

The Quadrennium Project 2012

A Survey of US Religious Preferences, Practices and Beliefs

A White Paper

Fall 2012

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INTRODUCTION

The Quadrennium Project was conceived by MissionInsite as a way to provide its clients insight into the likely religious preferences, practices and beliefs of specifically targeted study areas. These kinds of data are available via general surveys conducted by research agencies that track such topics but they cannot be easily associated with more localized geographic areas, such as a church's draw area. To accomplish this one has to have access to a large sample of respondents, and a location intelligence system that is able to couple the data with other demographic information, and then from that project what is likely to be the case in a defined geographic area. The purpose of this paper is to provide the history behind the Quadrennium Project, and to offer a somewhat technical description of the process used to field and prepare the data. Finally, we hope to answer questions a user might have about how MissionInsite arrives at the numbers for a particular study area.

HISTORY AND SCOPE

In 1991, Percept Inc. fielded its first survey intended to assess American religious preferences and practices. This was followed by a somewhat larger survey in 1994 and the final Ethos Survey in 1997. In its time, Ethos was a very innovative project, providing church leaders with insights into their communities that they had not been able to obtain before without a significant expenditure. But with time, these data became old and a whole new generation of young adults has emerged that were never in any of the Ethos surveys.

In 2012 MissionInsite fielded its first Quadrennium Project Survey. MissionInsite was founded by three former executives of Percept, including the Reverend Michael Regele who was the President and Founder of Percept and one of the authors of the Ethos Project. The Quadrennium Project has been designed to run on a four year cycle. That is, every four years, a fresh survey will be fielded, often with the same questions. The purpose of the cycle is to keep the data fresh, and by asking many similar questions, track changes between Quadrennial Projects.

Its scope will include current religious preferences, practices and beliefs. Special emphasis will be given to the changing religious landscape in America, especially across generational groups. It is expected that such data will assist existing congregations to better understand this changing landscape with a view toward effective missional engagement. Likewise it is expected that these data will assist new church developers as they reflect on how to shape new church ministries in an increasingly diverse culture.

CONCEPT

Target Marketing

The idea for the Quadrennium Project as well as the earlier Ethos project was borrowed from the world of target marketing. Marketing one's products can be an expensive task. Consequently, marketers started using demographics and geography as a way to better define the kinds of persons who purchased their products and where they tended to reside. Armed with a keener sense of a particular product's demographic and where a particular demographic was likely to live, they could reduce their

marketing costs by targeting just those neighborhoods with a high likelihood of interest in their products.

But there was a secondary benefit to a better understanding of their customers. This demographic and geographic information could be used to inform future product development. The idea was that if you had a better understanding of the people who purchased your products, you could do a better job of creating products that meet their evolving needs.

Even further, they found they could learn from the demographic information how to more effectively tell their story to their targeted population, increasing again the effectiveness of the marketing efforts while reducing costs.

Finally, using that specific demographic information on their customers, they could scan larger geographic areas in search of other locales with a similar demographic profile. Using the newly discovered areas, they could then purchase television or radio time or place advertisements in local publications. With time even the media developed specific demographic followings. Now the marketer could choose the media that attracted a demographic profile most similar to that of a specific product.

The result of all of this for marketers is a more sensitive customer-oriented product development, greater customer service, a more focused marketing message, and communication strategies for less cost.

MissionInsite Application

How is any of this germane to the church and its mission in a community? As we studied this concept we found several features that could assist a church. That assistance is not in the target marketing element. The church is a community of people who (at least in theory) are open to all people from all walks of life. Developing a special profile just to narrow one's target audience does not seem to resonate with the primary message of the church.

However, understanding that communities do reflect certain characteristics means that there is something specific that can be learned from studying the demographics of a particular community. The list of benefits is long, but just a few of the more obvious might be useful.

- Understanding the racial/ethnicity of a community is essential to church planting
- Understanding the general level of educational attainment should inform how preaching is shaped and delivered
- Understanding where new housing developments are planned is part of a new church planting strategy
- Understanding the level (if any) of poverty in a community should inform a particular church's outreach services

These are just a few of the ways demographic information can shape mission. But suppose one could add to that demographic information other kinds of information such as religious preferences, practices or beliefs. Could this information not also inform mission strategy? We believe it can. Consider one example from the Quadrennium Project Survey. The national level of what are often referred to as the

“Nones” is about 22%. These are folks that do not have a religious preference. That is a sizable percentage of the population. Now suppose that in a specific community, that number is closer to 30%. Is it not reasonable to assume that if 3 in 10 persons have no religious preference that it is going to be a different kind of community in which to engage mission than a community of 22%, or perhaps 15%? Would not the shape of a church’s mission look different and be expressed differently? Why? It is a different kind of community calling for a different strategy to be effective. This is essentially what the target marketing people discovered. Demographics matter! Furthermore, any additional information that can be associated with demographics helps fill in the picture of a community.

It is this concept that is behind MissionInsite’s Quadrennium Project. We believe that if we can field a survey that reflects at some level the demographic and geographic diversity of America, and that we can associate with specific geographic areas, we can provide information to churches and church agencies that will assist them in developing more effective mission strategies. The Quadrennium Project does just this. In the rest of this paper we provide more detailed information on precisely how we have done this.

DEVELOPING THE SURVEY

What We Did

The first step is to develop the national survey. This can be a challenge because there are several limiting factors. The two largest are; 1) what to ask and 2) how many to ask. The first factor concerns the kinds of information that would be helpful to the end user—church leaders everywhere. What would be helpful for them to know? What would they potentially do differently if they knew something? From a strategic level, what kind of information would assist church planting efforts? We limited the task to a fair degree by purposing to field a survey of American religious beliefs, preferences and practices.

