# Who's there?

## The church backgrounds of attenders in Anglican fresh expressions of Church

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# Executive summary

This research examines the missional effectiveness of Anglican fresh expressions of Church (including church plants) by gathering quantitative data on the church backgrounds of those attending. Between May 2014 and February 2016, we asked child and adult attenders at 66 fresh expressions of Church about their previous church attendance. Approximately one quarter of the fresh expressions of Church (identified in the original Strand 3b 2013 research[1]) in six regionally representative dioceses were included in the hand-picked sample.

Using a questionnaire as our data collection tool, we asked all attenders present, including the team, to anonymously complete tick box questions on one page of A4. Children aged 5 and older were also asked to complete a simple questionnaire. 1,997 forms were analysed. As part of the process, leaders' rough estimates on attenders' church backgrounds were collected to compare with our findings. Data on age, gender and frequency trends was also gathered. We then repeated the research with a control group of attenders at inherited Sunday congregations, analysing 953 forms from 24 parish churches across three dioceses.

## Key finding 1: Revised definitions to illustrate a complex phenomenon

We discovered that the terms 'churched', 'de-churched' and 'non-churched' were too simplistic as definitions to be used as the only research categories. Consequently, we developed six categories to measure how many people were existing churchgoers when they began attending the fresh expression of Church as well as tracking the longer story of attenders' church backgrounds.

For the fresh expressions of Church research, the six definitional categories were as follows:

- **Churched** - those who have been churchgoing Christians in all stages of their lives before attending the fresh expression of church i.e. existing churchgoers.
- **Grown up in fxC** – those who have been part of the fresh expression of Church from early childhood (under 5).
- **Simple de-churched** - those who were part of a church but left for a period of more than two years before attending the fresh expression of Church.
- **Complex de-churched** - those with longer de-churched backgrounds but who were attending church when they began attending the fresh expression of Church i.e. existing churchgoers.
- **Simple non-churched** - those who were not part of a church before attending the fresh expression of Church.
- **Complex non-churched** - those with longer non-churched backgrounds but who were attending church when they began attending the fresh expression of Church i.e. existing churchgoers.

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[1] Strand 3b of the Church Growth Research Project, *An analysis of fresh expressions of Church and church plants begun in the period 1992-2012* (Sheffield: Church Army, 2013).

The word 'simple' indicates the de-churched and non-churched who were *not* attending church when they began attending the fresh expression of church. 'Complex' describes those who were attending church when they began attending the fresh expression (i.e. existing churchgoers) but who have longer de-churched and non-churched backgrounds.

See section 6.1 for more.

## Key finding 2: Church backgrounds of fresh expressions of Church attenders

Using the above six categories, the percentages of the church backgrounds of attenders in our sample of 66 fresh expressions of Church (and church plants) were as follows:
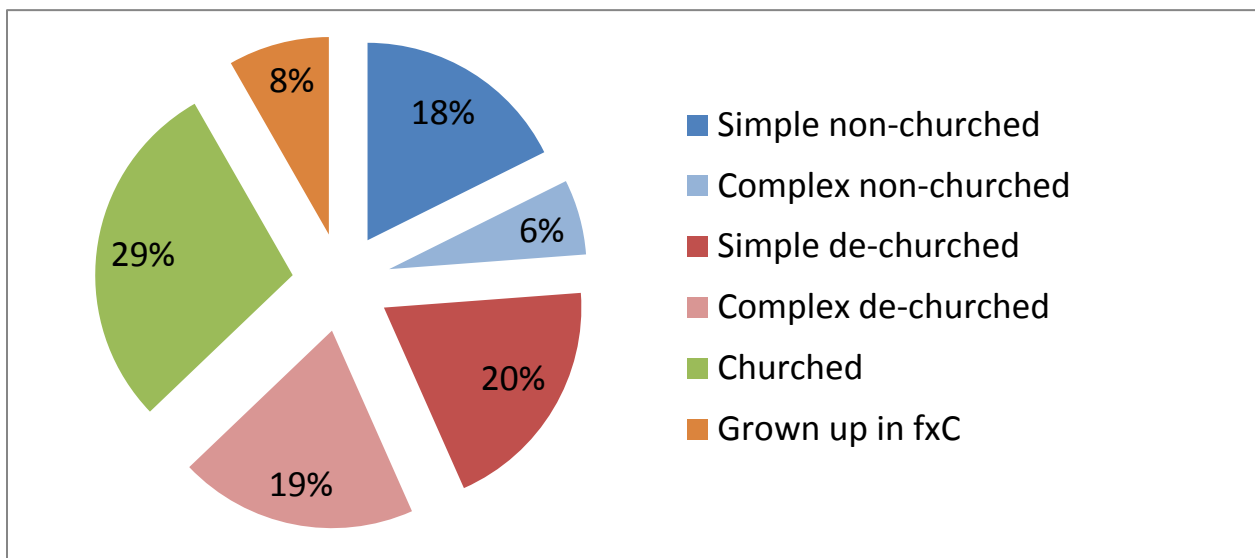


These percentages show us that 38% of fresh expressions of Church attenders surveyed were ***not*** existing churchgoers when they began attending the fresh expression of Church. Therefore progress *is* being made by fresh expressions of Church in connecting with people who have never been part of a church previously (simple non-churched) or who used to go but have had a break of two or more years from church before returning (simple de-churched).

When findings were analysed by type of fresh expression of Church, 49 fresh expressions of Church in our sample were focused on ministry among children and youth.[2] Findings from these fresh expressions of Church showed an average of 51% attenders were either simple non-churched (30%) or simple de-churched (21%).

See section 6.2 for more.

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[2] Child-focused churches, Messy Churches, school-based church and youth congregations.

## Key finding 3: Findings more modest than estimates suggested

One of the aims of this research was to continue to test leaders' awareness of the church backgrounds of their fresh expression of Church attenders. This was not to berate leaders but to encourage a culture among fresh expressions leaders of being as aware as possible about attenders' church backgrounds as they continue to evaluate missiological effectiveness.

We asked leaders for up-to-date estimates on their attenders' church backgrounds under the original three categories. To compare these up-to-date estimates with our findings, we analysed our findings under the original three categories rather than the six categories. To revert from six to three categories, all existing churchgoer categories (i.e. the complex categories) were included in the churched category. See section 6.3.2 for more detail.

We found that leaders overestimated the simple de-churched and simple non-churched proportions of their fresh expressions of Church by the following percentage points:

| | Estimated churched | Result churched | Estimated de-churched | Result de-churched | Estimated non-churched | Result non-churched |
|---|---|---|---|---|---|---|
| **All fxC** | 49.5% | 59.1% (+9.6%) | 21.5% | 20.0% (-1.5%) | 27.9% | 20.9% (-7.0%) |

As we discovered, categorising the church backgrounds of attenders is an extremely complicated task so we have a renewed appreciation for the difficulties leaders face in doing this locally. Yet, awareness of attenders' church backgrounds will support the integrity of the fresh expression of Church's missional assertions and assist in the task of discipleship.

See section 6.3 for more.


## Key finding 4: Among the existing churchgoers, a high proportion of team and blenders

Our questionnaire allowed us to gather some supplementary data from 54% of attenders who were in our existing churchgoer categories (churched, complex de-churched and complex non-churched) i.e. all those who were already attending church when they began attending the fresh expression of Church or church plant.

Within the existing churchgoers in our sample, 32% indicated they had started attending because they were part of the team of leaders and helpers at the fresh expression of Church. What came as a surprise were the further 42% of existing churchgoers who indicated they were blending - that is, attending more than one church at the same time. Transfer growth (not as a result of being team or blending) accounted for the remaining 26% of existing churchgoers.

See section 6.4 for more.

## Key finding 5: A like-for-like control study with parish churches was challenging

Working with a control sample of parish churches was not as straightforward as first anticipated. There were significant challenges in designing a like-for-like comparison between attenders at fresh expressions of Church and attenders at parish churches.

- With 57 runners in our sample of 66 fresh expressions of Church[3], it was neither accurate nor fair to make such a clear divide between fresh expressions of Church and parishes as so many fresh expressions of Church were resourced by parishes and seen as integral parts of the overall ministry and mission of the parish. Therefore, gathering data at 'inherited Sunday congregations' was deemed the most helpful way forward.
- Most clergy leaders began their ministry in the parish long after the majority of the congregation began attending. Therefore, gathering leaders' estimates on attenders' church backgrounds when they *first* began attending the inherited Sunday congregation was almost impossible.
- Due to longevity of parishes, although some attenders were simple de-churched and simple non-churched when they first began attending, they began attending decades ago when the landscape of the UK mission context looked very different.

Because of the above constraints in achieving a like-for-like control, a modest amount of control data was collected from only 24 inherited Sunday congregations. For the control research, the six definitional categories were as follows:

- **Churched** - those who have been churchgoing Christians in all stages of their lives before attending the inherited Sunday congregation i.e. existing churchgoers.
- **Grown up in parish** – those who have been part of the inherited Sunday congregation from early childhood (under 5).
- **Simple de-churched** - those who were part of a church but left for a period of more than two years before attending the inherited Sunday congregation.
- **Complex de-churched** - those with longer de-churched backgrounds[4] but who were attending church when they began attending the inherited Sunday congregation i.e. existing churchgoers.
- **Simple non-churched** - those who were not part of a church before attending the inherited Sunday congregation.
- **Complex non-churched** - those with longer non-churched backgrounds but who were who attending church when they began attending the inherited Sunday congregation i.e. existing churchgoers.

See sections 6.6.3 and 6.6.4 for more.

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[3] A runner is a type of fresh expression of Church that is birthed within the parish and maintains close connection to that parish. See Strand 3b of the Church Growth Research Project, *An analysis of fresh expressions of Church and church plants begun in the period 1992-2012* (Sheffield: Church Army, 2013), p. 111.

[4] This includes those who began to be part of a church as a child, teenager or adult.

## Key finding 6: The control study did show some notable differences

We analysed the data from attenders at 24 inherited Sunday congregations under our six categories (953 forms) and compared findings with the data from attenders at 66 fresh expressions of Church (1997 forms). Acknowledging the different sample sizes that must be taken into account, the key differences were as follows:

- The inherited Sunday congregations in our control had a smaller proportion of simple non-churched attending (6%) compared with fresh expressions of Church and church plants (18%).
- Our inherited Sunday congregations had a greater proportion of simple de-churched attending (26%) compared with our fresh expressions of Church and church plants (20%).

To respond to the issue of longevity, we attempted to track those simple de-churched and simple non-churched who began attending inherited Sunday congregations in the last ten years (section 6.6.5).

In addition, the age profile of attenders showed a greater proportion of children and young people present at fresh expressions than inherited Sunday congregations: the fresh expressions of Church in our sample indicated approximately[5] 37% of attenders were under the age of 16. The inherited Sunday congregations in our control sample showed approximately 12% of attenders were under 16.

See sections 6.6.4, 6.6.5 and 6.6.7 for more.

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[5] As section 6.6.7 explains, we use the word approximately as data was not collected from children under the age of 5 and therefore numbers in attendance was based on observation of either the researcher or the leader if the researcher was not present.

# 1. Introduction

## 1.1 Staffing

This two-year research project is part of the work of Church Army's Research Unit, based in Sheffield, in collaboration with the Church Commissioners. It is one of four follow-up pieces of research undertaken in response to the recommendations of the 2013 Strand 3b research.[6] It investigates the missiological effectiveness of Anglican fresh expressions of Church and church plants begun between 1992 and 2012 based on the church backgrounds of their attenders.

Church Army have supported the time of project leader Mrs Claire Dalpra MA (part time) and the Church Commissioners have funded Mr John Vivian MA (full time) for this project. Working as a collaborative team across all four pieces of research, fellow unit members Canon Dr George Lings and Mrs Elspeth McGann MMath made early contributions to the methodological design process and assisted in the collecting, analysing and cleaning (double checking) of data.

We express our profound gratitude for all the fresh expressions of Church leaders and attenders who kindly agreed to be involved in this research. We are also deeply thankful for the leaders and attenders of the inherited Sunday congregations who agreed to be part of our control study, even though our research was not directly relevant to them.

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[6] Report on Strand 3b of the Church Growth Research Project, *An analysis of fresh expressions of Church and church plants begun in the period 1992-2012* (Sheffield: Church Army, 2013), p. 102.

## 1.2 Modesty about the 2013 findings on attenders' church backgrounds

The previous Strand 3b quantitative data from 10 dioceses included the following findings on who was attending fresh expressions of Church and church plants from Christian, de-churched or non-churched backgrounds.[7] In the following table, it was reported that 24.5% of attenders were estimated to be Christian, 35.2% were estimated to be de-churched and 40.3% estimated to be non-churched.[8]

*Table 1: Proportions of Christian, de-churched and non-churched in the 2013 research*

| Diocese name | Rough proportion of attendees deemed by the leader to be Christian | Rough proportion of attendees deemed by the leader to be de-churched | Rough proportion of attendees deemed by the leader to be non-churched |
|---|---|---|---|
| Liverpool | 25% | 36% | 39% |
| Canterbury | 21% | 39% | 40% |
| Leicester | 26% | 39% | 36% |
| Derby | 20% | 36% | 45% |
| Chelmsford | 25% | 29% | 46% |
| Norwich | 24% | 30% | 46% |
| Ripon & Leeds | 28% | 29% | 43% |
| Blackburn | 26% | 36% | 38% |
| Bristol | 30% | 37% | 33% |
| Portsmouth | 23% | 43% | 35% |
| **Average** | **24.5%** | **35.2%** | **40.3%** |

Fresh expressions of Church devotees received this as very encouraging news that fresh expressions of Church and church plants were missiologically effective in connecting with people of de-churched and non-churched backgrounds. However, some second-hand reports of this finding in the wider Church were failing to appreciate the modesty of the claim as outlined in our methodology.

Firstly, the initial 2013 research used a simple scoring system to indicate who leaders thought were attending their fresh expression of Church. The scoring system ranked each group on a scale of 0-3: 0 = not true, 1 = minor reality, 2 = major reality, 3 = the only or overriding factor.[9] It was these raw scores that were added together to create the percentage findings in table 1. For example, the 24.5% average for existing Christians attending fresh expressions of Church was derived from the fact that 24.5% of the scores that the leaders gave us were for Christians. We acknowledged this system was limited and we could not provide exact percentages.

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[7] Strand 3b report, pp. 23 - 24.
[8] These findings were not weighted; they did not take into account the size of congregation.
[9] The reason we used this scoring system, simple though it was, was to make a simple *comparison* between the 1) intention and 2) result of a fresh expression of Church in connecting with the de-churched and the non-churched. See p. 24 of the Strand 3b report.

Secondly, due to the breadth of the overall research task[10] and the methodological approach of collecting data from the leader only, the initial 2013 research could only collect the *leaders'* estimates in answer to this question. Although the leader with oversight of a church is usually the best person to offer such an estimate on this question, it is not realistic to expect a leader to know an accurate history of prior church involvement for every one of their attenders.

Thirdly, the team also acknowledge that there was some unevenness of approach in the first year of data collection for the 2013 data; when we began the pilot, we did not make it explicit that scores should include the team sent. We soon realised that, due to larger team sizes and smaller average attendance than we anticipated, it was more appropriate to be collecting overall estimates of everyone present.

The intense interest and discussion in the wider Church generated by this particular finding confirmed the growing sense that further testing of this existing modest data would be extremely worthwhile. Other small scale attempts to measure the effectiveness of fresh expressions of Church and church plants according to attenders' church backgrounds have been made, but this research would allow us to investigate this on a much larger scale.

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[10] We spoke to approximately 500 leaders (for 541 fresh expressions of Church) in the ten dioceses for the report on Strand 3b of the Church Growth Research Project in 2013.

# 2. Literature review

## 2.1 Different 'tribes' in our mission context

The seeds of the idea that people could be defined by their church background or previous church attendance were sown in the research Philip Richter and Leslie Francis conducted, published in *Gone But Not Forgotten* in 1998.[11] Motivated by statistics showing church attendance in decline[12], the focus of the Richter and Francis research was church-leaving across all denominations. Much like David Fanstone's earlier 1993 research in *The Sheep that Got Away*[13], Richter and Francis wanted to know why people leave church.[14] Data also included findings on the likelihood of being encouraged to return: 45% of church leavers would be open to return, 55% would not be.

Advocates of what was then known as 'new forms of Church' drew on these findings. Keen to sharpen church planters' awareness of the increasingly complex UK mission context, George Lings used the terms open de-churched, closed de-churched and non-churched[15] as one way of describing the current mission task.[16] Lings discouraged use of the term 'un-churched' for being equivocal; 'un-churched' could still '*imply that once this category of people were churched and they somehow lost that connection*'.[17] Acknowledged as only a very broad brushstroke of a more complex reality, this way of teaching was intended to help churches think through the best starting points in mission to these very different types of people.

Coining the term 'non-churched' was deemed important to identify the growing mission field of people in the UK who had had no meaningful contact with church and to draw attention to the fact that mission here at home was now a cross-cultural task. Anabaptist author Stuart Murray echoed these instincts in *Church Planting: Laying Foundations*, exploring the most appropriate ways of planting churches for a UK post-Christian context. How do you connect with the growing proportion of the population who have spiritual questions but '*naturally assume that the church is not the place to find the answer?*'[18]

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[11] P. Richter and L. Francis, *Gone But Not Forgotten* (London: DLT, 1998).

[12] Richter and Francis drew on a number of different statistical sources, including findings by Peter Brierley of Christian Research.

[13] D. Fanstone, *The Sheep that Got Away* (Tunbridge Wells: Monarch Books, 1993). Fanstone surveyed 509 church leavers selected at random by approaching members of the public in town centres and shopping precincts.

[14] They defined a church leaver as someone who used to attend at least six times a year but changed to attending less than six times a year.

[15] With the non-churched category, it was assumed by implication from *Gone But Not Forgotten* that 38% had not attended church at least six times a year if 62% of the population had attended church at least six times a year following their random telephone survey (p. xii).

[16] G. Lings, Encounters on the Edge no.1 *Living Proof – a new way of being church* (Sheffield: Church Army, 1998), pp. 12-14.

[17] The prefix 'un' can mean different things. Undressed means you were dressed and now are not. Uncivilised means you have never been civilised.

[18] S. Murray, *Church Planting: Laying Foundations* (Paternoster Press: Carlisle Cumbia, 1998), p. 120.

## 2.2 Churchgoing culture disintegrating

In 1999, Robin Gill in *Churchgoing and Christian Ethics* concluded that churchgoing was a distinctive cultural phenomenon, defined by the distinctive attitudes and behaviour of churchgoers. Attitudes included a strong sense of morality and a greater concern for family and social order. Behaviour included a greater tendency for charitable work and volunteering. Findings, based on data from the 1991 British (and Northern Irish) Social Attitudes Survey, were described as 'real but relative'[19] as these aspects were not, of course, exclusive to churchgoers.

Gill debated which came first; were these values derived from churchgoing or were people with these sorts of values attracted to church? The strongest evidence to suggest the former was Gill's finding that '*the effects of involuntary churchgoing as a child can still be traced in the relative strength of the Christian beliefs of adult non-churchgoers.*'[20] Non-churchgoing adults who attended church as children have more in common with churchgoers on beliefs and attitudes than adult non-churchgoers who did not go to church as children.

If adult churchgoing culture is largely dependent on attending church as children, this culture risked falling into gradual decline with the decline in Sunday School attendance from 1900-2000.[21] In 2001, Callum Brown also argued that a churchgoing culture played a significant part in maintaining a Christian identity and moral beliefs. In *The Death of Christian Britain*, he explored historical documentary evidence to track the nature of Christian discourse from the 1800s demonstrating this culture. He argued that, due to the increased choices available to women from the 1960s onwards, the culture was rapidly dying out, if not dead already.[22] Churchgoing culture had been largely cultivated by women in the home and thus was affected when, with greater access to birth control, women had other paths to choose from than the traditional role of home-maker.

## 2.3 Church planting and fresh expressions of Church as a response

*Mission-shaped Church,* the 2004 seminal report stating the case for church planting and fresh expressions of Church in the Church of England, disseminated the terms open de-churched, closed de-churched and non-churched far more widely. Furthermore, it included a pie chart of estimated proportions of the UK population according to these categories, plus 'churched' and 'fringe' drawing on the 1998 Francis and Richter findings. Given the significant and growing[23] proportions of the non-churched and closed de-churched in England, it argued that the Church of England needed different

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[19] R. Gill, *Churchgoing and Christian Ethics* (Cambridge: CUP, 1999), p. 197.

[20] R. Gill, *Churchgoing and Christian Ethics* (Cambridge: CUP, 1999), p. 202.

[21] *UK Christian Handbook Religious Trends 2000/2001 No. 2* (London: Christian Research 1999), section 2.15. This is based on Sunday attendance alone and factoring in midweek attendance meant all was not all as bleak as it could have been.

[22] C. Brown, *The Death of Christian Britain* (Abingdon: Routledge, 2001).

[23] Citing Brierley's Sunday school attendance statistics throughout the 20th Century from the UK Christian Handbook, Religious Trends No. 2, 2000/2001, the report argued that the proportion of non-churched would continue to grow (p. 41). See also S. Hollinghurst, *Mission-shaped Evangelism: The Gospel in Contemporary Culture* (Norwich: Canterbury Press, 2010), pp. 10-11.

approaches in mission. With declining numbers of children attending church, a mission strategy based solely on 'returners' was not enough. The report maintained that fresh expressions of Church could offer real possibilities in planting more contextually appropriate church for those non-churched who might find inherited church '*obscure, confusing or irrelevant*' and those closed de-churched who were not likely to return to church as they knew it.[24]

In the decade following the publication of the *Mission-shaped Church* report, the original intentions of fresh expressions of Church to serve this missiological task were somewhat obscured by confusion over what a fresh expression of Church actually was. It did not escape the notice of *Mission-shaped Church* critics[25] that many practitioners had failed to grasp that planting a fresh expression of Church was to plant a distinct, contextually appropriate, worshipping congregation among people who were not already going to church. Holding an evangelistic event such as an open mic night in a pub, or re-labelling an existing outreach project or community activity such as lunch club, did not count. Neither did creative worship intended to enrich existing Christians, such as an evening Taizé service.[26]

In the midst of this definitional confusion, Tearfund published further research in 2006[27] that claimed the proportion of closed de-churched in England was 26% (UK 28%), greater than the proportion suggested for England in *Mission-shaped Church*. By random location sampling of 7000 members (over 16s) of the UK population, it further identified that 32% of the population fell into a closed non-churched category (33% in England). What exactly the closed non-churched were closed to was an interesting question if they had no previous experience of church; one might say they were closed to what they *thought* they knew of church.

## 2.4 Testing fresh expressions of Church

In 2000, George Lings and Claire Dalpra conducted a small-scale survey among a non-representative sample[28] of 32 young adult attenders from a large church in a city in the north of England. This pre-dated the term fresh expression of Church, but the church in question was already using cell and missional community dynamics and had a reputation for being 'successful' in mission because of its size and unusually high proportion of young adults. Findings confirmed that 56% of the sample had been churchgoers all their lives and 32% of the sample were de-churched. This was evidence to suggest growth was occurring primarily through transfer growth as students and young adults with church backgrounds relocated to the city. This then sharpened the question of which churches, if not this apparently 'successful' one, were seeing significant growth from mission among the non-churched?

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[24] *Mission-shaped Church*, p. 40.

[25] M. Percy, 'New Tricks for Old Dogs' in L. Nelstrop & M. Percy (eds.), *Evaluating Fresh Expressions: Explorations in Emerging Church* (Norwich: Canterbury Press, 2008), p. 29.

[26] Report on Strand 3b of the Church Growth Research Project, *An analysis of fresh expressions of Church and church plants begun in the period 1992-2012* (Sheffield: Church Army, 2013), p. 10.

[27] www.tearfund.org

[28] These 32 young adults were those enrolled on the church's year out leadership programme, thus were more regular in attendance and more committed to the aims of the church than those on the fringes.

In 2009, Matt Stone conducted quantitative research for his MA in Pastoral Theology.[29] By questionnaire, he asked 92 fresh expressions of Church attenders (over 16s) the question: have you attended a church regularly before? Based on a 70.2% return rate, Stone concluded 87 (80%) of those attending these fresh expressions of church had attended a church regularly before. However, he noted that these were Christians disillusioned by inherited church and these fresh expressions of Church were acting as an important safety net where attenders would otherwise have been heading for a 'closed de-churched' category.

The need for safety nets was emphasised by Alan Jamieson in *A Churchless Faith* in his identification of people (mainly in New Zealand) who had left evangelical, Pentecostal and charismatic churches but maintained a strong active faith. With a similar research question, Steve Aisthorpe completed research in 2016 on the proportion of 'non-attending believers' identified in rural parts of Scotland.[30] Unlike the kinds of people normally assumed to fall within open and closed de-churched categories, many of these de-churched were closed to church but not to faith; though disillusioned with institutional church and unlikely to return, many continued to live out an active faith, seeking fellowship with like-minded friends as well as private reading, reflection and prayer.

In 2011, John Walker engaged in doctoral research[31] to investigate the extent to which fresh expressions of Church were adding to our understanding of what led to church growth. In *Testing Fresh Expressions*, Walker identified inaccuracies over the rigour of the 2004 *Mission-shaped Church* pie chart proportions, before presenting findings from his own qualitative and quantitative field research in Canterbury diocese. As one of a number of dynamics, he tested the effectiveness of five fresh expressions of Church in connecting with the non-churched, adopting a similar approach to that of the British Social Attitudes Survey and Northern Ireland Social Attitudes Survey by asking adult attenders if they had attended religious services when they were aged 11.[32] He repeated the exercise with five control parish churches and concluded there was no evidence to suggest that fresh expressions were more or less effective at engaging the non-churched than growing parish churches.

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[29] M. Stone, *Fresh expressions of Church: Fishing Nets or Safety Nets?* MA in Pastoral Theology 2009 (Anglian Ruskin University).

[30] S. Aisthorpe, *The Invisible Church: Learning from the experiences of Churchless Christians* (Wells, Somerset: St Andrew Press, 2016).

[31] J. Walker, *A Socio-Theological Critique of Fresh Expressions in the Diocese of Canterbury* (University of Kent, 2012), commissioned by the Diocese of Canterbury.

[32] The data collected by the British Social Attitudes Survey and Northern Ireland Social Attitudes Survey were the source for Robin Gill's 1991 statistical analysis in *Churchgoing and Christian Ethics* that established that the vast majority of churchgoers went to church as children.

# 3. Aims

Acutely aware of the limitations of our previous research on this question (section 1), and mindful of the existing sources evidencing that there is a tendency for leaders to overestimate the proportions of de-churched and non-churched (section 2), we welcomed the opportunity to gather further data from attenders of fresh expressions of Church (and church plants) surveyed in the 2013 Strand 3b research.

