

THE
AMERICANBELIEFS
STUDY
RELIGIOUS PREFERENCES & PRACTICES



December 2023

Nones and Dones: a Crisis of Mistrust and Apathy

Intro	3
Recent Dones	4
Do the Nones Even Care About Religion?	5
Why the Nones Stay Away	6
What Might Attract the Nones to Return?	12
Summary Highlights	17

Intro

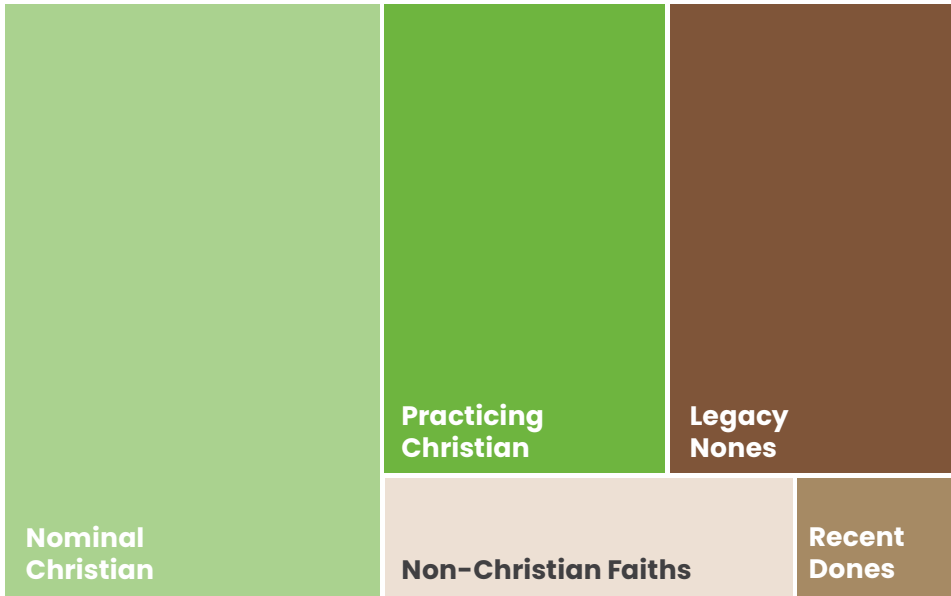
The Nones, those with no religious affiliation, are people who might say, “I’m just not a religious person,” or, “I don’t have a religion.” The American Beliefs Study, from a carefully-designed, representative sample of 15,000 Americans, found that 27% counted themselves as among the Nones. Specifically, when asked what they considered their religious tradition to be, they checked the box for “None/No Religious Preference.” This is a large and growing sector of the American religious landscape. Findings from the Study allow churches and Christian leaders to understand the Nones and suggest ways that might be wise and fruitful for inviting the Nones to church and faith.

As early as 2015, Christianity Today published articles that split the Nones into two subgroups which they called **True Nones**, who never had experienced any faith relationship, and **Dones**, who had walked away from their religious communities.

The American Beliefs Study asked people if they were active in a religious community now, and if they were ten years ago. Our researchers have chosen to call anyone who left their faith community in the last ten years **Recent Dones**. What of those who have no religious faith now and who also had no religious faith ten years ago? Some of them left a faith community more than ten years ago – like 15, or 25, or 55 years ago; others had never experienced spiritual connection in their whole

lives. Our researchers have chosen to call this group **Legacy Nones**. In this context, the Nones are made up of *Legacy Nones and Recent Dones*. Earlier Reports in this series have described the important distinction between Practicing Christians and Nominal Christians. Combining that perspective with the distinction between Recent Dones and Legacy Nones allows for a unique understanding of America’s religious populations, as shown in Figure 8.1.

— FIGURE 8.1
AMERICA’S FAITH LANDSCAPE



Population proportions among 14,942 Americans
American Beliefs Study, 2021

Recent Dones

As noted, one question in the American Beliefs Study asked Americans whether they were active in a religious congregation or other religious community now, and also if they were active ten years ago. Figure 8.2 shows responses from both Practicing Christians and Nones. (See Figure 8.2)

About one in eight of the Nones answered they were active 10 years ago (13%), and two percent answered they were active presently. This two percent is interesting because it shows there are some people who see themselves as having no religion but who still participate in a religious community of some kind – likely for some non-spiritual reason. Beyond that very small two percent, most of the Nones are not active in a church or religious community of any kind.

The 13% who stopped attending a religious congregation in the past 10 years are Recent Dones. While many Nones have been Nones all their lives, and many have been Nones for a long time, this 13% made the shift from religion to non-religion in just the past 10 years. Given the COVID-19 pandemic, and other evidence of falling church attendance since fielding the Study,

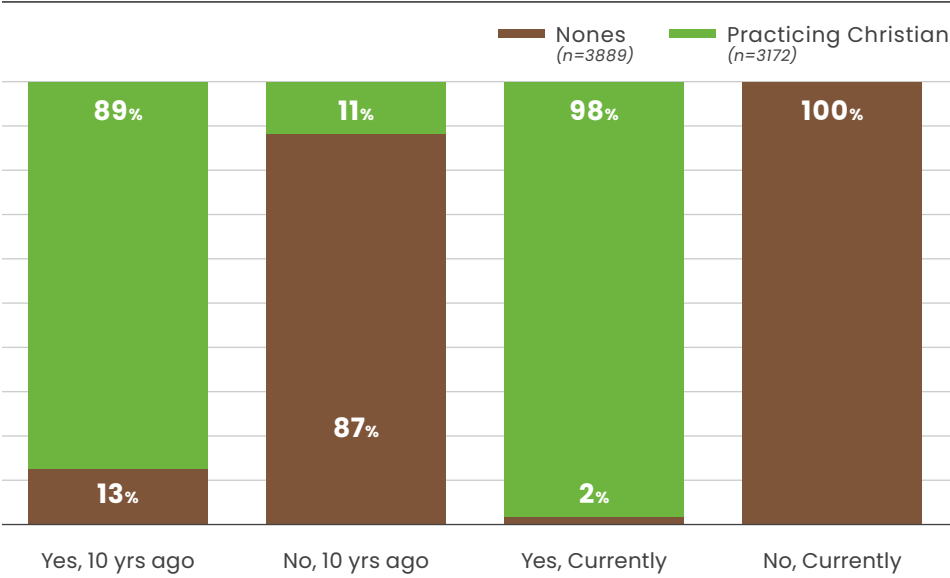
it's extremely likely that this exodus from congregational attendance continues to happen today and may have accelerated.

