials' and Gen Z's desire to make a lasting change. During my 20s, I channeled my energy into innovative technologies and groundbreaking areas in business. After I became a Christian at the age of 29, my priorities changed. I still wanted to change the world—but now by bringing hope to the most vulnerable. That led me to becoming an ordained Anglican minister (I still serve on the clergy team at Holy Trinity Brompton in London today) and eventually to joining World Vision.

These experiences have bolstered my belief that, now more than ever, it's time for the Church to lead. We are at a critical juncture in human history. The United Nations Sustainable Development Goals set 2030 as the date by which extreme poverty could end. To achieve that historic objective, a new generation of caring, globally connected people must bring its energy and resources to the struggle.

World Vision believes the Church is the greatest God-ordained force for holistic transformation. We see faith leaders as the gatekeepers of social change—either guardians of the status quo or champions of new ideas and behaviours



ANDREW MORLEY

President and Chief Executive Officer,
World Vision International
UNITED KINGDOM

that improve the well-being of people. Churches are indispensable partners in our work.

That's one reason World Vision partnered with Barna Group on this one-of-a-kind global study: to understand young people's perceptions about the Church as well as issues of social justice and transformation. Barna's commitment to gathering solid evidence will help us ensure our actions are well founded, leading us to deeper connections with this generation and progress toward ending poverty. I hope we help young generations glimpse the world-changing possibilities of the Kingdom of God.

Our prayer is that this study will help church leaders understand, disciple and ultimately activate this connected generation to become all that God created them to be. In making a lasting impact on these young adults, we make a lasting impact on the world. ●

Introduction

For more than a decade and across multiple projects, Barna has kept a close eye on the generation known as Millennials (defined in the United States as those born between 1984 and 1998). We've watched them navigate new technology, develop passions for community and justice, and balance particularly high ideals and ambitions. Our recent research has tracked their entrance into adulthood, career and family—and, among a significant proportion, a simultaneous departure from religion. We see similar trends now among the leading edge of Gen Z (born between 1999 and 2015), who so far are even less inclined toward religion than their Millennial peers. Pastors have told us their churches feel an urgency to reach these generations, yet struggle to gain their attention and commitment, particularly in a secularizing U.S., where Barna's research has been concentrated.

Faith leaders aren't the only ones seeking a greater understanding of these young adults. The stereotypes—some more fair than others—have stacked up, making Millennials, and Gen Z beyond them, a source of resentment at worst or bemusement at best. But the re-

ality is that members of this age cohort are hardly “the next generation” anymore. Newcomers no longer, they are a formidable and present force, actively shaping the future of our industries, politics, arts, neighborhoods and, yes, churches. What values do they bring with them, and what kind of world are they already building?

Barna partnered with World Vision, a leading voice in global activism with a shared vision of engaging the next generation, to dramatically widen—and focus—the lens with which we view young adults around the world. We interviewed more than 15,000 adults ages 18 to 35 in 25 countries and nine languages, asking them about their goals, fears, relationships, routines and beliefs. This report represents an initial, comprehensive summary of those findings, a primer of sorts about a group we're calling *The Connected Generation*.

These respondents all have at least one thing in common in addition to their age: an internet connection. Though some themes vary by country and context, there are other similarities across borders. In the following articles, you'll meet maturing respondents who don't just want to be “reached”—they want to be involved and make a difference. Many of these driven adults are wary and weary, wrestling with questions, longing for deeper relationships and facing significant societal, professional and personal obstacles. Yet we see that faith is one important factor associated with their well-being, connection and resilience. When—or, for many, if—they walk into a church, they'll need concrete teaching from leaders they can trust and meaningful opportunities to contribute to a faith community.

Through these pages, Barna's aim is not only to help the global Church to better understand 18–35-year-olds around the world, but to truly partner with them in discipleship and encourage their leadership. We invite you to join us in learning more about, and from, this connected generation.

Methodology

This study is based on online, representative public opinion surveys conducted by Barna Group. A total of 15,369 respondents ages 18 to 35 across 25 countries were surveyed between December 4, 2018, and February 15, 2019. Sample distribution based on continent and country are shown below.

North America

- United States (2,000)
- Canada (1,000)

Africa

- South Africa (750)
- Nigeria (512)
- Kenya (300)
- Ghana (462)

Asia

- South Korea (500)
- India (500)
- Philippines (250)
- Indonesia (500)
- Singapore (500)
- Malaysia (250)
- Taiwan (300)

Latin / South America

- Mexico (500)
- Brazil (1,005)
- Chile (300)
- Colombia (300)

Europe

- United Kingdom (1,100)
- Germany (1,001)
- Spain (500)
- Austria (500)
- Switzerland (500)
- Romania (251)

Oceania

- Australia (1,021)
- New Zealand (567)

Unless otherwise noted, all data referenced in *The Connected Generation* were collected by Barna, among a nationally representative sample of the population identified. For this study, Barna relied on online collection methods, including mobile phone users.

The study used online national consumer panels that are representative by age, gender, region and ethnicity. Respondents were fully verified by the representative sample sources. Additionally, quality control measures checked that respondents were completing the survey at an appropriate pace and paying attention to the questions asked.

The survey was offered in nine different languages (English, French, Portuguese, Spanish, German, Romanian, Korean, Indonesian and Taiwanese), translated by a trusted

translation service and verified by local partners in every country for context-specific nuance.

Based on the U.S. Census Bureau's International Data Base, the CIA World Fact Book and available census data from the U.S., Canada, Mexico, Chile, South Africa, Nigeria, Kenya, the UK, Germany, Spain, Austria, Switzerland, Romania, Australia, New Zealand, South Korea, India, Philippines and Singapore, quotas were designed to ensure the final group of adults interviewed in the study reflected each country's distribution of adults nationwide based on age, gender, ethnicity and region.

Online surveys necessitate literacy and an internet connection, which means the sample reflects adults who have those capabilities and does not reflect those who are unable to read or lack connectivity to respond to online surveys. Thus, in spite of a robust methodology, this sample is not meant to be representative of entire national populations, regions, continents or the world. The countries selected for this study were based on countries and regions where Barna and World Vision receive frequent requests for research-based insights. These and other concerns or limitations were respectfully considered while interpreting the data.

How to Use This Report

A Guide to *The Connected Generation*

One of many resources being produced from this groundbreaking research, *The Connected Generation* report is intended to offer Christian leaders an engaging overview of the findings about 18–35-year-olds around the world, particularly their perceptions and experiences with faith. Using various formats—data storytelling, original columns, expert Q&As, infographics and more—it has been packaged to suit a variety of reading and study experiences. The content is divided into three main sections, providing a glimpse into some specific facets of respondents' lives and building upon Barna's existing areas of research:

- **Life in an Anxious Age:** the milestones, relationships and emotions that mark respondents' early adulthood
- **Engagement with Spirituality & the Church:** openness to and affiliation with spirituality and religion at large, as well as how Christianity specifically is perceived, practiced and nurtured
- **Potential for Impact:** exploring 18–35-year-olds' desires to lead, find a calling and make a difference

At key points, essays from Barna president David Kinnaman expand upon the global findings and offer insights from his years spent studying and writing about the next generation.

In the Appendix, **Country Profiles** look at general religious attitudes and metrics for each country included in the study. Features such as **Country Comparisons** and **Connect the Dots** are scattered throughout to help readers and leaders make sense of the data in their context, and a **Glossary** defines terms that are foundational to Barna's reporting.

Learn more at
theconnectedgeneration.com.



Additional Resources from The Connected Generation Project:



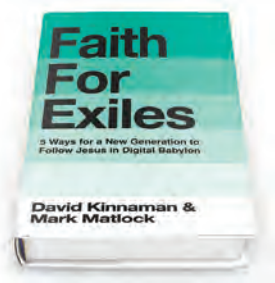
Country-specific reports, presenter slides and downloadable field guides

Extended interviews with expert contributors



The Faith for the Future webcast

Faith for Exiles by David Kinnaman and Mark Matlock



Who Are We Listening To?

It's important at the start of this report to acknowledge exactly who this study represents: respondents ages 18 to 35, from 25 different countries, who have an internet connection that allows them to participate in online surveys. The methodological obstacles make it difficult to conduct a study that is truly "global" this international sample, rather, includes a more literate, educated and urban population than would be wholly representative of all of these countries. This is important context to keep in mind, as even a study as extensive as this one has its limitations.

So how to refer to the 18–35-year-olds reported on here? Adults in this age range are sometimes called *Generation Y*, *Echo Boomers*, *iGen*, *Digital Natives* and so on. Barna has chosen to use a variety of other terms for them in these pages. First, for clarity, they are often referred to as 18–35-year-olds from around the world. This age group also bridges the generations Barna would typically cover as *Millennials* and *Gen Z*, labels you'll see occasionally in this report. The respondents may sometimes be referred to as *emerging generations*, *this generation* or *young adults*, the last of which we use to mean those on the lower end of the adult generations, not adolescents to whom this term is sometimes applied. Finally, for reasons that will become clear, we also proffer our own term: *the connected generation*.



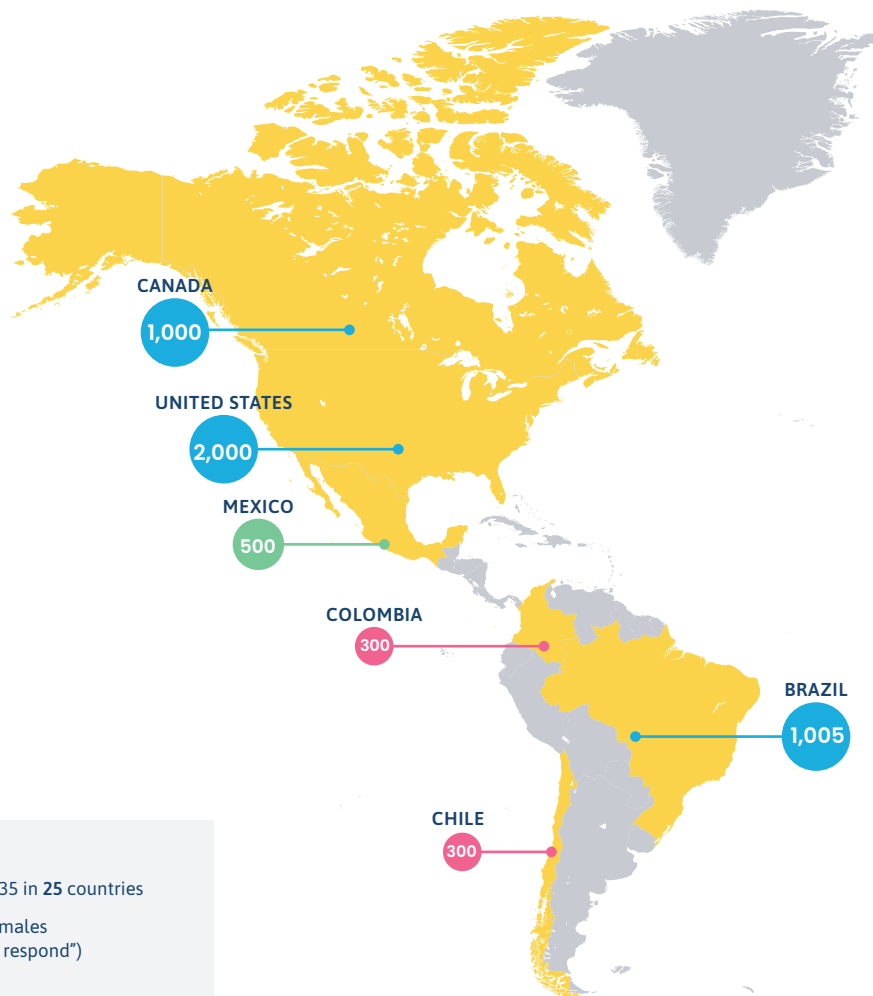
COUNTRY COMPARISON

BEHIND THE NUMBERS

This report is based on a first-of-its-kind study that, in both scope and content, holds a unique place in Barna Group's 30+ years

of research. This project involved not only a large and international sample but also an extensive and highly collaborative survey design process. Here's a peek at the numbers behind the data and how this portrait of the connected generation came to be.