## 3.1 Five research tasks

The aims of this research were:

i.   To collect data to measure the proportions of Christians, de-churched and the non-churched attending fresh expressions of Church from a representative sample of fresh expressions of Church included in the Strand 3b report
ii.  To compare findings against leaders' estimates
iii. To track what kinds of transfer growth were occurring
iv.  To note age, gender and frequency trends
v.   To repeat the above with a control sample of parish churches

# 4. Some limitations and assumptions

## 4.1 No data for 'closed' categories

The research conducted by Francis and Richter included data on whether the de-churched were 'open' or 'closed' to returning. The subsequent Tearfund research used open and closed categories for the non-churched as well as the de-churched. However, this research has not been able to track these sub-categories within this study. Surveying existing attenders of fresh expressions of Church and inherited Sunday congregations (as opposed to surveying members of the public) meant the category of closed de-churched was excluded by default. Whether or not any current attenders would have described themselves as closed de-churched previously is an interesting thought. Sadly, it was one question we were unable to track in our quantitative approach and in our commitment to not overcomplicate our questionnaire.

## 4.2 A link between church attendance and Christian faith

This research has had to work with an underlying assumption that there is a close link between church attendance and Christian belief. However, as noted in the previous section, we know regular contact with church is only one way of measuring a person's journey of faith.[33] A person may well have encountered God in their life without being a member of any church. Something of the reverse may also be true: a person may have been part of a church for a long time without a personal faith journey.[34] As such, this particular research question feels very 'churchy', which frustrated us and may frustrate others. However, primarily for reasons of manageability, this research had to operate under this assumption. As an additional reason, we noted that this assumption was at least consistent with the historical Anglican preference for monitoring church attendance rather than monitoring the *faith* of those attenders (unlike other denominations).

## 4.3 Change at fresh expressions of Church expected

This research has had to assume that current attenders are typical of the overall life of the fresh expression of Church or inherited Sunday congregation. If interpersonal or human analogies of church are the best way to understand church[35], growth and change is normal, especially with young fresh expressions of Church and church plants. However, this research is not sophisticated enough to measure

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[33] To add to the Jamieson and Aisthorpe findings, Gill explores something of this disconnect evident in a piece of research conducted in 1947. R. Gill, *Churchgoing and Christian Ethics,* p. 102.

[34] A number of conversations and completed questionnaires in the course of gathering data in fresh expressions of Church confirmed this as sometimes true. This did not surprise us as we surveyed visitors and newcomers as well as regular attenders. What did surprise us were the occasional regularly attending non-believers in parish churches who wrote on their forms that they were happy to attend though they did not believe.

[35] G. Lings, Encounters on the Edge no. 50 *A Golden Opportunity: Revisiting the Story So Far* (Sheffield: Church Army, 2011), p. 27.

past seasons in a church's life that see a high proportion of one type of church background attend but then leave (for positive or negative reasons), or the reverse. Neither is this a longitudinal study to measure mission effectiveness over a longer period.

Knowing the fresh expressions of Church and church plants surveyed would not be 'frozen in time', since initial data was collected in 2012-2013, all leaders were asked for an up-to-date estimate on the three categories within their fresh expressions of Church. Even two years can be a very long time in the life of a fresh expression of Church; the proportions of attenders based on church backgrounds may have changed, especially for those with fresh expressions of Church types working with a specific age demographic and/or a high turnover of attenders.

# 5.  Methodological design

## 5.1 Representative sample of fresh expressions of Church

We sought to gather findings from as wide a data set as was manageable, employing as sophisticated a tool as possible given that breadth. We gathered data from six of the ten dioceses included in the initial Strand 3b research. The six selected were geographically representative – two in the north of England (Liverpool, Ripon and Leeds[36]), two in the midlands (Leicester, Derby) and two in the south (Bristol, Chelmsford). Part of the research in the first participating diocese (Leicester) acted as a pilot study.

For manageability, we agreed that one-quarter of all fresh expressions of Church per diocese included in the 2013 Strand 3b research was a manageable yet meaningful sample size. Within the sample, we looked to represent a variety of fresh expressions types. Furthermore, each diocese was to include at least one traditional church plant to assist in gathering data on transfer growth.[37] See appendix 3 for a summary of our sample.

Two dioceses had a high number of fresh expressions of Church that had died, which impacted the pool of fresh expressions of Church on which we could draw. For this reason, and to ensure that we did not overlap with our colleague Andy Wier in his case study sustainability research, a quarter of the original number was not quite achieved for two of the dioceses. As well as coping with fresh expressions of Church that had died, we also had to work out what to do with a cluster-based fresh expression of Church that had multiplied into two communities. Both the existing cluster and the new cluster were surveyed together as one.

## 5.2 Collecting data from attenders not joiners

We invited all 'attenders' to complete a questionnaire - that is, all those who were part of the fresh expression of Church by being present on the day the data was collected.[38] By collecting data from everyone present including team, we could be consistent with the Strand 3b methodology in recording estimates that included team. We would also be sensitive to newcomers who might feel conspicuous being the only ones taking part in the research.

If we had only gathered data from 'joiners', we would have encountered difficulties in how to handle 1) children who had been fresh expression of Church attenders all their lives and 2) the occasional

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[36] Ripon and Leeds diocese was at the beginning of the process of amalgamating with its neighbouring dioceses at the start of our research.

[37] For most dioceses this was possible. One diocese had only one traditional church plant which happened to be a graft. Analysing data proved to be an impossible task as most attenders had previously been part of one of the two churches grafted together. We had no data about church involvement prior to their attending either of the two churches.

[38] Data from attenders not present on the day was collected outside of the gathering only if the return rate based on average attendance was low.

examples of joiners of de-churched or non-churched backgrounds being recruited to the team before they made a public confession of faith.[39]

In the early design stage of this research we considered using the term 'members', but we felt it was too demanding a word to use in this context; it was thought to be too suggestive of formal membership on an Anglican electoral roll (or of a non-conformist church). Anglicanism, by its open access parochial system, has not favoured the term 'member'.

## 5.3 Children aged 5 and above included

The original Strand 3b research showed a significant proportion of children and youth under 16 estimated to be attending fresh expressions of Church: 40.6% of attenders of fresh expressions of Church in ten dioceses were under the age of 16.[40] To not include children risked the data set being skewed; they were too significant a subset of attenders to omit. Therefore all children aged 5 to 10 were asked to complete their own questionnaire.

At one point it was hoped that under 5s might be included, but it was decided it would be difficult to collect data from parents juggling babes in arms at fresh expressions of church for under 5s; plus it seems somewhat nonsensical to categorise very young children according to previous church attendance. Having excluded children under 5 from our data set, we decided to exclude the 'fresh expressions of Church for under 5s' type from our representative sample. Only a 50% return rate on attenders would have been possible, assuming that the adult/child ratio is usually something like 1:1, factoring in team members on the one hand, and additional siblings with parents, or multiple children with childminders, on the other.

## 5.4 Questionnaire used for data collection

In view of this large sample size, we chose a questionnaire as the tool for data collection. Across the 66 fresh expressions of Church, our team collected 1,997 usable questionnaire forms. The questionnaire was kept as short and uncomplicated as possible (only one page in length) to increase the chance of all attenders present at a gathering being willing and having time to complete a form. An adult and teenagers questionnaire was used with those aged 11+ and a children's questionnaire was used with 5-10 year-olds (see appendix 4). All questionnaires were categorised manually by two members in agreement. The results from the manual categorisation process were then entered into the database to calculate percentages.

For this research to maintain credibility, we set an ambitious return rate of 80% of average attendance. It felt as though there was little point in collecting data if only a small proportion of attenders completed forms. Where numbers dipped below the average number on the day of the gathering set for collecting

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[39] Our previous Strand 3b research telephone conversations revealed that this occasionally happened.
[40] Leaders' estimates suggested overall attendance across fresh expressions of Church and church plants in ten dioceses was 20,862. 12,400 were adults 16 and over. 8,463 were children and teenagers under 16.

data, we asked leaders to collect more forms at subsequent gatherings. We are extremely grateful to the leaders for their willingness to do this. The average return rate across all fresh expressions of Church surveyed was 85.5% (see appendix 3).

## 5.5 Inconsistent forms statistically negligible

In addition to the 1,997 usable forms we collected for fresh expressions of Church attenders, we also collected 108 'dud' forms which were excluded for a number of reasons, including incomplete information, contradictory information and children outside the 5-10 age bracket filling in the children's questionnaire.

Occasionally, there were inconsistencies in completed questionnaires and it was a qualitative judgement whether such a form could be included on the basis of 'being fairly sure this is what they must have meant', or whether it had to be discarded on the basis that 'we cannot know which elements of the conflicting information are true'.

In processing inconsistent forms, a number of rules were adhered to for consistency:

- Tick box options with very specific wording carried more weight.[41]
- It became clear that 'is this the first church you have been a part of?' was occasionally misunderstood by attenders to mean 'is this the first church you have *felt* part of?' and therefore these forms were categorised on the basis of their life stage information which indicated otherwise.
- Occasionally, there was some confusion over whether the fresh expression of Church was the first church attended or the *sending church* of the fresh expression of Church, especially when they shared the same venue. When unsure, we gave the benefit of the doubt to the attenders that they had read the questionnaire properly. (See conclusions at the end of this report for more on this.)

The proportion of inconsistent forms we included based on plausible information was 1.3% (26/1,997 forms). Therefore, overall, the potential for bias was minimal.[42]

## 5.6 Two ways of collecting – 'them or us?'

We offered churches two ways of collecting data: leaders could conduct the research themselves with our questionnaire or one or more of our team could visit to collect data for them. Collecting all the data

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[41] It was assumed that the wording of 'I am returning to church following a break of two or more years' was too precise to misunderstand. As a team we felt it was safe to assume attenders knew what they were ticking even though they had also ticked boxes next to more vaguely-worded statements such as 'I have been a churchgoer all my life' that had the potential to contradict this.

[42] These rules mean there was potential for a slight bias in favour of the simple de-churched and a slight bias against the simple non-churched.

ourselves would not have been manageable. However, some fresh expressions of Church and church plants were numerically large (100+). Anywhere close to an 80% return rate under these circumstances would have been impossible if Church Army's Research Unit members had not visited to collect the data. Team members collecting data was also a way of ensuring some degree of quality control and a means of collecting anecdotal evidence.

Whilst we were aware of the potential weakness of being inconsistent in our methodological approach, offering the choice of two options to collect data worked well relationally as well as practically. It felt appropriate to prioritise pastoral sensitivity, allowing the fresh expression of Church to choose which persons conducting the research would be most helpful to them. Some fresh expressions of Church, because of size, type, research fatigue or pastoral sensitivity, opted to collect the data themselves. Overall, 46 of the 66 churches who took part did it themselves; team members visited 20 out of 66 to collect data.

## 5.7 Ethical considerations

We excluded certain fresh expressions of Church types from this study on ethical grounds or difficulty in collecting data. Any fresh expressions of Church where children attended but parents/carers were not present were excluded at the beginning of the process.[43] Churches for adults with learning disabilities were also excluded to respect the need to protect vulnerable adults and because gathering information about previous church background can be difficult to do for the more profoundly disabled where carers do not have immediate access to such information.

Where data was collected from children and teenagers, this was preceded by a check that they would be accompanied by a parent or carer *in loco parentis* who would be happy for them to take part. For those churches who conducted the research themselves, this check was carried out by the leader. If the occasional child was present without a parent or carer, they were not invited to complete a questionnaire.

We handled the ethics of collecting data from under 16s at youth churches on a case-by-case basis in consultation with leaders. One youth church had extensive parental permission forms that covered anonymous questionnaire research of this kind. Another youth church gave advance warning to the parents that their teenagers would be anonymously surveyed at a forthcoming gathering; parents were then able to withdraw their children if they did not wish them to take part.

Across all the fresh expressions of Church and inherited Sunday churches that took part in the research, attenders were always given the choice of filling in a questionnaire. A few attenders refused.

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[43] It should be noted that there are not many of these types of fresh expressions of Church. This is because lack of parental presence usually indicates a lack of ecclesial intention and therefore such initiatives are unlikely to have come under the definitional criteria to be included as fresh expressions of Church in the first place.

## 5.8 Methodological strengths and weaknesses

### 5.8.1 Strengths
- Partnering with dioceses has built on the existing **good relational links** and helped convey the sense that this research is mutually beneficial to all involved. By its very existence, it has helped to highlight the question of missional effectiveness in terms of the church backgrounds among the leaders of fresh expressions of Church and parish churches who have taken part.
- This research works relationally with the leader to conduct the research in the **most sensitive way possible** for the fresh expression of Church that may have very new attenders who might be put off by being asked to fill in a questionnaire of this kind.
- The sample of fresh expressions of Church in each diocese is non-random in order to be **representative across the varied types and sizes of church** identified in the Strand 3b report. Along with an aim of 80% return rate on questionnaires, this means we can capture most of the varied elements of fresh expressions of Church and gather data from a large number of respondents. The ambitious return rate also lends greater confidence to statistical findings.
- This research **collects data from children** aged 5+ which is important when the Strand 3b report noted such a high proportion of under 16s reportedly attending fresh expressions of Church. This research offers more data on the separate categories of ages 5-10 and ages 11-15 which the initial Strand 3b report could not distinguish between.
- In using a questionnaire as the data collection tool, there is the potential for *non-response bias* - the more 'churched' a person is, the more they may be at ease with the culture of filling in church questionnaires or because they are the ones most interested in the research topic. The less churched a person is, the more uncomfortable they may be completing a questionnaire for church research. By **asking everyone present to complete a questionnaire** (even first-timers), we are confident we have gone some way to counter the potential for this kind of bias.
- All data was **cleaned**; questionnaires were processed a second time by two team members to ensure categorisation was accurate and consistent.
- This research is **repeatable and reproducible** with other church communities, both fresh expressions of Church and parish churches.

### 5.8.2 Weaknesses
- The strength of our team's long-standing involvement in fresh expressions of Church research has an attendant weakness. We are **not objective outsiders**; we acknowledge our bias in our general assumption that the planting of fresh expressions of Church is a worthwhile endeavour.
- There is the potential for *unwitting bias* on the part of the diocese to deliberately select new churches with more informed leaders (regarding background of attenders) or with a large proportion of de-churched or non-churched. For the dioceses where *we* selected the one-quarter (three dioceses out of the six), there is always the potential for unwitting **bias to select favourable fresh expressions of Church** on our part.
- In allowing the option for leaders to collect data for us, there is still the **potential for the leader to influence findings**.
- There is a significant danger that attenders completing questionnaires **misunderstand questions and fill in incorrect information**. Finding meaningfully consistent language across all attenders' backgrounds and avoiding questions that assume prior knowledge of church culture has been

extremely difficult. For example, 'I am part of a church' has the potential for multiple interpretations.

- With this kind of survey, there is a risk that attenders might **exaggerate previous church attendance** if they think they 'ought' to have previously attended church. There may be an unconscious instinct to tell us what they *think* we want to know.

- Even with the simplest child-friendly form, it is hard to expect **children to understand** the subtle difference between visiting a church on a school visit and being part of a church community.

- In keeping the questionnaire as simple as possible, the form is **biased towards gaining more accurate findings from younger attenders**. The adult category has no further subcategories; therefore, it gives no further detail or breakdown for an attender's adult life which for attenders of 50 and older feels increasingly inadequate the older a person is. This was felt especially keenly when analysing the control data, as a greater proportion of older people attended the inherited Sunday congregations in our sample.

- There is also a risk that as a few questions are *recall dependent* (questions that rely on memory), these questions **may be answered incorrectly**. We were particularly aware of this risk when inviting older attenders with longer and more complicated life histories to complete our questionnaire.

- We acknowledge that the modest control study collected data from only 24 inherited Sunday congregations compared with the 66 fresh expressions of Church. The 24 were selected to be representative of different sizes of congregation, diverse geographical areas across one deanery in three dioceses. Conclusions drawn from findings in the control must take into **account the uneven sample sizes**.

# 6. Findings

## 6.1 Definitions revised

### 6.1.1 Pilot questionnaire too simplistic

We conducted the pilot in Leicester diocese from May to August 2014 and wrote up findings in October 2014.[44] For the pilot, we gathered data from nine fresh expressions of Church with an average return rate of 87.8% based on average attendance.

The first observation from the pilot was a heightened awareness that designing a set of adult/child questionnaires to collect rich data on church background was more difficult and complex than first imagined. The first questionnaire designed was too simplistic. We quickly realised that measuring childhood attendance alone is limited; it cannot describe the longer story. For example, someone who did not attend a church as a child might have joined a church in their teens and then attended a church for 30 years before attending a fresh expression of Church (or church plant).

As the aim of the research was to measure the effectiveness of the fresh expression of Church itself in connecting with the de-churched and non-churched, this questionnaire did not give us enough data. We wanted to know more detail about the period immediately before a person began attending the fresh expression of Church.[45]

### 6.1.2 Data on life stages included

The second and most significant observation from the pilot was that our research definitions were too simplistic. In planning the pilot, we assumed the following initial church background definitions:

**Non-churched** – those who have had no meaningful contact with a church community during their lifetime.
**De-churched** – those who have had some previous meaningful contact with a church community over a period in their lifetime but have since left.
**Christians** – those who are existing churchgoing Christians.[46]

The pilot led to a further development in the research process. Our research question sought to determine which category attenders fell into in the period of time immediately before attending the

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[44] Pilot report available on request from c.dalpra@churcharmy.org.uk.
[45] Consequently, half of the data collected in the pilot using this initial questionnaire had to be discarded and further fresh expressions approached to make up the representative quarter of all fresh expressions of Church collected in 2013.
[46] The pilot used the term 'Christians' to be consistent with the original Strand 3b research. However, following the pilot, we used the word 'churched' instead as a more suitable term for this research.

fresh expression of Church, yet we *also* wanted to measure childhood attendance, or lack thereof, as childhood is a significant part of a person's story. Were there categories that allowed us to reflect both?

Our revised adult questionnaire (see appendix 4) enabled us to ask about the longer story of people's church involvement at different stages of their lives. This gave us data about people's church participation in younger years as well as more recent church participation.

## 6.1.3 New categories added

As a result, three *new* categories were incorporated into our existing church background definitions, allowing us to describe the complexity of people more accurately, drawing on information about the longer story of attenders' church backgrounds.[47]

- **Churched** - those who have been churchgoing Christians in all stages of their lives before attending the fresh expression of church i.e. existing churchgoers.

- **Grown up in fxC** – those who have been part of the fresh expression of Church from early childhood (under 5).

- **Simple de-churched** - those who were part of a church but left for a period of more than two years before attending the fresh expression of Church.

- **Complex de-churched** - those with longer de-churched backgrounds[48] but who were attending church when they began attending the fresh expression of Church i.e. existing churchgoers.

- **Simple non-churched** - those who were not part of a church before attending the fresh expression of Church.

- **Complex non-churched** - those with longer non-churched backgrounds but who were who attending church when they began attending the fresh expression of Church i.e existing churchgoers.

By inserting the word 'simple' in front of de-churched and non-churched, we could indicate who attended the fresh expression of church as their first return to church after a break of two years or more, or those for whom this is their first ever experience of being part of a church.

By inserting the word 'complex' in front of de-churched and non-churched, we could also easily identify those with de-churched and non-churched backgrounds who were attending a church community when they began attending the fresh expression i.e. existing churchgoers.

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[47] The usage of the terminology *simple* and *complex* in this report is not related to the Cynefin framework developed by David Snowden. Any similarities in language or application are merely coincidental.
[48] This includes those who began to be part of church as a child, teenager or adult.

Including a 'Grown up in fxC' category was important to reflect the reality that, increasingly, children and young people have no other church background except belonging to the fresh expression of Church.

## 6.1.4 What 'being part of a church' means

Where we used the phrase 'being part of a church', this meant being part of a worshipping community at some point in a person's life. One-off attendance for an occasional office, attendance at a church school or being a member of a uniformed organisation was not included in this definition. We did not say how regularly people had to attend to have meaningful contact. The limitation of 'part of' is that it is open to much variety of interpretation.

Therefore, being part of a Sunday school or church choir was included on the basis that someone was experiencing something of the worshipping community of the church running that Sunday school and interacting with the adult congregation.

## 6.1.5 The length of time that indicates a departure from church

What length of time constitutes a departure from church had to be established. Together, the team agreed that two or more years was a suitable timescale. Anything less than two years might feel as though a person was still on the fringes of church life and therefore still part of it to some degree. This is in marked difference to the Richter and Francis de-churched definition[49], which needs to be noted when different pieces of research reporting on de-churched findings are compared.

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[49] Francis and Richter defined de-churched as anyone attending less than six times a year who was previously attending more than six times a year. *Gone But Not Forgotten* (London: DLT, 1998), p. 172.

## 6.2 Attenders at fresh expressions of Church according to church background

Following the first key finding of revised categories of church backgrounds, we continue to present our findings under the corresponding aims of the research listed in 3.1.

### 6.2.1 Overall findings using the six categories

The following pie chart summarises the church backgrounds of all the attenders of fresh expressions of Church (and church plants) according to the revised six categories explained in section 6.1.3.

*Chart 2: Church backgrounds of all fresh expressions of Church attenders based on six categories*
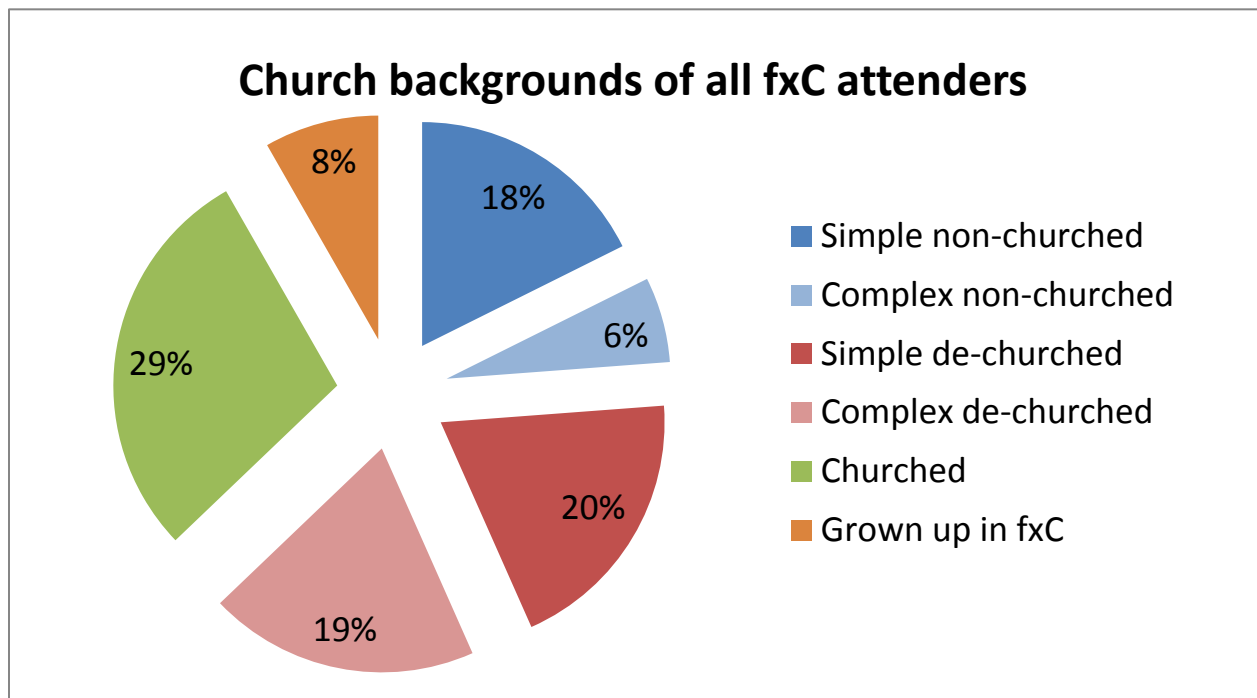


- **Churched** - those who have been churchgoing Christians in all stages of their lives before attending the fresh expression of church i.e. existing churchgoers.
- **Grown up in fresh expression of Church** – those who have been part of the fresh expression of Church from early childhood (under 5).
- **Simple de-churched** - those who were part of a church but left for a period of more than two years before attending the fresh expression of Church.
- **Complex de-churched** - those with longer de-churched backgrounds but who were attending church when they began attending the fresh expression of Church i.e. existing churchgoers.
- **Simple non-churched** - those who were not part of a church before attending the fresh expression of Church.
- **Complex non-churched** - those with longer non-churched backgrounds but who were attending church when they began attending the fresh expression of Church i.e. existing churchgoers.

### 6.2.2 Findings for six categories by region

Having deliberately chosen a representative sample of dioceses according to geographic region, chart 3 shows the breakdown of backgrounds of all attenders of fresh expressions in the north, the midlands and the south. The balance across the regions reveals no significant differences.

*Chart 3: Church backgrounds of attenders based on six categories by geographical region*

**Church backgrounds of fxC attenders by geographical region**

| Region | Simple non-churched | Complex non-churched | Simple de-churched | Complex de-churched | Churched | Grown up in fxC |
|--------|------|------|------|------|------|------|
| All | 18% | 6% | 20% | 19% | 29% | 8% |
| South | 19% | 6% | 21% | 17% | 30% | 6% |
| Midlands | 16% | 6% | 20% | 19% | 30% | 9% |
| North | 16% | 6% | 19% | 22% | 27% | 10% |
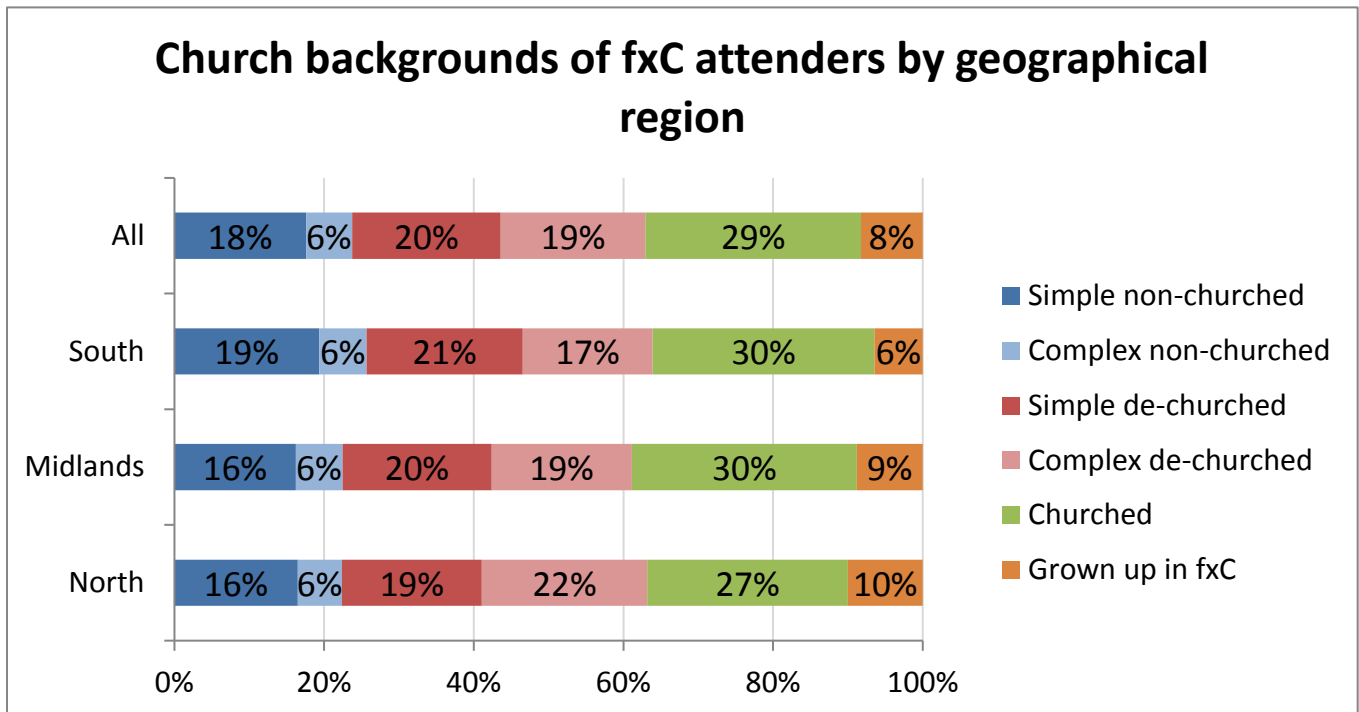
### 6.2.3 Findings for six categories excluding team

As our research methodology meant that all attenders present at a fresh expression of Church gathering completed a form (see section 5.2), it is useful to be able to present findings with team data excluded.

