



"NOT AS DIFFICULT AS YOU THINK" MISSION WITH YOUNG ADULTS

Church Army's Research Unit
January 2018

churcharmy.org/youngadultsresearch



Introduction

This report summarises the main findings of a recent research project on mission with young adults. The research was commissioned by the Church of England's Strategy and Development Unit on behalf of the Archbishops' Council. It was completed by Church Army's Research Unit (CARU) over a nine-month period (January-September 2017).

The research was commissioned because the Church is generally failing to reach and to retain young adults. Church of England attendance data suggests that just 0.5% of 18-24-year-olds attend an Anglican church (one-third of the all-ages figure of 1.6%). Other denominations also appear to be facing similar challenges, with the 2012 London Churches Census showing that 5.4% of 20-29-year-olds attend church (the lowest figure of any age group).¹

The overall aim of the research was to: "Find out about successful, unsuccessful, and unproven mission² with young adults (aged 18 to 30)³ which has taken place within the Church of England, other denominations, or through para-church groups."

The key questions it sought to investigate were:

- What evidence and examples are there of spiritual and numerical growth among this generation, including mission with 'hard to reach' groups?
- How did the practicing Christians come to faith?
- What conclusions can be reached about the approaches which are likely to help, and those which are likely to hinder, in the process of making disciples in this generation?

The CARU project team for this research was: Dr Andy Wier (team leader and researcher), Canon Dr George Lings (project supervisor and researcher), John Vivian (researcher), Elspeth McGann (researcher) and Andrew Wooding (project administrator).

Our research approach centred on 12 case studies of different approaches to mission with young adults. Each case study has been written up separately and is available online at churcharmy.org/youngadultsresearch. In this short summary report, we explain our methodology, introduce the 12 case studies, and then draw together some key findings and common themes.

¹ Figures supplied by Church of England's Strategy and Development Unit.

² Our working definition of mission for this project has been informed by the Anglican Communion's 'Five Marks of Mission': <http://www.anglicancommunion.org/identity/marks-of-mission.aspx>

³ We acknowledge there is no universally agreed definition of what constitutes a 'young adult' (see Appendix 1 for further reading). For the purposes of this small-scale project, we have assumed that young adults are 18-30-year-olds.

Methodology

At the request of the project sponsors, our research methodology was centred around the completion of 12 case studies. The process that led to us researching these studies was as follows:

In January 2017, we circulated a ‘call for case studies’ to various leading thinkers, practitioners, gatekeepers and networks with an interest in mission with young adults. We also looked for possible case studies on CARU’s national fresh expressions of Church (fxC) database. This generated a long list of 73 potential candidates. We then conducted an initial desk-based review and assessment of these suggestions, guided by the following selection criteria:

1. A mission project, initiative or expression of Church that is at least 3 years old
2. Missional intention - aimed at 18-30-year-olds who are not currently attending church; seeking to make disciples
3. Attendees (leader estimates)
 - a. at least 20 regular attendees
 - b. a significant proportion of whom are aged 18-30
 - c. a significant proportion of whom are non-churched or de-churched
4. Willing to participate in the research
5. Hasn’t been extensively researched or written about before
6. A sample spread that provides a reasonable breadth and variety in terms of social context, target audience, resourcing model and type of church

The 12 case studies we finally chose are listed over the page. In a small-scale project like this, it has not been possible to come up with a completely representative sample that fully reflects the breadth and diversity of young adult mission initiatives in the Church of England and beyond. We are aware, for example, that most of our case studies are separate young adult congregations, rather than initiatives that seek to engage young adults through multi-generational, all-age congregations. Similarly, all the case studies we looked at have paid staff; none are entirely volunteer-led. Within any further research on this topic, it would be good to ensure that these (and other) limitations of our sample are addressed.

With one exception (case study 12), each case study we conducted involved the same four core elements:

1. An initial telephone interview / questionnaire with the main leader
2. An attenders survey that asked people attending questions about their church background and faith journey
3. A semi-structured interview with the leader(s) of the mission initiative being investigated
4. A focus group or series of short interviews with selected members from non-churched or de-churched backgrounds

Introducing the 12 case studies

The 12 case studies we have looked at are briefly introduced below, along with the key learning points we have identified from each.

