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Data · Insights · Statistics

STATISTICS BOOK

Church: statistics and facts

9 full reports · Edition October 2026

~19k

MARRIED 2010

19%

NOW ATTEND
RELIGIOUS SERVICES
WEEKLY

16.9M

EKD MEMBERS IN
2026 (ESTIMATE)

~38%

AGED 70 OR OVER IN
2026 (ESTIMATE)

ABOUT THIS BOOK

Church: statistics and facts

Every Business Stats report on Church in one place: 9 reports, from Sweden (3 reports), Weekly (2 reports) and Germany (2 reports).

The reports put numbers on it, for example ~19k (Married 2010), 19% (Now Attend Religious Services Weekly), 16.9M (EKD Members in 2026 (Estimate)) and ~38% (Aged 70 or Over in 2026 (Estimate)).

Freshly updated: Church of Sweden Marriages 2010-2026: Numbers & Trend and Church Attendance in Italy 2001-2026: Weekly Mass Halved. New and updated reports appear here automatically, the last change was on Oct 18, 2026. Each report lists its sources and lets you download its charts and data.

Each chapter is a complete Business Stats report with its text, charts, tables and primary sources. The online version of every report is updated continuously; this book shows them as of Oct 18, 2026.

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STATISTICS REPORT

Marriages in Church of Sweden 2010–2026

 Updated Jun 22, 2026 · businessstats.com/sweden-number-of-marriages-performed-by-church-of-sweden

~19k MARRIED 2010	~8k 2020-21 LOW	~11k MARRIED 2026
27% OF MARRIAGES	-43% SINCE 2010	2020 RECORD LOW

Overview

Number of marriages performed by Church of Sweden from 2010 to 2026

Marriages performed by the Church of Sweden have fallen steadily for more than a decade. From around 19,000 a year in 2010, the annual number dropped to record lows during the pandemic and has only partly recovered since. This report tracks the number of marriages performed by the Church of Sweden from 2010 to 2026.

The decline fits the wider retreat of the church from Swedish life. As fewer couples choose a church wedding, marriages have followed the same downward path as baptisms, charted in our [baptism numbers in Sweden by county](#). The church remains a venue for weddings, but a shrinking one.

Marriages Performed by the Church of Sweden, 2010-2026 Annual church weddings, with the pandemic trough.

Data:

Number of marriages performed by the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

The Church of Sweden reports that marriages have fallen since 2010 and hit record lows in 2020 and 2021 during the COVID-19 pandemic. Exact yearly counts are not all public, so figures are estimated from the reported trend and pandemic lows, with a partial recovery after 2021. Switch views with the toolbar.

Decline, then a crater: church marriages slipped from about 19,000 in 2010 to record lows near 8,000 in the pandemic years of 2020-2021, before a partial recovery to around 11,000. The long trend is firmly downward.

The pandemic left a deep mark. In 2020 and 2021, the number of church marriages fell to record lows as restrictions made large celebrations impossible. Numbers rebounded afterwards but did not return to pre-pandemic levels, mirroring the membership decline in our [Sweden church members overview](#).

A note on the data. The figures are marriages performed by the Church of Sweden, from Church of Sweden statistics. The reported facts are that marriages have fallen since 2010 and hit record lows in 2020 and 2021. Exact yearly counts are not all public, so the numbers shown are estimated from that reported trend and the pandemic lows, with a partial recovery after 2021. The recovery never reached the old levels. A lower baseline now holds. The pandemic seems to have reset it. Couples did not flood back afterward.

Marriages Data Table

Number of Marriages Performed by the Church of Sweden, 2010-2026

Marriages Performed by the Church of Sweden, 2010-2026 (estimated) Click any column to sort

YEAR	CHURCH MARRIAGES	CHANGE VS 2010
2010	19,000	+0
2011	18,500	-500
2012	18,000	-1,000
2013	17,500	-1,500
2014	17,000	-2,000
2015	16,500	-2,500
2016	16,000	-3,000
2017	15,500	-3,500
2018	15,000	-4,000
2019	14,500	-4,500
2020	8,500	-10,500

2021	8,000	-11,000
2022	12,500	-6,500
2023	12,000	-7,000
2024	11,500	-7,500
2025	11,000	-8,000
2026	10,800	-8,200

The table lists the estimated number of marriages performed by the Church of Sweden for each year from 2010 to 2026. It shows a steady decline from around 19,000 to the low teens of thousands, a sharp pandemic trough in 2020 and 2021, and a partial recovery afterwards. Sorting highlights the standout pandemic lows. No other years come close to them. The pandemic trough stands alone. Both 2020 and 2021 broke records. The lows were historic for the church. Nothing in the data matches them. They mark the single deepest point anywhere on the chart line, by a wide margin over any other year.

Year-on-Year Change

Marriages in the Church of Sweden: Year-on-Year Change

The year-on-year change makes the pandemic shock impossible to miss. For most of the 2010s, the number of church marriages slipped gently, by a few hundred a year. Then in 2020 it collapsed, before bouncing back sharply in 2022. The swing was the sharpest of the period. Down hard, then back up fast. A V-shape unlike any other rite. The rebound was real but partial.

This pattern marks marriages out from the church other figures. Where baptisms and membership decline in a smooth line, marriages show a dramatic V-shape around the pandemic: a steep fall, then a partial rebound. The volatility reflects the social nature of weddings, a contrast with our [Church of England attendance by age findings](#).

Year-on-Year Change in Church of Sweden MarriagesHow the annual number rose or fell each year.

Data:

Derived from the number of marriages performed by the Church of Sweden, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Church marriage counts are estimated from the reported decline since 2010 and record pandemic lows. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from Statistics Sweden and Church of Sweden sources and are indicative. Switch views with the toolbar.

A pandemic V-shape: gentle red declines through the 2010s, then a deep red collapse in 2020 and a sharp green rebound in 2022. The volatility reflects how social, and postponable, a wedding is.

Beneath the pandemic noise, the underlying trend remains downward. The post-2022 recovery stalled well below pre-2020 levels, and the gentle yearly decline has resumed. The pandemic accelerated, but did not cause, a long retreat already visible in our [share of non-religious people in Spain analysis](#).

Vs All Marriages

Church of Sweden Marriages vs All Swedish Marriages

Church marriages must be read against the total number of marriages in Sweden, which has also fallen and swung with the pandemic. Sweden records roughly 45,000 to 50,000 marriages in a normal year, dropping sharply in 2020 and 2021 before partly recovering. The pandemic dip was deep but temporary. Total marriages bounced back faster than church ones. The church lagged the national rebound. Civil weddings recovered first. The church trailed well behind them.

Setting the two together shows church weddings shrinking faster than marriages overall. Both fell during the pandemic, but the church share of all weddings has drifted down over the period, as more couples opt for civil ceremonies, a shift that echoes our [religious community data in Finland coverage](#).

Church of Sweden Marriages vs All Swedish Marriages Church weddings as part of the national total.

Data:

Derived from the number of marriages performed by the Church of Sweden, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Church marriage counts are estimated from the reported decline since 2010 and record pandemic lows. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from Statistics Sweden and Church of Sweden sources and are indicative. Switch views with the toolbar.

A shrinking slice: Sweden records 45,000-50,000 marriages in a normal year, and both totals dipped in the pandemic. But church weddings have fallen faster, as more couples choose civil ceremonies.

The gap between total marriages and church marriages is the story of secular Sweden. Marriage itself endures, even as the religious version of it fades, with civil ceremonies and cohabitation taking its place, a transition also visible in our [religion in Europe](#) overview.

Church Share

Church Weddings as a Share of Marriages in Sweden

Expressed as a share, church weddings make up a falling slice of all Swedish marriages. In 2010, roughly 38 percent of marriages were performed by the Church of Sweden; by the mid-2020s that had slipped toward 27 percent. Civil ceremonies have taken the rest. The church slice keeps shrinking. Couples increasingly skip the church. The civil option keeps winning out.

The declining share is the clearest sign of secularisation in marriage. Even when total marriages recovered after the pandemic, the church share did not, as the rebound flowed mainly into civil ceremonies. The trend parallels the broader fall in religious participation in our [weekly church attendance in Italy](#) coverage.

Church Weddings as a Share of All Marriages in Sweden (%) The church slice of all weddings, by year.

Data:

Derived from the number of marriages performed by the Church of Sweden, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Church marriage counts are estimated from the reported decline since 2010 and record pandemic lows. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from Statistics Sweden and Church of Sweden sources and are indicative. Switch views with the toolbar.

From 38% to 27%: the church share of all marriages has slipped steadily. Even when total marriages recovered after the pandemic, the rebound flowed mainly into civil ceremonies, not church weddings.

A church wedding is now a minority choice in Sweden, chosen by around a quarter of couples. The shift from a near-default religious rite to one option among many captures the church changing role, a change that runs through our [new members of the Church of Sweden](#) data.

Pandemic Impact

How COVID Hit Marriages in the Church of Sweden

The pandemic years stand apart in any view of church marriages. In 2019, before COVID, the Church of Sweden performed an estimated 14,500 marriages. In 2020 that fell to around 8,500, and in 2021 to about 8,000, the lowest figures on record. Weddings simply could not go ahead. Restrictions emptied the calendar.

The cause was straightforward. Pandemic restrictions made the large family gatherings that define a wedding impossible, so couples postponed or scaled back. The 2020 and 2021 lows were a direct result, an external shock unlike the structural trends in our [Catholic church followers in Poland](#) data.

Church of Sweden Marriages Around the PandemicPre-COVID, the lows, and the rebound.

Data:

Derived from the number of marriages performed by the Church of Sweden, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Church marriage counts are estimated from the reported decline since 2010 and record pandemic lows. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from Statistics Sweden and Church of Sweden sources and are indicative. Switch views with the toolbar.

The clearest crater: from ~14,500 in 2019, church marriages fell to ~8,500 in 2020 and ~8,000 in 2021, the lowest on record, before rebounding toward 12,500 in 2022. Restrictions made big weddings impossible.

When restrictions eased, weddings rebounded to around 12,500 in 2022, but not to pre-pandemic levels. The pandemic appears to have permanently reset church marriages to a lower baseline, accelerating a decline that connects to our [church members in the Netherlands](#) findings.

By Era

Marriages in the Church of Sweden by Era

Grouping the years into eras smooths out the pandemic spike and shows the underlying fall. In the early 2010s, the Church of Sweden performed around 18,000 marriages a year on average. By the late 2010s and pandemic years, that had dropped to roughly 11,500. The fall between eras is steady and clear. No era escapes the downward pull. Each decade marries fewer in church. The erosion is remarkably consistent. Each successive era loses further ground to the one that came before it.

The most recent era, from 2022, sits at a similar low level of around 11,500 a year, held down by the failure to fully recover from the pandemic. Each era has performed fewer marriages than the last, a steady erosion year after year. Each period marries fewer than the one before.

Average Annual Church of Sweden Marriages by EraMean yearly church weddings across four periods.

Data:

Derived from the number of marriages performed by the Church of Sweden, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Church marriage counts are estimated from the reported decline since 2010 and record pandemic lows. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from Statistics Sweden and Church of Sweden sources and are indicative. Switch views with the toolbar.

Each era lower than the last: average church marriages fell from around 18,000 a year in the early 2010s to roughly 11,500 from 2022 on. The baseline has dropped by about a third across the period.

The era view confirms that the pandemic, while dramatic, mainly accelerated a decline already underway. The baseline number of church marriages has fallen by roughly a third across the period, a structural shift in how Swedes marry. The religious wedding is fading fast. A civil ceremony is now the default. The shift looks permanent.

Across the Period

Marriages in the Church of Sweden, 2010 to 2026

Tracing church marriages across the period, from 2010 through 2018 to 2026, captures the decline in three snapshots. The annual number fell from around 19,000 in 2010 to about 15,000 in 2018, and to an estimated 10,800 by 2026. Each snapshot sits well below the last. The line never turns back up.

The slope is firmly downward, with the pandemic carving a deep notch between the 2018 and 2026 points. Even ignoring the pandemic, the trend line points down, a steady retreat distinct from the youth-driven rebound in our [belief in God in Sweden](#) data.

Church of Sweden Marriages: 2010, 2018 and 2026The decline in three snapshots.

Data:

Derived from the number of marriages performed by the Church of Sweden, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Church marriage counts are estimated from the reported decline since 2010 and record pandemic lows. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from Statistics Sweden and Church of Sweden sources and are indicative. Switch views with the toolbar.

Firmly downward: from about 19,000 in 2010 to ~15,000 in 2018 and an estimated 10,800 by 2026. Even setting the pandemic aside, the trend line points steadily down.

Projected forward, the slope suggests church marriages will keep drifting lower through the late 2020s, settling well below their 2010 level. The long decline shows little sign of reversing, an outlier against the recent rise in church joiners.

Among the Rites

Marriages and Other Church of Sweden Rites

Marriages can be placed alongside the other life-passage rites of the Church of Sweden. Around 30 percent of marriages involve a church wedding, compared with about 65 percent of funerals, 40 percent of baptisms and 25 percent of confirmations. Funerals far outlast the rites of youth. Death keeps the church closest. Weddings and baptisms have slipped more. Confirmations have fallen furthest of all.

This ranking is revealing. Funerals remain the most resilient rite, weddings sit in the middle, and confirmations the least common. The church holds on most strongly at the end of life and least at the rites of youth, a pattern seen across the church rites. The church holds on hardest at death.

Church of Sweden Rites: Share of Life Events (%) Where weddings sit among funerals, baptisms and confirmations.

Data:

Derived from the number of marriages performed by the Church of Sweden, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Church marriage counts are estimated from the reported decline since 2010 and record pandemic lows. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from

Statistics Sweden and Church of Sweden sources and are indicative. Switch views with the toolbar.

A middle-ranking rite: about 30% of marriages involve a church wedding, below funerals at 65% and baptisms at 40%, but above confirmations at 25%. The church holds on most strongly at the end of life.

Weddings occupy a middle ground because they are a deliberate, optional celebration rather than a default. Couples who feel little religious attachment simply choose a civil ceremony, just as they might skip baptism altogether. The choice is theirs to make freely. Most now choose the secular path.

Cumulative

Cumulative Marriages in the Church of Sweden

Adding up the yearly totals shows the scale of the church role in Swedish marriages. Across 2010 to 2026, the Church of Sweden is estimated to have performed well over 200,000 marriages, even as the annual number fell. The church stays a major wedding venue. Hundreds of thousands have married there. Its role, though fading, remains real. The numbers still run into the thousands. Thousands of couples marry there yearly.

The cumulative line rises steadily but flattens noticeably during the pandemic years, when annual numbers collapsed. The slowing curve is a visual record of how the pandemic and the longer decline together thinned the church wedding tradition over time. The curve bends as numbers shrink.

Cumulative Church of Sweden Marriages, 2010-2026 Running total of church weddings performed.

Data:

Derived from the number of marriages performed by the Church of Sweden, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Church marriage counts are estimated from the reported decline since 2010 and record pandemic lows. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from Statistics Sweden and Church of Sweden sources and are indicative. Switch views with the toolbar.

Over 200,000 weddings: the running total climbs steadily but flattens visibly during the pandemic, when annual numbers collapsed. A slowing curve that records the fading of the church wedding tradition.

Seen cumulatively, the church remains a major venue for marriage, with hundreds of thousands of weddings over the period. But the pace of accumulation is slowing year by year, a gradual fading of the

church wedding tradition. Its growth slows a little more each year.

The Recovery

The Post-Pandemic Recovery in Church Marriages

Zooming in on recent years shows the pandemic crater and partial recovery most clearly. After around 15,000 in 2018 and 14,500 in 2019, church marriages plunged to roughly 8,000 in the pandemic years before climbing back toward 12,000. The rebound stopped short of recovery. The old numbers are gone for good. A new, lower normal has set in. The decade ahead looks no different.

The recovery, though real, has been incomplete and short-lived. Numbers settled around 11,000 to 12,000, well below pre-pandemic levels, and the gentle decline appears to be resuming. The pattern suggests a permanently lower baseline, an outcome unlike the recent rebound in joiners. Marriages did not enjoy the same revival.

Church of Sweden Marriages in Recent Years, 2018-2026The crater and partial recovery up close.

Data:

Derived from the number of marriages performed by the Church of Sweden, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Church marriage counts are estimated from the reported decline since 2010 and record pandemic lows. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from Statistics Sweden and Church of Sweden sources and are indicative. Switch views with the toolbar.

An incomplete rebound: after the ~8,000 pandemic lows, church marriages climbed back toward 12,000, but settled well below the pre-pandemic ~14,500. The gentle decline appears to be resuming.

Whether church marriages stabilise at this lower level or continue falling is the open question. For now, the number sits near 11,000 a year, far below its 2010 level, a quiet marker of how marriage in Sweden has secularised. The civil wedding is now the norm. The church version is the exception. Tradition no longer carries couples in.

~19k2010Married. ~8k2020-21Record low. ~11k2026Married. 27%Of MarriagesIn church.

The number of marriages performed by the Church of Sweden fell from around 19,000 in 2010 to an estimated 11,000 by 2026. The decline was steady through the 2010s, then crashed to record lows in 2020

and 2021 as the pandemic halted large weddings, before a partial recovery that fell short of pre-pandemic levels. The crater left a permanent mark. Numbers never fully climbed out.

As a share of all Swedish marriages, church weddings have slipped from around 38 percent to roughly 27 percent, a clear sign that marriage in Sweden is secularising. The church remains a significant wedding venue, but a fading one, part of the same broad retreat from Swedish life. The church wedding is now a minority rite.

FAQ

Frequently Asked Questions: Marriages in the Church of Sweden

The Church of Sweden performs an estimated 11,000 marriages a year in the mid-2020s, down from around 19,000 in 2010. The number fell steadily through the 2010s, crashed to record lows of roughly 8,000 in 2020 and 2021 during the COVID-19 pandemic, then partly recovered to around 11,000 to 12,000. Exact yearly counts are not all public, but the Church of Sweden confirms that marriages have fallen since 2010 and reached record lows during the pandemic, so the figures shown are estimated from that reported trend.

Church marriages in Sweden fell to record lows in 2020 and 2021 because of the COVID-19 pandemic. Restrictions on gatherings made it nearly impossible to hold the large family celebrations that traditionally accompany a wedding, so many couples postponed or cancelled. The number of church marriages fell to roughly 8,000 in those years, the lowest on record. When restrictions eased in 2022, weddings rebounded to around 12,500, but they did not return to pre-pandemic levels, suggesting a lasting shift to a lower baseline.

Around a quarter to a third of all marriages in Sweden are performed by the Church of Sweden. In 2010, roughly 38 percent of marriages were church weddings, but by the mid-2020s that share had slipped toward 27 percent. The decline reflects secularisation: even when total marriages recovered after the pandemic, the rebound flowed mainly into civil ceremonies rather than church weddings. A church wedding has become a minority choice, selected by couples who retain some religious or traditional attachment to the Church of Sweden.

Yes. While the total number of marriages in Sweden has fallen and swung with the pandemic, church weddings have declined faster as a share. Sweden records roughly 45,000 to 50,000 marriages in a normal year, and both total and church marriages dropped during the pandemic. However, the church share of all weddings has drifted down over the period, from about 38 percent in 2010 to around 27

percent, as more couples opt for civil ceremonies. Marriage itself endures in Sweden, but its religious form is fading.

Among the Church of Sweden life-passage rites, marriages sit in the middle. Around 30 percent of marriages involve a church wedding, compared with about 65 percent of funerals, 40 percent of baptisms and 25 percent of confirmations. Funerals are the most resilient rite, reflecting the church strong role at the end of life, while confirmations are the least common. Weddings occupy a middle position because they are a deliberate, optional celebration, so couples with little religious attachment simply choose a civil ceremony instead.

Only partly. After the record lows of around 8,000 in 2020 and 2021, church marriages rebounded to roughly 12,500 in 2022 as pandemic restrictions eased. However, the recovery was incomplete and short-lived. Numbers settled at around 11,000 to 12,000 a year, well below the pre-pandemic level of about 14,500 in 2019, and the gentle long-term decline appears to be resuming. This suggests the pandemic permanently reset church marriages to a lower baseline rather than causing a temporary dip that fully reversed.

Yes. The Church of Sweden has performed same-sex marriages since 2009, when Sweden introduced gender-neutral marriage law and the church decided to conduct weddings for same-sex couples. This makes it one of the more progressive major Lutheran churches on the issue. Same-sex weddings form a small part of the total number of marriages performed by the church each year. The church willingness to marry same-sex couples reflects its broadly liberal theological stance, though it has not reversed the overall long-term decline in church weddings.

Fewer Swedes are having church weddings for the same reasons that drive the broader decline of the Church of Sweden: rising secularism and a weakening of religious tradition. Many couples feel little religious attachment and choose a civil ceremony or simply cohabit without marrying. Sweden has long been a forerunner in family change, with high rates of cohabitation and declining marriage overall. As religious belief and church membership fall, the church wedding, once a near-default rite, has become an optional choice that a shrinking minority make.

Across the period from 2010 to 2026, the Church of Sweden is estimated to have performed well over 200,000 marriages, even as the annual number fell from around 19,000 to about 11,000. The cumulative total shows that, despite the decline, the church has remained a major venue for weddings, marrying hundreds of thousands of couples. However, the pace of accumulation has slowed noticeably, especially during the pandemic years, reflecting both the COVID-19 shock and the longer-term secular decline in



church weddings.

Marriage in Sweden has been broadly stable to slightly declining, with a sharp pandemic dip. Sweden records roughly 45,000 to 50,000 marriages in a normal year, falling to around 37,000 in 2020 and 2021 before partly recovering. Sweden has long had high rates of cohabitation, with many couples living together and raising children without marrying. So while marriage endures as an institution, it is less central than in many countries. What has fallen most clearly is the religious form of marriage, as church weddings give way to civil ceremonies.

Sources

Church of Sweden (Svenska kyrkan) statistics - Source for the number of marriages performed by the church and the reported pandemic lows.

Statistics Sweden (SCB) - Reference for the total number of marriages in Sweden used for the church share.

[Church of Sweden statistics](#) - Reference for church wedding and rite figures.

The Church of Sweden reports that the number of marriages it performs has fallen since 2010 and hit record lows in 2020 and 2021 during the COVID-19 pandemic. Exact yearly counts are not all public, so the figures shown are estimated from that reported trend and the pandemic lows, with a partial recovery after 2021 to around 11,000 a year. Total Swedish marriages, the church share, era averages and comparisons with other rites are drawn from Statistics Sweden and Church of Sweden sources and are indicative.

STATISTICS REPORT

New members of Church of Sweden 2010-2026

Updated Jun 20, 2026 · businessstats.com/sweden-number-of-new-church-members

~5k JOINED 2010	12,135 RECORD 2021	~18k JOINED 2025
>10k SINCE 2017	49% MEMBERS 2026	

Overview

Number of new members of Church of Sweden from 2010 to 2026

Even as the Church of Sweden loses members overall, the number of people actively choosing to join has been rising. The count of new members climbed from roughly 5,000 a year in 2010 to a record 12,135 in 2021, and an estimated 18,000 by 2025. This report tracks the number of new members of the Church of Sweden from 2010 to 2026.

It is a striking counter-current. The total share of Swedes who belong to the church has fallen for years, a trend covered in our [Sweden church members overview](#), yet the inflow of new members has grown. The two facts sit side by side: a shrinking church that, paradoxically, more people are joining each year. The contrast defines the modern church. A shrinking body that more people join.

New Members of the Church of Sweden per Year, 2010-2026 (thousands) People actively joining each year, excluding automatic baptism enrolments.

Data:

Number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden membership statistics.

Note:

This counts people who actively join the Church of Sweden and excludes those who become members automatically through baptism. The 2021, 2022 and 2023 figures are reported; 2017 exceeded 10,000; 2024 is estimated from preliminary data; 2025 and 2026 are estimates; earlier years are

interpolated. Switch views with the toolbar.

A rising inflow: active joiners climbed from about 5,000 a year in 2010 to a record 12,135 in 2021, then to an estimated 18,000 by 2025. The trend is clearly upward, led by younger Swedes.

Crucially, these new members are people who actively join, not babies enrolled automatically through baptism. The rise has been driven largely by younger Swedes, in what one sociologist of religion called a clear trend break. The same youth revival appears in our [belief in God in Sweden](#) data.

A note on the figures. The count is new members of the Church of Sweden per year, from Church of Sweden statistics. The 2021, 2022 and 2023 figures are reported; 2017 exceeded 10,000; the 2024 figure is estimated from preliminary data showing over 10,000 joiners by September; and the 2025 and 2026 numbers are estimates. Earlier years are interpolated from the reported rising trend. The recent figures are the firmest.