The American exodus from religion is current and active.

It's also clear that a significant, though smaller, percentage of Practicing Christians (11%) began attending a religious congregation within the past 10 years. While some may have shifted from being Nominal Christians to Practicing Christians, it's likely that some were

converts from another religion or no religion. We live in a time in American religious history when people are on the move, both from religion to non-religion, and from inactive faith, another faith, or no faith to active Christian belief and practice. Though the strongest growth is toward the Nones, movement is happening in both directions.

— FIGURE 8.2
TEN-YEAR MIGRATION INTO AND OUT OF THE CHURCH



Percent of responses to the question, “Are you currently active in a religious congregation or other religious community,” and “Were you active ... 10 years ago?”
American Beliefs Study, 2021

Do the Nones Even Care About Religion?

Most don't, but nearly three in ten do. A question in the American Beliefs Study measured how significant, or important, participants considered religious faith to be in their lives. Christians tend to understand that all the most important questions of life have to do with the God who created us and how we relate to God. While about three in four of the Nones don't see life that way, there are 13% who say religious faith is moderately significant or better, and another 15% who recognize it has minor significance in their lives. It may be that they hold no religious affiliation, and do not participate in religious activities, but still think in religious ways about God, ultimate reality, and the big questions of life. They

see religion as at least somewhat important. They have no religion but it's still a topic they care about and count as personally significant. Nearly three in ten Nones are likely more open to discussing important life questions than many of their fellow Nones. (See Figure 8.3)

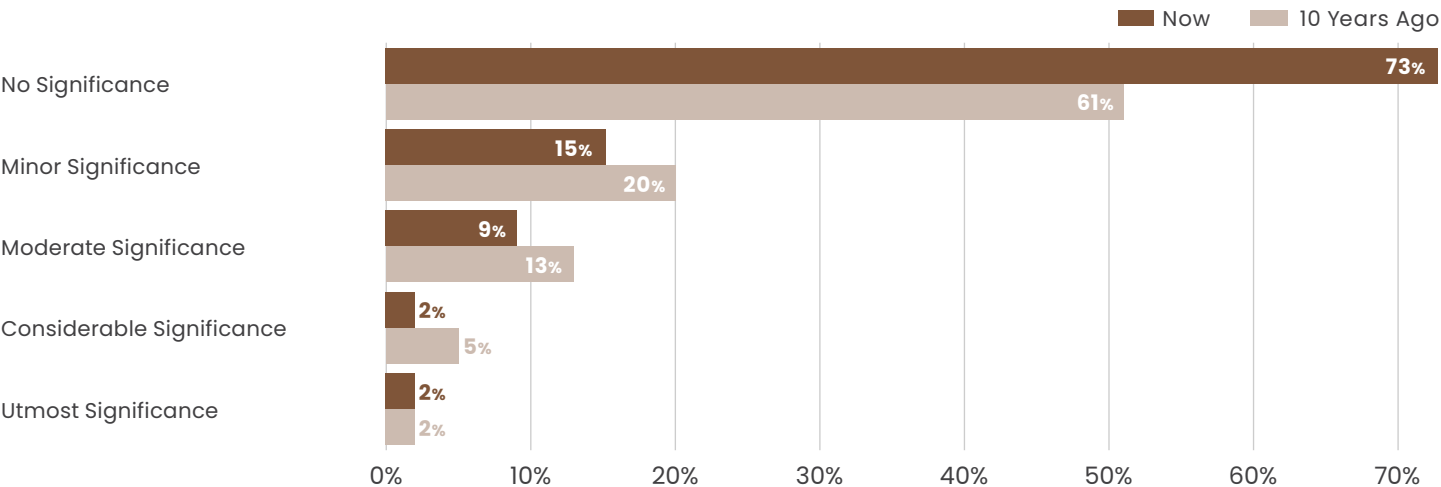
Notably, the Nones are generally moving further away from seeing religious faith as significant in their lives. The share of them who said it had "No significance" rose by 12 percentage points, from 61% ten years ago to 73% at the time of the survey. In line with that, 20% said religion had "Moderate," "Considerable," or "Utmost Significance" 10 years ago. That group shrank to 13% at the time of the survey.

How Nones feel about the significance, relevance, or importance of religion in their lives is not static. In general they are moving away, caring less and less about religious faith over time.

The fact that most Nones see religious faith as being of "No significance" personally presents a great challenge to any church that believes the gospel of Jesus Christ is for everyone. What factors, if any, might lead the Nones to recognize that religion generally, and Christian faith specifically, is important, relevant, helpful, or even essential?

Thankfully, some of the answers from the American Beliefs Study help address this question.

— FIGURE 8.3
SOME NONES STILL SEE RELIGIOUS FAITH AS HAVING SIGNIFICANCE



Percent of responses from 3,889 Nones to the question, "What role has religious faith played in your life? Please indicate the level of significance NOW and 10 years ago."
American Beliefs Study, 2021

Why the Nones Stay Away

As noted earlier, 98% of the Nones said they were not active in a religious congregation or community. This 98% then answered another question that basically asked, “Why?” These Nones rated 25 issues to indicate which had most influenced them to stay away from or leave a church or a religious community. Their responses give insight into how the Nones think and feel about church, and about various wedge issues in church life and ministry. (See Figure 8.4)

Low-Scoring Areas Refute Common Misconceptions

Why do many Nones shy away from engaging in religious congregations? The Study findings dispel some misconceptions commonly held by Christian leaders.