We had done this before when working on the Ethos project. We knew that the way to approach our mandate was by defining some general categories within which more specific queries could be designed. These are provided in the following list.

- Beliefs About God
- Beliefs About Jesus
- Beliefs About Social and Moral Issues
- Faith Involvement or Non-Involvement
- Religious Preferences
- Religious Affiliations
- Life Concerns
- Program and Ministry Preferences
- Media Preferences

There are of course many directions to go within each of these. But again our experience as well as the input from several of our denominational clients helped us narrow the list significantly. Our clients were very helpful in letting us know what they would like to know. We also spent time researching the kinds

of things people were talking about when they talked “religion.” Finally we researched the kinds of issues that are of concern to Americans today.

From this information, we formulated our first draft survey. Again we went to our denominational clients and asked them to review the survey and provide feedback. We are grateful to the many that did because it allowed us to significantly refine the survey and, in one case, restructure how we asked our questions which resulted in a richer data set.

The second challenge is how many people to ask to complete the survey. This is largely a matter of cost. Doing a national survey is expensive and the methods for doing so limiting. When we fielded the three Ethos Surveys in the 1990’s the only method available to us at a reasonable cost was card pack stacks sent to a pre-set panel of persons managed by a market research firm. Under this model, we designed cards with our questions. The size of the cards (approximately 3” wide by 6” tall) limited the kinds of questions that could be asked, the structure of the questions asked, and the number of questions we could ask. We found in many cases we could only ask ‘yes/no’ types of questions. For example, “From the list below, which concerns are likely for your household?” The result was simply a list of checked boxes.

Additionally, card pack based surveys were all the same. More sophisticated survey fielding models allow for skipping. This means that a respondent can be asked a question such as, “Are you currently involved in a religious congregation or community?” If the respondent says “yes” then the next question might be about that involvement. If the respondent says “no” then it can skip to a question designed to find out more about why the person is not involved. Card packs do not allow for this.

Finally, in a card pack, your survey is just one of several that arrive in the mail for panel members to complete. You may be sandwiched between questions about toothpaste and soda pop preferences. But in that decade, that was the best we had to work with at a reasonable cost. Card packs are a “one-fits-all” model but it was a model we made work.

When we approached the challenge of fielding the Quadrennium Project Survey we found we had more options available to us. Cost was of course still a factor, but now there was the option of online surveys. Like the card pack model, market research firms build large panels of people willing to complete surveys online. Because the survey was online, however, they could implement skipping. In addition, it allowed for greater flexibility in the way survey questions could be structured. Using attitude scales instead of simple yes/no check boxes became possible. Now we could assess not just ‘IF’ something was of concern, but ‘how much of’ a concern. Additionally, we found that we could ask more questions than was possible with the card pack model while still keeping the costs within a reasonable zone. (Fielding a national survey is always expensive so the concept of ‘reasonable’ requires some mental flexibility!)

Finally there is another side to the “how many?” question. It is amazing how few people are required to obtain a national profile of a survey. Less than 1500 is often the case. But our challenge is not to provide a national profile. Our challenge is to project survey results back into local neighborhoods if that is what an end user needs. To do this with any validity, a larger sample must be obtained that meets several important criteria. This will be discussed below in more detail. But the short version is that to meet this requirement of validity, we calculated that we needed at least 15,000 completed surveys.

Summary of Survey

The full text of the survey can be found in the Appendix but the following list provides a sense of the scope of the survey and the kind of information that it makes available.

- 29 religious/non-religious tradition preferences both now and 10 years ago
- Active membership for 22 denominations now and 10 years ago
- Level of personal concern for 34 lifestyle issues using an attitude scale
- Level of agreement or disagreement with 20 social and moral issues using an attitude scale
- Beliefs/feelings about the existence of a god using an attitude scale
- Views about the person Jesus using an attitude scale
- The level of significance (if any) of religious faith in one’s life now and 10 years ago using an attitude scale
- If currently active in a religious congregation or other religious community; level of activity
- 21 possible reasons for non-participation in a religious congregation or religious community using an attitude scale (only respondents who indicated no participation)
- Reporting the level of 12 media choice preferences using an attitude scale
- Rating the importance of 23 activity preferences for participating in or looking for a religious congregation or other religious community using an attitude scale (only respondents who indicated participation now but considered non-participation in the past year)

Denominational Participation

As mentioned previously, several of our denominational clients participated with us in the design and development of the survey. We are very grateful to them for their commitment to this project and their trust in MissionInsite to deliver on the concept. The following denominational offices participated in some way or another.

Presbyterian Church USA		
Eric Hoey	Director	Evangelism and Church Growth
Philip Lotspeich	Coordinator for Church Growth	Evangelism and Church Growth
Jack Marcum	Coordinator of Research Services	General Assembly Mission Council
United Church of Christ		
David C. Schoen	Minister and Team Leader, Congregational Vitality	Local Church Ministries, United Church of Christ
Destiny Hisey	Minister for Research Information and Services	Research Services, Office Of General Ministries
Christian Church (Disciples of Christ)		
Gilberto Collazo	President, Hope Partnership	Christian Church, Church Extension DoC
Richard P. Morse	Vice President, Hope Partnership, Mission Initiatives	Christian Church, Church Extension DoC
The United Methodist Church		
Karen Greenwaldt	General Secretary	General Board of Discipleship
Scott Brewer	Assistant General Secretary Connectional Relations	The General Council on Finance and Administration
Lutheran Church Extension Fund/Lutheran Church Missouri Synod		

In addition, very early in the process of exploring the possibility of fielding a national survey, the Lutheran Church Extension Fund (LCEF) of the Lutheran Church Missouri Synod (LCMS) reviewed with MissionInsite the private survey they had conducted in 2000. This information was very helpful in defining the categories and some of the query items that were included in the Quadrennium Project Survey.

