CMR
CHRISTIAN MEDIA REPORT

EDITION 1 · 2026

EUROPEAN CHRISTIAN MEDIA REPORT

How the Netherlands and Belgium believe, watch, listen and give.

A study of Christian media use, trust and giving, based on 4,071 respondents in two markets.

Founded and powered by **New Faith Network**.

christianmediareport.eu

CONTENTS

ABOUT THIS REPORT

Christian Media Report is a research initiative on Christian media, culture and audiences in Europe. Founded and powered by New Faith Network.

Edition 1 covers the Netherlands and Belgium. Every figure in this report is published with its source and the number of people who answered that question. Where a base is too small for a reliable statement, we say so.

DESIGN	EDITION 1
Markets	Netherlands and Belgium
Respondents	4,071
Fieldwork	July 2026
Frequency	Annual

SUMMARY

Five findings

Christian audiences in the Netherlands and Belgium are moving in the same direction as everyone else, faster on some measures and slower on others.

13%

of Christians under 35 still use linear television for Christian content, against 32% of those aged 55 and over

Source: ECMS 2026 (NL & BE) · n = 4,071

92%

name the Bible as a most trusted source; social media comes last at 20%

Source: ECMS 2026 (NL & BE) · n = 2,957

51%

discover new Christian content through social media, the source they trust least

Source: ECMS 2026 (NL & BE) · n = 3,308

43%

of under-35s want more Bible study content, against 31% of those aged 55 and over

Source: ECMS 2026 (NL & BE) · n = 2,692

This report sets out how Christians in the Netherlands and Belgium use media, which sources they trust, where they look for answers and what they find missing in what is on offer. It is based on 4,071 respondents surveyed in July 2026.

Five findings stand out. Linear television has all but disappeared among Christians under 35 while remaining substantial among those aged 55 and over. Trust rests overwhelmingly with the Bible and with Christian organisations, and least with social media, YouTube and podcasts. Those same least-trusted channels are where people most often come across something new. The demand for in-depth content is a matter of church tradition rather than age. And the youngest group in this survey asks for more of it than the oldest, not less.

That last finding sits alongside a broader development visible outside this research: the picture of a generation turning irreversibly away from church and faith does not hold.

01

PART 01

The media landscape

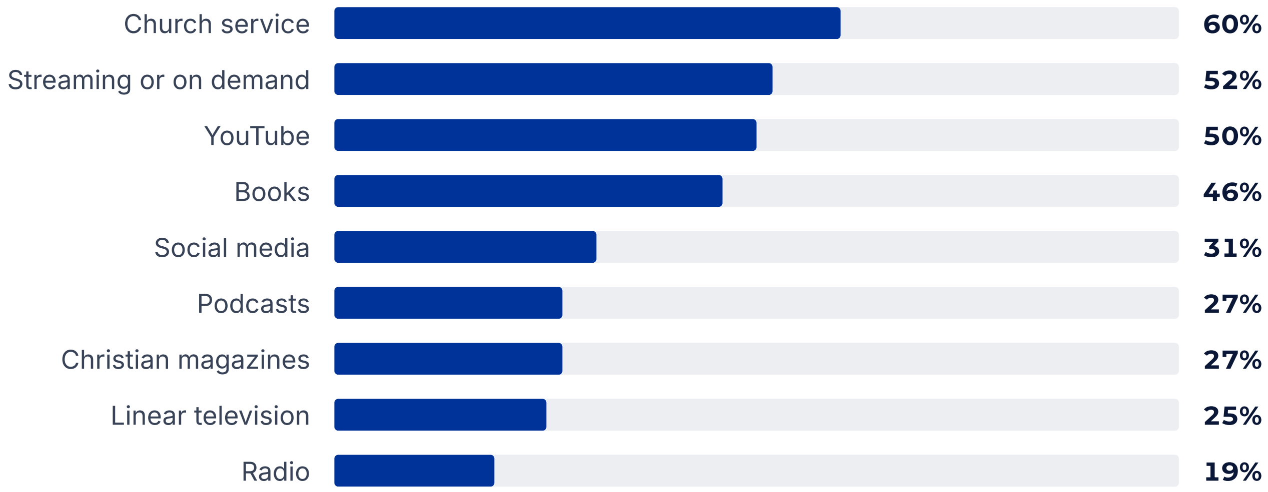
Where Christians in the Netherlands and Belgium get their content, and how that differs by generation.

01 · THE CHANNEL LANDSCAPE

Where Christian content reaches people

Christian content reaches people through the church service, through streaming and through YouTube. Television and radio play a modest part.

