

Jesus
ALL ABOUT LIFE



The "Jesus: All About Life" Campaign: Sydney

RESEARCH REPORT

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Introduction

This report assesses the target market for the Sydney *Jesus All About Life* campaign, examines their general opinions towards Christianity, churches and Jesus, and recounts their reactions to the proposed advertising materials.

Target market

The target market for this project was non-Christians who had attended church in the past and/or currently feel somewhat warm towards Christianity. These research participants were recruited for focus group sessions from their answers to a series of questions based on the Engel's scale (see p.6). As such, those non-Christians who clearly voiced their disinterest in Christianity altogether or held strongly negative views were screened out of the recruitment process.

The “hard soil” of Sydney: A summary of the Sydney market

Based on our research – both in this project and other, unrelated projects – the following is a list of general traits consistently offered up by Sydney-siders that may assist in distinguishing those residing in Sydney from other Australians:

- Critical, cynical and hard-bitten
- Fast-paced, fickle and time-poor
- Fragmented, global and multi-cultural
- Informed, savvy and street-wise
- Pragmatic rather than self-reflective

In short, Sydney (and its inhabitants) clearly sets itself apart from regional centres in its attributes. However, it is fair to say that a campaign run in one or more other major metropolitan centres of Australia (such as that of *Jesus All About Life*) would still encounter success in Sydney – despite any inherent differences that may occur between the various general populations.

Based upon previous *Jesus All About Life* (JAAL) campaigns run across Australia and the reports made on these events by the local media, it is fair to say that Sydney is more likely to closely resemble Canberra than Adelaide.

While the September JAAL campaign is essentially a NSW campaign, this research was limited to researching those in the Greater Sydney area.

Perceptions of Christianity

The need to adopt a media campaign recognises what we found in the focus groups: that the Christian church does not have a positive image among non-church goers. In fact, when tested among five Christian terms in our focus group surveys, the term “church” consistently ranked as the least positive aspect of Christianity (see p.9).

Low profile

Many of those researched did not have a negative view of the church – they simply had no real view of the church at all. In fact, it had a very low profile in the community and no role in their lives.

Denominationally-divided

Christianity was generally considered to be exclusive, inaccessible and divisive (i.e. through denominations). The fact that there were so many Christian denominations was brought up in most focus groups, frequently as a sign of a divided religion. This further damaged the ‘brand’.

The idea of *JAAL*, however, was considered refreshing by respondents as it adopted a combined and unified approach that focuses on the most positive aspect of Christianity (as tested in our focus group surveys) – Jesus (see p.9). Indeed the idea was admired and tested well, although there were mixed views relating to the execution of some concepts of the campaign (see p.11).

TV-based campaign

Free-to-air television is still the dominant avenue of media consumption and is particularly effective for the cohorts (identified in the research proposal as Family Formers and Mid-Lifers). However, while the youth cohort (referred to in this document as Emerging Adults) still exhibit strong ties to this medium, it is important that the *JAAL* campaign relies on other media avenues to support the television commercials. This will be a key step in maximising the spread of its message, particularly as there is a strong emphasis on internet and mobile communication among today’s younger generations.

Defining the success of JAAL

*The **JAAL** campaign seeks to bring the message of the **Gospel** to the Australian community using the **media** as the **catalyst** for **city wide** evangelistic ministry with the **local church** as the **delivery point**.*

The *JAAL* campaign can and will be defined as a success based on its ability to:

1. Function as a catalyst for raising questions in the mind of non-church goers, thereby leading them to think and reflect upon their personal relationship with Jesus;
2. Create an atmosphere where non-church goers with a somewhat positive view of the Christian church are reminded of its role and are, subsequently, reinterested in its place, and;
3. Encourage and equip church goers to invite non-church goers along to a local church.

Indeed, as found through the course of our research, **non-church goers will not embark on their journey into church solely off the back of a television commercial** (see Appendices). **Nor will the campaign in its current form spark lively conversations in the workplace or heated discussion on talkback radio and in newspaper opinion columns.**

The campaign is also unlikely to shatter paradigms of who Jesus is or cause deep soul-searching in the lives of non-church goers. It is a “safe” campaign, conservative in tone and passive in its call to action.