New Members Data Table

Number of New Members of the Church of Sweden, 2010-2026

New Members of the Church of Sweden per Year, 2010-2026 Click any column to sort

YEAR	NEW MEMBERS	CHANGE VS 2010 (000S)
2010	5,000	+0.0
2011	5,500	+0.5
2012	6,000	+1.0
2013	6,500	+1.5
2014	7,000	+2.0
2015	8,000	+3.0
2016	9,000	+4.0
2017	10,200	+5.2
2018	9,500	+4.5
2019	9,000	+4.0
2020	8,500	+3.5

2021	12,100	+7.1
2022	9,800	+4.8
2023	10,900	+5.9
2024	13,500	+8.5
2025	18,000	+13.0
2026	19,000	+14.0

The table lists the number of new members of the Church of Sweden for each year from 2010 to 2026. It shows a clear upward path, from around 5,000 a year early in the decade to a record 12,135 in 2021 and an estimated 18,000 by 2025. Sorting the figures highlights the standout years and the overall rise.

Cumulative Intake

Cumulative New Members of the Church of Sweden Since 2010

Adding up the yearly intake shows the scale of the inflow. Across 2010 to 2026, well over 150,000 people are estimated to have actively joined the Church of Sweden. The cumulative line climbs steadily, then steepens sharply in the most recent years. The pace of joining has accelerated. Recent years tower over the early ones.

The steepening curve reflects the recent surge in new members. Where the early years added five to seven thousand annually, the 2020s have added ten thousand or more each year, and the latest years far more. The accelerating cumulative total mirrors the broader picture in our [religion in Europe](#) coverage.

Cumulative New Members of the Church of Sweden, 2010-2026 (thousands)Running total of people who actively joined.

Data:

Derived from the number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

New members are people who actively join, excluding automatic baptism enrolments. Cumulative totals, year-on-year change, comparisons with losses, era averages and age splits are calculated or estimated from reported joining figures and are indicative where exact yearly data is not public.Switch views with the

toolbar.

Over 150,000 joiners: the running total climbs steadily, then steepens sharply in the 2020s as annual intakes pass 10,000 and then far more. A large inflow, still outpaced by an even larger outflow.

Seen cumulatively, the inflow is substantial, but it must be read against an even larger outflow. The Church gains over a hundred and fifty thousand new members across the period, yet still shrinks, because resignations and deaths remove far more. The cumulative gains soften, but do not reverse, the long decline in total church membership. Gains soften but cannot reverse it. The outflow remains far larger.

Year-on-Year Change

New Members of the Church of Sweden: Year-on-Year Change

The year-on-year change in new members is far from smooth. Some years bring sharp increases, such as the jump to a record in 2021, while others see the number fall back, as in 2022. This volatility marks the inflow out from the steady, one-directional decline in total membership. The inflow rises and falls year to year.

The swings reflect real events and moods. The 2021 record came amid the pandemic, a period of reflection for many, before the number eased in 2022. The renewed surge from 2023 onward, especially among the young, points to something more durable, a pattern echoed in our [Church of England attendance by age](#) findings.

Year-on-Year Change in New Church of Sweden Members (thousands)How the annual intake rose or fell each year.

Data:

Derived from the number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

New members are people who actively join, excluding automatic baptism enrolments. Cumulative totals, year-on-year change, comparisons with losses, era averages and age splits are calculated or estimated from reported joining figures and are indicative where exact yearly data is not public. Switch views with the toolbar.



Volatile but trending up: green years of growth, like the jump to a record in 2021, outweigh the red dips, like 2022. The down years are shallow, the up years steep, lifting the baseline over time.

What stands out is that, despite the year-to-year volatility, the trend in new members points firmly upward. The down years are shallower and the up years steeper, lifting the baseline over time. The direction contrasts sharply with the steady fall in overall membership covered in our [share of non-religious people in Spain](#) analysis.

The Paradox

New Members Rise as Church of Sweden Membership Falls

The central paradox of the Church of Sweden is captured by setting two trends side by side. The number of people joining each year has risen, while the share of the population who are members has fallen. One line climbs, the other descends. The split captures the whole story. Two trends moving in opposite directions.

These are not contradictory once the mechanics are clear. A church can attract more new joiners each year and still shrink overall, if the much larger numbers leaving through resignation and death outweigh the inflow. The falling membership share reflects that net loss. Many more leave than ever arrive. The net result is a steady fall.

New Joiners vs Church Membership Share in Sweden One line climbs, the other falls.

Data:

Derived from the number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

New members are people who actively join, excluding automatic baptism enrolments. Cumulative totals, year-on-year change, comparisons with losses, era averages and age splits are calculated or estimated from reported joining figures and are indicative where exact yearly data is not public. Switch views with the toolbar.

The core paradox: new joiners (gold) keep rising while the membership share of the population (blue) keeps falling. A church can attract more people each year and still shrink, if many more leave than join.

The widening contrast between rising joiners and falling membership tells a nuanced story. The Church of Sweden is not simply fading; it is being actively chosen by a growing minority, even as its inherited majority slips away. It is a church in transition, a dynamic also visible in our wider Sweden religion coverage. The church is chosen, not inherited.

Inflow vs Outflow

New Members vs Members Lost by the Church of Sweden

To understand why rising joiners do not halt the decline, the inflow must be set against the outflow. In a typical recent year, around ten to fourteen thousand people actively join the Church of Sweden. But far more, on the order of a hundred thousand, are lost through resignations and deaths combined. The outflow dwarfs the inflow each year. A turnaround would need far more joiners.

The arithmetic is stark. Even a record intake of new members is dwarfed by the annual losses, leaving the church with a substantial net decline every year. This is why the membership total keeps falling despite the genuinely encouraging rise in joiners, a tension that mirrors our [church members in the Netherlands](#) data.

New Members vs Members Lost in a Typical Recent Year (thousands) Why rising joiners do not halt the decline.

Data:

Derived from the number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

New members are people who actively join, excluding automatic baptism enrolments. Cumulative totals, year-on-year change, comparisons with losses, era averages and age splits are calculated or estimated from reported joining figures and are indicative where exact yearly data is not public. Switch views with the toolbar.

Dwarfed by losses: even a record intake of around 13,000-14,000 joiners is swamped by roughly 95,000 lost through resignation and death, leaving a large net decline. Illustrative figures derived from the membership trend.

The gap between inflow and outflow also frames what a turnaround would require. For membership to stabilise, joiners would need to rise many times over, or losses to fall sharply. The current surge in new

members narrows the gap at the margin, a shift comparable to trends in our [evangelical church members in Germany](#) coverage.

By Era

New Members of the Church of Sweden by Era

Grouping the years into eras shows how steadily the inflow has grown. In the early 2010s, the Church of Sweden gained under six thousand new members a year on average. By the late 2010s that had risen to around eight to nine thousand. The climb was steady through the decade.

The most recent era stands apart. From 2022 onward, the average annual intake of new members has climbed well into double digits in thousands, lifted by the standout years of 2024 and 2025. Each era has added more joiners than the last, a steady escalation unlike the patterns in our [weekly church attendance in Italy](#) analysis.

Average Annual New Church of Sweden Members by Era (thousands) Mean yearly intake across four periods.

Data:

Derived from the number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

New members are people who actively join, excluding automatic baptism enrolments. Cumulative totals, year-on-year change, comparisons with losses, era averages and age splits are calculated or estimated from reported joining figures and are indicative where exact yearly data is not public. Switch views with the toolbar.

Each era larger than the last: average annual joiners rose from under 6,000 in the early 2010s to over 14,000 from 2022 on. The recent surge is part of a longer escalation, not a single freak year.

The era-by-era rise underlines that the recent surge is not a single freak year but part of a longer upward shift. The baseline level of new members has roughly tripled across the period, a structural change in who chooses the church, even as its overall footprint shrinks, as shown in our [Catholic population in Germany](#) comparison.

Record Years

Record Years for New Members of the Church of Sweden

Ranking the standout years puts the recent surge in perspective. The estimated 18,000 joiners in 2025 and around 14,000 in 2024 top the list, ahead of the previous record of 12,135 in 2021 and the second-place 2022 figure. The year 2017 was the first to pass 10,000. The bar has since been raised sharply. Each new record beats the last.

The clustering of record years in the 2020s is telling. Before 2017, no single year saw more than ten thousand active joiners. Since then, the threshold has been crossed repeatedly, and recent years have left the old records far behind, a momentum echoed in our [religious community data in Finland](#) coverage.

Top Years for New Members of the Church of Sweden (thousands)The highest annual intakes, ranked.

Data:

Derived from the number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

New members are people who actively join, excluding automatic baptism enrolments. Cumulative totals, year-on-year change, comparisons with losses, era averages and age splits are calculated or estimated from reported joining figures and are indicative where exact yearly data is not public. Switch views with the toolbar.

Records cluster in the 2020s: 2025 and 2024 top the list, ahead of the 2021 record of 12,135. Before 2017, no year passed 10,000; since then the threshold has been beaten repeatedly.

The pace of record-breaking suggests the trend is strengthening, not fading. Each new high in joining the Church of Sweden has come within a few years of the last, and the most recent figures are the largest of all. The upward path stands in clear contrast to the long decline in our [Catholic church followers in Poland](#) data.

Across the Period

New Members of the Church of Sweden, 2010 to 2026

Tracing new members across the period, from 2010 through 2018 to 2026, captures the rise in three snapshots. The annual intake grew from about 5,000 in 2010 to roughly 9,500 in 2018, and to an estimated 19,000 by 2026. The number has roughly quadrupled. Few European church trends rise so fast. The Swedish case stands out clearly.

Unlike many religious trends in Europe, this line points firmly upward. The acceleration is most pronounced in the final stretch, as the youth-led surge of the mid-2020s lifts the count to new highs. The steepening slope marks a genuine break with the past, distinct from the figures for the Swedish church.

New Church of Sweden Members: 2010, 2018 and 2026 (thousands)The rise in three snapshots.

Data:

Derived from the number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

New members are people who actively join, excluding automatic baptism enrolments. Cumulative totals, year-on-year change, comparisons with losses, era averages and age splits are calculated or estimated from reported joining figures and are indicative where exact yearly data is not public.Switch views with the toolbar.

Roughly quadrupled: annual joiners grew from about 5,000 in 2010 to ~9,500 in 2018 and an estimated 19,000 by 2026. The steepest rise comes at the very end, with the youth-led surge of the mid-2020s.

Projected on its current slope, the number of new members joining the Church of Sweden could keep climbing through the late 2020s. Whether the surge holds is uncertain, but the trajectory so far is unmistakably upward, an outlier against the wider secular drift seen across Europe.

By Age

Who Joins the Church of Sweden: New Members by Age

The recent surge in new members has a clear demographic signature: it is driven by the young. Sociologists tracking the trend describe the increase among younger Swedes as the largest, the heart of what has been called a clear trend break for the Church of Sweden. The young lead the way back in. A youthful revival in a secular land.



Younger adults, those in their teens, twenties and early thirties, make up the largest share of new joiners in the latest figures. Older age groups still join, but in smaller numbers, so the inflow skews noticeably young in the latest figures. Older converts are a smaller part.

New Members of the Church of Sweden by Age Group (estimated share)The inflow skews young.

Data:

Derived from the number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

New members are people who actively join, excluding automatic baptism enrolments. Cumulative totals, year-on-year change, comparisons with losses, era averages and age splits are calculated or estimated from reported joining figures and are indicative where exact yearly data is not public.Switch views with the toolbar.

A young surge: teens, twenties and early thirties make up the largest share of new joiners. A rise led by the young hints at a more durable shift than a one-off bump among older converts. Shares are estimated.

This youthful profile is what makes the trend significant. A surge led by the young hints at a more durable shift than a one-off bump among older converts, suggesting the Church of Sweden may be finding renewed relevance for a new generation of Swedes.

The Recent Surge

The Recent Surge in New Church of Sweden Members

Zooming in on the most recent years shows the surge most clearly. After hovering around nine to ten thousand in the late 2010s and the pandemic years, the annual intake of new members jumped to an estimated 14,000 in 2024 and 18,000 in 2025. The jump caught observers by surprise. The church itself sounded hopeful.

Officials and researchers have not hidden their surprise. The Church of Sweden described sensing a morning breeze, and one associate professor of the sociology of religion called the 2024 figures a clear trend break. The momentum is described as the strongest in many years, a strongest such shift in many years. Researchers see a genuine turning point.



New Church of Sweden Members in Recent Years, 2018-2026 (thousands)The mid-2020s breakthrough up close.

Data:

Derived from the number of new members of the Church of Sweden per year, 2010 to 2026, compiled by BusinessStats from Church of Sweden statistics.

Note:

New members are people who actively join, excluding automatic baptism enrolments. Cumulative totals, year-on-year change, comparisons with losses, era averages and age splits are calculated or estimated from reported joining figures and are indicative where exact yearly data is not public.Switch views with the toolbar.

A morning breeze: after hovering near 9,000-10,000, the intake jumped to an estimated 14,000 in 2024 and 18,000 in 2025. Researchers call it a clear trend break, the strongest in many years.

Whether this recent surge marks a lasting revival or a temporary spike is the key open question. For now, the number of new members of the Church of Sweden is at its highest in decades, a hopeful note for the church even as its overall membership keeps falling. The paradox is likely to persist.

~5k2010Joined. 12,1352021Record then. ~18k2025Joined. YoungLed byUnder-30s.

The number of new members of the Church of Sweden rose from about 5,000 a year in 2010 to a record 12,135 in 2021, and an estimated 18,000 by 2025. After 2017 the annual intake repeatedly passed 10,000, and the mid-2020s brought the highest figures in decades, driven above all by younger Swedes actively choosing to join. It is a deliberate, personal decision.

Yet this rising inflow has not reversed the church wider decline. Resignations and deaths still far outnumber new joiners, so total membership keeps falling year after year. The Church of Sweden is a shrinking institution that, paradoxically, a growing number of people are choosing to join. That contradiction sums up the church today.

FAQ

Frequently Asked Questions: New Members of the Church of Sweden

The number of new members joining the Church of Sweden has risen from about 5,000 a year in 2010 to a record 12,135 in 2021, with an estimated 14,000 in 2024 and around 18,000 in 2025. These figures

count people who actively choose to join, excluding babies who become members automatically through baptism. After 2017, the annual intake repeatedly passed 10,000, and the mid-2020s brought the highest numbers of new members in decades, in what researchers have called a clear trend break.

This is the central paradox. The Church of Sweden can attract more new joiners each year and still shrink overall, because the number of people leaving through resignation and dying each year is far larger than the number joining. In a typical recent year, perhaps 10,000 to 14,000 people actively join, while around 100,000 are lost. The result is a steady net decline in total membership, even though the inflow of new, actively choosing members is genuinely rising.

Young people. Sociologists tracking the trend say the increase in new members is largest among younger Swedes, those in their teens, twenties and early thirties. This youthful profile is what makes the trend notable, since a surge led by the young suggests a more durable shift than a one-off bump among older converts. The same youth-led pattern appears in belief data, where belief in God among young Swedes has risen sharply in recent years, against the longer-term secular trend.

Before the mid-2020s, the record was 2021, when 12,135 people joined the Church of Sweden, a figure reached during the pandemic. However, preliminary and estimated data suggest 2024 and 2025 have since surpassed it, with an estimated 14,000 joiners in 2024 and around 18,000 in 2025. If confirmed, these would be the highest annual intakes of new members in decades, continuing a clear upward trend that began to accelerate after 2017.

No. The figures for new members of the Church of Sweden specifically count people who actively choose to join the church. They exclude individuals who become members automatically through baptism, which historically was the main route into the church. This distinction matters, because it means the rising numbers reflect deliberate decisions by adults and young people to join, rather than the traditional automatic enrolment of infants, making the upward trend a more meaningful signal of active interest.

It slows the decline but does not stop it. Total Church of Sweden membership has fallen from about 70 percent of the population in 2010 to roughly 49 percent by 2026, because resignations and deaths far outnumber new members. The rising inflow of joiners narrows the gap between losses and gains at the margin, but the church still records a substantial net loss each year. For membership to stabilise, joiners would need to rise many times over, or losses to fall sharply.

The first year the Church of Sweden recorded more than 10,000 active new members was 2017. Before that, annual intakes were in the range of 5,000 to 9,000. After 2017, the threshold was crossed repeatedly: 2021 set a record at 12,135, and although 2022 dipped to around 9,848, the numbers climbed again from

2023 onward, reaching an estimated 14,000 in 2024 and around 18,000 in 2025, the highest figures in decades.

That is the key open question. The recent surge, especially the youth-led jump in 2024 and 2025, has surprised officials and researchers, with the Church describing it as sensing a morning breeze and one sociologist calling it a clear trend break. Because the increase is concentrated among the young and has built over several years rather than a single spike, some see it as potentially durable. However, it is too early to know whether it marks a lasting revival or a temporary high.

People join the Church of Sweden for a mix of reasons, including a search for meaning and community, major life events such as marriage or the birth of a child, a desire to access rites like church weddings and funerals, and renewed spiritual or religious interest. For the recent youth-led surge, researchers point to a broader questioning of secular life among younger Swedes. Because joining is now an active choice rather than automatic, each new member reflects a deliberate personal decision.

The Church of Sweden had around 5.4 million members at the end of 2024, equal to about 51 percent of the population. It remains the largest single organisation in Sweden by membership. However, the total is declining each year, because deaths and resignations outpace the rising number of new members joining. The share of the population who are members has fallen steadily from about 70 percent in 2010, and is estimated at roughly 49 percent by 2026.

Sources

Church of Sweden (Svenska kyrkan) membership statistics - Source for the annual number of new members joining the church.

Sweden Herald and Swedish sociology of religion researchers - Reference for the recent youth-led surge and preliminary 2024 figures.

Church of Sweden statistics - Reference for joining and membership figures.

Figures count people who actively join the Church of Sweden, excluding automatic baptism enrolments. The number rose from about 5,000 a year in 2010 to a record 12,135 in 2021, around 9,848 in 2022 and 10,889 in 2023, with preliminary data showing over 10,000 joiners by September 2024 and an estimated 18,000 in 2025. The 2021 to 2023 figures are reported; 2017 exceeded 10,000; 2024 is estimated from preliminary data; 2025 and 2026 are estimates; earlier years are interpolated. Cumulative, loss, era and age figures are approximate.

STATISTICS REPORT

Church members as a percentage of the total population in Sweden 2010-2026

 Updated Jun 20, 2026 · businessstats.com/sweden-church-members-as-a-percentage-of-total-population

70% MEMBERS 2010	~49% MEMBERS 2026	~5.4M MEMBERS 2024
-1pp PER YEAR	82% IN 2000	~14k JOINED 2024

Overview

Share of church members as a percentage of the total population in Sweden from 2010 to 2026

Membership of the Church of Sweden has fallen steadily for years, even as it remains the largest single organisation in the country. The share of church members as a percentage of the total population dropped from about 70 percent in 2010 to roughly 49 percent by 2026. This report tracks church members as a percentage of the total population in Sweden from 2010 to 2026. It is one of the clearest measures of Swedish secularisation. The trend line points firmly downward. A steady fall, year upon year. No sign of the decline reversing. The downward trajectory remains firmly in place.

The decline is remarkably steady, averaging a little over one percentage point a year. The Church of Sweden, the Lutheran state church until 2000, still counts around 5.4 million members, but that number shrinks each year through deaths and resignations. The same secular drift appears in our [share who believe in God in Sweden](#) analysis.

Church Members as a Share of Sweden Population, 2010-2026 (%) Registered Church of Sweden members as a percentage of the total population.

Data:

Share of Church of Sweden members as a percentage of the total population, 2010 to 2026, in percent, compiled by BusinessStats from Church of Sweden membership statistics and Statistics Sweden

population data.

Note:

2010, 2022 and 2024 are reported anchor points; intermediate years are interpolated from the steady reported decline, and 2025 to 2026 are estimates. Members are registered members, not active attenders. Switch views with the toolbar.

The headline decline: church membership slid from 70% of the population in 2010 to about 49% by 2026, crossing below half for the first time. The fall has been remarkably steady, just over a point a year.

Two forces drive the falling share. The Church loses members faster than it gains them, and the total population keeps growing through immigration, mostly of people who never join. Together these push the membership share down faster than the raw member count falls, a dynamic also visible across our [religion in Europe](#) coverage.

A note on the data. Figures are registered Church of Sweden members as a percentage of the total population, from Church of Sweden statistics and Statistics Sweden. The 2010, 2022 and 2024 values are reported anchor points; intermediate years are interpolated from the steady decline, and the 2025 and 2026 figures are estimates. Members are registered, not necessarily active. Active churchgoers are a far smaller group. Registered members rarely attend services. Active churchgoers number only a few percent. Belonging far outstrips practising. Few members darken a church door.

Membership Data Table

Church Members as a Percentage of Sweden Population, 2010-2026

Church Members as a Percentage of the Population, 2010-2026 Click any column to sort

YEAR	MEMBERS (% OF POP)	CHANGE VS 2010
2010	70.0%	+0.0
2011	68.5%	-1.5
2012	67.0%	-3.0
2013	65.5%	-4.5
2014	64.0%	-6.0
2015	62.5%	-7.5

2016	61.0%	-9.0
2017	59.5%	-10.5
2018	58.5%	-11.5
2019	57.5%	-12.5
2020	55.8%	-14.2
2021	54.4%	-15.6
2022	53.0%	-17.0
2023	52.0%	-18.0
2024	51.0%	-19.0
2025	50.0%	-20.0
2026	49.0%	-21.0

The table lists church members as a percentage of the total population in Sweden for each year from 2010 to 2026, in percent. It shows an unbroken decline from 70 percent to about 49 percent, the point at which fewer than half of Swedes belong to the church. Sorting the figures highlights how consistent the yearly losses have been. The decline almost never varies in pace. Each year removes a similar slice. The losses compound over time. Decades of decline have reshaped the church.

Since 2000

Church Membership in Sweden Since 2000

The decline did not begin in 2010. Membership of the Church of Sweden was near universal for much of the twentieth century, when joining was effectively automatic at birth. As recently as 2000, when the church was formally separated from the state, around 82 percent of Swedes were members.

The separation in 2000 was a turning point. Once membership stopped being automatic and leaving became a simple administrative step, the share began a long, steady slide, from roughly 82 percent in 2000 to 70 percent by 2010 and under 50 percent by 2026. The end of the state church unleashed a quarter-century of steady decline. The slide has continued ever since. Voluntary membership changed everything for the church.

Church of Sweden Membership Since 2000 (% of population) The long decline since church and state separated in 2000.

Data:

Derived from Church of Sweden membership as a share of the Swedish population, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Absolute members, annual change, joining figures, life-passage rites, comparisons with belief and with other countries draw on Church of Sweden reports and related survey sources. Some figures are approximate; cross-country figures use different definitions and are indicative. Switch views with the toolbar.

The longer view: membership was around 82% in 2000, when the church separated from the state. Once enrolment stopped being automatic, the share began a steady quarter-century slide toward 49%.

Seen over the full period since 2000, the trend is strikingly linear. There has been no single dramatic collapse, just a relentless yearly erosion as older members die and are not replaced by younger ones joining at the same rate. The long view makes clear this is a structural shift, not a passing dip, much like the patterns in our [The trend is structural, not cyclical, much like the patterns in our share of non-religious people in Spain.](#)

Members vs Population

Church Members vs a Growing Swedish Population

Behind the falling percentage lies a more nuanced story about absolute numbers. The Church of Sweden had roughly 6.6 million members in 2010; by 2024 that had fallen to about 5.4 million. That is a real decline, but a gentler one than the headline share suggests. The raw count fell more slowly than the percentage. Population growth widened the gap. Most newcomers never join the church.

The reason the share falls faster than the headcount is population growth. Sweden total population rose from about 9.4 million in 2010 to over 10.7 million by 2025, largely through immigration. Most newcomers never join the Church of Sweden, so the denominator grows while the numerator shrinks, a squeeze that also shapes our [A growing population masks the real picture, a squeeze that also shapes our religious community data in Finland.](#)

Church Members vs Total Population in Sweden (millions) Members falling while the population rises.

Data:

Derived from Church of Sweden membership as a share of the Swedish population, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Absolute members, annual change, joining figures, life-passage rites, comparisons with belief and with other countries draw on Church of Sweden reports and related survey sources. Some figures are approximate; cross-country figures use different definitions and are indicative. Switch views with the toolbar.

Why the share falls fastest: members dropped from about 6.6M to 5.4M, but the population climbed from 9.4M to over 10.7M through immigration. A shrinking numerator over a growing denominator drives the percentage down sharply.

