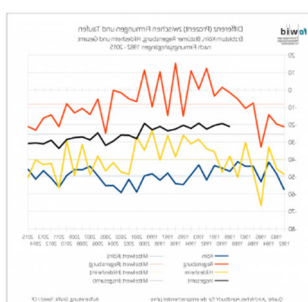


Who is a church member?

Baptism - First Communion – Confirmation



In various publications on the sequence of a triad of baptism, first communion and confirmation, the impression is given that these three rites belong together. Baptisms and First Communions are given detailed attention, while Confirmation is only presented in passing. This conceals a theme in which the Catholic Church in Germany denies its own catechism and does not observe canon law. In other countries where there is no compulsory church tax as in Germany, this issue plays no role.

First Communion has no significance under canon law. The baptised girls and boys, who are normally 9 years old, are (as formulated in the Church Manuals) "still led to First Communion almost without exception." Although it is (theologically) the beginning of the "age of reason" and is intended to impress the children and the church community with a very child-friendly celebration (with candles, clothes, suits and decorative ribbons) - traditionally in the 3rd primary school class - it has nothing to do with the children's responsible and individual decision about church membership.

Baptism and Confirmation, in contrast, belong to the seven sacraments of the Catholic Church. Baptism, Confirmation and Eucharist are the "three sacraments of Christian initiation". In Germany, they are also related to the beginning of church membership and a church tax obligation under civil law.

In this context, three elements establish an interwoven relationship to each other, which also includes state regulations. Baptism, which has a theological basis, corresponds to the church-law regulation that it signifies the beginning of church membership, which has the civil-law consequence of church tax liability. This is the legal situation in Germany.

The baptism of an infant who cannot yet express his or her own will is justified by parental custody. Thus, the Law on the Religious Upbringing of Children (KErzG) states in Article 1: "§ 1 The religious upbringing of a child is determined by the free agreement of the parents, insofar as they have the right and the duty to care for the person of the child."

The regulation in the Church Tax Code for the Archdiocese of Cologne (to which the other Church Tax Codes correspond) states: "§ 5. Commencement of tax liability. The tax liability shall commence on the first day of the month following admission to the Catholic Church and the establishment of residence or habitual abode within the meaning of sections 8 and 9 of the Tax Code, as amended, in the portion of the Archdiocese of Cologne situated in the Land of North Rhine-Westphalia."

This view is adopted in the state church tax law (here of the Land NRW). The Church Tax Act of North Rhine-Westphalia states the following on personal church tax liability: "II. Personal tax liability. § 3, (1) All members of the Catholic Church and the Evangelical Church who have their residence or habitual abode within the meaning of §§ 8 and 9 of the tax code in the state of North Rhine-Westphalia are liable to pay church tax".

From this follows the question: If the state adopts these regulations under church law, when does church membership actually begin or end according to internal church rules - when does church membership begin for the adult under church law? Baptism is only the beginning of "initiation".

Confirmation

Theologically, the Catholic Catechism for Adults "The Creed of the Church" (1985) states: "Like every life, the Christian life founded in Baptism must grow and mature. This process of growth is the fruit of God's grace. The sacrament of Confirmation serves above all to strengthen and complete Baptism. Although it is not a sacrament in its own right, it is closely connected with Baptism and is intended to confirm and complete what was laid down in Baptism. This close affiliation of Baptism, Confirmation and Eucharist as the three sacraments of initiation was reemphasised by the Second Vatican Council (1962-1965)."[1] The Code of Canon Law states that "Baptism, Confirmation and Eucharist are the three sacraments of initiation."

In terms of canon law, the Codex Iuris Canonici (CIC) states, "Can. 842 - § 1. Whoever has not received Baptism cannot be validly admitted to the other sacraments. § 2 The sacraments of Baptism, Confirmation and the Most Holy Eucharist are so closely connected as to be necessary for full Christian initiation."

In civil law, baptism can also be regarded as a contract which has come about through the offer of a contract by the Church and the acceptance of the contract through the declaration of will by the person with custody of the infant. This contract finds its form in the baptismal certificate signed by the priest and stamped with the official seal. The binding period of this contract ends when the child reaches the age of majority under church law, as the self-assignment to the religious community is then transferred to the young person. The absolute legal precept applies that every membership, including membership of religious communities, must be based on the member's free decision of will.