TOTAL RESPONDENTS FROM EACH COUNTRY REPRESENTED



The sample includes:

- 15,369 adults ages 18 to 35 in 25 countries
- 7,841 males and 7,479 females (49 "Other / Prefer not to respond")

9

language translations for the questionnaire, including English, French, Spanish, Portuguese, German, Romanian, Korean, Indonesian and Taiwanese

630

country-specific regions included in the questionnaire

94

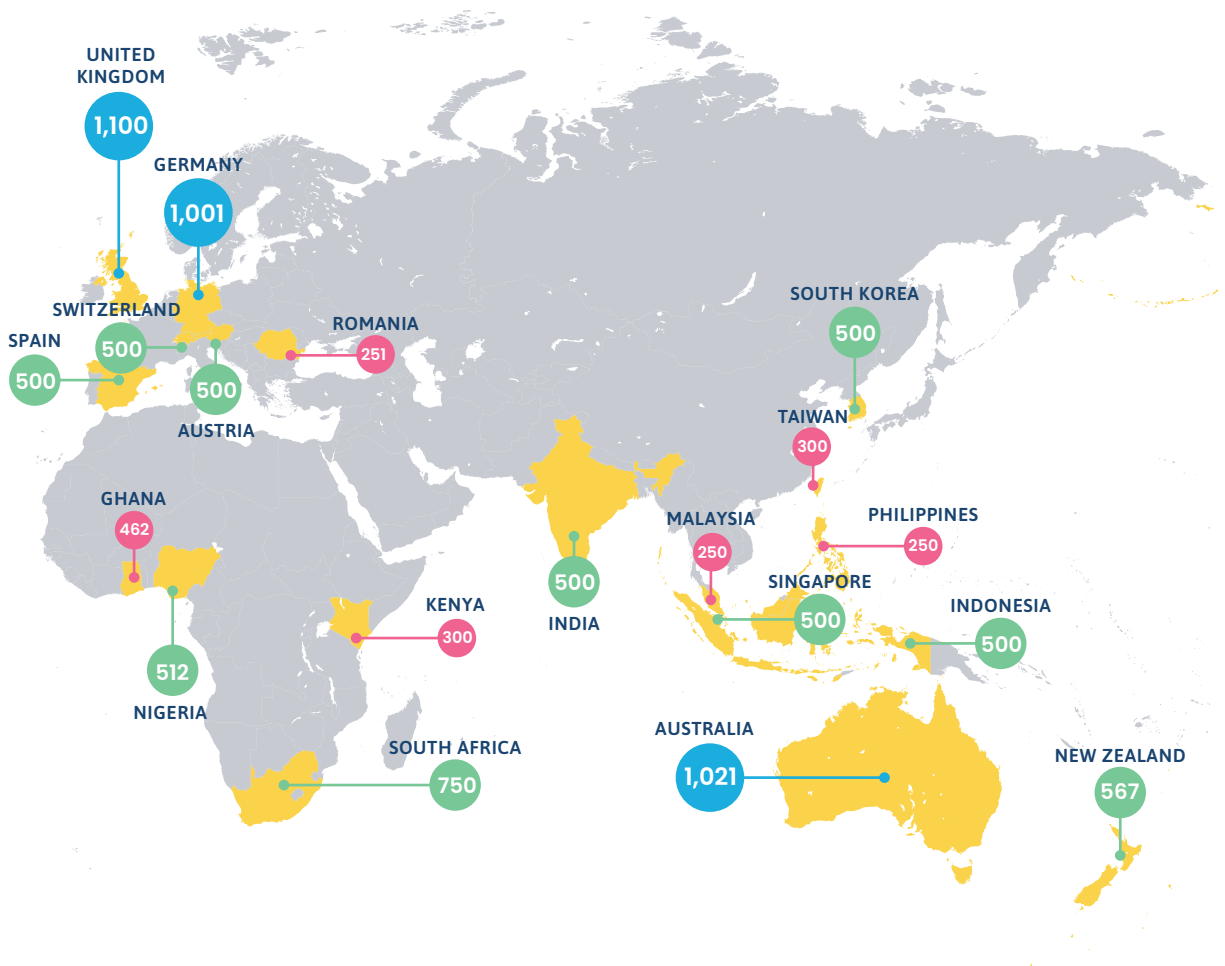
country-specific levels of education included in the questionnaire

15

religious identity categories included in the questionnaire

144

ethnic and racial groups included in the questionnaire



Glossary of Key Terms

Age Groups

Millennials are born between 1984 and 1998.

Gen Z are born between 1999 and 2015.

Education

For the purpose of international analysis, education level is split into three groupings, based on sample distribution in each country. The terms “bottom tier / least educated,” “middle tier / average education” and “top tier / above average education” will be used to discuss education.

Connectivity Index

Individuals are ranked along a spectrum of connectivity according to how much they identify with eight factors across four categories of connection.

Globally connected:

Events around the world matter to me.

I feel connected to people around the world.

Relationally connected:

I often feel deeply cared for by those around me.

I often feel someone believes in me.

Forward-looking:

I often feel optimistic about the future.

I often feel able to accomplish my goals.

Outward-oriented:

What it takes to be an effective leader is changing.

Engage in four or more charitable activities (including giving, volunteering, advocating)

Strong connectivity: select 5–7 statements

Medium connectivity: select 3–4 statements

Weak connectivity: select 0–2 statements

Anxiety

Anxious respondents say they often feel at least three of the following four emotions: (1) anxious about important decisions; (2) sad or depressed; (3) afraid to fail and (4) insecure in who I am.

Faith Groups

Christians self-identify with a Christian denomination (Catholic, Protestant, Orthodox, “other”).

Those of **other faiths** self-identify as Buddhist, Confucian, Hindu, Muslim, Jewish, Sikh, Taoist or “other.”

Agnostic, atheists and nones self-identify as atheist or agnostic or do not identify with a religion.

Those who qualify as **practicing** members of Christianity or other faiths self-identify with that religion, attend a religious service other than a wedding or funeral at least once a month and say their faith is very important in their life.

Non-practicing members of Christianity or other faiths self-identify with that religion, attend a religious service other than a wedding or funeral a few times a year or less often and do not say that faith is very important in their life today.

Spiritual Categories of Those Who Experience Christianity

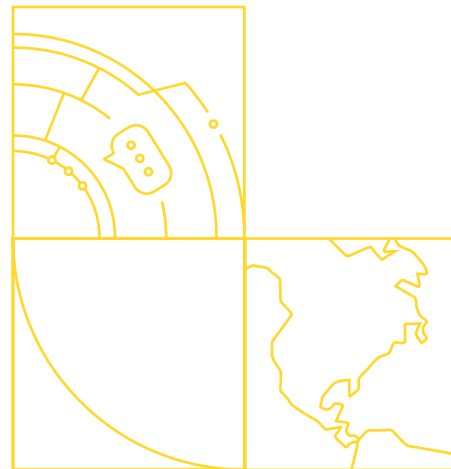
The following segments were originally defined and developed in research for David Kinnaman and Mark Matlock's book *Faith for Exiles* (Baker Books, 2019) and have been slightly adapted to apply to this international study of 18–35-year-olds.

Resilient disciples are individuals who currently identify as Christian; attend church at least monthly and engage with their churches through more than just attendance; trust firmly in the authority of the Bible; are committed to Jesus personally and affirm he was crucified and raised from the dead to conquer sin and death; and express a desire to transform the broader society as an outcome of their faith.

Habitual churchgoers are individuals who currently identify as Christian and attend religious services other than weddings and funerals at least once a month yet do not meet the other requirements or hold the other foundational beliefs of resilient disciples.

Nomads (lapsed Christians) are individuals who currently identify as Christian but only attend religious services other than weddings or funerals once or twice a year at most.

Prodigals (ex-Christians) are individuals who do not currently identify as Christian despite having considered themselves to be a Christian in their upbringing.





COUNTRY COMPARISON

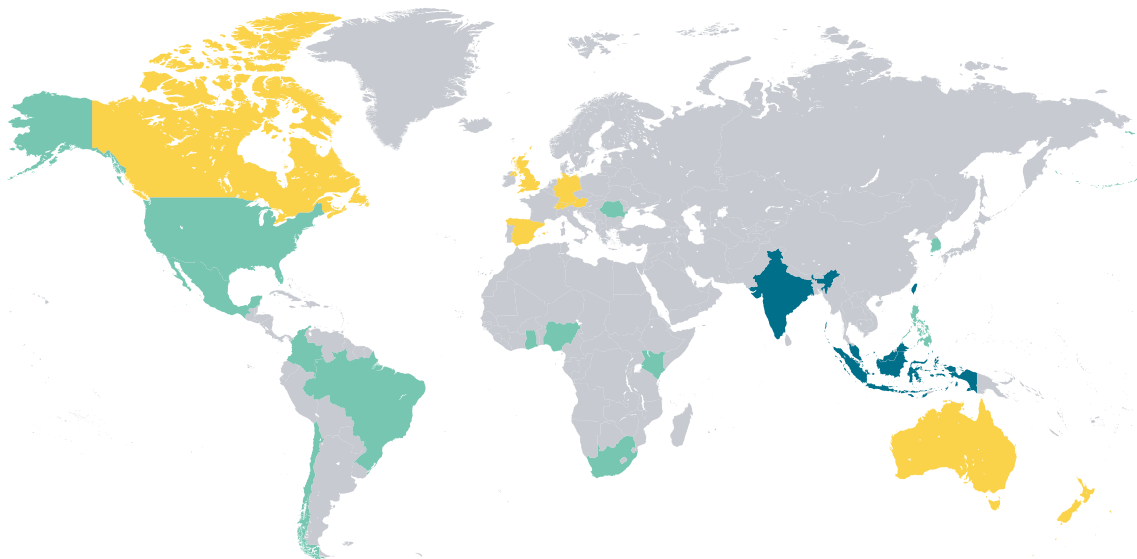
RELIGIOUS CLIMATES

To understand how Christianity is perceived or practiced within specific atmospheres where it does or does not have cultural influence, countries included in this survey were grouped for analysis using a combination of historical trends, nationally representative secondary data and local partner input to determine their religious climate. *Though in most cases this categorization reflects the predominant religion of that nation, it is primarily an indication of the cultural or societal presence of the Christian faith.*

- **Secular** or post-Christian contexts are those in which Christianity and religion overall are on the decline, having less impact than they once did on politics and culture.
- **Christian** contexts are those where Christianity is either growing or has not seen a drastic decline in the past several generations; here, Christianity has an impact on culture and politics and is often identified as the societal norm.
- Finally, **Multi-faith** contexts are those that do not have a large Christian presence. In some of these contexts, a small Christian minority is growing.