Chart 4 shows findings when 'team' have been removed from the sample. The proportion of churched attenders drops by 5 percentage points, the proportion of simple de-churched increases by 4 percentage points, the proportion of simple non-churched increases by 3 percentage points and the proportion of 'grown up in fxC' increases by 2 percentage points.

## Church backgrounds of fxC attenders excluding team



- 21% Simple non-churched
- 5% Complex non-churched
- 24% Simple de-churched
- 16% Complex de-churched
- 24% Churched
- 10% Grown up in fxC

### 6.2.4 Findings for six categories by age group

The following charts examine the breakdown of church backgrounds of attenders by age group, based on the data gathered from the children's questionnaires as well as the teen and adult questionnaires.

Chart 5 shows the younger age brackets had the highest proportions of simple non-churched attenders. In addition, 40% of 5-10 year olds and 6% of 11-17s had attended the fresh expression of Church since before they were 5 years old; many of these are children from non-churched families for whom the fresh expression of Church is the first church they have ever known.

The middle age brackets have the highest proportions of simple de-churched attenders, with 34% of 35-44s in this category. The older age brackets have small proportions of simple non-churched attenders, but are still made up of a noteworthy proportion of simple de-churched attenders. This could be another indicator that the de-churched 'pool is drying up' i.e. the proportion of people in our society who have been part of a church in the past but no longer attend is diminishing.

Chart 6 shows the findings for attenders' previous church background when children and teenagers under the age of 16 have been removed from the sample.

## Church backgrounds of fxC attenders by age group

| Age group | Simple non-churched | Complex non-churched | Simple de-churched | Complex de-churched | Churched | Grown up in fxC |
|---|---|---|---|---|---|---|
| All | 18% | 6% | 20% | 19% | 29% | 8% |
| 75+ | 5% | 9% | 19% | 30% | 37% | |
| 65-74 | 3% | 9% | 16% | 43% | 29% | 0% |
| 55-64 | 2% | 10% | 17% | 41% | 30% | |
| 45-54 | 7% | 13% | 26% | 25% | 28% | |
| 35-44 | 14% | 8% | 34% | 23% | 21% | |
| 25-34 | 20% | 6% | 27% | 17% | 28% | 0% |
| 18-24 | 30% | 3% | 22% | 11% | 35% | |
| 11-17 | 36% | 2% | 13% | 3% | 41% | 6% |
| 5-10 | 31% | 4% | | | 26% | 40% |
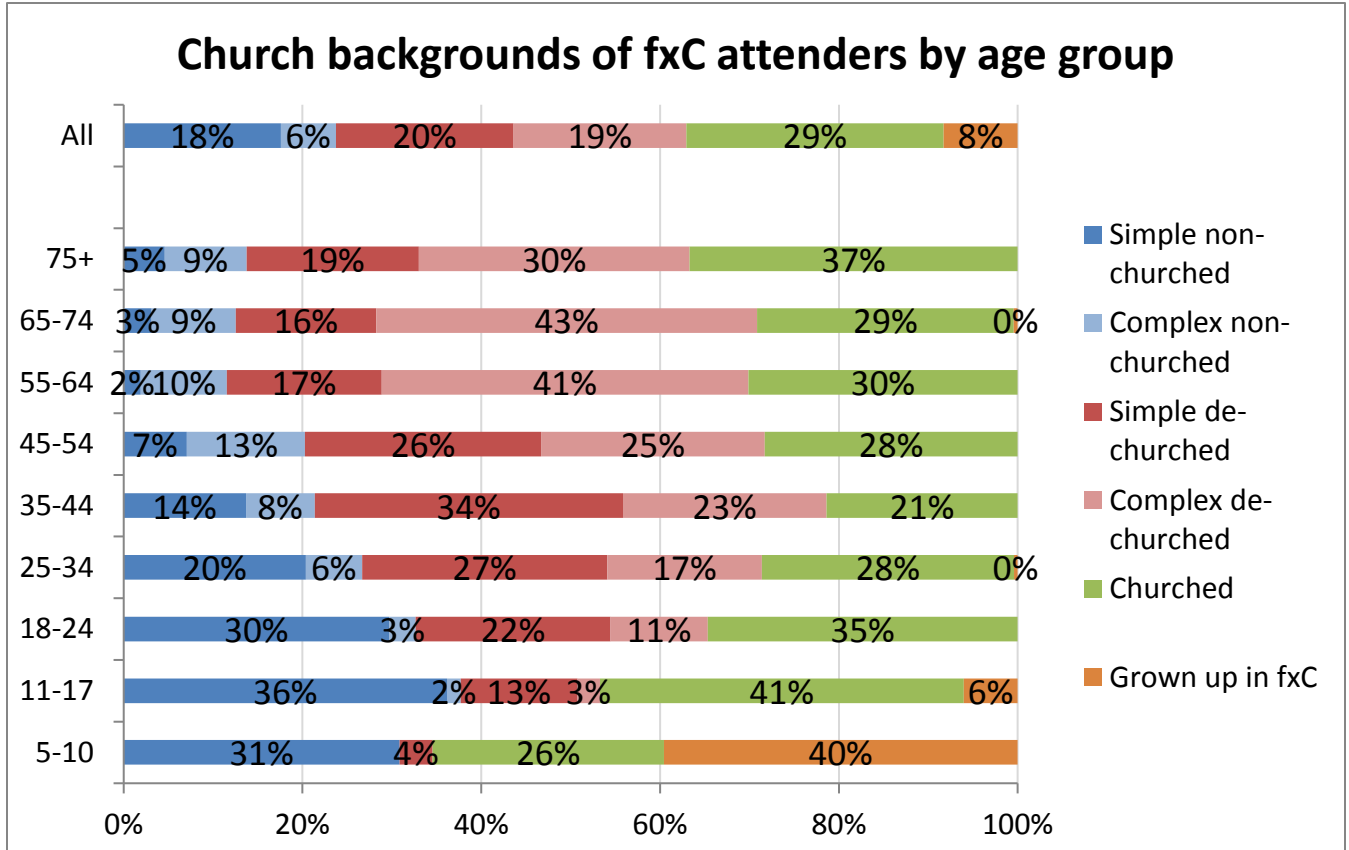
## Church backgrounds of fxC attenders excluding under 16s

- Simple non-churched: 13%
- Complex non-churched: 8%
- Simple de-churched: 25%
- Complex de-churched: 26%
- Churched: 28%
- Grown up in fxC: 0%
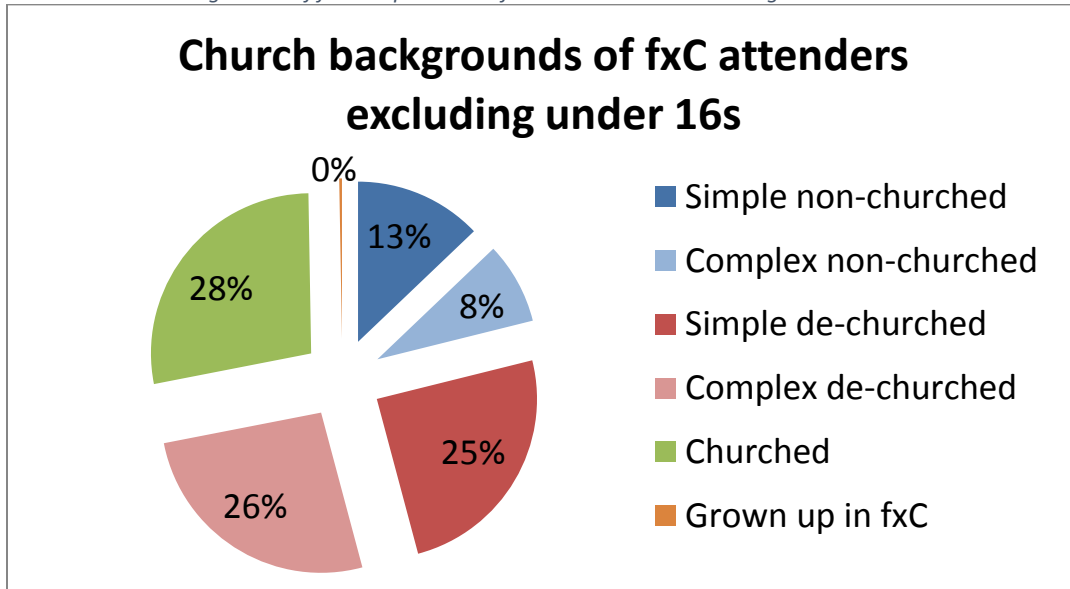
### 6.2.5　Findings for six categories by type of fresh expression of Church

As fresh expressions of Church is an umbrella term that covers a very wide range of initiatives, we examined the extent to which church background varied at different types of fresh expressions of Church.

In the original 2013 Strand 3b research, the 66 fresh expressions of Church in our sample were allowed multiple designations to describe their type. For the purposed of this correlation, we allocated each fresh expression only one 'primary' type designation. The abbreviations are explained on the following page.

*Chart 7: Church backgrounds of fresh expressions of Church attenders by type of fresh expression of Church*



**Church backgrounds of fxC attenders by type of fxC**

| Type | Simple non-churched | Complex non-churched | Simple de-churched | Complex de-churched | Churched | Grown up in fxC |
|---|---|---|---|---|---|---|
| CAF | 10% | 8% | 20% | 28% | 26% | 8% |
| CDP | 23% | 7% | 26% | 16% | 27% | 2% |
| CFC | 16% | 4% | 20% | 19% | 23% | 18% |
| CLU | 10% | 10% | 11% | 27% | 38% | 4% |
| MES | 19% | 4% | 20% | 14% | 28% | 14% |
| NMC | 14% | 10% | 18% | 27% | 27% | 4% |
| NTC | 3% | 10% | 17% | 21% | 47% | 2% |
| OPC | 13% | 4% | 27% | 38% | 17% | 0% |
| SBC | 36% | 0% | 25% | 7% | 24% | 7% |
| TCP | 6% | 9% | 19% | 23% | 42% | 1% |
| YTH | 50% | 3% | 19% | 7% | 22% | 0% |
| All | 18% | 6% | 20% | 19% | 29% | 8% |
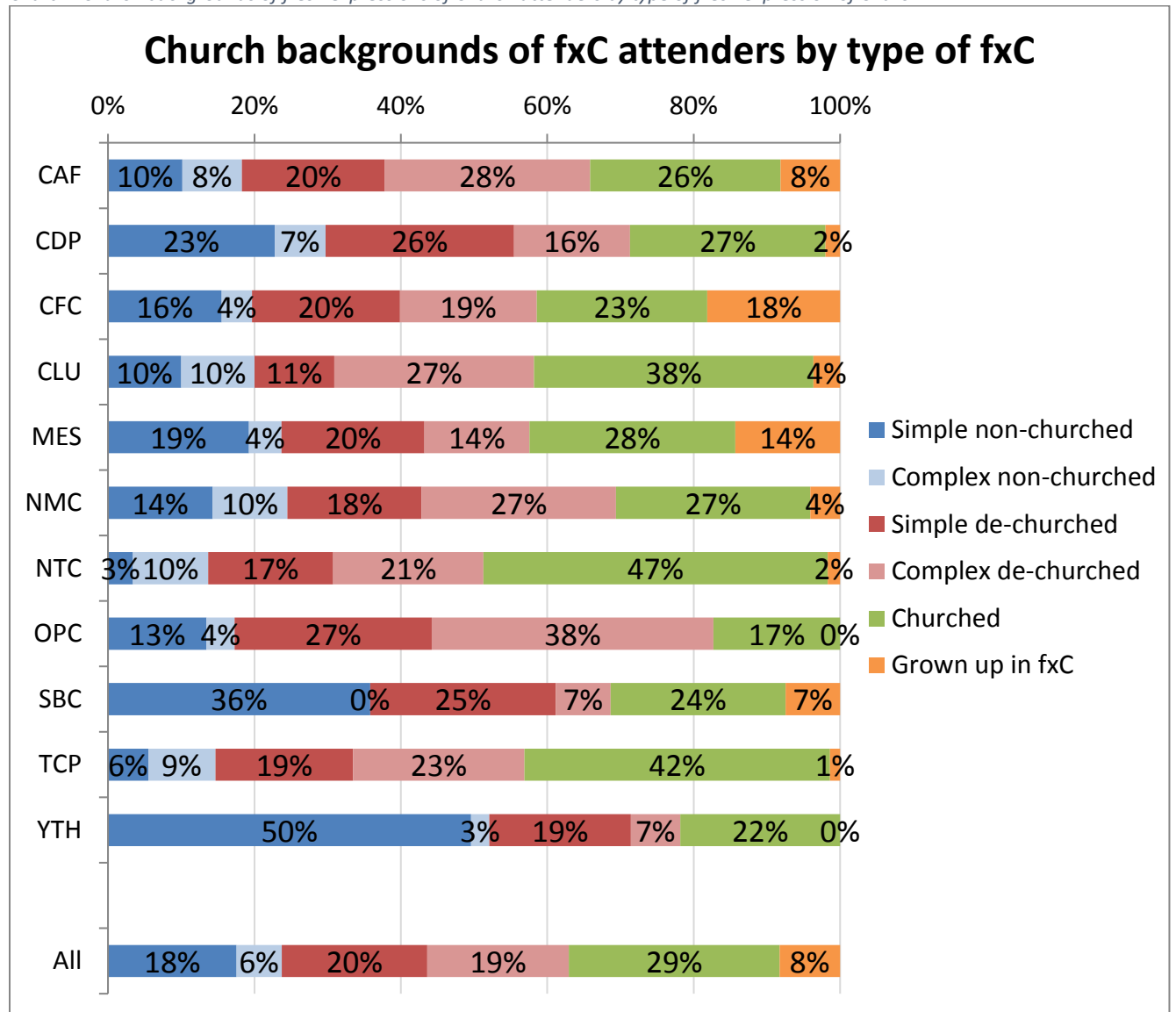
The table below indicates the number of questionnaires gathered at each type of fresh expression of Church included in the above chart, and the number of fresh expressions of Church allocated to each type. For three of the types (MUL, MWS and SIG), we only gathered data from one fresh expression of Church, so these are not included in the previous chart.

*Table 8: The number of types of fresh expression of Church in our sample*

| | No. of questionnaires | No. of fxCs | | **Key to abbreviations:** | |
|---|---|---|---|---|---|
| **CAF** | 246 | 7 | | CAF | Café church |
| **CDP** | 101 | 3 | | CDP | Community development plant |
| **CFC** | 193 | 7 | | CFC | Child-focused church |
| **CLU** | 110 | 7 | | CLU | Cluster-based church |
| **MES** | 629 | 20 | | MES | Messy Church |
| **NMC** | 49 | 3 | | NMC | New monastic community |
| **NTC** | 117 | 4 | | NTC | Network church |
| **OPC** | 52 | 3 | | OPC | Older people's church |
| **SBC** | 67 | 2 | | SBC | School-based church |
| **TCP** | 218 | 5 | | TCP | Traditional church plant |
| **YTH** | 119 | 2 | | YTH | Youth church |
| **MUL** | 34 | 1 | | MUL | Multiple Sunday congregations |
| **MWS** | 45 | 1 | | MWS | Midweek church |
| **SIG** | 17 | 1 | | SIG | Special interest group |
| **All** | 1997 | 66 | | | |

Some modesty must be exercised in drawing conclusions from this data as the sample sizes were small; in particular, only two school-based churches and youth churches were included in our survey. However, both youth churches were quite large and thus a considerable number of questionnaires were collected.

The youth churches contained the highest proportion of simple non-churched attenders, followed by school-based churches. School-based churches were also comprised of a high proportion of simple de-churched attenders, along with older people's churches and community development plants. The Messy Churches had average proportions of simple non-churched and de-churched attenders; however, they did have a high proportion of attenders who had grown up in the fxC (as did child-focused churches). When average proportions were calculated across the four types focused on children and youth in our sample[50], child and adult questionnaires in the four types indicated 30% of attenders were simple non-churched and 21% of attenders were simple de-churched.[51]

Traditional church plants and network churches had the lowest proportions of simple non-churched attenders, though both had roughly average proportions of simple de-churched attenders present.

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[50] Child-focused church (CFC), Messy Church (MES), school-based church (SBC) and youth church (YTH).
[51] The age spread within these four types of fxC in our sample was as follows: 23% of attenders were aged 5-10, 7% were aged 11-15 and 3% were aged 16-17. Approximately 17% were under 5s (calculated from leaders' estimates).

## 6.2.6 Findings for six categories by area of fresh expression of Church

The chart below examines whether the geographical area in which fresh expressions of Church were located had any bearing on the church backgrounds of the attenders. The stacked bars begin with the more urban designations at the top to the more rural at the bottom (see key on next page).

The geographical area in which the fresh expression of Church is located appeared to have limited bearing on the church backgrounds of attenders in our sample. In all areas, fresh expressions of Church were reaching simple non-churched and simple de-churched people in broadly similar proportions. There were two exceptions: namely, local authority estate fresh expressions of Church which attracted a higher proportion of non-churched attenders than elsewhere, and city centre fresh expressions of Church which attracted a higher proportion of churched. The key to abbreviations is on the next page.

*Chart 9: Church backgrounds of fresh expressions of Church by geographical area in which fresh expression of Church is located*



Church backgrounds of fxC attenders by geographical area of fxC

| Area | Simple non-churched | Complex non-churched | Simple de-churched | Complex de-churched | Churched | Grown up in fxC |
|------|------|------|------|------|------|------|
| CTC | 4% | 9% | 16% | 21% | 47% | 3% |
| URB | 18% | 8% | 23% | 19% | 26% | 5% |
| UPA | 23% | 6% | 18% | 17% | 26% | 10% |
| LAE | 33% | 4% | 23% | 7% | 30% | 3% |
| LPE | 16% | 7% | 21% | 15% | 29% | 13% |
| PHE | 14% | 4% | 20% | 15% | 31% | 15% |
| SUB | 20% | 5% | 20% | 20% | 26% | 9% |
| TWN | 15% | 7% | 21% | 18% | 33% | 7% |
| EPV | 16% | 6% | 18% | 22% | 28% | 9% |
| RUR | 13% | 4% | 22% | 21% | 29% | 10% |
| All | 18% | 6% | 20% | 19% | 29% | 8% |
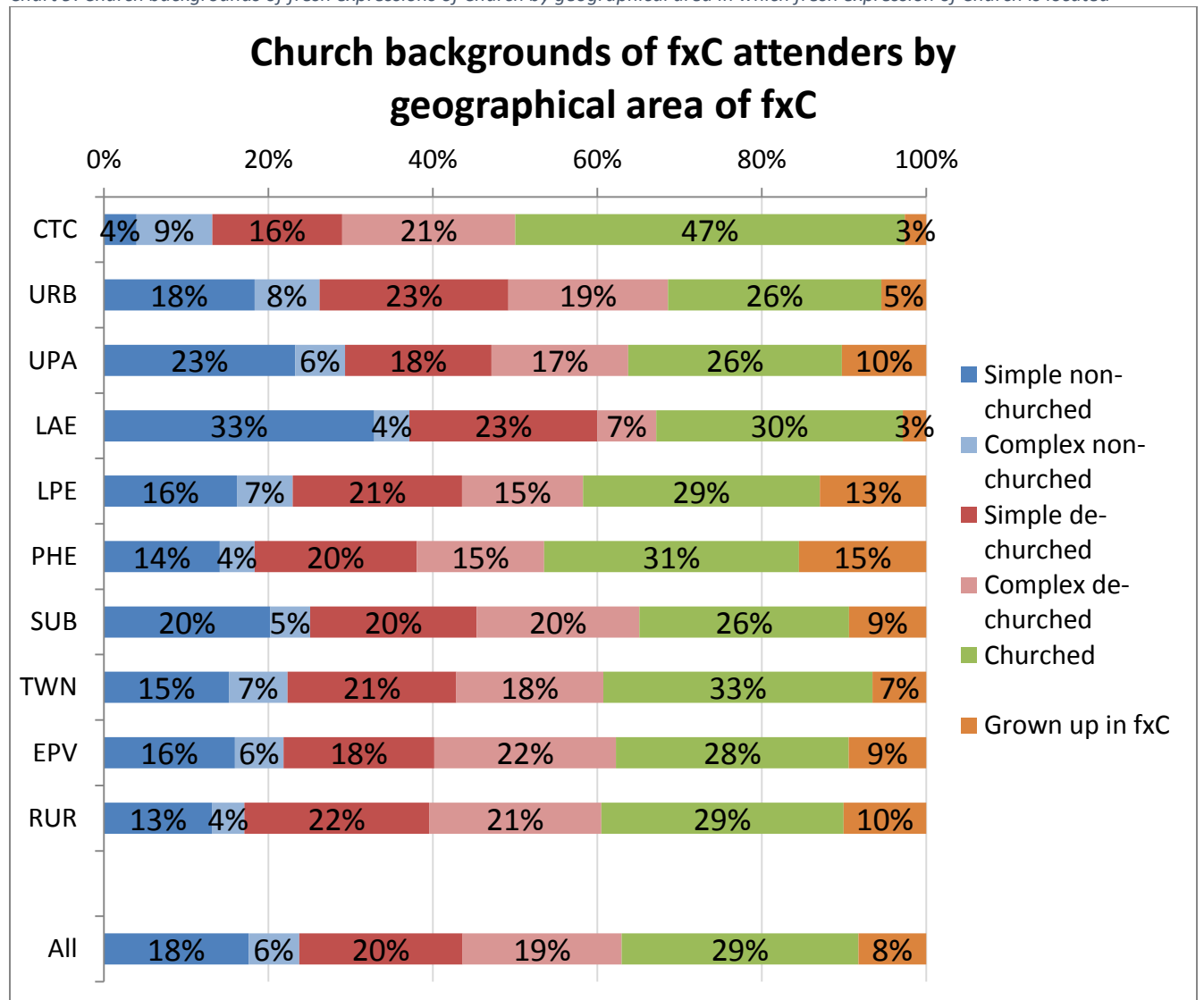
As with all of the correlations in this report, some modesty must be exercised as the sample sizes for each of these geographical areas are limited and aren't necessarily indicative of the national picture.

**Key to abbreviations:**

| | | | |
|---|---|---|---|
| CTC | City centre | URB | Urban |
| UPA | Urban priority area | LAE | Local authority estate |
| LPE | Local and private estate | PHE | Private housing estate |
| SUB | Suburb | TWN | Town |
| EPV | Expanded village | RUR | Rural |

## 6.2.7 The proportion of 11+ attenders who also attended church as children

As our questionnaire asked all attenders aged 11 and older about the church attendance in previous life stages, we were able to calculate how many of these attenders were part of a church when they were a child aged 0-10.[52]

The 27% who were not part of a church community as a child do not tally exactly with simple non-churched and the complex non-churched percentages for 11+ attenders. This is because some of the simple de-churched and complex de-churched did not attend church as a child either; they had their experience of being part of church as a teenager, young adult or adult before leaving and then returning.

*Chart 10: Church backgrounds of fxC attenders (11+) as children*



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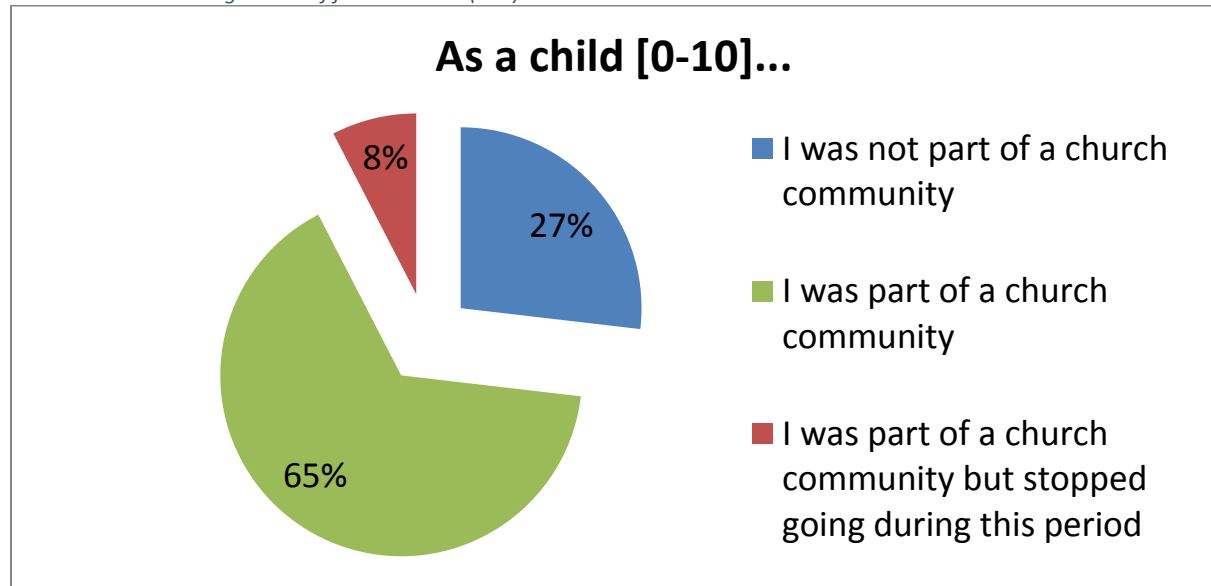
[52] The inherited Sunday congregation control data for this life stage indicated 15% were not part of a church, 76% were part of a church and 9% left church as a child.

## 6.3 Comparison with leaders' previous estimates

One of the aims of this research was to test leaders' estimates for the six sample dioceses cited in the Strand 3b report. As already outlined, a direct comparison is not a straightforward process.

- A simple scoring system was used in dioceses 1-10 from which percentages were extrapolated in a very simple way (see section 1).
- In dioceses 1-10, we did not make it explicit that team should be included in estimates; for this research, we were explicit.
- Fresh expressions of Church (and church plants) change and evolve, so an estimate in 2011 may genuinely differ from the reality in 2015 if there has been a high turnover of attenders.
- We asked for leaders' up-to-date estimates for three categories, whilst using six categories to present our findings.