Cessation of the basis of the contract

According to § 313 BGB (disturbance of the basis of the contract), non-firmation is a disturbance, a discontinuation of the basis of the contract, because essential ideas which have become the basis of the contract turn out to be wrong. The purpose of the baptismal contract was the religious education of the child and the confirmation of church membership through confirmation.

The parents, the paternal godparents (and the parish) have not fulfilled their part of the contract if the child is not confirmed. The church would now have to remind the parents/ godparents of the fulfilment of the contract and, if this does not happen, file a suit for non-fulfilment or declare the contract null and void. This does not happen, however, because - contrary to canon law - the first half of the beginning of church membership through baptism, although now not completed, is regarded as the sole condition for full church membership with all rights and duties. This is in clear contradiction to the already mentioned Can. 842 - § 2 "that the sacraments of Baptism, Confirmation and the Most Holy Eucharist are so closely connected as to be necessary for full Christian initiation."

With regard to the fourteenth year of life, the young person attains full religious maturity. Thus the KErzG states: "§ 5 After reaching the age of fourteen, the child is entitled to decide which religious confession he or she wishes to adhere to. If the child has reached the age of twelve, he or she may not be brought up against his or her will in a different confession than previously."

From now on, the binding period of parental custody ends and the young Catholic has the right to terminate the contract, which he or she expresses by not participating in Confirmation or by answering "no" to the question of whether he or she will participate in Confirmation. A written form (formal withdrawal from the church) is not required, since the young person has not entered the church himself. The young person's decision not to participate in Confirmation clearly shows that it is a decision of free conscience.

In this respect, church membership is to be cancelled by the church in the case of nonconfirmation. In observance and guarantee of religious freedom, as positive as well as negative religious freedom of its citizens, the state would therefore be obliged to observe this legal certainty and protection against appropriation for its citizens.

In the same way that the churches report to the state authorities that an infant has been baptised, i.e. that it is at the beginning of acquiring church membership, the state would have to request confirmation of confirmation from the church - once the baptised person has reached the age of 16, in order to allow time for this to happen - or, if this does not happen, delete the church membership from the state tax records on its own initiative.

Statistics

In the following tables, the data has been organised in such a way that next to the numbers of baptisms, the numbers of First Communion (9 years later) and Confirmation (14 years later) are shown. In the case of Confirmation, this time interval is not so precisely defined; it can vary by one or two years due to local circumstances. However, this does not mean that the fundamental relationship between the three time series is lost.

First communions have been recorded statistically uniformly (for Catholic Germany) only since 1966, confirmations only since 1989.

Methodologically, the problem arises that (cf. Table 1), for example, the 1990 confirmation year is related to the 1985 first communion and the 1976 baptisms. Since 1990 the figures are only shown for the reunified Germany, all figures before that are only for West Germany. Only from 2004 onwards, when the baptised in 1990 are the reference, are the same reference figures available. In this respect, the differences between confirmations and baptisms up to 2004 are somewhat greater than shown here, since the numbers of baptised persons in the GDR would have to increase the reference number of baptisms overall. However, no reliable figures are available for the GDR. In a separate count for 1990 (in the Church Handbook for 1990) according to western and eastern dioceses, baptisms in the eastern dioceses account for 2.27 per cent of all Catholic baptisms in Germany (6,815 of 299,796 baptisms) and first communions for 2.48 of all first communions in Germany (6,680 of 269,033 first communions) - including the former West Berlin.