This distinction matters for interpreting the decline. The Church is losing members, but it is also being diluted by a growing, more diverse population. The falling percentage reflects both a genuine loss of members and the changing makeup of Sweden itself, a duality relevant to our [Catholic population in Germany](#) comparison.

Annual Decline

Annual Decline in Church Membership in Sweden

The year-by-year change shows just how steady the decline has been. In almost every year, the membership share falls by between one and one and a half percentage points. There is no year of growth and no year of collapse, only a persistent, grinding loss. The direction never changes. The line only ever points down.

This consistency is itself striking. Few social trends move so smoothly in one direction for so long. The steadiness reflects the underlying mechanics: a roughly fixed annual rate of deaths and resignations among members, set against steady population growth, a pattern as reliable as anything in our [German church tax revenue](#) data.

Annual Change in Church Membership Share in Sweden (pp) How much the membership share fell each year.

Data:

Derived from Church of Sweden membership as a share of the Swedish population, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Absolute members, annual change, joining figures, life-passage rites, comparisons with belief and with other countries draw on Church of Sweden reports and related survey sources. Some figures are approximate; cross-country figures use different definitions and are indicative. Switch views with the toolbar.

Every single year a loss: the share falls by roughly one to one and a half points annually, shown here in red. There is no year of growth, just a relentless, predictable erosion.

The relentless nature of the decline is what makes projections so confident. Barring a dramatic reversal, the share will keep falling by around a point a year, dropping further below the halfway mark through the late 2020s, a trajectory with little sign of bending.

New Joiners

New Members Joining the Church of Sweden

One part of the story runs counter to the decline: the number of people actively joining the Church of Sweden has risen. Where 5,000 to 6,000 people joined each year in the late 2000s, that number passed 12,000 in 2021 and reached around 14,000 in 2024, the most in decades. The rise in joiners is genuine. Younger Swedes lead the way in.

This rise in joiners, driven largely by younger Swedes, is real but not enough to reverse the overall trend. Each year, far more members are lost through death and resignation than are gained through joining. The joiners slow the decline at the margin without halting it, a tension that mirrors our [Church of England attendance by age findings](#).

New Members Joining the Church of Sweden per Year (thousands) Annual joiners, rising despite the overall decline.

Data:

Derived from Church of Sweden membership as a share of the Swedish population, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Absolute members, annual change, joining figures, life-passage rites, comparisons with belief and with other countries draw on Church of Sweden reports and related survey sources. Some figures are approximate; cross-country figures use different definitions and are indicative. Switch views with the toolbar.

A counter-current: annual joiners rose from 5-6,000 in the late 2000s to around 14,000 in 2024, led by the young. It slows the decline but cannot reverse it, as deaths and resignations still outnumber joiners.

Still, the rising number of joiners is significant. It suggests the Church of Sweden retains real pull, especially among the young, even as its overall share shrinks. The contrast between falling membership and rising joiners captures a church in transition rather than simple freefall, a nuance also present in our [The church is changing, not vanishing](#), a nuance also present in our [weekly church attendance in Italy](#) analysis.

Life-Passage Rites

Church of Sweden and Life-Passage Rites

Even as formal membership falls, the Church of Sweden remains woven into the rituals of Swedish life. Around 65 percent of funerals are still held in the church, the most resilient of the life-passage rites. Roughly 40 percent of newborns are baptised, and about 30 percent of marriages involve a church wedding.

These figures reveal a church that is culturally present far beyond its active congregation. Confirmations, once a near-universal rite of passage, now involve about a quarter of fifteen-year-olds. The rituals persist as tradition even where belief has faded, a striking cultural attachment that endures across Sweden.

Culture outlasts active belief.

Swedish Life Events Still Held in the Church (%)Funerals, baptisms, weddings and confirmations.

Data:

Derived from Church of Sweden membership as a share of the Swedish population, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Absolute members, annual change, joining figures, life-passage rites, comparisons with belief and with other countries draw on Church of Sweden reports and related survey sources. Some figures are

approximate; cross-country figures use different definitions and are indicative. Switch views with the toolbar.

Culturally still present: about 65% of funerals and 40% of baptisms remain in the church, far above its active congregation. The rituals endure as tradition even where weekly belief has faded.

The endurance of these rites, especially funerals, shows that leaving the church entirely is a slower process than the membership numbers alone suggest. For many Swedes, the church remains the default setting for life major moments, even as weekly belief and attendance have largely disappeared, a pattern that contrasts with our [Catholic church followers in Poland](#) data.

Membership vs Belief

Church Membership vs Belief in God in Sweden

A striking feature of Swedish religion is that church membership runs well ahead of actual belief. Around 49 percent of Swedes are church members, but only about 38 percent say they believe in God, and far fewer in a personal God. Many members, in other words, do not believe. Membership is often purely nominal. Many belong without any active faith.

This gap between belonging and believing is the hallmark of the Swedish cultural church. People remain members for reasons of tradition, family, or access to rites like funerals and weddings, rather than faith. The membership figure clearly overstates genuine religiosity in Sweden. Belonging and believing have split apart.

Church Membership vs Belief in God in Sweden (%) Members consistently outnumber believers.

Data:

Derived from Church of Sweden membership as a share of the Swedish population, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Absolute members, annual change, joining figures, life-passage rites, comparisons with belief and with other countries draw on Church of Sweden reports and related survey sources. Some figures are approximate; cross-country figures use different definitions and are indicative. Switch views with the toolbar.



Belonging beats believing: about 49% are members but only ~38% believe in God. Many belong for tradition or access to rites, not faith. The gap is the signature of the Swedish cultural church.

Both lines are falling, but membership remains consistently above belief throughout the period. As nominal members continue to resign, the two measures may slowly converge, with membership drifting down toward the level of actual belief, a convergence worth watching alongside our [belief in God in the United Kingdom data](#).

Across the Period

Church Membership in Sweden, 2010 to 2026

Tracing church membership across the period, from 2010 through 2018 to 2026, captures the steady decline in three snapshots. It fell from 70 percent in 2010 to around 58 percent in 2018, and to roughly 49 percent by 2026. Each eight-year span removed a similar slice of the population.

The slope is almost perfectly straight. Unlike many social trends that accelerate or stall, Church of Sweden membership has declined at a near-constant rate for well over a decade. The predictability of the line is one of its most remarkable features of all.

Church Membership in Sweden: 2010, 2018 and 2026 (%)The decline in three snapshots.

Data:

Derived from Church of Sweden membership as a share of the Swedish population, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Absolute members, annual change, joining figures, life-passage rites, comparisons with belief and with other countries draw on Church of Sweden reports and related survey sources. Some figures are approximate; cross-country figures use different definitions and are indicative. Switch views with the toolbar.

An almost perfectly straight line: 70% in 2010, ~58% in 2018, ~49% in 2026. Each eight-year span removed a similar slice, with no acceleration or pause in the decline.

Projected forward, the same slope points toward a Church of Sweden that represents well under half the population through the late 2020s. The straight line of decline shows little sign of bending, marking a historic shift for an institution that once enrolled nearly every Swede at birth. That era is now firmly over.

Joining is now an active choice.

Vs the Nordics

Church Membership: Sweden vs the Nordics

Compared with its Nordic neighbours, Sweden stands out for how far its church membership has fallen. The Lutheran folk churches of Denmark, Norway, Finland and Iceland all retain higher membership shares, from roughly 58 percent in Iceland to around 71 percent in Denmark, against Sweden 49 percent.

All the Nordic churches are declining, but Sweden leads the way down. Having separated church and state earliest, in 2000, and being one of the most secular societies on earth, Sweden has secularised its formal religion faster than any of its Nordic neighbours. Sweden leads the regional decline. Its neighbours trail a few years behind.

Church Membership Across the Nordic Countries (% of population) Sweden compared with its Lutheran folk-church neighbours.

Data:

Derived from Church of Sweden membership as a share of the Swedish population, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Absolute members, annual change, joining figures, life-passage rites, comparisons with belief and with other countries draw on Church of Sweden reports and related survey sources. Some figures are approximate; cross-country figures use different definitions and are indicative. Switch views with the toolbar.

Lowest in the region: Denmark (~71%), Finland (~66%) and Norway (~64%) all keep majority-member churches, while Sweden has already fallen to 49%. Sweden leads a shared Nordic decline.

The Nordic comparison frames Sweden as the frontrunner in a shared regional trend. Where Denmark and Norway remain majority-member churches, Sweden has already crossed below the halfway line. The other Nordic countries appear to be following the same path, a few years behind Sweden.

Sweden in 2026

Religious Composition of Sweden in 2026

Breaking down the Swedish population by religious standing in 2026 puts church membership in context. Church of Sweden members make up about 49 percent. Other Christian denominations and other faiths, including a Muslim minority of roughly 8 percent, account for around a further 13 percent.

That leaves a large share, close to 38 percent, with no religious affiliation at all. Sweden is now a country where the single largest religious group, the Church of Sweden, is no longer a majority, and where the unaffiliated form one of the biggest blocs of all. The unaffiliated keep growing. Sweden has become a plural society.

Religious Composition of Sweden, 2026 (% of population) Church members, other faiths and the unaffiliated.

Data:

Derived from Church of Sweden membership as a share of the Swedish population, 2010 to 2026, compiled by BusinessStats from Church of Sweden and Statistics Sweden data.

Note:

Absolute members, annual change, joining figures, life-passage rites, comparisons with belief and with other countries draw on Church of Sweden reports and related survey sources. Some figures are approximate; cross-country figures use different definitions and are indicative. Switch views with the toolbar.

No longer a majority: Church of Sweden members (~49%) now share the country with a large unaffiliated bloc (~38%) and minority faiths. The historic Lutheran majority has gone.

This composition captures modern Sweden: a historically Lutheran society that has become religiously plural and largely secular. The Church of Sweden remains the largest single group, but it now shares the landscape with growing unaffiliated and minority-faith populations, a diversity also reflected in our [church members in the Netherlands](#) data.

70%2010Were members. ~49%2026Are members. ~5.4MMembersIn 2024. -1ppPer YearSteady decline.

Church members as a percentage of the total population in Sweden fell from about 70 percent in 2010 to roughly 49 percent by 2026, a steady decline of more than one point a year. The Church of Sweden, automatic for most Swedes until 2000, now enrolls fewer than half the population, diluted both by resignations and by a growing, more diverse population. Both forces push the share down. The squeeze is

structural and lasting.

Yet the picture is not one of simple collapse. The number of people actively joining has risen, life-passage rites like funerals remain common, and the church stays culturally woven into Swedish life. Membership still runs ahead of actual belief, a gap that defines the Swedish cultural church, even as the long, steady decline of formal membership continues year after year. The long decline shows no end in sight.

FAQ

Frequently Asked Questions: Church Members in Sweden

As of 2026, about 49 percent of Sweden's population are members of the Church of Sweden, down from around 70 percent in 2010. This means that, for the first time, fewer than half of Swedes belong to the church. The figure has fallen steadily by a little over one percentage point a year. Membership refers to registered members of the Church of Sweden, the Lutheran church that was the state church until 2000, and not to active churchgoers, who are a much smaller share.

The Church of Sweden had around 5.4 million members in 2024, down from roughly 6.6 million in 2010. It remains the largest single organisation in Sweden by membership. However, the number falls each year as older members die and others resign, and is only partly offset by new members joining. Because Sweden's total population has grown through immigration, the membership share has fallen faster than the absolute number of members.

Church of Sweden membership is declining for several reasons. The biggest turning point was the year 2000, when the church separated from the state and membership stopped being automatic, making it easy to leave. Members are lost through deaths and resignations faster than they are replaced by new joiners. At the same time, Sweden's population has grown through immigration, mostly of people who never join. The church tax of around one percent of income also gives some members a financial reason to leave.

No. The Church of Sweden was the official state church from 1536 until the year 2000, when church and state were formally separated. Before 2000, membership was effectively automatic, with most Swedes enrolled at birth. After the separation, membership became voluntary and leaving became a simple administrative step. This change is the single biggest reason behind the long, steady decline in membership as a share of the population that has followed ever since.

Often not. Church membership in Sweden runs well ahead of actual belief: around 49 percent of Swedes are church members, but only about 38 percent say they believe in God, and far fewer in a personal God.

Many people remain members for reasons of tradition, family or access to rites such as funerals and weddings, rather than faith. This large gap between belonging and believing is the hallmark of what is sometimes called the Swedish cultural church.

Sweden has the lowest church membership share among the Nordic countries. The Lutheran folk churches of Denmark, Norway, Finland and Iceland all retain higher membership, ranging from roughly 58 percent in Iceland to around 71 percent in Denmark, compared with Sweden's 49 percent. All these churches are declining, but Sweden, having separated church and state earliest and being one of the most secular societies on earth, has secularised its formal religion fastest, leading a shared regional trend.

Yes, and in rising numbers. Where 5,000 to 6,000 people joined the Church of Sweden each year in the late 2000s, that number passed 12,000 in 2021 and reached around 14,000 in 2024, the most in decades. This rise is driven largely by younger Swedes. However, it is not enough to reverse the overall decline, because far more members are still lost each year through death and resignation than are gained through joining.

Yes, especially for funerals. Around 65 percent of funerals in Sweden are still held in the church, making it the most resilient of the life-passage rites. Roughly 40 percent of newborns are baptised, about 30 percent of marriages involve a church wedding, and around a quarter of fifteen-year-olds are confirmed. These rituals persist as cultural tradition even where active belief and weekly attendance have largely disappeared, showing the church remains woven into Swedish life.

Close to 38 percent of Sweden's population have no religious affiliation at all in 2026, making the unaffiliated one of the largest groups in the country. Church of Sweden members make up about 49 percent, while other Christian denominations and other faiths, including a Muslim minority of roughly 8 percent, account for the rest. Sweden has become a country where the largest religious group is no longer a majority, and where the religiously unaffiliated form a major bloc.

It already has, or is about to. Church members as a percentage of the population are estimated at around 49 to 50 percent by 2025 to 2026, meaning Sweden has reached the historic point where fewer than half its people belong to the Church of Sweden. With the share falling by roughly one point a year and little sign of the trend bending, membership is projected to continue declining well below half through the late 2020s, barring a major and unexpected reversal.

Sources



Church of Sweden (Svenska kyrkan) membership statistics - Source for the number and share of registered church members.

Statistics Sweden (SCB) - Reference for total population used to calculate the membership share.

Church of Sweden statistics - Reference for membership and life-rite figures.

Figures are registered Church of Sweden members as a percentage of the total population, from Church of Sweden membership statistics and Statistics Sweden. The share fell from about 70 percent in 2010 to 53 percent in 2022 and roughly 49 percent by 2026, with the Church counting around 5.4 million members in 2024. The 2010, 2022 and 2024 values are reported anchor points; intermediate years are interpolated from the steady decline, and 2025 to 2026 are estimates. Absolute member, joining, life-rite and cross-country figures are approximate and drawn from various sources.

STATISTICS REPORT

Weekly church attendance in Italy 2001-2026

 Updated Jun 5, 2026 · businessstats.com/weekly-church-attendance-in-italy

19% NOW ATTEND RELIGIOUS SERVICES WEEKLY	36.4% ATTENDED WEEKLY BACK IN 2001	10M WEEKLY ATTENDEES, DOWN FROM 19M
2017 YEAR "NEVER" OVERTOOK "WEEKLY"	31% OF ITALIANS NOW NEVER ATTEND	78% STILL IDENTIFY AS CATHOLIC

Overview

Number of people who attend religious services at least once a week in Italy from 2001 to 2026

For centuries Italy was seen as one of the most devout Catholic countries in the world, but its weekly church attendance has collapsed over the last quarter century. In 2001, about 36.4% of the population, roughly 19 million people, attended a religious service at least once a week. By 2026 that share has fallen to around 19%, and the number of weekly attendees has dropped to about 10 million. The decline has been remarkably steady, accelerating after 2005 and again during the COVID period. This long retreat from the pews sits alongside the changing religious make-up of the country, including the immigrant faiths covered in our [religious affiliation of foreigners in Italy](#) analysis.

The scale of the change is hard to overstate. In the space of two decades, Italy has lost roughly nine million weekly worshippers, a fall of almost half. The number slipped below 10 million for the first time in 2023, having stood at around 17 million as recently as 2013 and about 12 million in 2020. A modest rebound to 10.2 million in 2024 suggests the post-pandemic floor may be near, but the long-term direction is unmistakably downward. What was once a near-universal Sunday ritual has become a minority practice, concentrated among older and less formally educated Italians, even as the country clings to its Catholic identity in name. The retreat is cultural as much as religious, reshaping how millions of families mark the rhythm of the week. The same shift shows up in baptism and confirmation rates, which have eased steadily as fewer families treat weekly worship as a fixed part of growing up.

These figures come from ISTAT, the Italian national statistics institute, whose annual survey of daily life has tracked attendance consistently since 2001. The headline trend is solid and well documented, while some single-year values between the confirmed data points are estimates, and the 2025 to 2026 figures project recent patterns forward. It is also worth noting that self-reported attendance is usually higher than the number who actually turn up, so the real fall may be even steeper. Italy's experience fits a wider continental pattern of secularisation, one we trace across the region in our [religion in Europe](#) analysis of belief and practice.

number people attend religious services at least once a week Italy 2001 2026 weekly church attendance lineWeekly Religious Service Attendance in Italy, 2001 to 2026 (Millions)number people attend religious services at least once a week Italy 2001 2026 weekly church attendance line 10MWeekly attendees 2024 19M to 10MWeekly Attendees, 2001 to 2026A fall of almost half in a single generation. Source: ISTAT 2026. 36.4% to 19%Share Attending WeeklyWeekly churchgoers are now a clear minority of Italians. Source: ISTAT 2026. 2023First Year Below 10 MillionAttendance fell under 10 million for the first time since at least 2001. Source: ISTAT 2026. 10.2MA Small Rebound in 2024Numbers ticked up slightly after the pandemic low. Source: ISTAT 2026. Full Data Table

Weekly Church Attendance in Italy by Year: Full Table

Weekly Attendees and Share of Population, 2001 to 2026 (ISTAT)Click any column to sort

YEAR	WEEKLY ATTENDEES	SHARE
2001	19,000,000	36.4%
2005	18,500,000	35.0%
2010	18,000,000	32.0%
2013	17,000,000	30.0%
2016	14,500,000	27.0%
2019	13,000,000	23.7%
2020	12,000,000	22.0%
2022	10,500,000	18.8%
2023	9,700,000	19.0%

2024	10,200,000	19.0%
2026	9,800,000	18.0%

The year-by-year figures tell a clear story of steady erosion punctuated by a sharp pandemic shock. From 2001 to around 2013 the decline was gradual, with weekly attendance easing from roughly 19 million to about 17 million. The pace then quickened through the late 2010s, and the COVID years of 2020 to 2022 saw a steep drop that pushed the total below 10 million by 2023. The small recovery in 2024, to 10.2 million, is the only meaningful uptick in the whole series, and even that leaves attendance far below where it stood a decade earlier. The share of the population attending weekly follows the same downward arc, halving from 36.4% to under 20% across the period. Read alongside one another, the two measures confirm that the fall is real rather than a quirk of how any single survey question happened to be framed.

Share Over Time

Share of Italians Attending Weekly, 2001 to 2026

Measured as a share of the population, the decline is just as stark. The proportion of Italians attending a religious service at least once a week fell from 36.4% in 2001 to about 23.7% by 2019, then to 18.8% in 2022, settling near 19% in the years since. In other words, regular churchgoers have gone from being just over a third of the country to less than a fifth in a single generation. This is one of the most pronounced declines in Catholic practice anywhere in Europe, all the more striking because Italy remains the seat of the papacy, a contrast with the steadier Catholic figures in our [Catholic population in Germany](#) analysis.

share Italians attending religious services weekly 2001 2026 percent decline line
 Share of Italians Attending Weekly (%), 2001 to 2026
 share Italians attending religious services weekly 2001 2026 percent decline line
 36.4%in 200119%by 2026

The percentage view matters because it strips out the effect of a changing population. Even as Italy's total population edged up and then began to shrink, the share attending weekly fell continuously, confirming that this is a genuine change in behaviour rather than a side effect of demographics. The decline has been broad-based, cutting across regions, social classes and, increasingly, age groups that were once reliably devout. Crucially, the percentage figures are the ones ISTAT measures most consistently, which makes the long downward line one of the most dependable indicators of secularisation in the country. The trend shows no sign of reversing as the second half of the decade begins, and most analysts expect it to continue. Each fresh ISTAT release has so far reinforced the trend rather than reversed it, which is why

forecasters treat a return to past levels as highly unlikely.

The 2017 Tipping Point

The Year Non-Attendees Overtook Weekly Churchgoers

Perhaps the single most telling moment in the data came in 2017. That was the first year in which the share of Italians who say they never attend religious services overtook the share who attend at least once a week. In 2001 the gap had been enormous, with 36.4% attending weekly against just 16% never attending. By 2022 the positions had reversed completely: about 18.8% attended weekly while 31% never went at all. The crossover in 2017 marked the symbolic end of practising Catholicism as the majority experience, a shift that mirrors the broader retreat of organised religion charted in our [world religions](#) analysis.

Italy weekly attendance versus never attending crossover 2017 tipping point percent line
 Weekly Attendance vs Never Attending in Italy (%), 2001 to 2022
 Italy weekly attendance versus never attending crossover 2017 tipping point percent line 2017
 Crossover year

This reversal is more than a statistical curiosity. For most of Italian history, not attending church at all was a fringe position, confined to a small secular minority. The fact that never-attenders now outnumber regular worshippers signals a deep cultural shift, in which religious practice has become optional and, for many, irrelevant to daily life. The two lines crossing in 2017 capture that change in a single image. What remains is a large middle group who attend occasionally, for weddings, funerals or major feasts, but the committed weekly core has shrunk to a minority that continues to age and contract year after year, with little sign of fresh recruitment from below. With each passing year the regular congregation grows older on average, and the gap between the oldest and youngest age bands widens rather than closes.

Attendance by Age

Weekly Attendance by Age Group in Italy

Age is the single biggest dividing line in Italian churchgoing. People aged 65 and over, and especially those over 75, make up by far the largest group of weekly attendees, while teenagers and young adults attend the least. In broad terms, around three in ten of the oldest Italians attend weekly, compared with fewer than one in ten of those aged 18 to 24. This steep gradient means the decline is partly built into the population structure: as devout older generations pass away and are replaced by far less observant younger ones, attendance is set to keep falling, a generational pattern that closely tracks the findings of our [belief in God in France by age](#) analysis.

Italy weekly church attendance by age group elderly young adults percent bar
 Weekly Attendance in Italy by Age Group (%)
 Italy weekly church attendance by age group elderly young adults percent bar 31%
 Aged 75 and over

The age gradient also explains why the rebound in 2024 is unlikely to last. The current weekly congregation leans heavily on Italians born before the 1960s, a cohort raised when Mass attendance was a social norm. Younger Italians, by contrast, have grown up in an increasingly secular culture and show little sign of returning to regular practice as they age, breaking the old pattern in which people drifted back to church in middle age. Without that life-cycle return, each passing generation starts from a lower base, locking in further decline. The age profile of the pews, in short, points to a smaller and older churchgoing population for many years to come. Because attendance habits tend to form early and harden with age, the choices made by today's young Italians will shape these figures well into the 2040s.

The Youth Collapse

The Collapse of Churchgoing Among Young Italians

Nowhere is the decline sharper than among the young. Regular churchgoing among Italian teenagers fell from about 37% in 2001 to 20% in 2019, then to just 12% in 2022, a collapse of two-thirds in barely two decades. The COVID period appears to have accelerated an already steep fall, as young people who stopped attending during the closures simply did not come back. This generational withdrawal is the engine of the overall decline, because the teenagers of 2001 are now adults who never rebuilt the habit, and today's teenagers are starting from an even lower point than the generation before them. This ratchet effect, where each cohort starts lower than the last, is what makes the long decline so difficult for individual parishes to arrest or reverse.

Italy teenagers regular churchgoing decline 2001 2019 2022 youth collapse percent line
 Regular Churchgoing Among Italian Teenagers (%), 2001 to 2022
 Italy teenagers regular churchgoing decline 2001 2019 2022 youth collapse percent line 37%in 200112%by 2022

The implications reach well beyond Sunday Mass. With so few young Italians attending, the pipeline of future regular worshippers, parish volunteers and clergy is narrowing dramatically, raising hard questions about how the Church will sustain its institutions. Sacramental preparation, such as First Communion and Confirmation, still brings some children into church temporarily, but the connection rarely lasts into adolescence. The pattern echoes the wider erosion of religious belief among younger generations seen across northern Europe, including the trends in our [belief in God in the UK](#) analysis, where younger cohorts

are consistently the least religious. The pattern mirrors trends seen across much of western Europe, where age has become one of the strongest single predictors of regular religious practice.