FIELDING THE SURVEY

How does one obtain 15,000 complete surveys? The answer is by using a market research firm that specializes in building survey response panels, and possesses the technology to field surveys for market research clients. MissionInsite's survey fits into the category of market research. When we conducted the Ethos surveys in the 1990's we used National Family Opinion (NFO). Our first strategy was to ask for a proposal from them. But we found NFO no longer existed. The market research world had changed considerably in the 15 years since that last Ethos survey. Several firms were pursued but one, TNS Global really stood out for their method, experience and pricing. We subsequently discovered that they used to be...NFO, but had been bought out at least twice since 1997. For more information on TNS please visit their website.¹

MI Requirements

The project began with MissionInsite defining its requirements. We first needed to determine how many complete surveys we would need to provide a valid and reliable result that could be projected into small areas reliably. We borrowed the projection technique from the world of target marketing. MissionInsite licenses the Mosaic Demographic Segmentation System from Experian.² Within that system are 71 demographic types that are aggregated into 19 groups. Our survey needed to have a solid sample of each of these 19 groups. More specifically, the surveys needed to be

1. geographically distributed across the US proportional to the US population distribution
2. balanced by the percentage of the households represented in each of the 19 Mosaic Groups

MissionInsite hired a consultant who is an expert in mathematical research. His task was to provide us with a number total for each of the 19 groups that would meet the requirement of validity and reliability. That total number was 15,000.

About our panel

The TNS panel started with a field of 137,000 possible respondents. Using their addresses (no names) MI coded each for its unique Mosaic Group (see below for fuller description of Mosaic Groups). We contracted for at least 15,000 completed surveys out of this total universe that fit the demographic profile we stipulated. That stipulation was that percentage of completed surveys coded for each Mosaic group must reflect within a couple of points the percentage of US households that comprise each Mosaic Group. The following table shows the percentage of 2012 households for each of the 19 Groups AND the percentage of respondents representing each Group.

	2012	2012 Survey	
	% of Total US Households	% of Surveys by Group	% Point Diff
Group A: Power Elite	5.49%	4.86%	-0.63%
Group B: Flourishing Families	5.10%	6.57%	1.47%
Group C: Booming with Confidence	6.40%	7.98%	1.59%
Group D: Suburban Style	5.64%	6.54%	0.90%
Group E: Thriving Boomers	5.51%	5.83%	0.32%
Group F: Promising Families	2.65%	3.50%	0.85%
Group G: Young, City Solos	2.29%	2.23%	-0.06%
Group H: Middle-class Melting Pot	4.80%	5.77%	0.97%
Group I: Family Union	5.77%	5.95%	0.17%
Group J: Autumn Years	6.04%	6.54%	0.50%
Group K: Significant Singles	5.67%	5.12%	-0.55%
Group L: Blue Sky Boomers	5.65%	6.28%	0.63%
Group M: Families in Motion	3.45%	3.74%	0.29%
Group N: Pastoral Pride	7.06%	5.63%	-1.43%
Group O: Singles and Starters	7.96%	6.78%	-1.19%
Group P: Cultural Connections	6.67%	4.31%	-2.36%
Group Q: Golden Year Guardians	6.75%	7.06%	0.31%
Group R: Aspirational Fusion	2.66%	1.63%	-1.04%
Group S: Struggling Societies	4.43%	3.68%	-0.75%

The table demonstrates that the respondent sample representation was fairly well balanced to the 19 Mosaic Groups.

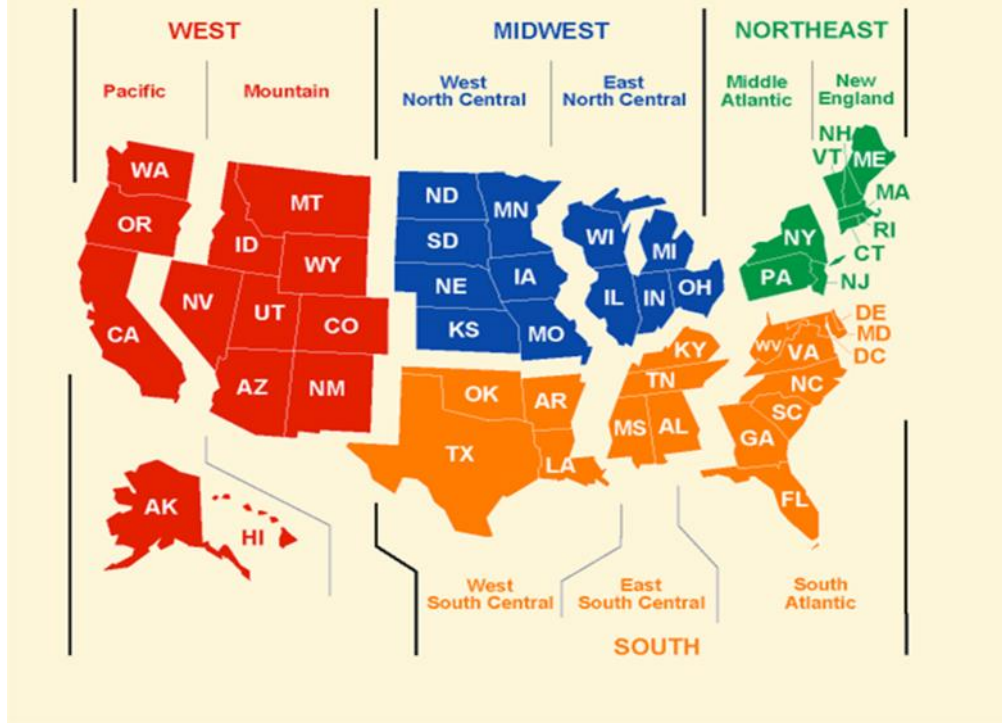
The Delivered Survey Data Set

The following table provides the margin of error calculation for the 15,000 respondents.

