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Summary

- This report covers the statistical analysis of the quantitative research into maturity, discipleship and leavers of Messy Churches in England.
- Messy Churches flourish in all contexts, urban and rural, economically deprived and affluent.
- The leadership of Messy Churches is primarily female, voluntary and lay-lay.
- Messy congregations are on average larger than traditional Church of England congregations. Over 60% of those who attended have not recently engaged with any form of church.
- All Messy Churches engage with Scripture, particularly through storytelling and creative activities.
- Half of Messy Churches that are fresh expressions of Church (fxC) engage with the sacraments, significantly more than those that are not fresh expressions.
- Messy Churches are progressing towards being self-financing, self-governing and self-reproducing, particularly those that are fresh expressions of Church.
- Messy Churches are demonstrating the four creedal marks, being "One", "Holy", "Catholic" and "Apostolic", which are found more often in fresh expressions of Messy Church.
- All Messy Churches face hurdles in being too busy, or having families who are not yet ready for discipleship.
- Statistically significant differences throughout this report demonstrate that fresh expressions of Church Messy Churches are seeing the most progress.

Contents

Preparing the canvas: research methodology

This document forms part of a set of reports from Church Army's Research Unit investigating the development of Messy Church (MES). Other reports in the set consider qualitative aspects of Messy Church, with further structured interviews, multi-media responses from Messy Church attenders and research into reasons for leaving Messy Church. The series of reports forms a kaleidoscope, examining the effects of Messy Church in many ways and from many angles.

This report deals with the quantitative results from a survey of leaders of Messy Churches. The survey examined aspects of maturity, discipleship, lifespan and leavers from Messy Churches. Results pertaining to the lifespan section may be found in that report, and quantitative analysis of the leavers' data is in an appendix to this report, to be read in conjunction with the qualitative analysis.

To carry out the survey of Messy Church leaders, 240 Messy Churches from across the 21 dioceses examined in *The Day of Small Things* were sampled.[1] One group of 120 had met all of the criteria for being considered a fresh expression of Church, while the other 120 had not. These groups were also stratified by frequency of meeting. These Messy Church leaders were surveyed via a phone interview with a Research Unit member. Complete interviews were obtained from 174 leaders. Following the interview, Messy Churches were again examined to see if they now fulfilled the indicators for inclusion as fresh expressions of Church (fxC). Roughly half (88) met the criteria, while the others (86) did not. Of those that did not meet the criteria initially, some had an intention to develop into an fxC, but they were not at the stage of implementation. Others met less than once a month, falling short on the frequency criteria, while the remainder were deemed 'not a fresh expression of Church', usually because they were missional, but not ecclesial in nature. In this report, and throughout the companion work, we describe Messy Churches that are not intending to be fresh expressions of Church as "outreach" Messy Churches.

In this leaders' survey we examined whether initiatives were fxC now, with some variation based on their status when surveyed a few years ago for *The Day of Small Things*. Some that were not fxC then have developed into fxC now, while some that were then fxC now no longer fit the criteria. A number have also died.

The statistical analysis included in this report allows us to move from detail in this sample to conclusions about Messy Churches in general, whether through confidence intervals - for example, determining the proportion of voluntary leaders in the wider population of Messy Churches - or hypothesis testing to determine whether differences between Messy Churches that do, and do not, consider themselves fresh expressions of Church are significant, or merely an artefact of this sample.

In addition, qualitative follow-up research has been carried out in relation to leavers (those who attended Messy Church for a period then stopped attending), lifespan (looking into the factors behind fxC stopping), as well as a number of focus groups of Messy Church leaders to hear their experiences in more detail. Their material is reported elsewhere.

Data gathered

The interviews with the 174 Messy Church leaders resulted in the completion of a double-sided A4 survey, with sections concerning the four strands of Maturity, Discipleship, Leavers and Lifespan. The four strands of the survey relate to four crucial issues in the life of Messy

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[1] *The Day of Small Things: An analysis of fresh expressions of Church in 21 dioceses of the Church of England* (Sheffield: Church Army, 2016)

Church - issues that many Messy Church leaders, as well as the national Messy Church team, have had to wrestle with.

- o How can Messy Churches mature into genuine worshipping communities of Jesus-followers?
- o How do Messy Churches wrestle with discipleship?
- o What happens to Messy Church attenders when they leave? And what to do when children transition from primary to secondary school?
- o Why do Messy Churches come to an end?

The rest of this report introduces the background of our sample of Messy Churches - where and when they meet - before describing the characteristics of the leaders themselves. We then turn to those who attend Messy Church before considering the details of maturity and discipleship in these Messy Churches.

We are grateful to all who were willing to be interviewed for this research.

The background wash – where and when?
This section introduces the Messy Churches in our sample, providing background details on the location of churches, the communities they serve, their meeting days and times, and the types of locations in which they meet.

Where are Messy Churches in the Church of England?
Messy Churches are found right across England, but those that form part of this study were sampled from the 21 dioceses of the Church of England shaded orange in Figure 1.
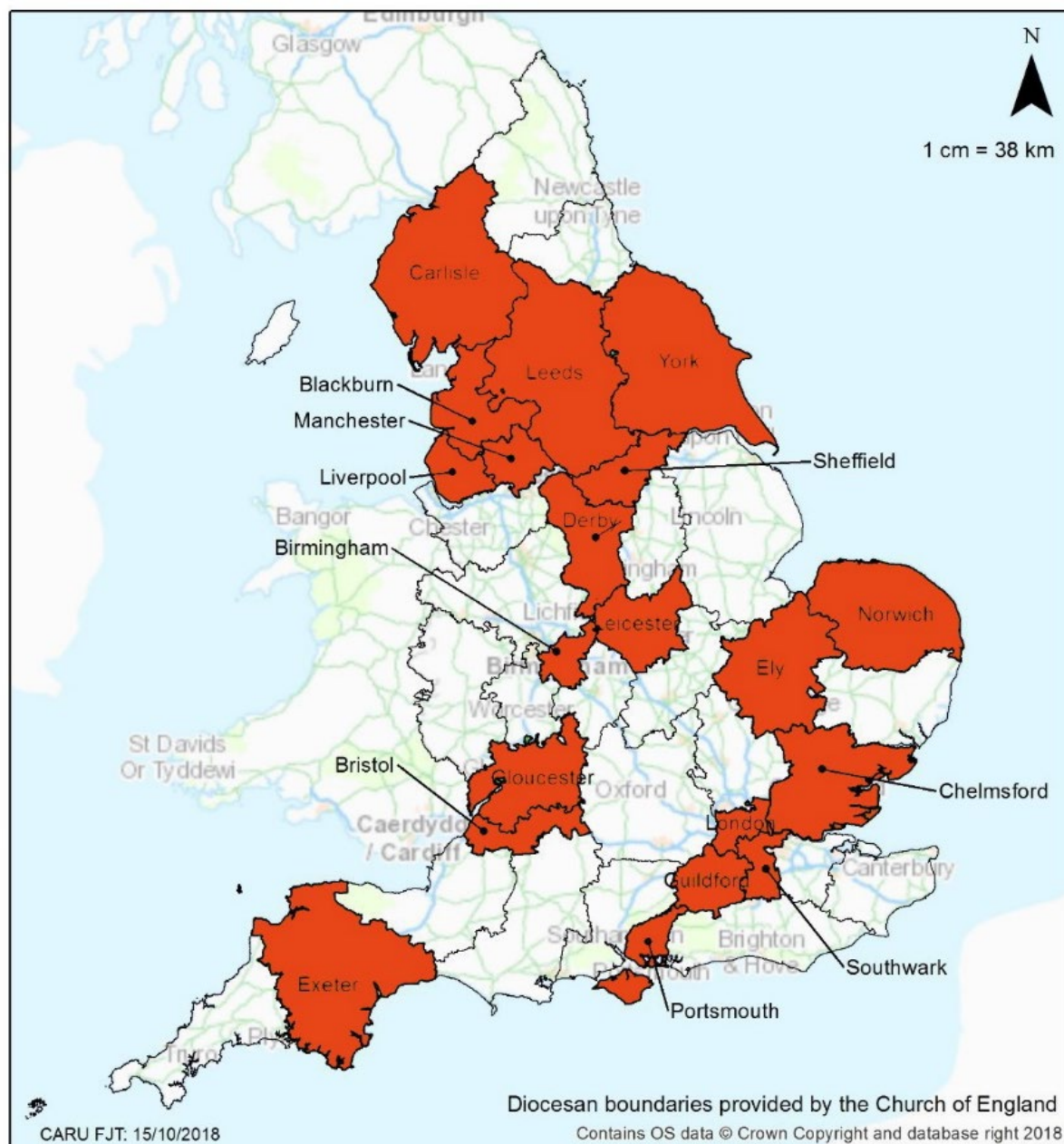
Figure 1: Location of Messy Churches sampled in this study

Messy Churches serve communities across urban and rural locations, and at all levels of deprivation. Approximately a third (34%) of our sample of Messy Churches serve rural areas; two thirds serve urban locations (Table 1) and a 95% binomial confidence interval indicates that between 28% and 42% of all Messy Churches serve rural areas.

The sample also contains an even spread of Messy Churches across areas of different economic deprivation, as described by the Index of Multiple Deprivation (IMD).[2] Table 1 and Figure 2 show the percentage of Messy Churches in our sample in each quintile (fifth), from 18% to 22%.[3] Here, and throughout the report, the overall percentage is shown by the grey bar, while the percentage for Messy Churches that are fresh expressions are given by the red line and the outreach Messy Churches by the yellow line. There is no significant difference between the proportion found in each quintile.[4] In our random sample, we find Messy Churches balanced across all contexts, from the most to least deprived, and in both urban and rural areas.

Location	% of all MES	fxC MES	Outreach MES
Urban locations	66%	68%	63%
Rural locations	34%	32%	37%
Deprivation quintile	**% of all MES**	**fxC MES**	**Outreach MES**
Decile 1 or 2	21%	19%	22%
Decile 3 or 4	18%	21%	15%
Decile 5 or 6	21%	17%	26%
Decile 7 or 8	18%	21%	15%
Decile 9 or 10	22%	23%	22%

Table 1: The context of Messy Churches in our sample

[2] www.gov.uk/government/statistics/english-indices-of-deprivation-2015
[3] Each quintile (fifth) is described by the two deciles (tenths) which make it up, hence quintile 1 consists of Messy Churches in deciles 1 and 2, quintile 2 is those in quintiles 3 and 4, and so on.
[4] p=0.82; X^2=1.52; 4df

The proportion of Messy Churches in our sample that are fresh expressions of Church is not statistically significantly different between urban and rural areas, or across IMD quintiles.[5]
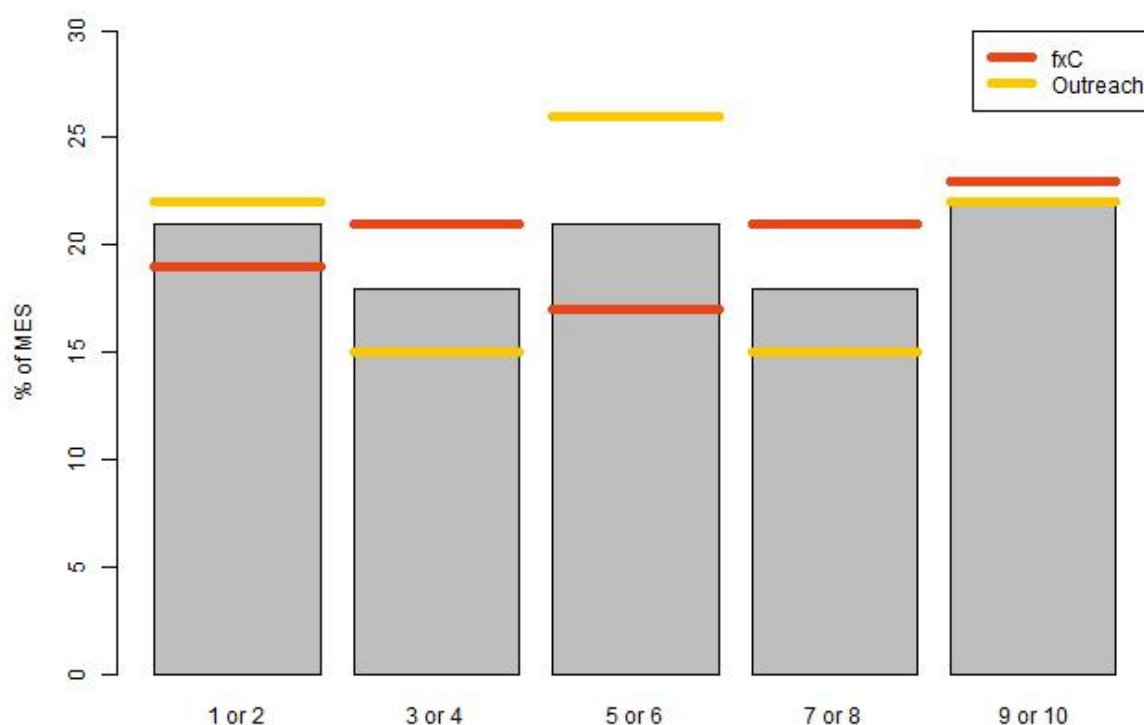
Figure 2: The percentage of Messy Churches in different IMD quintiles

When did they start?

Figure 3 illustrates the number of Messy Churches active in each year. We can see that the first fresh expression of Messy Church in our sample did not begin until 2008, and that the numbers of outreach and fresh expressions Messy Churches are very similar, rising together towards 2014, with the outreach ones showing signs of levelling off from mid-2013. While there are 174 Messy Churches in the sample, some had died during this period, so the maximum number of active Messy Churches at any given time is less than that.

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[5] p=0.56; X^2=0.35; 1df (urban/rural). p=0.55; X^2=3.05; 4df (IMD quintiles)

Figure 3: Number of Messy Churches each year
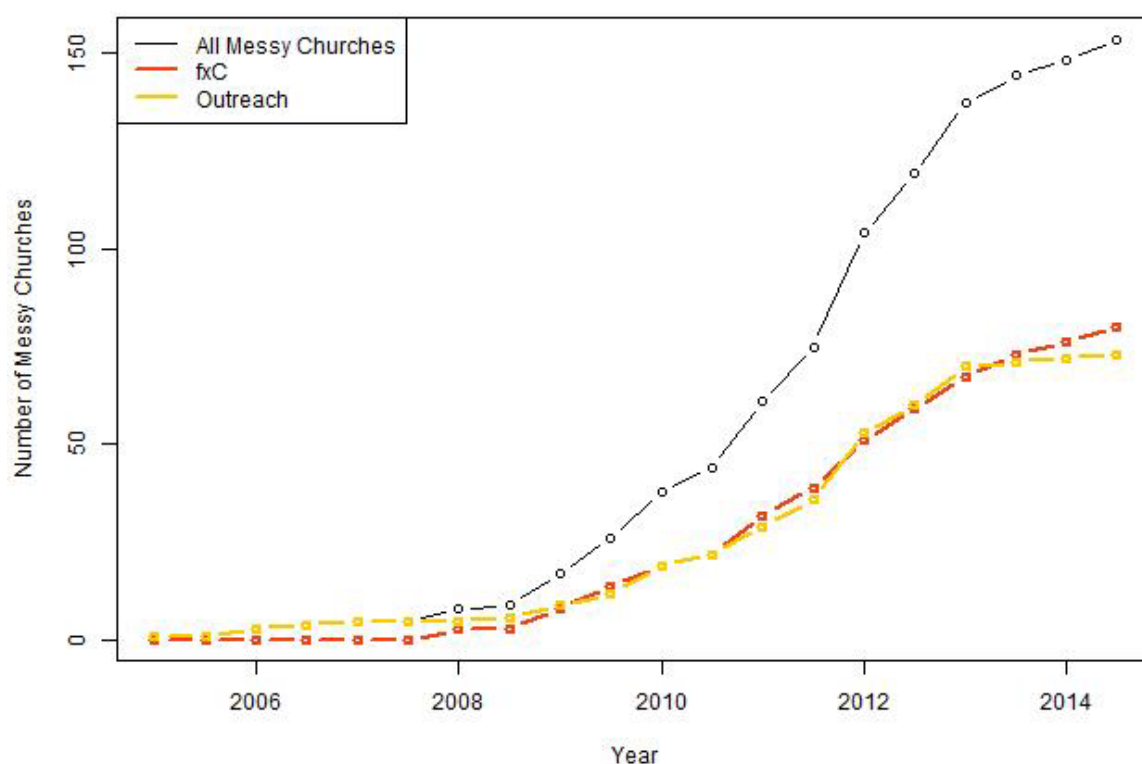
How often do they meet?