Attendance by Education

Weekly Attendance by Education Level

Education is another clear dividing line. Italians with elementary or no formal education attend weekly services most often, at around 30%, and in 2020 this group accounted for roughly 4.7 million weekly attendees, the largest of any educational category. University graduates, by contrast, are the least likely to attend regularly. This pattern partly overlaps with age, since older Italians tend to have less formal education, but it also reflects how the meaning of religious practice has shifted across social groups. The varied relationship between schooling, social class and faith is a recurring theme in our [religion in England and Wales](#) analysis.

Italy weekly church attendance by education level elementary university percent bar
 Weekly Attendance in Italy by Education Level (%)
 Italy weekly church attendance by education level elementary university percent bar 30%
 Elementary / none

These educational differences carry weight for the future of religious practice, because each generation of Italians is, on average, more highly educated than the last. As the share of the population with university degrees rises, the groups least inclined to attend weekly are growing, while the less-educated cohorts that fill the pews are shrinking. The result is a structural headwind that reinforces the age effect and the secular drift among the young. Taken together, the age and education profiles describe a weekly congregation that is older, less formally educated and steadily smaller, the demographic signature of a faith in long-term retreat from everyday practice. Education appears to work less as a cause than as a marker, tracking broader differences in age, region and outlook that all feed into the same decline.

Why People Leave

Why Italians Say They Have Left Religion

When Italians who have left religion are asked why, two reasons dominate. About 64% say they disagreed with their faith's positions on social issues, while around 60% point to unhappiness over scandals involving religious institutions. A much smaller share, roughly 6%, cite marrying someone outside the faith. These answers suggest that the decline is driven less by a sudden loss of belief than by a growing distance between the Church's teaching and the values of a modernising society, a tension also visible in countries

where minority faiths are rising, as our [non-Catholic believers in Spain](#) analysis explores.

Italy reasons people leave religion disagree social positions scandals married outside faith percent barTop
Reasons Italians Give for Leaving Religion (%)Italy reasons people leave religion disagree social positions
scandals married outside faith percent bar 64%social positions60%scandals

The prominence of social disagreement and institutional scandal points to a crisis of trust as much as of belief. Many Italians continue to hold spiritual or cultural attachments to Catholicism while rejecting the institution that represents it, which helps explain why identity remains high even as practice falls. Repeated controversies have eroded the moral authority that once made weekly attendance feel obligatory, and shifting attitudes on issues such as family, gender and sexuality have widened the gap between official doctrine and lived values. These pressures are unlikely to ease, which is why analysts expect the long decline in weekly attendance to continue rather than stabilise in the years ahead. Unless attitudes among the young shift sharply, the reasons people give for drifting away point toward further erosion rather than any lasting recovery in practice.

Identity vs Practice

Catholic Identity vs Religious Practice

The defining paradox of religion in Italy is the gulf between identity and practice. About 78% of Italians still describe themselves as Catholic, yet only around 25% attend services monthly or more, just 19% attend weekly, and roughly 31% never attend at all. So while four in five Italians claim the Catholic label, fewer than one in five live it out through regular worship. This pattern of cultural rather than practising Catholicism stands in contrast to the immigrant communities, often more observant, described in our [Italian citizens belonging to religious minorities](#) analysis.

Italy Catholic identity versus practice attend weekly monthly never percent barCatholic Identity vs Religious Practice in Italy (%)Italy Catholic identity versus practice attend weekly monthly never percent bar
78%identify Catholic19%attend weekly

This identity-practice gap is the key to understanding Italian religion today. Catholicism remains a powerful cultural marker, woven into national holidays, family rituals and regional traditions, and most Italians are baptised and married in church even if they rarely attend otherwise. But as a weekly discipline, the faith has become the preserve of a shrinking minority. The country is, in effect, becoming culturally Catholic but behaviourally secular, retaining the symbols and life-cycle ceremonies of the Church while abandoning its routine practice. This hollowing-out of observance, rather than an outright rejection of religious identity, is

the distinctive shape of secularisation in Italy today. It is a country that still feels culturally Catholic on the surface while quietly emptying its pews underneath, a divide that few other measures capture so plainly.

The COVID Effect

How COVID-19 Accelerated the Decline

The COVID-19 pandemic acted as an accelerant on an already burning fire. Weekly attendance, which had fallen by just under a third between 2001 and 2019, dropped by about a quarter in the two years from 2020 to 2022 alone. The closure of churches during the health emergency drove away many worshippers who never returned once restrictions were lifted. The number of weekly attendees fell from around 12 million in 2020 to below 10 million by 2023, the first time the figure had dropped under that threshold in the entire series. The small rebound to 10.2 million in 2024 recovered only a fraction of the loss, leaving the overall picture far weaker than before the pandemic. The brief 2024 uptick aside, none of the post-pandemic readings have come close to restoring the audience that regularly filled Italian churches before 2020.

Italy weekly church attendance COVID pandemic impact 2019 2020 2023 2024 millions barWeekly Attendees Before and After COVID-19 (Millions)Italy weekly church attendance COVID pandemic impact 2019 2020 2023 2024 millions bar -25%2020 to 2022 fall

What makes the COVID effect so significant is that it appears to have made permanent a decline that might otherwise have been more gradual. Habits broken during lockdown, especially among occasional and younger attendees, proved hard to rebuild, and the pandemic gave many lapsed Catholics a reason to formalise a withdrawal they had already been drifting toward. The episode shows how an external shock can lock in a long-running trend, compressing years of gradual decline into a sudden step down. Even routine sacramental events, such as the church weddings examined in our [Catholic weddings by partner religion in Germany](#) analysis, have felt the wider pressure of falling participation.

Key Statistics

Weekly Church Attendance in Italy: The Key Numbers

Pulling the figures together, the story is one of steep and sustained decline. Weekly attendees fell from about 19 million in 2001 to 18 million in 2010, 12 million in 2020 and around 10 million by 2024, while the share of the population attending weekly halved from 36.4% to roughly 19%. The year 2017 marked the symbolic crossover when never-attenders overtook weekly worshippers, and the COVID period drove the total below 10 million for the first time. Yet 78% of Italians still call themselves Catholic, a reminder that this

is a decline in practice rather than identity, much as the denominations in our [Italian Protestants by denomination](#) analysis represent practice outside the Catholic mainstream.

Italy weekly attendees key milestones 2001 2010 2020 2024 millions summary bar
 Weekly Attendees in Italy at Key Milestones (Millions)
 Italy weekly attendees key milestones 2001 2010 2020 2024 millions summary bar
 19M 2001 peak

19% Attend Weekly in 2026 Down from 36.4% in 2001, now a clear minority. Source: ISTAT 2026. 31% Never Attend At All Up from 16% in 2001, now the largest single group. Source: ISTAT 2026. 12% Of Teenagers Attend Weekly Down from 37% in 2001, the steepest fall of any group. Source: ISTAT 2026. 78% Still Identify as Catholic A wide gap between Catholic identity and actual practice. Source: ISTAT, Pew 2026.

Taken together, the numbers describe a country whose relationship with the Church is being quietly transformed. A halving of weekly attendance, a youth collapse, a tipping point in 2017 and a COVID shock have combined to turn regular worship into a minority pursuit, even as cultural Catholicism endures. For researchers, faith organisations and the Church itself, the lesson is that identity figures alone hide the real story, and that attendance should be tracked closely with each new ISTAT release, alongside the institutional finances explored in our [Catholic Church tax revenue in Germany](#) analysis, to understand the full scale of religious change in Italy. Tracked patiently across successive surveys, these numbers offer one of the clearest long-run portraits of how a historically Catholic society has steadily changed its weekly habits.

FAQ

Frequently Asked Questions: Church Attendance in Italy

Around 10 million people in Italy attend a religious service at least once a week in 2026. The number fell below 10 million for the first time in 2023, then edged back up to about 10.2 million in 2024. That is far fewer than the roughly 19 million who attended weekly in 2001. Source: ISTAT, Statista 2026.

About 19% of Italians attend a religious service at least once a week in 2026, down from 36.4% in 2001. This is one of the steepest declines in Catholic practice anywhere in Europe, and it means weekly churchgoers are now a clear minority in a country where most people still call themselves Catholic. Source: ISTAT 2026.

Weekly attendance has roughly halved since 2001. The share attending at least once a week dropped from 36.4% in 2001 to 18.8% in 2022, and the number of weekly attendees fell from about 19 million to

under 10 million. The decline was gradual until 2005, then steepened, with a sharp fall during the COVID period. Source: ISTAT 2026.

2017 was a turning point. It was the first year in which the share of Italians who say they never attend religious services overtook the share who attend at least once a week. This crossover marked the symbolic end of the Catholic majority in everyday practice, even though most Italians still identify as Catholic. Source: ISTAT 2026.

Yes, sharply. Church attendance fell by about a quarter between 2020 and 2022, as closures during the pandemic drove away worshippers who never returned. Weekly attendees dropped from around 12 million in 2020 to below 10 million by 2023, before a small rebound to 10.2 million in 2024. Source: ISTAT 2026.

Older Italians attend by far the most. People aged 65 and over, and especially those over 75, make up the largest group of weekly churchgoers, while teenagers and young adults aged 18 to 24 attend the least. Regular churchgoing among teenagers fell from about 37% in 2001 to just 12% in 2022. Source: ISTAT 2026.

Yes. Italians with elementary or no formal education attend weekly services most often, with about 30% doing so, while university graduates attend the least. In 2020, roughly 4.7 million weekly attendees had low or no formal education, the single largest group by education level. Source: ISTAT 2026.

Surveys point to several reasons. About 64% of those who left religion said they disagreed with their faith's positions on social issues, and around 60% cited unhappiness over scandals involving religious institutions. Broader secularisation, generational change and the COVID disruption have all accelerated the long-term decline. Source: ISTAT 2026.

Most Italians still identify as Catholic, with about 78% claiming the label, but only around 19% attend weekly and roughly 31% never attend. This wide gap between identity and practice is the defining feature of religion in Italy: a strong cultural Catholicism alongside steadily falling participation. Source: ISTAT, Pew 2026.

It is based on the best available official data. The figures come from ISTAT, the Italian national statistics institute, and are reported via Statista, drawing on its long-running annual survey of daily life. The headline trend is well established; some single-year figures and the 2025 to 2026 values are estimates that may be revised. Source: ISTAT, Statista 2026.

Sources



Statista / ISTAT - Weekly Church Attendance in Italy, 2001 to 2024 - The core source, showing weekly attendees falling from about 19 million in 2001 to under 10 million in 2023 and 10.2 million in 2024.

ISTAT (Italian National Institute of Statistics), "Aspetti della vita quotidiana" - Source for the long-running annual survey behind the attendance shares, including 36.4% in 2001 and 18.8% in 2022.

Franco Garelli and Luca Diotallevi (academic analyses of ISTAT data) - Sources for the COVID acceleration, the 2017 crossover and the collapse of churchgoing among teenagers.

Pew Research Center and the National Catholic Register - Sources for the gap between Catholic identity (about 78%) and weekly practice (about 19%).

Figures are based on ISTAT data and reported by Statista. Confirmed: 36.4% attended weekly in 2001 falling to 18.8% in 2022; about 12 million attendees in 2020, below 10 million in 2023, and 10.2 million in 2024. Some single-year figures, the age and education breakdowns, and the 2025 to 2026 values are estimates that may be revised. Self-reported attendance is generally higher than actual attendance. Not investment advice.

STATISTICS REPORT

Average weekly attendance for the Church of England 2009-2026

 Updated Jun 2, 2026 · businessstats.com/church-of-england-attendance-by-service-uk

~710k AVERAGE WEEKLY ATTENDANCE IN 2026 (ESTIMATE)	1.13M WEEKLY ATTENDANCE IN 2009 - THE STARTING POINT	854k IN 2019, JUST BEFORE THE PANDEMIC HIT
-218k FALL IN ATTENDANCE BETWEEN 2009 AND 2019	~1% OF ENGLAND'S POPULATION ATTENDS WEEKLY	4 years OF CONSECUTIVE POST-COVID GROWTH

Overview

Average weekly attendance for the Church of England from 2009 to 2026

The Church of England, the country's established church and a central institution of English national life, has seen its average weekly attendance fall dramatically over the past two decades, in a decline only briefly interrupted by a modest post-pandemic recovery. In 2009, around 1.13 million people attended a Church of England service in a typical week; by 2019, just before the COVID-19 pandemic, this had fallen to 854,000, a drop of around 218,000 in a decade. That is a loss of roughly a fifth of the weekly congregation in just ten years, all before the pandemic added its own shock. The pandemic then caused attendance to collapse further as churches closed, before a partial recovery brought it back to an estimated 710,000 by 2026. This V-shaped path, a sharp fall followed by a partial rebound, makes the recent figures unusually tricky to interpret without keeping the longer history firmly in view. The wider European picture is explored in our [religion in Europe analysis](#).

The recent recovery has been presented by the Church as a growth story, with several consecutive years of rising attendance since the depths of the pandemic. While that growth is real, it should be seen in proper context: the 2026 figure of around 710,000 remains far below the 854,000 of 2019 and barely more than half the 1.13 million of 2009. The underlying long-term trend remains one of structural decline, with the post-COVID bounce representing a recovery from an artificial low rather than a reversal of the deeper downward trajectory. Reading the recent rise without this context risks badly misunderstanding what the

figures actually show. The broader religious make-up of the country is in our [religious population of England and Wales](#) analysis.

This article traces the Church of England's average weekly attendance from 2009 to 2026, examining the steady pre-pandemic decline, the dramatic COVID collapse, the subsequent recovery, and how today's figures compare with the past. It also looks at what the numbers mean for an institution that, despite weekly attendance of barely 1% of the population, still retains enormous wealth, 16,000 buildings, and a central place in English public life. The belief picture behind attendance is covered in our [belief in God in Great Britain](#) analysis.

Church England attendance overview 2009 2019 2026 snapshot decline weekly worshippers summary bar CofE Weekly Attendance at Key Points (000s) From 1,128k in 2009 to 854k in 2019 and around 710k by 2026 - a long decline with a partial post-COVID recovery. Source: Church of England, Statista 2026. - 37%since 2009

~710k (2026)Weekly Attendance - Down From 1.13M in 2009Average weekly attendance is estimated at around 710,000 in 2026, well below the 854,000 of 2019 and 1.13 million in 2009. Source: Church of England, Statista 2026. -218k (2009-19)The Pre-Pandemic DeclineAttendance fell by around 218,000 between 2009 and 2019, a steady structural decline before COVID even struck. Source: Church of England 2026. 4 yearsOf Post-COVID Growth - But From a Low BaseAttendance has risen for several consecutive years since the pandemic low, though it remains far below pre-COVID levels. Source: Church of England 2026. ~1%Of England's Population Attends WeeklyWith around 700,000 weekly attendees in a population of 67 million, barely 1% of England attends a CofE service weekly. Source: Church of England 2026. Data Table

Church of England Weekly Attendance by Year

Average Weekly Attendance for the Church of England, 2009-2026 (in 1,000s) Click any column to sort

YEAR	WEEKLY ATTENDANCE	NOTE
2009	1,128k	Series start
2011	1,083k	
2013	1,010k	
2015	980k	

2017	930k	
2019	854k	Pre-COVID
2020	430k	COVID low
2021	510k	
2022	654k	
2023	685k	
2024	700k	
2025	705k	
2026	710k	Latest (est.)

The table shows the full path of average weekly attendance from 2009 to 2026. The steady pre-pandemic decline from 1,128,000 in 2009 to 854,000 in 2019 is clearly visible, followed by the sharp COVID collapse to around 430,000 in 2020 when churches were closed, and then the recovery through 2022, 2023, and 2024 back to around 700,000. The 2025 and 2026 figures are estimates extending the modest recovery trend. These figures count all-age weekly attendance drawn from the Church's own Statistics for Mission reports, the most authoritative source available. The broader population context is in our [world population analysis](#).

The 2009-2026 Trend

The Full Attendance Trend, 2009 to 2026

Church England average weekly attendance 2009 2026 decline COVID collapse recovery line chart
 worshippers Church of England Average Weekly Attendance - 2009 to 2026 (000s) Steady decline from 1,128k (2009) to 854k (2019), a COVID collapse to ~430k (2020), then recovery to ~710k (2026 est.) - still well below pre-pandemic levels. Source: Church of England, Statista 2026. 1.13M2009 ~710k2026 (est.)

The trend line tells a clear two-part story. From 2009 to 2019, attendance declined steadily and predictably, falling by roughly 20,000 to 25,000 a year as the Church's ageing congregations shrank faster than they could be replaced by new worshippers. Then comes the dramatic V-shape of the pandemic: a sudden collapse in 2020 and 2021 as churches closed and services moved online, followed by a recovery as restrictions lifted and worshippers returned. This V is the single most visually striking feature of the whole

series. By 2026, attendance has climbed back toward 710,000, but the line remains far below where it stood before the pandemic, let alone in 2009. The German church parallel is in our [Evangelical Church members in Germany](#) analysis.

Pre-COVID Decline

The Steady Decline Before the Pandemic

Long before COVID-19 ever arrived on the scene, the Church of England was already in a clear and sustained decline. Between 2009 and 2019, average weekly attendance fell from around 1.13 million to 854,000, a loss of about 218,000 worshippers, or roughly a fifth, over the decade. This decline was remarkably steady, averaging around 20,000 fewer attendees each year, and it reflected the deep structural challenges facing the Church: an ageing congregation, fewer young people joining, and the broad secularisation of English society. None of these pressures was new, but together they produced a relentless year-on-year erosion that showed no sign of easing. The pandemic would later accelerate and complicate this picture, but the underlying downward trend was firmly established well before 2020.

Church England attendance pre COVID decline 2009 2019 steady fall 218000 worshippers bar chart structural Pre-Pandemic Attendance Decline, 2009-2019 (000s) From 1,128k (2009) to 854k (2019), a fall of ~218,000 - around a fifth - before COVID even struck. A steady structural decline. Source: Church of England, Statista 2026. -218k2009-2019

The pre-pandemic decline was driven overwhelmingly by demographics and secularisation. The Church's worshippers were, on average, considerably older than the general population, meaning that each year more attendees died or became too frail to attend than were replaced by new, younger members. At the same time, the broad secularisation of English society meant that far fewer children were being raised in the faith and far fewer adults were joining the Church as new members, so the pipeline of new worshippers had largely dried up, a pattern echoed in our [Catholic weddings in Germany by partner religion](#) analysis. This combination of an ageing base and a weak inflow made the steady annual decline almost inevitable, and it is a pattern shared by many historic churches across the Western world. Reversing it would require not just retaining existing members but attracting large numbers of new, younger ones, which has so far proved extremely difficult. The financial side of church decline is in our [Catholic Church tax revenue in Germany](#) analysis.

The COVID Collapse

The COVID-19 Collapse

Church England COVID collapse 2019 2020 2021 attendance crash pandemic church closures bar chart drop The Pandemic Collapse in Attendance (000s) From 854k (2019) attendance crashed to ~430k (2020) as churches closed, recovering only partly to ~510k (2021). A dramatic but temporary collapse. Source: Church of England, Statista 2026. -50% in 2020

The COVID-19 pandemic dealt the Church of England's attendance figures a sudden and especially severe blow. With churches closed for long periods during 2020 and 2021 and public worship suspended or heavily restricted, in-person attendance collapsed to roughly half its pre-pandemic level, falling to around 430,000 in 2020. For the first time in living memory, the doors of most parish churches were shut to worshippers for extended periods. While many congregations moved their services online and maintained a virtual community through the lockdowns, the official in-person attendance figures, which are the basis of these statistics, fell off a cliff. The pandemic year figures therefore reflect public health restrictions far more than any genuine change in underlying religious commitment. This created an artificial low point from which any subsequent reopening would naturally produce a recovery, greatly complicating the interpretation of all the figures that followed.

It is important to understand the pandemic's distorting effect when reading the recent attendance numbers. The sharp drop in 2020 and 2021 was driven by enforced closures rather than by people choosing to abandon the Church, so much of the subsequent recovery simply reflects worshippers returning once restrictions ended. This makes the post-pandemic growth look more impressive than it really is, since it is measured from an artificially depressed baseline rather than from a normal year. Comparing 2024 with 2021 will always show growth simply because 2021 was a lockdown year. The more meaningful comparison is with 2019, the last normal pre-pandemic year, against which current attendance still shows a substantial shortfall of around 17%. That benchmark, rather than the pandemic trough, is the fair test of whether the Church is truly recovering. The broader faith landscape is in our [world religions analysis](#).

The Recovery

The Post-Pandemic Recovery

Since the depths of the pandemic, the Church of England has reported several consecutive years of rising attendance, which it has understandably welcomed and promoted. From the 2020-2021 lows, average weekly attendance recovered to around 654,000 in 2022, 685,000 in 2023, and approximately 700,000 in 2024, with the upward trend continuing into the 2025 and 2026 estimates. Each year of growth has been

modest but consistent, allowing the Church to point to a multi-year run of rising numbers. The Church has highlighted this as evidence of growth, noting in particular rising numbers of children and young adults in some congregations and the encouraging signs of a possible wider religious revival among the young. Church leaders have been keen to frame the recent data in positive terms after years of negative headlines.

Church England post COVID recovery 2022 2023 2024 2025 2026 attendance rising growth consecutive years bar Post-Pandemic Recovery in Attendance (000s) From the COVID low, attendance rose to 654k (2022), 685k (2023), ~700k (2024), and an estimated ~710k by 2026 - several years of growth. Source: Church of England, Statista 2026. risingsince 2021

The recovery is genuine and certainly worth acknowledging, but its proper interpretation is hotly contested. Supporters point to the consecutive years of growth, the rising numbers of young attendees, and the wider evidence of a "quiet revival" in British religious life as signs that the long decline may finally be bottoming out. They argue that the trend among the young in particular offers genuine grounds for optimism. Sceptics counter that the growth is simply a rebound from the artificial pandemic low, that the numbers remain far below 2019 levels, and that the underlying demographic forces of an ageing congregation have not changed. The truth likely lies somewhere in between, with a real but modest recovery layered on top of a still-challenging long-term outlook. The pandemic rebound and any genuine new growth are both happening at once, making the headline numbers hard to disentangle. The belief trends behind this are in our belief in God in Great Britain analysis, referenced earlier.

Still Below 2019

Still Well Below Pre-Pandemic Levels

Despite the genuinely welcome recovery, the crucial underlying fact remains that attendance in 2026 is still substantially below where it stood before the pandemic. The 2019 figure of 854,000 represented the last normal pre-COVID year, and the estimated 710,000 in 2026 is around 144,000, or roughly 17%, below that level. In other words, even after several years of recovery, roughly one in six of the worshippers present in 2019 has not returned. Compared with 2009, when attendance stood at 1.13 million, the shortfall is far larger still, at over 400,000 or more than a third of the original total. The long-run loss dwarfs the recent recovery many times over. The recovery, however genuine, has not come close to restoring the Church to its pre-pandemic position, let alone reversing the longer decline.

Church England attendance 2009 2019 2026 comparison still below pre pandemic shortfall gap grouped bar Attendance at Key Points - 2009 vs 2019 vs 2026 (000s) 2009: 1,128k. 2019: 854k. 2026: ~710k (est.).

Still ~17% below 2019 and over a third below 2009. Source: Church of England, Statista 2026. -17%vs 2019

This comparison with the past is the key to a sober reading of the data. The Church's framing of recent years as a "growth story" is technically accurate but potentially misleading if it obscures the much larger long-term decline. An institution that drew 1.13 million weekly worshippers in 2009 and now draws around 710,000 has lost more than a third of its weekly congregation in less than two decades, even after the recent recovery. That is a profound contraction for any organisation, let alone the country's established church. The recovery is best understood as a welcome stabilisation after the pandemic shock rather than as a return to growth in any longer-term sense, with the deeper structural challenges remaining firmly in place. A genuine reversal of the long decline would require the numbers to climb back above 2019 and keep rising, which has not yet happened. The German equivalent is in our [share of Catholics in Germany](#) analysis.

Share of Population

Barely One Percent of the Population

Perhaps the single most striking way to understand the true scale of Church of England attendance is to set it against the population of England as a whole. With around 700,000 people attending a weekly service and an English population of approximately 67 million, barely 1% of the country attends a Church of England service in a typical week. The gap between the Church's formal national role and its actual reach has rarely been wider. This is a remarkable figure for an institution that remains the country's established church, with 26 bishops sitting in the House of Lords and a central role in national ceremonies and the coronation of the monarch.