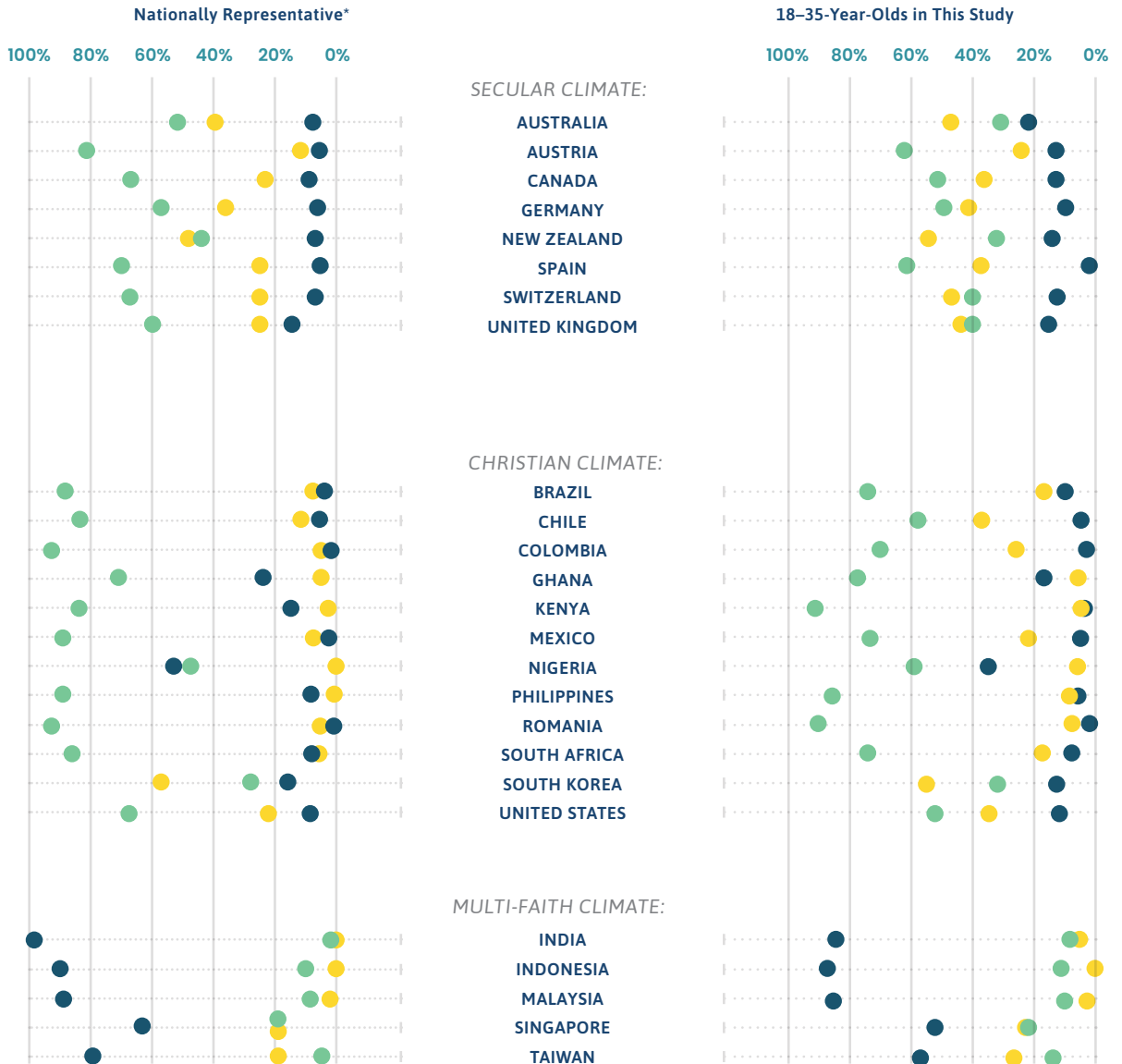
The next page has country comparisons between nationally representative data and our 18–35-year-old respondents. These comparisons demonstrate both how this connected generation looks different than their countries as a whole and the changing context young adults are living in.

● Secular climate ● Christian climate ● Multi-faith climate

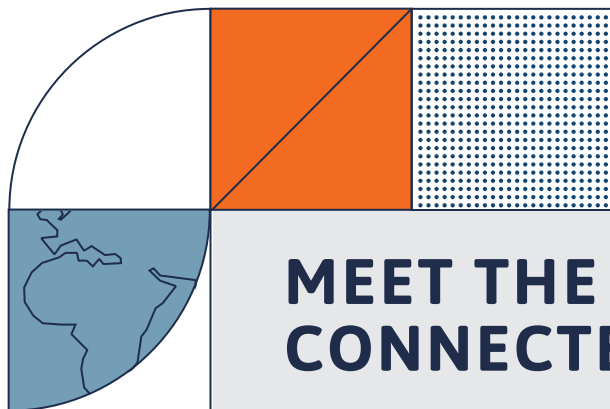


RELIGIOUS AFFILIATION, BY RELIGIOUS CLIMATE

● Identify as Christian ● Identify with other faiths ● Identify with no faith



*Source: CIA World Fact Book • n=15,369 adults ages 18 to 35, December 4, 2018–February 15, 2019.



MEET THE CONNECTED GENERATION

Connected but Alone

Despite being a hyper-connected and globally minded generation, many young adults say they feel lonely.

Spiritual Openness

There is a general (and, at times, surprising) openness toward spirituality, religion and, in many cases, the Church—but less so among those who have left their faith.

Age of Anxiety

Worry and insecurity, often tied to finances and vocation, are prominent traits among a generation that has come of age in a chaotic, complex time.

Looking at the general state of faith & well-being among 18–35-year-olds around the world, these are the stories that stand out

Looking for Answers

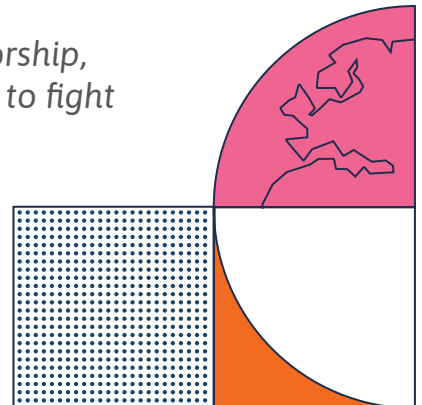
Human suffering and global conflict are among the top issues that raise spiritual doubts for 18–35-year-olds.

Resilient Discipleship

Across religious climates, the data point to keys for forming faithful Christ-followers, even among those Christians who lapse in religiosity.

Longing to Make a Difference

When young adults engage with a community of worship, they're looking for concrete teaching, opportunities to fight injustice and friends to join them along the way.



Why Resilient Faith Matters



DAVID KINNAMAN

President at Barna Group
UNITED STATES

BY DAVID KINNAMAN

with contributions from Aly Hawkins

WE spend a lot of our time at Barna thinking about and exploring the ways faith is shaped—the positive and negative impact of leaders, the influence of physical places, the meaning of rituals and the stickiness of relationships, among many others. Of course, research has limitations; any good researcher should admit this. Yet social research is better than our best guesses and helps to cut through the clutter of anecdotes.

I have been writing about the next generation for a while now, starting in 2007 with *unChristian* and then in 2011 with *You Lost Me*, trying to help Christian leaders prepare for the Church's future. The data Barna gathered in those studies tell us a lot about what the Christian community, particularly in a U.S. context, was getting wrong when it came to forming young disciples—which is helpful information for making necessary course corrections.

But our team also knew, from conducting over 100,000 interviews with teens and young adults across more than a decade, that churches were getting some things right. But which things? It was time to do more research.

In *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon*, my coauthor, Mark Matlock, and I contend that accelerated cultural change prompts us to revive the biblical metaphor

of exile as a helpful description of today's Christian experience. We call this place of exile “digital Babylon”—comparative in size and power to the ancient empire that took God's people into captivity, but armed with weapons we willingly use on ourselves: our screens.

Like it or not, screens disciple. Yes, they inform and connect. But they also distract and entertain. Increasingly, they are the grid through which we evaluate what's true or false, what's real or not. Through their ubiquitous presence and our unthinking consumption, the values of Babylon—power, pleasure, prestige—are disciplined right into our hearts, minds and souls.

Mark and I identify four groups of exiles, young adults who share a Christian background: **prodigals**, **nomads**, **habitual churchgoers** and **resilient disciples**. In adulthood, they demonstrate marked differences in their beliefs and practices. One in 10 U.S. young adults raised in church is a *resilient disciple*—and by looking at what they have in common, we can observe the kinds of faith-forming environments that are most valuable for passing on vibrant,

lasting faith to the next generation.





Because that's the hope, right? That our faith communities would raise children and teens who grow into adults who know, love and follow Jesus, and who steward his Church into an unknown future with courage and wisdom. We believe those who are best equipped to do so are "resilient"—that is, they not only *maintain* faith during adversity but actually *deepen* their confidence in and commitment to Christ through the challenges they face. They are resilient against superficial Christianity, which inoculates so many churchgoing youth to the power of the gospel, and resilient against the faith-corroding enticements of digital Babylon.

My friend Steve, who spent many years in healthcare, reminds me that to understand well-being we have to study the habits of the healthiest people, not just the maladies of the sick. Similarly, Jesus told the parable of the sower to demonstrate that his kingdom grows from good soil. In that spirit, our research among resilient disciples has yielded "soil samples" we can analyze to find out what cultivation factors contribute to their healthy, flourishing discipleship.

Faith for Exiles details what we discovered in the U.S. When it came time to launch the global research for *The Connected Generation*, our team wondered if we would observe similar patterns of Christian faithfulness around the world.

Introducing Exiles

Base: Grew up with some type of Christian background

| | ALL | U.S. |
|---|-----|------|
|  Prodigals | 21% | 22% |
|  Nomads | 37% | 30% |
|  Habitual churchgoers | 30% | 38% |
|  Resilient disciples | 13% | 10% |

This data only looks at those who grew up Christian and their current relationship to Christianity; others who did not have Christian experiences before age 18 are not shown in this table or analyzed in this chapter. U.S. percentages are from the *Faith for Exiles* research, conducted in February 2018 among 1,514 U.S. 18–29-year-olds who grew up as Christians. Global / "all" percentages are from this study, conducted December 2018–February 2019, and represent 9,766 18- to 29-year-olds who grew up as Christians.

Prodigals grew up Christian but no longer identify themselves as Christian.

Nomads identify as Christian but do not regularly attend church.

Habitual churchgoers identify as Christian and attend church at least once a month, but do not qualify as resilient disciples.

Resilient disciples identify as Christian and (1) attend a local church regularly and engage with their faith community above and beyond worship services, (2) trust firmly in the authority of the Bible, (3) are committed to Jesus personally and affirm his death and resurrection and (4) express a desire for their faith to impact their words and actions.

In short: yes! Resilient disciples can be found in each of the 25 nations included in this study, and across Christian traditions and denominations.

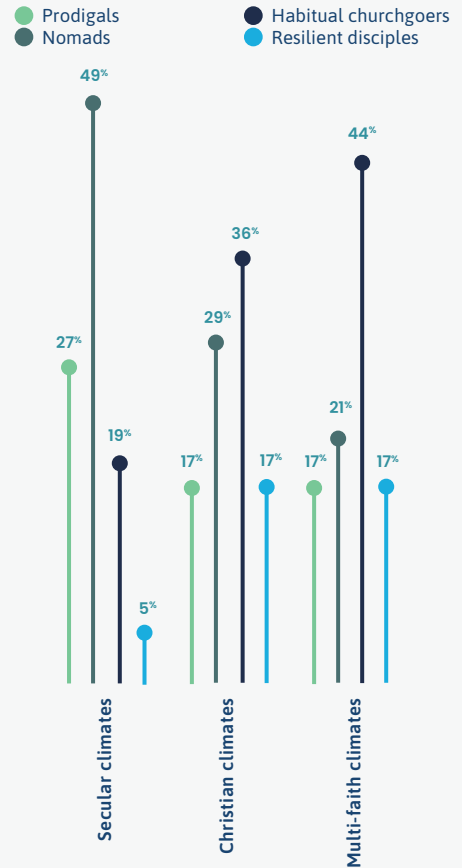
This generation doesn't just want to know whether Christianity is true; they want to see that it is good. So let's not breeze by this remarkable fact: God has placed, is preparing and is already using resilient young Christians around the world. If you're wondering what God is up to and where the Church may be headed in your nation, talk to a resilient disciple.