Max percent error, 95% confidence level	3.49%
Max percent error, 80% confidence level	2.28%

The approximate representative distribution across the 19 Mosaic Groups was the first requirement. But a second was added. The respondents needed to roughly match the percentage for each Group as each Group is represented in the four geographic Census regions. The Census Bureau divides the 50 states plus Washington, DC into nine sub-regions which are aggregated into four regions. This graphic from the Census Bureau portrays this.

Release date: June 14, 2000



The four census regions are illustrated by color coding. The table on the following page provides the percentage of US households for each region by each Group. It also provides the percentage of representative respondents for each region by each Group. In most cases, the balance was very closely accomplished.

Mosaic 2010 Groups	Census Regions							
	Northeast		Midwest		South		West	
	% of Tot	% of Tot	% of Tot	% of Tot	% of Tot	% of Tot	% of Tot	% of Tot
Group A: Power Elite	7.14%	5.39%	4.32%	4.43%	5.59%	4.99%	5.16%	4.65%
Group B: Flourishing Families	4.13%	5.24%	5.53%	7.19%	4.52%	6.32%	6.44%	7.43%
Group C: Booming with Confidence	7.00%	8.84%	5.91%	7.98%	5.46%	6.79%	7.97%	9.25%
Group D: Suburban Style	6.51%	8.73%	4.81%	4.95%	6.44%	7.14%	4.39%	5.37%
Group E: Thriving Boomers	5.90%	7.13%	6.76%	7.13%	4.64%	4.73%	5.39%	5.25%
Group F: Promising Families	1.00%	1.13%	3.08%	3.76%	3.08%	4.32%	2.82%	3.82%
Group G: Young, City Solos	2.81%	1.93%	1.75%	1.57%	1.87%	2.35%	3.14%	2.95%
Group H: Middle-class Melting Pot	4.78%	6.26%	2.43%	2.71%	3.94%	5.53%	8.67%	8.92%
Group I: Family Union	4.51%	4.73%	7.79%	8.39%	4.39%	4.32%	7.13%	7.13%
Group J: Autumn Years	8.99%	10.88%	9.76%	9.70%	4.09%	4.24%	3.17%	3.55%
Group K: Significant Singles	10.17%	8.11%	4.25%	4.25%	3.43%	2.84%	7.23%	7.34%
Group L: Blue Sky Boomers	4.77%	4.99%	4.98%	5.39%	6.40%	7.21%	5.77%	6.74%
Group M: Families in Motion	2.31%	3.28%	5.87%	5.45%	3.97%	4.35%	1.08%	1.37%
Group N: Pastoral Pride	2.25%	1.78%	6.08%	5.13%	12.56%	10.21%	2.65%	1.76%
Group O: Singles and Starters	4.19%	3.78%	7.98%	6.73%	9.74%	8.06%	8.00%	7.16%
Group P: Cultural Connections	9.82%	6.08%	2.98%	2.68%	5.00%	2.82%	10.65%	6.98%
Group Q: Golden Year Guardians	6.22%	6.55%	7.45%	6.23%	6.82%	7.57%	6.39%	7.49%
Group R: Aspirational Fusion	4.19%	2.29%	3.19%	2.21%	2.25%	1.35%	1.60%	0.92%
Group S: Struggling Societies	3.31%	2.87%	5.08%	4.14%	5.81%	4.88%	2.37%	1.91%

Error and Bias

It is in the nature of survey taking that some level of error and/or bias is introduced. Efforts are made from survey design to respondent criteria selection to minimize both.

Sampling Error: Ordinary sampling error occurs because one is not doing a census of the entire population. Rather one is taking a sample and assuming based upon statistical principles that the sample fairly represents the full population. This is a non-biased type of error: it is random in relation to the true values.

Sampling Bias: The data gathering technique does not have an equal probability of reaching each US household, and of those it does reach, some are more likely to respond than others. Since there's probably some correlation between being the sort of household that gets included in the sample and having this or that set of attitudes, there will in general be a gap between the attitudes captured in the survey and the true attitudes of all US households. This will be a bias-type error because the selection process systematically tilts toward households that are likely to be included. MissionInsite tried to address sampling bias by insisting that the sample include representation of each of the 19 Mosaic Types. We are aware, however, that non-English speaking households may be under-represented in the total sample even though they are represented in the 19 Mosaic Groups. (See small-sample error below.)

Aggregation error: The aggregation of the surveyed households into 19 groups for each of four large geographical regions may wash out important differences. Example: Golden Year Guardians in the West theoretically includes responses from Silicon Valley (tech sector, politically liberal) and rural Oregon (agricultural, politically conservative). This error will be unbiased on average but potentially biased in application to a local community. It is to off-set this error to the degree possible that the survey was divided into the four Census Bureau regions.