Church England attendance share population 1 percent 67 million weekly worshippers tiny fraction donut Weekly CofE Attendance as a Share of England's Population Around 700,000 weekly attendees out of about 67 million people - barely 1% of England attends a Church of England service in a typical week.

Source: Church of England, Statista 2026. ~1%of England

The gap between the Church's formal status and its actual weekly reach is one of the central paradoxes of religion in England. The Church of England remains extraordinarily well resourced, with a Church Commissioners endowment fund worth over £10 billion, around 16,000 buildings, and some 4,600 schools educating roughly a million children. Few institutions of any kind combine such vast assets with such a small active membership. Yet the number of people actually attending its services each week has shrunk to barely 1% of the population, raising profound questions about the future of an established church in an

overwhelmingly secular society. The contrast between vast institutional wealth and a tiny active congregation is increasingly difficult to ignore. This mismatch between institutional power and actual participation is unlikely to be sustainable indefinitely, and it is increasingly the subject of public debate. Questions about the role of bishops in the Lords and the church's established status grow louder as attendance shrinks. The economic backdrop is in our [global economy analysis](#).

Why the Decline

Why Has Attendance Declined?

The long-term decline in Church of England attendance is driven by much the same forces reshaping organised religion across the entire Western world, chief among them the broad secularisation of society and a powerful demographic effect. The Church's congregations are markedly older than the general population, so each year sees more long-standing worshippers die than new ones join, producing a natural decline that compounds steadily over time. This demographic gravity is extremely hard for any single church initiative to overcome. Meanwhile, the transmission of faith from one generation to the next has weakened dramatically, with far fewer children raised as active churchgoers than in previous eras.

Church England attendance decline drivers ageing secularisation fewer young transmission factors ranking bar Drivers of Attendance Decline (Illustrative Weight) Ageing congregations, secularisation, weak generational transmission, and fewer young people joining are the main forces behind the long decline.

Source: Church of England analysis 2026. 4+ factors

These demographic forces are reinforced by broader cultural changes that have made regular churchgoing increasingly unusual in everyday English life. Sunday is no longer set apart as a day of worship and rest, competing activities and commitments fill the week, and religious observance has become a minority pursuit rather than a social norm in modern England. Shopping, sport, and family activities now fill the time that earlier generations might have reserved for church. The Church has responded with a range of initiatives, from new forms of worship and church-planting to a focus on attracting younger people, and some of these have borne fruit in particular places, especially in large cities and among certain younger congregations. Resource churches and church plants in urban centres have shown some of the strongest growth. But against the scale of the demographic and cultural headwinds, these efforts have so far been able to slow rather than reverse the overall decline. The religious make-up behind this is in our religious population of England and Wales analysis, referenced earlier.

Wider Context



Attendance in Wider Context

The average weekly attendance figure is really just one of several different measures the Church of England regularly uses, and it is worth understanding how they relate. Beyond weekly attendance of around 700,000, the Church also reports a wider "worshipping community" of around one million people, which includes those who attend less than weekly, and a Sunday-only attendance figure of around 582,000 in 2024. Each measure tells a slightly different story, and the Church tends to emphasise whichever is most favourable in a given year. Special services at Christmas and Easter still draw far larger crowds, with around 938,000 attending an Easter service in 2023, though these have also declined over time from the levels of a decade ago, mirroring the wider decline in our [religious change in Spain](#) analysis.

Church England attendance measures worshipping community weekly Sunday Easter comparison different metrics bar Different Attendance Measures Compared (000s) Worshipping community ~1,020k, Easter ~938k, weekly ~700k, Sunday ~582k, cathedrals ~32k. Different ways of counting. Source: Church of England, Statista 2026. 5 waysto count

Interestingly, one notable bright spot in the data has been cathedral attendance, which has grown in recent years, reaching around 31,900 weekly in 2024, up 11% on the previous year. This stands in sharp contrast to the struggles of many ordinary parish churches. Cathedrals, with their grand architecture, choral music, and relative anonymity, appear to attract worshippers in a way that struggling parish churches sometimes cannot. Many people who would not commit to a small local congregation seem drawn to the beauty and lower social pressure of a large cathedral service.

This points to a more nuanced picture beneath the headline decline, in which certain types of church and certain locations are growing even as the overall trend remains downward. The national average conceals enormous variation, with some dioceses and churches thriving while others shrink rapidly, so the single headline number tells only part of the story. The diversity of outcomes across different dioceses and types of church is one of the more interesting features of the recent data, with big-city dioceses generally faring far better than rural ones. London and several other urban dioceses have even exceeded their pre-pandemic numbers. The wider demographic context is in our [US population by sex and age](#) analysis.

Key Statistics

Church of England Attendance – Key Statistics

Church England attendance key statistics milestones 2009 2019 2022 2026 summary comparison decline bar chart Weekly Attendance at Key Milestones (000s) 2009: 1,128k. 2019: 854k. 2022: 654k. 2026: ~710k

(est.). The long decline and partial recovery in one view. Source: Church of England, Statista 2026. - 37% since 2009

~710k (2026) Weekly Attendance - Down From 1.13M in 2009 The estimated 2026 average weekly attendance, more than a third below the 2009 level despite recent recovery. Source: Church of England, Statista 2026. 854k (2019) The Last Pre-Pandemic Figure Attendance in 2019, the benchmark against which the incomplete post-COVID recovery should be judged. Source: Church of England 2026. -218k The 2009-2019 Decline, Before COVID Attendance fell by around 218,000 in the decade before the pandemic, a steady structural decline. Source: Church of England 2026. ~1% Of England Attends Weekly Barely 1% of England's 67 million people attend a CofE service in a typical week. Source: Church of England 2026. FAQ

Frequently Asked Questions - Church of England Attendance

An estimated 710,000 in 2026, recovering from the COVID collapse but still well below the 854,000 of 2019 and 1.13 million in 2009. Source: Church of England, Statista 2026.

By more than a third. Attendance fell from around 1.13 million in 2009 to 854,000 in 2019 (a drop of 218,000), then after a COVID collapse recovered to roughly 710,000 in 2026 - still far below 2009. Source: Church of England 2026.

Partly. Attendance crashed during 2020-2021, then rose for several consecutive years to around 700,000 by 2024-2026. However, this remains well below the pre-pandemic 854,000 of 2019. Source: Church of England 2026.

Barely 1%. With around 700,000 weekly attendees in a population of 67 million, just over 1% of England attends a Church of England service in a typical week. Source: Church of England, Statista 2026.

Around 854,000. This was the last pre-pandemic year and serves as the key benchmark. Current attendance of ~710,000 is around 17% below this level despite the recent recovery. Source: Church of England 2026.

Ageing congregations and secularisation. The Church's worshippers are older than average, so more die than join each year, while far fewer children are raised in the faith. Broad secularisation has made regular churchgoing a minority pursuit. Source: Church of England 2026.

Technically yes, but with caveats. Attendance has risen for several years since 2021, but this is a rebound from an artificial COVID low. The figures remain far below 2019 and 2009, so the long-term trend is still one of decline. Source: Church of England 2026.

The worshipping community is broader. It counts around 1 million people who are regular members including those who attend less than weekly, while average weekly attendance (~700k) counts those present in a typical week. Source: Church of England 2026.

Yes, to some extent. Cathedral weekly attendance rose to around 31,900 in 2024, up 11% on the year, even as overall parish attendance has struggled to recover. Cathedrals' music, architecture, and anonymity appear to attract worshippers. Source: Church of England 2026.

Estimated. The 2025 and 2026 figures are projections from the post-pandemic recovery trend; 2024 is the latest firm actual at around 700,000. The figures indicate the trend rather than precise counts. Source: Church of England, Statista 2026.

Sources

[Statista / Church of England - Average Weekly Attendance 2009-2023](#) - Primary source for the weekly attendance time series, including the 2009-2019 fall of ~218,000 and the 2023 figure of 693,000. Released December 2024.

[Church of England - Attendance Rises for Fourth Year \(2024\)](#) - Source for the post-pandemic recovery, the worshipping community of 1.02 million, and the Sunday attendance of 582,000 in 2024. Published 2025.

[Christian Today - The Church of England in Decline](#) - Source for the 2019 figure (854,000), the 1% of population figure, the £10.1 billion endowment, and the 16,000 buildings. Published 2024.

[Psephizo - Is the Church of England Growing Again?](#) - Source for the diocesan variation, the -18% average decline 2019-2024, and the analysis of cathedral and city-church growth. Published November 2025.

Figures from the Church of England Statistics for Mission, via Statista, for average weekly attendance 2009-2026 (in 1,000s). Key verified points: ~1,128k (2009), 854k (2019), COVID lows 2020-2021, 685k (2023), ~700k (2024). The 2025-2026 figures are estimates projected from the recovery trend. "Average weekly attendance" counts all-age attendance in a typical week including Sundays. Not investment advice.

STATISTICS REPORT

Members of the Evangelical Church in Germany 2026

Updated Jun 2, 2026 · businessstats.com/evangelical-church-members-germany

16.9M EKD MEMBERS IN 2026 (ESTIMATE)	25.8M EKD MEMBERS IN 2004 - THE STARTING POINT	-9M MEMBERS LOST SINCE 2004 (ABOUT 35%)
~580k MEMBERS LOST IN 2024 ALONE	~20% OF GERMANY'S POPULATION IS EKD PROTESTANT	20 REGIONAL CHURCHES IN THE EKD FEDERATION

Overview

Number of members of the Evangelical Church in Germany from 2004 to 2026

The Evangelical Church in Germany, known by its German initials EKD and also called the Protestant Church in Germany, is one of the country's two great historic Christian churches, but it has been steadily losing members at an accelerating pace for decades. In 2026, the EKD had roughly 16.9 million members, down dramatically from about 25.8 million in 2004 - a loss of nearly 9 million members, or around 35%, in just over two decades. To put that in perspective, the church has lost the equivalent of the entire population of a large German city every few years throughout this period. The decline has been utterly relentless and is, if anything, speeding up, with the church losing around 580,000 members in 2024 alone. This represents one of the steepest and most sustained declines of any major religious institution in the developed world, transforming what was once a pillar of German society into a rapidly shrinking minority faith. The wider European religious picture is explored in our [religion in Europe analysis](#).

The EKD is not a single church but a federation of 20 regional Protestant churches, known as Landeskirchen, that together encompass the vast majority of Germany's Protestants. Each retains considerable autonomy while cooperating on national matters, an arrangement that reflects the historically decentralised nature of German Protestantism. Its membership decline mirrors that of the Roman Catholic Church, and the two together have lost over a million members in a single year on multiple recent

occasions. The fact that Germany's two historic state churches are both haemorrhaging members at such a pace underlines how profoundly the country's relationship with organised religion has changed over a single generation. The forces behind the EKD's shrinkage are the same ones reshaping German religion as a whole: record formal departures, an ageing membership where deaths far outnumber baptisms, the financial burden of the church tax, and the deep secularisation of society. The parallel Catholic decline is covered in our [share of Catholics in Germany analysis](#).

This article traces the EKD's membership from 2004 to 2026, charting the steady fall from well over 25 million to under 17 million and examining the reasons behind it. It looks at the record waves of departures, the demographic squeeze of an ageing membership, the comparison with the Catholic Church, the EKD's shrinking share of the population, and what the future may hold for German Protestantism. A contrasting case of a small but stable minority faith is covered in our [number of Jehovah's Witnesses in Germany analysis](#), and the broader global context of faith is discussed in our [world religions analysis](#).

Germany EKD Evangelical Church members overview at a glance 2004 2026 snapshot decline summary bar EKD Members at a Glance - The 2004 to 2026 Drop (Millions) A quick snapshot of the decline: from 25.8M in 2004 to ~16.9M in 2026, the EKD has lost nearly 9 million members - over a third of its membership. Source: EKD, Statista 2026. -9M2004-2026

16.9M (2026)EKD Members Today - Down From 25.8M in 2004The Evangelical Church had roughly 16.9 million members in 2026, having lost nearly 9 million since 2004. Source: EKD, Statista 2026. -35% since 2004A Steep Long-Term DeclineEKD membership has fallen by around 35% in just over two decades, one of the steepest church declines in the developed world. Source: EKD, Statista 2026. ~580k (2024)Members Lost in a Single YearThe EKD lost around 580,000 members in 2024 alone, through departures and deaths far exceeding baptisms and admissions. Source: EKD 2026. 20 churchesA Federation, Not a Single ChurchThe EKD is a federation of 20 regional Protestant churches (Landeskirchen) covering the vast majority of German Protestants. Source: EKD 2026. Data Table

EKD Membership by Year, 2004-2026

Number of Members of the Evangelical Church in Germany, 2004-2026 (Millions) Click any column to sort

YEAR	MEMBERS	NOTE
2004	25.80M	Series start
2006	25.10M	

2008	24.50M	
2010	23.90M	
2012	23.40M	
2014	22.60M	
2016	21.90M	
2018	21.10M	
2020	20.20M	
2021	19.73M	
2022	19.15M	
2023	18.56M	
2024	17.98M	~580k left
2025	17.40M	
2026	16.90M	Latest (est.)

The table shows the EKD's steady year-by-year decline, from 25.8 million members in 2004 down to a projected 16.9 million in 2026. The fall is remarkably consistent, with the church shedding several hundred thousand members almost every year without interruption, and the losses growing larger in the most recent years rather than easing. Not a single year in the series shows a recovery or even a pause in the decline. By 2023 the figure had dropped to 18.56 million, by 2024 to 17.98 million, and by 2025 to 17.4 million, each year setting a new low. These figures count registered members of the EKD's 20 regional churches. The shrinking Catholic counterpart has followed an almost identical downward path over the same period.

The 2004-2026 Decline

Two Decades of Steady Decline

Germany EKD Evangelical Church members decline 2004 2026 falling 25 million 17 million line chart trend EKD Members in Germany - 2004 to 2026 (Millions) From 25.8M in 2004 in an almost straight downward line to ~16.9M by 2026 - a loss of nearly 9 million members, accelerating in recent years. Source: EKD, Statista 2026. 25.8M2004 16.9M2026 (est.)



The trend line is striking in its consistency: an almost unbroken downward slope from 2004 to 2026, with no period of recovery or even stabilisation. In the mid-2000s the EKD was still losing members at a relatively modest pace, but from around 2014 onward the decline steepened markedly, as formal departures surged to record levels year after year, echoing the marriage trends in our [Catholic weddings in Germany by partner religion analysis](#).

The recent years from 2021 to 2026 show the steepest part of the curve, with annual losses of half a million or more becoming the norm rather than the exception. What was once a gradual erosion has hardened into a steep and predictable annual decline that the church has been unable to arrest despite numerous reform efforts. This acceleration sets the EKD's decline apart from the more gradual erosion seen in some other European churches, where membership has fallen more slowly. The German case stands out for both the speed and the consistency of the loss. The population backdrop is in our [world population analysis](#).

Record Departures

The Record Waves of Departures

A major driver of the EKD's decline is the record number of members who formally leave the church each year through the official process known as Kirchenaustritt. In recent years, hundreds of thousands of Protestants have deregistered annually, with the figure reaching around 380,000 to 400,000 in the peak years and total annual losses, including deaths, exceeding half a million. The act of formally leaving has become increasingly common and socially accepted, no longer carrying the stigma it might once have had, which has made it easier for disengaged members to make their departure official. In many social circles, leaving the church is now seen as an unremarkable administrative step rather than a significant personal or spiritual decision.

Germany EKD Evangelical Church total annual losses members departures deaths 2021 2024 record bar chart EKD Total Annual Membership Losses (000s) Total yearly losses (departures + deaths minus additions): ~440k (2021), ~590k (2022), ~590k (2023), ~580k (2024). Consistently over half a million.
Source: EKD 2026. ~580k2024 loss

These losses combine two distinct flows: the people who actively choose to leave, and the members who die and are not replaced by enough baptisms or new admissions. The EKD's own research has found that for most people who leave, there is rarely a single dramatic reason, but rather a gradual process that often begins with a lack of religious socialisation in childhood and a growing sense that the church is personally irrelevant to their lives. By the time the formal decision to leave is made, the connection to the church has

usually already faded to almost nothing. A large majority also cite the savings on church tax as a factor, confirming the cost-benefit calculation many Germans increasingly make about whether church membership is worth its price, a pattern of decline also visible in our [religious change in Spain](#) analysis. The financial dimension is covered in our [Catholic Church tax revenue in Germany](#) analysis.

Why Members Leave

Why People Leave the Evangelical Church

Understanding why members leave the EKD requires looking at a combination of personal, financial, and social factors that have built up over decades. According to the EKD's own social science research, the most common path out of the church is not a sudden break but a slow drift, beginning with weak religious upbringing and culminating in a sense that church membership no longer holds any personal meaning. For the majority, religion has simply faded into the background of their lives until the formal act of leaving becomes a logical final step.

Financial considerations also weigh heavily in the decision. In Germany, registered church members pay a church tax of 8 to 9% of their income tax, and surveys have found that around 71% of those who leave cite the savings on this tax as a reason for their departure. While few leave for financial reasons alone, the tax often acts as the trigger that converts a long-standing disengagement into a formal exit. Added to this are more specific grievances some members hold, ranging from disagreements with the church's positions on social and political issues to a general disillusionment with institutional religion in an increasingly secular age.

Germany EKD reasons leaving church tax personal irrelevance secularisation factors survey breakdown bar
Reasons Members Give for Leaving the EKD (%) Church tax savings cited by ~71%; alongside personal irrelevance of religion, weak religious upbringing, and disagreement with church positions. Source: EKD Social Science Institute. 71%cite tax

The picture that emerges is one of a church losing its grip on a society that has fundamentally changed. Where Protestant identity was once a near-automatic inheritance passed down through families and reinforced by community life, it is now an active choice that fewer and fewer Germans make. The default has flipped: where staying in the church used to require no decision at all, today it is remaining a member, rather than leaving, that increasingly demands a conscious commitment. The church tax provides a concrete, recurring reminder of membership that prompts the disengaged to formalise their exit, but the deeper cause is the long retreat of religion from the centre of German life. This is the same broad

secularisation reshaping all of Germany's religious institutions across the board.

Deaths vs Baptisms

The Demographic Squeeze: Deaths vs Baptisms

Beyond the people who actively choose to leave, the EKD faces a relentless demographic squeeze that would shrink its membership even without any departures at all. The church's members are, on average, considerably older than the general population, which means that each year far more members die than are born into or baptised into the church. This imbalance between deaths and baptisms has become one of the most powerful forces driving the long-term decline, and it is structurally very difficult to reverse since it is rooted in the age profile of the membership itself, reflecting the wider demographic shifts in our [US population by sex and age analysis](#).

Germany EKD deaths baptisms gap demographic ageing membership decline natural loss comparison grouped bar EKD Deaths vs Baptisms in a Typical Recent Year (000s) Deaths far outnumber baptisms: roughly 340,000 deaths versus 140,000 baptisms in a recent year, a natural loss of ~200,000 before any departures. Source: EKD 2026. 340k v 140kdeaths/baptisms

In a typical recent year, the EKD has recorded on the order of 340,000 deaths against only around 140,000 baptisms, producing a natural loss of roughly 200,000 members before a single person formally resigns. Baptism numbers have themselves fallen well below pre-pandemic levels, as fewer families choose to baptise their children and pass on the faith, further weakening the pipeline of new members entering the church, much as recorded in our [Finland religious community data](#). This demographic reality means that even if formal departures stopped entirely tomorrow, the EKD would continue to shrink for years simply through the ageing and death of its existing membership, making a genuine turnaround extremely difficult to achieve.

EKD vs Catholic

EKD vs the Catholic Church

Germany's two great Christian churches, the Protestant EKD and the Roman Catholic Church, have followed strikingly similar paths of decline, and they are now very close in size. The Catholic Church remains slightly larger, with around 19 to 20 million members compared to the EKD's roughly 17 million, but both have been shrinking at a comparable pace. In 2024, in a notable convergence, both churches lost almost exactly the same number of members - around 580,000 each - even though the EKD had



historically been losing members faster than its Catholic counterpart. This marked the first time the Catholic Church matched the Protestant rate of loss, reflecting a surge in Catholic departures following the abuse scandals of the preceding years.

Germany EKD Protestant versus Catholic members comparison both declining 2024 similar size grouped bar chart EKD vs Catholic Church Members in Germany (Millions) Catholic ~19.8M vs EKD ~18.0M in 2024, both falling fast; in 2024 each lost ~580,000 members. The two are converging in size. Source: EKD, DBK 2026. Both fall in step

The parallel decline of the two churches reflects the fact that they face the same underlying pressures: secularisation, ageing memberships, the church tax, and the broad retreat of organised religion from German life. For decades the Protestant church had actually been declining faster, but the gap has narrowed as Catholic departures surged following abuse scandals. Together, the two churches once claimed the overwhelming majority of Germans as members, but today their combined membership has fallen below half the population, with the religiously unaffiliated now the largest single group in the country. This represents a historic inversion of Germany's religious make-up, with the once-dominant churches now collectively a minority. The Catholic side of this story shows the same relentless decline playing out in parallel.

Share of Population

The EKD's Shrinking Share of the Population

As the EKD's absolute membership has fallen, so too has its share of the German population, which is in some ways an even more telling measure of its decline. In 1950, around 59% of West Germans were Protestant, making it the largest religious group in the country by a clear margin. Protestantism was woven deeply into the fabric of West German society, shaping its culture, its institutions, and the rhythms of everyday life for the majority of the population.

By 2026, the EKD's share of the total German population has fallen to around 20%, meaning only one in five Germans is now a member of the Protestant church, compared with three in five just two generations earlier. This is a transformation of historic proportions for a country shaped so deeply by the Reformation. This collapse in relative terms reflects both the falling membership in absolute numbers and the simultaneous growth of the religiously unaffiliated population, which together have squeezed the Protestant share from both directions, a shift comparable to that in our [population of Finland by religious community analysis](#).

Germany EKD Protestant share population 1950 2026 decline 59 percent 20 percent falling proportion bar
EKD Share of Germany's Population Over Time (%) From around 59% of West Germans in 1950 to about 20% by 2026, the Protestant share has collapsed even faster than the Catholic share. Source: Pew, EKD 2026. ~20% in 2026

The EKD's fall from a majority faith to a minority of around 20% of the population is one of the most dramatic religious transformations in modern German history, all the more striking for having happened within living memory. Older Germans can remember a time when Protestant church membership was simply assumed for the majority of the population. For the first time, the religiously unaffiliated now outnumber Protestants, Catholics, and all other groups, having become the single largest segment of German society at around 47%.

The Protestant church, which once shaped German culture, education, and public life alongside the Catholic Church, now finds itself a shrinking minority institution in an overwhelmingly secular society, a position it would have been unthinkable to imagine just a few generations ago. This places German Protestantism within a wider landscape of religious change sweeping across the world, where historic churches are losing ground to secularisation. For a country that gave birth to the Protestant Reformation five centuries ago, the reduction of its Protestant church to a fifth of the population marks a profound closing of a long historical chapter.

Church Structure

How the EKD Is Organised

The Evangelical Church in Germany is not a single unified church but a federation of 20 regional churches, known as Landeskirchen, which retain considerable independence while cooperating under the EKD umbrella. These regional churches reflect Germany's historical patchwork of Protestant traditions, encompassing Lutheran, Reformed, and United churches, and their boundaries often follow historical regional lines rather than modern state borders. This decentralised structure is a legacy of the way Protestantism developed in the German lands after the Reformation, when individual territories adopted their own church arrangements. Together they cover the vast majority of Germany's Protestant Christians, making the EKD the institutional home of German Protestantism.

Germany EKD structure federation 20 regional churches Landeskirchen Lutheran Reformed United organisation donut EKD Member Churches by Tradition (Approximate) The EKD's 20 regional churches span Lutheran (the majority), United, and Reformed traditions, all under one federation. Source: EKD 2026.

20churches

Each Landeskirche has its own bishop or church president, synod, and administration, and the EKD as a whole is led by a council and its chair, currently Kirsten Fehrs. This federal structure gives the regional churches significant independence in matters of governance, worship, and finance, while the national body coordinates shared positions and represents German Protestantism as a whole. The federation runs an enormous range of social, educational, and charitable activities through its welfare arm, the Diakonie, which together with its Catholic counterpart Caritas forms one of the largest non-state employers in Germany. Despite its shrinking membership, the EKD therefore retains a substantial institutional footprint, operating hospitals, schools, kindergartens, and social services that touch the lives of millions of Germans well beyond its formal membership. This means the church's social influence extends far wider than its membership numbers alone would suggest, even as that membership continues to fall. This institutional weight gives the church a continuing significance even as its core membership declines.