- Only a few Nones felt the church “Wasn’t supportive during a crisis or time of need,” which is reassuring. Just nine percent of Nones overall (and 20% of Recent Dones) named this as a major factor. It would be discouraging if a higher share of Nones chose to leave church because of how the faith community failed them when they needed help.
- Most Nones didn’t get out of the habit of attending church or a religious community because they moved to a new area (only four percent marked this as very significant), or because they couldn’t find the right kind of faith community in their area (only nine percent marked that).
- Many churches and congregations, all over the country, have experienced disagreement and strife over the style of worship or music. How much have those problems driven people away, into the Nones category? Only seven percent of the Nones noted the “worship wars” as a significant factor for them. People may change churches over this issue, but not many leave church for good.
- Similarly, there may be many parishioners who become unhappy with their church or denomination shifting away from traditional values, standards, or norms, but it seems this factor is more likely to drive people from one church to another than to drive them away from church altogether. Only seven percent of the Nones in the Study marked this as a significant factor leading them to not participate in a church or religious congregation.
- Also scoring low: “Demands of raising children” (6%); “Didn’t develop friendships” (6%); “Didn’t have opportunity to serve/use skills” (5%); and “Didn’t have desired children’s/youth programs” (5%).
- Certainly it’s a good thing to invite people to church, but if someone says, “They don’t come because no one has ever invited them,” that’s a misconception, according to the findings of this Study. The Nones gave the lowest score of all (3%) to the factor, “Never been invited.”

The Highest-Scoring Wedge Issue: Distrust

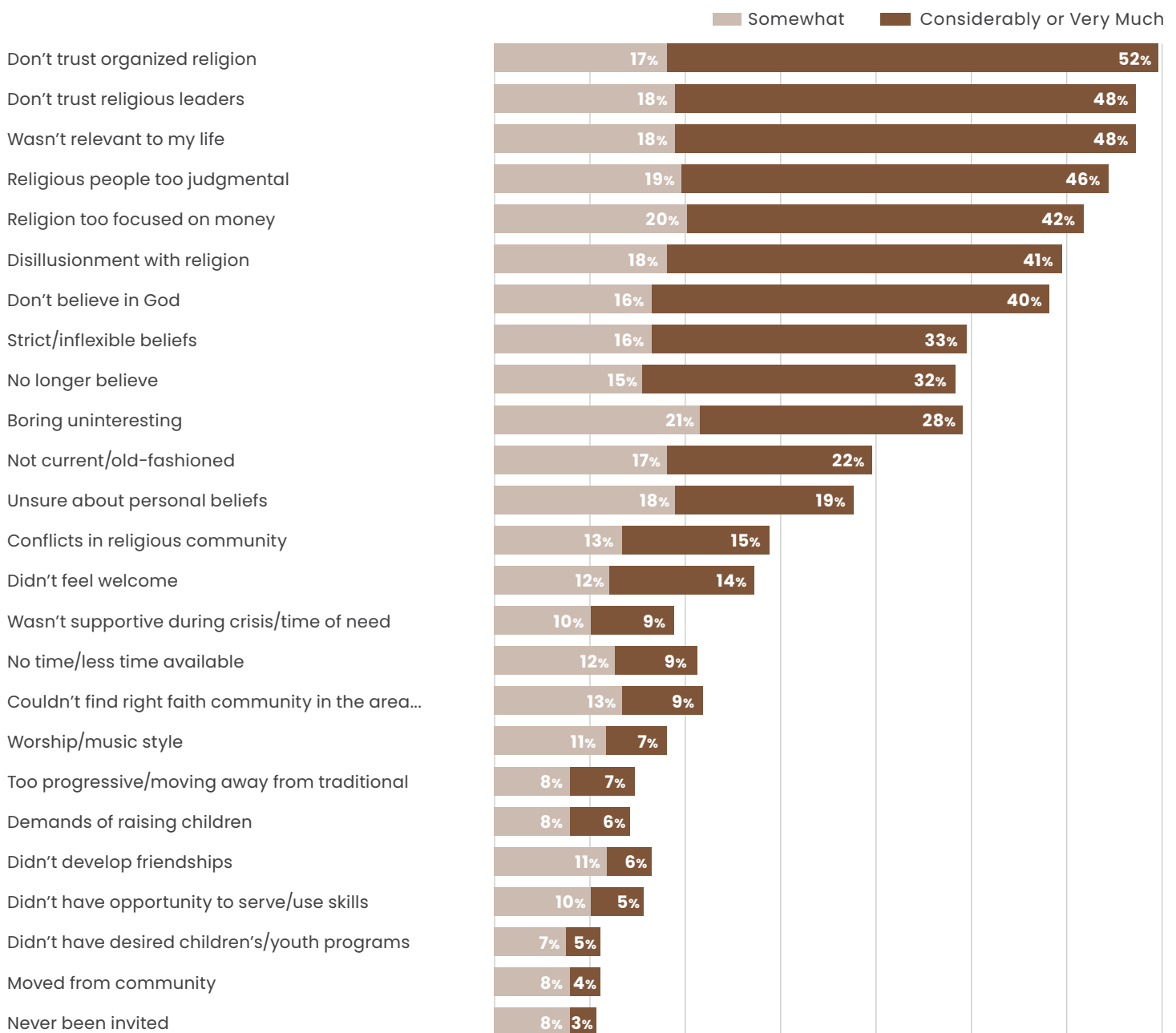
At the other end of the spectrum are the factors that stood out as the reasons most strongly driving decisions among the Nones’ to stay away from churches or religious communities.

For the Nones, the top item on the list, marked most often as “Considerably” or “Very much” influencing them to stay away from church, was “Don’t trust organized religion,” at 52%. More than half of the Nones singled out this from the 25 factors available. A similar theme holds true in the factor tied for second place at 48%, “Don’t trust religious leaders.”