1. The Hub Church, Hitchin

A church that's by young adults for young adults

Key learning points:

- The “Would my friends come to this?” principle
- The power of treating outsiders as ‘in’, not ‘out’
- Ways of extending reach through social media

2. Harbour Church, Portsmouth

A second generation Holy Trinity Brompton church plant in a poorer, less glamorous city

Key learning points:

- A clear focus on what works for outsiders is essential
- Getting everybody involved
- It's still early days. Portsmouth's city centre will test how far Harbour's 'high cost' financial model can work in a poorer context and what may need changing.

3. regeneration, Romford

The youth church that grew up ... into something no one could have expected

Key learning points:

- The benefits of embracing diversity and being open to people of all ages
- The importance of mentoring and discipleship in mission with young adults
- The effectiveness of relational mission and inviting friends along

4. Wolverhampton Pioneer Ministries

Mission with young adults on the margins

Key learning points:

- The benefits of chaplaincy when engaging with marginalised young adults
- The need for flexibility, not fixed models
- The value of drawing together young adults from different backgrounds
- The resource-intensiveness and cost of mission with young adults on the margins

5. DNA Football Church, Colchester

Football church leading non-churched young men to faith

Key learning points:

- A simple approach to mission and discipleship that could be reproduced in almost any context
- The importance of having committed leaders
- Reaching out to non-churched young men from deprived backgrounds may not be as difficult as perceived

6. Unlimited Church, Exeter

City centre encounters leading to genuine, lasting relationships

Key learning points:

- Making the most of a city centre location
- Long-term relationship building
- Reshaping Sunday gatherings

7. St Mark's MK, Milton Keynes

Attracting young adults almost by accident

Key learning points:

- Inclusive community
- Involving non-churched young adults in social action
- An outlook, not a model

8. Red Church, Ormskirk

Reaching young adults through community

Key learning points:

- The need for the wider Church to embrace the principle of 'dying to live'
- The importance of community in reaching young adults
- The benefits of having a strategy for engaging with young adults at different stages of their exploration of faith
- The challenges of starting completely from scratch

9. Kingdom Overflow, Cranham

Reaching young adults through attractive worship and extreme love

Key learning points:

- The importance of one-to-one mission and discipleship with young people
- The need to make people feel valued and give them a feeling of self-worth
- Healthy churches reproduce and resource mission elsewhere

10. The Way, Carlisle

Young adult mission through university chaplaincy

Key learning points:

- The importance of simply 'getting around the table' with non-churched young adults
- The benefits of dioceses and universities working together to reimagine university chaplaincy
- The challenges of sustaining young adult mission initiatives when the founding leader moves on

11. St Paul's Weston

New mission opportunities in a newer university

Key learning points:

- Fresh opportunities for student mission in newer universities
- The power of unconditional hospitality and acceptance in student ministry
- The need for a culture of invitation linked to opportunities for non-churched young adults to hear and experience more of the Christian message
- The value of passing the leadership of student ministries onto younger leaders

12. Things that were tried and died

Why do so some young adult mission initiatives die?

Key learning points from 8 anonymised examples:

- 3 different types of cause of death
- Advice for leaders
- What the wider Church needs to learn

Spiritual and numerical growth

What evidence and examples are there of spiritual and numerical growth among this generation, including mission with ‘hard to reach’ groups?

As the following table from our attenders survey shows, the numbers of young adults impacted and involved varied considerably across the 11 ‘live’ case studies we looked at.

Name	Sample size	Became a Christian here	Rediscovered a lost faith here
The Hub Church	31	1	0
Harbour Church	212	20	15
regeneration	50	8	10
WPM	18	3	2
DNA Football Church	11	4	2
Unlimited Church	36	4	4
St Mark’s MK	30	2	2
Red Church	25	2	3
Kingdom Overflow	29	7	8
The Way	18	2	2
St Paul’s Weston	29	7	0

These figures paint an overall picture of quite modest growth, suggesting that across 11 projects surveyed, 14% (60 people) of the Christians attending had come to faith at the case study churches, with a further 11% (48 people) saying the case study had helped them recover a lost faith. Furthermore, 91% of attenders identified themselves as Christians (1% identified as non-Christians, 6% were exploring faith and 2% said “It’s complicated”).