The Future

The Future of the Evangelical Church in Germany

Looking ahead, the outlook for EKD membership is one of continued and likely accelerating decline. With an ageing membership ensuring that deaths will keep outpacing baptisms, and with formal departures showing no sign of slowing, the church is projected to keep losing members at a rate of several hundred thousand a year. The EKD's own internal projections have suggested that its membership could roughly halve again by 2060, potentially falling to around 9 to 10 million, with its share of the population continuing to slide well below current levels. Such a future would leave the Protestant church as a relatively small minority institution in a country it once helped define.

Germany EKD members future projection 2026 2040 decline forecast continuing shrinkage falling line chart
 Projected EKD Membership to 2040 (Millions) From ~16.9M in 2026, the EKD is projected to keep falling toward ~13M by 2040 and potentially ~9-10M by 2060 if current trends continue. Source: BusinessStats projection from EKD data. ~13Mby 2040

The church is acutely aware of this trajectory and has launched various reform and outreach efforts to try to slow the decline, ranging from new forms of worship to digital outreach and structural reorganisation, though none has yet succeeded in reversing the underlying trend. The scale of the demographic and social forces involved has so far overwhelmed every attempt at renewal, leaving church leaders to manage decline rather than reverse it. Many within the EKD have begun to focus less on halting the fall and more on



adapting the church to a future as a smaller, more committed community.

The fundamental challenge is that the EKD is losing members through deep structural forces - demographic ageing and societal secularisation - that no amount of institutional reform can easily counter. These forces operate largely independently of anything the church itself does, which is why reform initiatives have so far failed to bend the curve of decline. While the church will remain a significant presence in German society for the foreseeable future, given its size and institutional reach, the era in which Protestantism was a defining feature of German identity has clearly drawn to a close, replaced by an increasingly secular national culture in which religious affiliation is the exception rather than the rule. The EKD's long decline is, in this sense, a barometer of one of the most profound social transformations in modern German history. The economic backdrop is in our [global economy analysis](#).

Key Statistics

EKD Membership - Key Statistics

Germany EKD members milestones 2004 2014 2024 2026 decline comparison millions summary key bar chart EKD Members at Key Milestones (Millions) 2004: 25.8M. 2014: 22.6M. 2024: 17.98M. 2026: 16.9M (est.). A steady, accelerating two-decade decline. Source: EKD, Statista 2026. -9M2004-2026

16.9 millionEKD Members in 2026 - Down From 25.8MThe Evangelical Church's estimated 2026 membership, down nearly 9 million from 2004. Source: EKD, Statista 2026. ~580,000Members Lost in 2024 AloneThe EKD's membership loss in 2024, matching the Catholic Church's loss for the first time. Source: EKD 2026. ~20%Share of Population - Down From 59% in 1950The EKD now represents around 20% of Germans, down from a majority in 1950. Source: Pew, EKD 2026. 71%Of Leavers Cite Church Tax SavingsAround 71% of those who leave the EKD cite the savings on church tax as a reason. Source: EKD Social Science Institute. FAQ

Frequently Asked Questions - EKD Membership

Roughly 16.9 million in 2026, down from about 17.4 million in 2025 and 25.8 million in 2004. That represents around 20% of the German population. Source: EKD, Statista 2026.

By nearly 9 million, or around 35%. Membership fell from about 25.8 million in 2004 to roughly 16.9 million in 2026, with the decline accelerating in the most recent years. Source: EKD, Statista 2026.

Departures, deaths, and secularisation. Around 580,000 left in 2024 through formal departures and deaths exceeding baptisms, driven by the church tax, weak religious upbringing, and the broad secularisation of society. Source: EKD 2026.

The Catholic Church is slightly larger. It has around 19-20 million members versus the EKD's roughly 17 million. Both have declined sharply, and in 2024 each lost around 580,000 members. Source: EKD, DBK 2026.

Around 580,000 members. This brought membership down to about 17.98 million by the end of 2024. It was one of four recent years in which the two big churches combined lost over a million members. Source: EKD 2026.

The Evangelical Church in Germany (Evangelische Kirche in Deutschland), also called the Protestant Church in Germany. It is a federation of 20 regional Lutheran, Reformed, and United churches covering most German Protestants. Source: EKD 2026.

Around 20% in 2026, down from about 59% in 1950. The EKD has fallen from the majority faith to a minority of one in five Germans, while the religiously unaffiliated are now the largest group. Source: Pew, EKD 2026.

Yes, by a wide margin. In a recent year the EKD recorded roughly 340,000 deaths against only about 140,000 baptisms - a natural loss of around 200,000 even before counting formal departures. Source: EKD 2026.

It is a major factor. Around 71% of those who leave cite savings on the 8-9% church tax as a reason. While few leave for money alone, the tax often triggers a formal exit for those already disengaged. Source: EKD Social Science Institute.

Yes, almost certainly. With an ageing membership and continued departures, the EKD is projected to fall toward ~13 million by 2040 and possibly ~9-10 million by 2060 if current trends hold. Source: BusinessStats projection 2026.

Sources

[Wikipedia - Evangelical Church in Germany \(EKD\)](#) - Source for the 2025 membership figure (17.4 million, 20.8% of population), the federation of 20 regional churches, and the church's structure. Accessed 2026.

[Germanpedia - Why Church Membership in Germany Keeps Declining](#) - Source for the 2024 figure (~17.98 million EKD members), the demographic pressures, and the comparison with Catholic membership.



Published January 2026.

[Evangelical Focus - Nones Outnumber Catholics and Protestants \(2024\)](#) - Source for the 2024 losses (~580,000 each church), the 21% Protestant population share, and the rise of the unaffiliated to 47%.

Published April 2025.

[Evangelical Focus - EKD Continues to Lose Members](#) - Source for the reasons members leave (71% cite church tax, personal irrelevance), and the deaths-vs-baptisms figures. Published 2022.

Membership figures from the Evangelical Church in Germany (EKD) via Statista, covering 2004-2026. Key verified points: 25.8M (2004), 19.15M (2022), 18.56M (2023), 17.98M (2024), 17.4M (2025). The 2026 figure (~16.9M) is an estimate projected from the trend; the 2025 figure is the latest firm actual. "Members" counts registered members of the EKD's 20 regional churches. Not investment advice.

STATISTICS REPORT

Catholic Church net tax revenue in Germany 2026

 Updated Jun 1, 2026 · businessstats.com/catholic-church-net-tax-revenue-germany

EUR 6.6B CATHOLIC CHURCH NET TAX REVENUE IN 2026 (ESTIMATE)	EUR 6.85B THE ALL-TIME RECORD, REACHED IN 2022	EUR 4.0B THE STARTING POINT IN 1991
+65% NOMINAL RISE IN REVENUE SINCE 1991	8-9% CHURCH TAX RATE (OF INCOME TAX, NOT SALARY)	~321k CATHOLICS WHO LEFT THE CHURCH IN A RECENT YEAR

Overview

Net revenue from Catholic Church tax in Germany from 1991 to 2026

Germany's Catholic Church is one of the wealthiest churches in the world, and the single largest source of its income is the country's distinctive and unusual church tax, the Kirchensteuer, a state-collected levy that has no real equivalent in most other countries. In 2026, the Catholic Church collected an estimated EUR 6.6 billion in net church tax revenue, remaining close to its all-time record of EUR 6.85 billion set in 2022. This figure represents the money the Church actually receives after the German state, which collects the tax on its behalf, deducts a small administrative fee of typically 2 to 4 percent. The sheer size of this sum makes the German Catholic Church one of the best-funded religious institutions anywhere in the world, with resources that dwarf those of Catholic churches in most other countries, where funding relies on voluntary donations. The broader European religious landscape that shapes this system is explored in our [religion in Europe analysis](#).

What makes the German church tax system so notable is its sheer scale and resilience. Over the full period from 1991 to 2026, net Catholic Church tax revenue rose from around EUR 4.0 billion to roughly EUR 6.6 billion - a nominal increase of about 65% - even as the Church faced an unprecedented wave of members formally resigning to avoid paying the tax. The revenue has held up because Germany's strong economy, rising wages, and the higher average incomes of remaining members have offset the steady loss of membership. This combination of factors has created a striking disconnect between the Church's spiritual

fortunes, which have been in clear decline, and its financial fortunes, which have remained robust right up to the present day. The economic forces behind this are detailed in our [global economy analysis](#).

This article traces the full arc of Catholic Church tax revenue in Germany across more than three decades of data, from 1991 to 2026, examining the long climb to the 2022 record, the slight dip that followed, and the recent stabilisation around EUR 6.6 to 6.7 billion. It also explores the central paradox of the German church tax: how an institution losing hundreds of thousands of members every year continues to generate near-record income. A closely related case of religious decline and church finance is covered in our [share of non-Catholic believers in Spain](#) analysis.

EUR 6.6B (2026) Near-Record Revenue - Despite Membership Losses Germany's Catholic Church collected an estimated EUR 6.6 billion in net church tax in 2026, close to the 2022 record, even as members continue to leave in large numbers. Source: DBK, Statista 2026.

EUR 6.85B (2022) The All-Time Record - A High-Water Mark The Catholic Church's church tax revenue peaked at EUR 6.85 billion in 2022, driven by a strong economy and rising incomes among members. Source: DBK, Statista 2026.

+65% since 1991 Long-Term Nominal Growth - From EUR 4.0B Net revenue grew from around EUR 4.0 billion in 1991 to roughly EUR 6.6 billion in 2026, a 65% nominal rise, though inflation erodes much of that real-terms gain. Source: DBK, Statista 2026.

8-9% The Tax Rate - A Share of Income Tax The church tax is 8% (Bavaria, Baden-Wurttemberg) or 9% (rest of Germany) of a member's income tax liability, collected by the state and passed to the Church. Source: DBK 2026.

Data Table

Catholic Church Net Tax Revenue in Germany by Year

Net Revenue from Catholic Church Tax in Germany, 1991-2026 (EUR Billion) Click any column to sort

YEAR	NET REVENUE	NOTE
1991	EUR 4.00B	Series start
1995	EUR 4.30B	
2000	EUR 4.50B	
2005	EUR 4.20B	
2010	EUR 4.80B	
2013	EUR 5.20B	
2015	EUR 5.50B	

2017	EUR 6.00B	
2019	EUR 6.76B	
2021	EUR 6.73B	
2022	EUR 6.85B	Record peak
2023	EUR 6.51B	
2024	EUR 6.60B	
2025	EUR 6.70B	
2026	EUR 6.60B	Latest (est.)

The table shows the long upward march of Catholic Church tax revenue, from around EUR 4.0 billion in 1991 to the EUR 6.85 billion record in 2022, followed by a dip to EUR 6.51 billion in 2023 and a recovery toward EUR 6.6 billion by 2026. The general direction has been one of steady nominal growth, punctuated by occasional dips during economic downturns such as the early 2000s and the 2023 slowdown. These figures are nominal and not adjusted for inflation, which means the real-terms growth is considerably more modest than the headline numbers suggest. The wider context of global faiths and their finances is covered in our [world religions analysis](#).

The 1991-2026 Trend

The Thirty-Five-Year Revenue Trend

Germany Catholic Church tax revenue trend 1991 2026 net Kirchensteuer billion euros rise record line Net Catholic Church Tax Revenue in Germany - 1991 to 2026 (EUR Billion) From EUR 4.0B in 1991, rising steadily to the EUR 6.85B record in 2022, dipping to EUR 6.51B in 2023, then recovering to ~EUR 6.6B by 2026. Source: DBK, Statista 2026. 6.6B2026 (est.) 6.85B2022 record

The thirty-five-year trend line reveals a story of remarkable financial strength. After a relatively flat period in the 1990s and a dip in the early 2000s during a German economic slowdown, revenue began a sustained climb from the mid-2000s onward, accelerating through the 2010s as the German economy boomed and wages rose. This period coincided with Germany's emergence as Europe's strongest economy, with low unemployment and steadily rising incomes that directly boosted the income-tax base on which the church tax is calculated. The peak of EUR 6.85 billion in 2022 capped this long ascent, and despite a small dip in 2023, the figure has remained historically high through the mid-2020s. This resilience would have seemed

almost impossible to predict given the scale of membership losses, yet it is precisely what the economic data shows. This resilience stands in sharp contrast to the steep decline in Church membership over the same period. The population dynamics underlying these numbers are in our [world population analysis](#).

The 2022 Record

The 2022 Record and the Recent Dip

Germany Catholic Church tax record 2022 peak dip 2023 recent years recovery billion euros bar Catholic Church Tax Revenue - Recent Years (EUR Billion) 2019: 6.76B. 2021: 6.73B. 2022: 6.85B (record). 2023: 6.51B (dip). 2024: 6.6B. 2025: 6.7B. 2026: 6.6B (est.). Source: DBK, Statista 2026. 6.85B2022 record

The record-breaking EUR 6.85 billion in 2022 was the high-water mark of the German Catholic Church's financial fortunes, surpassing all previous years. It was driven by Germany's robust post-pandemic economic recovery, rising nominal wages, and the additional revenue generated by church tax on capital gains, which has become an increasingly important component of the total. The strong stock market and investment returns of that period meant that church tax levied on capital gains added a meaningful boost on top of the regular income-based church tax, pushing the total to its historic high. The dip to EUR 6.51 billion in 2023 reflected a slowing German economy and continued membership losses, but the figure rebounded toward EUR 6.6-6.7 billion in the following years as the economy stabilised. These year-to-year swings track the broader health of the German economy quite closely. These year-to-year movements closely track the health of the German economy.

How the Tax Works

How Germany's Church Tax Actually Works

The German church tax, or Kirchensteuer, is one of the most distinctive systems of religious financing in the world, and understanding it is essential to making sense of these revenue figures. Unlike voluntary donations or tithes common in other countries, the Kirchensteuer is a formal tax collected by the German state on behalf of recognised religious communities. It is set at 8% of a member's income tax liability in Bavaria and Baden-Württemberg, and 9% in all other federal states across Germany. This regional variation is a small quirk of the system that reflects the federal structure of the country, where individual states retain some authority over how the tax is administered within their borders. Crucially, it is calculated as a percentage of income tax owed, not of gross salary, which means the actual amount is smaller than the headline percentage suggests.



The tax applies only to registered members of tax-levying religious communities - primarily Catholics, Protestants, and Jews - not to all German residents. When a person registers their address in Germany through the Anmeldung process, they are asked about their religious affiliation, and this information is forwarded to the tax office (Finanzamt), which then sets up their church tax liability. The state deducts the tax directly from payroll alongside income tax, then transfers it to the relevant church minus a collection fee of typically 2-4%. This makes the German state, in effect, the Church's tax collector, an arrangement rooted in agreements dating back over a century.

Germany church tax rate states Bavaria 8 percent 9 percent income tax Kirchensteuer how works breakdown German Church Tax Rate by Region (% of Income Tax) Bavaria and Baden-Wuerttemberg: 8% of income tax. All other federal states: 9% of income tax. The state keeps 2-4% as a collection fee. Source: DBK 2026. 8-9% of income tax

This state-collected model is what gives the German church tax its extraordinary reliability and scale. Because the tax is deducted automatically at source, like income tax, the Church does not need to chase members for contributions, and revenue tracks the broader economy with great consistency. The system funds not just religious services but a vast network of hospitals, schools, kindergartens, social care facilities, and cultural institutions across Germany, making the churches among the country's largest employers and social service providers outside the state sector itself. The scale of this funding explains why the church tax remains so financially significant despite declining religious observance.

The Revenue Paradox

The Paradox: Falling Membership, Rising Revenue

The most striking feature of the German Catholic Church's finances is a genuine paradox: even as record numbers of members formally leave the Church every year, church tax revenue has remained near all-time highs. In a typical recent year, several hundred thousand Catholics formally deregister from the Church, a process driven partly by a desire to avoid the tax and partly by disillusionment following abuse scandals and disagreements with Church teaching. Yet the financial impact of these departures has been remarkably muted, with revenue staying close to its 2022 peak.

The explanation lies in the demographics and economics of who pays and who leaves. The members who remain in the Church tend to be older and higher-earning, meaning they contribute disproportionately to total revenue, while many of those who leave are younger and lower-earning, with a smaller per-capita tax contribution. This selection effect means that each departure removes, on average, less revenue than a

simple per-member calculation would suggest, cushioning the financial impact of even very large waves of resignations. At the same time, Germany's strong economy and rising nominal wages have steadily increased the income tax base on which the church tax is calculated, more than compensating for the loss of members in pure revenue terms. These broader economic trends are the single biggest driver of the revenue figures.

Germany Catholic Church revenue versus membership paradox declining members rising revenue divergence chart The Paradox - Revenue Holds as Membership Falls While Catholic membership has fallen sharply (from ~26M in 2010 to ~20M by 2026), net tax revenue rose from ~EUR 4.8B to ~EUR 6.6B over the same period. Source: DBK, Statista 2026. Paradoxup vs down

This divergence between falling membership and rising revenue cannot continue indefinitely, however. As the membership base shrinks and ages, and as the largest, most reliable tax-paying generations retire and pass away, the underlying foundation of the church tax is gradually eroding. Demographers and church financial planners widely expect that revenue will eventually begin a structural decline once the demographic and economic tailwinds fade, even if the exact timing remains uncertain. Internal church studies have projected that real-terms revenue could halve over the coming decades as the membership base shrinks and ages, prompting many dioceses to begin restructuring, merging parishes, and cutting costs in anticipation of leaner times ahead. For now, though, the paradox holds, and the Church remains exceptionally well funded.

Members Leaving

The Record Wave of Church Departures

Behind the strong revenue figures lies a dramatic story of decline in membership. In recent years, the German Catholic Church has experienced record waves of formal departures, with hundreds of thousands of members officially deregistering annually - including a peak of over 520,000 in 2022. These departures are driven by a combination of factors: the desire to avoid the church tax, widespread anger over clerical abuse scandals, frustration with the slow pace of reform, and the broader secularisation of German society. To formally leave, a member must complete an official process at a local registry office or court and pay a small administrative fee, after which they are no longer liable for the tax. This formal act of leaving, known as *Kirchenaustritt*, has become increasingly common and socially accepted, with many Germans viewing it as a straightforward financial and personal decision rather than a dramatic religious statement.

Germany Catholic Church members leaving departures resignations record numbers annual exits secularisation bar Catholic Church Formal Departures in Germany (Recent Years) Departures hit record highs: ~272k (2019), ~360k (2021), ~522k (2022 record), ~403k (2023), ~321k (2024), ~307k (2025).

Source: DBK 2026. 522k2022 peak

The scale of these departures is historically unprecedented for the German Catholic Church, which has seen its share of the population shrink steadily for decades. The abuse scandals that came to light in the 2010s and 2020s acted as a particular catalyst, accelerating departures that were already trending upward for years. Each major revelation or report tended to be followed by a fresh surge in formal exits, as Catholics who had been nominal members for years finally decided to sever their ties with an institution they no longer trusted or wished to fund. While departures have eased slightly from the 2022 peak, they remain at extremely high levels by historical standards, ensuring that the Church's membership base continues to contract year after year. This membership decline mirrors patterns of secularisation seen across much of Western Europe.

Catholic vs Protestant

Catholic vs Protestant Church Tax Revenue

Germany's church tax system funds two major Christian churches: the Catholic Church and the Protestant (Evangelical) Church. Their church tax revenues are broadly comparable, reflecting their similar sizes within German society. In 2023, the Catholic Church collected around EUR 6.51 billion while the Protestant Church collected around EUR 5.9 billion, and combined, the two churches generate well over EUR 12 billion annually through the Kirchensteuer, making it one of the most lucrative religious financing systems anywhere in the world. This combined figure has occasionally approached EUR 13 billion in peak years, underlining just how much money flows through the German church tax system each year.

Germany Catholic Protestant church tax revenue comparison combined 13 billion euros Evangelical 2023 2025 bar Catholic vs Protestant Church Tax Revenue (EUR Billion) Catholic ~EUR 6.6B vs Protestant ~EUR 6.0B in recent years; combined the two exceed EUR 12-13 billion annually. The two are broadly comparable in scale. Source: DBK, EKD, Statista 2026. EUR 12B+combined

Both churches face the same fundamental challenge of declining membership amid Germany's ongoing secularisation, and both have seen record numbers of departures in recent years. The Protestant Church, like its Catholic counterpart, has maintained relatively high revenue despite these losses, thanks to the same economic tailwinds. Together, the two churches form one of the largest non-state employers and



social service providers in Germany, running hospitals, schools, and welfare organisations that touch the lives of millions of Germans regardless of their faith. The shared trajectory of these institutions reflects the broader story of religion in modern Germany.

Where the Money Goes

Where the Church Tax Money Goes

The billions raised through the church tax fund far more than Sunday services and clergy salaries. A substantial portion supports the Catholic Church's enormous network of social and charitable institutions, including hospitals, nursing homes, kindergartens, schools, and welfare organisations operated under the umbrella of Caritas, one of Germany's largest social service providers and employers. Caritas alone employs hundreds of thousands of staff and runs thousands of facilities across the country, making the Church a major force in German healthcare, education, and social welfare far beyond its purely religious role. These institutions employ hundreds of thousands of people and serve millions of Germans, often with significant additional state funding alongside the church tax money. In fact, the Catholic and Protestant churches together form one of the largest employers in Germany after the state itself, and their Caritas and Diakonie welfare arms are pillars of the German social safety net, providing services that would otherwise fall to the government.

Germany Catholic Church spending breakdown pastoral care social charity administration buildings allocation donut How Catholic Church Tax Revenue Is Used (Approximate) Roughly: pastoral and parish work ~50%, social and charitable work ~20%, administration ~15%, buildings and upkeep ~15%.

Allocations vary by diocese. Source: DBK estimates 2026. 50%pastoral

Beyond social services, the church tax funds the maintenance of Germany's vast heritage of churches, cathedrals, and religious buildings, many of which are centuries old and of significant cultural and historical importance. It also supports the salaries of clergy and lay employees, theological education, missionary and development work abroad, and the general administration of the dioceses. The sheer breadth of these commitments means that even a modest decline in revenue could force difficult choices about which activities to cut, a prospect that looms over the Church's long-term financial planning as membership continues to fall.

The Future

The Future of Germany's Church Tax

Looking ahead, the long-term outlook for Catholic Church tax revenue in Germany is one of expected structural decline, even though the near-term figures remain strong. As the membership base continues to shrink and age, and as the large, reliably tax-paying older generations are gradually replaced by smaller, more secular younger cohorts, the demographic foundation of the church tax will steadily weaken. Church financial planners themselves anticipate that revenue will eventually fall in real and then nominal terms, even if the strong economy has delayed this reckoning so far.

Germany Catholic Church tax revenue future projection 2026 2035 decline forecast membership secularisation line Projected Catholic Church Tax Revenue to 2035 (EUR Billion) After holding near EUR 6.6B through the late 2020s, revenue is projected to begin a gradual decline toward EUR 5.5-6.0B by 2035 as membership shrinks. Source: BusinessStats projection from DBK data. 2035decline ahead

There is also an ongoing political debate about the future of the church tax system itself. Critics argue that the state should not act as a tax collector for religious institutions in an increasingly secular and religiously diverse society, and some have called for the system to be reformed or abolished entirely, while the churches and most major political parties continue to defend it as a stable and efficient arrangement. The debate periodically resurfaces in German politics, but no government has shown serious appetite for dismantling a system that funds so much of the country's social infrastructure. Any fundamental change would have enormous financial consequences for the churches, which is why the system has proven remarkably durable despite periodic challenges. For now, the Catholic Church tax remains a multi-billion-euro pillar of German religious life and one of the most powerful religious financing models in the world, even as the society around it grows steadily more secular and the Church's membership continues its long decline.

Key Statistics

Catholic Church Tax in Germany - Key Statistics

Germany Catholic Church tax revenue milestones 1991 2013 2022 2026 comparison growth billion euros summary bar Catholic Church Tax Revenue at Key Milestones (EUR Billion) 1991: 4.0B. 2013: 5.2B. 2022: 6.85B (record). 2026: 6.6B (est.). A long climb to the 2022 peak, then stabilisation. Source: DBK, Statista 2026. +65%1991-2026

EUR 6.6 billion 2026 Net Revenue - Near the All-Time Record The Catholic Church's estimated 2026 net church tax revenue, close to the EUR 6.85 billion record set in 2022, despite continued membership losses. Source: DBK, Statista 2026.

EUR 6.85 billion 2022 Record - The All-Time High The peak year for Catholic Church tax revenue, driven by a strong economy, rising wages, and capital gains tax revenue. Source: DBK, Statista 2026.

~522,000 2022 Departures - A Record Wave of Exits The record number of Catholics who formally left the Church in 2022, though revenue still hit its all-time high the same year. Source: DBK 2026.