However, the television commercials (TVCs) were universally viewed as being positive (“Extremely,” “Very” and “Moderately”). These advertisements created a response of reflection and thoughtfulness in respondents and definitely helped to positively shape opinions towards the church. They also created a context in which discussions about religion, Christianity and Jesus could more easily take place.

While not tested in this project, it is clear that church goers, when provided with resources and training through their local church and in an environment where the advertisements are being shown, would be far more likely to invite contacts to church.

Therefore, if the *JAAL* campaign aims to re-engage lapsed church goers and attract “warm” non-church goers as well as create an “invitation” environment for church goers, then it meets this objective.

Key findings from national online survey

- **Sydney-siders:** Our nationally-representative survey found that 12.1% of respondents fit into the Engel’s scale categories of “minus 1” to “minus 4.” That is, while not identifying as a “Christian,” they are warm to Christianity and may have even attended Christian events. From our population analysis, this proportion represents 562,500 Sydney-siders.

Figure 1: The modified Engel’s scale

-12	<i>I’m passionately opposed to Christianity</i>
-10	<i>I don’t like discussing Christianity at all</i>
-8	<i>There are Christians I know and/or respect, but Christianity isn’t for me</i>
-6	<i>I believe Christianity/churches are good, but I don’t want to be involved</i>
-4	<i>I’m always happy to discuss Christianity and attend Christian celebrations</i>
-2	<i>I believe most of Christianity, but still have some doubts</i>
-1	<i>I believe in Christianity but don’t consider myself a “Christian”</i>
0	<i>I’ve accepted Christianity as my faith and choose to practice it privately</i>
+2	<i>I am a Christian and routinely attend church</i>
+4	<i>I’m committed to teaching others about Christianity</i>

- **Private practice preferred:** While 64.0% of Sydney-siders identify their religion as Christianity (ABS Census, 2006), our survey found that more than half of the respondents who identified themselves as being a Christian (56.3%) choose to practice their religion privately (i.e. not at church):

“Religion is, or should be, a very personal subject.”

“I don’t find it necessary to worship in a church – God is everywhere.”

“I don’t believe that I need to attend church to be religious. There are too many churches that are ‘greedy’ for money and that are hypocritical in their ways.”

– Online survey respondents

- **Respected church goers:** The success of the JAAL campaign relies heavily on church-going Christians and our research found that this reliance is well-placed. In both the focus group survey and focus group sessions it was found that the only way those lower on the Engel’s scale (“minus 6” and below) would attend a church event would be through a personal invitation from someone they knew. Here approximately 4 in 9 non-Christians (44.5%) know and respect Christians in their own community, but are against the idea of taking any part in Christianity. This is equivalent to “minus 8” on the Engel’s scale.

“I believe there is a God, but I do not necessarily agree with the church’s “translation and interpretation” of the Bible.”

– Online survey respondent

- **Let the kids decide:** The strongest life factor encountered through the research for spiritual reflection and Christian enquiry was having and parenting children. This, in part, explains why both the Family Formers and Mid-Lifers (almost all of whom had children) responded most positively to the TVCs. One-third of Australian parents (most common response) claim they ‘definitely will’ expose their children to a range of religious worldviews so that they can make their own individual religious decisions. Combined with the other positive response (i.e. ‘probably will’), this figure expands to become 1 in 2. This outweighs the combined proportion occupied by the negative responses (‘probably won’t’ or ‘definitely won’t’), which yielded results of 3 in 10 parents.

“Christianity has become an “older persons” religion.”

– Online survey respondent

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- **Pursuing Christianity:** Three in 10 (30.1%) non-Christian parents stated that they either 'definitely will' or 'probably will' give their children a basic understanding of Christianity in the hope that they will pursue a Christian life. Conversely, nearly half (49.1%) of this segment responded to the same question in the negative (i.e. 'definitely won't' or 'probably won't').
 - **Bible barely read:** As found in both the national online survey and focus group sessions, the Bible is considered by most Australians as inaccessible, playing little (if any) part in their lives. Over 2 in 3 people (68.8%) who have read the Bible at some point in their life, now read it 'once a year or less' or 'not at all'. In the focus groups, when shown the various newly-packaged New Testament and Gospels, most respondents were both surprised and impressed with this offering. However, an audio version of the Bible did not test well, as most said they would not be likely to listen to it (64.2%) and would not necessarily find it easier to use than reading (52.4%).