Our attenders survey also found that the people attending came from a mixture of ‘churched’, ‘non-churched’ and ‘de-churched’⁴ backgrounds.

	Simple non-churched	Complex non-churched	Simple de-churched	Complex de-churched	Churched	Grown up in fxC/parish
Young adults case studies	13%	8%	20%	17%	41%	1%

⁴ For definitions of these terms, please see Appendix 2.

Appendix 2 explains and explores the findings in more detail, comparing them with the results of other previous surveys. But it is important to stress that the above figures come with a health warning that they are based solely on responses to the attenders survey we conducted at the main (worship) gathering of each project or initiative. As such, they certainly do not present a full picture of the numbers of young adults impacted by each case study. As one leader commented:

“Church isn’t just the Sunday. You need to evaluate it by what it does Monday to Saturday.”

Many of the leaders we spoke to told us that the number of young adults involved during the week was far greater than the number who attended the main gathering. But given the variety and diversity of initiatives being considered here, it has not been possible for this small-scale study to quantify the full extent of everything that happens ‘Monday to Saturday’ and the impact on the individuals involved.

The faith journeys of young adults

How did the practicing Christians come to faith?

As indicated above, our attendees survey across 11 'live' case studies identified 60 people who professed to have become a Christian at the case study churches, with a further 48 people saying the case study had helped them rediscover a lost faith. Our individual case study write-ups tell the stories of some of the individuals concerned. But reflecting on these and other stories we heard during our interviews, the following common themes stand out:

- For many, the start was having Christian friends who invited them to something
- Some said that Christians had reached out to them when they were at a particularly low point in their lives (e.g. feeling isolated, depressed or struggling with self-worth)
- Others had been particularly impressed by the example of Christians involved in community projects and social action
- Some had followed the case study churches 'from a distance' on social media before deciding they wanted to become more involved
- Many commented that they had felt loved, accepted and valued when they first attended an activity run by the case study church:

"People weren't shocked or put off by what I'd done before"

- Many also commented that they found the powerful sense of 'community', 'family' or 'belonging' attractive
- A significant minority had simply heard about the Alpha course and searched on the internet for their nearest course
- Attending an Alpha course (or equivalent) was a significant part of the journey for many
- Having a safe space to ask - and honestly discuss - difficult questions was very important:

"I've had these thoughts and questions for years but never had the confidence to say them out loud before"

- For some, this involved meeting regularly for coffee with a Christian (typically a church worker or chaplain) to study the Bible or discuss faith

Challenges and tensions

Though this research has identified much about contemporary mission with young adults that is immensely encouraging, it has also uncovered some key challenges, tensions and areas of concern.

In addition to the 11 'live' case studies we visited, our twelfth case study considered the experience of 'initiatives that were tried and died'. By listening carefully to these stories, we have identified three different types of 'cause of death' among young adult mission initiatives:

- leadership factors
- mission context challenges
- factors in the wider Church

During this research project, we have also gained valuable insights by speaking to various leading thinkers, commentators and practitioners involved in mission with young adults. Reflection on these and the experience of our case study churches has led to the identification of the following key challenges for mission with young adults.

Seasonality and transience

Bob and Mary Hopkins from Anglican Church Planting Initiatives told us that while quite a few churches are reaching non-churched and de-churched young adults, "this is sometimes very seasonal. In one year, they connect with a pool of young adults who may live locally for a period, but another year they do not, often for reasons that are not clear."

This insight certainly resonates with the experience of some of our case studies, particularly those working among students. As George Lings reflects in case study 12, "It is important not to underestimate how transient the 18-30 stage of life is. People will change and pass through it."