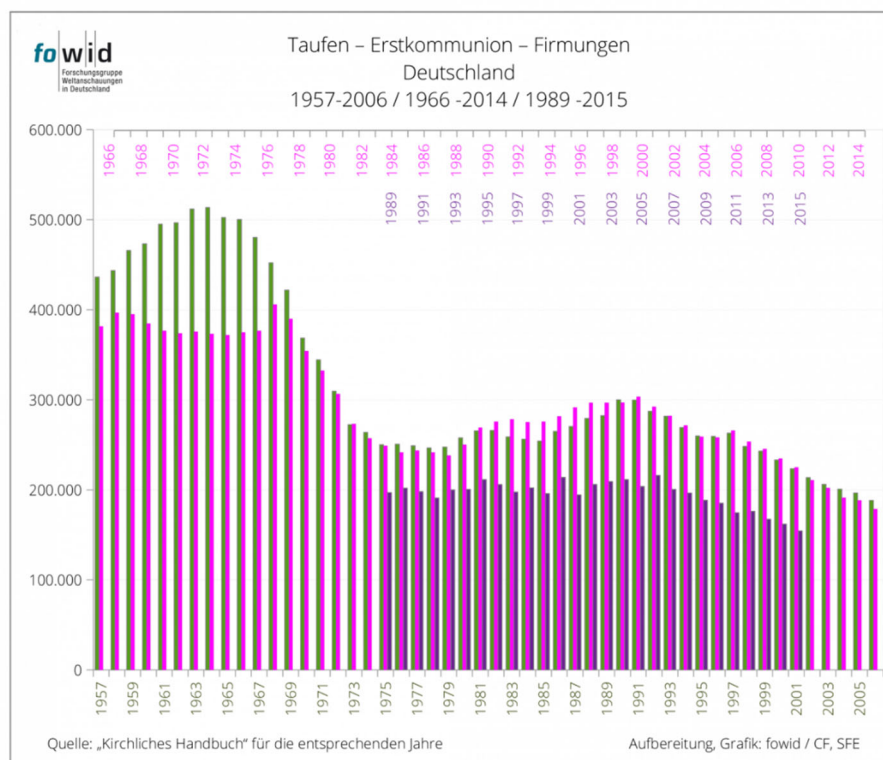
Aware of these uncertainties, the figures of three West German dioceses (Hildesheim, Cologne and Regensburg) are recorded and presented, for which these methodological uncertainties do not play a role.

In the core area for which the figures are available for all three rites (baptismal years 1975 - 2001, first communions 1984 - 2010 and confirmations 1989 - 2015), it is confirmed with regard to first communions that almost all baptised children are led to first communion. There are even more children taking part in First Communion, which shows (in the years 1992 to 1998, which is particularly evident in the figures for the diocese of Regensburg - Table 3) the immigration of Catholic labour migrants - especially from Poland - who arrived in Germany with their baptised children, who lead them to First Communion in a correspondingly Catholic manner.