Key findings from focus group surveys

‘Jesus’ more positive than ‘Church’

The research confirms that the campaign is right in targeting Jesus for the focus (as opposed to other elements of Christianity). Of the five Christian aspects tested in this survey, ‘Church’ is consistently rated lowest and, therefore, least positive. Interestingly, the order of the following rankings is consistent for the average responses in each of the three separate segments studied (Emerging Adults, Family Formers and Mid-Lifers) as well as the total of respondents surveyed:

1. Jesus 2. Christianity 3. Religion 4. Bible 5. Church

As mentioned further below in this document (see p.14), living people and relationships are seen to be the most positive aspects of Christianity (and so “Jesus” and “Christianity” tested significantly better than “Religion,” “Bible,” and “Church”).

The impact of age: Emerging Adults

The TVCs tested in the focus groups will have less success as age decreases, particularly in the Emerging Adults where average responses are **“Moderately positive” at best** and “Slightly positive” at worst. The younger people are, the less positive they are about any aspects of Christianity – except for the ‘Church,’ where all three segments are equally disapproving.

Emerging adults: Hard to engage

It follows that the two motivations hypothesized for possible church attendance (watching a TVC and receiving an invite from a friend) are also met with less positivity as age decreases. Here the average response from Emerging Adults for both questions is negative, whereas the trend among Family Formers and Mid-Lifers is ‘No’ for a TVC but ‘Yes’ to a friend’s invite.

Raising awareness rather than prompting action

In tandem with additional comments encountered in the focus groups themselves, it can be concluded that the TVCs are seen as being too passive and safe in order to compel people to re-engage significantly with Christianity – especially among the Emerging Adults. If, however, the key aim of the TVCs is to spark low-level re-interest in Christianity and more of a ‘slow-burn’ relationship with Christianity, then it looks set to achieve this aim.

Family Formers closely resemble Emerging Adults

The average responses for Family Formers most closely resembled those of the Emerging Adults – except on two occasions:

1. Whether or not they would go to church if a friend invited them. Here the Family Formers more closely resembled Mid-Lifers, both returning average responses of ‘Yes’.
2. Their average response to the TVC aimed at Mid-Lifers was “Moderately positive” – the same average response from the Mid-Lifers themselves.

Mid-Lifers and Down-ageing

While Mid-Lifers are the best target market for the TVCs, it is clear they do not want to see people their own age talking back to them – ***they want to feel younger than their age reflects***. Consequently, they willingly down-age and respond better to the more youthful TVCs aimed at Emerging Adults and Family Formers. This is also reflected in the focus groups sessions.

Comments and recommendations (focus group participants)

“A mix of all 3 [TVC] ads would be good.”

– softens the effect of segmentational marketing and simultaneously appeals to each cohort.

“Don’t use “Christ lite” – too off-putting for anyone not religious...”

– confusing and not well-received

“Stick with positive humorous approach. Speak more about morals and positive side rather than the word ‘Jesus’ so much.”

– for Emerging Adults, “Jesus” was more polarising than unifying.

Key findings from focus group sessions

Mind and mood: The Global Financial Crisis (GFC) is clearly at the front of most people's minds. The follow-on effect from this is that people are now spending more time thinking about their family, fears, finances and future.

Decision points: As identified by the Australian Bureau of Statistics (ABS),¹ many people start making their own religious decisions between the ages of 20 and 39 years. This is congruent with both the Emerging Adults and Family Formers cohorts – but for different reasons. Where Emerging Adults are often seen to be breaking from established family practices in a period of increasing independence, Family Formers (mostly in their 30s) are starting to rethink their religious habits as they begin to raise their own children. Meanwhile, at the older end of the spectrum, Mid-Lifers – who are slowly becoming grandparents – are to likely to make new religious decisions based on their plans and outlook for the next chapter of their lives.

Economic climate: Expanding on the impact of the GFC, difficult financial times can often bring the church and spiritual yearnings to the fore as people begin to reassess their priorities. Consequently, as demonstrated by Maslow's Hierarchy of Needs, Sydney-siders are now moving from self-actualisation (the top tier) back down the pyramid into survival mode.

Figure 2: Maslow's Hierarchy of Needs



¹ ABS (2009) "Religion across the generations," in 2070.0 – *A Picture of the Nation: the Statistician's Report on the 2006 Census, 2006*, Released 29/01/2009, pp.54-58.