Fragility

In summarising the findings of her research on young adult fresh expressions of Church for the book *Authentic Faith*, Beth Keith told us: "Broadly speaking I found fresh expressions aimed at non-churched young adults were much more fragile than young adult ministries of larger churches" (that were aimed more at existing Christians). Again, this 'rings true' with the experience of some of our case studies.

Homogeneity versus diversity

Some of our case studies highlight the benefits of focusing on a single target audience (e.g. university students) or planting a church with your friends in mind (see our case study of The Hub Church). But this kind of approach also has limitations, and some of our other case studies illustrate the benefits of drawing together young adults from different backgrounds and people of all ages.

Different starting points

Some of our case studies have (loosely) followed a ‘serving first’ fresh expressions journey that is reluctant to establish public worship too quickly but begins instead with loving service (see The Way case study). Others appear to have followed a more attractional ‘worship first’ journey. Each approach has both strengths and limitations.

Relating to the wider Church

While some of our case study churches identified benefits associated with working within existing Church structures, others also expressed frustration with the wider Church. Reflecting on this, one leader told us they had concluded: “It’s easier to do something first and ask for permission later.” But they also went on to acknowledge that while being part of a wider institution is sometimes a “hindrance”, it was also very helpful to be “part of something bigger”.

Resource intensiveness

Although there were different financial models at work across the 11 ‘live’ case studies we looked at, all had some paid staff and few were completely self-financing. Our case study of ‘initiatives that were tried and died’ also picks up on these issues. In all the stories where we heard of founding leaders being replaced by someone spare-time and voluntary, this proved to be not enough. Here, we also suggest that “only if the attenders have reasonably paid jobs can financial subsidy be avoided”.

Conclusions

What conclusions can be reached about the approaches which are likely to help in the process of making disciples in this generation?

This study has examined a variety of approaches to mission with young adults. Each of these approaches has inherent strengths and limitations. None of these should be copied or reproduced uncritically. Rather than talking of transferable models, we suggest it is more appropriate to talk of transferable principles. From all the voices, stories and experiences we have listened to in this project, three key principles emerge.

Spaces to belong

When we listened to the stories of non-churched young adults who have become Christians, words like “acceptance”, “friendship” and “community” kept coming up. As one young adult from St Paul’s Weston put it, “When I went to church, it was like people really cared about how your week was and how you feel.” All this suggests that one important principle in mission with young adults is the need to create spaces where people can belong and feel part of a community before they believe.

Spaces for exploring faith together

Another key principle that stands out from the case studies is that churches who want to reach non-churched young adults need to be very deliberate about creating further spaces for sharing and exploring faith together. We found that this happened in lots of different ways across the churches we visited - some, for example, ran Alpha or similar courses, while others placed more emphasis on regularly meeting up with people over coffee. From what we observed, it appears that the most important thing in reaching and making disciples with young adults is not about picking the ‘right’ evangelistic course or discipleship resource. The key is creating the right kind of space in which honest conversations about faith and life can happen.

Not as difficult as you think

Finally, the experience of our case study churches suggests that, though mission with young adults clearly has its challenges, reaching 18-30-year-olds may not be as difficult as you think. Or as the leader of DNA Football Church put it, “What we do here isn’t rocket science.” All that is needed to get started is the courage and initiative to meet young adults in a context they are comfortable with and begin to share faith there.

Appendix 1 - Further reading

Some of the most useful resources on mission with young adults that we found through a brief literature review at the start of this project are listed below.

Books

- Beth Keith (2013) *Authentic faith: fresh expressions of church amongst young adults*
- David Kinnaman (2007) *unChristian: What a New Generation Really Thinks About Christianity... .. And Why It Matters*
- David Kinnaman (2011) *You Lost Me: Why Young Christians Are Leaving Church ... And Rethinking Faith*
- James Lawrence (2012) *Engaging Gen Y: Leading Well Across the Generations*
- Matthew Guest, Kristin Aune, Sonya Sharma & Rob Warner (2013) *Christianity and the University Experience: Understanding Student Faith*
- Sara Savage, Sylvia Collins-Mayo, Bob Mayo & Graham Cray (2006) *Making Sense of Generation Y: The World View of 15-25-Year-olds*
- Sylvia Collins-Mayo, Bob Mayo, Sally Nash & Cocksworth (2010) *The Faith of Generation Y*