Tabelle 1: Römisch-katholische Kirche in Deutschland: Taufen, Kommunion, Firmungen:									
Jahre	Taufen	Jahr	Erstkommunion			Firmung			
			Erstkommunion 9 Jahre später	Differenz z. Taufen und Erstkommunion	5 in % von 2	Jahr der Firmung	Firmungen 14 Jahre später	Differenz zwischen Taufen und Firmungen	9 in % von 2
1	2	3	4	5	6	7	8	10	10
1957	436.394	1966	381.532	-54.862	-12,6	1971			
1958	443.609	1967	396.661	-46.948	-10,6	1972			
1959	465.849	1968	395.042	-70.807	-15,2	1973			
1960	473.226	1969	384.639	-88.587	-18,7	1974			
1961	495.034	1970	376.709	-118.325	-23,9	1975			
1962	496.649	1971	374.009	-122.640	-24,7	1976			
1963	511.924	1972	375.653	-136.271	-26,6	1977			
1964	513.489	1973	373.252	-140.237	-27,3	1978			
1965	502.559	1974	371.885	-130.674	-26,0	1979			
1966	500.249	1975	374.837	-125.412	-25,1	1980			
1967	480.276	1976	376.756	-103.520	-21,6	1981			
1968	452.124	1977	405.912	-46.212	-10,2	1982			
1969	421.788	1978	389.924	-31.864	-7,6	1983			
1970	368.518	1979	354.252	-14.266	-3,9	1984			
1971	344.335	1980	332.532	-11.803	-3,4	1985			
1972	309.409	1981	306.489	-2.920	-0,9	1986			
1973	272.288	1982	273.136	848	0,3	1987			
1974	263.651	1983	257.260	-6.391	-2,4	1988			
1975	249.821	1984	248.882	-939	-0,4	1989	196.866	-52.955	-21,2
1976	250.397	1985	241.560	-8.837	-3,5	1990*)	201.809	-48.588	-19,4
1977	248.874	1986	243.524	-5.350	-2,1	1991	197.973	-50.901	-20,5
1978	246.460	1987	241.579	-4.881	-2,0	1992	190.883	-55.577	-22,6
1979	247.406	1988	238.156	-9.250	-3,7	1993	199.956	-47.450	-19,2
1980	257.584	1989	250.091	-7.493	-2,9	1994	200.504	-57.080	-22,2
1981	265.324	1990*)	269.033	3.709	1,4	1995	211.132	-54.192	-20,4
1982	265.882	1991	275.685	9.803	3,7	1996	205.694	-60.188	-22,6
1983	258.603	1992	278.258	19.655	7,6	1997	197.455	-61.148	-23,6
1984	256.185	1993	275.223	19.038	7,4	1998	202.130	-54.055	-21,1
1985	254.090	1994	275.810	21.720	8,5	1999	195.739	-58.351	-23,0
1986	264.752	1995	281.613	16.861	6,4	2000	213.694	-51.058	-19,3
1987	270.168	1996	291.317	21.149	7,8	2001	194.339	-75.829	-28,1
1988	279.113	1997	296.622	17.509	6,3	2002	205.967	-73.146	-26,2
1989	282.221	1998	296.640	14.419	5,1	2003	208.929	-73.292	-26,0
1990*)	299.796	1999	296.843	-2.953	-1,0	2004	211.216	-88.580	-29,5
1991	299.504	2000	303.445	3.941	1,3	2005	203.575	-95.929	-32,0
1992	287.069	2001	292.294	5.225	1,8	2006	215.936	-71.133	-24,8
1993	281.612	2002	282.103	491	0,2	2007	200.398	-81.214	-28,8
1994	269.025	2003	271.510	2.485	0,9	2008	196.237	-72.788	-27,1
1995	259.797	2004	259.082	-715	-0,3	2009	188.223	-71.574	-27,5
1996	259.313	2005	258.031	-1.282	-0,5	2010	185.086	-74.227	-28,6
1997	262.891	2006	265.935	3.044	1,2	2011	174.427	-88.464	-33,7
1998	248.014	2007	253.499	5.485	2,2	2012	175.967	-72.047	-29,0
1999	242.864	2008	245.317	2.453	1,0	2013	167.255	-75.609	-31,1
2000	232.920	2009	234.881	1.961	0,8	2014	161.715	-71.205	-30,6
2001	223.180	2010	224.932	1.752	0,8	2015	154.261	-68.919	-30,9
Summen	7.062.865		7.191.865	129.000	102		5.257.366	-1.805.499	-25,6
2002	213.432	2011	210.608	-2.824	-1,3				
2003	205.904	2012	202.088	-3.816	-1,9				
2004	200.635	2013	191.169	-9.466	-4,7				
2005	196.371	2014	188.342	-8.029	-4,1				
2006	188.077	2015	178.746	-9.331	-5,0				
Jahr	Katholische Taufen	Jahr	Erstkommunion 9 Jahre später	Differenz z. Taufen und Erstkommunion		Jahr der Firmung	Firmungen 14 Jahre später	Differenz Taufen und Firmungen	
*) Ab 1990 inklusive der östlichen Bundesländer									
Quellen: Deutsche Bischofskonferenz: Kirchliches Handbuch für die entsprechenden Jahre und „Daten und Fakten“ für die Jahre									

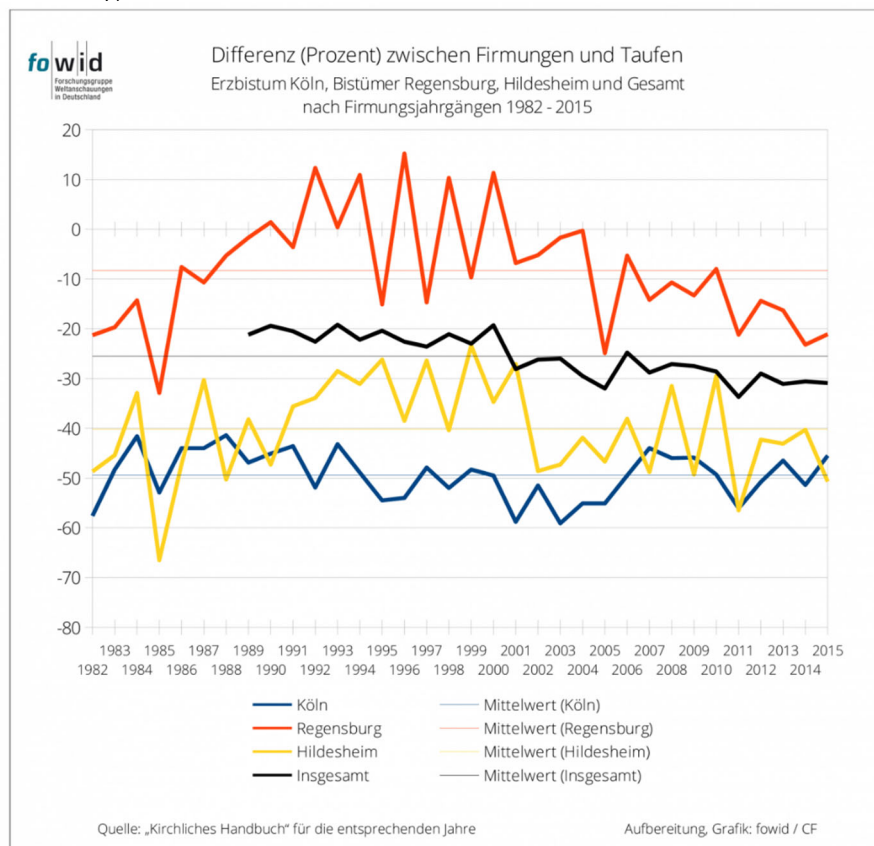
The difference between the baptisms (cohorts from 1957 onwards, green columns) and the corresponding figures for First Communion (from 1969 to the 1980s, light purple columns) in which (especially in the years 1970 to 1976) more than 100,000 baptised children are not led to First Communion in each case is remarkable. That is more than a quarter of the baptismal cohorts in each case. One hypothesis would be that Catholic parents, who largely belong to the younger generation, are expressing their social protest in this way - the Catholic "68ers", as it were.