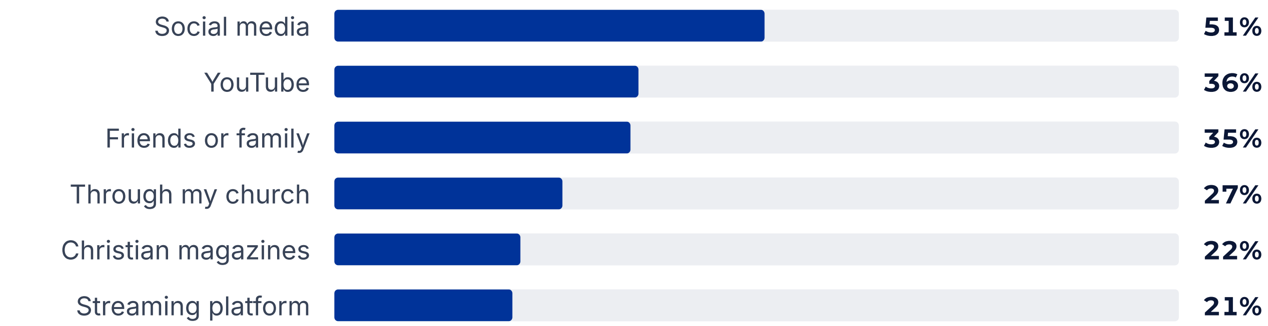
Channels used for Christian content



Source: ECMS 2026 (NL & BE) · n = 3,445

Multiple answers were permitted. More striking than the ranking is the contrast between consumption and discovery. Where people get their content is not the same as where they come across it, and the platform itself trails the church.

How people discover new Christian content



Source: ECMS 2026 (NL & BE) · n = 3,308 · six most named

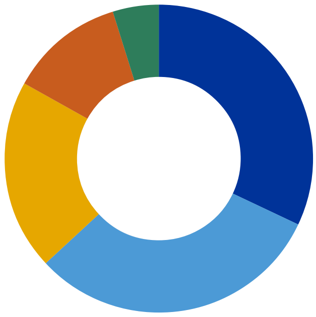
THE DELTA

NMO Mediatrends 2025 (Ipsos I&O, n = 8,000, aged 13 and over) records that the average person in the Netherlands watched around 118 minutes of broadcast television a day in 2025, eleven minutes less than a year earlier. That figure covers all television and is not directly comparable with Christian content, which for almost everyone forms part of a wider media diet rather than replacing it.

01 · THE CHANNEL LANDSCAPE

How much time it takes up

Hours per week spent on Christian films, series and documentaries



1 to 3 hours	**32%**
Under 1 hour	**31%**
Varies a great deal	**20%**
3 to 6 hours	**12%**
Over 6 hours	**5%**

Source: ECMS 2026 (NL & BE) · n = 3,979

Watches three hours a week or more

GROUP	SHARE
Under 35	16%
35 to 54	15%
55 and over	20%
Evangelical	20%
Protestant	14%

Source: ECMS 2026 (NL & BE) · n = 3,979

WHY THIS MATTERS

Time spent is modest and varies little by age or tradition. Christian content does not compete for the whole of a viewer's week but for a fixed part of it. That shifts the question from how much is on offer to how good it is.

Linear ages, video and audio take over

Among Christians under 35, linear television has all but disappeared. Their channels are YouTube and podcasts.

Channel use by age

CHANNEL	UNDER 35	55 AND OVER
Linear television	13%	32%
YouTube	63%	46%
Podcasts	44%	21%
Streaming or on demand	52%	48%

Source: ECMS 2026 (NL & BE) · n = 290 / 1,786

Streaming is the exception. It scores at a similar level in every age band. Since a substantial share of respondents already subscribes to a Christian streaming service, that figure cannot be read separately from the composition of the sample. The generational break therefore lies not in streaming but in the disappearance of linear and the rise of video and audio platforms.

THE DELTA

Nationally the picture points the same way, though less sharply. NMO Mediatrends 2025 finds that younger generations drive the growth of streaming, online video and audio, while those over 50 hold on to traditional media more often. For podcasts, the Markteffect Podcast Monitor (May 2026, n = 2,029) records that 79 per cent of 18 to 35 year olds listen at least occasionally, against 34 per cent of those aged 55 and over. The level is lower for Christian content, the gradient is the same. A further NMO study among more than 17,000 people confirms that podcast listeners watch relatively little linear television and are above average in their online activity.

WHY THIS MATTERS

Video and audio do not replace each other. Together they replace the linear channel. For organisations that built their reach on broadcast, this means the audience has not shrunk but moved.