Reports

- Barna Group (2015) *Perceptions of Jesus, Christians & Evangelism in England*
<http://www.talkingjesus.org/research/>
- Christianity and the University Experience in Contemporary England - *Project Findings*
<https://www.cueproject.org.uk/findings>
- ComRes (2017) *British millennials on religion - poll*
<http://www.comresglobal.com/britain-not-a-christian-country-say-millennials/>
- Evangelical Alliance (2009) *The Missing Generation*
<http://www.eauk.org/church/resources/theological-articles/the-missing-generation.cfm>
- Evangelical Alliance (2015) *Building tomorrow's Church Today: The views and experiences of young adults in the UK church* <http://eauk.org/church/research-and-statistics/building-tomorrows-church-today.cfm>
- Summer Madness (2015) *Faith in the Future*
<http://www.summermadness.co.uk/festival/faith-in-the-future-survey-2/>
- The Church of England Education Office (2016) *Rooted in the Church*
<https://www.churchofengland.org/media/3775547/rooted-in-the-church-summary-report-nov-2016.pdf>
- The Diocese of Lichfield - *Reaching New Generations 19-35*
<https://www.lichfield.anglican.org/19-35/>

Theses and dissertations

- Chris Fox (2011) *'Mind the Gap': How can the Church address the disappearance of those in their twenties?*
- Matt Ward (2016) *Searching for belonging: an exploration of how recent university graduates seek and find belonging in new church communities*
<http://etheses.dur.ac.uk/11825/>

Appendix 2 – Attenders survey findings

Introduction and methodology

Attenders of the 11 ‘live’ young adult case studies were all asked to complete a short questionnaire. This questionnaire was based on the one we used for our 2016 *Who’s there?* report, which examined the church backgrounds of attenders in Anglican fresh expressions of Church (fxC) and inherited Sunday congregations. Across the 11 case studies, 489 usable questionnaires were collected. These questionnaires gathered the same information about attenders’ church backgrounds as the *Who’s there?* report. In analysing and categorising different types of church background, we used the following definitions from *Who’s there?*:

- **Churched** - those who have been churchgoing Christians in all stages of their lives prior to attending the case study
- **Grown up in case study** - refers to a person who has been part of the case study from early childhood (under 5)
- **Simple de-churched** - those who began being part of church either as an adult, teenager or a child, but left church for a period of more than two years before attending the case study (this cycle might have happened more than once)
- **Complex de-churched** - those who began being part of church either as an adult, teenager or a child, but left church for a period of more than two years before returning to church and have since joined the case study
- **Simple non-churched** - those who had never been part of a church before attending the case study
- **Complex non-churched** - those who were not part of a church before attending church prior to attending case study (without a gap)

Alongside the questions about church background, our young adults attenders survey also included questions about university attendance, ethnic background, and whether attenders identified themselves as Christians (if so, participants were also asked whether they became a Christian at the case study being surveyed). This allows for direct comparisons to be made between the data gathered for this survey and that collected in 2016 for the appropriate variables, while also gathering data on further areas that may be of interest.

One potential limitation of the survey is that we generally only collected attenders’ survey forms on one Sunday. The *Who’s there?* report found that existing churchgoers, particularly team members, were more likely to attend almost always and non-churched and de-churched were slightly more likely to attend less frequently. If the surveys were repeated on subsequent Sundays to try and capture people that were missed first time, one would expect de-churched and non-churched percentages to increase.

Findings

Church background

The table below compares the church backgrounds of attenders at the young adults case studies included in this research with the fxC and inherited Sunday congregations (for ease, the latter is shortened to the broadly accurate but less nuanced label of ‘parishes’) included in the *Who’s there?* report. These findings are based on all attenders, including team members. The church, complex de-churched and complex non-churched categories relate to existing churchgoers.