The number of people leaving the church in Catholic Germany corresponds to this. The years 1970 - 1974 are the first 'wave' of Catholic church resignations (with the peak of 176,954 resignations in 1974). And the parents who left their church will not lead their 9-year-old children to First Communion either.



Three dioceses

In a presentation for the three dioceses of Hildesheim, Cologne and Regensburg, it can be seen overall that confirmations are lower than baptisms over time, but the differences are considerable. (The upward and downward swings of the curves refer to the variations in the year of birth which do not fit exactly).



For Regensburg, a comparatively small diocese with a rather stable Catholic milieu, Catholic immigration is evident not only in the first communions, but correspondingly also in the confirmations of the years 1992 to 2001, which are more numerous than in the baptismal cohorts. However, this peculiarity, that Catholic immigration is stronger in a relatively small diocese than in other

dioceses, becomes clear from the figures of the diocese of Hildesheim and especially the archdiocese of Cologne.

In the Archdiocese of Cologne, the average difference for the 33 years shown is 50 per cent, i.e. over the years, only half of the baptised Catholic children went to confirmation and thus - as explained at the beginning - did not 'complete' their baptism and thus did not confirm their church membership.

For the diocese of Hildesheim, this difference amounts to an average of about 41 per cent, while for all dioceses it amounts to about 26 per cent, although with a tendency for this proportion of young, baptised Catholics who have not been confirmed to increase.

In other words, a quarter of baptised Catholics have - in the years mentioned - not confirmed their church membership and have thus cancelled it or let it lapse.

However, it is not possible to give further figures because there are no detailed studies on this question. However, it can be assumed that among Catholics who left the church in later years, a high proportion of women and men could be found who have not been confirmed.

The issue is well known

The assumption that this topic and its problems are well known to the functionaries of the Catholic Church in Germany can be confirmed by two examples.

In the "Kirchliches Handbuch" (Church Handbook), in which a wealth of current statistics on the Catholic Church in Germany are regularly published, the 'Passagerites' from baptism to funerals are also explained one after the other. There is a graph for all-time series, except for confirmations.

In the annual statistical overviews of the German Bishops' Conference on "Facts and Figures", as an example for 2013/2014 (on page 14 - 15) in the triad "Baptisms-First Communion-Firmation", the baptisms (with graphic), the First Communion (with photos of two girls with white dress and candles) are presented in more detail, but the Confirmation without graphic or picture.

