



# The (Generational) Decline in Anglican Identity

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CEBS

ANGELICAN BOYS' SOCIETY  
DIOCESE OF MELBOURNE

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# LEADERS' BULLETIN



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CEBS OFFICE: 37 Swanston Street,  
(5th Floor) Melbourne. 3000.

August-  
September '82

- 21st-25th August - Esquire Adventure Camp
- 12th-19th September - CEBS WEEK
- 10th September - Bike Rally Day, Frankston
- 1st-3rd October - Stage III Leader Training Weekend
- 8th-10th October - Page Weekend, Frankston



## CEBS '82 WEEK

**YOU  
ARE THE  
KEY**

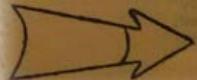
12TH - 19TH SEPTEMBER

- \* Branch Activities - Church Parades  
Short of Ideas for Ceps Week? See Page 3 Invitation or Special Activity Night  
Fund Raising Projects
- \* District Activities - District Church Parades  
Inter-branch Nights  
Community Displays, etc. etc.
- \* Diocesan Activity - BIKE RALLY AND FAMILY DAY  
on Saturday, 18th SEPTEMBER  
from 11 a.m. at Frankston

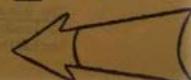
\* Theme for Ceps Week is

### GROWING BOYS LEARNING

- \* A new Ceps Brochure is now available to help you spread the message about Ceps. Ask the Ceps Office for your supplies.
- \* In addition to your own branch and district events, every branch is asked to support the Bike Rally Day at Frankston - with or without bikes. Details on Page 2.
- \* Ceps can only be as strong as your loyalty and dedication will allow it to be. When branches are inward looking and selfish in their attitudes, the whole movement suffers as a result. NOW is the opportunity to get out of the rut, and join with your fellow Ceps in Worship, Witness, and Fun.
- \* Ceps Week will only be as successful as the efforts YOU put into it!



GROWING BOYS LEARNING



# CEBS: Church of England Boys Society

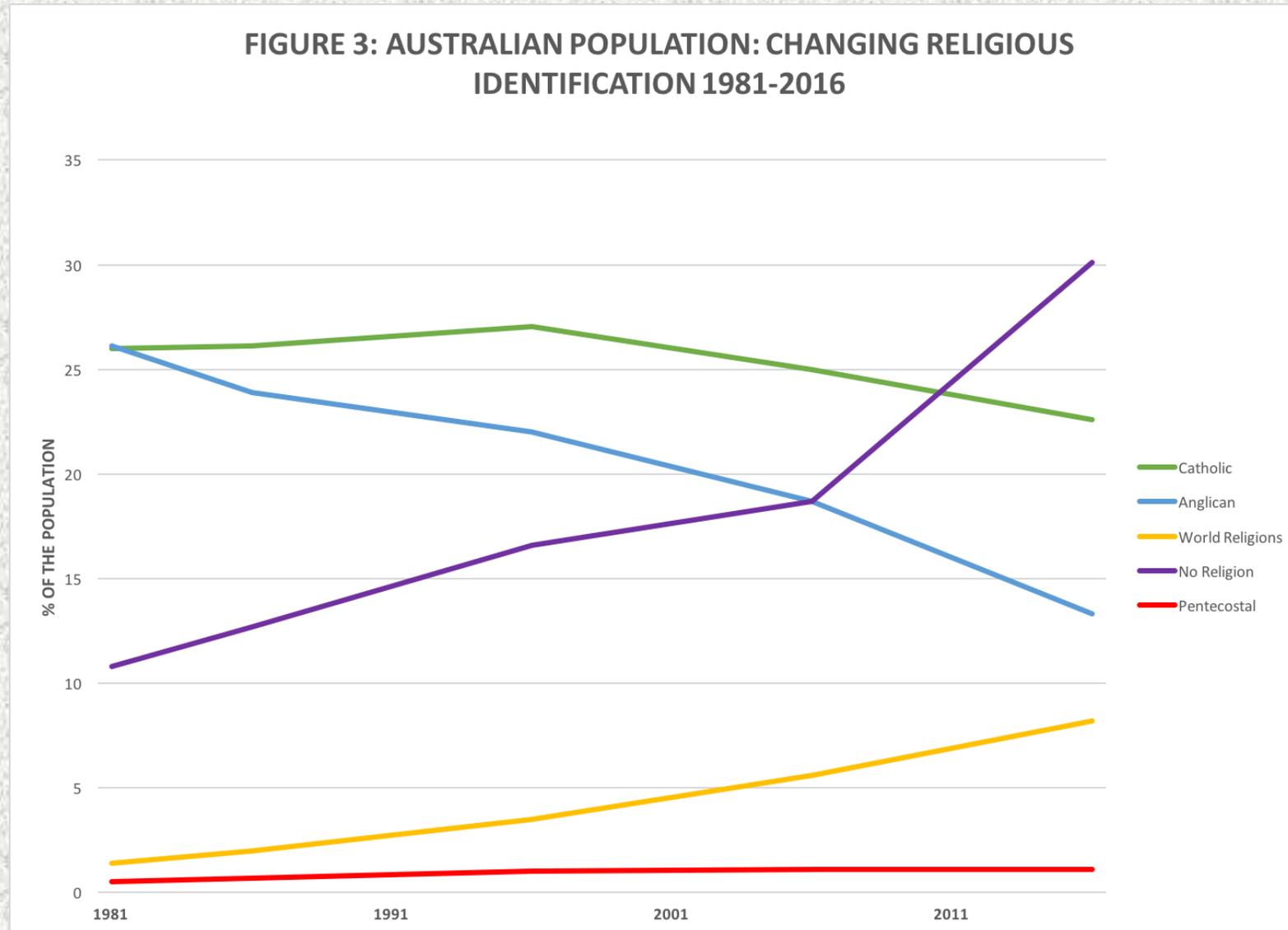
# This project:

- Explores the loss of those who identify as Anglicans (or once might have identified as Anglican)
- Empirical: quantitative and quantitative
- The quantitative data are drawn from Australian Bureau of Statistics Census data from 1981 through to 2016. [Paper also makes use of the 2009 Australian Survey of Social Attitudes (AuSSA), the 2014 Household, Income and Labour Dynamics in Australia Survey (HILDA) and the Gallup poll from 1961]
- Qual. data: 40 face-to-face interviews (23 current; 17 former Anglicans)
- States & Territories in sample: Vic; NSW; QLD; WA; SA; ACT

# Today

- Explore the change and loss;
- Discuss the causes of this loss;
- However, the report covers more things ...

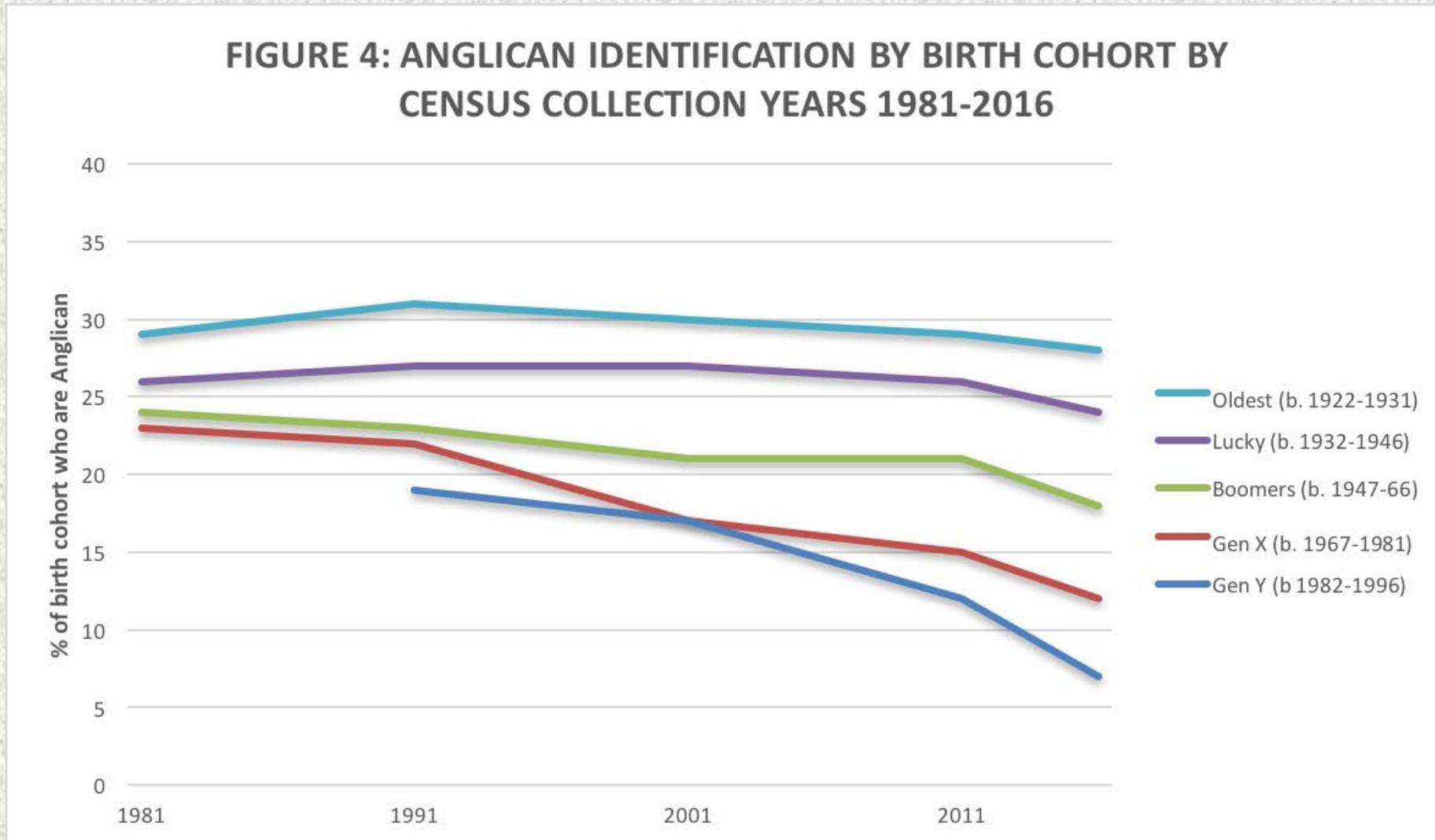
# Anglican Change 1981-1996



# Change is 'Generational' in Character ...

- The name of each generation is taken from the ABS
- The 'Oldest' are quite simply Australia's oldest people (b. 1922-1931)
- The 'Lucky' generation are those too young to have been conscripted to serve in any of the major wars of the twentieth century (b. 1932-1946)
- Baby Boomers (b. 1947- 1966)
- Generation X is a commonly used moniker for those who missed out on the epic social changes of the 1960s (b. 1967-1981)
- Generation Y have followed after the Xers (b. 1982- 1996)

# Change is affected by 'Generation' ...



# Rapid loss – 2011 to 2016

**TABLE 3: ANGLICAN LOSSES BETWEEN 2011 – 2016**

Generation	Anglicans in 2011	Anglicans in 2016	Loss	% change
Generation Y	510,443	362,105	148,338	- 29%
Generation X	687,439	587,459	99,980	-15%
Baby Boomers	1,132,743	990,824	141,919	-13%
Lucky Generation	565,826	476,910	88,916	-16%

Note: Percentages have been rounded

Source: Australian Bureau of Statistics

# Anne: Lucky Generation 'rusted-on' Anglican

- “The football finished on Saturday evening, we used to come home from football, buy fish and chips, and Sunday, for example, we'd just, we'd go for a long walk maybe and do the gardening, I don't think there was, I don't know what we did. We didn't do anything on a Sunday”