THIS GENERATION DOESN'T
JUST WANT TO KNOW WHETHER
CHRISTIANITY IS TRUE; THEY
WANT TO SEE THAT IT IS GOOD

Resilient Faith in the Global Context

In the global study, we discovered that roughly one out of seven 18–35-year-olds (13%) who grew up as a Christian has the marks of a resilient disciple. One-third of connected generation Christians are habitual churchgoers, who are active in a faith community but lack some or all of the marks of resilient faith. The remaining young exiles are either nomads (37%), who still call themselves Christian but have lapsed in faith practice, or prodigals (21%), those for whom the label no longer fits. (There are far too many in these latter two groups. More than half the global audience of young adults with a Christian background report faith in decline. It's

EXILES SEGMENTS, BY RELIGIOUS CLIMATE



n=9,766 adults ages 18 to 35 who grew up with some type of Christian background, December 4, 2018–February 15, 2019.

a holy privilege for us to listen to and respectfully retell the stories of those who de-convert; they are not easy to hear. Even as this chapter focuses on the exemplars of resilience, let's not forget to pray for and reach out to nomads and prodigals.)

Our team found strong quantitative

MORE THAN HALF THE GLOBAL AUDIENCE OF YOUNG ADULTS WITH A CHRISTIAN BACKGROUND REPORT FAITH IN DECLINE

corroboration of anecdotal evidence we've been seeing for years: It is more difficult to be a Christian with resilient faith in a post-Christian or secular climate than in a Christian or even a non-Christian or multi-faith religious climate. As the chart shows, the experience most common to young adults raised Christian in a secular climate is that of the nomads—that is, lapsed faith.

The work of disciple-making is not easy in any context, but barriers are often more easily surmounted in a majority-religious climate. Regular churchgoing and high-priority spiritual life are simpler propositions in a culture that also values religious practice.

These findings are stark evidence that secular climates are hard on resilient faith. Digital Babylon is uniquely unfriendly to exiles who want to follow Christ.

Context matters. If you're in a post-Christian or emerging post-Christian context (such as the U.S.), discipleship faces rough headwinds on the path to resilience. You'll likely have the wind at your back if you're in a majority-religious setting, but there are unique challenges for disciple-

ship in those environments, as well. If you want to make and be a resilient disciple, understand your context.

Defining Discipleship

The point of studying resilient disciples is not to draw theological lines but to help us think through how we define discipleship. People from different cultures or Christian traditions may disagree on the merits of the factors we selected to define this group. You may find them to be either too lenient or too stringent; you might have chosen different qualifiers. That's fine! Even if you don't use *our* metric, you need *a* metric.

How are you defining effective discipleship?

What does resilient faith look like in your context?

One of the things we've learned in more than three decades of research is that you get what you measure. If you only measure warm bodies—a church packed with Millennial and Gen Z attenders—you get spectators to the faith. You get young people who are not prepared to be in-but-not-of the world. You get young adults who say they are Christian but are not wholly transformed by the light of the gospel or the power of the Spirit.

You get nomads, prodigals and habitual churchgoers.

Resilient young disciples, as we define them, don't happen by accident. What are you measuring?

There are times and places where faith is at the center, and times and places where faith is pushed to the margins. In digital Babylon, where information and *things* are instantly available at the godlike swipe of a finger, Almighty God has been squeezed to the margins. This transition—from faith at the center to faith at the margins—is nearly complete in post-Christian climates such as the UK, Canada, Germany and Australia, and fully underway in still majority-Christian United States. In order to make disciples in this newly unfriendly culture, we have to adapt our methods and priorities. With that in mind, *Faith for Exiles* offers the following as the goal (and, therefore, a metric) for discipleship: *to develop Jesus followers who are resiliently faithful in the face of cultural coercion and who live a vibrant life in the Spirit.*

Though we've had tremendous international collaboration and input for this specific research effort, I am conscious of our team's perspective (and limits) as a group primarily made up of American Christians. But I believe this definition of discipleship, even though it's coming from a particular cultural reality that is not shared by everyone, can be helpful to Christian leaders in many different cultures. Let's unpack each of the component parts.

To develop Jesus followers. Our ultimate aim must be to make deep, lasting connections between young people and Jesus, "who initiates and perfects our faith" and endured the cross and its shame to joyfully redeem the world (Hebrews 12:2). Those who follow him also undertake his joyful mission of redemption.

Who are resiliently faithful in the face of cultural coercion. Resilience is a hot topic in business circles, and for good reason; it's what a person, team or company needs in order to emerge from inevitable challenges not only intact but also with refined skills and deeper wisdom. In the realm of faith, resilient disciples grow more like Jesus, not in spite of but *because of* their location in a society that exerts enormous coercive power, as in digital Babylon.

And who live a vibrant life in the Spirit. These Jesus-centered, culture-countering people adopt a way of life that is obviously different from the powerful norms of go-with-the-flow life in the screen age.²⁵

Here is the great news: Some of these disciples already exist.

Connection & Resilience

What can we learn from the spiritual lives and inputs of resilient Christians around the world? They are growing into faithful adults and, among the majority, church experiences have something to do with it. Nearly six in 10 say they were "very active" practicing Christianity in their teenage years (56%), compared with 28 percent of other self-identified Christians (nomads and habitual churchgoers). They also tend to strongly agree they had adult, non-family friends in their church when they were growing up (61% vs. 28%), so parents and grandparents weren't their only models of adult faithfulness.

Asked about their current church, resilient disciples and habitual churchgoers—who are, by definition, equally likely to attend worship services—report quite different experiences:

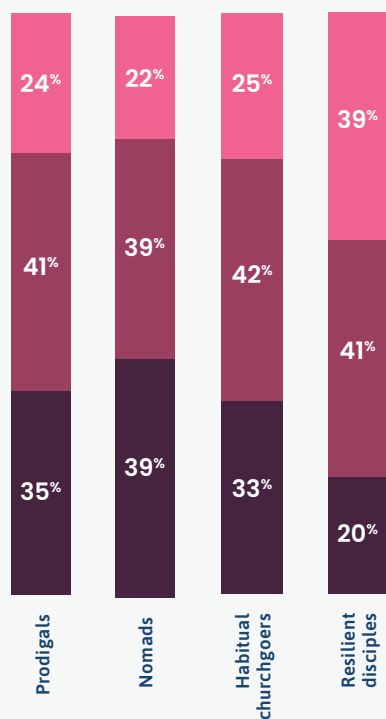
- My church has helped me better understand my purpose in life

(78% resilient disciples vs. 55% habitual churchgoers).

- At church, I have learned how the Bible applies to my field or interest area (63% vs. 38%).
- My church has helped me to better live out my faith in the workplace (63% vs. 36%).
- I have been inspired to live generously based on the example of people at my church (57% vs. 35%).
- My church has helped me better understand the needs of the poor (55% vs. 32%).

CONNECTIVITY, BY EXILE SEGMENT

- Strong connectivity
- Medium connectivity
- Weak connectivity



n=9,766 adults ages 18 to 35 who grew up with some type of Christian background, December 4, 2018–February 15, 2019.

From this list it's clear that resilient discipleship is much more than what happens in church. It's also about what happens by virtue of faith outside the sanctuary, in the world—in the workplace, in the arena of calling and vocation, in the realm of generosity and money, in serving others. That's one of the clearest demarcations of resilient disciples: Their faith compels them to be much more than dutiful, nice, smiling-emoji churchgoers.

There is ample evidence that their faith is vibrant in other ways, too. For instance, most young resilient disciples strongly agree there is someone in their life who encourages them to grow spiritually (84% vs. 39% other Christians). Regular attendance at worship services is important for *maintaining* faith, but it's not enough to reliably *grow* faith—at least not on its own. For faith to grow, church must be the place where young Christians practice following Jesus *alongside other believers* who help them discover how to bring faith into every area of their lives.

Unsurprisingly, given the consistent expressions of relational and spiritual well-being from resilient

disciples, these young Christians are significantly more likely than exiles in the other three groups to score as “strong” on the connectivity index—and much less likely to score as “weak.” (For more on this concept, read “From Chaos to Connectivity”

RESILIENT DISCIPLES DISPLAY SOME OF THE HEALTHIEST LEVELS OF CONNECTION OVERALL

on page 20) And though they are just as apt as others to fall in the middle of the index, they tend to score closer to strong than weak. In other words, resilient disciples display some of the healthiest levels of connection overall: They are more globally connected, relationally connected, personally empowered and outwardly oriented than most of their peers. Their faith commitments make a positive, discernible difference in their lives.

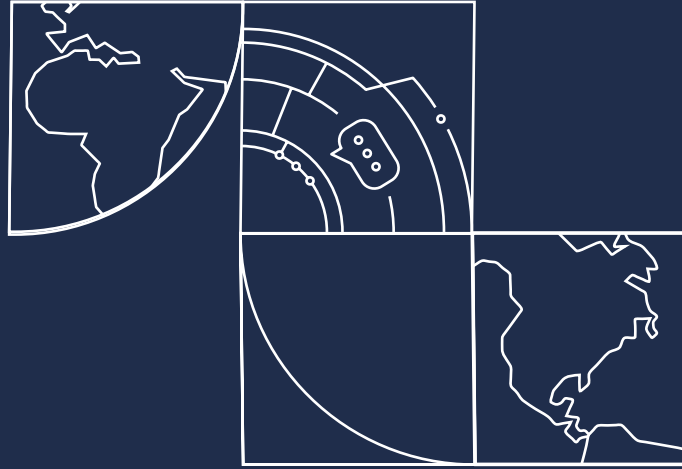
Cultivate Resilience

Faith for Exiles proposes five practices that grow resilient faith—of course, it took Mark and me an entire book to unpack them, and I have a word limit for this chapter! But here are four next steps to get you going:

1. **Be encouraged.** God is alive and at work, changing the hearts and lives of millions of 18–35-year-olds around the world. Young

resilient Christians *are* to be found in your context. What can you do to learn from them, to invest in them—not just to solve problems, but to journey together and launch them into their God-ordained destiny? Don’t simply try to attract and entertain young Christians; engage them in the work. It’s not church *for* them. It should be church *with* them.

2. **Understand your context.** Take stock of your surrounding religious climate. What are the forces at work that arrest or accelerate disciple-making where you are? Be ready to adapt your methods and priorities accordingly.
3. **Measure the right stuff.** You get what you measure. How do you measure effective discipleship? What metrics are you using to evaluate the kind of disciples your ministry is cultivating?
4. **Search the scriptures** for inspiration about the kind of resilient people God is calling us to be. Stories of exile are the place to start: Daniel, Esther, Joseph, Jeremiah, 1 Peter—the biblical witness of faithfulness in exile is a reliable guide for resilient faith. ●



COUNTRY PROFILES

*Key measures of faith and connectivity
among 18–35-year-olds in 25 countries*

Refer to the glossary of key terms on page 12 for all definitions.