Small-sample error: If one or more of the targeted population strata (such as non-English-speaking Hispanics) didn't generate a large enough sample, then any profile which relies heavily on that part of the data will have a larger error than the others. This is unbiased error. We are aware of this error and while we attempted to take it into consideration in the respondent pool, we are less than confident that it has been adequately handled. When one is conducting a national survey, cost is a large factor. To mitigate small-sample errors can be financially unfeasible.

PREPARING THE SURVEY

Preparation of the Data Set

Once the surveys were completed, a tabulated file of the data was delivered to MissionInsite. The file was a large table of 15,070 respondents by 1,097 individual survey responses. Once in possession of the raw data the challenge is: *How do we translate these raw data into profiles that can be used to make user-defined study area projections?*

The underlying assumption of MissionInsite's methodology is that human beliefs, preferences and practices will correlate to particular demographics or demographic profiles. This is why the survey respondents were coded to the 19 Mosaic Groups.

The Mosaic Groups are essentially very complex demographic profiles. A review of the Groups reveals the common demographic characteristics within each Group. For example Group G: Young, City Solos comprise 2.29% of all US households. They are more likely to be found in large urban settings, have above average educations, and be single.³

An analysis of the Quadrennium Project Survey data shows that 2.23% of the respondents were coded Group G: Young City Solos. In other words, the percentage of the respondents matches the total number of US households. These respondents “represent” the Young City Solos households. What does this mean? It means that we can develop a cross tabulation of all Young City Solos coded respondents by the survey results and derive how they tended to answer the survey. The following table displays a sample of Young City Solos responses to some of the statements under “Beliefs about God.”

I have a personal relationship with one living God, who is Lord and Savior	
Disagree	36%
No Opinion	18%
Agree	46%
I believe God created the world but takes no further part in it	
Disagree	64%
No Opinion	25%
Agree	11%
I believe in Nature and/or spirits in Nature	
Disagree	24%
No Opinion	27%
Agree	49%

These respondents serve as representatives of all Young City Solos. We assume that wherever you find Young City Solos that if you were to give them the survey the results would mirror the results we have obtained.

Regional Differences

One could reasonably argue that to assume that the national sample of Young City Solos (or any other Group) really represents all Young City Solos may not be sensitive to geographic regionality. MissionInsite took this into consideration in insisting that the sample across the 19 Groups also be a reasonable sample across the four Census Bureau regions.

The most obvious example of how important regional sensitivity is can be observed in comparing an Eastern Profile to a Western Profile on Mormon preference. The following table illustrates how preferences differ based upon geography.

Mormon/Latter Day Saints	Percent
Northeast	0.36%
West	4.54%

This distinction becomes even more pronounced when viewed between Census Regions by Groups. The table below compares Group F: Promising Families between those respondents living in the Northeast

region and those living in the South region. The percentage of each region that agrees with the statement shows an 11 point difference.

Asking the rich to pay a higher tax rate is a way to establish justice	Northeast %	South %
Disagree	23%	25%
No Opinion	13%	23%
Agree	63%	52%

Idea of Projections

So far what we have is a large data set that can be queried for interesting information in a fairly detailed manner given the large sample set and its solid geographical balance. But this does not accomplish what local church leaders want. They want to know how their *own* communities are likely to respond to these questions.

As stated already, our purpose is to project what is likely to be the profile of a user-defined study area based upon the representative profiles of the 19 Groups. If we know that on average, persons who reflect XYZ demographic characteristics also tend to hold certain religious beliefs, then wherever the XYZ demographic profile is found, it is assumed that the religious beliefs would be, on average, the same. This is a projection. MissionInsite will project what is likely to be the religious beliefs, preferences and practices of a study area based upon its similarity to the same demographic profile represented in the Quadrennium Project Survey.

Building Profiles

In order to make specific study area projections, we must first build several profiles. Our next step was to build profiles by each Mosaic Group of each survey question. That gave us a national profile of each item in the survey. But in order to reflect regional sensitivity, we also needed to build profiles by each Mosaic Group by each of the four census regions by each survey question. The result is a fairly large database; 19 Groups times four regions or 76 different profiles. Multiply that times the 1097 different possible responses and it means there are over 83,000 possibilities. While these numbers are certainly a curiosity, their true importance is in what they mean. When MissionInsite projects how a particular study area is likely to look if it was given the survey to complete, we are comfortable assuming that it would look similar to what we will project.

About Mosaic

MissionInsite licenses the Mosaic USA database. It is updated annually with new household counts. “Mosaic® USA is a household-based consumer lifestyle segmentation system that classifies all U.S. households and neighborhoods into 71 unique segments and 19 overarching groups, providing a 360-degree view of consumers’ choices, preferences and habits.”⁴ We believe it is the most advanced geo-demographic segmentation system available, and its development is informed by Experian’s experience world-wide. It is also the first segmentation system to be built for the US in the past five years and reflects the results of the 2010 census.

To appreciate the richness of Mosaic, one only needs to read the Type and Group descriptions. These can be found in a separate document from MissionInsite. Additionally, in partnership with Tom Bandy, MissionInsite has updated its MissionImpact document that is designed to assist church leaders in interpreting the Mosaic profile of their own mission areas.

MissionInsite also licenses the Mosaic Directory. This directory provides the information required to code addresses by their Mosaic Type and Group. The directory was used to code the 130,000 plus universe of potential respondents before TNS narrowed the field down to meet our demographic and geographic requirements.

INTEGRATING SURVEY

With the completion of the regional profiles for each Mosaic Group, the data is ready for implementation. First the data must be integrated into a location intelligence system that allows one to associate it with user-defined geographies. Understood from the end user's view, the intent is to define a study area and obtain a Quadrennium Project Report of it. The process of making this happen is called a spatial query. In simple terms, it means defining a geographic area and getting information about it. Some of the information may be basic demographics, some may be a Mosaic Profile, and some may be the Quadrennium Project Profile Report.