Tabelle 2: Erzbistum Köln – Taufen (ab 1965) – Erstkommunion (ab 1974) – Firmungen (ab 1979)									
Erstkommunion						Firmung			
Jahr	Taufen*)	Jahr	Erstkommunion 9 Jahre später	Differenz zu Taufen	4 in % von 2	Jahr	Firmungen 14 Jahre später	Differenz zu Taufen	8 in % von 2
1	2	6	3	4	5	10	7	8	9
1965	45.214	1974	.			1979	23.343	-21.871	-48,4
1966	45.229	1975	.			1980	21.401	-23.828	-52,7
1967	43.285	1976	.			1981	25.889	-17.396	-40,2
1968	40.389	1977	37.257	-3.132	-7,8	1982	17.114	-23.275	-57,6
1969	37.110	1978	36.145	-965	-2,6	1983	19.194	-17.916	-48,3
1970	31.145	1979	30.431	-714	-2,3	1984	18.184	-12.961	-41,6
1971	28.841	1980	28.252	-589	-2,0	1985	13.589	-15.252	-52,9
1972	25.599	1981	25.249	-350	-1,4	1986	14.344	-11.255	-44,0
1973	22.307	1982	22.286	-21	-0,1	1987	12.483	-9.824	-44,0
1974	21.221	1983	20.458	-763	-3,6	1988	12.437	-8.784	-41,4
1975	20.523	1984	20.475	-48	-0,2	1989	10.891	-9.632	-46,9
1976	20.598	1985	19.590	-1.008	-4,9	1990	11.316	-9.282	-45,1
1977	20.779	1986	20.289	-490	-2,4	1991	11.715	-9.064	-43,6
1978	20.585	1987	20.027	-558	-2,7	1992	9.899	-10.686	-51,9
1979	20.229	1988	19.648	-581	-2,9	1993	11.498	-8.731	-43,2
1980	21.021	1989	20.923	-98	-0,5	1994	10.742	-10.279	-48,9
1981	21.540	1990	21.620	80	0,4	1995	9.790	-11.750	-54,5
1982	21.868	1991	22.464	596	2,7	1996	10.063	-11.805	-54,0
1983	21.358	1992	22.822	1.464	6,9	1997	11.120	-10.238	-47,9
1984	21.089	1993	22.587	1.498	7,1	1998	10.119	-10.970	-52,0
1985	21.036	1994	22.653	1.617	7,7	1999	10.883	-10.153	-48,3
1986	22.007	1995	22.758	751	3,4	2000	11.121	-10.886	-49,5
1987	22.779	1996	23.633	854	3,7	2001	9.382	-13.397	-58,8
1988	23.764	1997	23.929	165	0,7	2002	11.514	-12.250	-51,5
1989	24.337	1998	23.920	-417	-1,7	2003	9.961	-14.376	-59,1
1990	24.915	1999	24.108	-807	-3,2	2004	11.192	-13.723	-55,1
1991	24.777	2000	24.650	-127	-0,5	2005	11.123	-13.654	-55,1
1992	23.625	2001	23.617	-8	-0,0	2006	11.938	-11.687	-49,5
1993	23.075	2002	23.192	117	0,5	2007	12.081	-10.994	-47,6
1994	21.846	2003	21.887	41	0,2	2008	9.607	-12.239	-56,0
1995	21.218	2004	21.034	-184	-0,9	2009	11.482	-9.736	-45,9
1996	20.698	2005	20.864	166	0,8	2010	10.500	-10.198	-49,3
1997	21.239	2006	21.828	589	2,8	2011	9.331	-11.908	-56,1
1998	19.929	2007	20.472	543	2,7	2012	9.800	-10.129	-50,8
1999	19.647	2008	19.545	-102	-0,5	2013	10.517	-9.130	-46,5
2000	18.535	2009	18.625	90	0,5	2014	9.012	-9.523	-51,4
2001	18.135	2010	18.526	391	2,2	2015	9.882	-8.253	-45,5
Summen	787.764		785.764	-2.000	-0,2		393.824	-393.940	-50,0
2002	17.624	2011	17.015	-609	-3,5				
2003	17.061	2012	16.801	-260	-1,5				
2004	16.784	2013	16.023	-761	-4,5				
2005	16.232	2014	15.874	-358	-2,2				
2006	15.558	2015	14.864	-694	-4,5				
Jahr	Taufen	Jahr	Erstkommunion 9 Jahre später	Differenz zu Taufen		Jahr	Firmungen 14 Jahre später	Differenz zu Taufen	

Quellen: Deutsche Bischofskonferenz: Kirchliches Handbuch für die entsprechenden Jahre, sowie „Daten und Fakten“. Eigene Berechnungen