OVERALL FAITH PROFILE:

AUSTRALIA

RELIGIOUS CLIMATE:
SECULAR

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

"Religion is good for people"



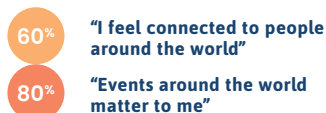
"Religion is harmful to people"

"Religion is important to society"

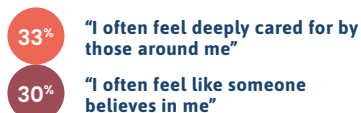


"Religion is a detriment to society"

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

"The Church is good for people"



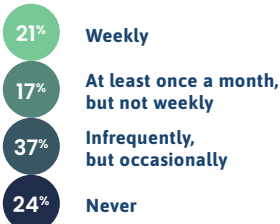
"The Church is harmful to people"

"The Church is important to society"

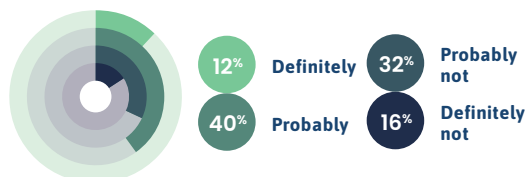


"The Church is a detriment to society"

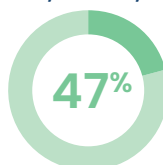
Attendance of Religious Respondents



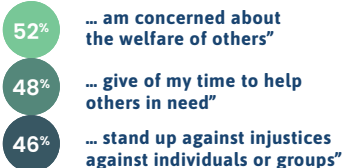
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



"My religious faith is very important in my life today"



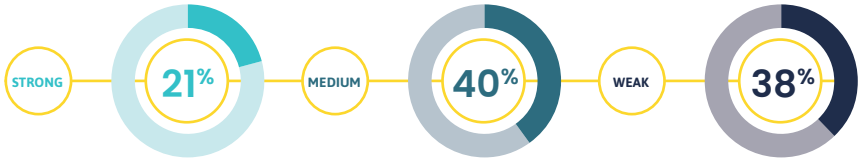
"Because of my beliefs, it is important that I



OVERALL FAITH PROFILE:
AUSTRIA

**RELIGIOUS CLIMATE:
SECULAR**

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



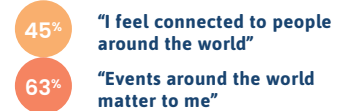
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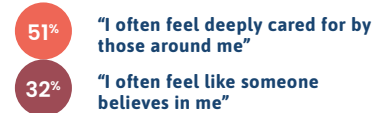


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”

“The Church is important to society”

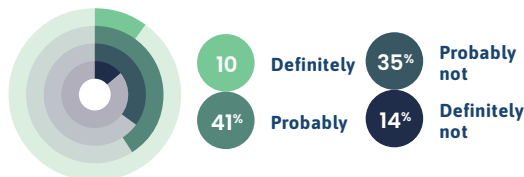


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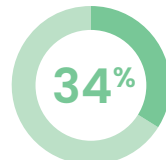
Attendance of Religious Respondents



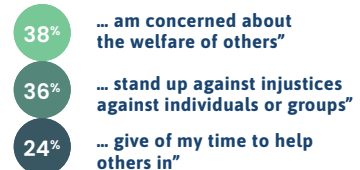
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“My religious faith is very important in my life today”



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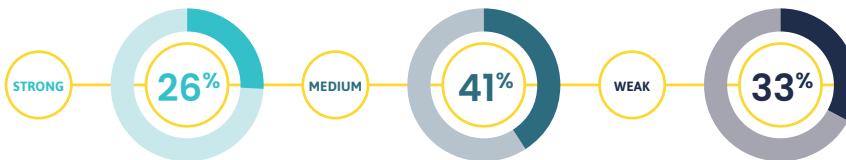
OVERALL FAITH PROFILE:

BRAZIL

**RELIGIOUS CLIMATE:
CHRISTIAN**



CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



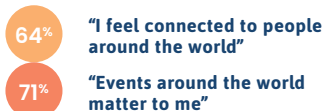
“Religion is harmful to people”

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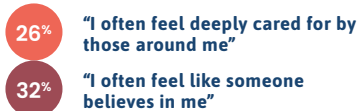


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



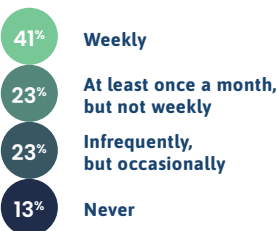
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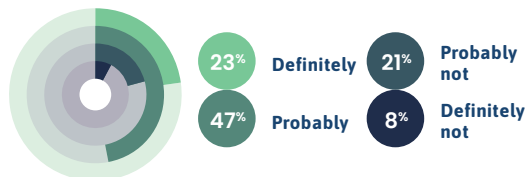


“The Church is a detriment to society”

Attendance of Religious Respondents



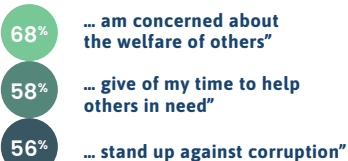
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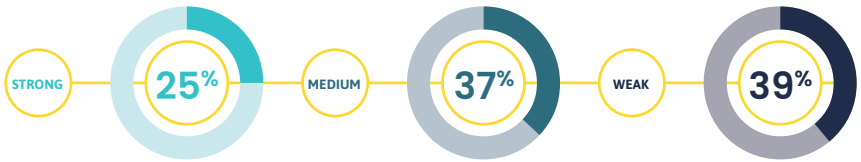
“Because of my beliefs, it is important that I



OVERALL FAITH PROFILE:
CANADA

**RELIGIOUS CLIMATE:
SECULAR**

CONNECTIVITY (OVERALL)



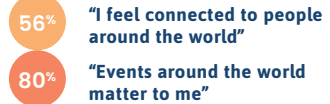
WARMTH TOWARD RELIGION

“Religion is good for people”



“Religion is harmful to people”

Globally Connected

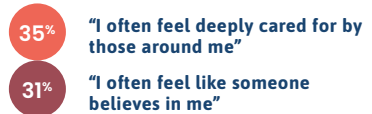


“Religion is important to society”



“Religion is a detriment to society”

Relationally Connected



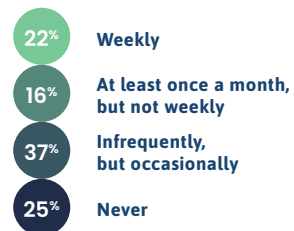
RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”

Attendance of Religious Respondents

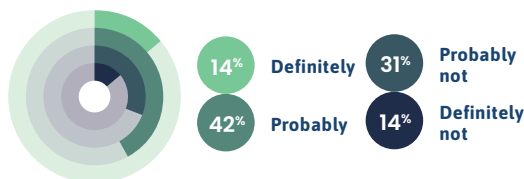


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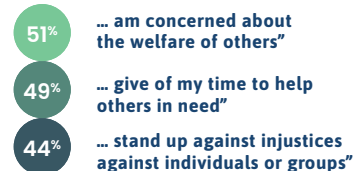
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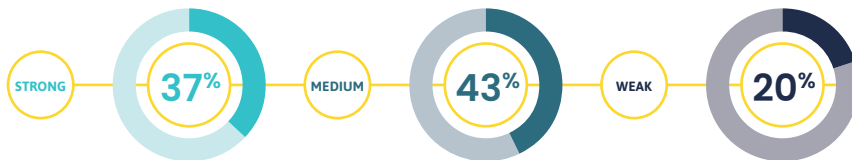


OVERALL FAITH PROFILE:

CHILE

RELIGIOUS CLIMATE:
CHRISTIAN

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

"Religion is good for people"



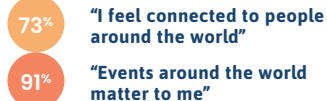
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"Religion is important to society"

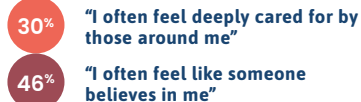


"Religion is a detriment to society"

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

"The Church is good for people"



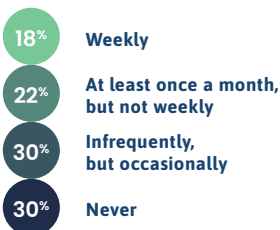
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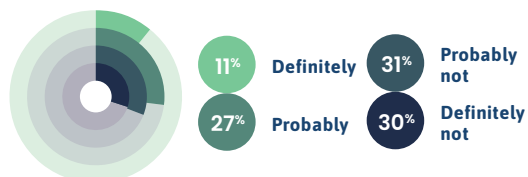


"The Church is a detriment to society"

Attendance of Religious Respondents



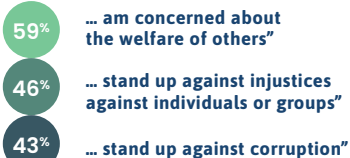
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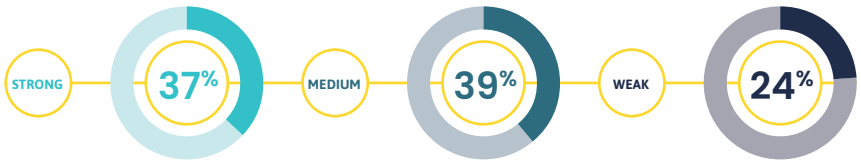


OVERALL FAITH PROFILE:
COLOMBIA

**RELIGIOUS CLIMATE:
CHRISTIAN**



CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



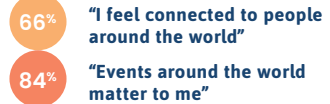
“Religion is harmful to people”

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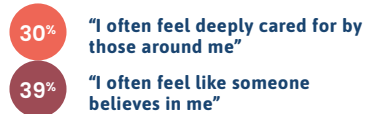


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



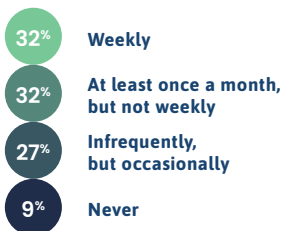
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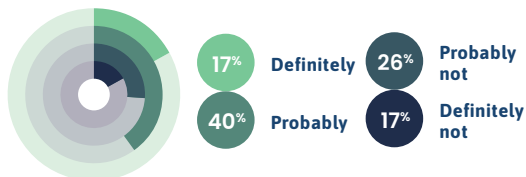


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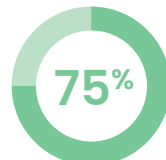
Attendance of Religious Respondents



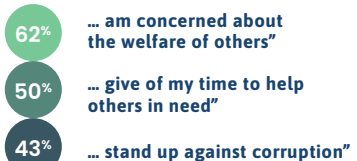
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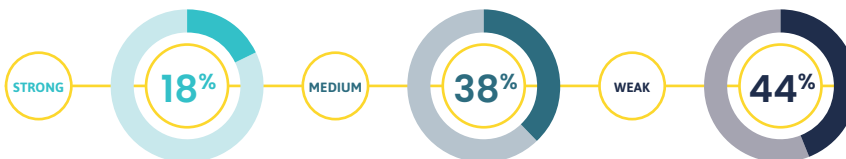
OVERALL FAITH PROFILE:

GERMANY

RELIGIOUS CLIMATE:
SECULAR



CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



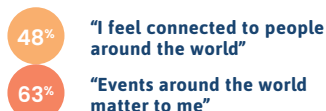
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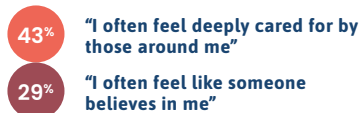


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



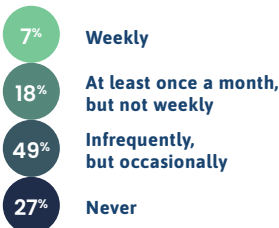
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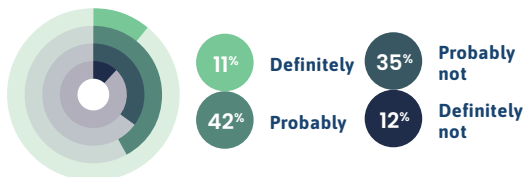


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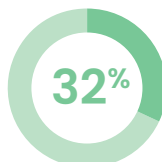
Attendance of Religious Respondents