The PeopleView System

MissionInsite's core service is the PeopleView System. The PeopleView System makes it possible to easily complete a spatial query of a geographic area in the US. The system is built on the concept of Location Intelligence.

Location intelligence systems organize and render complex data through capturing and connecting the geographical relationships inherent in most information. Put another way, location intelligence systems capture a variety of data, and through the process of geo-spatializing that data (putting it on maps), deliver to the user decisionable intelligence.

The PeopleView System is proprietary to MissionInsite and was the first system to make possible real time demographic analysis for church leaders.

How Quadrennium Reports are Generated

The generation of a Quadrennium Report is relatively simple for licensed PeopleView System users. For most, access to the generation of these reports will simply be an additional item to choose within the system they already know how to use.

In terms of how it does it, the user defines a geographic area for study. The System builds the Mosaic Group Profile for that geographic area. Based upon the percentage presence of each Mosaic Group, the PeopleView System applies the appropriate regional profile to estimate the likely distribution of responses to the survey for the study area. The result is a report that projects the percentages likely to be true within the defined area. A sample report can be found in the Appendix.

ACCESSING QUADRENNIUM

How does one gain access to these data? As indicated above, access is granted to those who have a Quadrennium license agreement with MissionInsite. The Quadrennium license is an additional module added to an existing client's contract, or if a new client, is an option to be added to a base agreement. For more information, contact MissionInsite. Our website is www.missioninsite.com. Email us at MIInfo@missioninsite.com or call the MissionInsite office at (877) 230-3212.

APPENDIX

The following pages provide facsimiles of the original survey that was fielded. Please note that in some cases the method of skipping has been employed based upon how a respondent answered a particular question.

Beliefs about God

Which of the following descriptions best represents your current beliefs/feelings about the existence of a god?

		Strongly disagree	Somewhat disagree	No opinion	Somewhat agree	Strongly agree
1	I have a personal relationship with one living God, who is Lord and Savior.	1	2	3	4	5
2	I believe God created the world but takes no further part in it.	1	2	3	4	5
3	God is a higher state of consciousness that people may achieve.	1	2	3	4	5
4	I believe in Nature and/or spirits in Nature.	1	2	3	4	5
5	I believe in more than one god, i.e. many gods.	1	2	3	4	5
6	God is love and invites the world into a loving relationship.	1	2	3	4	5
7	God is the full realization of human potential.	1	2	3	4	5
8	Everyone and everything is god.	1	2	3	4	5
9	I'm unsure/undecided about whether a god exists.	1	2	3	4	5
10	I don't believe a god exists; the material universe is all that is.	1	2	3	4	5

Beliefs about Jesus

Many people have different views about the person Jesus. Read the following statements and indicate your level of agreement or not.

	Strongly disagree	Somewhat disagree	No opinion	Somewhat agree	Strongly agree
1 Jesus was a good and wise moral teacher but no more.	1	2	3	4	5
2 Jesus was the expected Jewish Messiah.	1	2	3	4	5
3 Jesus is the only way for human salvation from sin.	1	2	3	4	5
4 Jesus actually rose from the dead as the Bible teaches.	1	2	3	4	5
5 Jesus rules now as Lord of Heaven and earth.	1	2	3	4	5
6 Jesus was both divine and human.	1	2	3	4	5
7 Jesus is not like his followers in the Church.	1	2	3	4	5
8 Jesus belief does not require participation in a church.	1	2	3	4	5

Beliefs about Social and Moral Issues

Of the following statements of personal belief, please indicate your level of agreement or disagreement.

		Strongly disagree	Somewhat disagree	No opinion	Somewhat agree	Strongly agree
1	I believe same-sex marriage should be legalized.	1	2	3	4	5
2	I believe the science that says humans are affecting the climate of the planet (i.e. global warming)	1	2	3	4	5
3	I believe abortion should remain legal.	1	2	3	4	5
4	I believe the government should not be able to interfere with the employment practices of religious organizations.	1	2	3	4	5
5	I believe marriage as a social institution is becoming obsolete.	1	2	3	4	5
6	I believe children ought to be raised in a two-parent, mother and father families if possible.	1	2	3	4	5
7	I do not believe children are adequately taught good moral standards today.	1	2	3	4	5
8	I believe asking the rich to pay a higher tax rate is a way to establish economic justice.	1	2	3	4	5
9	I believe our culture is too obsessed with celebrity.	1	2	3	4	5
10	I believe America has a moral responsibility to be a force for good in the world.	1	2	3	4	5
11	I believe that if an aggressive act is committed against the US, we are justified in the use of violence in response.	1	2	3	4	5
12	I believe we must be good stewards of the environment even if it means restricting natural resource development. (Such as drilling for oil, fracking, etc.).	1	2	3	4	5
13	I believe people should be involved in volunteer activities for the benefit of others.	1	2	3	4	5

14	I believe the government should be deeply involved in solving poverty.	1	2	3	4	5
15	I believe Americans increasingly act irresponsibly to the detriment of the common good.	1	2	3	4	5
16	I believe religion must play a primary role in shaping individual morality.	1	2	3	4	5
17	I believe tolerance is necessary for social peace and wellbeing.	1	2	3	4	5
18	I believe religious communities should fully embrace LGBT persons (Lesbian, Gay, Bisexual, Transgender)	1	2	3	4	5
19	I believe marriage is only a relationship between one man and one woman.	1	2	3	4	5
20	I believe the US should pursue every avenue to stop illegal immigrants flowing into this country.	1	2	3	4	5

Faith Involvement or Non-Involvement

Has religious faith played a significant role in your life? Please indicate the level of significance NOW and 10 years ago.