Why the Nones Stay Away

— FIGURE 8.4

A KEY WEDGE ISSUE AMONG NONES: TRUST



Percent of top-two responses among 3,889 Nones to "How much did each of these items influence your reasons for not participating in a religious congregation or community?"
American Beliefs Study, 2021

Why the Nones Stay Away

It's hard to measure the extent to which this perception by the Nones is fair or not. Are the religious organizations they have encountered really deserving of such mistrust? Have the religious leaders they have known really earned such mistrust, through mean or thoughtless deeds or actions? It's very possible that these responses reflect broader cultural stereotypes more than specific, personal experiences. Either way, religious organizations and religious leaders face a real problem here.

Whether deserved or not, half of the Nones see religious communities and their leadership as untrustworthy. It's the biggest single factor keeping them away, according to their own self-reporting.

There is no easy solution for the problem of distrust, whether that's not trusting organized religion or not trusting religious leaders. One way to address this might be for Churches and religious leaders to try and send an alternative set of messages into the culture, or at least into their local communities.

They could attempt a frontal attack, by saying "You're wrong! Organized religion is good and valuable! It has

proven itself to be trustworthy for all these reasons..." This is not likely to be effective, since the Nones' perceptions are likely just that—perceptions—rather than conclusions drawn from a responsible examination of facts. It's not a battle between one set of facts and another, in a reasoned discourse. Nor are the Nones likely to listen much to sources they already distrust.

Another way that many churches, and many American religious movements, have dealt with this problem is to try and distinguish themselves as different. They put out a message along the lines of, "We're not like those other churches. We're unique." Or they suggest that "Our minister is not like those others." So maybe the Nones distrust organized religion, but an individual congregation can try to position itself as separate from that larger, distrusted, group. But this could backfire by affirming the view that Christians are judgmental and prone to conflict within our communities. After all, if we're willing to turn on other Christians and judge them as being 'different,' what would keep us from doing the same to guests in our church or parish?

Jesus himself showed us ways to build trust in hostile situations.

Though he was one with the Father, a holy, all-knowing, and eternal God, he consistently showed humility, empathy, and understanding to the people he met. He told stories and asked questions, allowing people to discover the truth, gently guiding them to it, even though he had all the answers. Jesus led with love and built trust on a personal level.

People of faith leading with love to build relationships with Nones and Dones is likely to be more effective than any other messaging strategy.

The Relevance Gap

Almost half of the respondents, 48%, said they saw religious faith not being "relevant to my life" as a wedge issue. This is consistent with the findings shown in Figure 8.3, where 73% of the Nones admitted religious faith had "no significance" in their lives. The concepts of religion as being relevant, significant, or important cluster together. *If people don't see religion as relevant, they won't engage with it in a way that allows it to become significant or important in their lives.*

Why the Nones Stay Away

What might lead people to shift their perception of how relevant religious faith is for them personally? Some Christian teachers are particularly gifted in presenting practical, life-oriented messages that help people connect their life needs and heart desires with what Jesus and faith have to offer. That's one approach.

Sometimes a shift in perceived relevance comes through genuine, dynamic spiritual experience.

In some cases, a person who has been far from God has an experience that suddenly makes God very real to them. In other cases, a person who has been far from God hears a story of someone else's encounter with God that they can relate to and begins a gradual transition toward faith. It can be life-changing when a person hears the story of someone "just like me" whom God has transformed. Churches that find times and ways for the sharing of personal testimonies can find them powerful and effective.

Those Who Don't Believe

Three items that scored in the top ten reasons for not engaging in church are similar: 41% cited their "Disillusionment with religion," 40% said they "Don't believe in God," and 32% said they "No longer believe." These descriptions are revealing because they help describe the state of mind among the Nones. It is important to note that Nones could select multiple items to reflect their views, meaning that any one person could have checked all three of these items.

- Responses to the item "Disillusionment with religion" reflect a broader attitude that may or may not relate to any respondent's personal, negative experiences. Responses would likely have been different if the item was worded in a more personal way, such as "Disillusionment with my religious community." Instead, as with the trends of mistrust noted above, this response could reflect anti-religious influences from the culture that a respondent has taken on as their own.

- The 32% who said they "No longer believe" together with the 41% disillusionment figure are compelling statistics. The phrase "No longer believe" belies the fact that anyone who selected it believed at some point before, including the 13% who became Recent Dones (in the past ten years). Those in this group could also fall into the disillusioned group. All this raises the question of retention, of how to encourage those who take part in church life as children or youth to persevere in faith through the transition to young adulthood and maturity.
- It's important to recognize that *only 40% of the Nones indicated they "Don't believe in God."* This is a smaller percentage than what might be expected. There is an opening here: Nones and atheists are not the same, and most Nones are not atheists. To ask a person, "Do you believe in God?" can be a starting place. A majority of the Nones are likely to answer, "Yes," and the conversation can progress from there.

Why the Nones Stay Away

• Another top-ten wedge issue was “Religious people are too judgmental.” This is not the same as a respondent who says, “I’ve been judged,” but it’s close. Again, their answers may have come from personal experiences or from internalizing societal influences. In either case, nobody likes feeling judged. The ways for a church to heal hurts arising from this wedge are to show love, grace, and a welcoming heart.