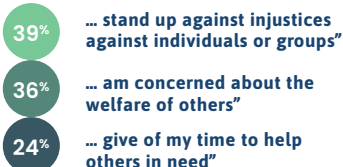
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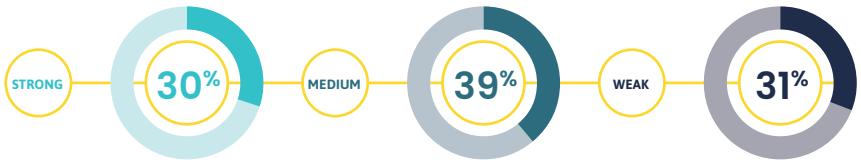
OVERALL FAITH PROFILE:

GHANA

RELIGIOUS CLIMATE: CHRISTIAN



CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



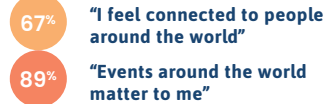
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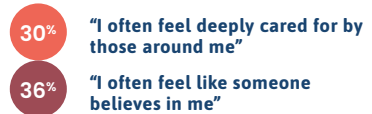


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



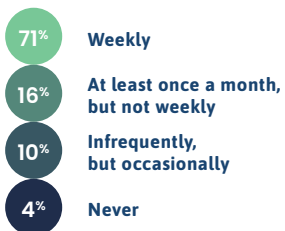
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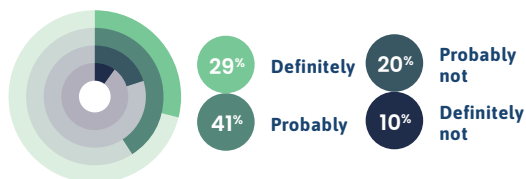


“The Church is a detriment to society”

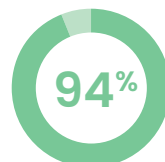
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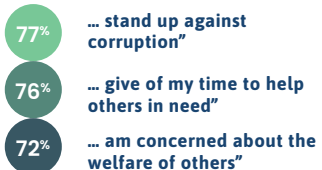
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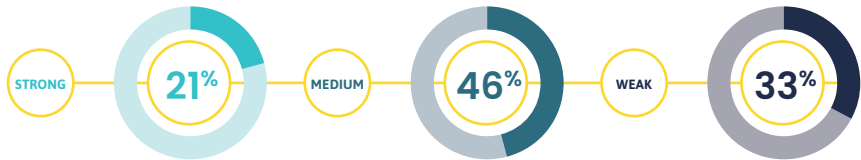
OVERALL FAITH PROFILE:

INDIA

RELIGIOUS CLIMATE:
MULTI-FAITH



CONNECTIVITY (OVERALL)

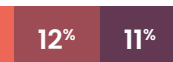


WARMTH TOWARD RELIGION

"Religion is good for people"



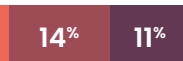
"Religion is harmful to people"



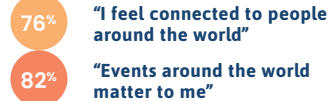
"Religion is important to society"



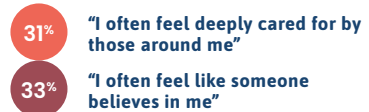
"Religion is a detriment to society"



Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

"The Church is good for people"



"The Church is harmful to people"



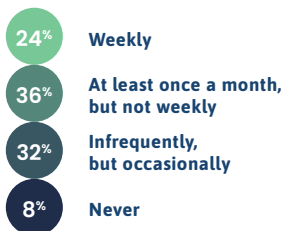
"The Church is important to society"



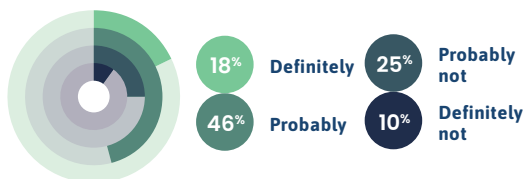
"The Church is a detriment to society"



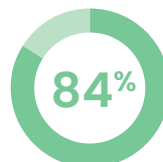
Attendance of Religious Respondents



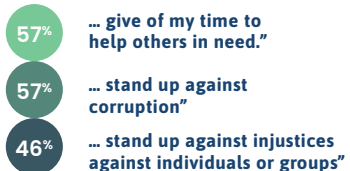
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



"My religious faith is very important in my life today"



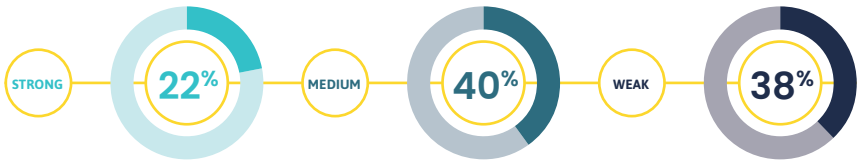
"Because of my beliefs, it is important that I



OVERALL FAITH PROFILE:
INDONESIA

**RELIGIOUS CLIMATE:
MULTI-FAITH**

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



“Religion is harmful to people”

Globally Connected

- 61% “I feel connected to people around the world”
- 76% “Events around the world matter to me”

“Religion is important to society”



“Religion is a detriment to society”

Relationally Connected

- 38% “I often feel deeply cared for by those around me”
- 21% “I often feel like someone believes in me”

RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”

“The Church is important to society”

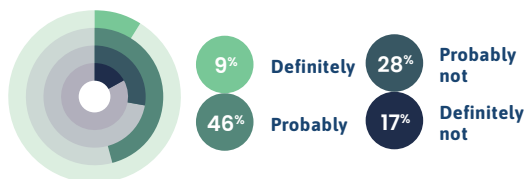


“The Church is a detriment to society”

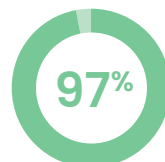
Attendance of Religious Respondents

- 57% Weekly
- 23% At least once a month, but not weekly
- 14% Infrequently, but occasionally
- 6% Never

Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



“Because of my beliefs, it is important that I

- 71% ... give of my time to help others in need”
- 60% ... give of my own resources to help others in need”
- 55% ... am concerned about the welfare of others”

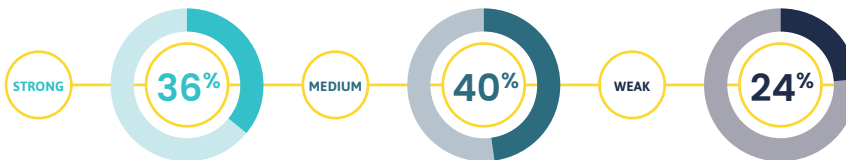
OVERALL FAITH PROFILE:

KENYA

**RELIGIOUS CLIMATE:
CHRISTIAN**



CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



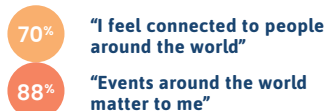
“Religion is harmful to people”

“Religion is important to society”

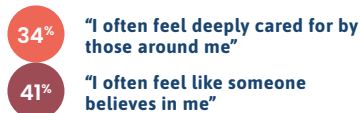


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



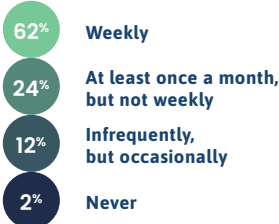
“The Church is harmful to people”

“The Church is important to society”

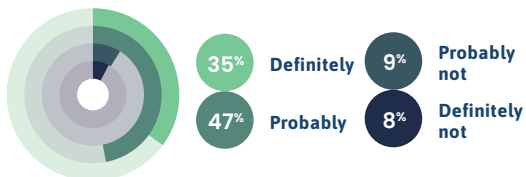


“The Church is a detriment to society”

Attendance of Religious Respondents



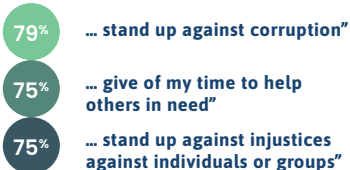
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



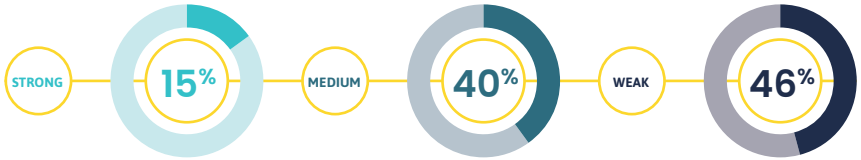
“Because of my beliefs, it is important that I



OVERALL FAITH PROFILE:
MALAYSIA

**RELIGIOUS CLIMATE:
MULTI-FAITH**

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



“Religion is harmful to people”

“Religion is important to society”



“Religion is a detriment to society”

Globally Connected

- 60% “I feel connected to people around the world”
- 68% “Events around the world matter to me”

Relationally Connected

- 26% “I often feel deeply cared for by those around me”
- 30% “I often feel like someone believes in me”

RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”

“The Church is important to society”

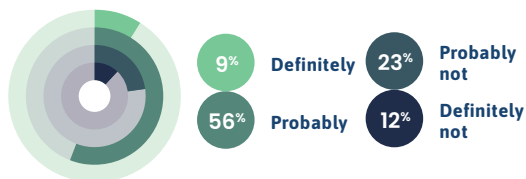


“The Church is a detriment to society”

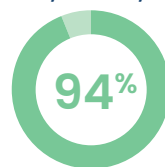
Attendance of Religious Respondents

- 28% Weekly
- 27% At least once a month, but not weekly
- 38% Infrequently, but occasionally
- 7% Never

Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



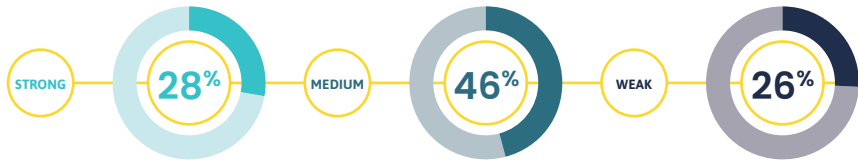
“Because of my beliefs, it is important that I

- 63% ... give of my time to help others in need”
- 52% ... stand up against corruption”
- 49% ... give of my resources to help others in need”

OVERALL FAITH PROFILE:
MEXICO

**RELIGIOUS CLIMATE:
CHRISTIAN**

CONNECTIVITY (OVERALL)



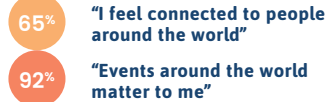
WARMTH TOWARD RELIGION

“Religion is good for people”

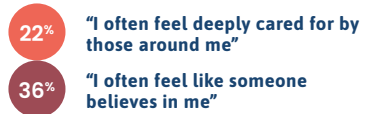


“Religion is harmful to people”

Globally Connected



Relationally Connected



“Religion is important to society”



“Religion is a detriment to society”

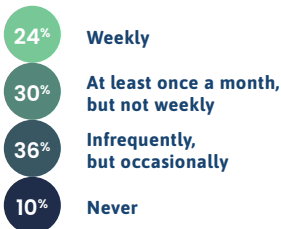
RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”

Attendance of Religious Respondents

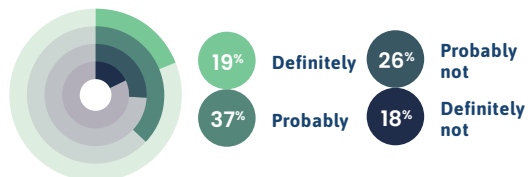


“The Church is important to society”

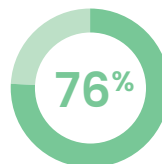


“The Church is a detriment to society”

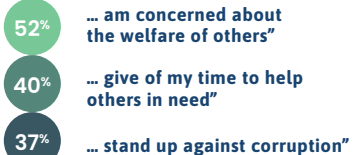
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