Most Messy Churches meet monthly as shown in Table 2. 67% ± 7% of Messy Churches meet monthly (or nearly monthly). 24% meet 4-6 times a year. 5% meet more than monthly, 4% occasionally.

Frequency	Total	fxC MES	Outreach MES
Occasional	4%	0%	8%
4 to 6 times a year	24%	1%	48%
Monthly (or nearly monthly)	67%	92%	42%
More often than monthly	5%	7%	1%

Table 2: Meeting frequencies of Messy Churches
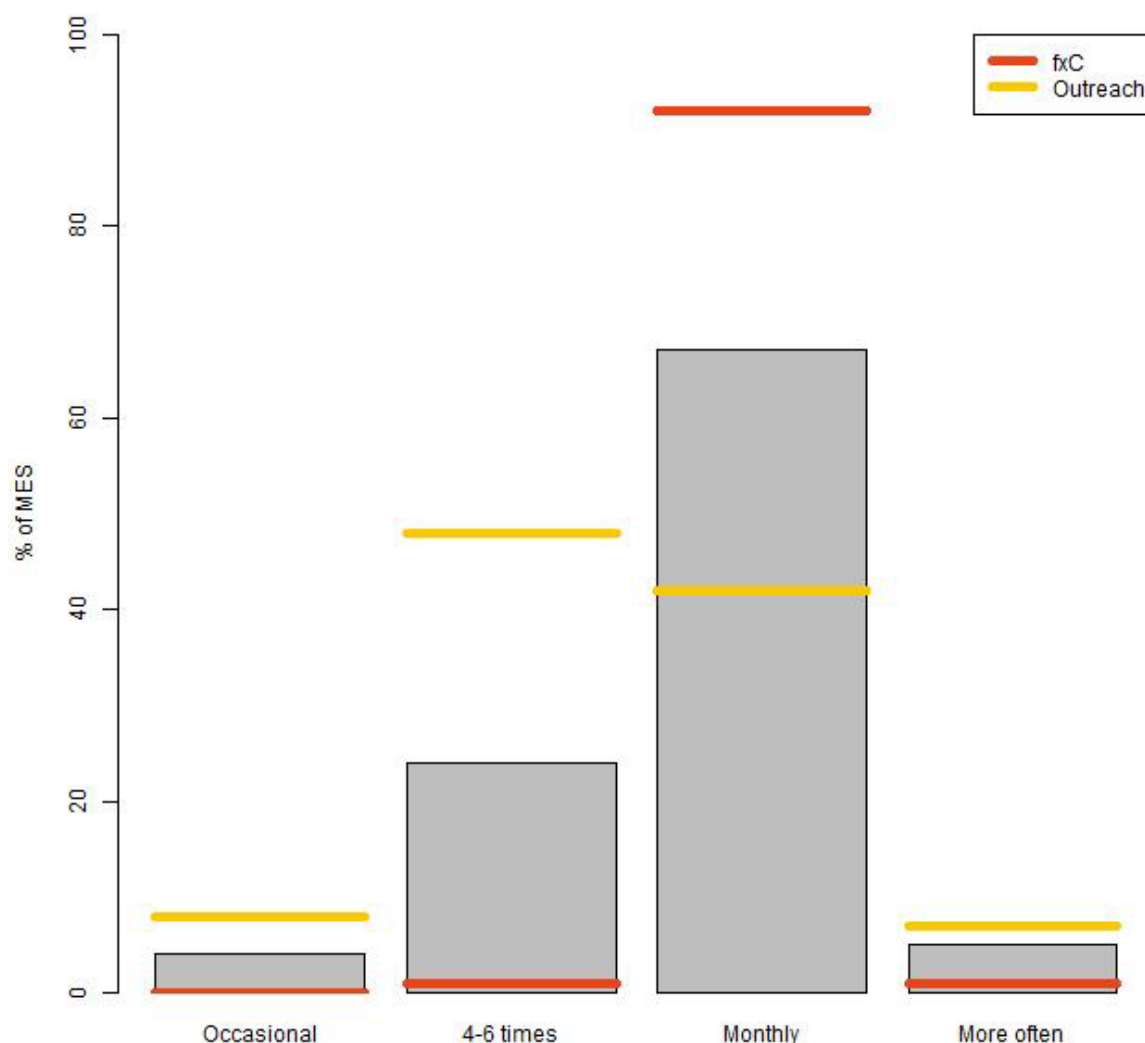
Figure 4: Frequency with which Messy Churches meet

Figure 4 illustrates the numbers given in Table 2. We can see that the overall proportion hides large differences between fxC and outreach Messy Churches. Outreach Messy Churches have a wider spread of meeting frequencies, while 92% of fxC meet monthly. As described above, meeting frequently is a criterion for being defined as an fxC, so this is unsurprising. Outreach Messy Churches may meet at festival times, or at reduced frequencies, while some meet fortnightly or more often.

On which days do Messy Churches meet?

Most (43%±7%) Messy Churches meet on weekdays, with 31% on Saturday and the remainder on Sundays, as shown in Table 3 and Figure 5. This pattern is not significantly different across geographical areas or deprivation quintiles. However, it does mask the clear differences between Messy Churches that are, and are not, fxC.

	All MES	fxC MES	Outreach MES
Weekdays	43%	50%	36%
Saturday	31%	18%	44%
Sunday	26%	34%	19%

Table 3: Days on which Messy Churches meet
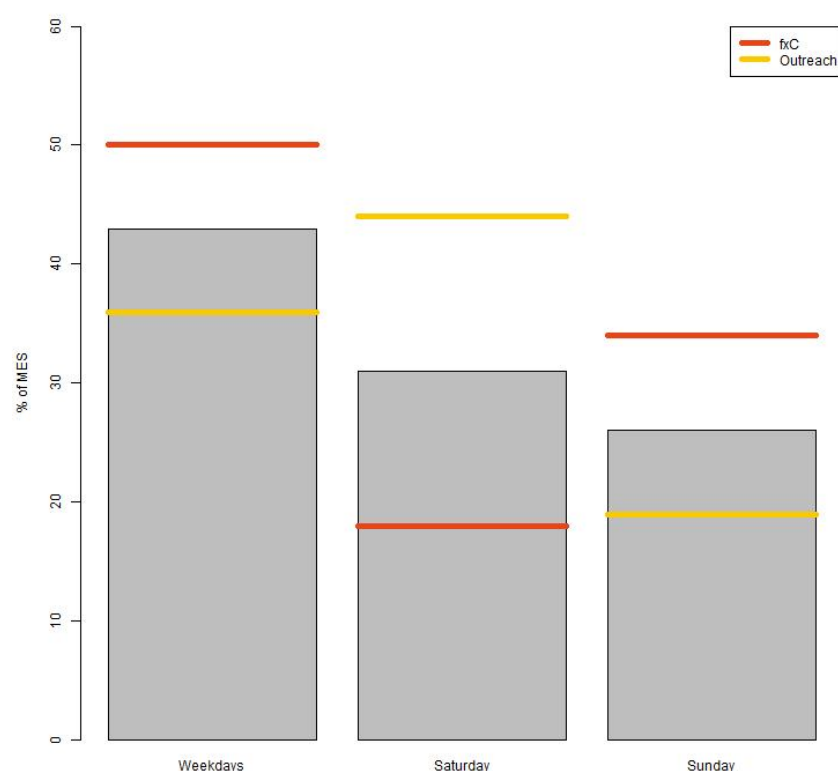
We can see in Figure 5 that fxC Messy Churches are more likely to meet on weekdays or on Sundays. Half of all fxC Messy Churches meet on weekdays, while just over a third (34%) meet on a Sunday. Saturdays are more popular with outreach Messy Churches, with 44% meeting then. This difference between fxC and outreach Messy Churches is statistically very significant.[6]

Figure 5: Days on which Messy Churches meet

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[6] X^2=15.35; df=2; p=4.65*10^{-4}

At what time of day?

Messy Churches can be found meeting at all times of the day, with the exception of breakfast, but more meet later in the day. Evenings are ruled out due to the ages of children present. Table 4 and Figure 6 show that 39%±7% meet at teatime, and 26% meet after school.
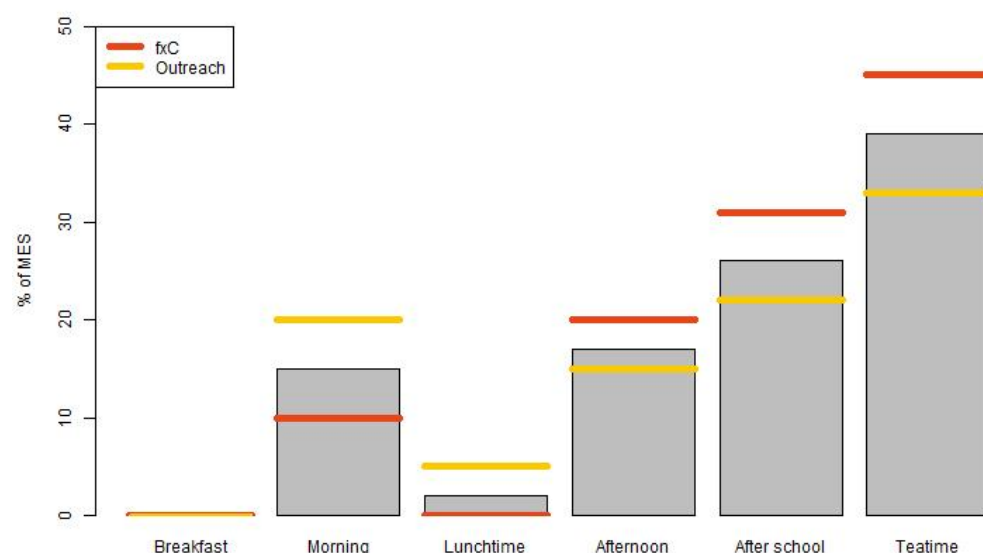
Figure 6: Times of day at which Messy Churches meet

There is no statistically significant difference between the times of day used by Messy Churches in urban and rural areas, nor between IMD quintiles. However, outreach Messy Churches are significantly more likely to meet earlier in the day, morning or lunchtime, while 90% of fxC ones meet after lunchtime.[7]

	All MES	fxC MES	Outreach MES
Breakfast	0%	0%	0%
Morning	15%	10%	20%
Lunchtime	2%	0%	5%
Afternoon	17%	15%	20%
After School	26%	31%	22%
Teatime	39%	45%	33%

Table 4: Times of day at which Messy Churches meet

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[7] X^2=10.42; df=4; p=0.034 (first three categories merged to allow for test)

Where do Messy Churches meet?

Just over four-fifths (81%; *95% confidence interval between 75% and 86%*) of Messy Churches meet in church premises, generally evenly split between Churches (29%), Churches and Halls (also 29%), and Halls (27%).[8] Of the remainder, 9% meet in schools, 6% in a mixture of locations and 4% in other places. This is illustrated in the pie-chart in Figure 7 and listed in Table 5.

There is a significant difference between the venues in urban and rural areas. In rural areas, churches or "other" venues are more commonly used, while in urban areas, "church and hall" combinations are more frequent.[9] There is no statistical difference between venues used in locations in different IMD quintiles.
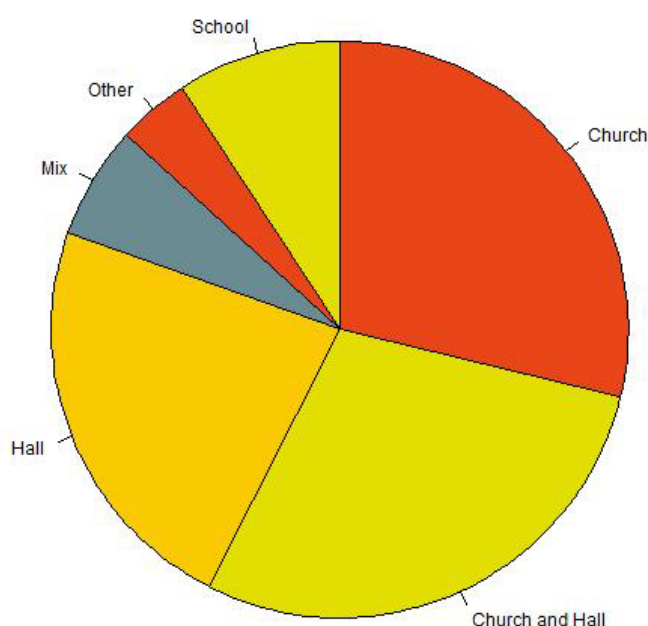

Figure 7: Venues used by Messy Churches

The division between fxC and outreach Messy Churches is almost equal, and there is no statistical association between the type of venue and whether or not a Messy Church is an fxC or an outreach.[10]

	All MES	fxC MES	Outreach MES
Church	29%	27%	30%
Church and halls	29%	27%	30%
Halls	23%	25%	21%
School	9%	9%	9%
Mixture	6%	6%	7%
Other	4%	6%	2%

Table 5: Venues used by Messy Churches

Conclusions

This section has set the scene for the rest of the report, describing the location and pattern of meeting for Messy Churches. We have seen that for the most part Messy Churches are similar across geographical areas, IMD quintiles and intentionality – whether or not a Messy Church is fxC or outreach.

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[8] https://en.wikipedia.org/wiki/Confidence_interval
[9] p=0.010, X^2=15.0; df=5
[10] X^2=1.91; df=5; p=0.86

Frequency of meeting is very different in fxC and outreach Messy Churches, and fresh expressions are more likely to meet on weekdays or Sundays and later in the day. Messy churches in rural areas are more likely than urban ones to meet in other venues.

We now turn to the people behind Messy Churches, the leaders, and then the attenders.

Preparing the paints: Who's who in Messy Church?

In this section we examine the profiles of Messy Church leaders and attenders. We investigate the distribution of gender, ordination status and other factors across the leadership, and provide a breakdown of the approximate age and church background of attenders.