	Simple non-churched	Complex non-churched	Simple de-churched	Complex de-churched	Church	Grown up in fxC/parish
Young adults case studies	13%	8%	20%	17%	41%	1%
<i>Who’s there?</i> fxC	18%	6%	20%	19%	29%	8%
<i>Who’s there?</i> parishes	6%	6%	26%	21%	32%	9%

The young adults case studies compare closely to the fxC included in the *Who’s there?* report by measure of church background, the main differences being with regard to the church, simple non-churched and grown up categories. The latter is of little surprise given the age groups targeted by the Young Adults case studies, the relative youth of most initiatives and the mobile nature of young adults.

As children and youth aged under 18 accounted for almost 40% of attenders among the *Who’s there?* fxC, it is interesting to see how the figures for over 18s only compare between the young adults case studies and the *Who’s there?* fxC. In this analysis, the picture changes somewhat, with most categories even more closely aligned than before.

	Simple non-churched	Complex non-churched	Simple de-churched	Complex de-churched	Church	Grown up in fxC/parish
Young adults case studies (adults only)	13%	9%	20%	18%	40%	0%
<i>Who’s there?</i> fxC (adults only)	11%	9%	25%	27%	28%	0%

As in the *Who's there?* report, existing churchgoers account for the lion's share of attenders, so examination of the motivational factors behind why existing churchgoers attend is valuable.

Motivational factors

	Team	Blending ⁵	Moved to area	Better for me	Family, friends or life patterns
Young adults case studies	17%	28%	27%	23%	4%
<i>Who's there?</i> fxC	32%	42%	10%	10%	6%
<i>Who's there?</i> parishes	6%	16%	51%	22%	5%

The young adults case studies showed fewer team members and blenders compared to the *Who's there?* fxC (though more than at the *Who's there?* parishes) and transfer growth is more common, though traditional transfer growth only accounts for 23% of existing churchgoers present.