“Because of my beliefs, it is important that I

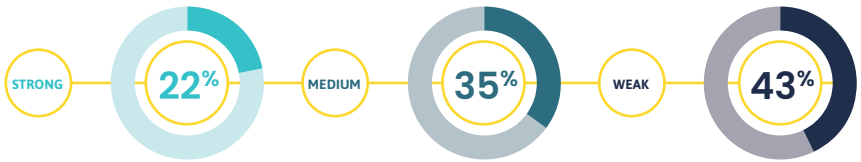


OVERALL FAITH PROFILE:
NEW ZEALAND

**RELIGIOUS CLIMATE:
SECULAR**



CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



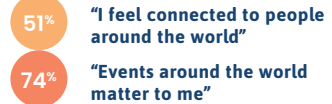
“Religion is harmful to people”

“Religion is important to society”

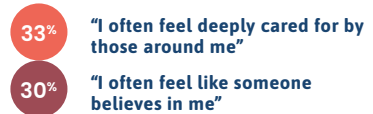


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



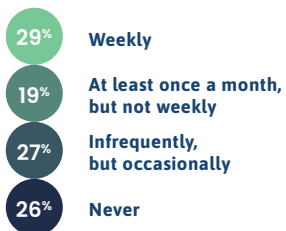
“The Church is harmful to people”

“The Church is important to society”

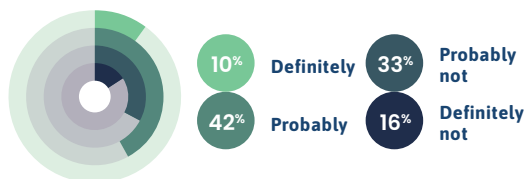


“The Church is a detriment to society”

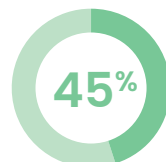
Attendance of Religious Respondents



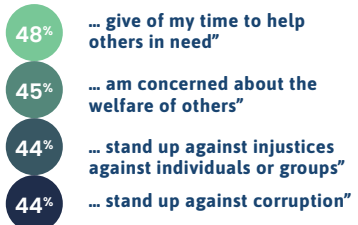
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



“Because of my beliefs, it is important that I

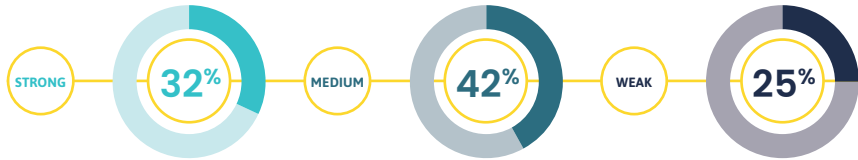


OVERALL FAITH PROFILE:

NIGERIA

**RELIGIOUS CLIMATE:
CHRISTIAN**

CONNECTIVITY (OVERALL)



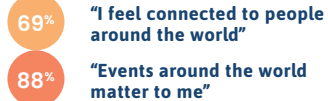
WARMTH TOWARD RELIGION

“Religion is good for people”



“Religion is harmful to people”

Globally Connected

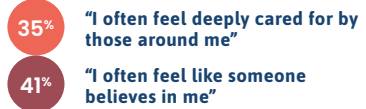


“Religion is important to society”



“Religion is a detriment to society”

Relationally Connected



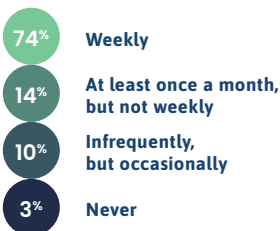
RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”

Attendance of Religious Respondents

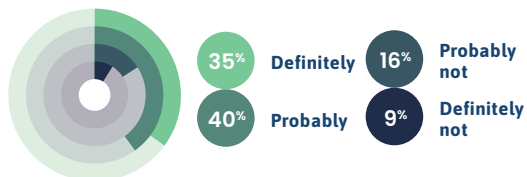


“The Church is important to society”

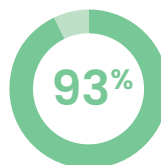


“The Church is a detriment to society”

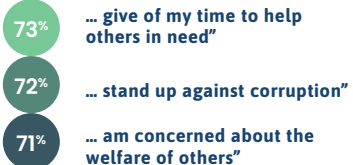
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



“Because of my beliefs, it is important that I ...

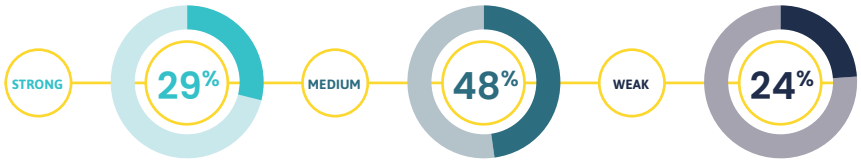


OVERALL FAITH PROFILE:
PHILIPPINES

**RELIGIOUS CLIMATE:
CHRISTIAN**



CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



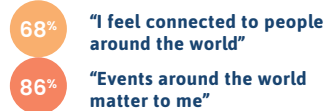
“Religion is harmful to people”

“Religion is important to society”

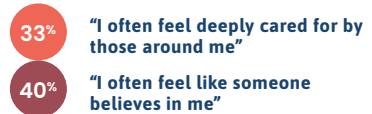


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



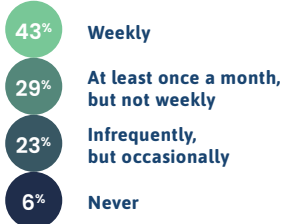
“The Church is harmful to people”

“The Church is important to society”

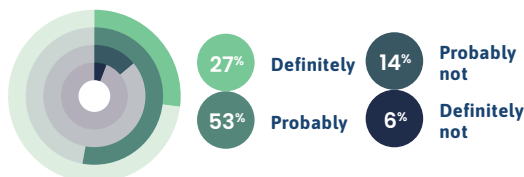


“The Church is a detriment to society”

Attendance of Religious Respondents



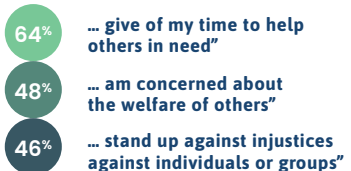
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



“Because of my beliefs, it is important that I

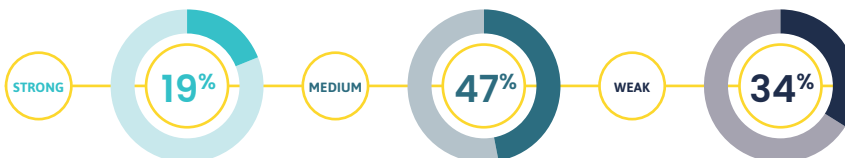


OVERALL FAITH PROFILE:

ROMANIA

RELIGIOUS CLIMATE:
CHRISTIAN

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

"Religion is good for people"



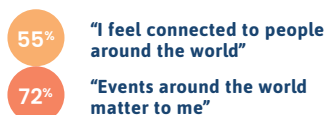
"Religion is harmful to people"

"Religion is important to society"

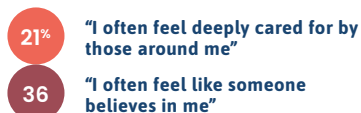


"Religion is a detriment to society"

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

"The Church is good for people"



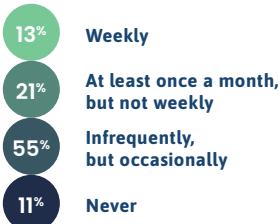
"The Church is harmful to people"

"The Church is important to society"

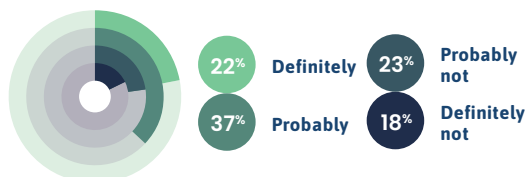


"The Church is a detriment to society"

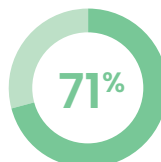
Attendance of Religious Respondents



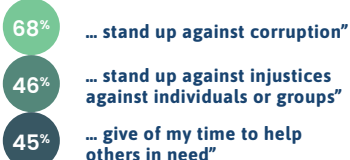
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



"My religious faith is very important in my life today"



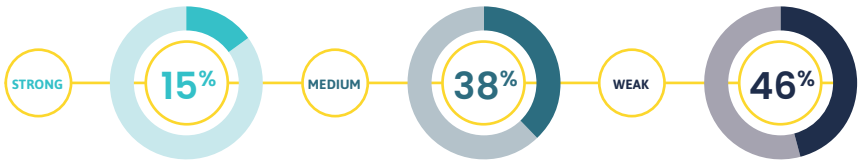
"Because of my beliefs, it is important that I



OVERALL FAITH PROFILE:
SINGAPORE

**RELIGIOUS CLIMATE:
MULTI-FAITH**

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



“Religion is harmful to people”



“Religion is important to society”



“Religion is a detriment to society”



Globally Connected

- 58% “I feel connected to people around the world”
- 71% “Events around the world matter to me”

Relationally Connected

- 26% “I often feel deeply cared for by those around me”
- 27% “I often feel like someone believes in me”

RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”



“The Church is important to society”



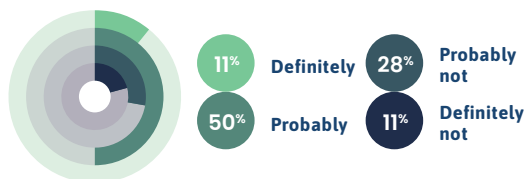
“The Church is a detriment to society”



Attendance of Religious Respondents

- 25% Weekly
- 18% At least once a month, but not weekly
- 43% Infrequently, but occasionally
- 13% Never

Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



“Because of my beliefs, it is important that I

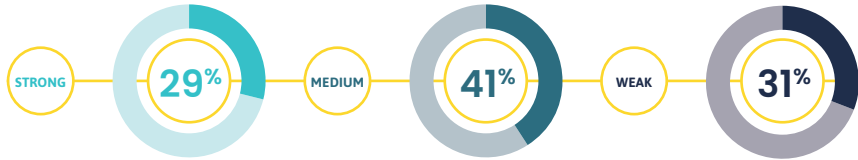
- 53% ... give of my time to help others in need”
- 52% ... give of my own resources to help others in need”
- 45% ... am concerned about the welfare of others”

OVERALL FAITH PROFILE:

SOUTH AFRICA

**RELIGIOUS CLIMATE:
CHRISTIAN**

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



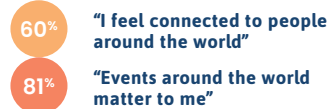
“Religion is harmful to people”

“Religion is important to society”

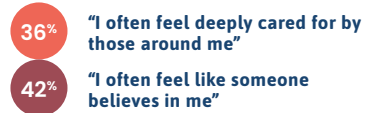


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



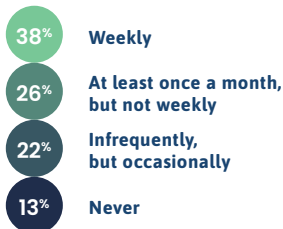
“The Church is harmful to people”

“The Church is important to society”

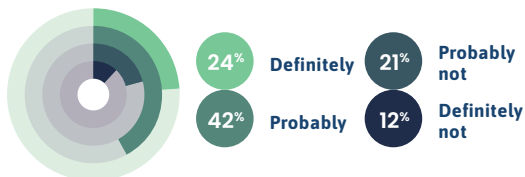


“The Church is a detriment to society”

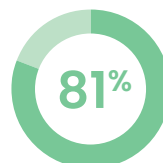
Attendance of Religious Respondents



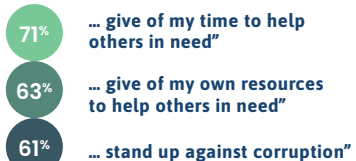
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