02

PART 02

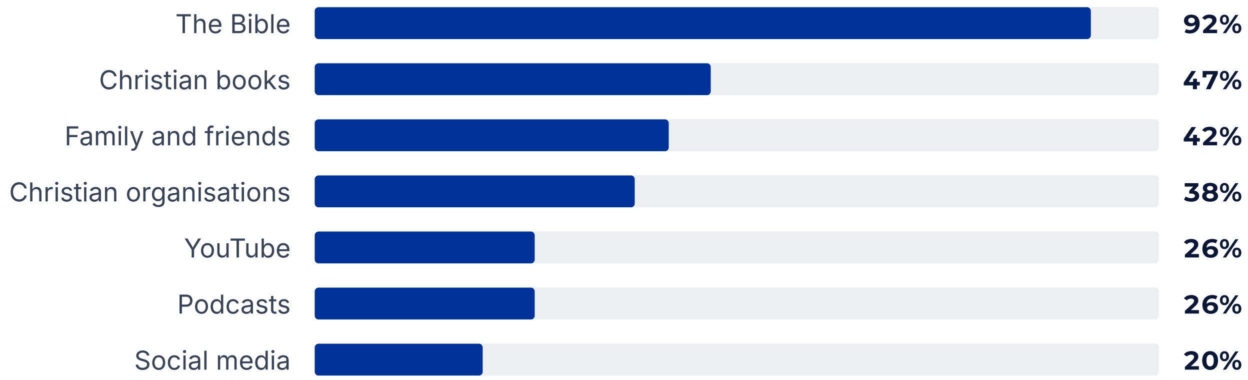
Trust

Which sources are believed, and why those are not the same as the sources people use.

What Christian audiences believe as a source

The Bible stands alone. Christian organisations are trusted considerably more than social media.

Most trusted for faith, inspiration and Christian information



Source: ECMS 2026 (NL & BE) · n = 2,957

Respondents could choose up to three sources. The picture does not reverse among the younger generation. Among under-35s, 52 per cent name Christian organisations as a most trusted source, against 34 per cent of those aged 55 and over. Younger respondents tick more sources across the board, so the ratio matters more than the absolute figure: within that youngest group Christian organisations stand at 52 per cent against social media at 40 per cent. Even in the most online generation, the organisation is named more often than the social channel.

THE DELTA

The level sits close to international measurements. The Reuters Institute Digital News Report 2026, conducted in 48 markets, records that 22 per cent trust news on social media and 20 per cent trust news from AI-generated answers. In this survey 20 per cent name social media as a most trusted source. The domains differ, news against faith and inspiration, but the order of magnitude is the same.

Churches, speakers and streaming services were not offered as answer options in this question. This survey therefore supports no statement about trust in those sources. The question will be extended in the next edition.

Discovering where trust is lowest

People come across their content on precisely the channels they trust least.

Trust, use and discovery by channel

CHANNEL	TRUSTS	USES	DISCOVERS VIA
Social media	20%	31%	51%
YouTube	26%	50%	36%
Podcasts	26%	27%	14%

Source: ECMS 2026 (NL & BE) · n = 2,957 / 3,445 / 3,308

Social media is the least trusted source in this survey. It is at the same time the most common way people encounter new Christian content. YouTube shows a comparable pattern. This tension is neither new nor particular to Christian audiences. It is the most recognisable feature of the current media landscape.

THE DELTA

The Digital News Report Netherlands 2026, produced by the Commissariaat voor de Media with the Reuters Institute, describes exactly the same paradox for the population as a whole: news on social media is not trusted, yet social media grows steadily more important for news consumption. Over the same period concern about online misinformation and disinformation rose from 30 per cent in 2018 to 51 per cent in 2026, while the share with a strong interest in news fell from 61 to 45 per cent.

WHY THIS MATTERS

Discoverability and credibility have come apart. The place where something is encountered is not the place that is believed. That explains why curation and a recognisable sender gain in value as the volume of available content grows.

03

PART 03

Demand and supply

What audiences look for, what they miss and how they give.

Not more on offer, but better

Only one respondent in nine asks for a wider selection. What they want is quality, and preferably in their own language.

11%

primarily want a wide choice; 41% choose quality over volume outright

Source: ECMS 2026 (NL & BE) · n = 2,833

34%

find it difficult to find good Christian films and series in their own language

Source: ECMS 2026 (NL & BE) · n = 2,873

That is a striking figure for a group that, by its own account, actively looks for this material. What respondents describe is not a shortage of titles in the abstract. It is that what exists is hard to reach and, in their judgement, uneven.