Tabelle 3: Bistum Regensburg – Taufen (ab 1965) – Erstkommunion (ab 1977) – Firmungen (ab 1980)									
Jahr	Taufen*)	Erstkommunion				Firmungen			
		Jahr	Erstkommunion 9 Jahre später	Differenz zu Taufen	4 in % von 2	Jahr der Firmung	Firmungen 14 Jahre später	Differenz zu Taufen	8 in % von 2
1	2	6	3	4	5	10	7	8	9
1966	24.299	1975	.	.	.	1980	23.021	-1.278	-5,3
1967	23.077	1976	.	.	.	1981	18.184	-4.893	-21,2
1968	22.362	1977	21.242	-1.120	-5,0	1982	17.597	-4.765	-21,3
1969	21.281	1978	20.689	-592	-2,8	1983	17.087	-4.194	-19,7
1970	19.768	1979	19.399	-369	-1,9	1984	16.933	-2.835	-14,3
1971	18.496	1980	18.318	-178	-1,0	1985	12.404	-6.092	-32,9
1972	16.770	1981	16.986	216	1,3	1986	15.496	-1.274	-7,6
1973	14.960	1982	15.138	178	1,2	1987	13.361	-1.599	-10,7
1974	14.608	1983	14.455	-153	-1,0	1988	13.841	-767	-5,3
1975	13.587	1984	13.580	-7	-0,1	1989	13.359	-228	-1,7
1976	13.778	1985	13.391	-387	-2,8	1990	13.970	192	1,4
1977	13.823	1986	13.620	-203	-1,5	1991	13.323	-500	-3,6
1978	13.693	1987	13.339	-354	-2,6	1992	15.379	1.686	12,3
1979	13.859	1988	13.416	-443	-3,2	1993	14.416	557	4,0
1980	14.392	1989	13.745	-647	-4,5	1994	15.954	1.562	10,9
1981	14.863	1990	14.299	-564	-3,8	1995	12.617	-2.246	-15,1
1982	14.864	1991	15.000	136	0,9	1996	17.130	2.266	15,2
1983	14.621	1992	14.764	143	1,0	1997	12.474	-2.147	-14,7
1984	14.243	1993	14.501	258	1,8	1998	15.704	1.461	10,3
1985	13.961	1994	14.499	538	3,9	1999	12.609	-1.352	-9,7
1986	14.317	1995	14.550	233	1,6	2000	15.938	1.621	11,3
1987	14.631	1996	15.354	723	4,9	2001	13.634	-997	-6,8
1988	14.999	1997	15.478	479	3,2	2002	14.217	-782	-5,2
1989	15.014	1998	15.540	526	3,5	2003	14.759	-255	-1,7
1990	16.367	1999	15.930	-437	-2,7	2004	16.319	-48	-0,3
1991	16.001	2000	16.526	525	3,3	2005	12.014	-3.987	-24,9
1992	15.539	2001	15.566	27	0,2	2006	14.721	-818	-5,3
1993	15.482	2002	15.595	113	0,7	2007	13.290	-2.192	-14,2
1994	14.764	2003	14.729	-35	-0,2	2008	13.179	-1.585	-10,7
1995	14.261	2004	14.352	91	0,6	2009	12.360	-1.901	-13,3
1996	14.133	2005	14.067	-66	-0,5	2010	13.005	-1.128	-8,0
1997	14.487	2006	14.398	-89	-0,6	2011	11.410	-3.077	-21,2
1998	13.638	2007	13.897	259	1,9	2012	11.670	-1.968	-14,4
1999	13.302	2008	13.589	287	2,2	2013	11.139	-2.163	-16,3
2000	12.986	2009	13.370	384	3,0	2014	9.968	-3.018	-23,2
2001	12.471	2010	12.470	-1	-0,0	2015	9.844	-2.627	-21,1
Summen	516.321		515.792	-529	0,1		471.121	-45.200	-8,8
2002	11.721	2011	11.714	-7	-0,1				
2003	11.447	2012	10.912	-535	-4,7				
2004	10.793	2013	10.141	-652	-6,0				
2005	10.635	2014	10.004	-631	-5,9				
2006	9.993	2015	9.690	-303	-3,0				
Jahr	Taufen	Jahr	Erstkommunion 9 Jahre später	Differenz zu Taufen		Jahr der Firmung	Firmungen 14 Jahre später	Differenz zu Taufen	

Quellen: Deutsche Bischofskonferenz: Kirchliches Handbuch für die entsprechenden Jahre, sowie „Daten und Fakten“. Eigene Berechnungen