### 6.3.1. Leaders' up-to-date estimates (2014-2016)

Because of the reasons listed above, leaders were asked for up-to-date estimates in percentages during the phone call made to arrange data collection for this research. The following chart shows these up-to-date estimates. It was immediately obvious that these estimates were more modest than the 2013 estimates. In addition to the possible reasons listed above, leaders may have offered estimates more cautiously, knowing they were about to be surveyed.

*Chart 11: Leaders' up-to-date estimates of the church backgrounds of fresh expressions of Church attenders*



**Leaders' estimates of church backgrounds of fxC attenders (weighted by fxC size)**

- 28% Non-churched
- 22% De-churched
- 50% Churched
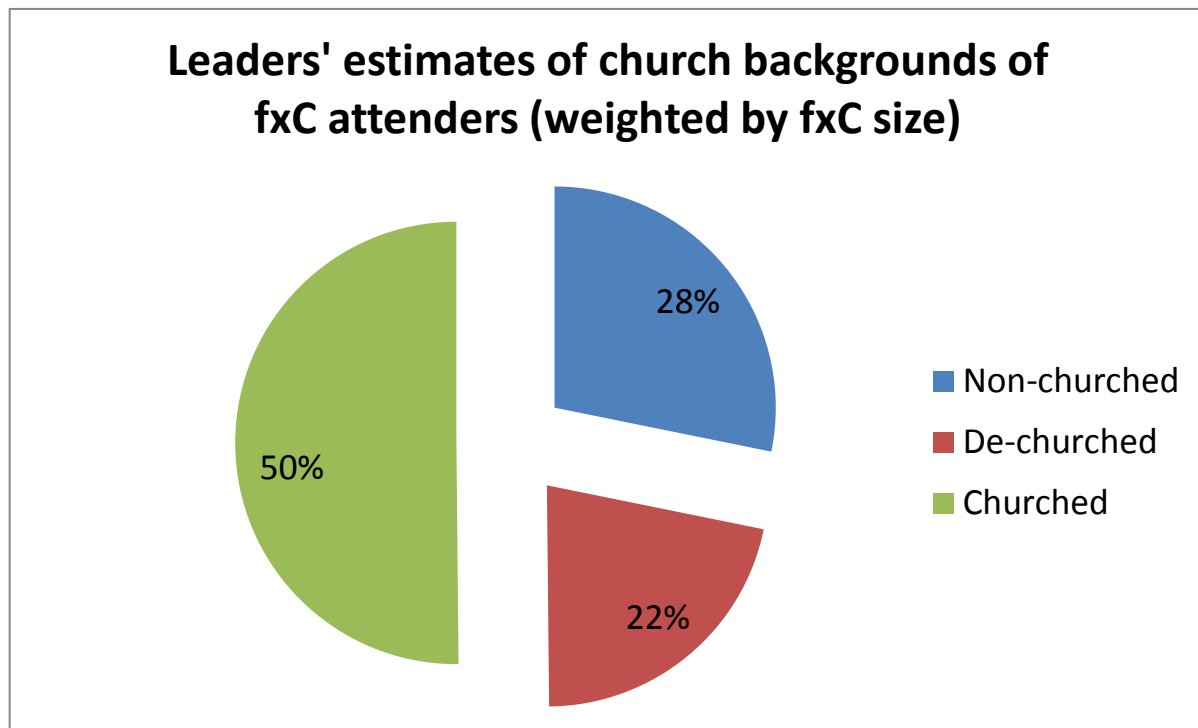
## 6.3.2 Estimates and results by three categories

In order to make a fair comparison between leaders' estimates and our findings, categorisation by the original three categories was still possible. To do this, we organised findings so that the two new 'complex' categories created for this research (introduced and explained in section 6.1.3) were grouped under the 'churched' category.

The two categories that reverted to 'churched' for this purpose were:

- Complex de-churched
- Complex non-churched

This was because the two 'complex' categories reflected existing churchgoers as well as the churched category. The 'grown up in fxC' category was redistributed across all three categories; respondents who indicated the fresh expression of Church was their first church community were assigned to simple non-churched, those who indicated they'd returned from a break were assigned to simple de-churched, and those that had transferred or still attended another church were assigned to churched.

Thus what we present here are the results of the sharper missiological question: what growth are fresh expressions of Church and church plants seeing from simple de-churched and simple non-churched? Or, put another way, to what extent are they connecting with people who weren't already attending church?

*Chart 12: Results of the church backgrounds of fresh expressions of Church attenders (three categories)*



**Church backgrounds of fxC attenders (three categories)**

21% — Simple non-churched
20% — Simple de-churched
59% — Churched (three categories)
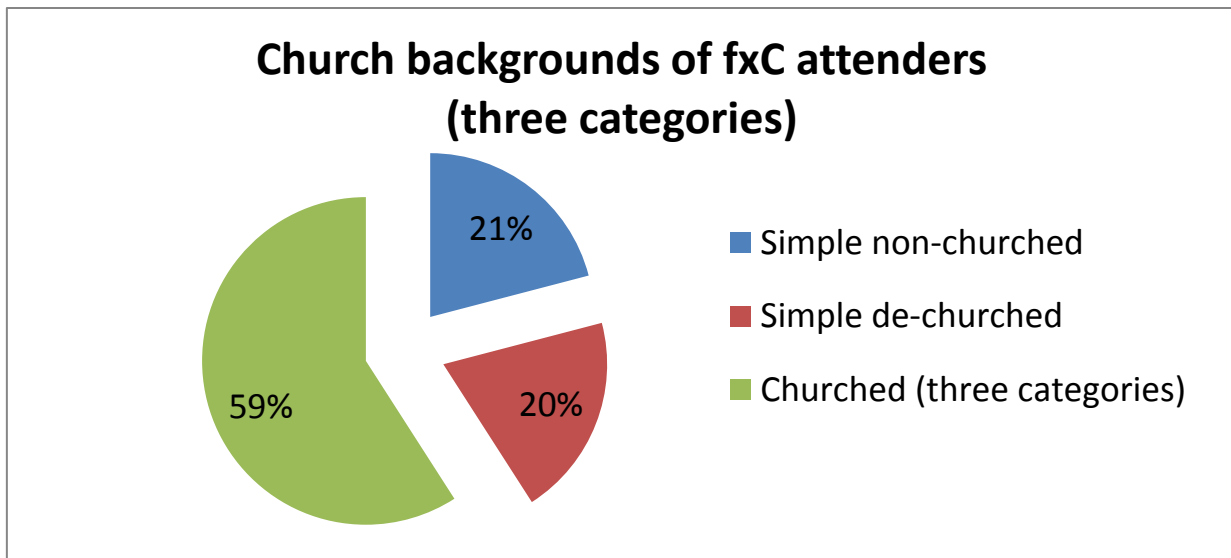
The following table examines the extent to which leaders overestimated or underestimated the percentages of churched, de-churched and non-churched attenders at their fresh expressions of Church. The bracketed percentages indicate the degree by which leaders overestimated (red) or underestimated (black) each group by a number of percentage points.

*Table 13: Leaders' estimates and results for churched, de-churched and non-churched attenders in fresh expressions of Church by diocese*

| Diocese | Leaders' estimates churched | Result churched (three categories) | Leaders' estimates de-churched | Result de-churched (three categories) | Leaders' estimates non-churched | Result non-churched (three categories) |
|---|---|---|---|---|---|---|
| Leicester | 49.3% | 65.6% (+16.3%) | 15.7% | 18.0% (+2.3%) | 35.0% | 16.4% (-18.6%) |
| Chelmsford | 42.4% | 47.8% (+5.4%) | 14.4% | 24.8% (+10.4%) | 43.2% | 27.3% (-15.9%) |
| Ripon & Leeds | 60.0% | 76.1% (+16.1%) | 20.5% | 15.1% (-5.4%) | 19.5% | 8.8% (-10.7%) |
| Bristol | 49.5% | 62.6% (+13.1%) | 24.6% | 18.2% (-6.4%) | 25.9% | 19.2% (-6.7%) |
| Derby | 50.6% | 48.7% (-1.9%) | 26.5% | 23.8% (-2.7%) | 22.7% | 27.5% (+4.8%) |
| Liverpool | 47.4% | 54.0% (+6.6%) | 25.4% | 20.9% (-4.5%) | 27.1% | 25.2% (-1.9%) |
| All fxC | 49.5% | 59.1% (+9.6%) | 21.5% | 20.0% (-1.5%) | 27.9% | 20.9% (-7.0%) |

On average, across all the fresh expressions of Church and church plants in our sample, leaders underestimated the percentage of churched by 9.6 percentage points, overestimated de-churched attenders by 1.5 percentage points and overestimated non-churched attenders by 7 percentage points. Derby is the only diocese where leaders overestimated the percentage of churched attenders and underestimated non-churched attenders.

## 6.4 Tracking motivations for existing churchgoers

### 6.4.1 Only for some categories

As well as collecting data on the church backgrounds of attenders of fresh expressions of Church and church plants, this research also gathered supplementary information on the motivational factors behind existing churchgoers attending.

Data on this supplementary question was only analysed for:

- churched
- complex de-churched
- complex non-churched

The 'simple non-churched' and 'simple de-churched' were *not* included in this because they were not existing churchgoers. No data was collected for this in the 'grown up in fxC' category because in the vast majority of cases no move from a prior church was involved.[53]

### 6.4.2 No value judgement

Initially, this research sought to categorise types of transfer growth as either 'positive' or 'negative'. However, there is a danger that 'positive' and 'negative' categories over-simplify what are, in reality, complex issues. For example, if a person has been attending a church that offers little or no discipleship but then changes to another church in which an emphasis on discipleship enriches their spiritual journey, how can that be a negative change for that individual? Or if a family moves to a different church because it has a flourishing children's or teenage ministry where their previous church had none, will that turn out to be positive in the long-term for those children?  Recognising that more qualitative data was needed to make such assumptions, we moved away from a value judgement-based approach to more factually descriptive categories.

### 6.4.3 Identifying team then blenders

Those who were part of the sending team were grouped into their own motivational category, with the broad assumption that this was its own category of transfer growth: Christians responding to the call of God to reach out in mission.[54] Two-thirds of team members in our sample remained part of another church as well as taking on a team role in a fresh expression of Church. The remainder (one-third) transferred from another church to take on their new leadership role.

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[53] Motivation to *stay* might be an important dynamic but one not tracked in this research.
[54] We acknowledge that this is a broad generalisation and in reality may not always be the case. More pragmatic or personal reasons may be involved.

After identifying team members, our second priority was identifying blenders who were not part of the team. Blending is a term we used to refer to people who are attending more than one church at the same time.[55] We placed them in their own category as an intriguing group in their own right[56] and as a simple way to organise data from just over 2,950 forms (including the control).

### 6.4.4   Findings for six categories if team and blenders are removed

Returning briefly to the primary question of attenders' church backgrounds reported on in section 6.2, having identified team and blenders among existing churchgoers, we were then able to, in retrospect, remove *both* from the sample. The following chart shows the church backgrounds of those attending fresh expressions of Church for the six categories who were neither team members nor blending attenders.

*Chart 14: Church backgrounds of fresh expressions of Church attenders, excluding team and blending attenders*



**Church backgrounds of fxC attenders, excluding team and blending attenders**

- Simple non-churched — 29%
- Complex non-churched — 4%
- Simple de-churched — 33%
- Complex de-churched — 8%
- Churched — 12%
- Grown up in fxC — 14%
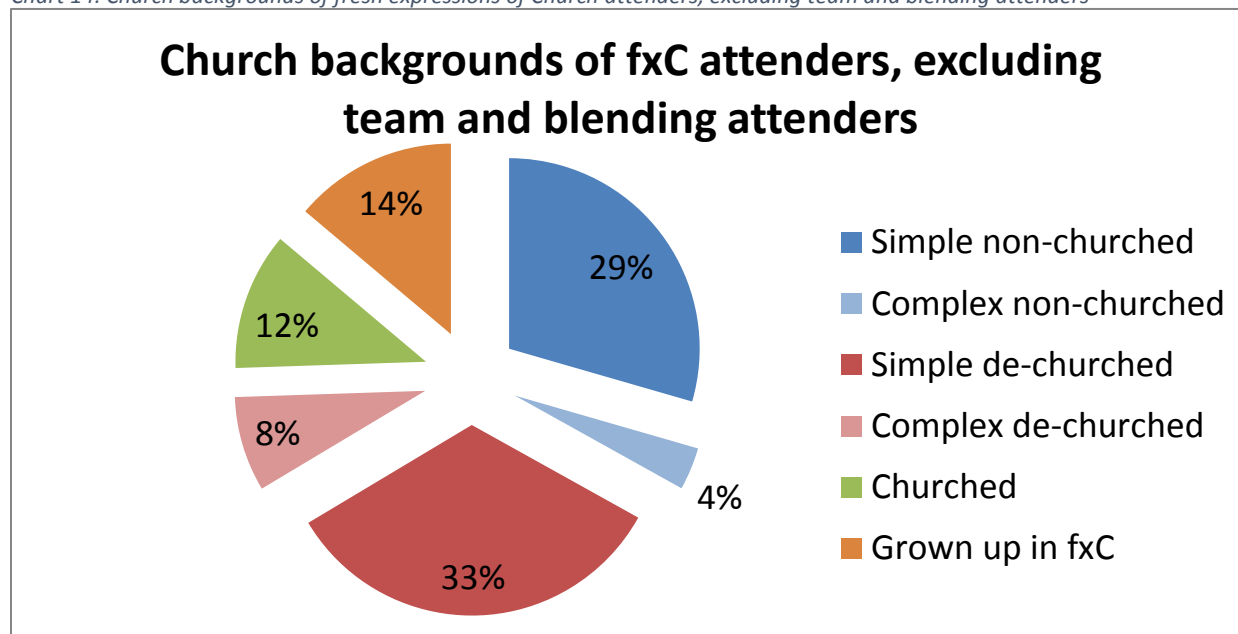
When the team members and the blending attenders were removed from the sample, the proportions of simple non-churched and simple de-churched grew considerably. The 12% of attenders with churched backgrounds reminds us that 'churched' does not equal 'team'; there are attenders with churched backgrounds who have found a home in a fresh expression of Church but would not describe themselves as 'team'.

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[55] The term 'blending' describes people who attend more than one distinct worshipping community at the same time, finding nurture and a sense of belonging in more than one church simultaneously. The term 'dual citizenship' is being used by some who dislike 'blending' (in case it appears to endorse a reluctance to commit), but 'dual' limits people to belonging to two communities only (a few people in the pilot attended more than two).

[56] See 7.4 for more discussion.

## 6.4.5 Tracking motivations in the remaining existing churchgoers

For the remaining existing churchgoers who were neither part of the team nor blending, further tick boxes were offered to track key themes. In the pilot, we noted that people often scribbled their own reason rather than ticking a box; therefore, an 'other' tick box was added, but the team manually categorised the qualitative answers into the existing two categories plus a third category. [57] These categories were:

- Moved to the area
- Changed churches and decided this one was better for them
- Family, friends or life patterns[58]

Chart 15 shows the overall findings for the motivations behind existing churchgoers attending fresh expressions of Church in our sample.

*Chart 15: Motivational factors behind existing churchgoers attending fresh expressions of Church*
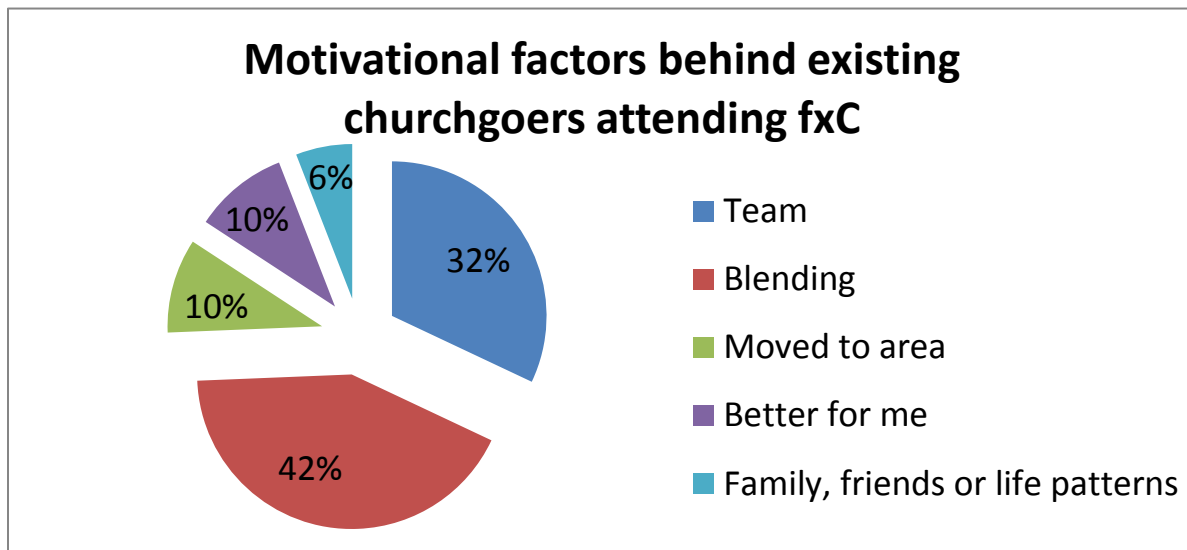


Blenders account for 42% of existing churchgoers, or 23% of all fresh expressions of Church attenders. Team members account for 17% of all fresh expressions of Church attenders, meaning that for every one person sent to start a new initiative in our sample, a further five people have started attending a fresh expression of Church.

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[57] A fifth option - 'I started to attend (fxC name) before I was 5 years old' - was included under *this* question on the questionnaire, but findings for this tick box were analysed under the primary question of attenders' church backgrounds.

[58] This category was not offered on the questionnaire but added during analysis. Surprisingly, only a couple of the comments were illegible or nonsensical, so almost all additional qualitative comments were re-allocated under the quantitative categories, although we do acknowledge this as our best guess.

Chart 16 indicates the proportions of transfer growth occurring in existing churchgoers who are not part of the team and not blending.

## Transfer growth % by category

23%
39%
38%

■ Moved to area

■ Better for me

■ Family, friends or life patterns
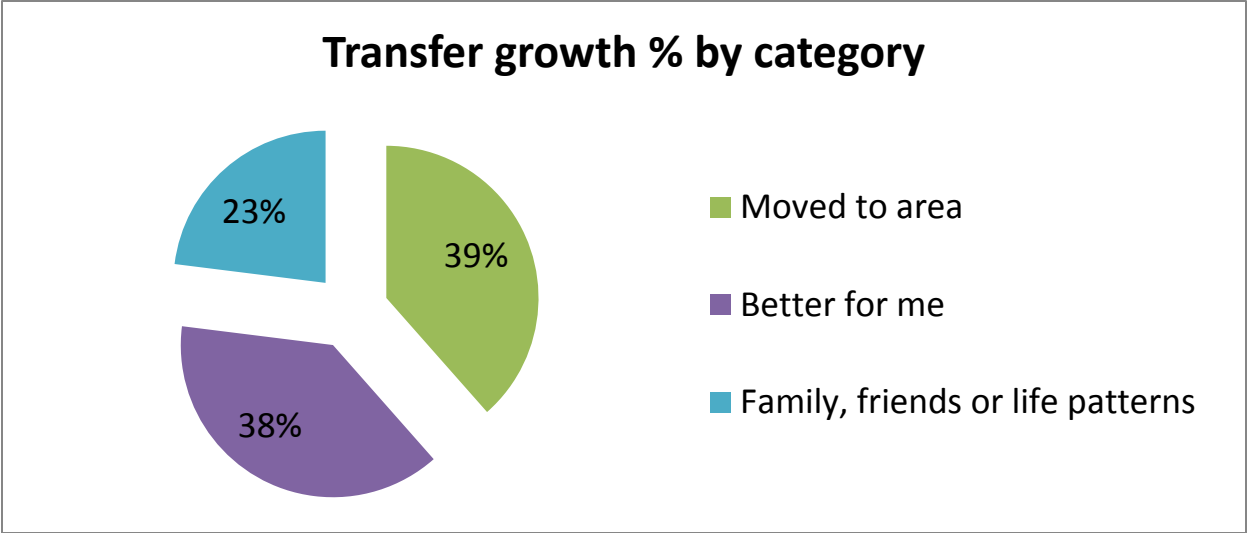
These three remaining categories relating to transfer growth account for 26% of existing churchgoers at fresh expressions of Church, or 14% of all fresh expressions of Church attenders.

Therefore, in our sample, growth amongst both the simple non-churched (18%) and simple de-churched (20%) categories outweighs growth from these categories of existing churchgoers (14% of all attenders) transferring to the fresh expressions of Church (who are not team and are not blending).

## 6.5 Age, gender and frequency trends

In using a questionnaire as our research tool, we were able to collect additional data on age, gender and frequency at the same time as church background.

### 6.5.1 Age

Although the previous Strand 3b research collected estimates on average attendance by age, this was only collected as under 16s and over 16s. This research enabled us to collect a breakdown of the proportions of those in various age brackets within our sample.

Chart 17 shows the breakdown of proportions according to age. The age brackets are uneven and therefore the pie chart should be viewed with care. There are reasons for this. Surveying children of 5-10 years necessitated a corresponding age bracket. The youth age brackets were split to allow comparison with the number of under 16s reported in the Strand 3b research. The 18-24 bracket was fixed to correspond with the young adult life stage. From 25 onwards, the brackets are an even 10 years each until 75+. An estimate of the number of under 5s is included, which was calculated based on leaders' estimates multiplied by 0.855, the average return rate achieved across the six dioceses.

*Chart 17: Age demographics of all fresh expressions of Church attenders*
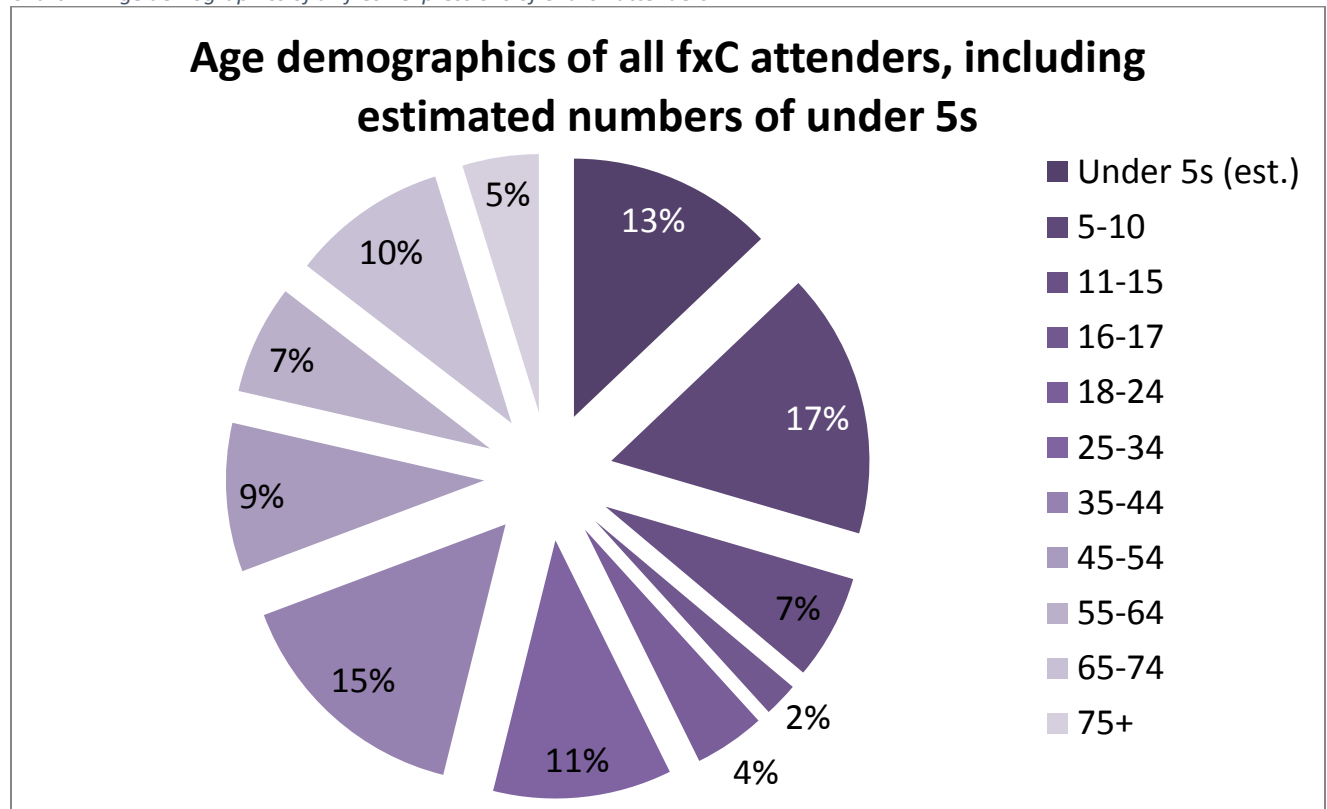
## 6.5.2 Gender

Chart 18 presents the gender balance across all attenders surveyed in our sample. For those who may wonder to what extent the higher proportion of children affects the gender balance - i.e. 'are the male attenders mostly boys? - chart 19 presents the gender profile along with age profile. This suggests fresh expressions of Church are not just for males under 11. However, the smaller proportions of both males and females in the 11-17 age bracket in our sample are worth noting.