Those who lead

Our survey asked about the leader who had overall responsibility for their Messy Church. The answers received are given in Table 6 and show that 76% (± 6%) of them are female. Just over half (51% ± 7.5%) are volunteers, while 30% are in receipt of a stipend for wider ministerial responsibilities, and 19% are locally paid. Almost half of Messy Churches are led by lay-lay people, with no recognised formal training (48% ± 7.5%), while 34% are led by clergy and 18% by licensed lay people.

	All MES	fxC MES	Outreach MES
Female leaders	76%	84%	69%
Male leaders	24%	16%	31%
Voluntary	51%	50%	52%
Stipendiary	30%	25%	35%
Locally paid	19%	25%	13%
Spare time	41%	33%	49%
Full time	40%	42%	38%
Part time	19%	25%	13%
Lay-lay	48%	51%	45%
Clergy	34%	31%	37%
Licensed lay	18%	18%	17%

Table 6: Leaders in Messy Churches

These figures are similar across urban and rural areas as well as levels of deprivation, with no statistically significant differences found.

In comparison with outreach Messy Churches, significantly more fxC Messy Churches are led by women (84%),[11] with slightly, but not significantly,[12] fewer led by clergy and consequently fewer leaders receiving stipends.[13] However, fxC Messy Churches are significantly more likely to have leaders who are full or part-time, while those that are not intending to be fxC are more likely to have spare-time leadership (49%).[14]

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[11] p=0.026, X^2=4.96, 1df
[12] p=0.65, X^2=0.86, 2df
[13] p=0.086, X^2=4.88, df=2
[14] p=0.044, X^2=6.25, df=2
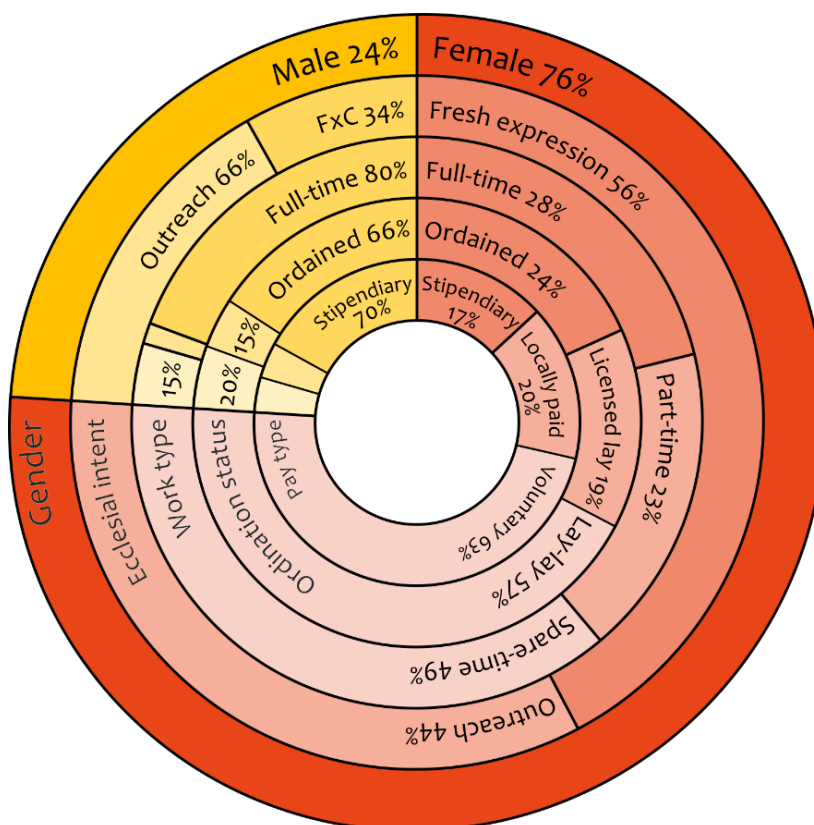
Perhaps unsurprisingly, a very significantly higher proportion of male leaders are ordained (66%) than female leaders (24%),[15] as shown in Table 7. Conversely, significantly fewer (20%) of male leaders are lay-lay, compared to 57% of female leaders, while the licensed lay percentages are similar among male and female leaders, standing at 15% and 19% respectively.

	Female leaders	Male leaders
Fresh Expression	56%	34%
Outreach	44%	66%
Full-time	28%	80%
Part-time	23%	5%
Spare-time	49%	15%
Ordained	24%	66%
Licensed lay	19%	15%
Lay-lay	57%	20%
Stipendiary	17%	70%
Locally paid	20%	15%
Voluntary	63%	15%

Table 7: Gender of leaders and work status, pay type and ecclesial status in Messy Churches

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[15] p=2.7*10^{-6}, X^2=25.6, df=2

Despite the differences seen here, the fact that there are so many more female leaders in Messy Church means that there are more ordained women than ordained men who have overall responsibility for their Messy Church. Figure 8 below shows the gender of leaders in the outer ring, with the ecclesial intent (Fresh Expression; Outreach), work status (full time; part-time; spare-time), ecclesial status (ordained; licensed; lay) and pay type (stipendiary; locally paid; voluntary) in the inner rings.

Figure 8: Characteristics of overall leaders in Messy Church

When we remember that this data is only for overall leaders, and not team members in Messy Churches, the number of women who lead Messy Churches for no financial reward and in their spare time, often without formal recognition, is quite remarkable.

Those who attend
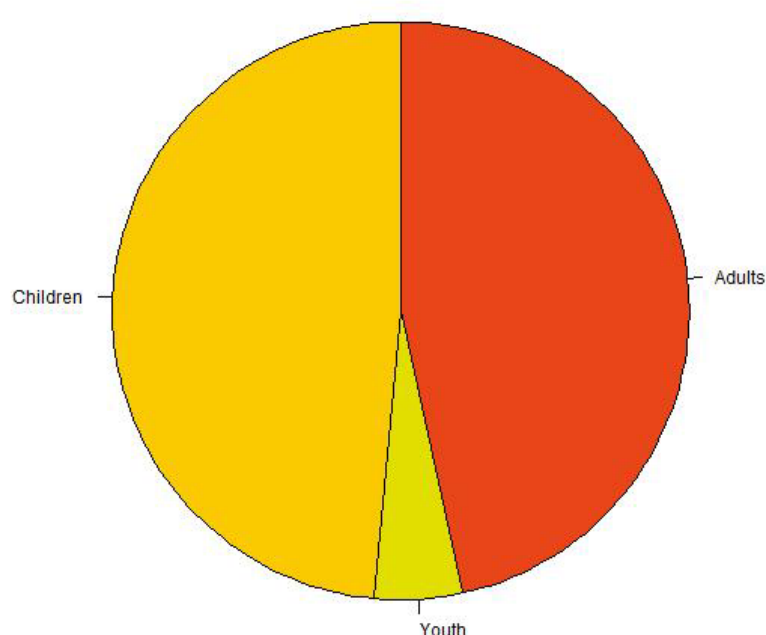
Turning from leaders in Messy Churches, we now look at those who come along. From our sample of 174 Messy Churches, we find an attendance of 8,076 people, of whom 47% are adults, 5% teenagers and 49% children as shown in Figure 9 and Table 8.

The median size of a Messy Church congregation is 43 people. This compares favourably with the median size of Church of England congregations: 35 in 2017.[16]

Figure 9: Attenders at Messy Church

	All MES	fxC MES	Outreach MES
Adults	47%	47%	47%
Teenagers	5%	5%	4%
Children	49%	48%	49%
Total	100%	51%	49%

Table 8: Ages of those who come to Messy Church

We can also consider the size of Messy congregations by community, whether urban or rural, or at different levels of deprivation. Messy Churches in urban areas are significantly larger than those in rural areas by on average 9 people (mean congregation size in urban areas is

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[16] *Statistics for Mission 2017* (Church of England Research and Statistics unit), p. 38: https://www.churchofengland.org/sites/default/files/2018-11/2017statisticsformission.pdf

50 people, rural 41).[17] In the least deprived 20% of areas (rankings 9 and 10), congregations were also significantly larger than others (Table 9).[18] The figures are slightly higher in fxC (45) than outreach Messy Churches (40) but this difference is not significant.[19]

	Deprivation ranking				
	1 or 2	3 or 4	5 or 6	7 or 8	9 or 10
Mean size	41.3	35.3	36.5	40.9	57.3

Table 9: Congregation sizes in Messy Churches in different deprivation quintiles

Messy Church leaders were asked to estimate the proportion of attenders who were existing Christians ("churched"), those who had previously attended church ("de-churched") and those who had never attended church ("non-churched").[20] The results are tabulated in Table 10 and shown in the pie chart in Figure 10 below.

	Churched	De-churched	Non-churched
All MES	38%	21%	40%
FxC	37%	22%	41%
Outreach	40%	20%	40%

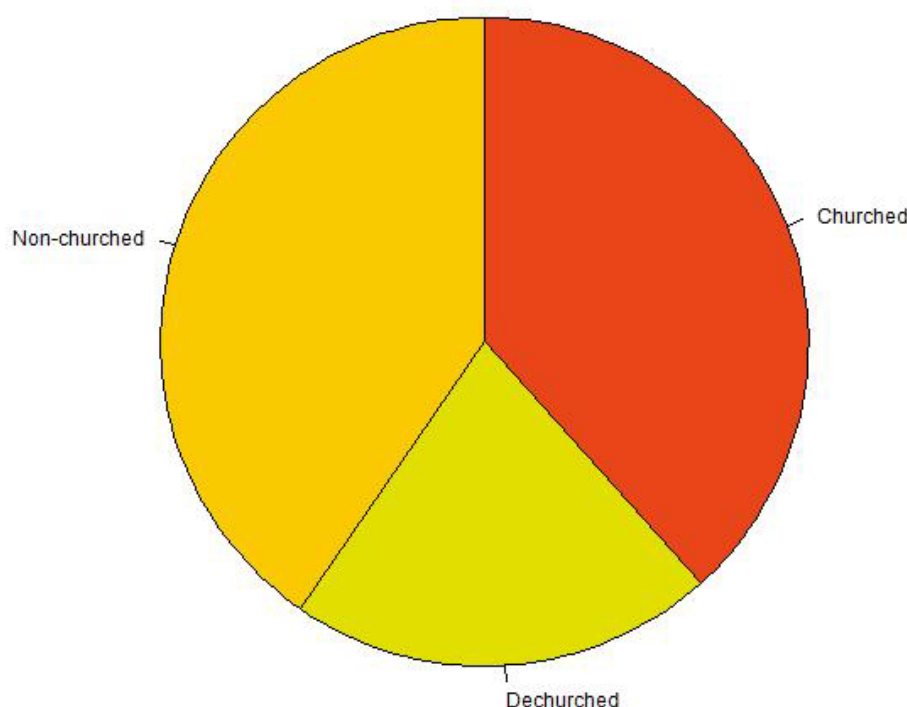*Table 10: Proportion of attenders at Messy Churches*

Figure 10: The church background of Messy Church attenders

Other research by Church Army's Research Unit has shown that leaders are accurate in identifying the percentage of attenders who are existing Christians, but less good at

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[17] t=2.37, df = 134.52, p=0.019
[18] F=4.475, df= 4,169; p=0.0018
[19] Wilcoxon rank-sum test. W=3993.5; p=0.53
[20] These terms are further explained in *The Day of Small Things* (Sheffield: Church Army, 2016) p. 223, and *mission-shaped church* (London: Church House Publishing, 2004), pp. 36-41

differentiating between those who are de-churched and non-churched.[21] Whatever the combination, that over 60% of people who attend Messy Church have not recently engaged with church is to be celebrated.[22]

Considering the different contexts and types of Messy Church, there is no significant difference between the church backgrounds of attenders in areas of different deprivation or in fxC or outreach Messy Churches. In rural areas there is a significantly higher level of people who are de-churched, indicating a more recent church connection than that generally found in urban areas.

Conclusions

Investigating the characteristics of those who lead and those who attend Messy Churches has shown that across all contexts, the primary leader in Messy Church is usually female. 60% of leaders are not full-time; indeed 41% lead Messy Church in their "spare" time. Two-thirds of the leaders are not ordained; almost half are not licensed, without recognised formal training.

Messy congregations are on average larger than traditional Church of England ones, and 62% of those who attend are not existing Christians.

We see a movement which is engaging and empowering Christians in leading and developing forms of Church, and we now turn to consider the characteristics of the Messy Churches themselves, their maturity and their discipleship.

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[21] *Who's there?* (Sheffield: Church Army, 2016), p. 60
[22] 62%±3% - 95% c.i. for mean percentage

Painting Part I: Maturity of Messy Churches

This section of the report explores measures of ecclesial maturity in messy churches, considering the dynamics of developing maturity through various lenses. We examine the ways in which Messy Churches engage with the Bible and the sacraments. Following this we turn to the concept of three-self responsibility: self-financing, self-governing and self-reproducing.[23] The final part of this section looks at the aspirations for the four creedal marks of church or ecclesial relationships: up/holy, in/one, out/apostolic, and of/catholic.[24] While this section deals primarily with the maturity of Messy Churches, we will also find information that will inform our consideration of discipleship.

Engaging with the Bible

All of the Messy Churches in our sample engage with Scripture. 96% offer story-telling, and 95% use creative activities. 70% have some form of talk, and just under a third offer take home activities for families and have passages read in public. Detailed figures are given in Table 11 and Figure 11.

There are no significant differences between Messy Churches in urban or rural areas, nor between areas of deprivation. Figures are slightly higher across the board for fxC Messy Churches, though not significantly so.[25]

	Story-telling	Creative activity/resource	Talk	Take home activity for families	Passages read in public	Memory verses	Encourage individual reading at home	Study in groups
All MES	96%	95%	70%	32%	31%	12%	9%	5%
FxC MES	98%	98%	75%	32%	39%	16%	13%	10%
Outreach MES	94%	93%	64%	31%	23%	8%	6%	2%

Table 10: Engagement with the Bible at Messy Church

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[23] *The Day of Small Things* pp. 107, 223-224
[24] G. Cray (ed.), *Mission-shaped Church* (CHP, 2004), pp. 96-98.
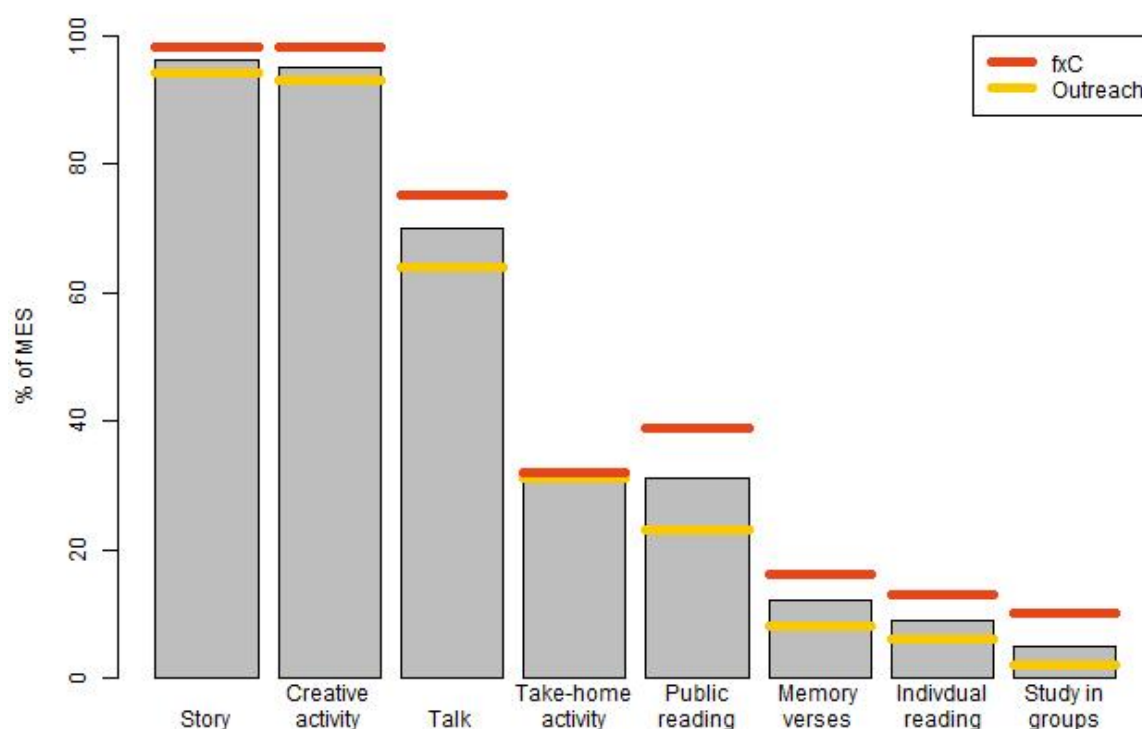[25] p=0.16, X^2=11.71, df=8

Figure 11: Engagement with Scripture

Use of sacraments

The sacraments of the Anglican church are baptism, confirmation and communion. Overall, 39% ± 7% of Messy Churches have engaged with at least one of the sacraments as shown in Figure 12 and Table 12.