Tabelle 4: Bistum Hildesheim – Taufen (ab 1967) – Erstkommunion (ab 1977) – Firmungen (ab 1981)									
Jahr	Taufen*)	Jahr	Erstkommunion			Jahr	Firmungen		
			Erstkommunion 9 Jahre später	Differenz zu Taufen	4 in % von 2		Firmungen 14 Jahre später	Differenz zu Taufen	8 in % von 2
1	2	6	3	4	5	10	7	8	9
1967	11.407	1976	.			1981	7.591	-3.816	-33,5
1968	10.520	1977	8.515	-2.005	-19,1	1982	5.398	-5.122	-48,7
1969	9.755	1978	8.852	-903	-9,3	1983	5.329	-4.426	-45,4
1970	8.477	1979	7.948	-529	-6,2	1984	5.688	-2.789	-32,9
1971	7.781	1980	7.532	-249	-3,2	1985	2.603	-5.178	-66,5
1972	7.373	1981	6.910	-463	-6,3	1986	3.891	-3.482	-47,2
1973	6.300	1982	6.396	96	1,5	1987	4.390	-1.910	-30,3
1974	6.155	1983	5.684	-471	-7,7	1988	3.057	-3.098	-50,3
1975	5.573	1984	5.745	172	3,1	1989	3.442	-2.131	-38,2
1976	5.642	1985	5.275	-367	-6,5	1990	2.973	-2.669	-47,3
1977	5.391	1986	5.526	135	2,5	1991	3.472	-1.919	-35,6
1978	5.358	1987	5.167	-191	-3,6	1992	3.540	-1.818	-33,9
1979	5.152	1988	5.149	-3	-0,1	1993	3.685	-1.467	-28,5
1980	5.417	1989	5.543	126	2,3	1994	3.731	-1.686	-31,1
1981	5.297	1990	5.765	468	8,8	1995	3.907	-1.390	-26,2
1982	5.488	1991	6.250	762	13,9	1996	3.373	-2.115	-38,5
1983	5.094	1992	6.634	1.540	30,2	1997	3.748	-1.346	-26,4
1984	5.181	1993	6.490	1.309	25,3	1998	3.086	-2.095	-40,4
1985	4.912	1994	6.262	1.350	27,5	1999	3.765	-1.147	-23,4
1986	4.956	1995	6.426	1.470	29,7	2000	3.236	-1.720	-34,7
1987	5.183	1996	6.397	1.214	23,4	2001	3.778	-1.405	-27,1
1988	5.358	1997	6.470	1.112	20,8	2002	2.756	-2.602	-48,6
1989	5.608	1998	6.412	804	14,3	2003	2.958	-2.650	-47,3
1990	6.022	1999	6.322	300	5,0	2004	3.500	-2.522	-41,9
1991	6.266	2000	6.351	85	1,4	2005	3.340	-2.926	-46,7
1992	5.784	2001	6.077	293	5,1	2006	3.579	-2.205	-38,1
1993	5.947	2002	5.874	-73	-1,2	2007	3.044	-2.903	-48,8
1994	5.793	2003	5.675	-118	-2,0	2008	3.968	-1.825	-31,5
1995	5.509	2004	5.433	-76	-1,4	2009	2.792	-2.717	-49,3
1996	5.263	2005	5.223	-40	-0,8	2010	3.710	-1.553	-29,5
1997	5.442	2006	5.597	155	2,8	2011	2.365	-3.077	-56,5
1998	5.188	2007	5.342	154	3,0	2012	2.992	-2.196	-42,3
1999	5.052	2008	5.047	-5	-0,1	2013	2.874	-2.178	-43,1
2000	4.995	2009	4.948	-47	-0,9	2014	2.982	-2.013	-40,3
2001	4.851	2010	4.470	-381	-7,9	2015	2.392	-2.459	-50,7
Summen	202.083		207.707	5.624	2,9		119.344	-82.739	-40,9
2002	4.398	2011	4.384	-14	-0,3				
2003	4.422	2012	4.139	-283	-6,4				
2004	4.450	2013	4.120	-330	-7,4				
2005	4.247	2014	4.150	-97	-2,3				
2006	4.176	2015	4.046	-130	-3,1				
Jahr	Taufen	Jahr	Erstkommunion 9 Jahre später	Differenz zu Taufen		Jahr	Firmungen 14 Jahre später	Differenz zu Taufen	

The text reads: "Four to six years later, these children have the opportunity to renew their baptismal promise at Confirmation and to strengthen their faith and their connection to the Catholic Church. In 2013, 167,255 young people

were confirmed. According to the statistical survey, this means that seven out of ten children made their First Communion will be confirmed." The numbers are correctly named, but without the correct reference - the confirmands did not express a personal baptismal promise at infant baptism that he/she would now renew - and the unconditional unity of the rite of initiation as a member of the Church (baptism and confirmation) is not named.

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