*Chart 18: Gender profile of all fresh expressions of Church attenders*
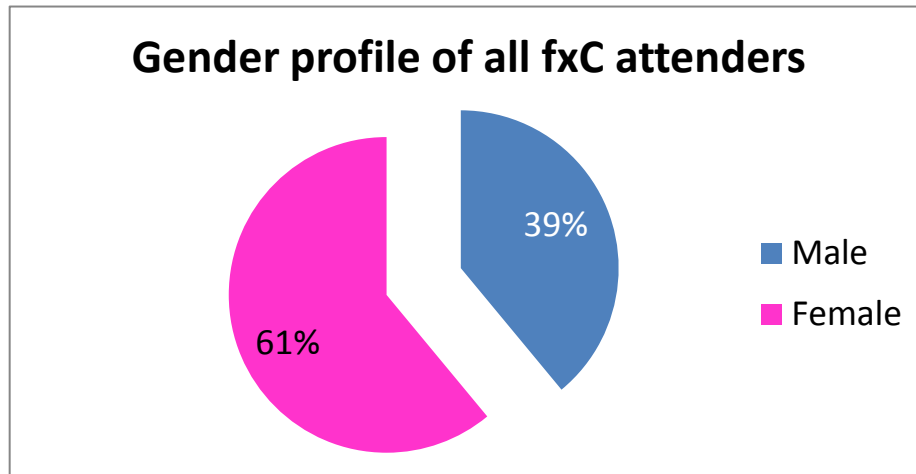


*Chart 19: Gender profile grouped within three age brackets of fresh expressions of Church attenders*

**Church backgrounds of fxC attenders by gender**



Legend:
- Simple non-churched
- Complex non-churched
- Simple de-churched
- Complex de-churched
- Churched
- Grown up in fxC

| | Simple non-churched | Complex non-churched | Simple de-churched | Complex de-churched | Churched | Grown up in fxC |
|---|---|---|---|---|---|---|
| All | 18% | 6% | 20% | 19% | 29% | 8% |
| Female | 16% | 6% | 21% | 21% | 29% | 7% |
| Male | 21% | 6% | 18% | 17% | 29% | 9% |
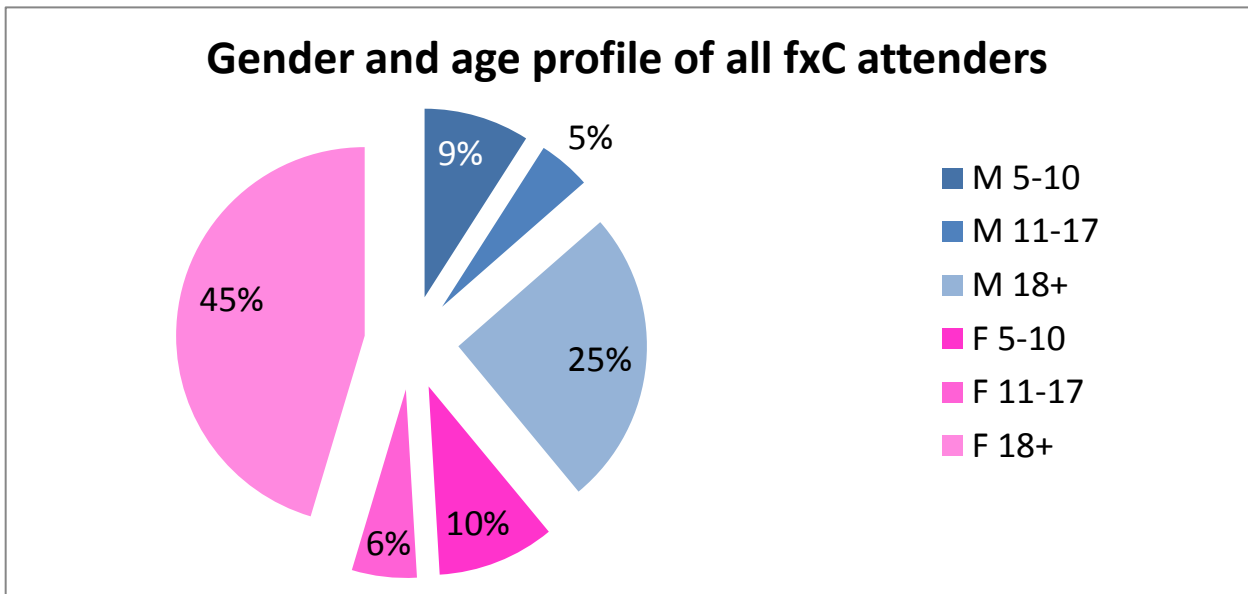
Chart 20 shows attenders' church backgrounds according to gender profile. The proportion of non-churched was slightly higher for males, whereas the proportion of de-churched was higher for females. This may be linked to the higher proportion of women attending inherited Sunday congregations, as illustrated in section 6.6.7.

## 6.5.3 Frequency

Finding categories that would be meaningful across the variety of how often fresh expressions of Church and church plants gather proved somewhat challenging. Some fresh expressions of Church meet weekly. Many more meet monthly. Some meet fortnightly or twice a month. Therefore, based on very broad categories, chart 21 presents our findings on frequency.

**All fxC attenders by frequency of attending**



Legend:
- Almost always
- About half the time
- A few times a year
- This is my first or second time
- I'm just visiting today as a one-off

Values: 72%, 14%, 7%, 6%, 1%
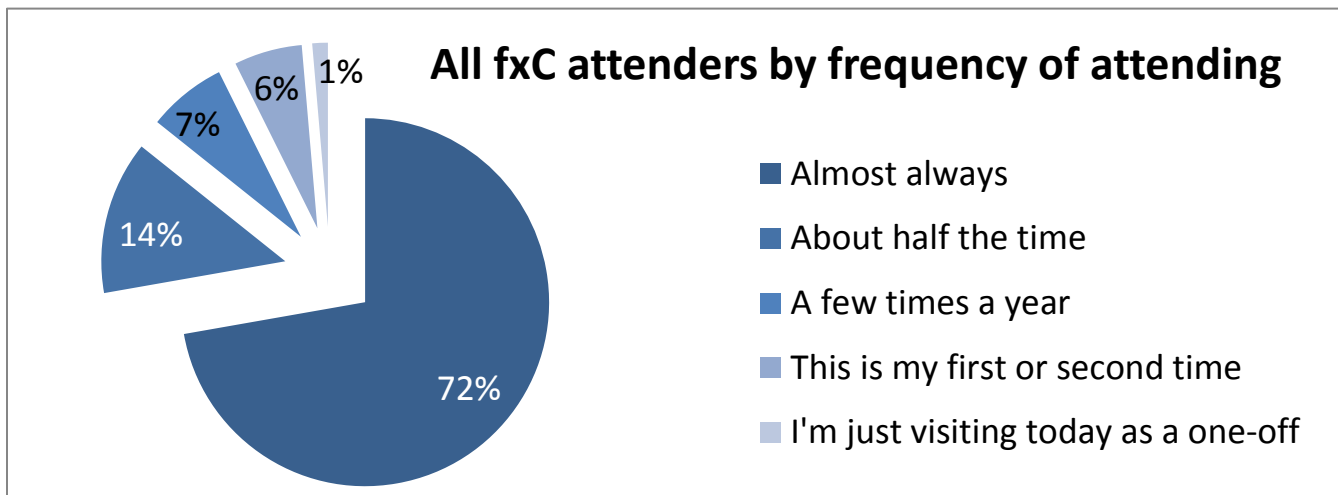
Given the anecdotal evidence from leaders in our previous Strand 3b research, that implied monthly fresh expressions of Church can experience unevenness of attendance from month to month, we expected less regular attendance. However, there may be over-reporting occurring.[59]

Chart 22 shows the proportions of attenders by church background in our sample according to the frequency that their fresh expression of Church meets. We ran this correlation to determine whether there was a greater proportion of churched attenders at weekly fresh expressions of Church or a greater proportion of non-churched at monthly fresh expressions of Church. There was a little evidence to suggest this, but not as much variation as anticipated.

*Chart 22: Attenders' church backgrounds based on frequency of attending*



_____
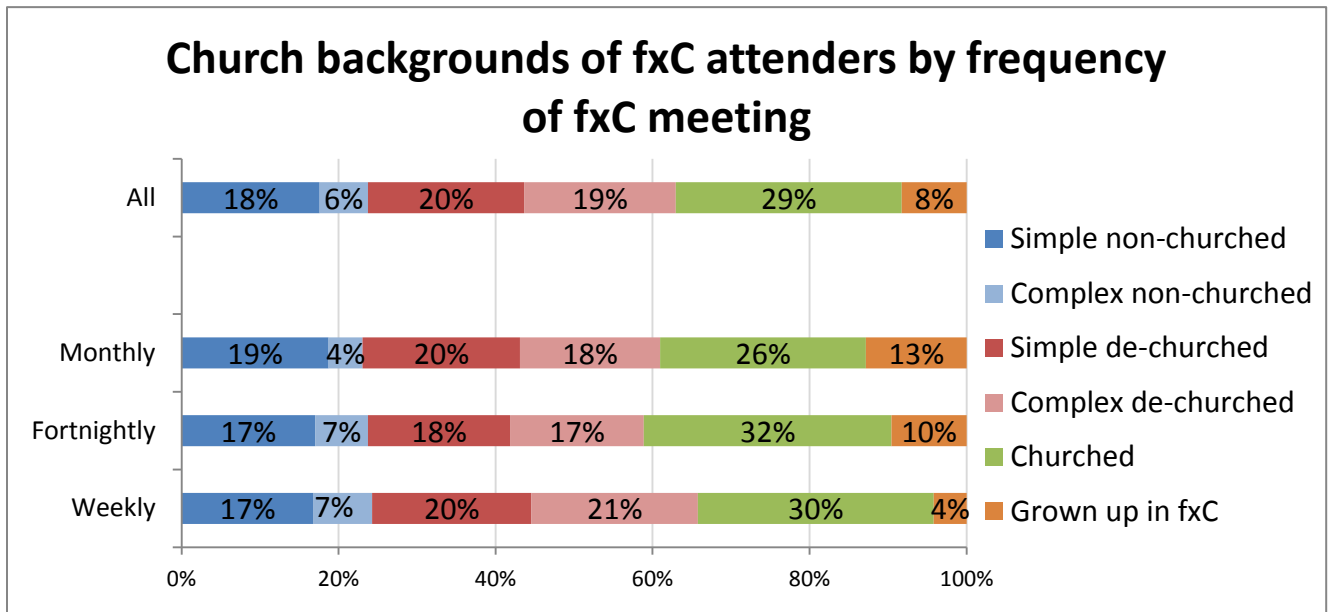
[59] There is evidence to suggest frequency of attendance can be difficult to accurately report through survey work. 'Surveys do not measure what people actually do but their memory or perception of what they do'. S. Hollinghurst, *Mission-shaped Evangelism: The Gospel in Contemporary Culture* (Norwich: Canterbury Press, 2010), p. 12.

# 6.6 Control sample of inherited Sunday congregations

## 6.6.1 A deanery in Sheffield diocese

Collecting data to repeat the research with a control sample of 12 parish churches began in January of 2015. Whether a mission-minded parish is just as good, if not better, than a fresh expression of Church in attracting the de-churched and non-churched is an interesting question.

In light of time and geographical distance, it was not manageable to collect data from the same number of parish churches in the six dioceses already participating. We therefore approached the Diocese of Sheffield for a deanery near us. The Bishop of Sheffield suggested Ecclesfield deanery on the north-west side of Sheffield was one of the more 'normal' deaneries in the Sheffield Archdeaconry, most typical of the Church of England in its variety of church tradition, congregation size and mix of urban and rural ministry.

Although geographical distance to travel was now no issue, it was notably more difficult to entice leaders of parish churches to take part in control research primarily concerned with fresh expressions of Church. More time and care was taken to explain the value of the control research as learning that would benefit the wider Church. We did not have an existing relational link with these leaders as we did with the fresh expressions of Church leaders.

The questionnaires used at these parish churches were almost identical to the ones used at the fresh expressions of Church (see appendix 5). A few additions to the final adult question were made to specify which church the attender started attending/returned to. This helped us differentiate between the simple and complex categories i.e. tracking existing churchgoers.

## 6.6.2 Collecting additional control data in Leicester and Derby dioceses

A number of problems arose that meant this control study data was not a straightforward comparison (see section 6.6.3). Despite these problems, it was decided that we needed to increase the sample size in our study. Furthermore, additional data needed to include a greater variety of geographical settings and some larger congregations. (We had no churches with an average Sunday attendance of over 100 in our Sheffield control sample.)

We approached the Fresh Expressions Enablers in the Dioceses of Leicester and Derby for their suggestion of a deanery in each diocese with a variety of church tradition, geographical area and size of church. With the help and co-operation of local clergy, we collected additional control data from six parishes in the Akeley East deanery and another six in the Peak deanery. For some of the larger churches with multiple Sunday congregations, data was collected across two congregations to be as representative of the collective inherited Sunday congregations as possible.

Overall, we analysed 953 questionnaires from 24 inherited Sunday congregations across 3 deaneries.[60] Of the 24, only 2 inherited Sunday congregations out of 24 conducted the research themselves. The average attendance was easy to calculate from average Sunday attendance (aSa) reported in parish returns. Overall, a return rate of 82.7% on average attendance was achieved.[61]

## 6.6.3 A like-for-like comparison was not possible

Conducting this control research presented us with some significant problems. It became clear quite early on that an exact like-for-like comparison was not possible for a number of reasons.

Firstly, with 57 runners in our sample of 66 fresh expressions of Church[62], it became increasingly difficult to talk of fresh expressions of Church and parish churches as entirely separate entities. We felt it was neither accurate nor fair to make such a clear divide between the two as so many fresh expressions of Church were resourced by parishes and were seen as integral parts of the overall ministry and mission of the parish.

Therefore, we settled on the language of 'inherited Sunday congregations' as a way to describe what we were attempting to measure as a comparison with fresh expressions of Church. We did not include attendance at outreach initiatives outside of the inherited Sunday congregations in the control data, but then neither did we include outreach activities for fresh expressions of Church outside of their main worship gathering.

Where parish churches in our control had fresh expressions of Church 'under the umbrella of' their parish life, we excluded these from the control. Despite the symbiotic nature of runners, the ecclesial dimension of fresh expressions of Church means it is more appropriate to approach a parish with a fresh expression of Church as a family of congregations. In this control, we chose to compare the fresh expressions congregations with the inherited Sunday congregations.

Secondly, a problem arose from the much longer life-span that inherited Sunday congregations have compared with fresh expressions of Church. Inherited Sunday congregations have existed for decades, and in some cases centuries. Many attenders have been part of these churches for decades. Therefore, collecting leaders' estimates on the backgrounds of church attenders was more difficult. Clergy will not have been in post when the majority of long-standing members began attending.

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[60] We omitted 59 'dud' questionnaires containing incomplete or contradictory data.

[61] This control data had to be collected between July 2016 and September 2016 and we acknowledge school holidays will have affected attendance to some extent, especially in regard to younger attenders.

[62] A runner is a fresh expression of Church or church plant that is planted within the parish of the sending church and maintains close links with that sending church. See Strand 3b p.111.

Thirdly, this problem of longevity affected another aspect of our research. In our fresh expressions of Church work, our definitions of simple de-churched and simple non-churched were based on the status of the attender when they started attending the church. We adhered to the same definition in our control, but because inherited Sunday congregations have a much longer life-span, some attenders started attending decades ago. Even 30 years ago, the landscape of the UK mission context looked very different. Although technically simple de-churched or simple non-churched when they started attending, as this was such a long time ago, was it appropriate to categorise them *now* as simple de-churched and simple non-churched? This raised the question of at what point can an attender be ascribed churched status through continuous attendance at an inherited Sunday congregation? While we haven't been able to fully explore this question, we have provided findings which separate out simple de-churched and simple non-churched attenders who had attended inherited Sunday congregations and fresh expressions of Church for more than 10 years.

Furthermore, the nature of attenders who fell into the 'grown up' category were considerably different; for fresh expressions of Church, this group included a considerable number of children from non-churched families, which was not the case in the parish control.

## 6.6.4 Control findings for attenders' church backgrounds

With the above caveats in place, here are the tentative findings for attenders in our control study of inherited Sunday congregations.

Our definitional categories were almost identical to the fresh expressions of Church research:

- **Churched** - those who have been churchgoing Christians in all stages of their lives before attending the inherited Sunday congregation i.e. existing churchgoers.

- **Grown up in parish** – those who have been part of the inherited Sunday congregation from early childhood (under 5).

- **Simple de-churched** - those who were part of a church but left for a period of more than two years before attending the inherited Sunday congregation.

- **Complex de-churched** - those with longer de-churched backgrounds[63] but who were attending church when they began attending the inherited Sunday congregation i.e. existing churchgoers.

- **Simple non-churched** - those who were not part of a church before attending the inherited Sunday congregation.

- **Complex non-churched** - those with longer non-churched backgrounds but who were attending church when they began attending the inherited Sunday congregation i.e. existing churchgoers.

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[63] This includes those who began to be part of church as a child, teenager or adult.

## Church backgrounds of all inherited Sunday congregation attenders

- Simple non-churched
- Complex non-churched
- Simple de-churched
- Complex de-churched
- Churched
- Grown up in parish

6% 6% 9% 32% 26% 21%

### Church backgrounds of all fxC attenders

- Simple non-churched
- Complex non-churched
- Simple de-churched
- Complex de-churched
- Churched
- Grown up in fxC

18% 6% 8% 29% 20% 19%
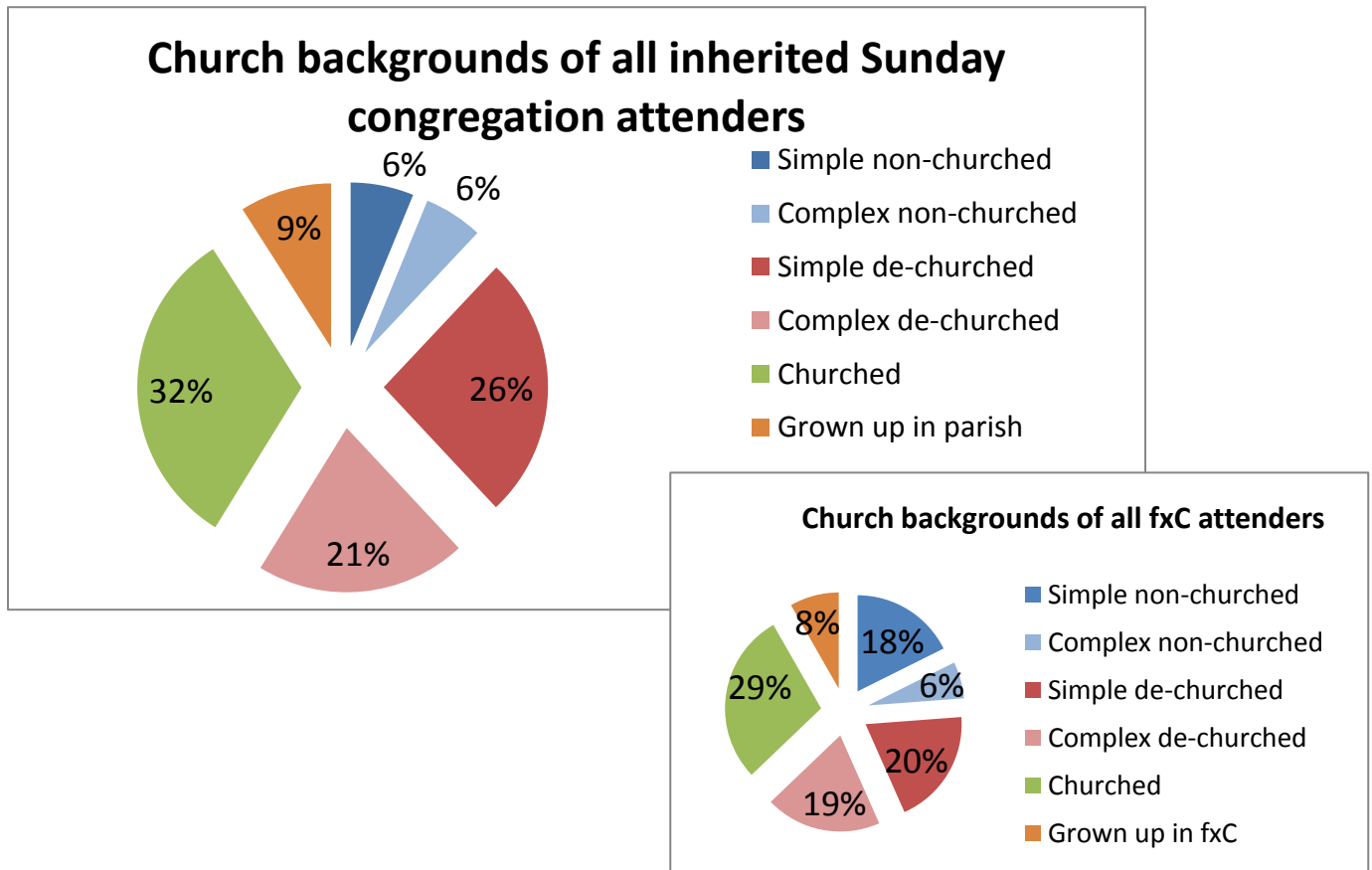
When compared with our findings for fresh expressions of Church, the inherited Sunday congregations in our sample had a greater proportion of simple de-churched and a lesser proportion of simple non-churched.

*Table 24: Control findings compared with fresh expressions of Church findings*

|  | Simple non-churched | Complex non-churched (existing churchgoers) | Simple de-churched | Complex de-churched (existing churchgoers) | Churched (existing churchgoers) | Grown up |
|---|---|---|---|---|---|---|
| Fresh expressions of Church | 18% | 6% | 20% | 19% | 29% | 8% |
| Inherited Sunday congregations control | 6% | 6% | 26% | 21% | 32% | 9% |

## 6.6.5 Control findings for attenders' church backgrounds in the last 10 years

In light of the problem of longevity raised in section 6.6.3, we introduced two further sub-categories to analyse the control data in our sample. This enabled us to differentiate between those who have been a part of the inherited Sunday congregation for more than 10 years and those who began attending inherited Sunday congregations more recently.

Chart 25 therefore presents findings with another two categories of simple de-churched <10 years and simple non-churched <10 years. Chart 26 shows findings for fresh expressions of Church attenders when these eight categories are used. As most fresh expressions of Church are less than ten years old, these further sub-categories make little difference to the picture. However, in some longer established fresh expressions of Church, a few attenders do fit into these categories.

*Chart 25: Attenders' church backgrounds in inherited Sunday congregations and fresh expressions of Church in eight categories*
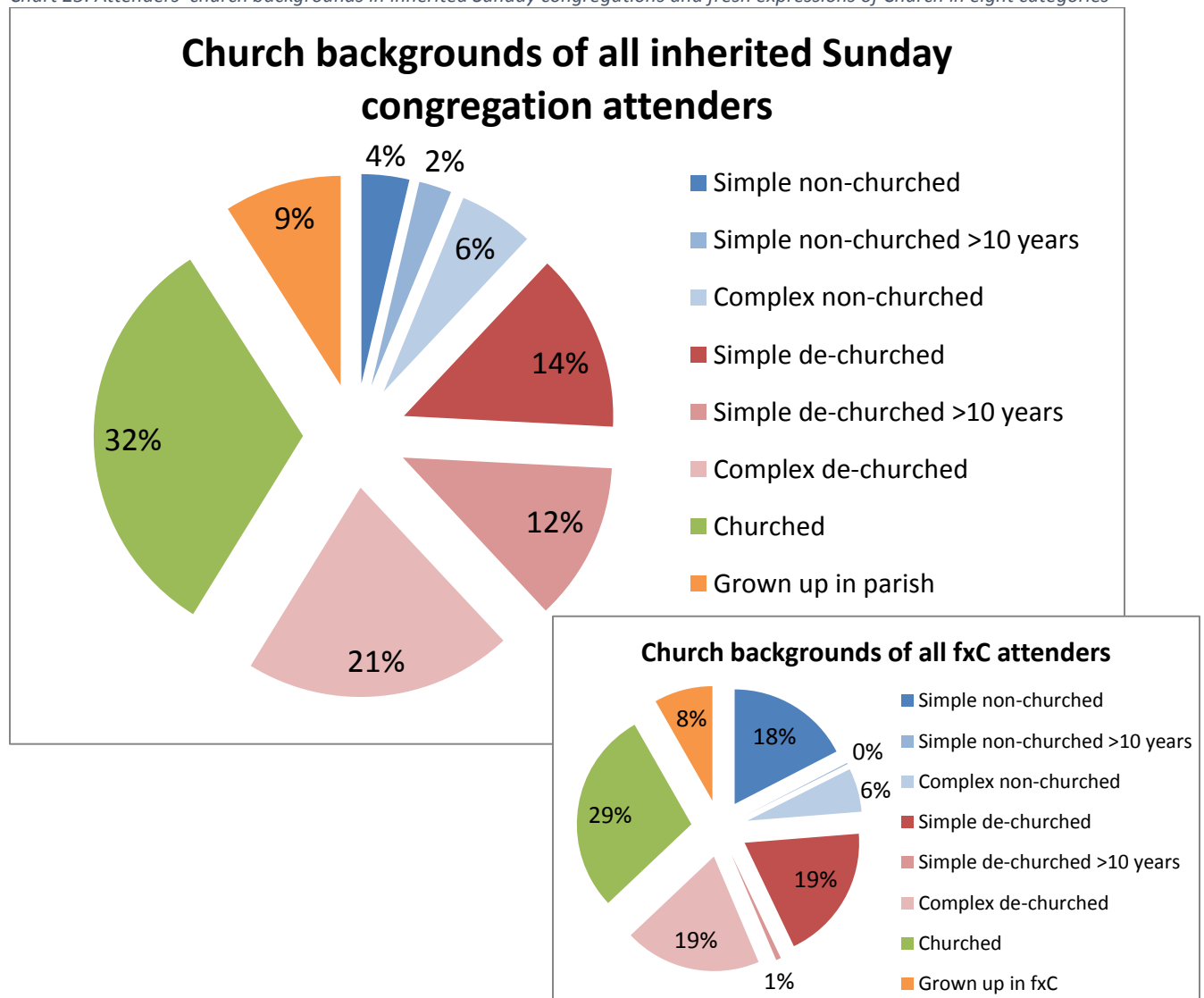
## 6.6.6 Tracking motivations of existing churchgoers in our control

As with our fresh expressions of Church sample, only the findings from the existing churchgoer categories (churched, complex de-churched, complex non-churched) were analysed about why they had started attending.

The proportion of attenders who began attending the inherited Sunday congregations in our sample as team were lower (6%) compared with fresh expressions of Church (32%). We used a different wording on the control forms; instead of team, we used the phrase 'part of the leadership', so this variation in wording *may* be a contributing factor to the difference in findings.

Blending also occurred in inherited Sunday congregation attenders, but the proportion was lower – 16% rather than 42%. 'Moved to the area' was a box often ticked, suggesting that geography was an important factor in transferring from one church to an inherited Sunday congregation. The three remaining motivational categories ('moved to the area', 'better for me', and 'family, friends or life patterns') accounted for a much higher combined proportion of existing churchgoers in the control (78%) than at fresh expressions of Church (26%).