There are no significant differences in engagement across deprivation rankings or rurality. Sacramental engagement is significantly higher in fxC Messy Churches: 50% , 95% ci: (40%,60%) of fxC MES engage with at least one sacrament, compared with the 27% (19%,37%) of outreach MES (p=0.003).

Number of sacraments	1	2	3	0
All MES	28%	9%	2%	61%
fxC MES	34%	13%	3%	50%
Outreach MES	22%	5%	0%	73%

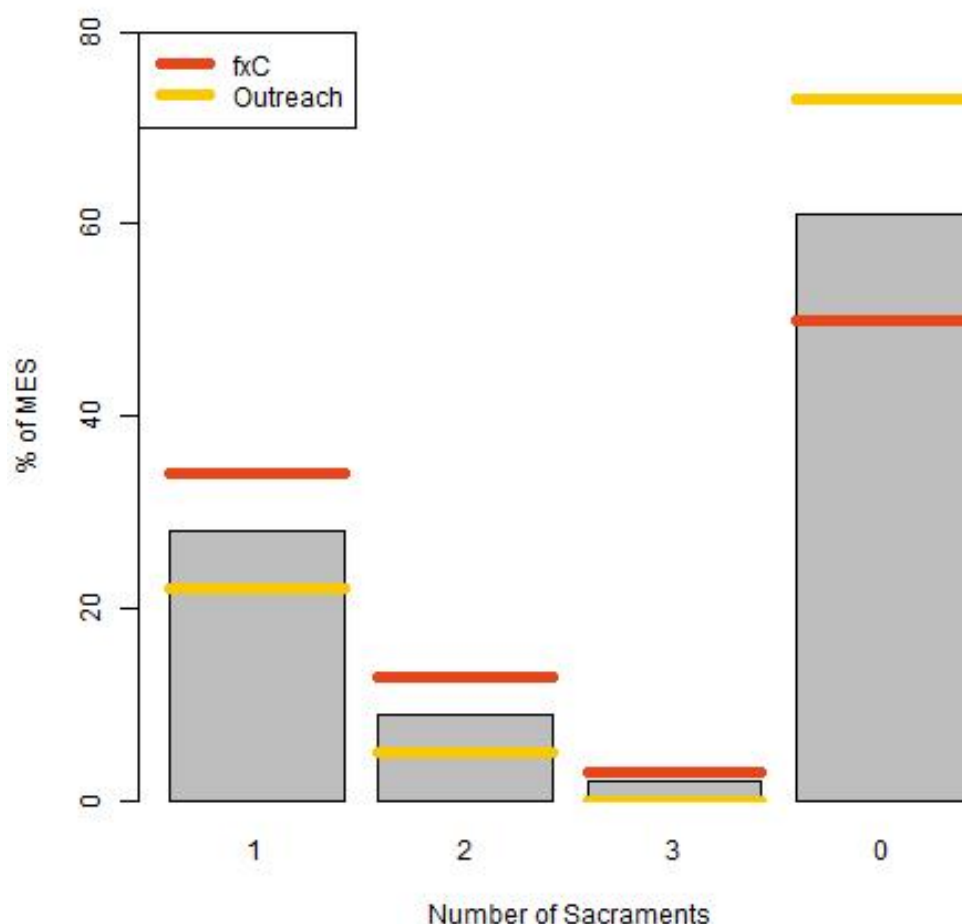*Table 12: Engagement with the sacraments in Messy Church*

Figure 12: The number of sacraments engaged with by Messy Churches

Figure 13 shows the relationship between the different sacraments as a Venn diagram. 107 Messy Churches do not engage with any of the sacraments. This number is comprised of 41% fxC MES (green figures to left) and 59% outreach MES (yellow figures to right). In 18 (44% fxC, 56% outreach) Messy Churches, communion has been the only sacrament, and a further 18 have only celebrated baptisms. Thirteen have had confirmations only. Three Messy Churches have engaged with all three sacraments, and fifteen with two: one with confirmation and communion, five with confirmation and baptism, and nine with baptisms and communion.
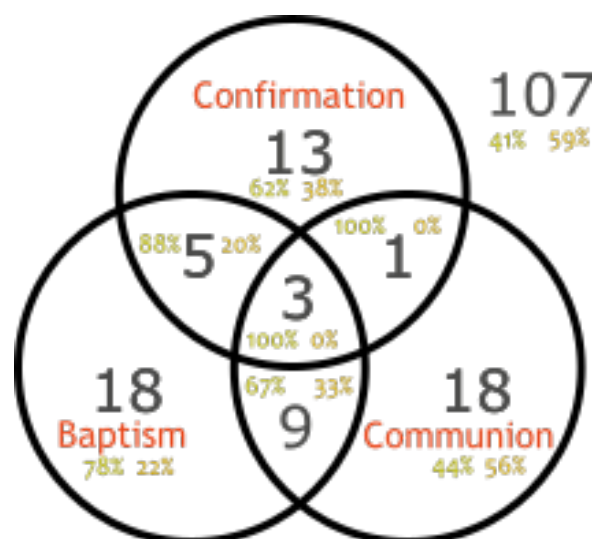

Figure 13: Venn diagram showing which combination of sacraments are being engaged with by Messy Churches
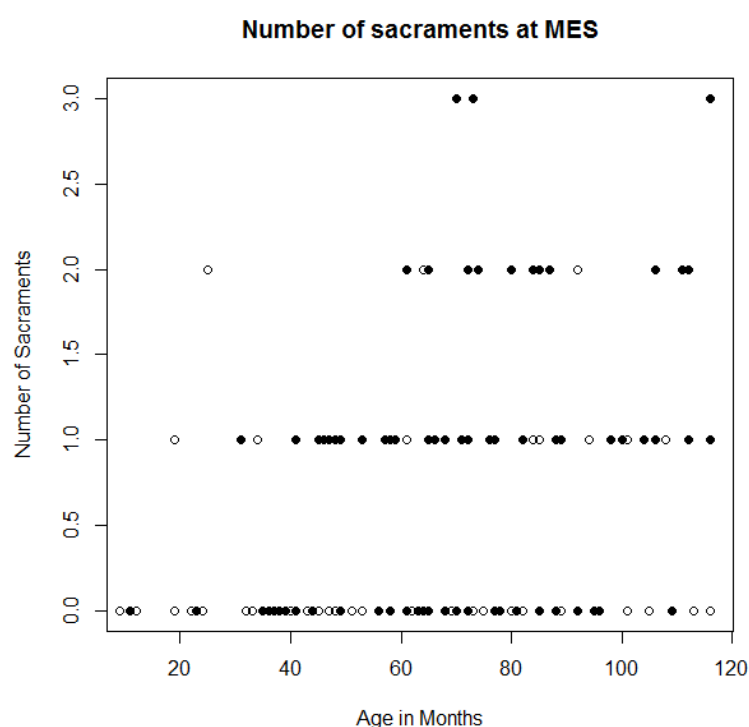
Number of sacraments at MES

If we consider the age in months of the Messy Church alongside the number of sacraments, we find a significant correlation for fxC MES, but not for outreach MES.[26] This might be interpreted as demonstrating that fxC Messy Churches are maturing as churches through time.

The plot (Figure 14) shows the fxC MES as solid circles and the outreach MES as open circles. We can see that a number of older outreach MES (bottom right of plot) are not yet engaging with any of the sacraments.

Figure 14: Sacraments and Age of Messy Churches

Considering each of the sacraments individually, 14% (10%,20%) of Messy Churches have held **baptisms** within Messy Church itself, and a further 7% (4%,12%) have held Messy Church baptisms at other times (Table 13). 31% (22%,41%) of fxC MES have had baptisms within MES or at other times, 9% (5%,17%) of outreach MES have done so.

There are no significant differences between urban and rural Messy Churches, nor those at different levels of deprivation. However, significantly more fxC MES have held baptisms than outreach MES.[27]

Baptisms	In Messy Church	Messy Church but another time	Sunday am congregation
All MES	14%	7%	50%
FxC MES	21%	13%	47%
Outreach MES	8%	1%	54%

Table 11: Baptisms in Messy Churches

Confirmations have been held in 13% (8%,18%) of Messy Churches (Table 14). Again, the only significant differences are found where more fxC MES have held confirmations than outreach MES.[28] 18% (12%,28%) of fxC MES have had confirmations while 7% (3%,14%) of outreach MES have done so.

	Confirmations	Adult	Child
All MES	13%	7%	9%
FxC MES	18%	13%	11%
Outreach MES	7%	2%	6%

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[26] Spearman's rank correlation coefficient, rho=0.27, p=0.012 (fxC); rho=0.17, p=0.11 (outreach)
[27] p=$8.7*10^{-4}$, X^2=11.07, df=1
[28] p=0.046

Table 12: Confirmations in Messy Churches

The confirmation figures may be split into those of adults and children; 9% (5%,14%) are child confirmations, and 7% (5%,12%) are adults. The main difference between fxC and outreach MES is in adult confirmations, which 13% (7%,21%) of fxC MES have held, in comparison with 2% (0.6%,8%) of outreach MESs. Child confirmations in fxC are 11% (6%,20%) and outreach MES 6% (3%,13%), which are not significantly different.[29]

	Communion (recurring)	Communion (once or twice)	Agape	Communion in Sunday am congregation
All MES	1%	8%	10%	44%
FxC MES	2%	10%	11%	39%
Outreach MES	0%	6%	9%	50%

Table 13: Communion in Messy Churches

Just 1% of Messy Churches hold **communion** on a recurring basis (Table 15). 8% have held communion once or twice, while 10% have had agape meals. There are no significant differences between types of Messy Church, context or deprivation level.

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[29] p=0.30

Three-self identity

Church Army's Research Unit's report, *The Day of Small Things* (page 107 and pages 223-224) describes the work of Venn and Allen in conceiving the three dimensions of taking responsibility (or growing in maturity). These are self-financing, self-governing and self-reproducing, each of which we will consider below.

Self-financing

By far the most common way of becoming self-financing is for Messy Churches to have collections or donations, with almost three-quarters (73%) of Messy Churches doing so, as shown in Table 16 and Figure 15. Just under a third (30%) cover their running costs, and 28% have regular givers. This last group might be seen as developing discipleship. The next largest category is those who have made no progress, 13%, to which might be added the 3% for whom it remains only an intention.

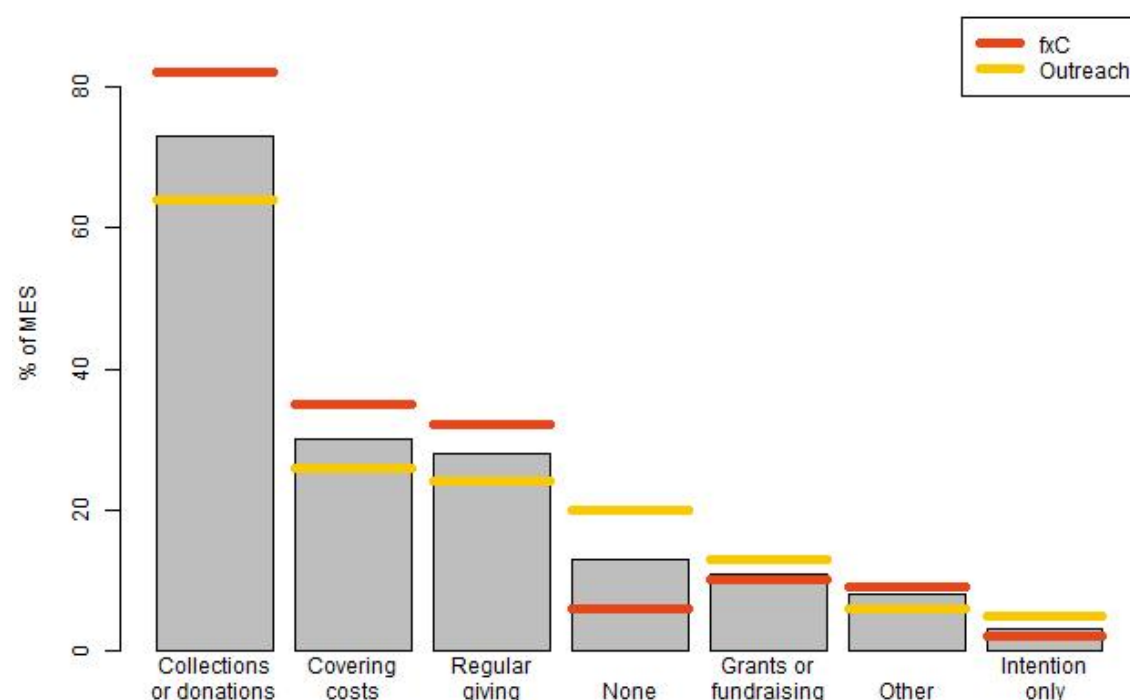|	Collections/ donations	Covering running costs	Regular givers	None	Grants/ fundraising	Other	Intention only
All MES	73%	30%	28%	13%	11%	8%	3%
FxC MES	82%	35%	32%	6%	10%	9%	2%
Outreach MES	64%	26%	24%	20%	13%	6%	5%

Table 14: Self-financing in Messy Churches

Figure 15: Methods of financing Messy Church

There are significant differences between fxC and outreach Messy Churches in two areas. The use of collections or donations is significantly more common in fxC Messy Churches, while very significantly fewer outreach Messy Churches are making progress towards

financial maturity.[30] There are no significant differences between churches at different levels of deprivation or geographical context.

Self-governing

Turning to governance, just over three-quarters of Messy Churches (76%) have their own leadership team. Representation on the Parochial Church Council (PCC) may be found informally through MES leaders who sit on the PCC in a wider capacity, or through a formal designated post. Such representation is found informally in just over half (51%) of Messy Churches, while 14% have formal representation. 7% had made no progress, as shown in Table 17 and Figure 16.