	No Significance	Minor Significance	Moderate Significance	Considerable Significance	Utmost Significance
1 Today	1	2	3	4	5
2 10 Years Ago	1	2	3	4	5

Are you currently active in a religious congregation or other religious community?

Yes	No

Were you active in a religious congregation or other religious community 10 years ago?

--	--

If answered yes, then go to next else next question.

If you are active in a religious congregation or other religious community, which of the following best expresses your level of activity?

Holidays only	Less than once per month	Once a month	More than once a month	Weekly
1	2	3	4	5

If answered, then continue.

In the past year, have you thought about dropping out of your religious congregation or other religious community?

Not sure	No	Yes, but rarely	Yes, occasionally	Yes, frequently
1	2	3	4	5

For responses that include "yes" continue else go to next question.

How important would each of these items be as reasons for considering non-participation in a religious congregation or religious community?

	Not sure	Not important	Slightly important	Somewhat important	Very important
1 Demands of raising children	1	2	3	4	5
2 Boring/uninteresting	1	2	3	4	5
3 Religious People too Judgmental	1	2	3	4	5
4 Didn't feel welcome/useful	1	2	3	4	5
5 Disillusionment with religion	1	2	3	4	5
6 Don't believe in God	1	2	3	4	5
7 Don't trust organized religion	1	2	3	4	5
8 Don't trust religious leaders	1	2	3	4	5
9 Religion too focused on money	1	2	3	4	5
10 Moved from community	1	2	3	4	5
11 Never been invited	1	2	3	4	5
12 No good faith community in area	1	2	3	4	5
13 No longer believe	1	2	3	4	5
14 No time/less time available	1	2	3	4	5
15 Not current/old-fashioned	1	2	3	4	5
16 Strict/inflexible beliefs	1	2	3	4	5
17 Unsure about personal beliefs	1	2	3	4	5
18 Wasn't relevant to my life	1	2	3	4	5
19 Wasn't supportive during crisis	1	2	3	4	5
20 Worship/music style	1	2	3	4	5
21 Conflicts in religious community	1	2	3	4	5

Religious Preferences

In the list of possible religious tradition preferences, please mark the one that best describes yourself; both now and 10 years ago.

	Now	10 Years Ago
1 No/None Religious Preference	<input type="checkbox"/>	<input type="checkbox"/>
2 Adventist	<input type="checkbox"/>	<input type="checkbox"/>
3 Anabaptist/Mennonite	<input type="checkbox"/>	<input type="checkbox"/>
4 Baha'i	<input type="checkbox"/>	<input type="checkbox"/>
5 Baptist	<input type="checkbox"/>	<input type="checkbox"/>
6 Buddhism	<input type="checkbox"/>	<input type="checkbox"/>
7 Catholic	<input type="checkbox"/>	<input type="checkbox"/>
8 Congregational	<input type="checkbox"/>	<input type="checkbox"/>
9 Episcopalian/Anglican	<input type="checkbox"/>	<input type="checkbox"/>
10 Hindu	<input type="checkbox"/>	<input type="checkbox"/>
11 Holiness	<input type="checkbox"/>	<input type="checkbox"/>
12 Jehovah's Witness	<input type="checkbox"/>	<input type="checkbox"/>
13 Judaism	<input type="checkbox"/>	<input type="checkbox"/>
14 Lutheran	<input type="checkbox"/>	<input type="checkbox"/>
15 Methodist	<input type="checkbox"/>	<input type="checkbox"/>
16 Merman/Latter Day Saints	<input type="checkbox"/>	<input type="checkbox"/>
17 Muslim/Islam	<input type="checkbox"/>	<input type="checkbox"/>
18 Native American	<input type="checkbox"/>	<input type="checkbox"/>
19 New Age	<input type="checkbox"/>	<input type="checkbox"/>
20 Non-denominational/Independent	<input type="checkbox"/>	<input type="checkbox"/>
21 Orthodox	<input type="checkbox"/>	<input type="checkbox"/>
22 Pentecostal/Charismatic	<input type="checkbox"/>	<input type="checkbox"/>
23 Presbyterian/Reformed	<input type="checkbox"/>	<input type="checkbox"/>
24 Rastafarian	<input type="checkbox"/>	<input type="checkbox"/>
25 Spiritual/No Religious Preference	<input type="checkbox"/>	<input type="checkbox"/>
26 Sikh	<input type="checkbox"/>	<input type="checkbox"/>
27 Taoist	<input type="checkbox"/>	<input type="checkbox"/>
28 Unitarian/Universalist	<input type="checkbox"/>	<input type="checkbox"/>
29 Wicca/Wiccan	<input type="checkbox"/>	<input type="checkbox"/>

Denominational Affiliations

If respondent marked "no religious preference" skip to next

Are you now, or were you 10 years ago an active member of one of the following denominations? (Check ONE box only for EACH column.)