EUR 12B+ Combined Catholic + Protestant Church Tax Revenue Together, Germany's two main churches raise over EUR 12 billion annually through the Kirchensteuer, one of the world's largest religious financing systems. Source: DBK, EKD 2026. FAQ

Frequently Asked Questions - Catholic Church Tax in Germany

An estimated EUR 6.6 billion in net revenue in 2026, close to its all-time record of EUR 6.85 billion set in 2022. The figure has stayed high despite record numbers of members formally leaving the Church. Source: DBK, Statista 2026.

EUR 6.85 billion in 2022, an all-time record driven by a strong German economy and rising incomes. Revenue dipped to EUR 6.51 billion in 2023 before recovering toward EUR 6.6-6.7 billion in 2024-2026. Source: DBK, Statista 2026.

It is 8-9% of a member's income tax (not gross salary), collected by the state tax office and passed to the Church minus a small fee. It applies only to registered Catholics, Protestants, and Jews, not all residents. Source: DBK 2026.

Because remaining members are higher earners and the economy is strong. Those who stay tend to be older, higher-income members who contribute more, while rising wages have grown the income tax base that the church tax is calculated on. Source: DBK, Statista 2026.

Several hundred thousand annually, peaking at over 522,000 in 2022. Departures have eased slightly to around 307,000-321,000 in 2024-2025 but remain at historically high levels, driven by tax avoidance, abuse scandals, and secularisation. Source: DBK 2026.

8% in Bavaria and Baden-Wuerttemberg, 9% elsewhere - calculated as a percentage of income tax owed, not gross salary. So if your income tax bill is EUR 5,000, your church tax is EUR 400-450. Source: DBK 2026.



Registered Catholics, Protestants, and Jews who pay income tax. It applies to foreign residents too, not just German citizens. Those who do not pay income tax (e.g. some retirees or unemployed) are not liable. Source: DBK 2026.

They are broadly comparable. In 2023 the Catholic Church collected ~EUR 6.51 billion and the Protestant Church ~EUR 5.9 billion. Combined, the two churches raise over EUR 12 billion annually through the Kirchensteuer. Source: DBK, EKD, Statista 2026.

It funds pastoral work, plus a huge network of hospitals, schools, kindergartens, and welfare services. Roughly half goes to pastoral and parish work, with the rest split between social and charitable work, administration, and maintaining buildings. Source: DBK 2026.

Yes, most analysts expect a structural decline eventually. As the older, tax-paying generations are replaced by smaller, more secular cohorts, revenue is projected to fall toward EUR 5.5-6.0 billion by 2035, though the strong economy has delayed this so far. Source: BusinessStats projection 2026.

Sources

[Statista / DBK - Net Revenue from Catholic Church Tax in Germany 1991-2023](#) - Primary source for the time series, based on German Bishops' Conference (DBK) figures. Survey period 1991 to 2023, released June 2024. +-0%.

[European Times - Germany's Church Tax \(2026\)](#) - Source for 2025 figures (~EUR 6.7B Catholic estimate, EUR 6.09B Protestant), 307,117 exits in 2025, and the combined EUR 12.7B total. Published May 2026.

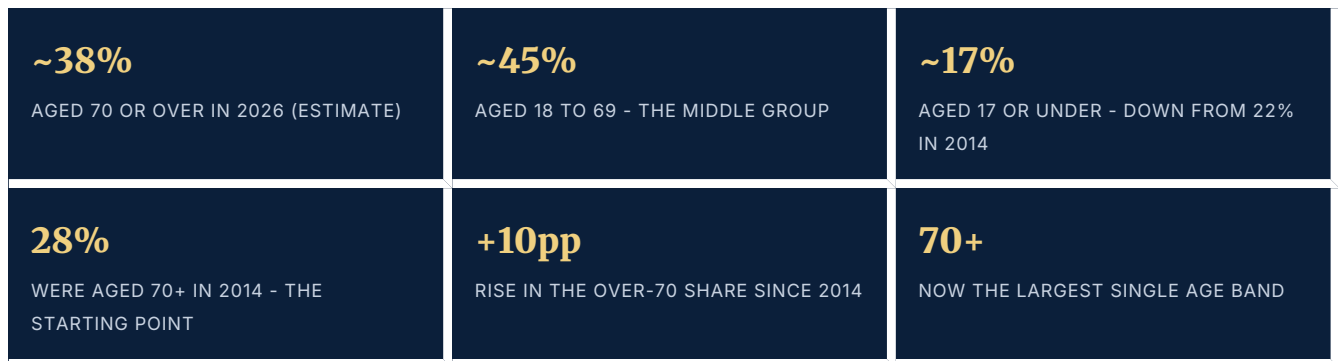
[Omnes Magazine - German Church Tax](#) - Source for 2023 figures (EUR 6.51B Catholic, EUR 5.9B Protestant), the 8-9% rate structure, and state collection fee details. Published November 2024.

[Live in Germany - Church Tax \(Kirchensteuer\) 2026 Guide](#) - Source for the mechanics of the tax, EUR 13B+ combined 2024 figure, and 2026 membership context (~51M registered). Published March 2026.

Figures from the German Bishops' Conference (DBK) via Statista, covering net Catholic Church tax revenue 1991-2026. "Net" means after the state's collection fee. Key verified points: EUR 6.85B (2022 record), EUR 6.51B (2023). 2024-2026 figures are estimates pending final DBK publication; the 2025 Catholic total was provisional at publication (~EUR 6.7B working estimate). Figures are nominal, not inflation-adjusted. Not investment advice.

STATISTICS REPORT

Age distribution of regular Church of England attendees 2014-2026

Updated Jun 2, 2026 · businessstats.com/church-of-england-attendance-by-age


Overview

Age distribution of Church of England community that attended Sunday services on a regular basis in England from 2014 to 2026

The Church of England's regular Sunday congregation has grown steadily older over the past decade, in a clear and well-documented demographic shift that carries serious implications for the future of the established church. By 2026, an estimated 38% of regular Sunday attendees are aged 70 or over, up from around 28% in 2014, making the over-70s the largest single age group in the pews. Over the same period, the share of children and young people aged 17 or under has slowly fallen to about 17%, while the broad middle group of those aged 18 to 69 has eased to around 45%. The overall direction is unmistakable: the congregation is getting older, year by year, with the oldest band steadily gaining ground. The broader attendance picture is set out in our [Church of England weekly attendance analysis](#).

This ageing of the congregation is arguably one of the most important and yet least visible aspects of the Church of England's wider decline. While much attention focuses on the headline attendance numbers, the age profile reveals a deeper structural challenge: a congregation increasingly weighted towards the elderly, with a shrinking base of young people to replace them. The age mix arguably tells us more about the church's long-term prospects than the headline totals do. An institution whose worshippers are disproportionately old faces a natural, compounding decline as older members pass away faster than younger ones join. This is the quiet arithmetic of an ageing congregation, and it works relentlessly against

any institution that cannot replenish itself from the bottom. The wider religious make-up of the country is in our [religious population of England and Wales](#) analysis.

This article traces the age distribution of the Church of England's regular Sunday attendees from 2014 to 2026, examining the rise of the over-70s, the decline of the young, the steady middle group, and what the ageing profile means for the future of the church. It also sets the church's age mix against that of the general population and explores the forces driving the shift. The belief trends behind attendance are covered in our [belief in God in Great Britain](#) analysis.

Church England attendees age overview 2014 2026 three bands over 70 under 18 snapshot grouped bar
 CofE Attendee Age Bands - 2014 vs 2026 (%) Over-70s rose from 28% to ~38% while under-18s fell from 22% to ~17% and the 18-69 group eased from 50% to ~45%. An ageing congregation. Source: Church of England, Statista 2026. 2014 v 2026shift

~38% (2026)Aged 70 or Over - Up From 28% in 2014The over-70s are now the largest age group among regular Sunday attendees, having risen by around 10 points since 2014. Source: Church of England, Statista 2026. ~17% (2026)Aged 17 or Under - Down From 22%The share of children and young people has slowly fallen, a worrying sign for the church's future recruitment. Source: Church of England, Statista 2026. ~45% (2026)Aged 18 to 69 - The Middle GroupThe broad working-age and early-retirement group has eased slightly from 50% in 2014 to around 45%. Source: Church of England, Statista 2026. +10ppRise in the Over-70 Share Since 2014The clearest single signal of an ageing congregation, with the over-70s steadily gaining share each year. Source: Church of England 2026. Data Table

Age Distribution by Year, 2014 to 2026

Age Distribution of Regular CofE Sunday Attendees, 2014-2026 (%) Click any column to sort

YEAR	17 OR UNDER	18-69	70 OR OVER	NOTE
2014	22%	50%	28%	Series start
2017	20%	49%	31%	
2020	19%	47%	34%	
2023	18%	46%	36%	Latest actual
2026	17%	45%	38%	Estimate

The table sets out the three age bands across the period from 2014 to 2026. By far the clearest trend is visible in the bottom and top rows: the share aged 70 or over climbs steadily from around 28% to an estimated 38%, while the share aged 17 or under drifts down from about 22% to 17%. The middle group of 18 to 69 year-olds, the largest band throughout, eases gently from 50% to around 45%. Taken together, the figures clearly describe a congregation slowly but surely tilting towards its oldest members. These percentages come from the Church's own Statistics for Mission. The broader population structure is in our [population by sex and age analysis](#).

Age Composition

The Changing Age Composition

Church England attendees age distribution 2014 2026 over 70 under 18 middle group trend stacked line composition Age Distribution of Regular CofE Attendees - 2014 to 2026 (%) The over-70 share rises from ~28% to ~38% while under-18s fall from ~22% to ~17% and the 18-69 group eases from 50% to ~45%. An ageing congregation. Source: Church of England, Statista 2026. 28%70+ in 2014 ~38%70+ in 2026

The three lines together tell the story of a slow but steady ageing. The over-70 line rises consistently throughout the period, crossing above the under-18 line early on and continuing to climb steadily, while the under-18 line drifts gently but persistently downward. The visual gap between the two opens wider with each passing year. The 18-to-69 line, although the highest of the three throughout, also slopes slightly downward, meaning that share is being lost from both the young and the broad middle group to the oldest band. The result is a congregation whose centre of gravity has shifted clearly and steadily towards the elderly over the twelve years shown in the data. The German church parallel is in our [Evangelical Church members in Germany analysis](#).

The Over-70s

The Rise of the Over-70s

The single most striking feature of the data is the steady rise in the share of attendees aged 70 or over. In 2014, around 28% of regular Sunday attendees were in this oldest band; by 2017 this had risen to around 31%, reaching 36% by 2023 and an estimated 38% by 2026, a near-continuous climb across the whole period. This means that well over a third of those in the pews on a typical Sunday are now in their seventies or beyond, making the over-70s the largest single age group in the Church of England's regular congregation. A generation ago this band would have been a much smaller slice of the whole. The trend

has been remarkably consistent, gaining roughly a percentage point a year throughout the period. Such steadiness suggests a deep structural cause rather than any short-term fluctuation.

Church England over 70 attendees rising share 2014 2026 oldest age group largest growing bar chart
 Share of Attendees Aged 70 or Over (%) 2014: ~28%. 2017: ~31%. 2023: 36%. 2026: ~38% (est.). The over-70s are now the largest age group, gaining about a point a year. Source: Church of England, Statista 2026. +10pps since 2014

This concentration of the oldest age group has profound implications for the church's future. A congregation in which nearly four in ten members are over 70 faces an inexorable demographic pressure, since this group will, in the natural course of events, diminish over the coming years and must be replaced if attendance is to hold steady at all. The mathematics of this are stark and unforgiving. The rising over-70 share is therefore not just a statistical curiosity but a warning sign, indicating that the church is increasingly reliant on its oldest and least replaceable members. A business that depended so heavily on its oldest customers would be considered to be in serious long-term difficulty. The financial pressures this creates are explored in our [Catholic Church tax revenue in Germany](#) analysis.

The Under-18s

The Decline of Children and Young People

Church England under 18 children young people declining share 2014 2026 fewer youth recruitment bar chart
 Share of Attendees Aged 17 or Under (%) 2014: ~22%. 2017: 20%. 2023: 18%. 2026: ~17% (est.). A slow but steady decline in the share of children and young people. Source: Church of England, Statista 2026. -5pps since 2014

The mirror image of the rising over-70 share is the slow decline in the proportion of children and young people aged 17 or under. From around 22% in 2014, this group's share fell to 20% by 2017, 18% by 2023, and an estimated 17% by 2026, a slow but unmistakable erosion. Each step down represents fewer children being brought up within the life of the church. While the decline is gradual, it is deeply significant, because children and young people are the church's future congregation, and a shrinking youth share today implies a shrinking adult congregation tomorrow. Every cohort of children that does not stay in the church is an adult congregation that will never form. The failure to retain and recruit younger worshippers in sufficient numbers is at the very heart of the church's long-term demographic problem.

There are, however, some genuinely more hopeful signs beneath this headline figure. The Church of England has reported recent rises in teenage and adult baptisms, and a wider "quiet revival" has seen

belief and church attendance rise among some young adults across Britain in the past few years. These developments hint that the youth decline may not be entirely irreversible, and that targeted effort can still draw younger people in. Whether such gains can scale up nationally, however, is far from certain.

Initiatives such as Messy Church and youth-focused outreach have brought new families and children into some congregations, even as the overall youth share has edged down. Such programmes show that growth among the young is possible where churches invest in it, though the national picture remains one of slow decline. Whether these green shoots can reverse the long decline in the young share of the congregation remains one of the most important open questions for the church today. A modest rise in baptisms is encouraging, but it would need to be sustained over many years to shift the overall age distribution. The youth belief surge is covered in our belief in God in Great Britain analysis, referenced earlier.

The 18-69 Group

The Broad Middle: 18 to 69

The largest single band throughout the period is the broad middle group of those aged 18 to 69, which has remained the backbone of the congregation even as it has slowly eased in share. From around 50% in 2014, this group declined gently to 49% by 2017, 46% by 2023, and an estimated 45% by 2026, losing share steadily but slowly. It has shrunk less dramatically than the youth band but its decline still matters greatly. While still the largest band, its slow decline matters because it spans the entire working-age population and early retirement, the years in which people are most able to volunteer, give financially, and take on leadership roles within the church. The health of this group is, in many ways, the health of the institution itself.

Church England 18 69 middle age group working age stable largest band 2014 2026 slight decline bar chart
 Share of Attendees Aged 18 to 69 (%) 2014: ~50%. 2017: 49%. 2023: 46%. 2026: ~45% (est.). Still the largest band, but slowly easing as share shifts to the over-70s. Source: Church of England, Statista 2026.
 ~45%largest band

The gentle erosion of the 18-to-69 group is in some ways more concerning than the rise of the over-70s, because this is the group that sustains the church's day-to-day life and finances. As this band shrinks relative to the oldest group, the burden of volunteering, giving, and leadership falls on fewer shoulders, while the pool of potential future elderly worshippers, today's middle-aged attendees, also narrows. The combination of a shrinking youth share and an easing middle group means the church is becoming ever

more dependent on its oldest members, with fewer people in the prime working years to carry it forward. The burden on each remaining active member therefore grows heavier with every passing year. The economic backdrop is in our [global economy analysis](#).

2026 Breakdown

The Full 2026 Age Breakdown

Church England attendees age breakdown 2026 over 70 18 69 under 18 share donut three bands distribution CofE Attendees by Age, 2026 (% Share) 18-69 ~45%, 70 or over ~38%, 17 or under ~17%. The over-70s and the broad middle dominate, with the young a small minority. Source: Church of England, Statista 2026. 3 bands2026

The 2026 breakdown shows a congregation dominated by its two older bands. The 18-to-69 group, at around 45%, remains the largest single band, but the over-70s at around 38% are now close behind and steadily gaining, while the 17-or-under group makes up just 17%. Put another way, more than four in five regular attendees are adults, and nearly two in five are over 70, while fewer than one in five is a child or young person. This is unmistakably the shape of a congregation drawn overwhelmingly from the older half of the population. This is a markedly older profile than the general population, and it illustrates starkly the demographic challenge facing the church as it looks to the future. The gap between the church's age structure and the nation's has rarely been so wide. The contrast with a younger faith is in our [countries with the largest Muslim population analysis](#).

Vs the Population

Compared With the General Population

To understand just how old the Church of England's congregation has become, it helps to compare it with the age structure of the general population of England. In the wider population, those aged 70 or over make up only around 13% of people, yet in the church's regular Sunday congregation they account for roughly 38%, nearly three times their share of the population. Few institutions in national life are so heavily skewed towards their oldest members. Conversely, children and young people are substantially under-represented in the pews relative to their share of the population, underlining how far the church's age profile has diverged from that of the country as a whole. The church is, in effect, a demographic outlier within the society it serves.



Church England congregation age vs general population over 70 under 18 comparison overrepresented grouped bar CofE Congregation vs General Population by Age (%) Over-70s: ~38% of the congregation vs ~13% of the population. The church skews far older than England as a whole. Source: Church of England, ONS 2026. 3xmore over-70s

This sharp divergence from the national age structure is perhaps the clearest possible illustration of the church's underlying demographic predicament. An organisation whose membership is so heavily skewed towards the oldest age group, far more so than the society around it, is inherently vulnerable to decline, since its core support is concentrated in the part of the population that will shrink most through natural attrition. Time itself works against such a body unless it can renew its base. Reversing this would require attracting large numbers of younger people, but the long-term trend has so far run firmly in the opposite direction. The UK population structure is in our [UK population analysis](#).

Why It's Ageing

Why Is the Congregation Ageing?

The ageing of the Church of England's congregation is driven by the same underlying forces behind its overall decline, concentrated through a demographic lens. The most fundamental cause is the weakening transmission of faith between generations: far fewer children are now raised as active churchgoers than in previous eras, so each new generation enters adulthood less likely to attend than the one before. This breakdown in the inherited chain of faith is the single biggest factor behind the ageing trend. This means the inflow of young worshippers has steadily diminished over the years, leaving the congregation increasingly composed of older people who first joined in earlier, more religious decades.

At the same time, the existing congregation simply grows older year by year, as today's middle-aged worshippers become tomorrow's over-70s without sufficient younger replacements coming through. This natural ageing of a stable group, in the absence of fresh young recruits, pushes the average age relentlessly upward. Broader secularisation has made regular churchgoing an increasingly unusual choice for younger people in modern Britain, while older generations, raised in a far more religious era, have largely retained their faith and attendance habits, a pattern also seen in our [share of Catholics in Germany](#) analysis. The combination of a shrinking youth inflow and an ageing existing base produces the steady rise in the over-70 share, a pattern that compounds over time and is very difficult to reverse without a substantial influx of new young worshippers. Once a congregation has aged this far, simply slowing the trend is hard, and reversing it harder still.

Church England congregation ageing drivers weak transmission secularisation fewer young existing base factors bar Drivers of the Ageing Congregation (Illustrative) Weak generational transmission, secularisation among the young, an ageing existing base, and fewer new recruits all push the average age up. Source: Church of England analysis 2026. 4+ factors

It is worth noting that the recent "quiet revival" and rising youth belief across Britain offer a potential, if uncertain, counterweight to these forces. If the recent rises in young adult belief and church attendance prove durable, they could in time begin to slow or even partly reverse the ageing trend by replenishing the younger end of the congregation. That would be a genuinely significant turning point, but it is far from guaranteed. For now, however, the demographic momentum remains firmly towards an older congregation, and any genuine reversal would need to be both substantial and sustained over many years to show up clearly in the overall age distribution. The continental picture is in our [religion in Europe analysis](#).

What It Means

What the Ageing Profile Means

The steadily ageing congregation has far-reaching implications for the Church of England's future. Most directly of all, it points to continued downward pressure on overall attendance, since a congregation weighted towards the over-70s will lose members through natural attrition faster than a younger one, requiring an ever-larger inflow of new worshippers simply to stand still. The older the congregation becomes, the steeper this replacement challenge grows. The concentration of the congregation among the elderly also affects the church's finances, volunteering capacity, and ability to sustain its many buildings and activities, all of which depend heavily on the energy and resources of younger members. An older congregation can find it harder to staff rotas, run youth work, and maintain ageing buildings.

Church England ageing congregation implications attendance finances volunteering future decline consequences bar The Over-70 Share at Key Points (%) 2014: ~28%. 2017: ~31%. 2023: 36%. 2026: ~38% (est.). The steady climb that underlies the church's demographic challenge. Source: Church of England, Statista 2026. ~38% over 70

At the same time, the ageing profile is not entirely without hope, and the church's own initiatives plus the wider signs of renewed youth interest in faith offer at least the possibility of a turnaround over the longer term. Demography is powerful, but it is not always destiny. The key challenge is to convert the recent encouraging signs, such as rising baptisms and youth attendance, into a sustained rebalancing of the age distribution towards the young. Isolated successes in some churches will not be enough; the shift would



need to be broad and lasting. Whether the Church of England can achieve this, against the powerful demographic and cultural headwinds it faces, will be one of the defining questions for the institution over the coming decade. The answer will shape not only its attendance figures but its entire place in English national life. The broader faith landscape is in our [world religions analysis](#).

Key Statistics

CofE Age Distribution – Key Statistics

Church England age distribution key statistics 2014 2026 three bands over 70 under 18 summary grouped bar Age Bands: 2014 vs 2026 (%) Over-70s: 28% to 38%. 18-69: 50% to 45%. Under-18s: 22% to 17%. The ageing shift in one view. Source: Church of England, Statista 2026. 2014 v 2026 shift

~38% (2026) Aged 70 or Over - The Largest Group Up from around 28% in 2014, the over-70s are now the largest single age band. Source: Church of England, Statista 2026. ~17% (2026) Aged 17 or Under - Down From 22% The shrinking youth share is the church's key long-term demographic worry. Source: Church of England, Statista 2026. ~45% (2026) Aged 18 to 69 - Still the Largest Band The broad middle group has eased from 50% in 2014 but remains the backbone of the congregation. Source: Church of England 2026. ~3x Over-70 Share vs the General Population The over-70s are around three times as prevalent in the pews as in the wider population. Source: Church of England, ONS 2026. FAQ

Frequently Asked Questions – CofE Age Distribution

Roughly 38% are aged 70 or over, 45% aged 18-69, and 17% aged 17 or under in 2026. The congregation has aged steadily since 2014, with the over-70s now the largest group. Source: Church of England, Statista 2026.

The congregation has aged. The over-70 share rose from around 28% in 2014 to an estimated 38% in 2026, while the under-18 share fell from about 22% to 17% and the 18-69 group eased from 50% to 45%. Source: Church of England 2026.

An estimated 38% in 2026, up from 36% in 2023 and around 28% in 2014. The over-70s are the largest and fastest-growing age group in the congregation. Source: Church of England, Statista 2026.

Fewer young people are joining than older worshippers are passing away. The transmission of faith to children has weakened and secularisation has made churchgoing rare among the young, so the over-70 share rises each year. Source: Church of England 2026.

An estimated 17% in 2026, down from around 22% in 2014. The slow decline in the youth share is the church's main long-term demographic concern. Source: Church of England, Statista 2026.

Much older. Around 38% of attendees are over 70, versus only about 13% of the general population - nearly three times as many. The church skews far older than the country as a whole. Source: Church of England, ONS 2026.

The 18-69 group, at around 45%, remains the largest single band, but the over-70s at around 38% are close behind and rising. Together the two adult bands make up over 80% of attendees. Source: Church of England 2026.

Estimated. The 2026 figures here are projected from the recent trend; 2023 is the latest firm actual (18% / 46% / 36%). The numbers indicate the direction rather than precise counts. Source: Church of England, Statista 2026.

Some hopeful signs. Recent rises in teenage and adult baptisms and a wider "quiet revival" of belief among young adults could help, but the headline age trend remains towards an older congregation for now. Source: Church of England 2026.

Continued pressure on attendance and finances. A congregation weighted towards the over-70s loses members faster through natural attrition, needing a large youth inflow just to hold steady. It strains finances and volunteering too. Source: Church of England 2026.

Sources

[Statista / Church of England - Attendance by Age 2014-2023](#) - Primary source for the age distribution: 2023 figures of 18% (17 or under), 46% (18-69), and 36% (70 or over). Released December 2024.

[Psephizo - Church Attendance Statistics](#) - Source for the 2017 worshipping community age split (20% under 18, 49% aged 18-69, 32% aged 70 or over) and analysis of the ageing trend. Published 2018.

[Church of England - Attendance Rises for Fourth Year \(2024\)](#) - Source for the recent baptism and youth figures, the worshipping community of around 1 million, and the Sunday attendance of 581,000 in 2024. Published 2025.

[Psephizo - Is the Church of England Growing Again?](#) - Source for the analysis of age and demographics, the differential growth across dioceses, and the discussion of children in the congregation. Published November 2025.