	Leadership team	Informal PCC rep.	Formal PCC rep.	None	Intention only	Other
All MES	76%	51%	14%	7%	3%	2%
FxC MES	85%	52%	19%	1%	2%	5%
Outreach MES	67%	49%	8%	13%	5%	0%

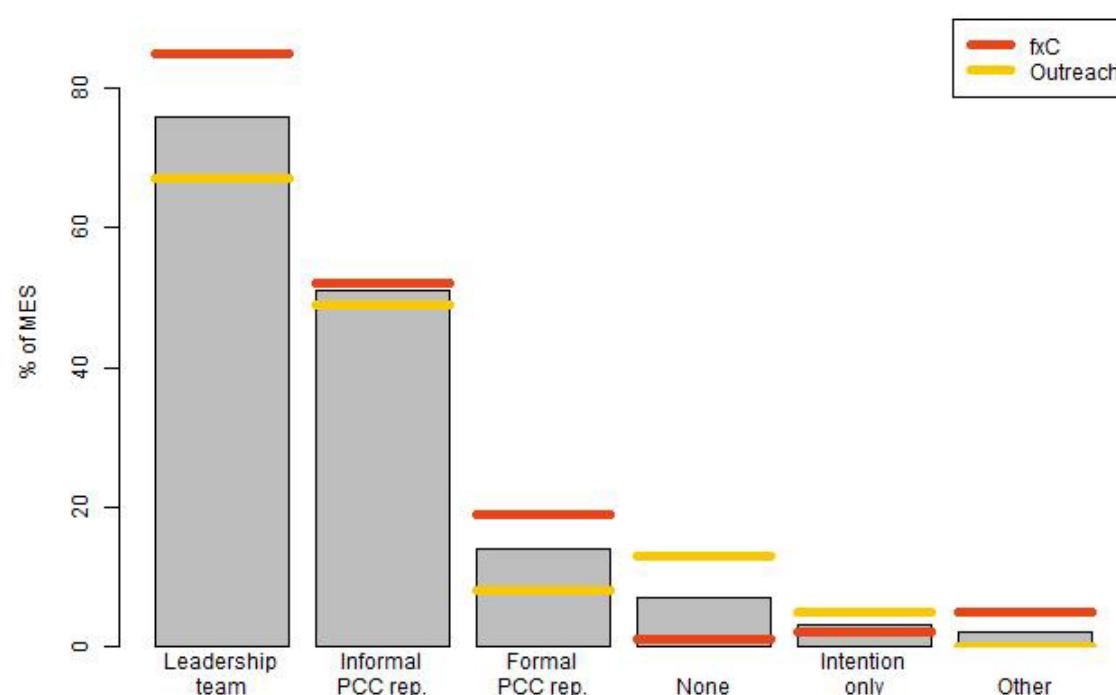*Table 15: Self-governing in Messy Churches*

Figure 16: Self-governing in Messy Church

There are no statistically significant differences between Messy Churches in different geographical contexts, nor levels of deprivation. However, fxC MES are significantly more likely to have a leadership team, ensuring that strategic decisions are made by the Messy

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[30] p=0.013, X^2=6.16, df=1; p=0.006, X^2=7.55, df=1

Church leaders themselves, while outreach MES are significantly more likely to be making no progress towards self-governance.[31]

Self-reproducing

Messy churches are begetting new leaders, new believers and new Messy Churches. This strand contains a diverse group of activities, as shown in Table 18 and Figure 17. 40% of Messy Churches reported that others were inspired by visiting them, 34% had indigenous leaders, 31% reported new believers and 31% also identified more virtuous lives among their attenders. 19% had started further outreach, and 3% a further fresh expression of Church. 15% had not made any progress, and for 8% it remained an intention.

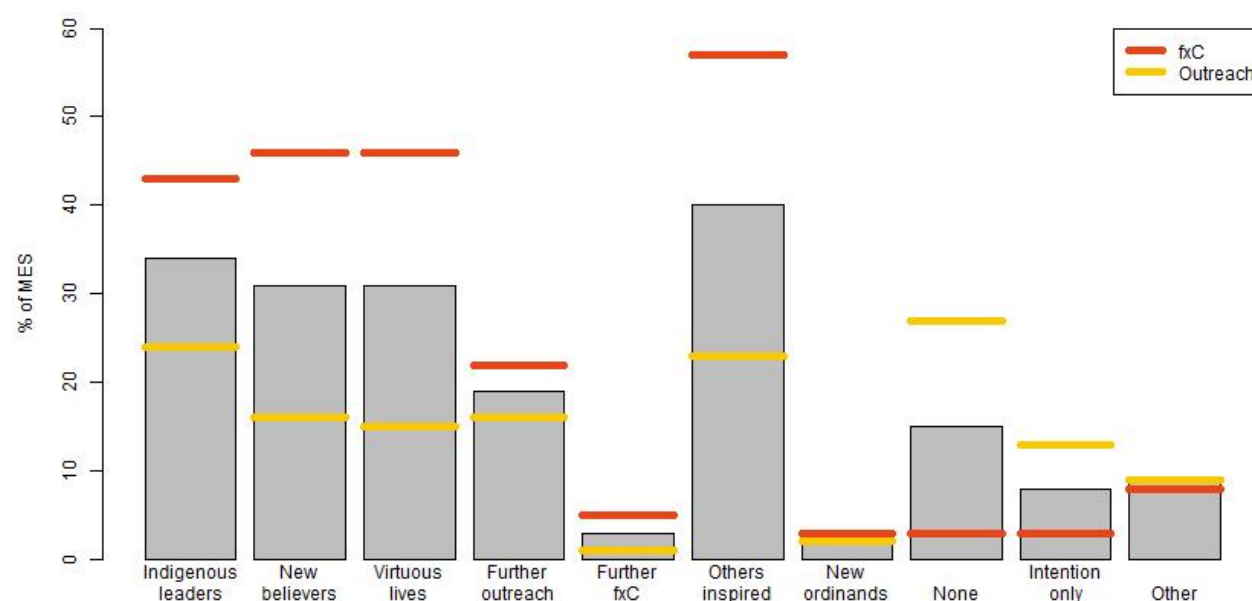|	Indigenous leaders	New believers	More virtuous lives	Further outreach	Further fxC	Others inspired from a visit to you	New ordinands	None	Other	Intention only
All MES	34%	31%	31%	19%	3%	40%	3%	15%	9%	8%
FxC MES	43%	46%	46%	22%	5%	57%	3%	3%	8%	3%
Outreach MES	24%	16%	15%	16%	1%	23%	2%	27%	9%	13%

Table 16: Self-reproduction in Messy Churches

Figure 17: Self-reproduction in Messy Church

In order to simplify the analysis of this data, we group the categories as follows:

- **Internal reproduction** – within the Messy Church. This includes the formation of indigenous leaders, new believers and more virtuous lives.

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[31] p=0.010, X^2=6.68, df=1; p=0.0053, X^2=7.78, df=1

- **External reproduction** – mission from the Messy Church. This includes further outreach or a further fresh expression.
- **Catholic reproduction** – contribution to the wider church. This includes other church leaders being inspired by a visit to your Messy Church, or the formation of new ordinands.

Table 19 and Figure 18 are ordered and divided in this way. With this categorisation, 61% (54%,68%) of Messy Churches show evidence of internal reproduction, 21% (15%,27%) external, and 41% (34%,49%) catholic reproduction.

	Internal	External	Catholic
All MES	61%	21%	41%
FxC MES	78%	24%	58%
Outreach MES	43%	17%	24%

Table 17: Types of self-reproduction in Messy Churches
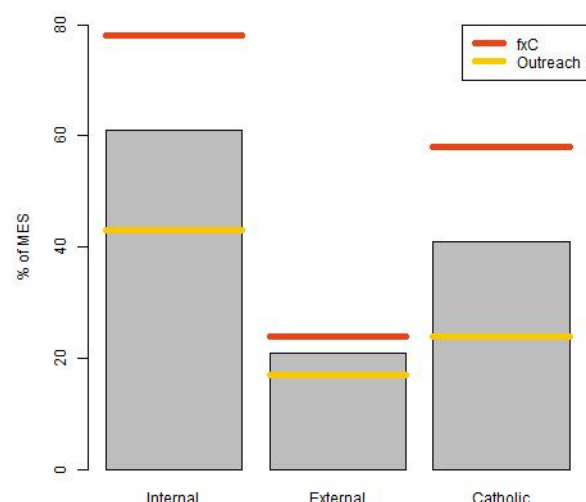
Across geographical context and levels of deprivation, there are no statistically significant differences.

There are extremely significant differences between fxC MES and outreach MES for both internal and catholic reproduction.[32] In both cases, fxC MES show higher levels of reproduction. There is no significant difference in terms of external reproduction.

Figure 18: Simplified reproduction of Messy Churches

Conclusions

Considering ecclesial maturity through the three-fold processes of self-financing, self-governing and self-reproducing allows us to identify distinct aspects of growth in Messy Churches.

We have seen no significant differences between Messy Churches according to their context, but significant differences have been found in many areas when the ecclesial intention of leaders is taken into account.

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[32] p=$3.70*10^{-6}$, X^2=21.41, df=1; p=$1.45*10^{-5}$, X^2=18.81, df=1

Four creedal marks – One, Holy, Catholic and Apostolic

In teasing out the definition of "fresh expression of Church", Lings describes such groups as "expressions of *Church*. That is part of their identity. So they are Christ-centred, relating to God, one another and the world around and the wider church. These relationships unpack the four historic church words: One, Holy, Catholic and Apostolic."[33] The seminal *mission-shaped church* report refers to these in terms of "up, in, out and of".[34] In this section we look at aspects of Messy Church under these headings.

Being One – relating to one another

We asked Messy Church leaders how their congregations were working at 'being One'. The most commonly selected option was good hospitality in meetings (selected by 71%), space/time to chat (63%), and inter-generational activities (29%). Table 20 and Figure 19 detail the figures. There are no significant differences between levels in Messy Churches in different economic and geographical contexts, but fxC Messy Churches are significantly more likely to offer space and time to chat.

	Good hospitality in meetings	Space/ time to chat	Inter-generational activities	Events away from MES	Extra MES events	Other	Not yet
All MES	71%	63%	29%	15%	15%	9%	8%
FxC MES	78%	76%	35%	23%	20%	7%	5%
Outreach MES	64%	50%	22%	7%	9%	12%	11%

Table 18: Being One at Messy Churches

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[33] Lings, G. *Encountering "The Day of Small Things"* (Sheffield: Church Army, 2017), p. 16
[34] G. Cray (ed.), *Mission-shaped Church* (CHP, 2004), pp. 96-98
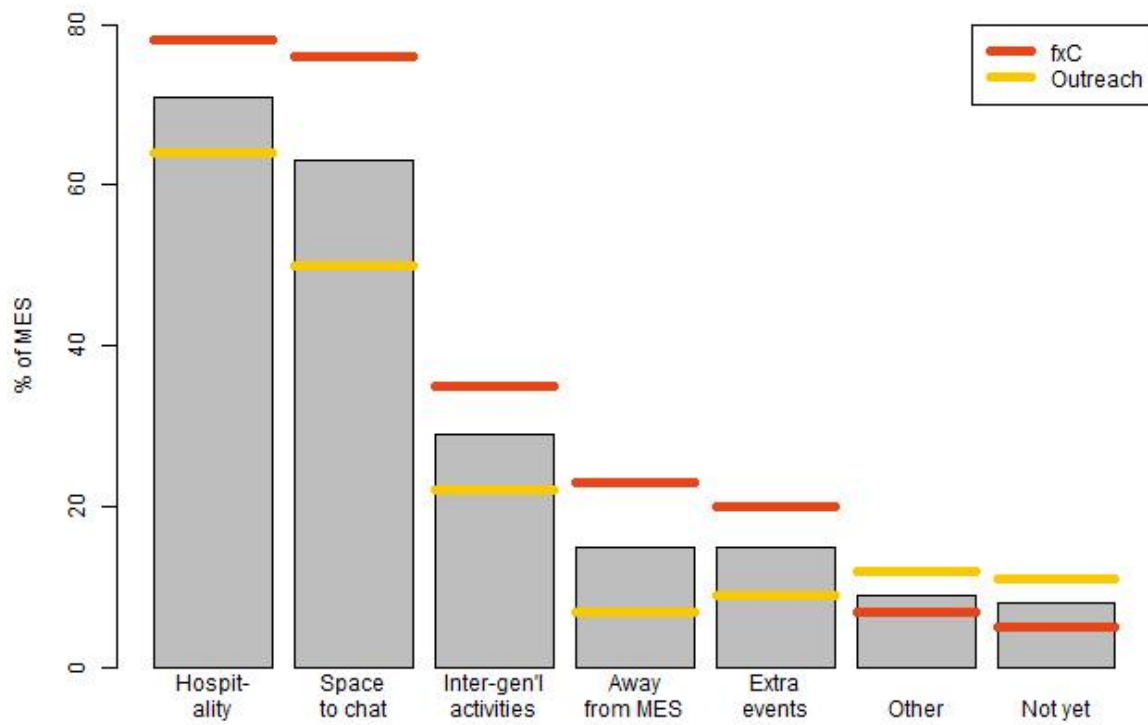
Figure 19: Being One in Messy Church

Being Holy - relating to God

In this section we investigate how people's lives have changed as a result of attending Messy Church, as well as their progress in learning to pray and teaching about worship and prayer.