Language and origin by age

	UNDER 35	35 TO 54	55 AND OVER
Own language (very) important	52%	63%	71%
Prefers international productions	39%	29%	21%
Chooses quality over volume	45%	42%	40%

Source: ECMS 2026 (NL & BE) · n = 2,822 / 2,846

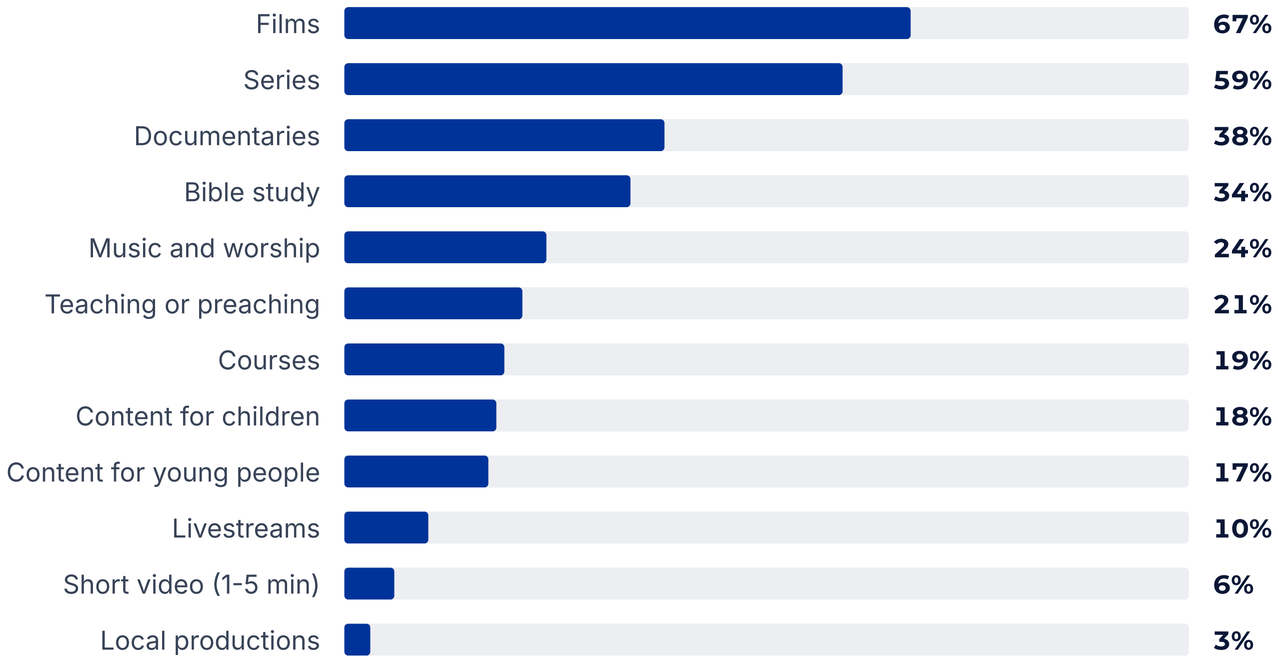
Two-thirds of respondents, 67 per cent, say it matters that Christian content is available in their own language, dubbed or subtitled. That is not the same as a preference for locally made material: only 4 per cent choose productions from their own country or language area, against 25 per cent who prefer international productions and 40 per cent who want a mix. The demand for one's own language also rises considerably with age, while younger viewers more often take international material as it comes.

WHY THIS MATTERS

The demand is not for locally produced content but for international content made accessible. For the largest and oldest part of this audience that accessibility is decisive; for the youngest group it matters less.

What is wanted

What people would like to see more of on Christian platforms



Source: ECMS 2026 (NL & BE) · n = 2,692

Two patterns stand out. Bible study, teaching and courses together form a substantial demand for depth alongside the offering of films and series. And documentaries hold a position of their own: at 38 per cent the genre scores high, while in catalogue space and attention it usually trails drama.

At the bottom of the list sit the formats often described as the future of media. Livestreams are named by 10 per cent, short videos of one to five minutes by 6 per cent and local productions by 3 per cent. For short video the figure is 9 per cent among under-35s and 6 per cent among those aged 55 and over, a difference too small to call a generational gap.