*Chart 26: Motivational factors for inherited Sunday congregation control and fresh expressions of Church attenders*
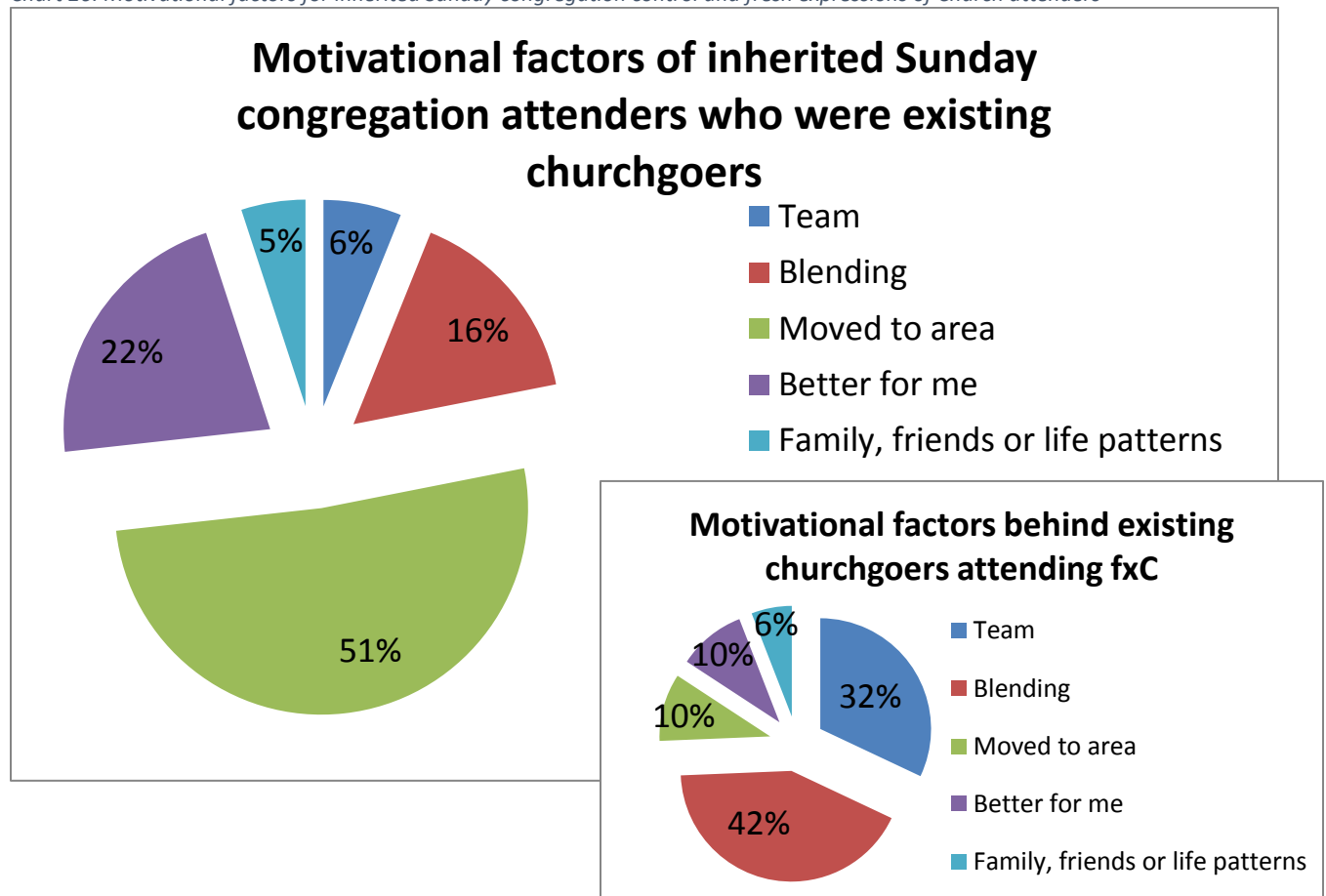
## 6.6.7 Age, gender and frequency in our control

As with our chart showing age demographics of fresh expressions of Church (see section 6.5.1), chart 27 has to be read carefully for the uneven age bracket categories.

The age profile of inherited Sunday congregations in our sample showed a smaller proportion of children and young people attending compared with fresh expressions of Church. The fresh expressions of Church in our sample indicated approximately 37% of attenders were under the age of 16. The inherited Sunday congregations in our control sample showed approximately 12% of attenders were under 16. At the inherited Sunday congregations, 65% of attenders were aged 55 or over, compared to 22% of attenders at fresh expressions of Church. This age profile is slightly older than the age profile reported in the Church of England's 2014 report, *Everyone Counts.*[64] This may be partly explained by our inability to include any large churches in urban conurbations for practical reasons, which the aforementioned report identifies as having a considerably younger average age than churches in other areas.[65]

*Chart 27: Age demographics for inherited Sunday congregation control and fresh expressions of Church attenders*



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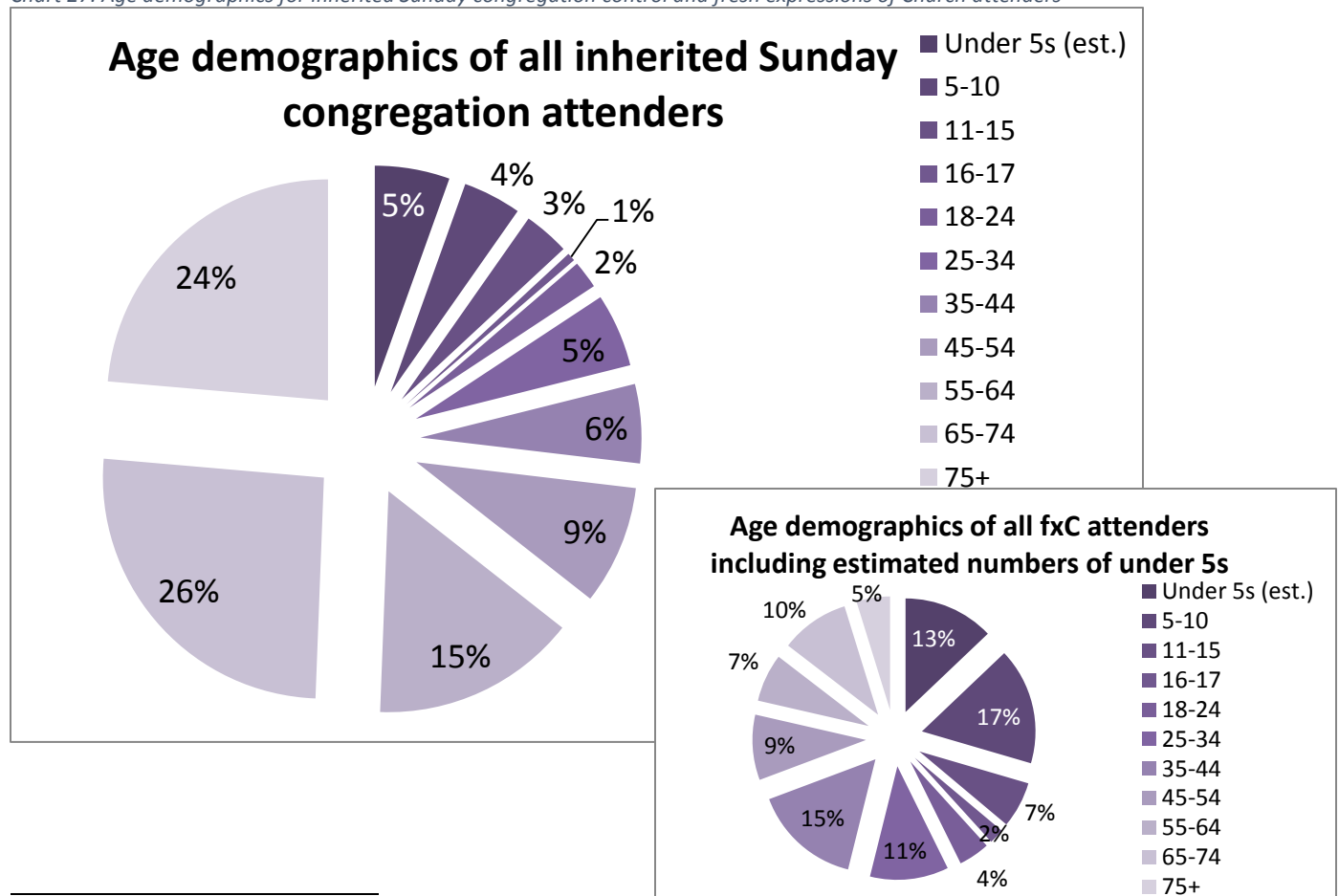
[64] The Church of England, *Everyone Counts 2014: Diversity Audit Key Findings,* available online at https://www.churchofengland.org/media/2261061/everyonecounts_keyfindings.pdf, accessed 29/09/2016
[65] *Ibid*. Churches in conurbation areas are reported to have an average age of 48 among congregation members, compared to an average age of 53 in urban churches, 56 in rural churches and 58 in churches in towns.

The following pie charts compare the gender balance of attenders in our inherited Sunday congregation sample with the gender balance of attenders in our fresh expressions of Church sample. There was an even greater proportion of women in our sample than reported in the *Everyone Counts* report.[66]

*Chart 28: Gender profile of attenders in inherited Sunday congregation control and fresh expressions of Church*



**Gender balance of all inherited Sunday congregation attenders**

34% Male
66% Female

**Gender profile of all fxC attenders**

39% Male
61% Female
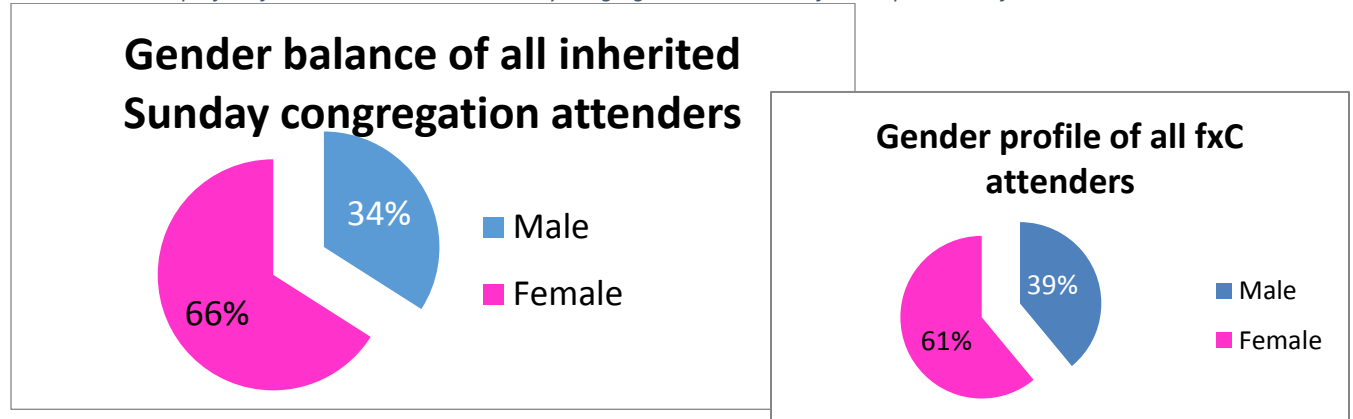
A comparison of frequency of attendance is somewhat hampered by the different rhythms of gathering. The default for inherited Sunday congregations is to meet weekly; fresh expressions of Church meet monthly, fortnightly or weekly.

*Chart 29: Frequency of attenders in inherited Sunday congregation control and fresh expressions of Church*



**All inherited Sunday congregation attenders by regularity of attendance**

- Almost always
- About half the time
- A few times a year
- This is my first or second time
- I'm just visiting today as a one-off

80%
10%
5%
2%
3%

**All fxC attenders by frequency of attending**

- Almost always
- About half the time
- A few times a year
- This is my first or second time
- I'm just visiting today as a one-off

72%
14%
7%
6%
1%

---
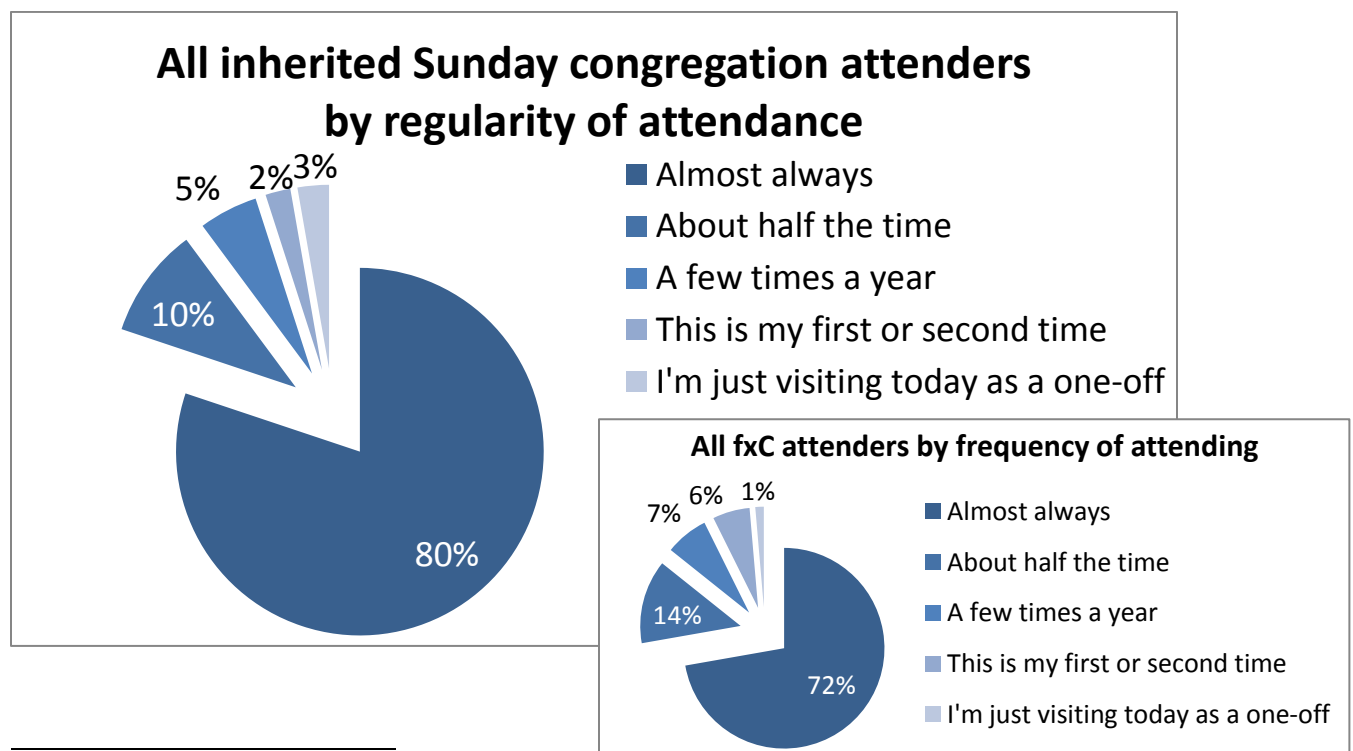
[66] *Ibid*. The *Everyone Counts* report identifies a gender balance of 59% female, 41% male in the inherited churches included in its sample.

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## 6.6.8 Church backgrounds of control attenders excluding team and blending

The following charts examine the make-up of inherited Sunday congregations and fresh expressions of Church using the eight categories when team members and blending attenders are taken out of the equation. These provide us with the most detailed comparison of who is attending both inherited Sunday congregations and fresh expressions of Church who aren't part of the team and for whom the church is their only expression of Church.

By this measure, 29% of attenders at fresh expressions of Church were simple non-churched who had begun attending within the last 10 years, compared to 4% at inherited Sunday congregations. For simple de-churched the figures are 33% at fresh expressions of Church and 16% at inherited Sunday congregations. Inherited Sunday congregations had a considerably higher proportion of churched and complex de-churched compared to the fresh expressions of Church.

*Table 30: Comparison of fresh expressions of Church v. control church backgrounds excluding team and blending*

|  | Simple non-churched | Simple non-churched >10 years | Complex non-churched (existing churchgoers) | Simple de-churched | Simple de-churched >10 years | Complex de-churched (existing churchgoers) | Churched (existing churchgoers) | Grown up |
|---|---|---|---|---|---|---|---|---|
| Fresh expressions of Church | 29% | 0% | 4% | 32% | 1% | 8% | 12% | 14% |
| Inherited Sunday congregations control | 4% | 3% | 5% | 16% | 14% | 19% | 29% | 10% |

*Chart 31: Comparison of fresh expressions of Church v. control church backgrounds excluding team and blending*



**Church backgrounds of inherited Sunday congregation attenders excluding team and blending**

- Simple non-churched
- Simple non-churched >10 years
- Complex non-churched
- Simple de-churched
- Simple de-churched >10 years
- Complex de-churched
- Churched
- Grown up in parish

4% 3% 5% 16% 14% 19% 29% 10%

**Church backgrounds of fxC attenders excluding team and blending attenders**

- Simple non-churched
- Simple non-churched >10 years
- Complex non-churched
- Simple de-churched
- Simple de-churched >10 years
- Complex de-churched
- Churched
- Grown up in fxC

29% 0% 4% 32% 1% 8% 12% 14%

# 7. Conclusions

## 7.1 A complex phenomenon

One of the significant findings of this research was the degree of complexity involved in coming up with a meaningful way to answer this multi-factorial question. We knew it would be difficult to categorise people according to their church background, but we did not realise how difficult. In casual conversation, we assume a great deal in referring to someone as being 'churched' and we can mean different things by describing someone 'having a churched background'. In assessing current attendance and past church attendance, real life is far more complicated than three categories alone suggest. Much like the other terms in church life such as 'pioneer' or 'ministry', they are a useful general heading but need much more care and qualification at the level of the individual.

One significant finding of this research is the development of the categorisations in this research question: introducing a 'grown up in fresh expressions of Church' category and sub-dividing the non-churched and de-churched categories into 'simple' and 'complex'. Being able to identify attenders based on 1) involvement with church at the point of attending the fresh expression of Church as well as 2) life stage attendance is extremely valuable, for it is measuring two different (though related) things. While we know it will take time for the reader to familiarise themselves with the additional categories, there is a value in that. These are not simple findings, able to be reported in an easy soundbite. The categories are complex, as people and communities are complex.

## 7.2 Measuring two different things

### 7.2.1 Fresh expressions of Church attracted simple de-churched and simple non-churched

The value of gathering data on attenders' recent church involvement before attending the fresh expression of Church meant we could face the sharp and challenging question of their missiological effectiveness head-on. How much credit can fresh expressions of Church take for connecting with people not already in church? Are they fulfilling the aspirations of the *Mission-shaped Church* report in being able to offer real possibilities in planting contextually appropriate church for the de-churched and non-churched? These are uncomfortable questions. Yet, to have courage to face this question can only be useful in remaining faithful to the original intention of fresh expressions of Church.

Whether the finding of 38% of attenders in the simple de-churched and simple non-churched categories is encouraging or disappointing is a value judgement. Any gains in simple de-churched and simple non-churched people attending fresh expressions of Church are to be celebrated. Birthing a fresh expression of Church that connects with people not already attending church is no easy or short-lived task – especially for those working in contexts with cross-cultural dynamics. However, the findings within our representative sample are a good reminder that fresh expressions of Church must keep working at missiological effectiveness if they intend the majority of attenders to be from simple de-churched and simple non-churched backgrounds.

## 7.2.2 Existing churchgoers who attended came from a variety of longer church backgrounds

Putting to one side the question of which category an attender fell into when first attending the fresh expression of Church, the second thing we were measuring was; what are the longer church backgrounds of those attending fresh expressions of Church? For example, how many of the adult fresh expressions of Church attenders were part of a church as children? The Walker research in *Testing Fresh Expressions*[67] determined non-churched participation by asking which fresh expressions of Church members were attending church at age 11. Our methodology allowed us to take a related approach, reporting on how many attenders aged 11+ in our sample attended church as children aged 0-10.

The creation of the 'complex' categories in our overall definitions allowed us to discover more about those attenders so hastily referred to as 'churched' in passing conversation. While the complex categories show that the fresh expressions of Church cannot take credit for being the reason that people started coming for the first time or came back to church after a break, they do show that not all churched have been churchgoers all their lives. People with varied church backgrounds (i.e. longer stories of de-churched and non-churched experiences) are attending fresh expressions of Church and church plants with regularity (if reported frequency of attendance in this sample is to be trusted). When the findings of attenders' longer church backgrounds are included (i.e. the simple and the complex are combined), proportions of the non-churched and de-churched are not too far off leaders' estimates.

## 7.2.3 Anecdotal evidence of ecclesiological confusion

In conversation with attenders and analysing the questionnaires, it became clear that, on some occasions, attenders could not or did not distinguish between the fresh expression and sending church. Discernment seemed especially difficult when the fresh expression gathered to meet in the same venue as the sending church. They did not seem to know that the fresh expression of Church was intended to be a distinct worshipping congregation in itself.

From our experience in sifting initiatives for inclusion/exclusion for the Strand 3b research[68], it can be very difficult to determine whether an initiative within a parish that maintains close links with the sending church is ecclesial. It is subtle; it is hard to determine at first glance. Intention among the team is important, as is expectation on how something ecclesial should develop and mature in the long-term. Furthermore, this needs to be communicated to attenders at the appropriate time, which may not be at the start of the fresh expression of Church. Therefore, some ecclesiological confusion on the part of attenders is understandable. However, if these kinds of fresh expressions of Church[69] also use the church as their venue, further work needs to be done in explaining to attenders that these are distinct worshipping communities. Ecclesiological maturity will be stifled if not.

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[67] J. Walker, *Testing Fresh Expressions: Identity and Transformation* (Farnham: Ashgate Publishing, 2014), p. 137.
[68] See appendix 1 for inclusion criteria.
[69] Fresh expressions of Church that meet within the parish of their sending church and maintain strong links with the sending church are called 'runners'.

### 7.2.4 Child and youth fresh expressions of Church had more non-churched

The correlations we have run on findings by type of fresh expression of Church are based on one designation of type, selecting the type most appropriate to their identity from as many as four types used to describe them. With that caveat in place, what is then striking is how healthy the non-churched proportions are in youth-focused fresh expressions of Church (50%) within our sample. Broadly-speaking, all the fresh expressions of Church types focused on children and youth in our sample have more simple non-churched (30%) and simple de-churched (21%). While catering for a specific age demographic or stage of life may have all sorts of ecclesiological, discipleship and sustainability challenges, in terms of missional effectiveness, they stand out for their ability to connect with attenders of a simple non-churched background.

### 7.2.5 Traditional church plants had more churched

Conversely, traditional church plants in our sample had the least number of simple non-churched attenders (6%). Perhaps this is not surprising as many church plants begin with a larger sending team and often begin with regular public worship earlier than most other types of fresh expression of Church. The data from grafts and transplants was very difficult to process, as immediately prior to the church plant being birthed a large proportion of those who then attended were part of one of the two parent churches (the sending church and the receiving church). In many cases it was impossible to know whether attenders had started coming to the inherited church before the graft, or the fresh expression of Church afterwards. Any missional gains determined by asking the sharp question of 'who has this church plant connected with or attracted in mission?' were lost in the large number of people who transferred or had prior history with the church.

### 7.2.6 Mortality rate since 2013 research is worth noting

The fact that some fresh expressions of Church died in the space of two or three years between the Strand 3b 2013 research and data collection for this research is important to note. For example, in one of our dioceses, our team discovered that at least 11% of the living fresh expressions of Church collected in the Strand 3b research had died since, and this figure could well be higher as we did not seek to make contact with every fresh expression of Church in the diocese.

This is evidence to suggest that the relatively low mortality rates reported in the Strand 3b research were only part of the picture. This underlines the need for dioceses to keep track of mortality rates, gathering data on when and why fresh expressions of Church die.

## 7.3    Leaders over-estimated de-churched and non-churched

### 7.3.1 Leaders need to be more aware of who is attending

Considering the simplistic nature of the approach in the Strand 3b report, we were not surprised to find leaders' estimates were different from our findings.[70] The up-to-date percentage estimates collected from leaders during this research were more modest, but some over-estimation still occurred. The complexity of this research leads us to be sympathetic to leaders in hindsight. If we have had to create new categories to reflect the complexity of people, no wonder this becomes something difficult for leaders to estimate with accuracy. Plus how can they be expected to gather meaningful data on this question at the same time as juggling all the other requirements of leadership?

Yet, there is still a requirement on the part of leaders and their teams to keep track of this dynamic, monitoring both intention and result. This is part of a fresh expression growing in self-awareness, which is part of growing in ecclesial maturity[71] and remaining sharp about missional effectiveness. We recommend the dioceses encourage their leaders to be as astute as possible on this issue. Part of this astuteness is being aware of the existing Christians that come to a fresh expression of Church more carefully. Leaders need to review whether existing churchgoing Christians are 'part of' the fresh expression of Church. Is it church for them? Why are some attenders blending?

### 7.3.2 Anecdotal evidence suggests recognising church background is more difficult

On our visits, some attenders who appeared to us at first glance to be unused to churchgoing culture indicated they *had* been part of a church at some point in their lives. Assuming they had completed the questionnaire accurately and honestly, this made us wonder. Why did we assume they would not? This gut reaction was based on two observations. In casual conversation, they did not *sound* as if they were part of churchgoing culture in terms of their vocabulary or phraseology. Nor did they *feel* like they were part of a churchgoing culture in terms of behaviour. For example, they did not remain quiet while the leader was talking or praying and they did not even try to join in with songs or liturgy. It would seem that even if people have been part of a church at some point in their lives, there is still an awkwardness or an unfamiliarity with churchgoing culture. No wonder it is so easy to assume attenders are simple non-churched when they are not.

It is difficult to take this further without gathering more data; it may be that the ambiguity of the phrase 'I was part of a church' is to blame. As researchers, we have assumed this means they have gained some degree of familiarity with churchgoing culture. However, it could be that prior participation did not (for whatever reason) give these people that teaching, tradition or discipleship that makes someone come across as having been being part of a church at some point in their lives.

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[70] Within the second set of dioceses reported on in *The Day of Small Things: An analysis of fresh expressions of Church in 21 dioceses of the Church of England* (Sheffield: Church Army, 2016), findings indicated a more even spread across churched, de-churched and non-churched in leaders' estimations. Using percentages instead of a scoring system helps convey a more accurate impression of what is happening.

[71] G. Lings (ed.), *Messy Church Theology* (Abingdon: BRF, 2013), p. 20.

## 7.4 Motivational factors behind existing churchgoers attending

### 7.4.1 A high proportion of 'blenders'

The proportion of attenders that were part of a fresh expression of Church as team members is a finding we anticipated. What we did not expect was the high proportion of blenders (42%).

What are we to make of such a high proportion of blenders? Is it a reflection on the growing tendency for people to apply a pick-and-mix or portfolio approach to choosing what will help them spiritually? Is it a consequence of more child-focused fresh expressions of Church? Do adults attend one congregation for the benefit of their children while regularly attending another for their own benefit? Are inherited church attenders merely lending their support to a new initiative from their church? Is blending a positive phenomenon or is it a worrying one? Blending could be a reflection on the inadequacies of any church to provide all that a person needs in their spiritual life.

### 7.4.2 More data needed to make a value judgement on existing churchgoers

With such simple tick box options, further findings on the motivations behind transfer growth not explained by being a part of the team or blending need to be handled with modesty. Geography is still a relevant dynamic for fresh expressions of Church. Work/life situations clearly play a part. A further group within our sample ticked that the fresh expression of Church was better for them.

It would be useful to gather more qualitative data about motivations and to try and 'get under the skin' of whether what seems like a self-serving motivation has positive consequences in the long-term. In addition, it would be interesting to know how they heard about the fresh expression of Church, what made them attend initially (a personal invitation? a poster? being asked to help?) and what made them stay.

## 7.5 Comparison with the control group

### 7.5.1. The control group had fewer simple non-churched but more simple de-churched

Despite the challenges we encountered in conducting a control study with inherited Sunday congregations, there are some differences that are worth noting. 18% of attenders within our sample of fresh expressions of Church were simple non-churched compared with 6% of simple non-churched attenders within the inherited Sunday congregation sample (or 4% if you only include data from people who began attending the inherited Sunday congregations in the last 10 years).

There was a slight difference in the de-churched proportions also, with our proportion of simple de-churched in our control being higher (26%) than the fresh expressions of Church in our sample (20%). These findings suggest that a mixed economy approach to mission is an apt one if, as our sample suggests, fresh expressions of Church are better at attracting simple non-churched attenders and parish churches simple de-churched. However, the proportion of these simple de-churched (12%) attenders at inherited Sunday congregations who started attending less than 10 years ago is important to note.