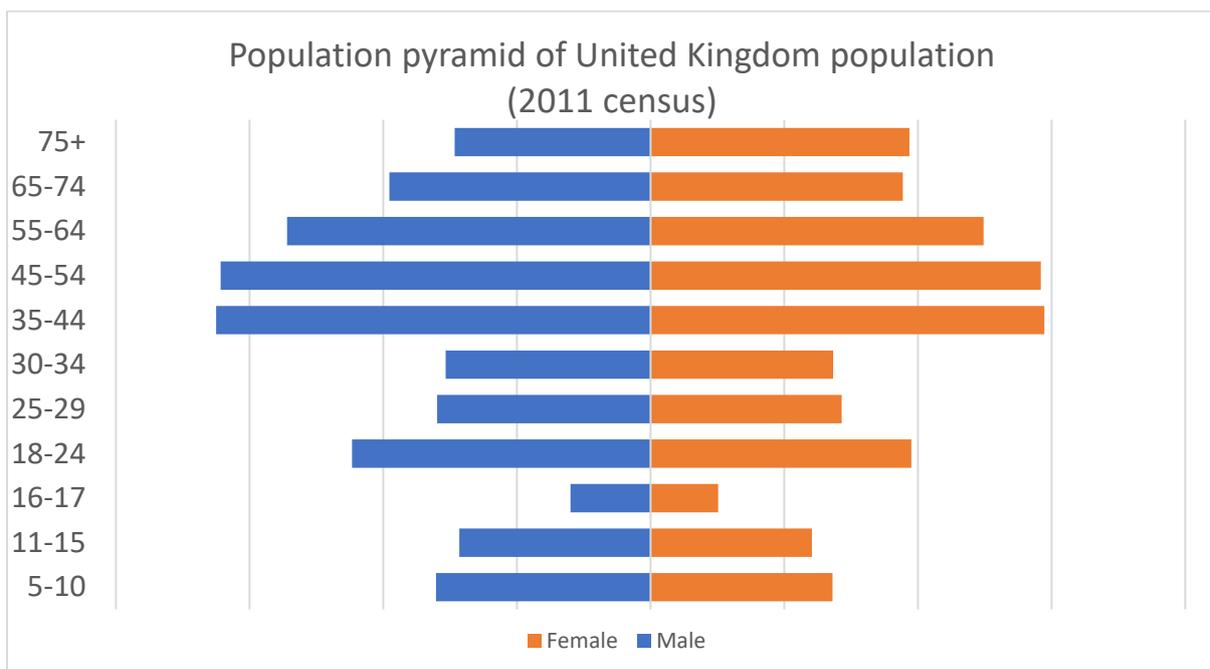
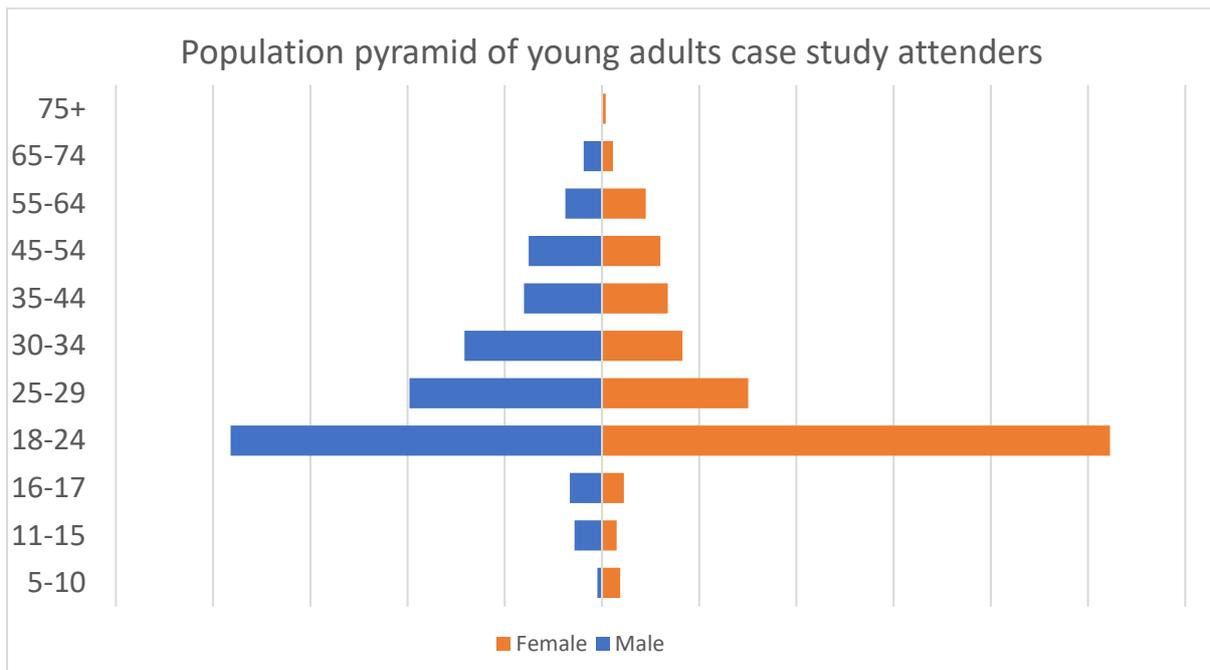
Age and gender demographics

	Under 5s (est.)	5-10	11-15	16-17	18-24	25-34	35-44	45-54	55-64	65-74	75+
Young adults case studies	5%	1%	2%	3%	44%	26% ⁶	7%	6%	4%	2%	0%
<i>Who's there?</i> fxC	13%	17%	7%	2%	4%	11%	15%	9%	7%	10%	5%
<i>Who's there?</i> parishes	5%	4%	3%	1%	2%	5%	6%	9%	15%	26%	24%

⁵ The term 'blending' refers to attenders that attend more than one church. 'Moved to area' describes attenders who were looking for a new church as they moved to the area in which the case study is based. 'Better for me' refers to attenders who changed church because they thought the case study was better for them - this is what is understood as traditional transfer growth. 'Family, friends or life patterns' is a broad category that accounts for people who changed church because it is a better fit for their family or friends, or because of a change in life patterns, for example working days.

⁶ For the young adults research, we split this age group into 25-29 and 30-34. 16% of attenders were in the former age bracket; 10% in the latter.