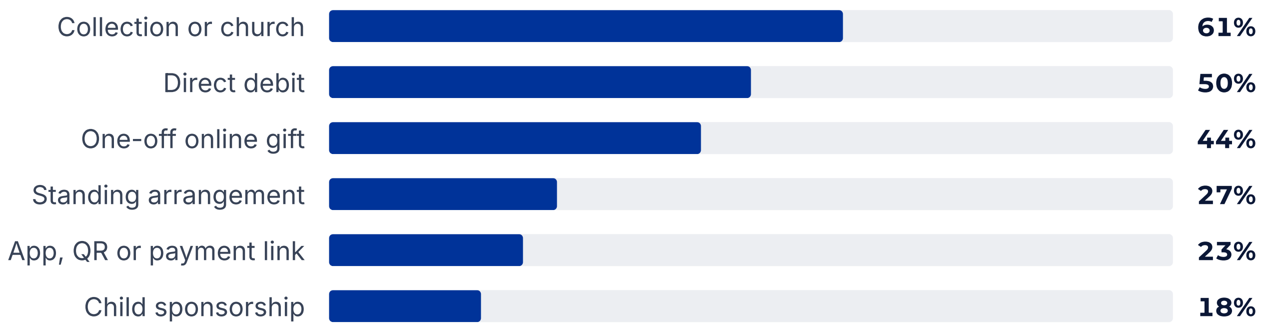
The 3 per cent for local productions is a second, independent confirmation of what the previous section showed: the demand is not for domestic production.

Finally, 80 per cent attach importance to content being safe for the whole family, including children.

Digital giving spans the generations

The assumption that digital giving belongs to younger donors is not supported here.

How people give (among givers)



Source: ECMS 2026 (NL & BE) · n = 2,358

Of those who answered the question, 72 per cent give regularly to their church or to Christian causes and 13 per cent give occasionally, together 85 per cent. Six per cent do not give and 9 per cent prefer not to say. Among respondents who identify with a church tradition the share of givers runs between 89 and 92 per cent. The figures for each method are close to identical across the age bands.

Do you give a fixed share of your income?

	EVANGELICAL	PROTESTANT	REFORMED	PENTECOSTAL	CATHOLIC
Yes, more than 10%	18%	4%	5%	34%	1%
Yes, 5 to 10%	21%	13%	23%	21%	4%
It varies	24%	34%	35%	16%	24%
No	18%	27%	15%	12%	53%

Source: ECMS 2026 (NL & BE) · n = 2,365

Asked whether they give a fixed share of their income, 39 per cent of respondents say yes, 24 per cent say no and 27 per cent say it varies. Behind that average lies the widest spread of any question in this survey. Among Pentecostal respondents, 34 per cent give more than a tenth of their income, against 5 per cent of Reformed, 4 per cent of Protestant and 1 per cent of Catholic respondents, where more than half give no fixed share at all.

Age plays almost no part. Younger respondents more often answer that it varies, 33 per cent against 25 per cent of those aged 55 and over, which is consistent with a less settled income. The share who give structurally differs little between age bands.

Those who give a fixed share do so by a different route: 62 per cent use direct debit against 43 per cent of other givers, and 36 per cent a standing arrangement against 21 per cent. Those who do not give a fixed share give more often in the collection. Within this group, structural giving is an automated pattern.

THE DELTA

Geven in Nederland 2026, the fifteenth edition of a study by the VU Centre for Philanthropic Studies presented on 26 June 2026 and covering the giving year 2024, records that 76 per cent of Dutch households donate, with an average of 415 euros, and that the total comes to almost 5.5 billion euros. Givers are more often older, more highly educated and religious, and church and worldview is one of the largest and most stable destinations. The same study notes that willingness to give in response to a request fell sharply, from 81 per cent in 2006 to 34 per cent in 2024.

WHY THIS MATTERS

Nationally, willingness to respond to a specific request is falling while a smaller group carries a larger share of total giving. In that context the setting in which a request is made becomes more important rather than less.

04

PART 04

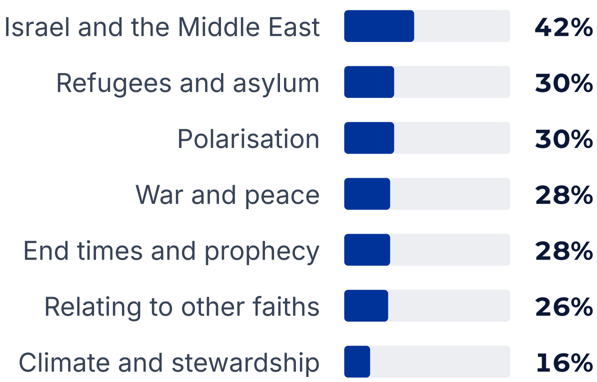
Audience and profile

What is on people's minds, who the young believer is and where the dividing lines actually run.