		Now	10 Yrs. Ago
1	African Methodist Episcopal Church	<input type="checkbox"/>	<input type="checkbox"/>
2	African Methodist Episcopal Zion Church	<input type="checkbox"/>	<input type="checkbox"/>
3	American Baptist Churches/ USA	<input type="checkbox"/>	<input type="checkbox"/>
4	Assemblies of God	<input type="checkbox"/>	<input type="checkbox"/>
5	Christian and Missionary Alliance	<input type="checkbox"/>	<input type="checkbox"/>
6	Christian Church (Disciples of Christ)	<input type="checkbox"/>	<input type="checkbox"/>
7	Church of Jesus Christ of Latter Day Saints	<input type="checkbox"/>	<input type="checkbox"/>
8	Church of the Nazarene	<input type="checkbox"/>	<input type="checkbox"/>
9	Episcopal Church	<input type="checkbox"/>	<input type="checkbox"/>
10	Evangelical Free Church of America	<input type="checkbox"/>	<input type="checkbox"/>
11	Evangelical Lutheran Church in America	<input type="checkbox"/>	<input type="checkbox"/>
12	Foursquare Gospel	<input type="checkbox"/>	<input type="checkbox"/>
13	Lutheran Church, Missouri Synod	<input type="checkbox"/>	<input type="checkbox"/>
14	Presbyterian Church (USA)	<input type="checkbox"/>	<input type="checkbox"/>
15	Presbyterian Church in America	<input type="checkbox"/>	<input type="checkbox"/>
16	Reformed Church, RCA/CRC	<input type="checkbox"/>	<input type="checkbox"/>
17	Roman Catholic Church	<input type="checkbox"/>	<input type="checkbox"/>
18	Salvation Army	<input type="checkbox"/>	<input type="checkbox"/>
19	Seventh Day Adventist	<input type="checkbox"/>	<input type="checkbox"/>
20	Southern Baptist Convention	<input type="checkbox"/>	<input type="checkbox"/>
21	United Church of Christ	<input type="checkbox"/>	<input type="checkbox"/>
22	United Methodist Church	<input type="checkbox"/>	<input type="checkbox"/>

Life Concerns

The following list reflects concerns that may or may not be part of your current life experience. Indicate your level of concern, if any, for each item.

	No Concern	Slight Concern	Periodic Concern	Escalating Concern	Exceedingly Concerned
1	1	2	3	4	5
2	1	2	3	4	5
3	1	2	3	4	5
4	1	2	3	4	5
5	1	2	3	4	5
6	1	2	3	4	5
7	1	2	3	4	5
8	1	2	3	4	5
9	1	2	3	4	5
10	1	2	3	4	5
11	1	2	3	4	5
12	1	2	3	4	5
13	1	2	3	4	5
14	1	2	3	4	5
15	1	2	3	4	5
16	1	2	3	4	5
17	1	2	3	4	5
18	1	2	3	4	5
19	1	2	3	4	5
20	1	2	3	4	5
21	1	2	3	4	5
22	1	2	3	4	5
23	1	2	3	4	5
24	1	2	3	4	5
25	1	2	3	4	5
26	1	2	3	4	5
27	1	2	3	4	5
28	1	2	3	4	5
29	1	2	3	4	5
30	1	2	3	4	5
31	1	2	3	4	5
32	1	2	3	4	5
33	1	2	3	4	5
34	1	2	3	4	5

Program and Ministry Preferences

If you moved to a new part of the country and were looking for a religious congregation or other religious community, which of the following activities would be important to you? (Answer even if not currently participating in a religious congregation or community.)

	Not sure	Not important	Slightly important	Somewhat important	Very important
1 Addiction support groups	1	2	3	4	5
2 Adult social activities	1	2	3	4	5
3 Bible or Scripture study/prayer groups	1	2	3	4	5
4 Opportunities for volunteering in the community	1	2	3	4	5
5 Crisis support groups	1	2	3	4	5
6 Cultural programs (music, drama, art)	1	2	3	4	5
7 Daycare/After-School Programs	1	2	3	4	5
8 Family oriented activities	1	2	3	4	5
9 Health/weight loss programs	1	2	3	4	5
10 Holiday programs/activities	1	2	3	4	5
11 Involvement in social causes	1	2	3	4	5
12 Marriage enrichment	1	2	3	4	5
13 Parenting development	1	2	3	4	5
14 Personal/family counseling	1	2	3	4	5
15 Practical training seminars	1	2	3	4	5
16 Seniors/retiree activities	1	2	3	4	5
17 Spiritual discussion groups	1	2	3	4	5
18 Youth social activities	1	2	3	4	5
19 Christian education for children	1	2	3	4	5
20 Alternative spiritual practices (meditation, yoga, etc.)	1	2	3	4	5
21 Traditional worship experiences	1	2	3	4	5
22 Contemporary worship experiences	1	2	3	4	5
23 Social justice advocacy work	1	2	3	4	5

Media Preferences

I obtain information about or interact with the world using the following media.

	Never	Less than once a month	2-3 times a month	Weekly	Daily
1 Print Media	1	2	3	4	5
2 Facebook	1	2	3	4	5
3 Twitter	1	2	3	4	5
4 Radio	1	2	3	4	5
5 National TV News	1	2	3	4	5
6 Local TV News	1	2	3	4	5
7 Public TV/Radio	1	2	3	4	5
8 Linked in	1	2	3	4	5
9 Blogs	1	2	3	4	5
10 Online news (e.g. CNN, ABC)	1	2	3	4	5
11 Email Newsletters	1	2	3	4	5
12 Other	1	2	3	4	5

END NOTES

¹ <http://www.tnsglobal.com/>

² <http://www.experian.com/marketing-services/consumer-segmentation.html?cat1=marketing-services&cat2=data-enrichment>

³ 2010 Mosaic Guide by Experian and MissionInsite

⁴ Mosaic 2010 product brochure from Experian, <http://www.experian.com/assets/marketing-services/brochures/mosaic-brochure.pdf>