Sydney-siders: While views on religion and the Christian church are not too dissimilar when comparing Sydney to the total national population (see Table 1),² the difference in Sydney lies in the ability to cut-through to the target market. This comes courtesy of the general traits outlined on page 3.

Table 1: Religious affiliation by area

	Sydney (% in 2006)	Australia (% in 2006)
Christianity	64.0	63.9
Islam	3.9	1.7
Buddhism	3.7	2.1
Hinduism	1.7	0.8
Judaism	0.9	0.5
Other religions	0.7	0.6
No religion	14.1	18.7
Not stated/inadequately described	11.0	11.9

Source: ABS

Ethnicity: 1 in 5 Australians are Sydney-siders³ and 1 in 4 Australians were not born here. These two statistical facts represent the cultural diversity of modern Australia and the population demographic of Sydney – Australia’s most multicultural city. The research participants were very clear in their views, consistently stating that the balance of ethnicities featured in each of these advertisements was not “multicultural enough” – they wanted to see more of a cultural mix. Furthermore, any attempt to correct this deficiency needs to be addressed, but without it looking forced or tokenistic.

² ABS (2007) “Table 3. 2006 Census: Religious affiliations by capital city (a),” in 2914.0.55.002 - 2006 Census of Population and Housing: Media Releases and Fact Sheets, 2006, Released 27/06/2007; ABS (2008) “Table 14.39, 2006 Census: Religious Affiliation,” in 1301.0 - Year Book Australia, 2008, Released 07/02/2008.

³ McCrindle Research (2009) *Australia’s Population Map* (<http://www.mccrindle.com.au>).

Christianity: As per the target market specifications for this project's focus group recruitment process, our research participants were generally warm towards Christianity. On the other hand, strong negative feelings surfaced towards particular perceived attributes of religion in general – namely exclusivity, moralising and hypocrisy by those who practice a religion.

Ecumenical campaigns: The united direction and clear positive spiritual message of the JAAL campaign was warmly received – particularly in opposition to the negative associations placed upon ideas of division created by numerous Christian denominations.

Jesus: Though this particular choice of branding was seen as being deliberately oblique and raised questions as to who was behind the campaign, responses towards Jesus indicated He will function as a unifying, positive figure that many people will feel comfortable with as a point of connection for the campaign. However, those in the Emerging Adults cohort were not only less positive than Family Formers or Mid-Lifers, they were more likely to be polarised by the use of Jesus due to previous personal experiences with evangelism.

For many Australians over 40, the idea that “I’m not into religion, but Jesus is okay” rings true. However, many 20- and 30-something Sydney-siders have been exposed to a Jesus-centred culture of evangelism – from university campuses to large Pentecostal. Therefore “Jesus” is more polarising than unifying for young Australians.

Hooks: The best and most successful hooks for the JAAL campaign were the shots that include an outdoor setting. The idea of the warehouse set seems contemporary and fresh, yet it wasn't viewed in that light. The set was seen as being old, cold and sterile – reminding many people of a run-down church. Evidently, this does not fit the context of what is otherwise a contemporary campaign. It is therefore suggested that, should a re-shoot or re-edit of the existing TVCs eventuate, there will need to be more interaction between the actors/people featured in the advertisements in order to create and convey a greater sense of community and authenticity.

Testing TVCs

Segmentation: In a fragmented society, church should be the one place of interaction between different ages, generations and ethnicities – this needs to be reinforced in the advertisements by removing the segmentation from the TVCs and producing a new cut that portrays more of a mix of these elements within the one advertisement.

“Why aren’t we having a combination of young and old? Why are we segregating families, older people and youth? Why isn’t it a combined ad?”

– Focus group participant

Parents and adult children

There was also a perceived lack of representation surrounding the utilisation of adults with older children (i.e. adolescents and adult children). This is especially significant considering the current trends contributing towards children staying a part of the family unit for longer including: increasing educational retention rates, increasing cost of living and a delayed onset of moving out of the parental home (25 years on average).

Lack of interaction: Further to the comments made in the previous section, due to the static nature of the actors featured in the TVCs (i.e. no natural interactivity), viewers tended to over-analyse the clothing and general look of these people as a result. Emerging Adults were especially cynical and critical of the actors (e.g. “trying too hard,” “daggy,” etc.). As recommended above, it is here where the TVCs need to be more dynamic and contain more action onscreen.