Changed lives

Leaders were asked about how people's lives had changed due to attending Messy Church. Table 21 and Figures 20 and 21 detail the results. 42% of leaders thought a few people's lives had changed due to attending Messy Church, 33% said that some people's had, 6% thought a lot had while the same percentage thought no one's lives had changed. There are no significant differences across deprivation rankings or rurality, but we find that fxC Messy Churches are significantly better at changing people's lives than outreach ones.[35]

	How many people's lives have changed because of Messy Church?					
	None	A few	Some	Most	Don't know	No response
All MES	6%	42%	33%	6%	11%	1%
FxC MES	2%	39%	44%	9%	6%	0%
Outreach MES	11%	45%	22%	4%	17%	1%

Table 19: Being Holy - changed lives in Messy Churches
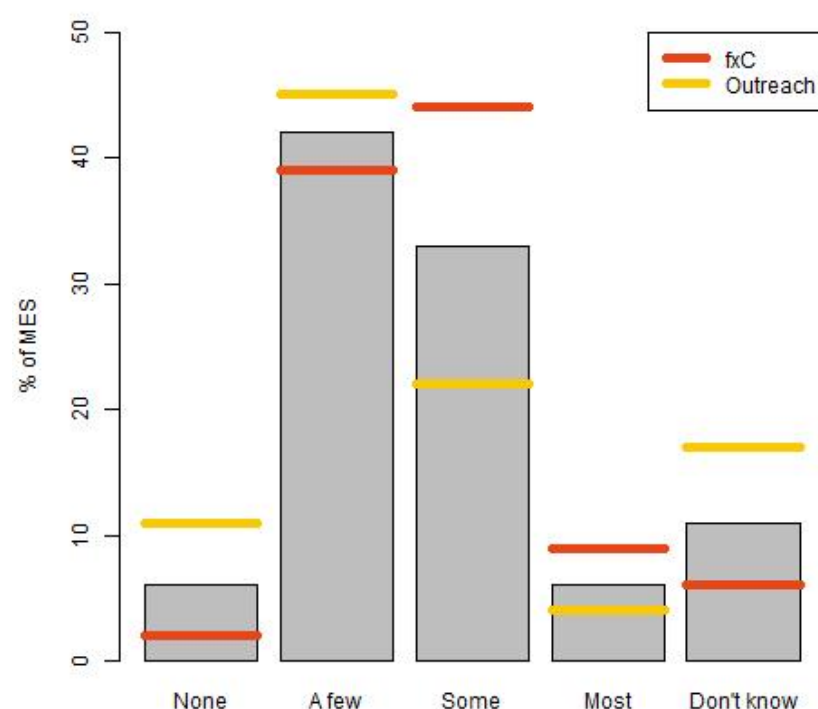

Figure 20: Lives changed through Messy Church

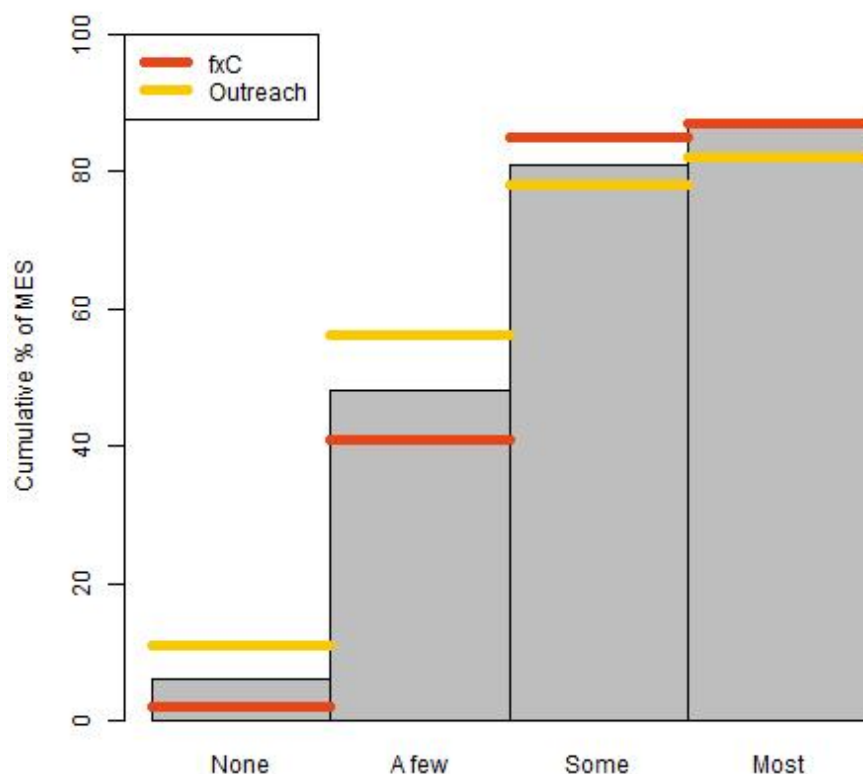[35] p=0.016; Kolmogorov-Smirnov test, D=0.25

Figure 21: Cumulative plot of lives changed through Messy Church

Learning to pray

When asked about progress in helping attenders learn to pray, leaders responded as shown in Table 22 and Figure 22. 9% believed that no progress was being made, with 34% and 36% saying that "a little" and "some" progress was happening. 10% of leaders believed that a lot of progress had been made. FxC MES are making significantly more progress than outreach MES, with higher numbers in the higher categories.[36] There are no significant differences across geographical or economic context.

	What progress is being made on helping attenders to learn to pray?				
	None	A little	Some	A lot	Don't know
All MES	9%	34%	36%	10%	11%
FxC MES	5%	27%	47%	14%	8%
Outreach MES	13%	42%	24%	6%	15%

Table 20: Being Holy – learning to pray in Messy Churches
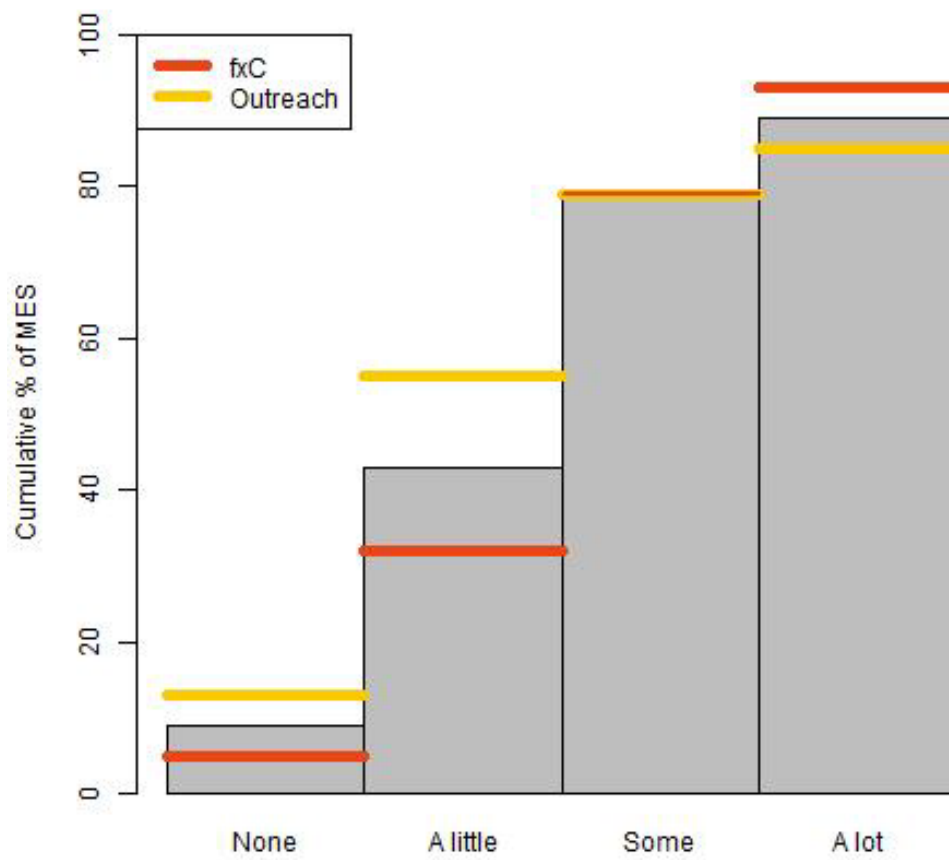
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[36] p=2.2*10^{-3}, D=0.30

Figure 22: Cumulative progress in learning to pray

Teaching about worship and prayer

In teaching how to worship and pray, 65% of fxC modelled intergenerational worship, 59% taught about worship and another 56% used multi-sensory/interactive activities. "Other" ways of teaching include the use of songs, offering prayer partnerships and times of prayer. Table 23 and Figure 23 illustrate the figures. There are no statistically significant differences across geographical or economic context, but Outreach Messy Churches are significantly more likely to not yet teach about worship and prayer, and fxC ones are very much more likely to use meditation or silence in their worship.[37]

	Model inter-generational worship	Teach about worship	Multi-sensory/ interactive activity	Take home ideas for family worship	Meditation or silence	Take home ideas for individuals	Other	Not yet
All MES	65%	59%	56%	29%	20%	15%	27%	5%
FxC MES	74%	68%	68%	36%	28%	22%	33%	0%
Outreach MES	56%	49%	44%	21%	11%	8%	21%	11%

Table 21: Being Holy - teaching on worship and prayer in Messy Churches
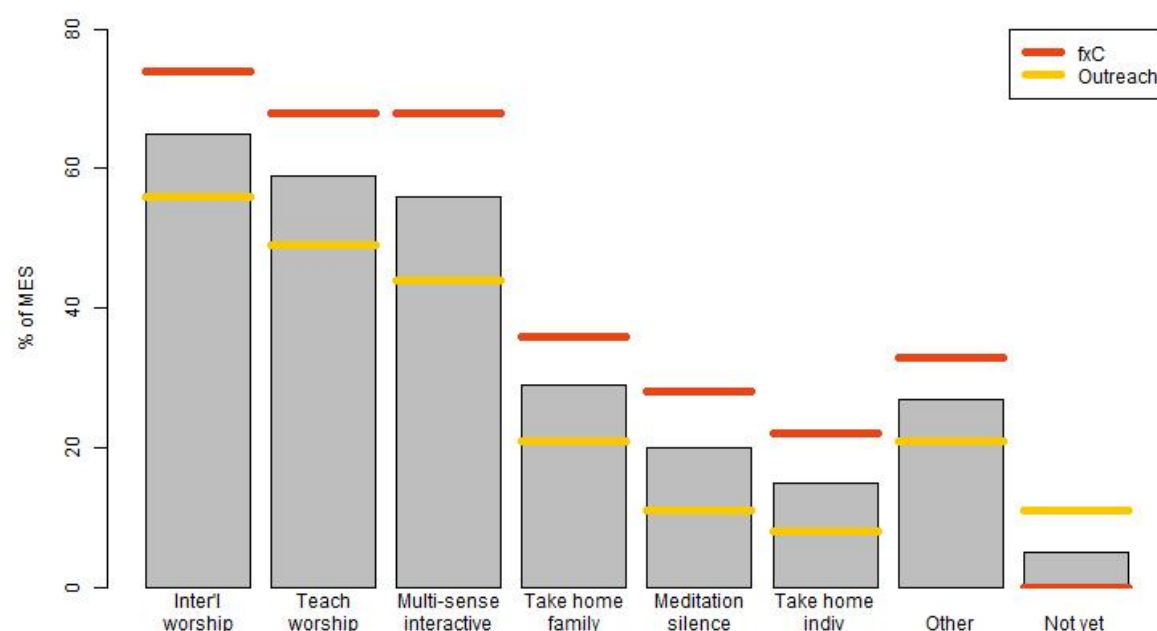
Figure 23: Teaching about worship and prayer

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[37] p=5.5*10^{-3}, X^2 = 7.7, df = 1; p=5.2*10^{-3}, X^2 = 7.8, df = 1

Being Catholic – relating to the wider church
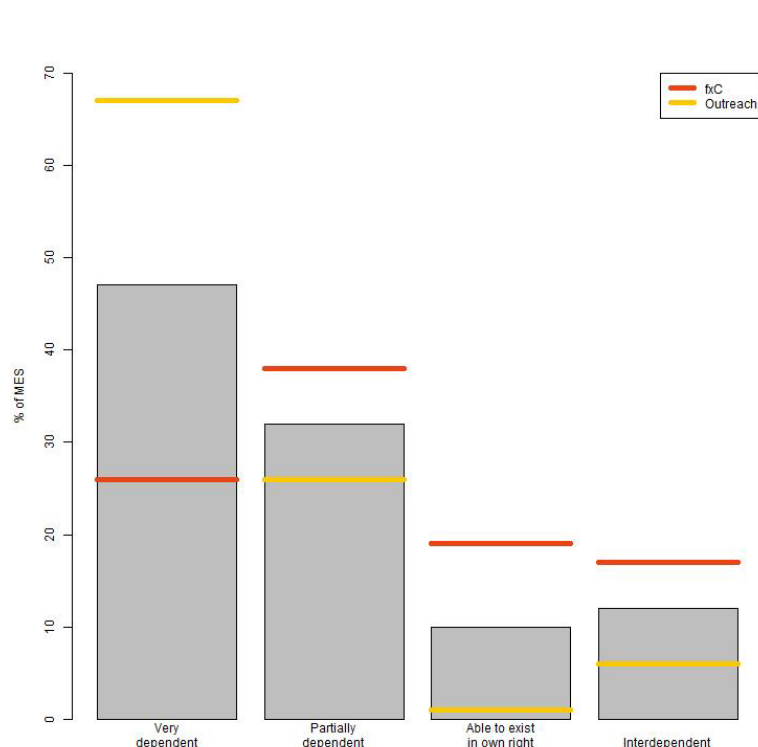
The relationship with the wider church, and in particular with the church which "sent" the Messy Church, is an important one. Figure 24 and Table 24 give the figures. The survey revealed that 47% of Messy Churches were very dependent on the sending church, 32% partially dependent, 10% becoming able to exist in their own right and 12% working at interdependence of giving and receiving. This last category, where both sending and sent congregations give and receive, is felt to be the most mature relationship. [38]

Figure 24: Dependency on the sending church

	Very dependent on sending church	**Partially dependent on sending church**	**Becoming able to exist in our own right**	**Working at the interdependence of giving and receiving**
All MES	47%	32%	10%	12%
FxC MES	26%	38%	19%	17%
Outreach MES	67%	26%	1%	6%

Table 22: Being Catholic - dependency on the sending church in Messy Churches

Those congregations which are outreach rather than fxC Messy Churches are very significantly more likely to be less independent of the sending church. [39] There are no significant differences when divided by geographical or economic context.

Leaders were also asked about the awareness of attenders about belonging to the wider church and the results are given in Table 25. On a scale of 1 to 10, the median for all categories is at 7/10, indicating their perception that the attenders have a fairly good awareness of belonging to a wider worshipping community. There is no significant difference between fxC and outreach Messy Churches, nor between geographical or economic context.

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[38] Often applied to the strategic planting of new churches and congregations, the life cycle model has often been unhelpfully skewed towards assumptions of western, male, individual independence rather than a more helpful and nuanced interdependence where quality of mutual relationships is the indicator of maturity. B. Carter and M. McGoldrick, *The Expanded Family Life Cycle, Individual Family and Social Perspectives* (Boston, MA: Allyn and Bacon, 1998)

[39] Kolmogorov-Smirnov test, p=0.72*10^-7

	On a scale of 1-10, how aware are the attenders of belonging to the wider church?									
	1	2	3	4	5	6	7	8	9	10
All MES	0%	2%	8%	7%	13%	11%	18%	22%	9%	9%
FxC MES	0%	2%	8%	8%	14%	9%	19%	25%	9%	6%
Outreach MES	0%	2%	7%	6%	13%	13%	17%	19%	8%	12%

Table 23: Being Catholic - awareness of attenders of belonging to the wider church

Being Apostolic – relating to people beyond the church

In this section we consider how people leading and attending Messy Church share their faith. Leaders were asked about how often they were aware of attenders telling others about Messy Church, and about spiritual conversations in Messy Church.

We can see from Table 26 that attenders at Messy Church tell others about their congregation "frequently", the median response. Those at outreach fxCs have a lower median at "occasionally" telling people. The cumulative graph in Figure 25 shows that fxC congregations score more highly in the latter stages but this is not statistically significant. There are no statistically significant differences in economic or geographical context.