The questions behind the viewing

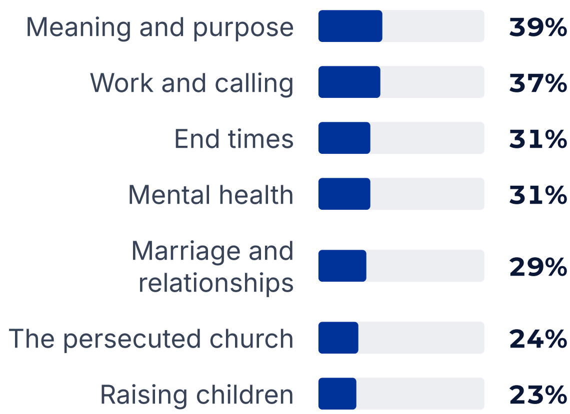
Israel, war and migration occupy Christian audiences. For answers they turn first to the Bible, then to media and their own church.

Social and moral questions



Source: ECMS 2026 (NL & BE) · n = 3,008

Personal themes



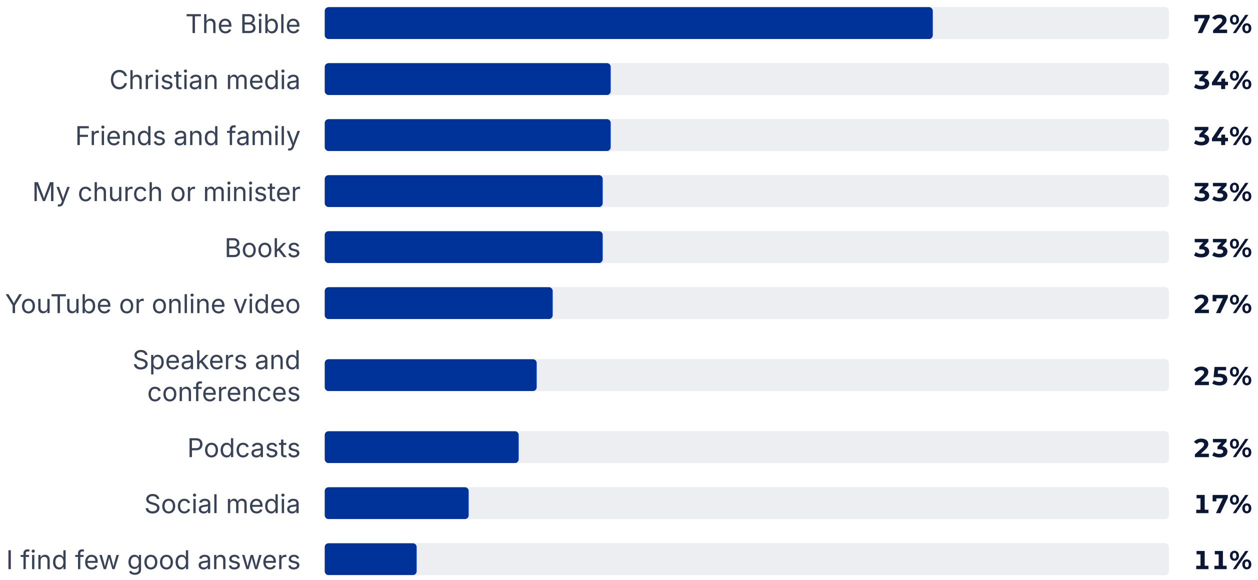
Source: ECMS 2026 (NL & BE) · n = 3,075

WHY THIS MATTERS

The themes people carry are not separate from what they watch. Someone with a question looks for media that speaks to it. The next page sets out where they go to find an answer.

Where people look for answers

Where people look for answers or guidance



Source: ECMS 2026 (NL & BE) · n = 2,997

Christian media thereby sits at almost the same level as a respondent's own church as a place where people take questions about life. That is a position rarely described this way in the sector's discussion of itself.

THE DELTA

Nationally, the relationship with information is under strain. The Digital News Report Netherlands 2026 records that interest in news fell from 61 per cent in 2018 to 45 per cent in 2026, while the share who often avoid news rose from 4 to 11 per cent. The two studies measure different things, so this is context rather than a direct comparison. What is notable is that the demand for meaning in this survey remains high while attention to current affairs declines nationally.

The youngest group asks for more, not less

Within this engaged audience, the youngest group is the most enquiring.

Depth and engagement by age

	UNDER 35	35 TO 54	55 AND OVER
Wants more Bible study	43%	38%	31%
Wants more teaching	26%	25%	18%
Wants more courses	25%	22%	16%
Trusts Christian organisations	52%	40%	34%
Would value hearing about speakers	68%	69%	60%

Source: ECMS 2026 (NL & BE) · n = 290 / 1,175 / 1,786

Of respondents under 35, 43 per cent name Bible study as something they would like to see more of, against 31 per cent of those aged 55 and over. The differences for teaching and courses are comparable. The same pattern recurs in trust and in willingness to hear about speakers and themes. This runs against the common picture of a generation gradually falling away.

