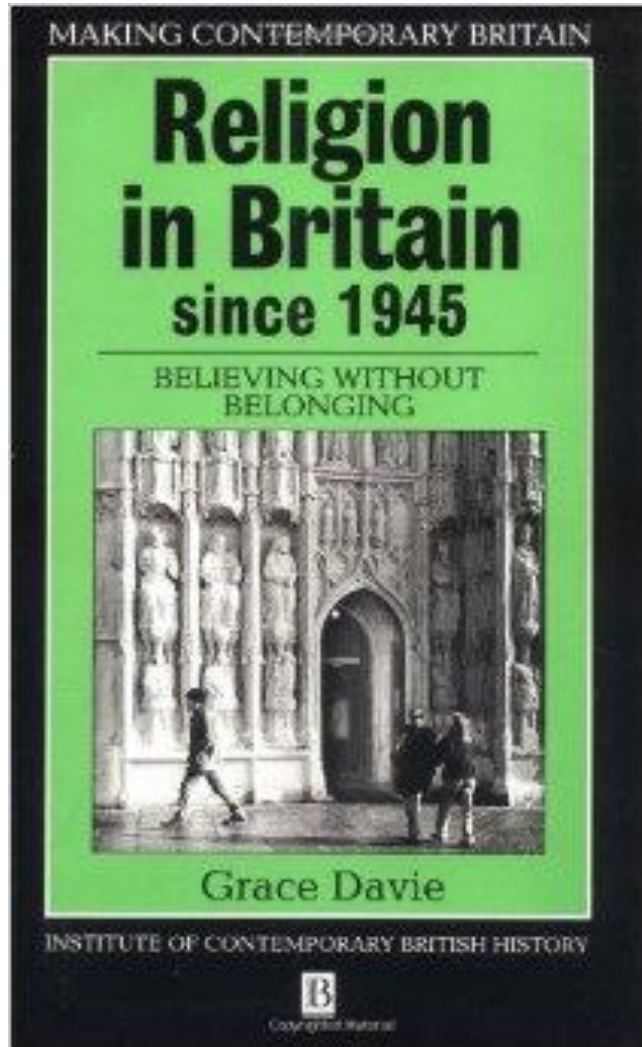


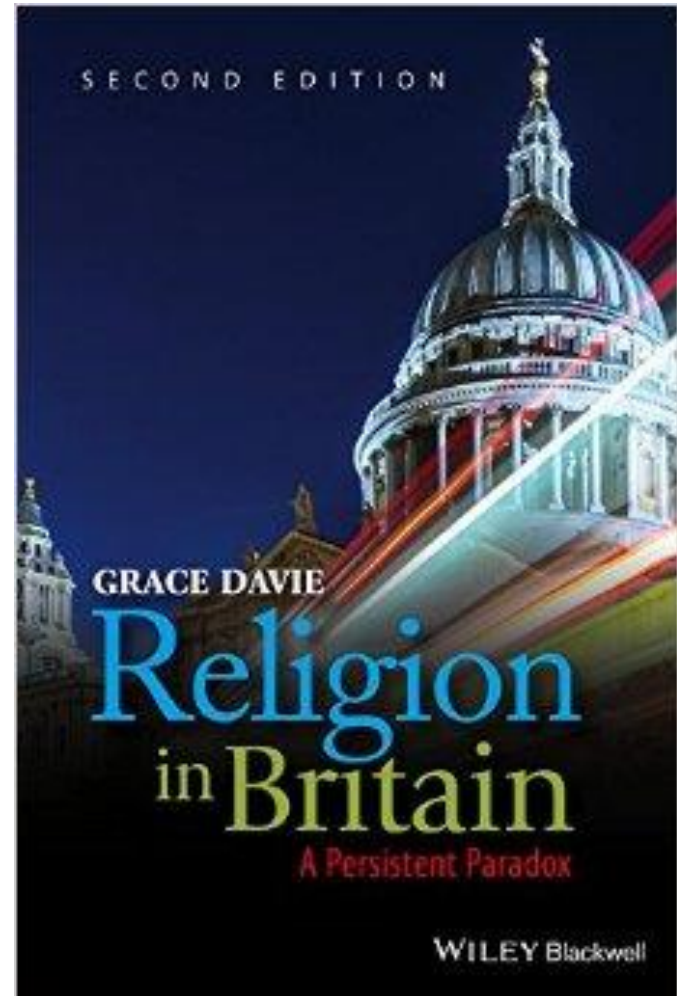
Megachurches

The broader context

1994



2015



The factors to take into account

We need to consider:

- cultural heritage
- vicarious religion (essentially a public utility)
- a shift from obligation to consumption (a market)
- new arrivals
- secular alternatives

Plus an awareness that the patterns of religion that emerge in Britain/Europe are an exception in global terms

Placing megachurches in this mix

In terms of the factors already set out

Noting the contextual variations:

- global; national; local (i.e. in **London**)

Why has London 'changed' and why are we surprised?

- the pervasiveness of (European) social science

London, however, is no longer a European city; it is a global metropolis – a gateway city – a fact displayed in its ever-expanding religious market, including megachurches

The core theme

The paradox referred to in the subtitle:

- on the one hand the process of secularization continues; on the other, the continuing/growing prominence of religion in public discussion

The combination is hard to handle

- at precisely the moment when they are most needed, British people are losing the vocabulary, tools and concepts that they require in order to have a constructive conversation about faith

The consequences

An ill-informed and ill-mannered debate about issues of extreme importance to the democratic future of this country

A growing concern about religious literacy

A number of sub-fields/specialisms within this

Noting in particular the re-emergence of religious organizations in social engagement (of different kinds)

- the place of megachurches in this field – a major theme of this project

ONS 2011: Regional differences

Percentage of Population