### 7.5.2 Fewer attenders identified themselves as team

Only 6% of control attenders were designated team compared with 32% of fresh expressions of Church attenders. Finding appropriate language to convey the notion of 'team' was difficult in the control; instead of team, we settled on the phrase 'part of the leadership' for the control forms hoping this would be convey the same meaning of team but in language appropriate for inherited Sunday congregations. This variation in wording meant we may not have measured exactly the same thing.

We note that some types of fresh expression of Church invest more in the concept of team leadership, using the term and developing a shared understanding of what it means. For attenders of inherited Sunday congregations, the term 'team' or even the phrase 'part of the leadership' may be unfamiliar language and an alien concept. From anecdotal evidence, we suspect that in inherited Sunday congregations, members of the PCC, Sunday school leaders or those on welcome and refreshments do not think of themselves as part of the leadership or team because of the tradition of clergy or lay leaders with a licensed role being perceived as the leaders.

### 7.5.3 A more uneven age balance

Despite the accusation of some critics that fresh expressions of Church are limited because of their practice of connecting with niche ages or stages of life, across the whole of our sample scores show more evenness of age and gender than their inherited Sunday congregations counterparts do. However, we acknowledge this is only a measure of 'who is in the room'; it is not a reflection on the level of engagement or interest.

Furthermore, we acknowledge that this balance is reflected *across* the sample and the question about the limitations of ecclesial maturity for those who work with *only* one stage of life (and the continued discipleship of attenders beyond that stage of life) is still relevant for the individual churches.

# 8. Future research tasks for others

**Under 5s**

As this fresh expressions of Church type had to be omitted from this study, further research on fresh expressions of Church for under 5s and their parents/carers would be worthwhile. Strand 3b research estimates indicated relatively high proportions of attenders with de-churched and non-churched backgrounds. If someone were able to investigate adult church backgrounds at 'church for under 5s' in a way that was manageable, the results could be very interesting. In addition, a survey of family church involvement beyond the under 5s stage of life would be worthwhile.

**Blending**

As the proportion of blending attenders was greater than we anticipated, there is a potential qualitative research task in finding out more about how and why they blend. Are inherited Sunday congregation attenders merely lending their support to a new initiative from their church? Is it a consequence of more child-focused fresh expressions of Church? Is blending a positive phenomenon or is it a worrying one?

**Qualitative research on transfer growth**

If more research on tracking transfer growth is deemed important, along with a judgement on whether transfer growth is positive or negative, we suggest qualitative research on this is needed, which could take the form of an interview. This could link to research on national returns data about joiners and leavers.

**Closed de-churched and non-churched at fresh expressions of Church?**

If there is interest to find out more about Tearfund's closed de-churched and closed non-churched research categories, one might approach some of the simple de-churched and simple non-churched at fresh expressions of Church and ask them further qualitative questions: Before they joined the fresh expression of Church, were they 'closed' to the idea of church? If so, what was it that made them curious to try church?

# Appendix 1: What is an Anglican fresh expression of Church? - Ten Indicators

The Church of England's research and statistics department use the following definition. A fresh expression is any venture that works mainly with non-churchgoers and aims to become church.  A fresh expression is …

1. Missional – it intends to work with non-churchgoers
2. Contextual – it seeks to fit the context
3. Formational – it aims to form disciples
4. Ecclesial – it intends to become church

**Church Army's Research Unit have taken this further:**

1. Is this a **new and further group**, which is **Christian and communal**, rather than an existing group modified, adapted or changed?
2. Has the starting group tried to **engage with non church goers**? There was intention to create a fresh expression of Church (fxC), not to do an outreach project from an existing church. The aim expressed inculturation - heling the Christians sent out to start the fxC to understand a culture and context and adapt to fit it, not make the local/indigenous people change and adapt to fit into an existing church context.
3. Does the community meet **at least once a month**?
4. Does it have **a name** that helps give it an identity? An active search, not yet yielding a name, is allowed.
5. Is there **intention to be Church**? This could be the intention from the start, or by a discovery on the way. This admits the embryonic fxD (fx of Developing community) and cases of fxE (fx of Evangelism) and even some fxW (fx of Worship). The key is that it is *not* seen as a bridge back to 'real church', but as Church in its own right.
6. Is it **Anglican** or an Ecumenical project which includes **an Anglican partner**? 'Anglican' here means the Bishop welcomes it as part of the diocesan family[72], not whether it only uses centrally authorised worship texts, or has a legal territory (parish).
7. Is there some form of **leadership** recognised by those within the community and also by those outside of it[73]?
8. Do at least the majority of members (who are part of the public gathering) see it as **their major expression** of being church?
9. Are there **aspirations for the four creedal 'marks' of church, or ecclesial relationships:** 'up/holy, in/one, out/apostolic, of/catholic'? We see the two dominical sacraments (communion and baptism) as a given consequence of the life of a missional community which follows Jesus, but not the sole or even best measure of being church.
10. Is there the **intention to become '3-self'** (self-financing, self-governing and self-reproducing)? These factors may look different in each local context, but are some marks of advancing ecclesial maturity. They are not to be interpreted as indicators of congregationalist independency, or breakaway tendencies, but of taking responsibility.

**Application of the indicators:**
Examples that do not meet indicators 1-7 are deemed to not be Anglican fresh expressions of Church. Factors in indicators 8-10 may be more like 'health' or developmental issues; their absence may indicate the need for further maturing, present weaknesses and/or dangers, but not necessarily exclusion. The presence of these factors is healthy and indicates maturing.

**Variables in the indicators:**
- We still consider examples that have since died, but lasted at least two years of life.
- Contextualisation of all indicators; thus no. 5 does not require public use of the word 'Church' where it was unhelpful in the context, but it does need an understanding that this is what is forming.

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[72] This instinct is early: cf Ignatius, 'but whatever he (the Bishop) approve, this is also pleasing to God'. Smyrna. VIII

[73] Jay argues from pre 3rd century texts that 'the possession of an ordered and recognised ministry is integral to the nature of the Church'. Eric G. Jay, *The Church its Changing Image through 20 Centuries*, Vol. 1 (London: SPCK, 1977), p. 49.

Date of contact:

## Church Growth Research Programme
Attendance survey conducted by Church Army's Research Unit

## Summary Sheet

Name of fresh expression of Church:
Name of Diocese:
Name of Leader/s:
Leader phone number & email:
Start date of fresh expression of Church:
Average attendance in 2012:
Percentages of Christians/de-churched/non-churched in 2012:

**Factual information**
Have we spelt name of the fresh expression of Church correctly?
Have we the right/best contact details for the leader?
What is the leader's up-to-date estimate on average attendance numbers (including team)?  ……
Who is this attendance made up of in terms of age demographic? *(fill in blanks on next line)*

Adults   ……      Youth 11-16……        Children 5-10……

| Children under 5…… |
| N.B. Under 5s will not be surveyed but it's useful to know roughly how many they have. |

What is the leader's up-to-date estimate on the balance of Christians/de-churched/non-churched attending the fresh expression of Church (including all team members) in percentages?

Christians [……] %              the de-churched [……] %          the non-churched [……] %**The Research**

❑      They would like to conduct this research themselves with our support

❑      They would like us to visit and do this research for us

To ensure at least an 80% overall return rate, this means we need …… questionnaires returned.

1) *(In calculating 80% overall return rate, we are not counting children under 5 in average attendance.)* What day and time does the fresh expression of Church meet?      ……
2) How often does the fresh expression of Church meet?          ……
3) Which gathering/s of the fresh expression would be best as the main collection point for data?
4) Are there any members who would be embarrassed because they can't read very well?
5) Are there any unaccompanied children or youth? Do we need their parents' permission to take part?
6) Are there any other sensitivities we need to address?
7) Is there anything else we need to know?

# Appendix 3: Sample surveyed

The following section shows data for the fresh expressions of Church surveyed in each of the six dioceses. Column 1 (left-hand column) indicates type of fresh expression of Church. We allowed multiple designation of types which explains the combinations below.

**Key for abbreviations:**

| | | | |
|---|---|---|---|
| ALT | Alternative worship | BEC | Base ecclesial community |
| CAF | Café church | CDP | Community development plant |
| CEL | Cell plant and parallel and G12 | CFC | Child-focused church |
| CLU | Cluster-based church | MES | Messy church |
| MUL | Multiple Sunday congregation | MWS | Midweek church |
| NMC | New monastic community | NTC | Network church |
| NTS | New traditional service | OPC | Older people's church |
| SBC | School-based church | SKR | Seeker church |
| SIG | Special interest group | TCP | Traditional church plant |
| YTH | Youth church | | |

## Sample surveyed in pilot only

The first table shows the pilot data we had to exclude as it was based on a different earlier version of the questionnaire.

*Table 32: Types, average attendance and return rates at fxC in the **Leicester** diocese pilot survey (collected May-June 2014)*

| Type of fxC | Average attendance | Them or us | Return rate | Return rate rounded down[74] |
|---|---|---|---|---|
| TCP | 72 | Them | 80.6% | 80.6% |
| CAF, MES, SKR | 65 | Us | 96.9% | 96.9% |
| YTH, CDP | 100 | Them | 75% | 75% |
| SBC, MES, MWS | 26 | Them | 96.2% | 96.2% |
| CLU, NTC, CFC, SIG | 40 | Them | 97.5% | 97.5% |
| CLU | 32 | Them | 93.8% | 93.8% |
| **Average (diocese):** | 55.8 | | **86.6%** | **86.6%** |

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[74] The return rate was calculated using an average attendance figure. This needed to be rounded down when we collected more forms than the average attendance. The average return rate figures cited on p.18 are based on these rounded down percentages i.e. no scores of over 100% were used where more forms than the average attendance were collected.

## Sample surveyed in midlands dioceses

In the following tables, the type in bold for each fresh expression of Church is the 'primary' type designation used in section 6.2.5.

*Table 33: Types, average attendance and return rates at fxC in **Leicester** diocese (collected January-April 2015)*

| Type of fxC | Average attendance | Them or us | Return rate | Return rate rounded down |
|---|---|---|---|---|
| **CAF** | 104 | Us | 73.1% | 73.1% |
| **MES** | 47 | Us | 100% | 100% |
| **NTC**, NMC, CAF | 12 | Them | 100% | 100% |
| **MES** | 40 | Us | 107.5% | 100% |
| **MES** | 35 | Them | 82.9% | 82.9% |
| **CAF** | 15 | Them | 113.3% | 100% |
| **CLU** | 17 | Them | 94.1% | 94.1% |
| **CFC**, MUL | 27 | Them | 85.2% | 85.2% |
| **CLU**, SIG, NTC | 35 | Them | 74.3% | 74.3% |
| **CLU**, NTC | 15 | Them | 80% | 80% |
| **CDP**, CEL | 21 | Them | 104.8% | 100% |
| **OPC**, SIG, CAF | 15 | Them | 60% | 60% |
| **Average (diocese):** | 31.9 | | **86.7%** | **85.1%** |

*Table 34: Types, average attendance and return rates at fxC in **Derby** diocese (collected September 2015-January 2016)*

| Type of fxC[75] | Average attendance | Them or us | Return rate | Return rate rounded down |
|---|---|---|---|---|
| **CAF** | 50 | Us | 84% | 84% |
| **MES**, SKR | 19 | Us | 84.2% | 84.2% |
| **CAF**, ALT | 13 | Them | 115.4% | 100% |
| **SBC**, SKR | 32 | Us | 115.6% | 100% |
| **MES** | 40 | Them | 30% | 30% |
| **MES** | 17 | Them | 70.6% | 70.6% |
| **MES** | 30 | Us | 100% | 100% |
| **MES** | 15 | Them | 93.3% | 93.3% |
| ALT, **CFC** | 10 | Them | 90% | 90% |
| **Average (diocese):** | 24.1 | | **95.2%** | **91.4%** |

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[75] Derby diocese did not contain any live examples of traditional church plants (TCP). We had hoped to survey one more fresh expression of Church in Derby diocese but for reasons of pastoral sensitivity (the leader was on long-term sick leave) we chose not to.

## Sample surveyed in southern dioceses

*Table 35: Types, average attendance and return rates at fxC in **Chelmsford** diocese (collected September 2014-January 2015)*

| Type of fxC | Average attendance | Them or us | Return rate | Return rate rounded down |
|---|---|---|---|---|
| **NTC**, NMC | 15 | Them | 93.3% | 93.3% |
| **SIG**, CLU, NTC | 18 | Us | 94.4% | 94.4% |
| **NMC**, CDP | 16 | Them | 112.5% | 100% |
| **CDP**, CAF, SIG | 27 | Them | 140.7% | 100% |
| **NMC**, CDP, NTC | 17 | Them | 82.4% | 82.4% |
| **YTH**, TCP, CAF | 60 | Us | 115% | 100% |
| CLU, CAF, **NTC** | 42 | Us | 64.3% | 64.3% |
| **MES** | 35 | Them | 68.6% | 68.6% |
| **TCP** | 15 | Them | 80% | 80% |
| **CFC**, MUL | 30 | Them | 86.7% | 86.7% |
| **YTH**, CDP, CEL, NMC | 62 | Them | 80.6% | 80.6% |
| **OPC**, NTS | 16 | Them | 81.3% | 81.3% |
| **Average (diocese):** | 29.4 | | **91.2%** | **85.0%** |

*Table 36: Types, average attendance and return rates at fxC in **Bristol** diocese (collected April-July 2015)*

| Type of fxC | Average attendance | Them or us | Return rate | Return rate rounded down |
|---|---|---|---|---|
| **CDP** | 50 | Them | 82% | 82% |
| **TCP** | 160 | Us | 80% | 80% |
| **MES** | 60 | Us | 111.7% | 100% |
| NTC, CAF, **NMC** | 20 | Them | 85% | 85% |
| MUL, **CFC** | 50 | Them | 142% | 100% |
| **TCP**, CAF | 70 | Them | 70% | 70% |
| **MES** | 20 | Us | 100% | 100% |
| **MES** | 80 | Them | 78.8% | 78.8% |
| CFC, **MES**, SBC | 42 | Us | 66.7% | 66.7% |
| **Average (diocese):** | 61.3 | | **87.7%** | **82.6%** |

## Sample surveyed in northern dioceses

*Table 37: Types, average attendance and return rates at fxC in **Ripon & Leeds** diocese (collected April-July 2015)*

| Type of fxC | Average attendance | Them or us | Return rate | Return rate rounded down |
|---|---|---|---|---|
| **TCP**, CDP, NTS | 16 | Us | 81.3% | 81.3% |
| **MES**, CFC | 22 | Us | 90.9% | 90.9% |
| **MES**, CFC | 12 | Them | 100% | 100% |
| **CAF**, MUL | 26 | Them | 142.3% | 100% |
| **MES** | 44 | Them | 84.1% | 84.1% |
| **CFC** | 16 | Them | 100% | 100% |
| **NTC**, NMC, CLU | 80 | Us | 80% | 80% |
| **CLU**, CEL | 15 | Them | 80% | 80% |
| **CAF**, SKR, ALT | 28 | Them | 96.4% | 96.4% |
| **Average (diocese):** | 28.8 | | **91.9%** | **87.6%** |

*Table 38: Types, average attendance and return rates at fxC in **Liverpool** diocese (collected September 2015-Janurary 2016)*

| Type of fxC[76] | Average attendance | Them or us | Return rate | Return rate rounded down |
|---|---|---|---|---|
| SIG, **CLU** | 25 | Them | 80% | 80% |
| CDP, **CLU** | 16 | Them | 81.3% | 81.3% |
| **CFC**, SBC, CLU | 35 | Them | 97.1% | 97.1% |
| **TCP** | 20 | Them | 80% | 80% |
| **MES** | 80 | Them | 63.8% | 63.8% |
| **MWS**, ALT | 60 | Them | 75% | 75% |
| **CFC**, CLU | 18 | Them | 77.8% | 77.8% |
| **CAF** | 40 | Them | 80% | 80% |
| **MES** | 30 | Us | 83.3% | 83.3% |
| **MUL** | 40 | Us | 85% | 85% |
| **MES** | 35 | Them | 77.1% | 77.1% |
| SIG, **CLU**, CDP | 13 | Them | 84.6% | 84.6% |
| **MES** | 70 | Them | 84.3% | 84.3% |
| **SBC**, SKR, TCP, MES | 30 | Them | 100% | 100% |
| **OPC**, CLU | 36 | Them | 83.3% | 83.3% |
| **Average (diocese):** | 36.5 | | 80.5% | 80.5% |

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[76] Liverpool diocese had the highest mortality rate (11%) since the 2013 research. Therefore it was very difficult to collect data from a quarter of the original number of live examples and avoid overlap with our colleague Andy Wier's sustainability research, who also approached fresh expressions of Church in Liverpool diocese. Also, a few fresh expressions of Church declined to take part. Reluctantly, we agreed that 15 would have to be our representative sample to avoid research fatigue. Taking into account those fresh expressions of Church that we knew had died since 2012, 15 was almost one quarter of the live examples in Liverpool diocese between September 2015 and January 2016.

## Inherited Sunday congregation control

*Table 39: Urban/rural/mix, average attendance and return rates at inherited Sunday congregations in **Sheffield** diocese (collected September 2015 - February 2016)*

| Type of parish[77] | Average attendance | Them or us | Return rate | Return rate rounded down |
|---|---|---|---|---|
| Urban 1 | 80 | Us | 73.8% | 73.8% |
| Urban 2 | 25 | Us | 84% | 84% |
| Urban 3 | 32 | Us | 81.3% | 81.3% |
| Mix 1 | 90 | Us | 95.6% | 95.6% |
| Mix 2 | 60 | Us | 73.3% | 73.3% |
| Urban 4 | 40 | Us | 80% | 80% |
| Rural 1 | 70 | Us | 77.1% | 77.1% |
| Rural 2 | 50 | Us | 84% | 84% |
| Mix 3 | 70 | Them | 65.7% | 65.7% |
| Rural 3 | 60 | Us | 88.3% | 88.3% |
| Urban 5 | 25 | Them | 96% | 96% |
| Mix 4 | 60 | Us | 71.7% | 71.7% |
| Average (diocese): | 55.2 | | 80.1% | 80.1% |

*Table 40: Urban/rural/mix, average attendance and return rates at inherited Sunday congregations in **Leicester** diocese (collected July 2016 - September 2016)*

| Type of parish | Average attendance | Them or us | Return rate | Return rate rounded down |
|---|---|---|---|---|
| Mix 5 | 50 | Us | 100% | 100% |
| Rural 4 | 40 | Us | 82.5% | 82.5% |
| Rural 5 | 35 | Us | 94.3% | 94.3% |
| Mix 6 | 80 | Us | 83.8% | 83.8% |
| Mix 7 | 100 | Us | 78% | 78% |
| Rural 6 | 12 | Us | 75% | 75% |
| Average (diocese): | 52.8 | | 85.2% | 85.2% |

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[77] These are simple categories determined using Methodist Church software http://www.methodist.org.uk/links/church-webmap-advanced-version which charts population density, yielding useful data when compared with Anglican parish boundaries.

*Table 41: Urban/rural/mix, average attendance and return rates at inherited Sunday congregations in **Derby** diocese (collected July 2016 - September 2016)*

| Type of parish | Average attendance | Them or us | Return rate | Return rate rounded down |
|---|---|---|---|---|
| **Rural 7** | 9 | Us | 77.8% | 77.8% |
| **Rural 8** | 20 | Us | 80% | 80% |
| **Rural 9** | 50 | Us | 76% | 76% |
| **Rural 10** | 15 | Us | 126.7% | 100% |
| **Rural 11** | 40 | Us | 92.5% | 92.5% |
| **Mix 8** | 42 | Us | 85.7% | 85.7% |
| **Average (diocese):** | 29.3 | | 86.9% | 84.7% |

# Church Growth Research Programme Attendance Survey
Conducted by Church Army's Research Unit

*fxc name/logo*                                                                Date:

In the Church of England, the number of new churches (and new congregations) is growing. To understand this, Church Army's Research Unit want to know more of the history of people that are part of these churches and congregations.

There are <u>no</u> right or wrong answers. Please tell us what is true to your story.
Your responses are confidential and will remain anonymous. Please try to answer every question.

1. **Please circle your gender:**                                    Female  /  Male

2. **Please circle your age group:** 11-15 / 16-17 / 18-24 / 25-34 / 35-44 / 45-54 / 55-64 / 65-74 / 75+

3. **Please circle how often you come to *(fxc name)*:**

    Almost always / About half the time / A few times a year / This is my first or second time / I'm just visiting today as a one-off

4. **When you started being part of *(fxc name)*...**
    - ☐ it was the first church community that I had been a part of
    - ☐ I was returning after a break (of more than 2 years) from church in general
    - ☐ I moved straight from another church to being a part of *(fxc name)*
    - ☐ I am part of a church as well as *(fxc name)*

5. **I started being part of *(fxc name)*...**
    - ☐ because I moved to the area
    - ☐ because I was part of the team that came to start this church
    - ☐ because I changed church and decided this was better for me
    - ☐ because I started to attend *(fxc name)* before I was 5 years old
    - ☐ because of a different reason (please specify) ....................................................

6. **As a child [0-10]...**
    - ☐ I was <u>not</u> part of a church community or a Sunday school
    - ☐ I was part of/I started being part of a church community or a Sunday school
    - ☐ I was part of a church community or a Sunday school for a while but stopped going during this period

7. **In my teens [11-17]...**
    - ☐ I was <u>not</u> part of a church or church youth group
    - ☐ I was part of/I started being part of a church or church youth group
    - ☐ I was part of a church or church youth group for while but stopped going during this period

8. **In my late teens/early 20s [18-24]...** *(if you are 18 or older)*
    - ☐ I was <u>not</u> part of a church or a Christian Union
    - ☐ I was part of/I started being part of a church or a Christian Union
    - ☐ I was part of a church or a Christian Union for a while but stopped going during this period of my life

9. **As an adult [25+]...** *(if you are 25 or older)*
    - ☐ I was <u>not</u> part of a church community until (please put the year) ...............
    - ☐ I have been a church goer all my adult life
    - ☐ I did leave church, but came back in (year of your return) ...............
    - ☐ it's quite complicated because .................................................................

Thank you for your time. We appreciate your help.

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# fxc name/logo

Date:

**1) Are you a boy or a girl?** *(please circle one)*   BOY / GIRL

**2) How old are you?** ……………………………….

**3) How often do you come to** *(fxc name)*?

☐ Almost always
☐ About half the time
☐ A few times a year
☐ This is my first or second time
☐ I'm just visiting today as a one-off
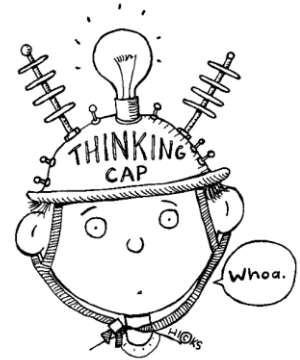
**4) Before being part of** *(fxc name)*...

☐ I was <u>not</u> part of another church because I didn't go to church
☐ I had a big gap between my last church and being part of *(fxc name)*
☐ I moved straight to *(fxc name)* from my last church
☐ I am part of a church as well as *(fxc name)*

**5) Why did you start coming to** *(fxc name)*?

☐ We moved to the area
☐ My family or I were part of the team that came to start this church
☐ My family or I changed church and decided this was better for us
☐ I started coming to *(fxc name)* before I was 5 years old
☐ A different reason (please write it down) ……………………………..

Thank you very much for your help!

## Church Growth Research Programme Attendance Survey
Conducted by Church Army's Research Unit

*Parish name/logo*                                    Date:

In the Church of England, the number of new churches (and new congregations) is growing. To understand this, Church Army's Research Unit want to know more about the church backgrounds of people that are part of parishes churches to compare this with the church backgrounds of people who are part of new churches and congregations.

> There are <u>no</u> right or wrong answers. Please tell us what is true to your story.
> Your responses are confidential and will remain anonymous. Please try to answer every question.

1. **Please circle your gender:**                 Female  /  Male

2. **Please circle your age group:** 11-15 / 16-17 / 18-24 / 25-34 / 35-44 / 45-54 / 55-64 / 65-74 / 75+

3. **Please circle how often you come to *(parish name)*:**

   Almost always / About half the time / A few times a year / This is my first or second time / I'm just visiting today as a one-off

4. **When you started being part of *(parish name)*...**
   ☐ it was the first church community that I had been a part of
   ☐ I was returning after a break (of more than 2 years) from church in general
   ☐ I moved straight from another church to being a part of *(parish name)*
   ☐ I am part of a church as well as *(parish name)*

5. **I started being part of *(parish name)*...**
   ☐ because I moved to the area
   ☐ because I joined the leadership of this church
   ☐ because I changed church and decided this was better for me
   ☐ because I started to attend *(parish name)* before I was 5 years old
   ☐ because of a different reason (please specify) ....................................................

6. **As a child [0-10]...**
   ☐ I was <u>not</u> part of a church community or a Sunday school
   ☐ I was part of/I started being part of a church community or a Sunday school
   ☐ I was part of a church community or a Sunday school for a while but stopped going during this period

7. **In my teens [11-17]...**
   ☐ I was <u>not</u> part of a church or church youth group
   ☐ I was part of/I started being part of a church or church youth group
   ☐ I was part of a church or church youth group for a while but stopped going during this period

8. **In my late teens/early 20s [18-24]...** *(if you are 18 or older)*
   ☐ I was <u>not</u> part of a church or a Christian Union
   ☐ I was part of/I started being part of a church or a Christian Union
   ☐ I was part of church or Christian Union for a while but stopped going during this period of my life

9. **As an adult [25+]...** *(if you are 25 or older)*
   ☐ I was <u>not</u> part of a church community until (please put the year) ......... when I started attending   (please put the name of the church) ..................................................
   ☐ I have been a church goer all my adult life
   ☐ I did leave church, but came back in (year of your return) ............... when I started attending   (please put the name of the church) ....................................................
   ☐ it's quite complicated because ................................................................

Thank you for your time. We appreciate your help

# Parish name/logo

Date:

**1) Are you a boy or a girl?** *(please circle one)* BOY / GIRL

**2) How old are you?** ……………………………….

**3) How often do you come to *(parish name)*?**

- ☐ Almost always
- ☐ About half the time
- ☐ A few times a year
- ☐ This is my first or second time
- ☐ I'm just visiting today as a one-off

**4) Before being part of *(parish name)*…**

- ☐ I was <u>not</u> part of another church because I didn't go to church

    I had a big gap between my last church and being part of *(parish name)*

    I moved straight to *(parish name)* from my last church

    I am part of a church as well as *(parish name)*

**5) Why did you start coming to *(parish name)*?**

    We moved to the area

    My family or I were part of the leadership of this church

    My family or I changed church and decided this was better for us

    I started coming to *(parish name)* before I was 5 years old

    A different reason (please write it down) ……………………………..

Thank you very much for your help!