THE DELTA

Jeugdtrends 2026, published by the Dutch evangelical alliance MissieNederland on the basis of a survey among 739 Christian young people aged 12 to 30 and conversations with youth workers, reaches a related finding. It reports that young people who are searching often encounter faith online first, through YouTube, TikTok, podcasts and influencers, sometimes for years before they enter a church building. The same study adds a qualification that sharpens ours: young people themselves experience the smartphone as hindering their faith rather than strengthening it, and those who come to faith from outside the church are described as looking for quiet and tradition rather than contemporary forms. Both studies also share the same limitation. They reach actively engaged Christians and therefore say nothing about the younger population as a whole.

An earlier study, God in Nederland, conducted by Radboud University with the HDC, reported a break in trend in which Generation Z was said to be more positive about church and faith than the generation before it. That finding is contested. The researchers themselves tempered expectations when presenting it, and the trade press has pointed out that the figures do not straightforwardly hold up alongside other sources. We therefore do not adopt that claim. The finding in this chapter stands independently of it: within this audience the youngest group demonstrably asks for more in-depth content than the oldest, and that was measured in this survey.

The youngest group in this survey comprises 290 respondents who gave their age. That supports a directional statement, but the margins are wider than for the older groups. The findings in this section need confirmation in a further measurement.

The sharpest dividing line does not run along age

The widest differences in this survey run along church tradition rather than age.

Differences by tradition

	EVANGELICAL	PROTESTANT	REFORMED	PENTECOSTAL	CATHOLIC
Wants more Bible study	40%	29%	29%	43%	22%
Wants more teaching	28%	14%	12%	32%	11%
Wants more livestreams	11%	6%	6%	22%	3%
Uses YouTube	61%	44%	40%	61%	32%
Uses podcasts	30%	34%	34%	27%	19%
End times and prophecy	36%	23%	22%	36%	14%
Climate and stewardship	14%	23%	24%	11%	12%

Source: ECMS 2026 (NL & BE) · n = 2,778

Church tradition was given by 2,778 respondents, on average one answer each. The demand for depth varies sharply between them: teaching or preaching ranges from 32 per cent among Pentecostal respondents to 11 per cent among Catholic respondents.

The difference is not age in disguise. It holds within the group aged 55 and over and within the group aged 35 to 54 separately. Protestant respondents are among the youngest in this survey and report the lowest demand for teaching, which is the reverse of what an age effect would produce.

The sharpest outlier in content demand is the livestream, named by 22 per cent of Pentecostal respondents against 3 per cent of Catholic respondents. Across the whole sample that figure remains at 10 per cent, which shows how far an average can mislead here. Channel preference divides along the same line, with the Evangelical and Pentecostal traditions leaning towards video and the Reformed towards audio. And the sharpest thematic split runs between end times and climate: where one is high the other is low. That pattern too holds after controlling for age.

Catholic respondents and those with no specific tradition differ from the other groups on almost every indicator. They name the Bible less often as a most trusted source, at 71 and 81 per cent against 95 to 99 per cent elsewhere, and use the church service less as a channel, at 35 and 37 per cent against 64 to 76 per cent. For the Catholic group the older composition plays a part; for the group with no specific tradition it does not.

Interest follows tradition, not age

Sixty-four per cent would value hearing occasionally about speakers, themes or content matching their interests.

Interest by tradition

TRADITION	YES
Evangelical	77%
Pentecostal	77%
Baptist	70%
Protestant	56%
Reformed	56%
Catholic	53%

Source: ECMS 2026 (NL & BE) · n = 2,776

Interest by age

GROUP	YES
Under 35	68%
35 to 54	69%
55 and over	60%

Source: ECMS 2026 (NL & BE) · n = 2,776

Across age bands that figure is fairly flat. Across church traditions the differences run much further. The same pattern returns in the question about where people look for answers: speakers and conferences are named by 35 per cent of Pentecostal respondents and 32 per cent of Evangelical and Baptist respondents, against 19 per cent of Protestant and 14 per cent of Catholic respondents. By age that figure is again flat, between 24 and 26 per cent.

That the question measures genuine interest rather than politeness is evident from its relationship with the rest of the survey. Among respondents who named a speaker unprompted, 73 per cent express interest, against 49 per cent of those who named none.

WHY THIS MATTERS

Speaker content has an audience that is stable across generations and concentrated in particular traditions. It is one of the few categories in this survey where age is not the defining variable.

The same direction, a greater appetite

The Belgian picture differs little on most measures, with two notable exceptions.