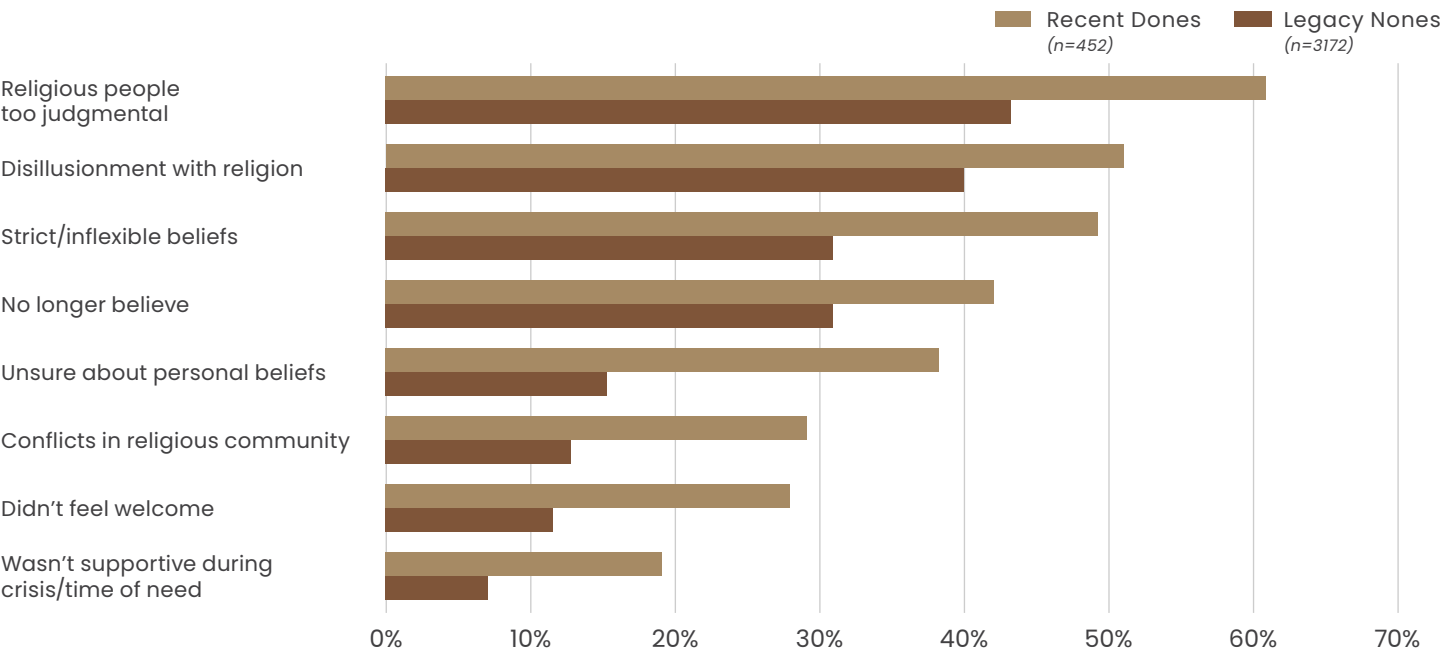
Driving the Dones Away

The Study shows that 13% of Nones are Recent Dones who have left their church or congregation in the past ten years. These respondents told the American Beliefs Study about their unique experiences with faith communities – experiences that may have influenced their departures. (See Figure 8.5)

Sadly, many of the wedge issues that Recent Dones cited more than Legacy Nones suggest they felt pushed away from a community,

instead of drifting away. Taken together, the feelings that “religious people are too judgmental,” that there were “conflicts in the community,” that they “didn’t feel welcome” or that the community “wasn’t supportive during a crisis” lead to this possible conclusion. Other than that, and perhaps even contributing to those feelings, Recent Dones more often felt disillusioned, no longer believed in God, felt unsure about what they believed, or felt that religious communities were strict or inflexible.

— FIGURE 8.5
RECENT DONES FEEL STRONGER THAN LEGACY NONES ON SEVERAL WEDGE ISSUES



Percent of ‘considerably’ and ‘very much’ responses to the question, “How much did each of these items influence your reasons for not participating in a religious congregation or community?”
American Beliefs Study, 2021

Why the Nones Stay Away

Wedge Factors by Generation

A large share of Nones would say that distrust, irrelevance and disillusion have kept them from a religious community. How does this vary by generation?

Nones in the **Silent generation** tended to say religion was not relevant to their lives

55% vs. 48% overall
and that they didn't believe in God

53% vs. 40% overall

More than other generations, **Boomer** Nones saw these as wedge issues: mistrust for religious leaders

52% vs. 48% overall
religious disillusionment

51% vs. 41% overall
and churches' focus on money

49% vs. 41% overall

Gen-X Nones uniquely distanced themselves from religious communities because they mistrusted organized religion

59% vs. 52% overall

Boomers and Millennials were both more likely to not take part due to feeling that religious people are judgmental

47% vs. 43%
or less from Gen-X and Silents

and by perceived conflicts within religious communities

16% vs. 12-13%
for the other generations

Aside from the factors they share with Boomers listed above, **Millennials** felt driven away from taking part in communities of faith because they believed:

Religious communities held strict or inflexible beliefs

35% vs. 33%
or less for older generations

Religious people were boring or uninteresting

30% vs. 27%
or less for older generations

Religious communities were old-fashioned

26% vs. 20%
or less for older generations

Unsure of their own beliefs

25% vs. <15%
for older generations

Unwelcome in a religious community

18% vs. 11%
for older generations

They didn't have the time

12% vs. 8%
or less among their elders

What Might Attract the Nones to Return?

The American Beliefs Study asked participants what they would look for in a new church or religious community if they were to move to a new town. Responses show what Americans want to see in a religious congregation, or what might attract them to one. This question gathered responses from everyone, not just from those who described themselves as active participants in a church or religious community. That allows for sorting out the Nones specifically, to see how they answered. The findings are both practical and hopeful, showing what in church life might be helpful, or not, in attracting Nones back to participation and to faith. (See Figure 8.6)

Items of Little Interest to the Nones

From the list that was presented to survey participants, *two items tied for the lowest score by the Nones: “Celebration of sacraments” and “Bible or Scripture study/prayer groups,” at 6% each.* These two items suggest two categories of responses, the first having to do with overtly-religious activities, and the second having to do with classes, groups, or programs that a church or religious community might offer.