The young adults case studies clearly reach their intended target age group. 70% of attenders are aged between 18 and 34. The population pyramids below further explore the age variable, and in relation to gender. The young adults case studies have very large numbers of 18-24-year-olds, with gradually diminishing numbers in the older age brackets, and a handful of children and youth. As one may imagine, the national picture shows a more even spread of ages (distorted somewhat by the breakdown of age groupings used in this research).



In terms of gender, the young adults case studies have a more even balance than both the *Who's there?* fxC and parishes. As DNA Football Church is a men's football team, its inclusion distorts the picture slightly. If attenders from this case study are removed, the male percentage drops to 43% and the female percentage increases to 57%.

	Male	Female
Young adults case studies	44%	56%
<i>Who's there?</i> fxC	39%	61%
<i>Who's there?</i> parishes	34%	66%

University background and ethnicity

The remainder of the figures in this report are taken from the new questions asked in the revised questionnaire, and so comparisons with the *Who's there?* data set are not possible for these remaining variables.

	Attended university	Not attended university	Currently a student	Done vocational training/apprenticeship
Young adults case studies	48%	26%	22%	4%

70% of attenders had either attended university (48%) or were currently students (22%). 30% had not attended university, including the 4% who had done vocational training or an apprenticeship. In comparison, a 2013 report suggested that nationally 49% of 18-30-year-olds are likely to enter higher education.⁷ The young adults we surveyed were therefore considerably more likely to have been to university than the general population.

	White	Black	Asian	Mixed race	Other ethnicity
Young adults case studies	85%	9%	2%	3%	0%

Attenders at the young adults case studies were 85% White (including non-British white). This question did raise some confusion between ethnicity and nationality, which may limit the usefulness of the findings. Furthermore, 36 out of 489 respondents declined to answer the question. Nonetheless, there is evidence that at least to some extent the case studies represent the ethnic diversity of the communities they serve. These figures compare to a national average in the 2011 census of 87% White, 3% Black, 7% Asian, 2% Mixed race and 1% Other.

⁷ See for example <http://www.bbc.co.uk/news/education-22280939>, accessed 23/11/2017

Do attenders identify as Christians? Did they come to faith at the case studies?

	Christian	Not a Christian	Exploring Christianity	It's Complicated
Young adults case studies	91%	1%	6%	2%

The overwhelming majority of attenders identify themselves as Christian, with almost all of the remainder professing to be exploring Christianity. This may suggest that the young adults case studies are mature forms of church, providing the required spiritual nutrition to existing Christians while maintaining an outward focus. For the attenders that identify as Christian, a further question of whether they came to faith at the case study in question was asked, the results of which are in the table below.

	Became a Christian here	Rediscovered a lost faith here	Already a Christian
Young adults case studies	14%	11%	75%

While most Christians already had a faith before attending (perhaps unsurprisingly given the church backgrounds findings), 14% (or 60 people) professed to have become a Christian at the case study in question, while a further 11% (48 people) said the case study had helped them rediscover a lost faith. These groups loosely relate to the simple non-churched and simple de-churched groups.

The table below provides a further breakdown of these figures.

Name	Sample size	Became a Christian here	Rediscovered a lost faith here
The Hub Church	31	1	0
Harbour Church	212	20	15
Regen	50	8	10
WPM	18	3	2
DNA Football	11	4	2
Unlimited	36	4	4
St Mark's MK	30	2	2
Red Church	25	2	3
Kingdom Overflow	29	7	8
The Way	18	2	2
St Paul's Weston	29	7	0

Conclusion

By the measure of church background, the young adults case studies roughly correlate to the fxC surveyed for the *Who's there?* report. There are slightly fewer attenders in the simple non-churched and simple de-churched categories however.

Blending remains a common phenomenon among existing churchgoers.

Transfer growth is more common than among the *Who's there?* fxC, with the large number moving to the area perhaps indicative of the geographical changes experienced by many young adults.

However, just under 30% of attenders now identifying as Christian either became a Christian at the case study or rediscovered a lost faith there - this is certainly good news to be celebrated.

The demographic figures also illustrate how the case studies are reaching their target age group and have a more even gender balance than initiatives previously surveyed by this research methodology.