	How often do attenders tell others about their Messy Church?				
	Never	Occasionally	Frequently	Very often	Don't know
All MES	1%	47%	35%	12%	5%
FxC MES	1%	40%	44%	14%	1%
Outreach MES	1%	55%	24%	9%	9%

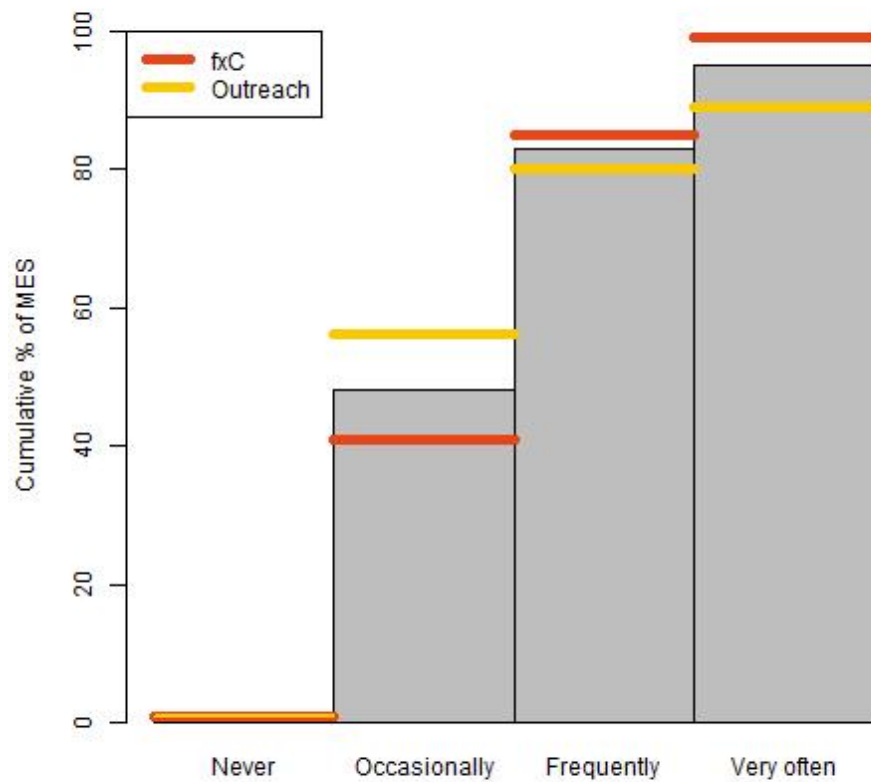*Table 24: Being Apostolic - telling others about Messy Church*

Figure 25: Attenders telling others about Messy Church

Table 27 and Figure 26 show that 64% of leaders report occasional spiritual conversations in their Messy Church. 21% say they occur frequently, 5% very often, with another 5% responding never. There is little difference between the figures found in fxC and outreach congregations, and there is no statistically significant difference here, or across economic or geographical context.[40]
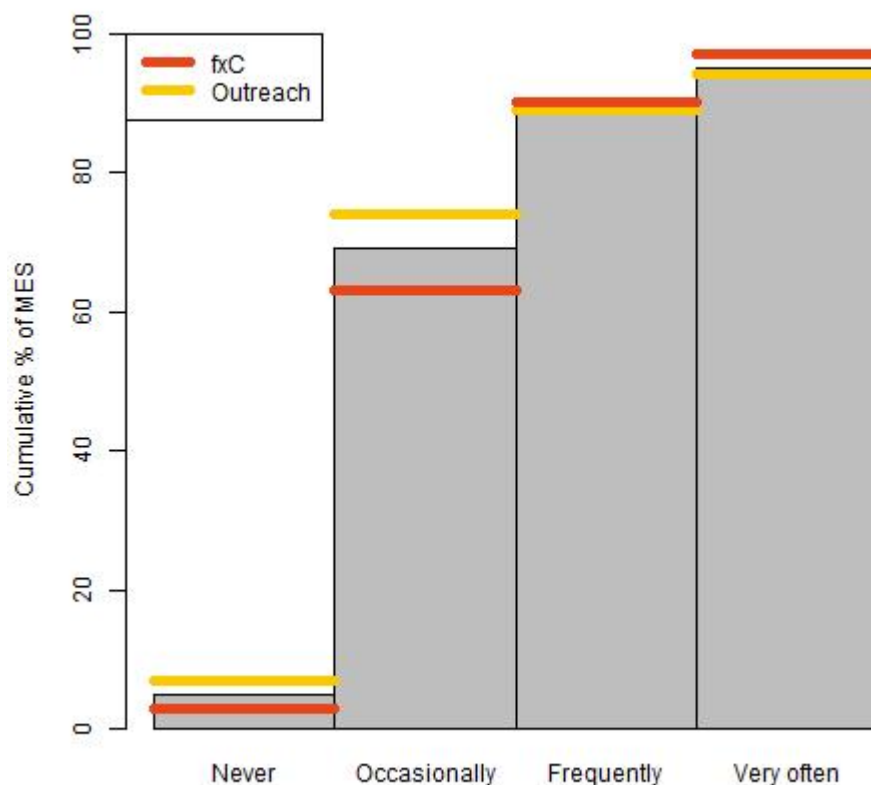
Figure 26: Spiritual conversations at Messy Church

	How often are there informal spiritual conversations at your Messy Church?				
	Never	**Occasionally**	**Frequently**	**Very often**	**Don't know**
All MES	5%	64%	21%	5%	5%
FxC MES	3%	60%	27%	5%	3%
Outreach MES	7%	67%	15%	5%	6%

Table 25: Being Apostolic - spiritual conversations at Messy Church

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[40] P=0.55, D=0.123, Kolmogorov-Smirnov

Turning to how natural faith-sharing is to team members, there is no significant difference between fxC and outreach congregations, with both categories having a median of 6/10, as shown in Table 28.[41] 60% of leaders rated their team members in the top half of the scale. Neither is there any difference between geographical or economic context.

	On a scale of 1-10, how natural to your team members is the sharing of their faith?									
	1	2	3	4	5	6	7	8	9	10
All MES	1%	2%	8%	8%	22%	14%	16%	21%	3%	6%
FxC MES	0%	2%	9%	7%	17%	16%	15%	23%	3%	8%
Outreach MES	1%	2%	6%	9%	27%	13%	17%	19%	2%	4%

Table 26: Being Apostolic - faith-sharing within the team

Various resources are available to assist in training in faith sharing and evangelism, and 29% (23%,36%) of teams had taken training in faith sharing. 34% of fxC congregations had done so, higher than the 23% of outreach congregations, but not significantly so.[42] The figures are detailed in Table 29. There is no significant difference in urban or rural areas, or those that are more deprived.

	Have team members taken any training in faith-sharing?	
	Yes	No
All MES	29%	71%
FxC MES	34%	66%
Outreach MES	23%	77%

Table 27: Being Apostolic - training in faith sharing

There is no significant difference in how natural faith-sharing is depending on whether or not people had received training in faith-sharing.[43]

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[41] W = 4200.5, p = 0.20
[42] $X^2 = 1.99$, df=1, p=0.16
[43] W = 3011, p = 0.77

Conclusions

In this section we have seen that Messy Churches across diverse contexts are maturing as church. They are all engaging with Scripture, often in creative ways to improve learning. Many are engaging with the sacraments, with half of fxC Messy Churches doing so. The number of baptisms and adult confirmations highlights the demographics of Messy Church: the younger ages and limited church background of those who attend.

When maturity is considered through the three-self concepts of self-financing, self-governing and self-reproducing, we find Messy Churches receiving donations through collections, regular giving and grants. Three-quarters have their own leadership team with at least informal PCC representation in the majority of Messy Churches. Yet it is in the self-reproducing strand that the most interesting results can be found. Here we see clearly the effects of Messy Church in developing character, new Christians, and new leaders from within Messy Church congregations. These effects are not restricted to individual Messy congregations, but are found being shared across the wider church through inspiring others and the presentation of new ordinands.

Using the four creedal marks of Church, we see hospitality and space to engage with each other as important ways to increase community, and holiness developed through lives being changed, learning to pray and teaching about worship and prayer. The limited church background of many attenders makes it all the more important to be intentional about teaching these basic aspects of Christian faith. Many Messy Churches are becoming less dependent on their sending church, with an eighth being able to engage in interdependence, while most attenders show awareness of being part of the wider church. Attenders also share their experiences, telling people about Messy Church, having their own spiritual conversations while leaders share their faith, and some have taken training in doing so.

These aspects of maturity in Messy Churches can be found at some level in all contexts, but it is in the intentionality of being church where the statistically significant differences can be found. Those Messy Churches who are fresh expressions of Church, trying to be church for those who attend, are significantly greater in maturity in many aspects. There are much greater differences in maturity based on intentionality than in the diverse contexts in which we find Messy Church in England.

We now turn to look at questions in the survey which were explicitly included to address discipleship.

Painting Part II: Discipleship in Messy Church
Earlier in this report, we learned that 60% of those who attended Messy Church had not been engaging with church; they were "de-churched" or "non-churched". This emphasises the importance of discipleship in these congregations. Despite the companion qualitative work suggesting that "discipleship" as a word is multi-faceted and easily misunderstood, Messy Churches are engaging in a variety of ways of developing discipleship. The methods used are tabulated and graphed in Table 30 and Figure 27.

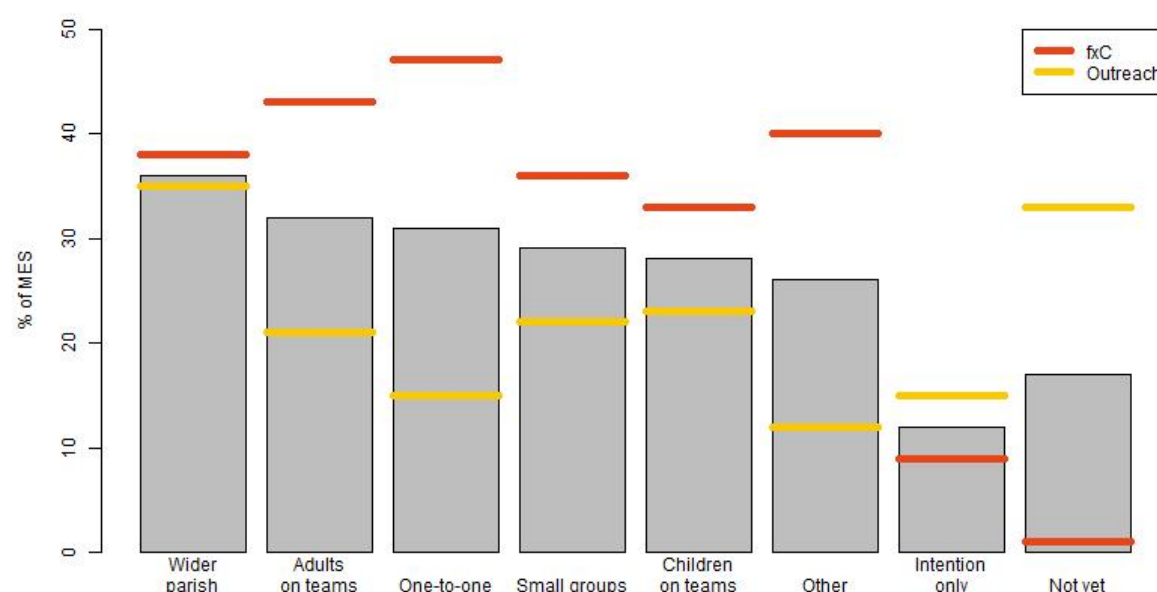| Discipling methods	All MES	FxC MES	Outreach MES
Discipleship through wider parish	36%	38%	35%
Adults serving in teams	32%	43%	21%
One-to-one	31%	47%	15%
Small groups	29%	36%	22%
Children/teens serving in teams	28%	33%	23%
Other	26%	40%	12%
Intention only	12%	9%	15%
Not our intention	17%	1%	33%

Table 28: Ways of discipling in Messy Churches

Figure 27: Methods of discipling in Messy Church

We can see that fxC Messy Churches have more congregations using these techniques than Messy Churches that see themselves as outreach. The commitment to one-to-one discipleship is very marked and is statistically very significant.[44] Conversely, outreach Messy

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[44] $X^2 = 18.69$, df = 1, p = $1.54*10^{-05}$

Churches are much more likely to not yet engage with discipleship, or to regard it as merely an intention.[45]

Leaders were asked about hurdles or barriers to discipleship and responded as described in Table 31 and Figure 28.

Hurdles	All MES	FxC MES	Outreach MES
Team too busy	60%	58%	63%
Families aren't ready	56%	61%	50%
Lack of time	34%	33%	36%
Lack of skills	25%	20%	30%
Other	22%	23%	21%
Challenge of intergenerational	18%	20%	16%
Families too busy	11%	10%	12%

Table 29: Hurdles to discipleship in Messy Churches

We can see that the issues are similar across the types of Messy Church, and there is no significant difference between these. The busy-ness of the team was most commonly cited, as well as families not being ready – both mentioned by over half of the leaders. The lack of time and lack of skills were also reflected, each by over a quarter of respondents. There are no significant differences between geographical or economic context.
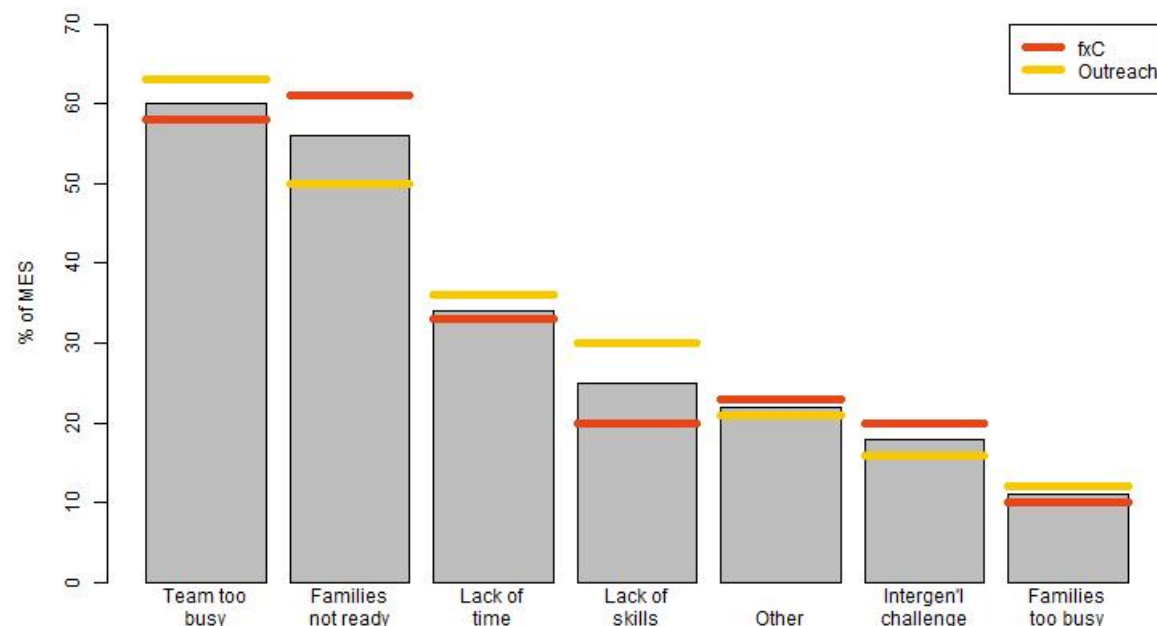

Figure 28: Hurdles to discipleship

Finally, in this section, leaders were also asked what they felt were the best ways to measure discipleship in their congregations. The most common answer as shown in Table 32

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[45] $X^2 = 28.7$, df = 1, p = 8.46*10^{-08}

and Figure 29 was the transformation of character, chosen by over half of the leaders, followed by using and discovering gifts in ministry. It is interesting to note that leaders in outreach Messy Churches in our sample rated more "traditional" forms of engagement more highly, e.g. partaking in Holy Communion or other sacraments, being involved with the wider church and financial giving, while fxC leaders highlighted changes in character and lifestyle. These differences, along with those between rural and urban areas, and the IMD quantile are not statistically significant.