- “There was a huge group of young adults and we used to go for afternoon tea I think half past four, do a Bible study, have afternoon tea, go to church in the evening, and then go down to the coffee shop. We put on a fabulous play, we did *Oklahoma* and ... we had this huge [production], particularly because we had a couple of really good singers, and very good musicians, yeah, we absolutely loved it ... there was sport coming out of the church as well.”

# Frankie: Boomer Wild Child

- “I started getting into drugs and things like that ... [I have taken] quite a number of illicit substances over my time and ... had some very interesting, what I would term spiritual experiences as a result of those experiments with drugs like LSD, ketamine, things like that, cocaine, I tend to look at things like that as being able to access areas of your unconscious mind”

# Jack: Lost Generation Xer

- “There was never any pressure at all [from his parents] they understood when I had to stop going to church because junior cricket was playing on a Sunday morning, so there was no pressure to stay in the church, I’m sure there’s a little part of my parents now that are a little bit disappointed that I’m not involved in a formal or organised capacity with any church but that’s my generation.”

# Summary of key findings

- For many interrelated cultural and familial reasons, the Church has seen its *constituency* grow smaller with every passing decade.
- People who would have once been Anglicans instead experience a disconnect from the organisation that represented their forbears, even if that organisation is changing.
- It is also true that the prospective constituency has shrunk somewhat in recent decades, in an increasingly diverse society.
- Other mainline denominations have experienced a similar trajectory; except the Catholic Church.
- Identity closely aligned to an Anglican parish, community or theology, rather than the broader communion.
- Re-imagining 'being Anglican' ...
- A denomination characterised now by diverse theological and cultural traditions, but bonded together (though not bound) by a rich and storied past