Christians might see the celebration of the sacraments, or the Lord’s Table, as the holiest moment in church life, the time of closest communion between the worshipper and God. Few of the Nones assigned value to it. Several other items that only a small percentage of the Nones marked are similar:

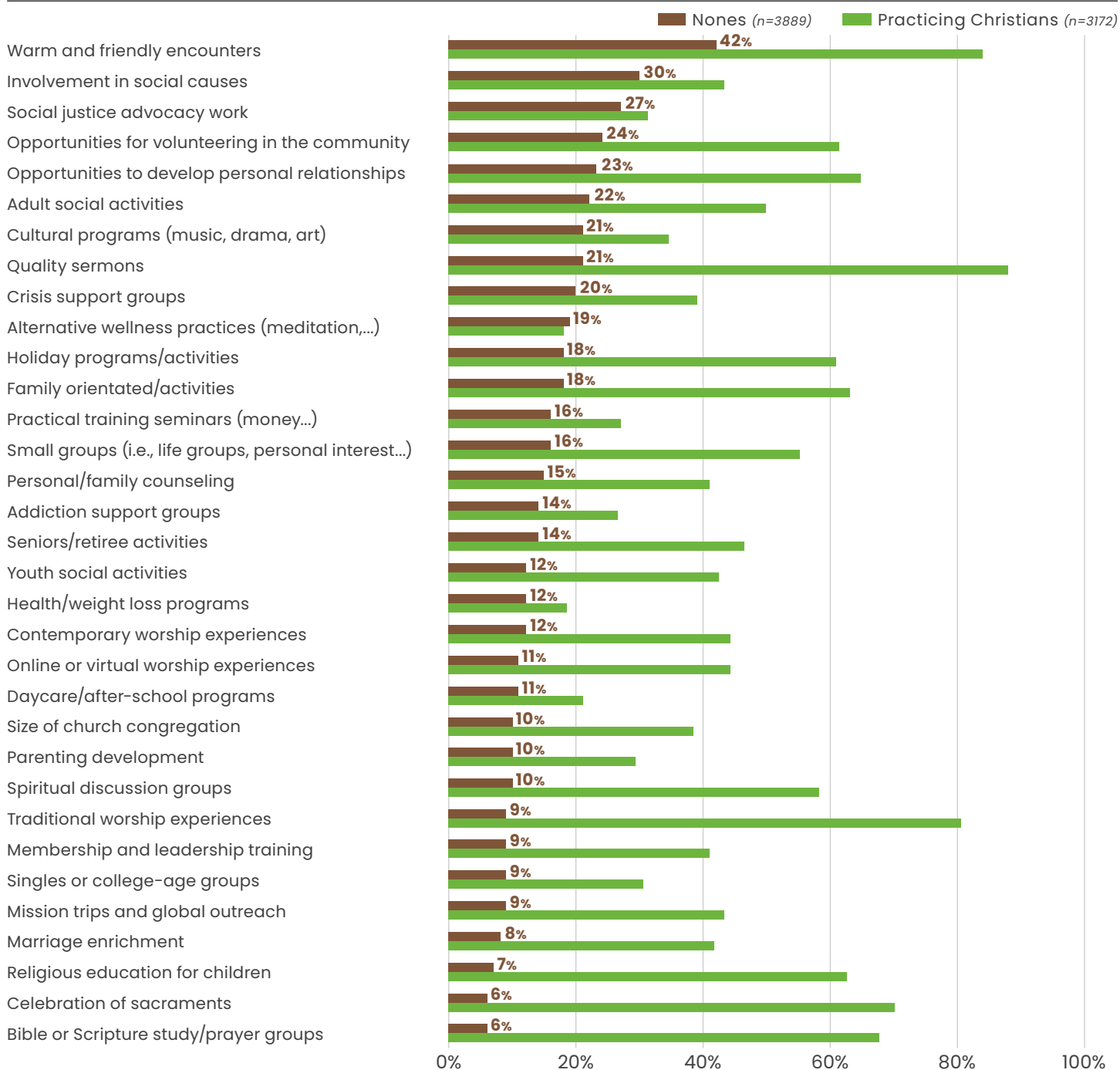


All these items, in one way or another, have to do with overtly spiritual or religious activities. The Nones expressed little interest in joining in the worship of God, whether that’s traditional, contemporary, or online. They are not seeking small group experiences that center on studying the Bible, praying, or discussing spiritual truths. The Nones indicated they would not likely seek out a church or religious community because of a desire for their children to learn about religious faith. In general, if the Nones are interested in a religious congregation, they are not interested for the sake of religious faith itself. This is consistent with other results cited earlier, such as the finding that 73% of the Nones consider religious faith to be of “No significance” in their lives.

What Might Attract the Nones to Return?

— FIGURE 8.6

WHAT THE NONES WOULD LIKE TO SEE IN A CHURCH OR RELIGIOUS COMMUNITY



Percent of 'considerably' and 'very much' responses to the question, "How much did each of these items influence your reasons for not participating in a religious congregation or community?"
American Beliefs Study, 2021

What Might Attract the Nones to Return?

What the Nones Scored Most Highly

The highest score on this question was given to the response, *“Warm and friendly encounters.”* 42% of the Nones indicated this would be important to them if they were looking for a new church or religious community to join. It stands out, scoring 12 percentage points above the second-highest-scoring item. Two similar responses also scored in the top six: *“Opportunities to develop personal relationships,”* and *“Adult social activities.”*

Most of the Nones are not looking for faith, but a large percentage of them are looking for community, for friendship, or for connection with other people. This provides a hopeful opportunity for churches or religious communities that want to serve and bless the Nones. To invite them to community and then introduce them to faith, would likely be a more effective approach than to invite them to faith and then introduce them to community.

The Nones are more likely to find community and then believe, than to believe and then find community.