Measuring discipleship	All MES	FxC MES	Outreach MES
Transformation of character	58%	64%	51%
Using and discovering gifts in ministry	47%	53%	41%
Positive changes in lifestyle	41%	46%	37%
Engagement with Bible at home	30%	26%	35%
Other	21%	18%	23%
Financial giving	14%	10%	17%
Involvement in wider church	9%	7%	10%
Partaking in sacraments	12%	6%	17%
Continued commitment/engagement with Messy Church	7%	10%	4%

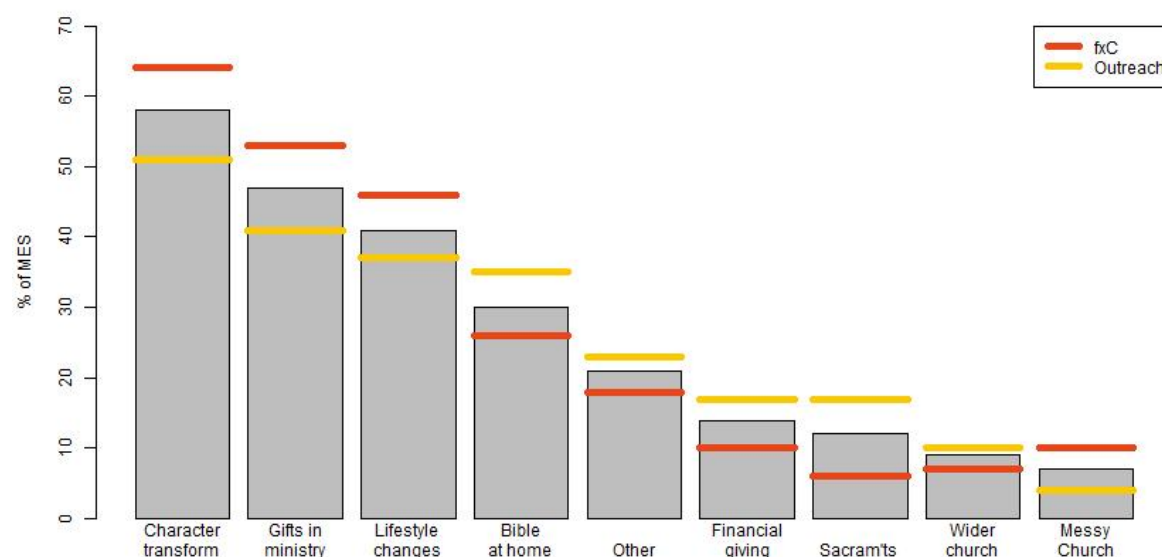*Table 30: Measuring discipleship in Messy Churches*

Figure 29: Measuring discipleship

Conclusions: Framing the image

In this report we have observed and described the characteristics of Messy Churches within the Church of England.

Ubiquity

Messy Churches can be found in every context, from the economically most deprived to the most affluent areas, and in rural areas, towns and cities. Almost all of the characteristics described in this report show no statistically significant difference across these contexts. Levels of maturity, discipleship and practice are similar in the diversity of where and when Messy Churches meet.

Leadership – a priesthood of all believers

The development of Messy Churches might be considered all the more remarkable when we consider that so many are led by "lay-lay" volunteers, particularly women. Their contribution, often in their "spare" time, to the spiritual development of so many not-yet Christians is of incredible benefit and this should be supported and celebrated.

Intentionality is everything

The ubiquity of Messy Churches, and the similarity of characteristics across contexts, stand in contrast to the large number of statistically significant differences between Messy Churches which are intending to be church - the fresh expressions of Messy Church - and those which are acting only as outreach from another congregation, with the intention that people would attend a traditional Sunday service.

Fresh expressions of Messy Church show greater engagement with the sacraments and are making greater progress towards financial sustainability and self-governance. They have a much greater impact in reproducing, both internally and in the wider church. In terms of the creedal marks of church, fresh expressions of Messy Church have significantly higher numbers of changed lives and higher levels of progress in prayer and teaching in prayer and worship.

Without a control group it is largely impossible to make comparisons with how maturity develops and discipleship is formed in traditional Church of England congregations. This should not negate the great impact of Messy Church congregations in developing Christians in every context.

Appendix: Other Pictures in the Gallery: Leavers from Messy Church

The qualitative aspects of the interviews with those who had left Messy Church can be found in the companion reports in this portfolio. Here we describe the answers received to quantitative questions about reasons for leaving and how many children and adults stay in Messy Church after children reach secondary school age.

79% of leaders identified children no longer being perceived to be at an appropriate age for Messy Church as a key factor for attenders leaving, 46% identified moving away from the area and 32% the meeting time becoming difficult as key factors. This is shown in Table 33 and Figure 30. There is no statistically significant difference across contexts and between fxC and outreach Messy Churches in terms of these factors.[46]

Key factors behind leaving	Total	fxC MES	Outreach MES
Children no longer appropriate age	79%	88%	70%
Moved away from area	46%	47%	45%
Meeting time became difficult	32%	36%	27%
Other	27%	23%	31%
People stopped helping as part of the team	16%	18%	13%
Competition from other activities	9%	10%	7%
Changed to a different church	3%	4%	2%
Negative experience at Messy Church	3%	4%	2%
Lack of space to explore questions of faith	1%	1%	1%

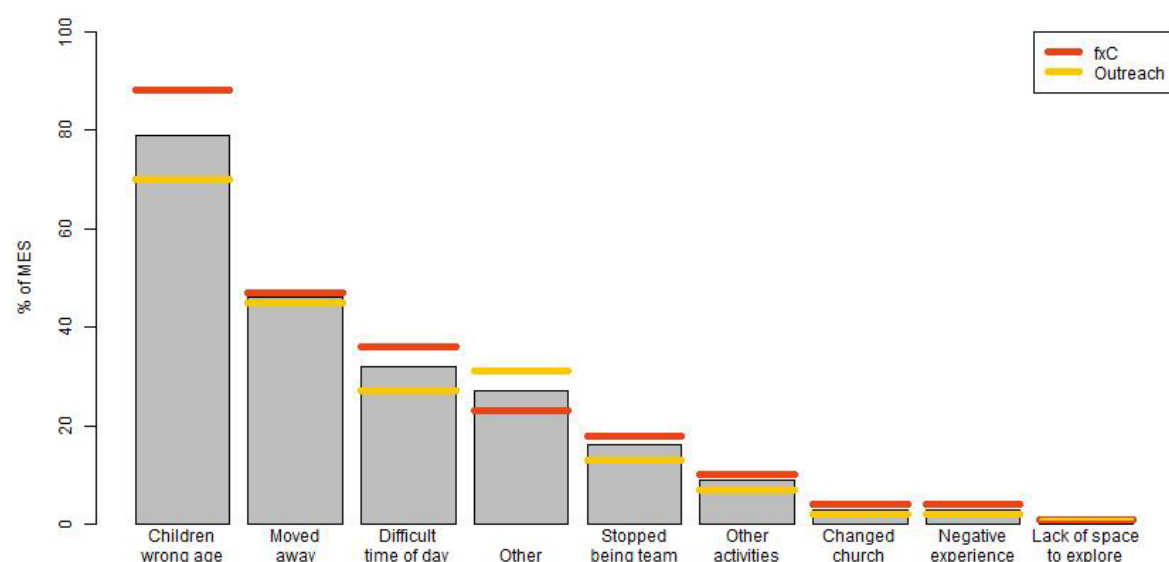*Table 31: Key factors behind people leaving Messy Churches*

Figure 30: Factors behind leaving Messy Church

When we consider the percentages of adults and children who stay on at Messy Churches once their youngest child is of secondary school age, we find that the data is very skewed indeed. 64% of leaders who stated a percentage said that no parents stayed on, in

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[46] X² 4.62; df= 7; p=0.71S

comparison with 42% of children. The percentages of zero responses, quartiles and medians are given in Table 34. There is no significant difference across contexts nor between fxC and outreach Messy churches for parents, but children are more likely to stay at fxC Messy churches. [47]

	All MES		FxC MES		Outreach MES	
	Parents	**Children**	**Parents**	**Children**	**Parents**	**Children**
Zero	64%	42%	64%	36%	65%	48%
25%	0	0	0	0	0	0
Median	0	2	0	5	0	1
75%	5	10	5	10	4.25	6
Maximum	100	100	100	100	90	100

Table 32: Descriptive statistics of the percentage of those who stay in Messy Churches

Table 35 shows that 49% of Messy Churches had some form of provision for secondary school age children. There is no significant difference between fxC and outreach MES, although more fxC make such provision (53% vs 44%). [48]

	Has any provision been made for secondary school age children?	
	Yes	**No**
All MES	49%	51%
FxC MES	53%	47%
Outreach MES	44%	56%

Table 33: Provision for secondary school age children in Messy Churches

The most common provision is of a separate youth group, with 28% of Messy Churches, while 21% of Messy Churches have people serving as helpers. 8% provided a further group, and others were less than 5%. Table 36 and Figure 31 provide details. There is no significant difference in the nature of the provision made for parents and children between fxC and outreach MES. [49] We can see that Messy Churches are making a variety of creative responses to maintaining the discipleship of young people after Messy Church.

	What provision has Messy Church established for parents and children once children reach secondary school age?							
	Separate youth group	**Serve as helpers**	**Further group/activities**	**Changed MES to be youth focused**	**Confirmation**	**Intention Only**	**Tried but no success**	**Other**
All MES %	28%	21%	8%	2%	1%	3%	2%	2%
FxC MES	33%	23%	8%	2%	2%	1%	2%	2%
Outreach MES	22%	20%	7%	1%	0%	5%	2%	1%

Table 34: Provision made for parents and children after Messy Church

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[47] Parents – Wilcoxon Rank Sum test W=3468, p=0.80; Children W=3981, p=0.050
[48] X^2 1.13, df=1, p=0.29

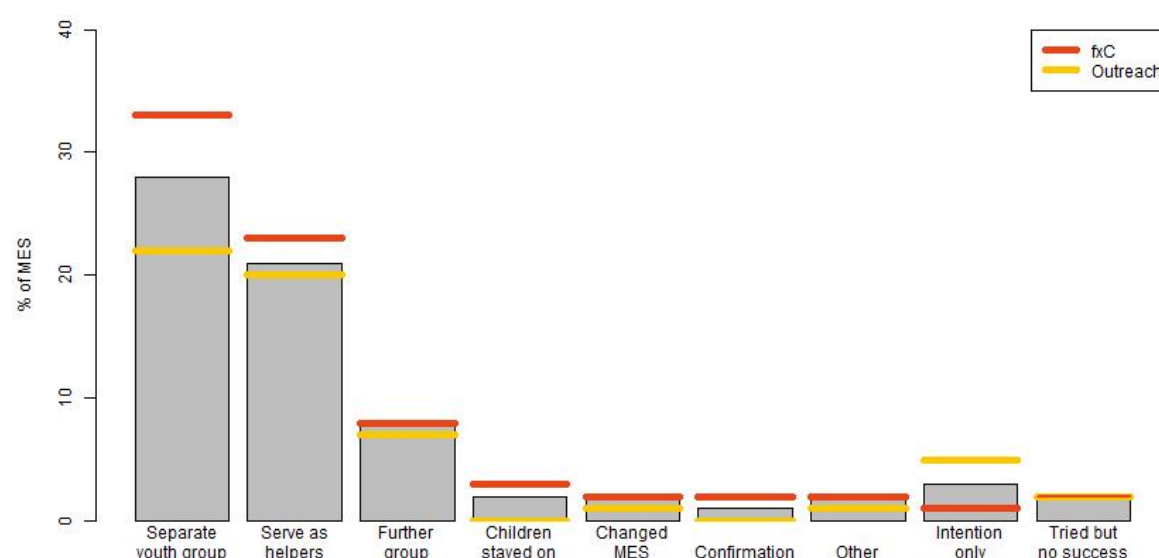[49] X^2 5.23, df=4, p=0.26

Figure 31: Provision for parents and children once children reach secondary school age

In the survey, leaders were asked to estimate how many people had left their Messy Church. Numerical ranges were given: 0, 1-9, 10-24, 25-49, 50-99 and 100 or more. These will be affected by the length of time a Messy Church has been in operation, and the number of attenders. To enable meaningful comparisons between Messy Churches, these were converted to numbers at the mid-point of the category and expressed in terms of leavers per year of lifespan and per attender, shown in Table 37.

There is no significant difference in the median values for fxC (0.11) and outreach Messy Churches (0.08), nor across geographical or economic contexts[50] and a graph of the outcomes is shown in Figure 32.
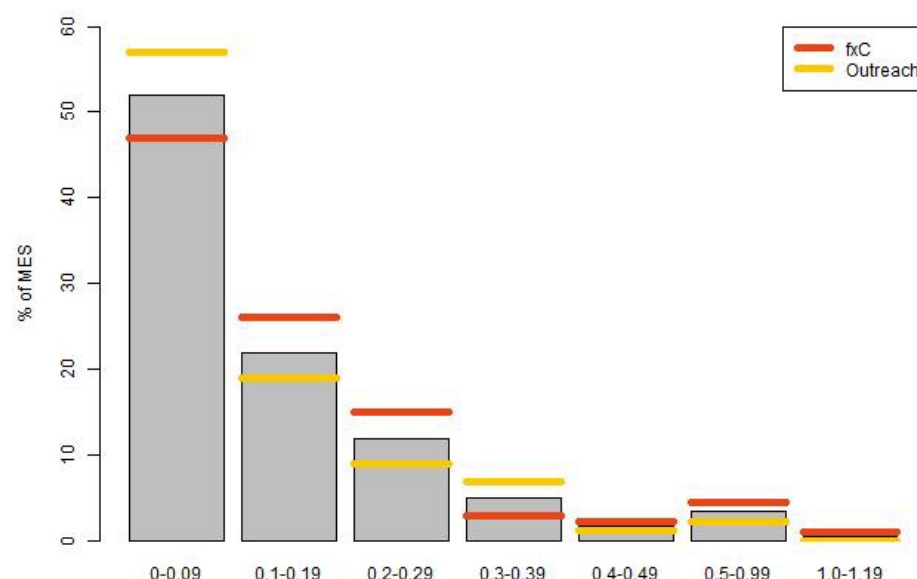

Figure 32: Number of leavers per year per attender

	0-0.09	0.10-0.19	0.20-0.29	0.30-0.39	0.40-0.49	0.5-0.99	1.0-1.19
All MES	52%	22%	12%	5%	2%	3%	0.5%
FxC MES	47%	26%	15%	3%	2%	2%	1%
Outreach MES	57%	19%	9%	7%	1%	4%	0%

Table 35: The number of leavers per year per attender of Messy Church

Conclusions

This appendix has described the results from the quantitative aspects of leavers from Messy Church. Most people who leave have done so because their children have become too old for the activities generally found in Messy Church, or because they have moved away from the area. Very few people stay on in Messy congregations when their children reach secondary school age. In response to this, around half of Messy Churches are making provision for older children.

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[50] Wilcoxon rank sum test, W=3939, p=0.2426

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February 2019

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