The Netherlands and Belgium compared

	NETHERLANDS	BELGIUM
Church service as a channel	62%	51%
Streaming or on demand	53%	43%
YouTube	51%	54%
Social media	30%	38%
Radio	20%	10%
Finds content hard to find	32%	52%
Would value hearing about speakers	62%	81%

Source: ECMS 2026 (NL & BE) · n = 2,501 / 267

Of the respondents, 267 live in Belgium. That is enough to say something about the group as a whole, but not to break it down by age within that group: only 23 Belgian respondents are under 35. All Belgian figures in this report are therefore totals.

On trust and on the importance attached to content in one's own language the two groups differ little. Where they diverge is discoverability and appetite. Belgian respondents find good Christian content considerably harder to locate and are markedly more open to recommendations about speakers and themes. What is on offer fits less well with an audience that is asking for it.

THE DELTA

For Flanders, the imec.digimeter 2025, conducted by imec-mict-UGent among 3,001 Flemish respondents and published in March 2026, offers a comparable picture: flatscreen televisions are almost universally present but are losing their central place in media consumption, and 65 per cent of 18 to 24 year olds use social media daily as a news source. The study identifies a segment of international streamers, just over 14 per cent, who prefer social media and international streaming to traditional media.

05

PART 05

Methodology

Sample, fieldwork and the rules we follow so that every figure can be traced.

METHODOLOGY

How this research was conducted

The European Christian Media Survey 2026 was conducted by New Faith Network using the research platform Iterate. Fieldwork ran in July 2026 among an email list of approximately 150,000 addresses in the Netherlands and Belgium. In total 4,071 people took part.

The sample is not representative of Christians in the Netherlands and Belgium. Respondents selected themselves by choosing to complete the questionnaire. The results are not weighted. There is an over-representation of those aged 55 and over: of the respondents who gave their age, 55 per cent are 55 or older.

Gender was given by 2,789 respondents, of whom 68 per cent are women and 31 per cent men. That imbalance is consistent across every age band. It may reflect the composition of the list, a known tendency for women to respond to surveys more often, or both. It is a second skew alongside age and weighs on the reading of any total.

Just under half of respondents, 48 per cent, currently subscribe to New Faith Network, the service through which the survey was fielded. Of the remainder, 21 per cent are former subscribers, 16 per cent held a trial only and 15 per cent have never subscribed. Just over half the sample therefore sits outside the current subscriber base. The core findings were checked by segment and differ little between them, which indicates that the results are not driven by the existing customer relationship. For that reason this classification is not used as an analytical variable elsewhere in the report.

Where this report compares with research among the general population, it does so within age bands, to offset the difference in age composition. Differences in question wording between this survey and the sources cited make those comparisons indicative rather than exact. Where a comparison does not hold, it is said so in place.

Every figure is published with its source and base. Figures for subgroups are reported only where the base is large enough. Two limitations deserve separate mention: trust in specific media formats and in churches and speakers was not asked in this edition, and the question wording was not taken from the standardised instruments used by NMO or the Digital News Report. Both will be addressed in the next edition.

Sample

CHARACTERISTIC	VALUE
Respondents	4,071
Markets	Netherlands (2,501), Belgium (267)
Fieldwork	July 2026
Weighting	Not weighted
Under 35	290 respondents
Women / men	68% / 31% (n=2,789)
Church tradition given	2,778 respondents

Source: ECMS 2026 (NL & BE) · n = 4,071

METHODOLOGY

Sources consulted

SOURCE	CONDUCTED BY	EDITION	N
NMO Mediatrends 2025	Nationaal Media Onderzoek / Ipsos I&O	March 2026	8,000
NMO podcast study	Nationaal Media Onderzoek / Ipsos I&O	June 2026	17,000+
Digital News Report Netherlands 2026	Commissariaat voor de Media / Reuters Institute	June 2026	NL sample
Digital News Report 2026	Reuters Institute	June 2026	48 markets
Markteffect Podcast Monitor	Markteffect	13th edition, May 2026	2,029
Geven in Nederland 2026	VU Centre for Philanthropic Studies	15th edition, June 2026	Household panel
God in Nederland	Radboud University / HDC	6th edition, 2024 data	not stated
imec.digimeter 2025	imec-mict-UGent	18th edition, March 2026	3,001

External figures are taken from publicly available publications by the institutes named. Comparisons with these sources are indicative: question wording, population and field period differ from this survey.

CMR
CHRISTIAN MEDIA REPORT

Data. Trends. Knowledge about Christian media in Europe.

Christian Media Report is a research initiative on Christian media, culture and audiences in Europe. Founded and powered by New Faith Network.