The three other items that scored in the top six are, *“Involvement in social causes,” “Social justice advocacy work,”* and *“Opportunities for volunteering in the community.”* *A church that is only internally-focused, only devoted to helping believers become better believers, is not likely to be attractive to most of the Nones.* The Study says that a church that devotes itself to making its community a better community, and the world a better world, is more likely to draw them in. Some churches already have a reputation for serving the homeless, or helping the disabled, or advocating for justice locally, nationally, or internationally. These churches would do well to recognize the opportunity they have to draw back to faith those who have abandoned it. Jesus said, *“Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven”* (Matthew 5:16 ESV). That could serve as a theme verse for religious communities that want to reach out effectively to the Nones. It seems the Nones respect deeds more than words.

The Nones and Practicing Christians Are Looking for Different Things

Figure 8.6 shows responses from both the Nones and Practicing Christians. It’s organized according to the Nones’ responses, from the largest percentage of responses at the top to the lowest percentage at the bottom. Against this, the bars displaying results from Practicing Christians seem almost randomly scattered. The only clustering that is initially apparent is that the bottom three items for the Nones all scored quite high for Practicing Christians, all above 63%. In fact, the bottom three for the Nones were among the top seven for Practicing Christians. Practicing Christians put *“Quality sermons”* as their top item, with 89% indicating that is what they would look for when choosing a new church or religious community. In contrast, only 21% of the Nones chose that item, for a yawning gap of 68 percentage points.

From this, it would seem a church or religious community would have to decide whether to pursue the things that attract believers but repel unbelievers, or vice-versa. In fact, it’s not that stark.

What Might Attract the Nones to Return?

These items ranked in the bottom 15 for both groups:

- Health/weight loss programs
- Daycare/after-school programs
- Size of church congregation
- Parenting development
- Membership and leadership training
- Singles or college-age groups
- Marriage enrichment

None of these are bad ideas, but the findings of this Study reveal that these sort of activities, programs, or factors are not what people are

especially looking for when they're considering a new church—and that's true both for Practicing Christians and the Nones.

These items ranked in the top 15 for both groups:

- Warm and friendly encounters
- Opportunities to develop personal relationships
- Adult social activities
- Quality sermons
- Holiday programs/activities
- Family oriented activities

"Warm and friendly encounters" deserves special mention. It was the second-highest-scoring item for

Practicing Christians

85%

and the top item for the Nones

42%

A welcoming, friendly, accepting atmosphere is attractive for both believers and unbelievers, for the faithful and those with no faith.

What Might Attract the Nones to Return?

Churches Have More Ways to Reach Millennial Nones

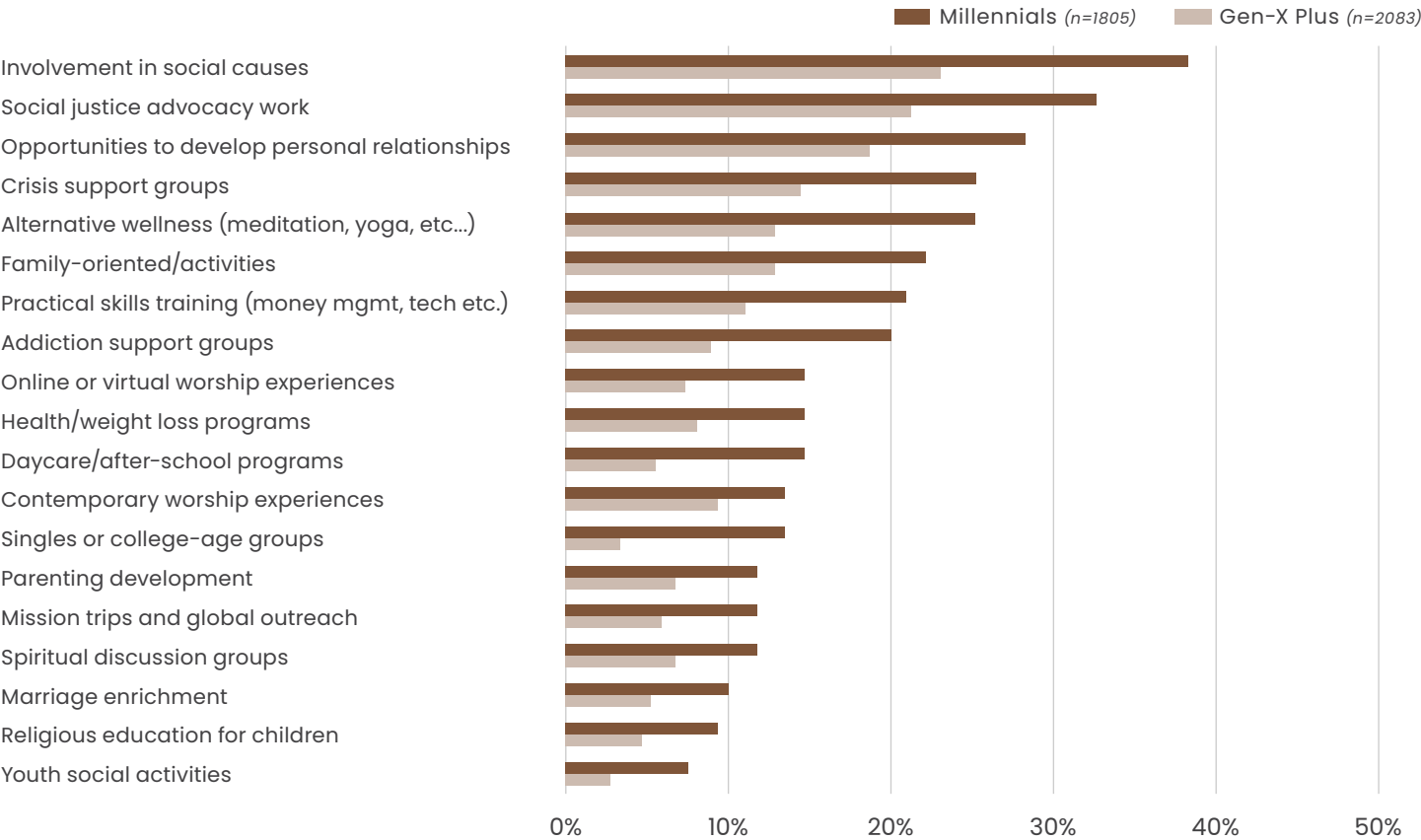
On average, Millennial Nones were 1.7 times more likely than Nones in older generations to say that a wide range of engagement areas could be important to them. These items appear in Figure 8.7, listed in descending order of top-two importance. (See Figure 8.7)

The only features of a religious community that Gen-X and older Americans considered to be more important or equally important compared to Millennials were:

- Seniors/retiree activities
- Traditional worship experiences
- Bible or Scripture study/prayer groups

This suggests that churches have an opportunity to engage with Millennial Nones in a far broader range of ways than might be possible for older Nones.