Figures from the Church of England Statistics for Mission, via Statista, for the age distribution of the regular Sunday worshipping community, 2014-2026. Three bands: 17 or under, 18-69, and 70 or over. Key actuals: 2017 (20% / 49% / 31%), 2023 (18% / 46% / 36%). The 2026 figures are estimates projected from the trend. Population comparison uses ONS data. Not investment advice.

STATISTICS REPORT

Population of Finland 2026, by religious community

Updated May 31, 2026 · businessstats.com/population-by-religious-community-in-finland

59.5% EVANGELICAL LUTHERAN CHURCH - FINLAND'S LARGEST COMMUNITY	37.7% RELIGIOUSLY UNAFFILIATED - THE FASTEST-GROWING GROUP	1.0% FINNISH ORTHODOX CHURCH - THE SECOND-LARGEST CHURCH
90% LUTHERAN SHARE IN 1980 - DOWN TO UNDER 60% TODAY	5.6M FINLAND'S TOTAL POPULATION ACROSS ALL COMMUNITIES	~3.3M LUTHERAN CHURCH MEMBERS IN FINLAND IN 2026

Overview

Population of Finland in 2026, by religious community

Finland's religious composition is dominated by one institution, the Evangelical Lutheran Church, but is changing faster than almost anywhere else in the developed world. **In 2026, around 59.5% of Finland's 5.6 million people belong to the Evangelical Lutheran Church**, the country's largest religious community and one of the world's biggest Lutheran churches. About 37.7% of the population is now religiously unaffiliated - the fastest-growing group - while the Finnish Orthodox Church accounts for around 1%. The broader continental picture is in our [religion in Europe analysis](#).

The most striking feature of Finland's religious data is the steady, decades-long decline of Lutheran Church membership. From 90% of the population in 1980, the Evangelical Lutheran Church's share has fallen to under 60% in 2026 - a drop driven by people formally leaving the church, often to avoid the church tax, alongside rising secularism. Meanwhile, the unaffiliated share has surged from under 8% in 1980 to nearly 38% today. The population dynamics behind this are in our [world population analysis](#).

It is important to note that these figures reflect formal registration with religious communities, not active belief or practice. Many registered Lutherans are non-practising, attending church only for weddings, funerals, and major holidays. The data also excludes asylum seekers without permanent residence, meaning the actual religious diversity - particularly the Muslim population - is somewhat larger than the formal statistics suggest. The global faith context is in our [world religions analysis](#).

59.5% (Lutheran) The Dominant Community - But Steadily Declining The Evangelical Lutheran Church has around 59.5% of Finns (~3.3M) as members in 2026, down from 90% in 1980. It remains Finland's largest religious community by far. Source: Statistics Finland 2026.

37.7% (Unaffiliated) The Fastest-Growing Group - Up From 8% in 1980 Around 37.7% of Finns (~2.1M) are religiously unaffiliated in 2026, up from 7.8% in 1980. This rise is driven by people leaving the Lutheran Church. Source: Statistics Finland 2026.

1.0% (Orthodox) The Second Church - With Constitutional Recognition The Finnish Orthodox Church has around 1% of the population, the second-largest church. It holds special constitutional recognition alongside the Lutheran Church. Source: Statistics Finland 2026.

5.6 million Finland's Population - Across All Religious Communities Finland's 5.6 million people span the Lutheran majority, a large unaffiliated minority, the Orthodox Church, and smaller groups including Muslims, Catholics, and others. Source: Statistics Finland 2026. Community Data Table

Finland's Population by Religious Community in 2026

Population of Finland by Religious Community, 2026 (Statistics Finland) Click any column to sort

RELIGIOUS COMMUNITY	SHARE	MEMBERS (APPROX.)
Evangelical Lutheran Church	59.5%	3,332,000
Religiously Unaffiliated	37.7%	2,111,200
Finnish Orthodox Church	1.0%	56,000
Other Christian	1.0%	56,000
Other Religions (Islam, etc.)	0.8%	44,800

The table shows the Evangelical Lutheran Church's continued dominance, but with the unaffiliated now a very large minority at nearly 38%. Together, these two groups account for over 97% of the population, leaving the Orthodox Church, other Christians, and non-Christian faiths to share the remaining small percentages. Finland's broader economic and living-standards context is in our [GDP per capita by country analysis](#).

The Big Picture

Finland's Religious Composition in 2026

Finland religion 2026 breakdown Lutheran unaffiliated Orthodox share composition community percentage
Finland's Population by Religious Community, 2026 (% Share) Evangelical Lutheran Church 59.5%,
Unaffiliated 37.7%, Orthodox 1.0%, other Christian 1.0%, other religions 0.8%. Two groups dominate.
Source: Statistics Finland 2026. 59.5%Lutheran

Finland's religious landscape is essentially a two-group story in 2026: the Lutheran majority (59.5%) and the unaffiliated minority (37.7%) together make up over 97% of the population. This is a remarkable shift from a century ago, when over 98% of Finns were Lutheran and religious non-affiliation was virtually unknown. In just a few generations, Finland has moved from near-universal church membership to a society where nearly four in ten people belong to no religious community at all. The remaining communities - Orthodox, other Christians, and non-Christian faiths - are small but historically and culturally significant. The Finnish Orthodox Church in particular punches above its numerical weight, holding constitutional recognition and representing an important link to Finland's eastern heritage and the Karelian regions. Finland remains one of the wealthiest and most developed economies in the Nordic region, a context that shapes its distinctive church-tax-funded religious system.

The Lutheran Church

The Evangelical Lutheran Church - Finland's National Church

The Evangelical Lutheran Church of Finland is the country's dominant religious institution and one of the largest Lutheran churches in the world. With around 3.3 million members in 2026 (59.5% of the population), it functions as a national church, deeply woven into Finnish history, culture, and identity since the 16th-century Reformation. Its parishes cover the entire country, and it plays a central role in life-cycle rituals, national commemorations, and the social fabric of Finnish communities, both urban and rural. It is one of two officially recognised national churches, alongside the Finnish Orthodox Church, a status that grants it the right to collect a church tax and a privileged position in Finnish public life, from school religious education to national ceremonies.

Finland Lutheran Church members decline 1980 2026 falling share Evangelical national church history
Evangelical Lutheran Church Membership Share - 1980 to 2026 1980: 90.3%. 2000: 85.1%. 2010: 78.3%.
2020: 67.8%. 2024: 62.2%. 2026: ~59.5%. A steady, accelerating decline over four decades. Source:
Statistics Finland 2026. -31ppsince 1980

Despite its dominance, the Lutheran Church has experienced a steady membership decline for decades - from 90.3% of the population in 1980 to around 59.5% in 2026, a fall of more than 30 percentage points. The decline has accelerated in recent years, with the church losing well over a percentage point of the population each year as Finns formally resign their membership. The years following the introduction of easy online resignation services saw particularly sharp drops, as leaving the church became a simple administrative act rather than a difficult personal decision. These shifts reflect broader demographic and generational change across Finnish society.

The Rise of the Unaffiliated

The Rise of the Religiously Unaffiliated

Finland unaffiliated rise 1980 2026 no religion secular growth atheist agnostic increase trend Religiously Unaffiliated Share in Finland - 1980 to 2026 1980: 7.8%. 2000: 12.7%. 2010: 19.2%. 2020: 29.4%. 2024: 34.9%. 2026: ~37.7%. The unaffiliated have grown nearly fivefold in four decades. Source: Statistics Finland 2026. 37.7%and rising

The mirror image of the Lutheran decline is the dramatic rise of the religiously unaffiliated. This group has grown from just 7.8% of the population in 1980 to around 37.7% in 2026 - nearly a fivefold increase. The unaffiliated category includes atheists, agnostics, and those who simply have no religious affiliation, the majority of whom were formerly registered Lutherans who chose to resign. This group is not organised or homogeneous - it spans committed atheists, indifferent secularists, and spiritual-but-not-religious individuals, united only by their lack of formal membership in any religious community. At current rates, the unaffiliated could approach parity with the Lutheran Church within a couple of decades, fundamentally reshaping Finland's religious identity from a Lutheran nation to a predominantly secular one. The wider secularisation of the continent is in our religion in Europe analysis.

Orthodox and Other

The Orthodox Church and Other Communities

Finland minority religions Orthodox other Christian Islam smaller communities members count 2026 Finland's Smaller Religious Communities, 2026 (Members) Finnish Orthodox Church ~56,000, other Christians ~56,000, other religions (Islam, etc.) ~45,000. Small but historically significant communities. Source: Statistics Finland 2026. 1.0%Orthodox

The Finnish Orthodox Church, with around 1% of the population (about 56,000 members), is the second-largest church and the only other officially recognised national church. Historically linked to Finland's eastern border regions, it holds special constitutional status. Beyond these, smaller communities include other Christians (Roman Catholics, Pentecostals, Jehovah's Witnesses, Methodists, Baptists, and Adventists) and non-Christian faiths such as Islam, Hinduism, Buddhism, and Judaism, each making up well under 1% of the population. The Muslim community, while formally registered at around 24,000-45,000, is estimated by community leaders to be much larger in practice (around 120,000), growing through immigration. The gap arises because many Muslims, particularly recent immigrants and asylum seekers, are not formally registered with Islamic congregations, and the official statistics only count registered members. Roughly 75% of Finland's Muslims are Sunni and 25% Shia. This places Finland within the broader global pattern of religious change.

The Long Decline

A Century of Religious Change in Finland

Finland's religious transformation is best understood over the long term. In 1900, an overwhelming 98.1% of Finns were Lutheran, with virtually no one unaffiliated. This near-total religious uniformity persisted through the mid-20th century, with the unaffiliated share standing at just 2.8% as late as 1950. Finland was, for centuries, one of the most religiously homogeneous countries in Europe. The shift began slowly in the post-war decades and accelerated dramatically from the 1980s onward, as Finland became one of the world's most secular societies.

Finland Lutheran unaffiliated crossover trend 1980 2026 decline rise secularisation two lines Lutheran vs Unaffiliated in Finland - 1980 to 2026 (% Share) The Lutheran share fell from 90% to ~60%, while the unaffiliated rose from 8% to ~38%. The two lines are converging - a mirror-image transformation. Source: Statistics Finland 2026. 90%Lutheran 1980 60%Lutheran 2026

The two trend lines tell the story clearly: as the Lutheran share declined, the unaffiliated share rose almost in perfect mirror image, since most people leaving the church became unaffiliated rather than joining another faith. If current trends continue, the unaffiliated could overtake the Lutheran Church as Finland's largest religious group within the next two to three decades - a symbolic milestone that would mark the formal end of Finland's long history as a Lutheran-majority nation. These trends mirror the wider demographic evolution of the Nordic region.

The Church Tax Effect

The Church Tax and Why Finns Leave the Church

A key driver of declining church membership in Finland is the church tax. Members of the Evangelical Lutheran Church and the Finnish Orthodox Church pay an additional income tax (typically 1-2%) that funds these institutions. As Finnish society has secularised and many members became non-practising, a growing number have formally resigned their membership specifically to avoid this tax - a process made easy by online resignation services.

Finland church tax resignation members leaving Lutheran decline reasons secular financial 2026 Lutheran Church Membership Loss - Recent Years (% Share) 2020: 67.8%. 2021: 66.6%. 2022: 65.2%. 2023: 63.6%. 2024: 62.2%. 2026: ~59.5%. The church loses over a percentage point of the population most years. Source: Statistics Finland 2026. -1.4ppper year

The church tax effect illustrates how Finland's high formal-membership figures historically masked low active religiosity. For decades, many Finns paid the tax and remained members out of habit, family tradition, or a desire to access church services for weddings and funerals, even without holding strong religious beliefs. Many Finns remained nominal members out of tradition or inertia, but as awareness of the easy online resignation process spread - and as cultural attachment to the church weakened - resignations accelerated. This financial dimension distinguishes Finland's secularisation from countries without a church tax, where leaving a religion carries no monetary benefit. In Finland, the tax provides a concrete, recurring incentive to formalise what is often an already-lapsed religious identity. This financial mechanism is unique to the Nordic church-tax model.

Religion and the Young

Why Young Finns Are Leaving Religion

The generational dimension is crucial to understanding Finland's religious future. Among young Finns, non-belief now predominates - religiosity is markedly lower in younger age groups than among older Finns. This generational shift means the decline of the Lutheran Church and the rise of the unaffiliated are likely to continue and even accelerate as older, more religious generations are replaced by younger, more secular ones. Demographers describe this as a "cohort effect" - each new generation enters adulthood less religious than the one before, locking in long-term decline regardless of short-term fluctuations.

Finland young people religion age secular youth non religious generational decline future projection
Finland's Religious Future - Projected Trend to 2035 If current trends hold, the Lutheran share could fall below 50% and the unaffiliated approach it within the next decade, as secular youth replace religious



elders. Source: BusinessStats projection from Statistics Finland data. 2035crossover?

Finland follows a pattern seen across the Nordic countries and much of Western Europe, where younger generations are far less religious than their parents and grandparents. Surveys consistently show that the youngest Finnish adults are the least likely to belong to any church and the most likely to identify as non-religious, a generational divide that all but guarantees continued secularisation. As these cohorts age and the church continues to lose members, Finland is on track to become a majority-unaffiliated country, potentially within the next 10-15 years. The broader social trends shaping young people are detailed in our [social media statistics analysis](#).

Finland vs Europe

How Finland Compares to the Rest of Europe

Finland sits among the more secular countries in Europe, but not at the extreme. Its roughly 38% unaffiliated share is higher than Southern and Eastern European countries like Poland, Romania, or Italy, but lower than the most secular nations such as Czechia (around 72% unaffiliated), Estonia, and Sweden. Finland's Nordic neighbours - Sweden, Norway, and Denmark - share a similar pattern of large national Lutheran churches with declining, often nominal, membership.

Finland vs Europe unaffiliated comparison Sweden Czechia Poland secular religious countries percentage Religiously Unaffiliated Share - Finland vs Other Countries Czechia ~72%, Sweden ~58%, Finland ~38%, France ~43%, Poland ~17%. Finland is moderately secular - more than Poland, less than Czechia or Sweden. Source: Statistics Finland, Pew Research 2026. 38%Finland

The comparison highlights that Finland's secularisation, while significant, is part of a broader Western and Northern European trend rather than an outlier. The Nordic model - a historic state church with high nominal membership but low active practice, gradually shedding members - is distinct from both the deeply religious east and south of Europe and the rapidly secularised Czechia. Finland, Sweden, Norway, Denmark, and Iceland all share this trajectory, shaped by their common Lutheran heritage and similar paths of social modernisation. The full country-by-country breakdown is in our religion in Europe analysis.

The Two National Churches

Finland's Two Constitutionally Recognised Churches

Finland is unusual in having not one but two officially recognised national churches: the Evangelical Lutheran Church and the Finnish Orthodox Church. Both hold a special legal status that distinguishes them from all other religious communities in Finland, which are treated as ordinary registered associations without tax-levying powers or constitutional recognition. They have the right to levy a church tax on their members (collected by the state tax authority), and their position is enshrined in Finnish law, reflecting their historical roles in the nation's development.

The Lutheran Church traces its dominance to the 16th-century Reformation, when Finland - then part of Sweden - adopted Lutheranism as the state religion. The Finnish Orthodox Church, by contrast, reflects Finland's historical ties to the east, particularly the period under Russian rule (1809-1917) and the Orthodox communities of Karelia. Despite its small size (around 1% of the population), the Orthodox Church's constitutional recognition underscores its cultural and historical significance.

Finland two national churches Lutheran Orthodox members comparison recognised constitutional 2026
Finland's Two National Churches by Membership (2026) Evangelical Lutheran Church ~3.3M members vs Finnish Orthodox Church ~56,000. Both have constitutional recognition and church-tax rights, but the Lutheran Church dominates. Source: Statistics Finland 2026. 2national churches

The relationship between church and state in Finland is best described as a "national church" model rather than a fully established state church. The churches are self-governing but enjoy legal privileges, and citizens are free to join, leave, or belong to no religious community at all. This model, common across the Nordic countries, has allowed the churches to remain culturally central even as active religious practice has declined. This church-state arrangement is common across the Nordic countries.

Religion and Finnish Identity

Religion, Culture, and National Identity in Finland

Despite high and rising secularism, religion - particularly the Lutheran Church - remains woven into Finnish cultural identity. Major life events such as baptisms, confirmations, weddings, and funerals are still frequently marked in the church, even by otherwise non-practising members. Christian holidays like Christmas, Easter, and Midsummer (with its pre-Christian roots) remain central to the Finnish calendar, blending religious and cultural traditions in ways that persist even among the non-religious. For many Finns, these occasions are as much about family, food, and national custom as about faith.

This phenomenon - sometimes called "belonging without believing" or "cultural Christianity" - helps explain why formal Lutheran membership remained high long after active belief declined. For many Finns, church membership has been more about cultural belonging, tradition, and life-cycle rituals than about religious conviction. This helps explain why the membership statistics, while declining, still overstate the degree of genuine religious belief in Finnish society. As this cultural attachment weakens, particularly among the young, formal membership has begun to follow active belief downward.

Finland membership versus active practice belief gap nominal cultural Christianity attendance 2026 Finland - Church Membership vs Active Practice (Illustrative) While ~59.5% are registered Lutherans, active weekly attendance is far lower (estimated around 5%). A large gap between nominal membership and active practice. Source: BusinessStats illustration from Grokipedia data. Gap nominal vs active

This gap between membership and practice is a defining feature of Nordic religion and helps explain Finland's trajectory. The country was never as actively religious as its near-total Lutheran membership once suggested; rather, it had high nominal affiliation with low active practice. As the cultural glue holding nominal members weakens, Finland's formal religious statistics are converging toward the reality of its long-secular society. These cultural shifts are part of the broader modernisation of Finnish society.

Immigration and Diversity

Immigration and Growing Religious Diversity

While the headline story in Finland is the decline of the Lutheran Church and the rise of the unaffiliated, a quieter trend is the growing religious diversity driven by immigration. Historically one of Europe's most homogeneous countries, Finland has seen increased immigration in recent years, particularly following the 2015 European migration crisis and the 2022 Russian invasion of Ukraine, which brought significant numbers of new residents.

This immigration has gradually increased the presence of non-Christian faiths, especially Islam. While formal registration figures for Islamic congregations remain modest (around 24,000-45,000), the actual Muslim population is considerably larger - community leaders estimate around 120,000. Most of Finland's Muslims arrived as immigrants or refugees from countries including Somalia, Iraq, and the former Yugoslavia, settling primarily in the Helsinki capital region and other urban centres where employment and community support networks are concentrated. Tatar Muslims, who arrived in the late 1800s, form one of Finland's oldest established Muslim communities.

Finland immigration religious diversity Muslim population growth Somalia Iraq refugees urban 2026 Finland

- Registered vs Estimated Muslim Population (2026) Formally registered Muslims: ~24,000-45,000. Estimated actual Muslim population (community leaders): ~120,000. The gap reflects unregistered immigrants and asylum seekers. Source: US State Department 2026. ~120k estimated

The growth of religious diversity through immigration runs counter to the broader secularisation trend, adding new dimensions to Finland's religious landscape. While the native-born population becomes increasingly secular, immigrant communities often bring stronger religious identities, creating a more varied - if still overwhelmingly Lutheran-and-unaffiliated - religious profile. This dual dynamic of secularisation among natives and diversification through immigration mirrors patterns seen across much of Western and Northern Europe. The living-standards context that draws migrants is in our GDP per capita by country analysis.

Key Statistics

Finland Religious Communities – Key Statistics

Finland religion change 2010 2026 Lutheran unaffiliated shift comparison percentage points summary How Finland's Religion Changed - 2010 vs 2026 (% Share) Lutheran fell from 78.3% to 59.5%; unaffiliated rose from 19.2% to 37.7%. Orthodox held steady at ~1%. A dramatic 16-year shift. Source: Statistics Finland 2026. 2010 to 2026 shift

2010 2026 ~3.3 million Lutheran Church Members - Down From 4.4M in 2010 The Evangelical Lutheran Church has around 3.3 million members in 2026 (59.5%), down sharply from over 4 million (78.3%) in 2010. It remains Finland's largest community. Source: Statistics Finland 2026. ~2.1 million Unaffiliated Finns - Nearly Five Times the 1980 Level Around 2.1 million Finns (37.7%) are religiously unaffiliated in 2026, up from under half a million (7.8%) in 1980. The fastest-growing group. Source: Statistics Finland 2026. 98% to 60% Lutheran Decline - From Near-Total to a Bare Majority Lutheran membership fell from 98.1% in 1900 to around 59.5% in 2026 - one of the most dramatic religious transformations in the developed world. Source: Statistics Finland 2026. Church tax A Key Driver - Why Many Finns Formally Resign The 1-2% church tax paid by members is a major reason Finns formally leave the Lutheran Church, especially as easy online resignation became available. Source: Grokipedia 2026. FAQ

Frequently Asked Questions – Religion in Finland 2026

The Evangelical Lutheran Church of Finland, with around 59.5% of the population (roughly 3.3 million people) as members in 2026. It is one of the world's largest Lutheran churches and a national church alongside the Orthodox Church, though its share has fallen steadily from 90% in 1980. Source: Statistics Finland 2026.

Around 37.7% – approximately 2.1 million people – in 2026, up from just 7.8% in 1980. This is Finland's fastest-growing group, driven mainly by people formally leaving the Lutheran Church. Source: Statistics Finland 2026.

About 1% of the population belongs to the Finnish Orthodox Church, the second-largest church and the only other officially recognised national church alongside the Lutheran Church. It has special constitutional recognition. Source: Statistics Finland 2026.

Mainly the church tax, secularism, and low youth religiosity. Lutheran membership fell from 90% in 1980 to around 59.5% in 2026 as Finns formally resign to avoid the 1-2% church tax, often via easy online services, amid broader secularisation. Source: Statistics Finland, Grokipedia 2026.

Formally registered Muslims number around 24,000-45,000, but community leaders estimate the actual Muslim population is much larger – around 120,000 – growing through immigration. Many are not formally registered with Islamic congregations. Source: US State Department, Statistics Finland 2026.

Overwhelmingly Lutheran – 98.1% in 1900. Finland was almost entirely Evangelical Lutheran for centuries after the 16th-century Reformation, when it adopted Lutheranism as part of the Swedish realm. Before Christianisation from the 11th century, Finnish paganism was the primary religion. The unaffiliated were just 2.8% as late as 1950. Source: Statistics Finland 2026.

Possibly within 10-15 years, if current trends continue. The Lutheran share is falling over a percentage point per year while the unaffiliated rise at a similar pace. With young Finns largely non-religious, the unaffiliated could overtake the Lutheran Church as Finland's largest religious group sometime in the 2030s, making Finland a majority non-affiliated country. Source: Statistics Finland projection 2026.

No – they reflect formal registration, not practice. Many of the 59.5% registered Lutherans are non-practising, attending church only for weddings, funerals, and holidays. Actual active religiosity in Finland is considerably lower than the membership figures suggest. Source: Grokipedia 2026.



Very similar - all share the Nordic model. Sweden, Norway, Denmark, and Finland all have large national Lutheran churches with declining, often nominal, membership and rising secularism. Finland's pattern closely mirrors its Nordic neighbours. Source: Statistics Finland 2026.

Moderately secular - more than Poland, less than Czechia. Finland's ~38% unaffiliated is higher than religious Southern/Eastern Europe but lower than the most secular nations like Czechia (~72%) and Sweden. See our world religions analysis for the global picture. Source: Pew Research 2026.

Sources

[Wikipedia / Statistics Finland - Religion in Finland](#) - Primary source for the time series (ELC 1980: 90.3% to 2024: 62.2%, unaffiliated 7.8% to 34.9%) and 2024 community breakdown. Based on Statistics Finland parish data. +-0%.

[findeasy - Population of Finland 2026, Religion in Finland](#) - Source for the 2026 community shares, Christian majority figures, and population context (~5.6M). Published December 2025.

[US State Department - 2023 Religious Freedom Report: Finland](#) - Source for detailed community breakdown, Muslim population estimates (~120,000), and registration methodology. Published 2024.

[Groklopedia - Religion in Finland](#) - Source for the church tax effect, nominal-membership context, and youth secularism analysis. Published January 2026.

Figures count registered members of registered religious communities (Statistics Finland parish data). 2024 actuals: ELC 62.2%, Orthodox 1.0%, other Christian 1.0%, other religions 0.8%, unaffiliated 34.9%. 2026 figures are projections from the steady multi-decade trend. Finland population ~5.6M. Excludes asylum seekers without permanent residence. Membership reflects registration, not active practice. Not investment advice.



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