“Because of my beliefs, it is important that I

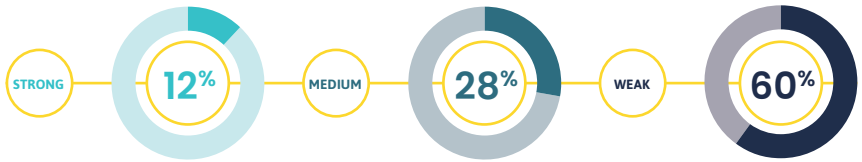


OVERALL FAITH PROFILE:
SOUTH KOREA

**RELIGIOUS CLIMATE:
CHRISTIAN**



CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



“Religion is harmful to people”

“Religion is important to society”



“Religion is a detriment to society”

Globally Connected

- 29% “I feel connected to people around the world”
- 41% “Events around the world matter to me”

Relationally Connected

- 31% “I often feel deeply cared for by those around me”
- 39% “I often feel like someone believes in me”

RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”

“The Church is important to society”

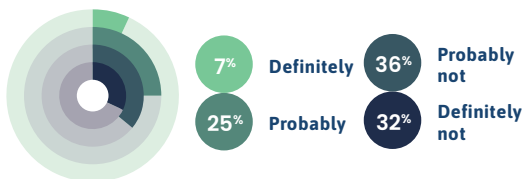


“The Church is a detriment to society”

Attendance of Religious Respondents

- 35% Weekly
- 16% At least once a month, but not weekly
- 18% Infrequently, but occasionally
- 31% Never

Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



“Because of my beliefs, it is important that I

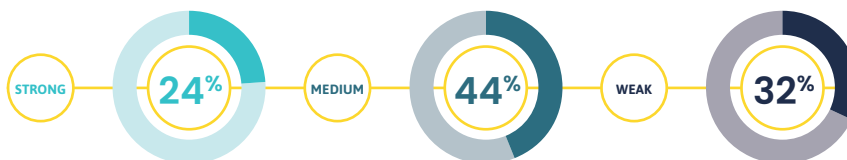
- 28% ... stand up against injustices against individuals or groups”
- 22% ... give of my time to help others in need”
- 22% ... give of my resources to help others in need”

OVERALL FAITH PROFILE:

SPAIN

RELIGIOUS CLIMATE:
SECULAR

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

"Religion is good for people"



"Religion is harmful to people"

"Religion is important to society"



"Religion is a detriment to society"

RELATIONSHIP TO RELIGION

"The Church is good for people"



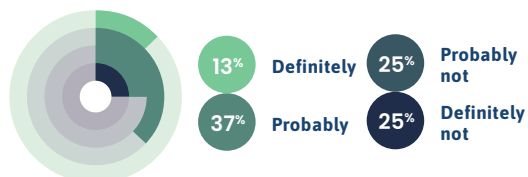
"The Church is harmful to people"

"The Church is important to society"

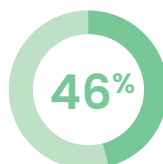


"The Church is a detriment to society"

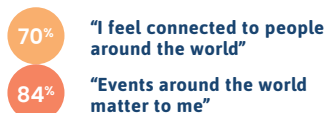
Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



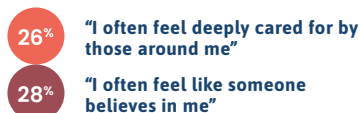
"My religious faith is very important in my life today"



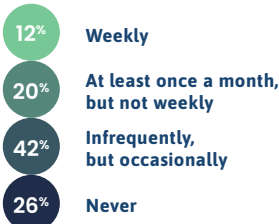
Globally Connected



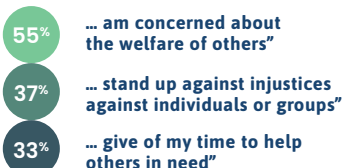
Relationally Connected



Attendance of Religious Respondents



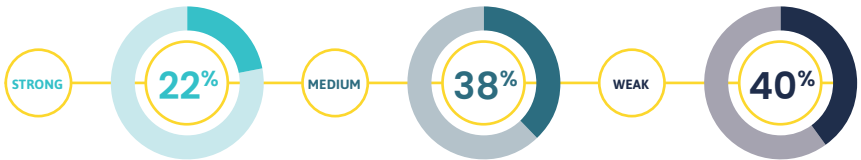
"Because of my beliefs, it is important that I



OVERALL FAITH PROFILE:
SWITZERLAND

**RELIGIOUS CLIMATE:
SECULAR**

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



“Religion is harmful to people”

Globally Connected

- 53% “I feel connected to people around the world”
- 64% “Events around the world matter to me”

“Religion is important to society”



“Religion is a detriment to society”

Relationally Connected

- 39% “I often feel deeply cared for by those around me”
- 35% “I often feel like someone believes in me”

RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”

Attendance of Religious Respondents

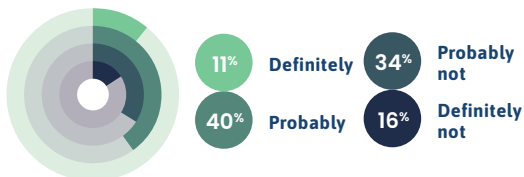
- 7% Weekly
- 16% At least once a month, but not weekly
- 49% Infrequently, but occasionally
- 29% Never

“The Church is important to society”

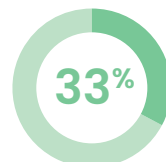


“The Church is a detriment to society”

Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



“My religious faith is very important in my life today”



“Because of my beliefs, it is important that I

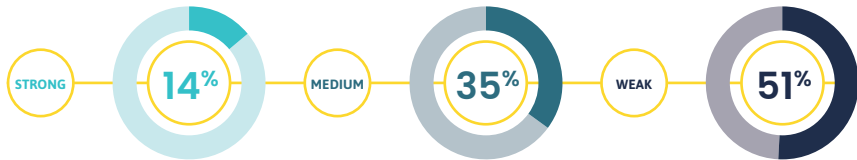
- 39% ... stand up against injustices against individuals or groups”
- 33% ... am concerned about the welfare of others”
- 26% ... stand up against corruption”

OVERALL FAITH PROFILE:

TAIWAN

RELIGIOUS CLIMATE:
MULTI-FAITH

CONNECTIVITY (OVERALL)



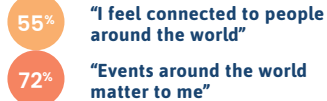
WARMTH TOWARD RELIGION

"Religion is good for people"

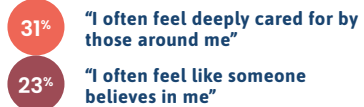


"Religion is harmful to people"

Globally Connected



Relationally Connected



"Religion is important to society"



"Religion is a detriment to society"

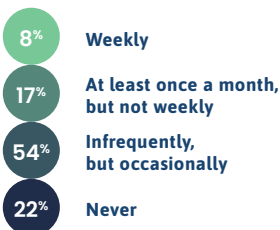
RELATIONSHIP TO RELIGION

"The Church is good for people"



"The Church is harmful to people"

Attendance of Religious Respondents

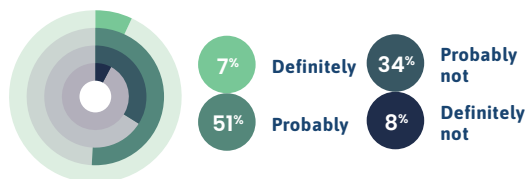


"The Church is important to society"

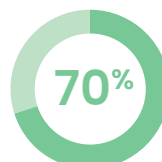


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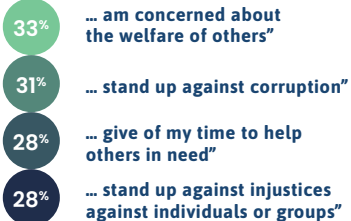
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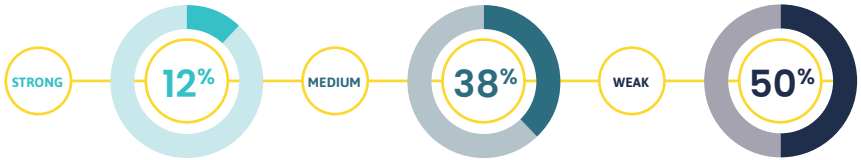
OVERALL FAITH PROFILE:

UNITED KINGDOM

RELIGIOUS CLIMATE: SECULAR



CONNECTIVITY (OVERALL)



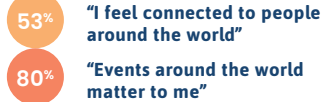
WARMTH TOWARD RELIGION

“Religion is good for people”



“Religion is harmful to people”

Globally Connected

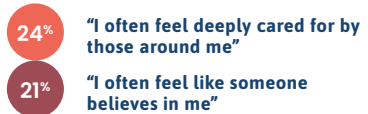


“Religion is important to society”



“Religion is a detriment to society”

Relationally Connected



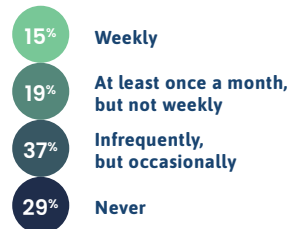
RELATIONSHIP TO RELIGION

“The Church is good for people”



“The Church is harmful to people”

Attendance of Religious Respondents

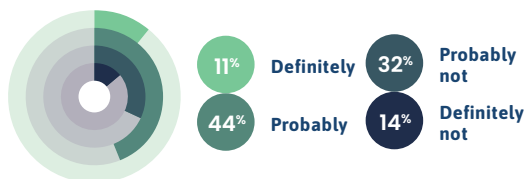


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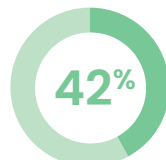


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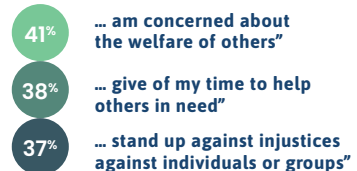
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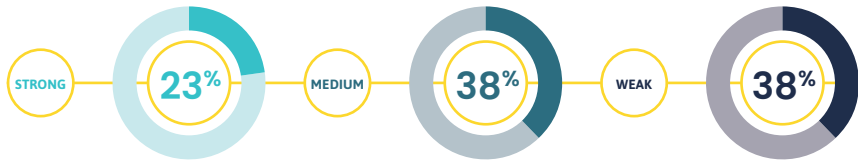


OVERALL FAITH PROFILE:

UNITED STATES

RELIGIOUS CLIMATE:
CHRISTIAN

CONNECTIVITY (OVERALL)



WARMTH TOWARD RELIGION

“Religion is good for people”



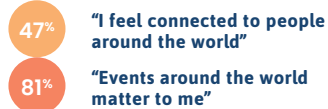
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“Religion is important to society”

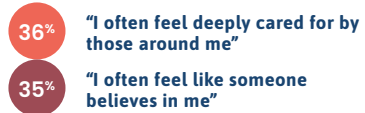


“Religion is a detriment to society”

Globally Connected



Relationally Connected



RELATIONSHIP TO RELIGION

“The Church is good for people”



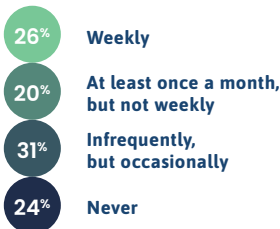
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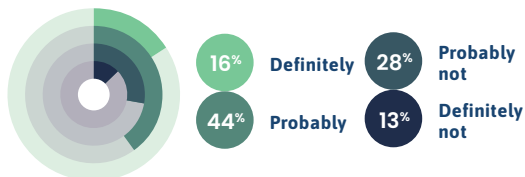


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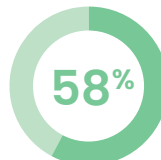
Attendance of Religious Respondents



Do you feel like the Christian Church is making a difference on issues such as poverty and justice?



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