— FIGURE 8.7
MILLENNIAL NONES SEE MANY REASONS FOR INVOLVEMENT AS MORE IMPORTANT THAN OLDER NONES



Percentage of “Somewhat” or “Very important” ratings to the question, “If you moved to a new part of the country and were looking for a religious congregation or community, please assign the related importance of each activity to you.” American Beliefs Study, 2021

Summary Highlights

Many of the Nones have never had a religious faith, but 13% of them were active in a church or religious community 10 years ago. The exodus from faith is current.

Most of the Nones (73%) say that religious faith is of “No significance” to them. That is a high percentage, but it’s not 100%. Almost a third of Nones admit that matters of faith are at least somewhat interesting to them, and nearly six in ten admitted they still believe in God.

The top reason the Nones give for why they choose to not participate in a church or religious community is “Don’t trust organized religion.” A reason tied for second place is, “Don’t trust religious leaders.” Building trust is key to forming relationships. Relationships are key to aligning with a community of faith. Aligning with a religious community is key to belief and restoration.

The Nones who are willing to consider returning to participation in a church or religious community are especially looking for friendship and community, not for religious worship or instruction.

Though the Nones and Practicing Christians differ greatly in what they would look for in a new church or religious community, there are a number of things that both are interested in, and a number of things that both care little for. Many more opportunities exist for engaging younger unbelievers than exist for older Nones.

A Brief Methodology

The Research

This research study of American religious preferences, practices, beliefs, and life concerns began in 1991. It has been fielded six times in total, with 2017 and 2021 being the latest editions. ACST is currently responsible for funding this research.

The goal of this study is to equip American Christian churches with hyper-local resources for understanding and reaching their communities. At its heart is a focus on the American religious landscape, especially across generational groups.

This online study among 14,942 American adults was conducted by Campbell Rinker for ACST from October 2020 through February 2021. Results were balanced by US region, 19 'Mosaic' demographic clusters from Experian, and weighted by age to align with known population characteristics. The study carries a maximum margin of error of $\pm 1.97\%$ at the 95% confidence level within any US Census region. A comparative 2017 study involved the same size audience.

Note: Media outlets quoting from this paper are directed to use the summary paragraph above to describe the study in keeping with AP style.

The Questions

Several denominational partners helped design the study questionnaire and the fielding methodology. The authors are deeply indebted to them for their commitment to this project.

Developing the questionnaire is a key step in any research effort. 'Longitudinal' studies such as this require even more care for several reasons – for instance, respondents, language and social issues change over time. Changes like this force adaptations in the questions as well.

Through the years, the questionnaire has retained its focus on these core topics:

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

The Respondents

The study obtained nearly 15,000 completed surveys from a panel of paid respondents. This panel was managed by Dynata, with fielding and analysis conducted by the research firm Campbell Rinker. ACST's partners in this effort followed a rigorous stratified sampling plan carried over from earlier studies.

This plan ensured that the respondent sample accurately represented a distribution across 76 unique groups – 19 geodemographic Mosaic clusters as defined by Experian within each of the four United States Census Bureau regions.

Of course, the nature of surveying involves some level of error. The researchers took care to minimize any bias that might occur with the sampling plan and in framing the questions themselves, including weighting the final data by age to ensure it reflects known proportions in the US population. This weighting delivers a final data set of 14,942 respondents.

THE **AMERICANBELIEFS** STUDY RELIGIOUS PREFERENCES & PRACTICES

About The American Beliefs Study™

The American Beliefs Study: Religious Preferences & Practices is a national research initiative conducted by ACS Technologies of nearly 15,000 people across The United States of various beliefs and demographics with the goal of being the definitive single source for the best understanding of the religious preferences and practices of Americans.

AmericanBeliefs.com

MISSIONINSITE

About MissionInsite

The American Beliefs Study is best utilized within MissionInsite as a comprehensive demographic and analysis tool that helps churches and organizations understand what is most important to their congregation and community. By combining multiple top data sources it helps leaders learn what people want in a church, their ministry preferences, income levels, church impressions and what will make them keep coming back. It helps discover what people really want in their church to prioritize what will help them the most. In turn, aiding churches in attracting new people locating prime areas of outreach knowing the activities most people are interested in and will respond to. It also helps ministry leaders know the accurate demographic makeup of a church for better church planning of events, giving, new locations and new ministries. Knowing your neighbor to key to loving your neighbor and MissionInsite helps turns these insights into ministry impact.

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About ACS Technologies®

Founded in 1978, ACS Technologies is a leading, ministry development company most known for its expertise in being a comprehensive provider of church ministry software and service solutions to nearly 50,000 churches, schools, and organizational offices. With the mission to enable everyone in the Church with a personalized ministry environment to make God-honoring decisions in actionable ways, ACS Technologies desires to build the Kingdom by being a trusted ministry partner in the daily life of every church. ACS Technologies stands apart by providing a whole church approach, meeting the needs of the pastor, staff, and congregant, with ministry development tools unique in value to each role and each ministry goal serving each type of church/parish, denominational office, and diocese. ACS Technologies is a privately held independent Christian family-led company based out of Florence, SC with remote team members and offices across the U.S.

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