# Appendix 6: Tables of church backgrounds, motivational factors, age and gender demographics across all fresh expressions of Church and inherited Sunday congregations

The following tables present the raw percentages of the church backgrounds, motivational factors, age and demographics of attenders at all fresh expressions of Church and inherited Sunday congregations. The order the data is presented in is the same as for appendix 3, by geographical region, divided into dioceses.

The tables specify the sample size (number of questionnaires) at each fresh expression of Church and parish. After this, the first series of columns relates to church backgrounds, the second series of columns to motivational factors, the third series to gender and the fourth to age demographics. To fit each table on one page, many of the data categories have been abbreviated to save space. A key to these can be found below.

As the vast majority of fresh expressions of Church are less than 10 years old, data for the 2 relevant categories is only provided for those initiatives which had been in existence for more than 10 years when the survey was conducted.

**Key to abbreviations:**

**Church backgrounds**:
| | |
|---|---|
| SN | Simple non-churched |
| SN > 10 yrs | Simple non-churched and part of the church for more than ten years |
| SD | Simple de-churched |
| SD > 10 yrs | Simple de-churched and part of the church for more than ten years |
| CN | Complex non-churched |
| CD | Complex de-churched |
| C | Churched |
| GU | Grown up in fxC/parish |

**Motivational factors**:
| | |
|---|---|
| T | Team |
| B | Blending |
| A | Moved to the area |
| BFM | Better for me |
| FFLP | Family, friends or life patterns |

**Gender**:
| | |
|---|---|
| M | Male |
| F | Female |

Table42: Church backgrounds, motivational factors, age and gender demographics at fresh expressions of Church in midlands dioceses (Leicester above, Derby below)

| | No of qnrs | SN | SN >10 yrs | CN | SD | SD >10 yrs | CD | C | GU | T | B | A | BFM | FFLP | M | F | 5-10 | 11-15 | 16-17 | 18-24 | 25-34 | 35-44 | 45-54 | 55-64 | 65-74 | 75+ |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| CAF | 76 | 13% | | 8% | 16% | | 17% | 36% | 11% | 26% | 61% | 2% | 9% | 2% | 49% | 51% | 17% | 8% | 0% | 1% | 3% | 18% | 26% | 17% | 9% | 0% |
| MES | 38 | 16% | | 8% | 24% | | 8% | 34% | 11% | 58% | 37% | 0% | 5% | 0% | 34% | 66% | 18% | 16% | 3% | 3% | 11% | 13% | 11% | 5% | 8% | 13% |
| NTC, NMC, CAF | 12 | 0% | | 8% | 0% | | 25% | 58% | 8% | 36% | 0% | 0% | 27% | 36% | 25% | 75% | 8% | 25% | 0% | 8% | 17% | 17% | 25% | 0% | 0% | 0% |
| MES | 29 | 21% | | 3% | 17% | | 24% | 31% | 3% | 47% | 53% | 0% | 0% | 0% | 34% | 66% | 31% | 7% | 0% | 3% | 0% | 21% | 10% | 10% | 14% | 3% |
| MES | 43 | 16% | | 2% | 30% | | 21% | 23% | 7% | 20% | 70% | 5% | 0% | 5% | 35% | 65% | 21% | 5% | 0% | 0% | 7% | 28% | 5% | 12% | 19% | 5% |
| CAF | 17 | 18% | | 12% | 24% | | 29% | 18% | 0% | 40% | 50% | 10% | 0% | 0% | 31% | 69% | 12% | 12% | 0% | 0% | 6% | 0% | 12% | 12% | 35% | 12% |
| CLU | 16 | 19% | | 13% | 0% | | 13% | 38% | 19% | 30% | 70% | 0% | 0% | 0% | 31% | 69% | 25% | 6% | 0% | 0% | 13% | 31% | 0% | 13% | 13% | 0% |
| CFC, MUL | 23 | 17% | | 4% | 35% | | 13% | 13% | 17% | 71% | 0% | 14% | 14% | 0% | 36% | 64% | 23% | 9% | 0% | 0% | 9% | 27% | 9% | 5% | 18% | 0% |
| CLU, SIG, NTC | 26 | 8% | | 0% | 8% | | 23% | 58% | 4% | 29% | 71% | 0% | 0% | 0% | 32% | 68% | 12% | 15% | 0% | 0% | 27% | 12% | 23% | 12% | 0% | 0% |
| CLU, NTC | 12 | 0% | | 33% | 0% | | 25% | 42% | 0% | 42% | 33% | 8% | 0% | 17% | 45% | 55% | 0% | 0% | 0% | 0% | 0% | 9% | 27% | 18% | 18% | 27% |
| CDP, CEL | 22 | 0% | | 9% | 14% | | 23% | 55% | 0% | 5% | 84% | 0% | 5% | 5% | 27% | 73% | 0% | 59% | 0% | 0% | 9% | 14% | 5% | 0% | 9% | 5% |
| OPC, SIG, CAF | 9 | 0% | | 0% | 11% | | 78% | 11% | 0% | 0% | 88% | 0% | 0% | 13% | 11% | 89% | 0% | 0% | 0% | 0% | 0% | 0% | 0% | 0% | 11% | 89% |
| CAF | 42 | 14% | 0% | 7% | 29% | 0% | 29% | 12% | 10% | 25% | 50% | 15% | 5% | 5% | 31% | 69% | 15% | 7% | 0% | 2% | 15% | 10% | 27% | 17% | 7% | 0% |
| MES, SKR | 16 | 13% | | 0% | 13% | | 25% | 38% | 13% | 50% | 50% | 0% | 0% | 0% | 31% | 69% | 19% | 13% | 6% | 0% | 6% | 0% | 13% | 6% | 19% | 19% |
| CAF, ALT | 15 | 7% | | 20% | 33% | | 20% | 13% | 7% | 0% | 25% | 38% | 25% | 13% | 20% | 80% | 7% | 7% | 0% | 0% | 0% | 7% | 33% | 13% | 27% | 7% |
| SBC, SKR | 37 | 46% | | 0% | 24% | | 0% | 27% | 3% | 40% | 60% | 0% | 0% | 0% | 47% | 53% | 46% | 0% | 0% | 0% | 8% | 27% | 8% | 5% | 5% | 0% |
| MES | 12 | 25% | | 8% | 58% | | 0% | 8% | 0% | 0% | 50% | 0% | 0% | 50% | 17% | 83% | 8% | 0% | 0% | 0% | 42% | 50% | 0% | 0% | 0% | 0% |
| MES | 14 | 29% | | 7% | 7% | | 21% | 14% | 21% | 0% | 83% | 0% | 17% | 0% | 50% | 50% | 57% | 0% | 0% | 0% | 0% | 21% | 14% | 7% | 0% | 0% |
| MES | 30 | 20% | | 3% | 23% | | 7% | 30% | 17% | 42% | 50% | 0% | 0% | 8% | 17% | 83% | 40% | 0% | 0% | 0% | 27% | 0% | 0% | 23% | 10% | 0% |
| MES | 14 | 21% | | 0% | 14% | | 14% | 29% | 21% | 83% | 0% | 0% | 0% | 17% | 36% | 64% | 36% | 14% | 0% | 0% | 0% | 21% | 21% | 0% | 7% | 0% |
| CFC, ALT | 9 | 0% | | 0% | 0% | | 44% | 44% | 11% | 38% | 50% | 13% | 0% | 0% | 0% | 100% | 0% | 11% | 22% | 11% | 0% | 11% | 0% | 11% | 33% | 0% |

*Table 43: Church backgrounds, motivational factors, age and gender demographics at fresh expressions of Church in southern dioceses (Chelmsford above, Bristol below)*

| | No of qnrs | SN | SN > 10 yrs | CN | SD | SD > 10 yrs | CD | C | GU | T | B | A | BFM | FFLP | M | F | 5-10 | 11-15 | 16-17 | 18-24 | 25-34 | 35-44 | 45-54 | 55-64 | 65-74 | 75+ |
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| **NTC,** NMC | 14 | 0% | | 14% | 0% | | 29% | 57% | 0% | 71% | 7% | 0% | 21% | 0% | 50% | 50% | 0% | 0% | 14% | 0% | 64% | 0% | 21% | 0% | 0% | 0% |
| **SIG,** CLU, NTC | 17 | 53% | | 6% | 41% | | 0% | 0% | 0% | 0% | 100% | 0% | 0% | 0% | 82% | 18% | 0% | 0% | 0% | 53% | 41% | 6% | 0% | 0% | 0% | 0% |
| **NMC,** CDP | 18 | 28% | | 6% | 17% | | 22% | 17% | 11% | 13% | 38% | 50% | 0% | 0% | 39% | 61% | 28% | 0% | 0% | 0% | 39% | 6% | 0% | 11% | 11% | 6% |
| **CDP,** CAF, SIG | 38 | 8% | 3% | 8% | 39% | 3% | 24% | 16% | 0% | 28% | 22% | 17% | 28% | 6% | 68% | 32% | 3% | 0% | 0% | 3% | 3% | 32% | 29% | 13% | 13% | 5% |
| **NMC,** CDP, NTC | 14 | 7% | | 14% | 29% | | 29% | 21% | 0% | 78% | 11% | 11% | 0% | 0% | 36% | 64% | 0% | 0% | 0% | 0% | 14% | 21% | 43% | 0% | 14% | 7% |
| **YTH,** TCP, CAF | 69 | 39% | | 4% | 16% | | 10% | 30% | 0% | 19% | 58% | 6% | 13% | 3% | 54% | 46% | 0% | 22% | 28% | 36% | 10% | 3% | 0% | 0% | 1% | 0% |
| **NTC,** CLU, CAF | 27 | 4% | 0% | 11% | 30% | 0% | 15% | 41% | 0% | 17% | 6% | 50% | 17% | 11% | 52% | 48% | 11% | 15% | 7% | 0% | 19% | 22% | 15% | 7% | 0% | 4% |
| **MES** | 24 | 13% | | 4% | 21% | | 25% | 38% | 0% | 19% | 81% | 0% | 0% | 0% | 29% | 71% | 13% | 0% | 0% | 8% | 25% | 29% | 13% | 0% | 8% | 4% |
| **TCP** | 12 | 0% | 0% | 17% | 33% | 0% | 17% | 33% | 0% | 50% | 0% | 50% | 0% | 0% | 30% | 70% | 0% | 0% | 0% | 0% | 0% | 0% | 0% | 17% | 58% | 25% |
| **CFC,** MUL | 26 | 4% | | 8% | 27% | | 23% | 8% | 31% | 40% | 60% | 0% | 0% | 0% | 46% | 54% | 35% | 0% | 0% | 0% | 15% | 35% | 0% | 4% | 12% | 0% |
| **YTH,** CDP, CEL, NMC | 50 | 64% | 0% | 0% | 24% | 0% | 2% | 10% | 0% | 0% | 67% | 0% | 17% | 17% | 70% | 30% | 10% | 36% | 20% | 26% | 8% | 0% | 0% | 0% | 0% | 0% |
| **OPC,** NTS | 13 | 0% | | 0% | 23% | | 46% | 31% | 0% | 50% | 30% | 20% | 0% | 0% | 54% | 46% | 0% | 0% | 0% | 15% | 8% | 8% | 0% | 8% | 23% | 38% |
| **CDP** | 41 | 46% | | 5% | 17% | | 5% | 22% | 5% | 54% | 46% | 0% | 0% | 0% | 20% | 80% | 24% | 7% | 2% | 10% | 29% | 15% | 5% | 2% | 5% | 0% |
| **TCP** | 128 | 5% | | 5% | 21% | | 26% | 40% | 2% | 30% | 19% | 10% | 22% | 20% | 39% | 61% | 9% | 2% | 0% | 2% | 13% | 28% | 17% | 12% | 13% | 6% |
| **MES** | 67 | 21% | | 3% | 18% | | 22% | 24% | 12% | 39% | 58% | 0% | 0% | 3% | 45% | 55% | 22% | 12% | 4% | 4% | 10% | 10% | 18% | 9% | 9% | 0% |
| **NMC** | 17 | 6% | 0% | 12% | 12% | 0% | 29% | 41% | 0% | 14% | 43% | 21% | 21% | 0% | 59% | 41% | 0% | 0% | 0% | 24% | 18% | 18% | 24% | 18% | 0% | 0% |
| **CFC,** MUL | 71 | 14% | | 4% | 20% | | 15% | 31% | 15% | 14% | 69% | 6% | 6% | 6% | 45% | 55% | 30% | 4% | 1% | 7% | 15% | 23% | 3% | 8% | 8% | 0% |
| **TCP,** CAF | 49 | 2% | | 20% | 2% | | 27% | 49% | 0% | 26% | 2% | 38% | 26% | 9% | 55% | 45% | 0% | 2% | 0% | 4% | 61% | 31% | 2% | 0% | 0% | 0% |
| **MES** | 20 | 30% | | 5% | 25% | | 5% | 35% | 0% | 22% | 67% | 0% | 0% | 11% | 15% | 85% | 35% | 5% | 0% | 0% | 30% | 20% | 0% | 0% | 5% | 5% |
| **MES** | 63 | 24% | | 5% | 17% | | 6% | 29% | 19% | 24% | 64% | 0% | 8% | 4% | 31% | 69% | 47% | 10% | 2% | 2% | 8% | 23% | 8% | 0% | 2% | 0% |
| **MES,** CFC, SBC | 28 | 0% | | 4% | 32% | | 11% | 32% | 21% | 31% | 54% | 0% | 8% | 8% | 44% | 56% | 30% | 4% | 0% | 0% | 22% | 30% | 7% | 7% | 0% | 0% |

*Table 44: Church backgrounds, motivational factors, age and gender demographics at fresh expressions of Church in northern dioceses (Ripon & Leeds above, Liverpool below)*

| | No of qnrs | SN | SN > 10 yrs | CN | SD | SD > 10 yrs | CD | C | GU | T | B | A | BFM | FFLP | M | F | 5-10 | 11-15 | 16-17 | 18-24 | 25-34 | 35-44 | 45-54 | 55-64 | 65-74 | 75+ |
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| **TCP, CDP, NTS** | 13 | 8% | 8% | 0% | 23% | 23% | 8% | 31% | 0% | 20% | 60% | 0% | 0% | 20% | 31% | 69% | 0% | 8% | 0% | 0% | 8% | 0% | 54% | 23% | 8% | 0% |
| **MES, CFC** | 20 | 10% | | 0% | 10% | | 15% | 40% | 25% | 36% | 45% | 0% | 0% | 18% | 40% | 60% | 55% | 0% | 0% | 0% | 10% | 20% | 5% | 0% | 10% | 0% |
| **MES, CFC** | 12 | 33% | | 17% | 0% | | 25% | 25% | 0% | 50% | 50% | 0% | 0% | 0% | 8% | 92% | 25% | 8% | 0% | 0% | 0% | 17% | 33% | 0% | 17% | 0% |
| **CAF, MUL** | 37 | 8% | | 3% | 11% | | 41% | 38% | 0% | 10% | 53% | 7% | 30% | 0% | 43% | 57% | 27% | 5% | 0% | 0% | 5% | 24% | 14% | 3% | 14% | 8% |
| **MES** | 37 | 8% | | 5% | 8% | | 16% | 54% | 8% | 50% | 46% | 0% | 0% | 4% | 51% | 49% | 22% | 14% | 0% | 3% | 8% | 14% | 14% | 8% | 14% | 5% |
| **CFC** | 16 | 6% | | 6% | 19% | | 19% | 44% | 6% | 9% | 55% | 36% | 0% | 0% | 56% | 44% | 20% | 7% | 0% | 0% | 7% | 13% | 20% | 7% | 7% | 20% |
| **NTC, NMC, CLU** | 64 | 5% | | 9% | 19% | | 20% | 45% | 2% | 33% | 8% | 25% | 31% | 2% | 41% | 59% | 16% | 0% | 0% | 17% | 42% | 14% | 6% | 2% | 3% | 0% |
| **CLU, CEL** | 12 | 0% | | 17% | 0% | | 17% | 67% | 0% | 0% | 0% | 33% | 17% | 50% | 33% | 67% | 0% | 17% | 8% | 17% | 0% | 17% | 0% | 17% | 8% | 17% |
| **CAF, SKR, ALT** | 27 | 4% | | 15% | 19% | | 30% | 22% | 11% | 61% | 17% | 0% | 22% | 0% | 33% | 67% | 15% | 7% | 0% | 0% | 11% | 44% | 7% | 15% | 0% | 0% |
| **CLU, SIG** | 20 | 20% | 0% | 10% | 35% | 0% | 25% | 10% | 0% | 11% | 44% | 22% | 11% | 11% | 15% | 85% | 0% | 0% | 0% | 0% | 0% | 0% | 0% | 10% | 55% | 35% |
| **CLU, CDP** | 13 | 8% | 0% | 8% | 15% | 0% | 46% | 23% | 0% | 30% | 50% | 20% | 0% | 0% | 46% | 54% | 0% | 0% | 0% | 0% | 8% | 8% | 17% | 0% | 67% | 0% |
| **CFC, SBC, CLU** | 34 | 15% | | 0% | 18% | | 26% | 15% | 26% | 43% | 57% | 0% | 0% | 0% | 21% | 79% | 35% | 9% | 0% | 0% | 0% | 26% | 6% | 3% | 18% | 3% |
| **TCP** | 16 | 13% | 0% | 6% | 13% | 6% | 13% | 50% | 0% | 18% | 9% | 45% | 27% | 0% | 27% | 73% | 0% | 13% | 0% | 6% | 6% | 0% | 0% | 13% | 38% | 25% |
| **MES** | 51 | 16% | | 6% | 16% | | 22% | 18% | 24% | 30% | 52% | 9% | 0% | 9% | 28% | 72% | 29% | 4% | 0% | 0% | 6% | 37% | 10% | 8% | 4% | 2% |
| **MWS, ALT** | 45 | 2% | | 13% | 18% | | 44% | 22% | 0% | 42% | 50% | 3% | 3% | 3% | 20% | 80% | 0% | 2% | 0% | 0% | 0% | 2% | 0% | 18% | 48% | 30% |
| **CFC, CLU** | 14 | 64% | | 7% | 7% | | 0% | 14% | 7% | 33% | 67% | 0% | 0% | 0% | 36% | 64% | 71% | 14% | 0% | 0% | 0% | 7% | 7% | 0% | 0% | 0% |
| **CAF** | 32 | 3% | | 3% | 19% | | 41% | 22% | 13% | 43% | 52% | 5% | 0% | 0% | 47% | 53% | 6% | 3% | 3% | 0% | 0% | 16% | 6% | 16% | 32% | 16% |
| **MES** | 27 | 15% | | 4% | 26% | | 11% | 26% | 19% | 64% | 27% | 9% | 0% | 0% | 37% | 63% | 33% | 0% | 0% | 0% | 15% | 15% | 11% | 4% | 22% | 0% |
| **MUL** | 34 | 53% | | 0% | 29% | | 12% | 0% | 6% | 50% | 25% | 0% | 25% | 0% | 38% | 62% | 21% | 21% | 9% | 15% | 6% | 12% | 12% | 0% | 3% | 0% |
| **MES** | 25 | 48% | | 0% | 20% | | 4% | 12% | 16% | 100% | 0% | 0% | 0% | 0% | 48% | 52% | 44% | 0% | 0% | 0% | 8% | 32% | 0% | 4% | 8% | 4% |
| **CLU, SIG, CDP** | 11 | 9% | | 0% | 9% | | 55% | 27% | 0% | 56% | 44% | 0% | 0% | 0% | 60% | 40% | 0% | 0% | 0% | 0% | 0% | 9% | 9% | 45% | 36% | 0% |
| **MES** | 59 | 22% | | 7% | 17% | | 7% | 24% | 24% | 36% | 59% | 5% | 0% | 0% | 31% | 69% | 36% | 5% | 0% | 0% | 10% | 19% | 10% | 10% | 7% | 3% |
| **SBC, SKR, TCP, MES** | 30 | 23% | 0% | 0% | 27% | 0% | 17% | 20% | 13% | 55% | 27% | 9% | 9% | 0% | 47% | 53% | 30% | 10% | 3% | 7% | 0% | 17% | 23% | 10% | 0% | 0% |
| **OPC, CLU** | 30 | 23% | | 7% | 33% | | 23% | 13% | 0% | 8% | 85% | 0% | 0% | 8% | 7% | 93% | 0% | 0% | 0% | 0% | 0% | 7% | 0% | 10% | 28% | 55% |

*Table 45: Church backgrounds, motivational factors, age and gender demographics at inherited Sunday congregations in Sheffield (top), Leicester (middle), and Derby (bottom) dioceses*

| | No of qnrs | SN | SN > 10 yrs | CN | SD | SD > 10 yrs | CD | C | GU | T | B | A | BFM | FFLP | M | F | 5-10 | 11-15 | 16-17 | 18-24 | 25-34 | 35-44 | 45-54 | 55-64 | 65-74 | 75+ |
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| U1 | 59 | 7% | 0% | 12% | 20% | 8% | 17% | 31% | 5% | 64% | 14% | 17% | 29% | 34% | 6% | 38% | 62% | 5% | 5% | 2% | 4% | 7% | 5% | 13% | 27% | 14% |
| U2 | 21 | 10% | 10% | 19% | 19% | 19% | 14% | 5% | 5% | 43% | 0% | 25% | 38% | 0% | 38% | 30% | 70% | 10% | 5% | 0% | 0% | 10% | 5% | 5% | 5% | 33% |
| U3 | 26 | 4% | 4% | 8% | 19% | 23% | 12% | 15% | 15% | 50% | 0% | 33% | 33% | 11% | 22% | 40% | 60% | 16% | 0% | 4% | 4% | 0% | 8% | 12% | 12% | 36% |
| M1 | 86 | 2% | 7% | 9% | 7% | 12% | 16% | 35% | 12% | 72% | 10% | 13% | 48% | 23% | 6% | 34% | 66% | 6% | 7% | 0% | 6% | 6% | 9% | 17% | 15% | 13% |
| M2 | 44 | 0% | 5% | 11% | 16% | 20% | 16% | 30% | 2% | 59% | 4% | 20% | 36% | 32% | 8% | 29% | 71% | 5% | 0% | 0% | 0% | 2% | 0% | 16% | 30% | 25% |
| U4 | 32 | 13% | 0% | 3% | 6% | 16% | 9% | 41% | 13% | 66% | 12% | 6% | 65% | 12% | 6% | 32% | 68% | 10% | 13% | 0% | 7% | 7% | 17% | 20% | 0% | 13% |
| R1 | 54 | 2% | 2% | 4% | 11% | 7% | 26% | 28% | 20% | 78% | 6% | 13% | 61% | 16% | 3% | 38% | 62% | 11% | 15% | 0% | 0% | 4% | 11% | 6% | 24% | 20% |
| R2 | 42 | 2% | 2% | 5% | 21% | 12% | 14% | 26% | 17% | 62% | 0% | 32% | 47% | 21% | 0% | 23% | 78% | 3% | 0% | 0% | 0% | 5% | 13% | 3% | 15% | 33% |
| M3 | 46 | 2% | 7% | 7% | 11% | 20% | 20% | 30% | 4% | 61% | 4% | 8% | 62% | 27% | 0% | 25% | 75% | 0% | 0% | 0% | 0% | 2% | 9% | 4% | 2% | 62% |
| R3 | 53 | 17% | 2% | 6% | 21% | 6% | 13% | 26% | 9% | 55% | 4% | 13% | 13% | 67% | 4% | 33% | 67% | 12% | 6% | 4% | 2% | 14% | 4% | 4% | 18% | 25% |
| U5 | 24 | 8% | 8% | 0% | 8% | 8% | 21% | 25% | 21% | 67% | 9% | 18% | 64% | 9% | 0% | 29% | 71% | 8% | 13% | 0% | 0% | 0% | 8% | 13% | 21% | 17% |
| M4 | 43 | 5% | 5% | 2% | 12% | 33% | 21% | 23% | 0% | 47% | 10% | 15% | 60% | 10% | 5% | 20% | 80% | 0% | 0% | 0% | 0% | 0% | 2% | 10% | 21% | 36% |
| M5 | 50 | 6% | 4% | 8% | 26% | 6% | 20% | 30% | 0% | 58% | 3% | 10% | 48% | 21% | 17% | 49% | 51% | 0% | 2% | 0% | 0% | 12% | 14% | 12% | 16% | 22% |
| R4 | 33 | 0% | 0% | 6% | 15% | 6% | 24% | 42% | 6% | 79% | 4% | 13% | 58% | 25% | 0% | 31% | 69% | 3% | 0% | 0% | 0% | 9% | 6% | 16% | 9% | 47% |
| R5 | 33 | 3% | 0% | 0% | 18% | 9% | 48% | 18% | 3% | 70% | 5% | 18% | 59% | 14% | 5% | 37% | 63% | 0% | 0% | 0% | 0% | 13% | 3% | 9% | 9% | 28% |
| M6 | 67 | 0% | 1% | 6% | 6% | 13% | 27% | 36% | 10% | 79% | 2% | 7% | 72% | 13% | 7% | 34% | 66% | 1% | 1% | 0% | 1% | 6% | 4% | 7% | 16% | 34% |
| M7 | 78 | 0% | 0% | 3% | 15% | 12% | 27% | 37% | 6% | 73% | 2% | 15% | 35% | 46% | 2% | 38% | 62% | 4% | 3% | 3% | 8% | 1% | 3% | 14% | 13% | 19% |
| R6 | 9 | 0% | 0% | 0% | 0% | 11% | 33% | 44% | 11% | 89% | 14% | 43% | 43% | 0% | 0% | 44% | 56% | 0% | 0% | 0% | 0% | 0% | 0% | 0% | 11% | 44% |
| R7 | 7 | 0% | 0% | 0% | 14% | 0% | 57% | 14% | 14% | 86% | 40% | 0% | 60% | 0% | 0% | 43% | 57% | 0% | 0% | 0% | 0% | 0% | 0% | 17% | 33% | 17% |
| R8 | 16 | 6% | 0% | 0% | 6% | 19% | 19% | 44% | 6% | 69% | 0% | 20% | 80% | 0% | 0% | 27% | 73% | 0% | 0% | 0% | 0% | 6% | 0% | 0% | 25% | 31% |
| R9 | 38 | 0% | 0% | 3% | 8% | 0% | 29% | 47% | 13% | 92% | 13% | 10% | 60% | 13% | 3% | 29% | 71% | 0% | 0% | 0% | 3% | 3% | 3% | 0% | 19% | 27% |
| R10 | 19 | 5% | 0% | 5% | 5% | 11% | 21% | 32% | 21% | 79% | 0% | 55% | 27% | 9% | 9% | 47% | 53% | 5% | 0% | 0% | 0% | 11% | 5% | 5% | 21% | 42% |
| R11 | 37 | 0% | 0% | 0% | 19% | 11% | 16% | 51% | 3% | 70% | 4% | 20% | 68% | 8% | 0% | 32% | 68% | 0% | 0% | 0% | 0% | 5% | 3% | 5% | 8% | 35% |
| M8 | 36 | 0% | 0% | 8% | 11% | 11% | 14% | 42% | 14% | 78% | 4% | 17% | 65% | 13% | 0% | 44% | 56% | 6% | 3% | 0% | 3% | 8% | 0% | 0% | 11% | 22% |