Response devices: The website address had high penetration as it was easily remembered after viewing any one of the TVCs for the first time. The URL (www.allaboutlife.com.au) was also the favoured contact method over the 1300 number. This is because websites are seen as a low pressure avenue where anonymous investigation can take place (this is particularly pertinent for sensitive topics such as religion).

Hesitation to act on either of these response devices will likely lie in previous negative experiences, fear of proselytising or fear of encountering a sales approach. Indeed, rather than functioning as a simple contact line through which one can order an information pack, many had the misconception that dialling the 1300 number would lead to a phone call “selling religion.”

On a sidenote, though only a minor issue, it was made clear through the focus groups that a ‘1800’ number is seen as being a better option than a ‘1300’ number – people clearly understand the difference between “free” and “toll-free.”

Info pack: There was very little awareness around what the information pack would contain: participants imagined it would contain a list of local church service times and/or ministers to contact. Subsequently, participants were surprised to find out what made up the actual information pack as they would have wanted something more closely resembling an information kit (e.g. letter, booklet, list of local events, etc.). Regardless though, low level response rates were indicated by participants regarding the desire to obtain the information pack.

Even so, the information pack still serves its purpose in that it gives the advertisement a stated purpose and so allows it to freely achieve its awareness purpose.

In addition, while Christians take for granted the reality that there are many different presentations of the Bible, focus group attendees were surprised to see this practice. Having been used to the idea of a big, inaccessible family Bible, many were positive towards the alternative of an easily accessible book or booklet being presented in a relevant layout for today’s audience.

Comments and criticisms

“I’m not into religion, but...”

Though well-received in the first TVC, when all three are shown in succession (and, therefore, when one or more examples of the TVC are repeated) the phrase itself begins to appear disingenuous and contrived. Moreover, it was identified as being an all-too-prominent hook and, therefore, needs to be downplayed more in the script and/or its delivery – this is especially the case for media targeted towards Emerging Adults.

Who’s behind it?

Scepticism also surrounded who was behind the campaign and its ultimate motives.

What Jesus said...

Regarding the many references to Jesus and ‘what he said’ in the TVCs, participants also expressed a desire for some direct references to actual examples of such quotations within the confines of the commercials.

“But religion... nah!”

Used in the Emerging Adults TVC, this phrase was a bit confusing for viewers and bordered on being overdone. On a sidenote, our research reveals an interesting disconnect between evangelical Christians and mainstream Australians. Although there is a sense of taboo regarding use of the word “religion” amongst evangelical Christians, focus group attendees voiced that for them “Christianity = religion”.

The ‘church of 1’

Other common attitudes towards Christianity and the church are as follows:

- Many prefer the idea of practicing religion in a private context over attending an actual church (public context).
- The word ‘Jesus’ is seen as being softer and has more of a familial appeal when compared to the word ‘Christ,’ which comes across and being more stern and institutional.
- Religion needs to be more relevant to life today versus life in Jesus’ time.

“What would Jesus know about our life today?”

– Focus group participant

Testing other creative

Prayer posters

The ‘thank you’ posters were well-received due to their humour, contemporary feel, freshness and thinking outside the square. This approach had significant cut-through simply because it was accessible and paradigm shifting.

“That’s been the problem for years... that there’s been no place for lightness and humour in Christianity.”

– Focus group participant

Furthermore, prayer is an everyday reality that makes God and Jesus accessible, personable and relatable. The fact that prayer is simply conversing with God and He could be thanked for giving us iPods and double-V guitars was a paradigm shift for many.

Though surprisingly few took issues with the “French girls” or “boy in magazine” examples (instead admiring them for “pushing the boundaries”), it is to be emphasised that these comments are from non-church goers. The stated audience includes church goers who, while untested, would find these examples too provocative, therefore the inclusion of such executions is problematic.

In keeping with the Jesus focus of JAAL, it would be more connected to have these prayers as “Dear Jesus” than as “Dear God.”

“Where are you headed?”

Though not the stated intention, this part of the campaign reminded people of the 1936 Mary Stevenson poem *Footprints in the Sand*. Interestingly, this poem was much liked by both Family Formers and Mid-Lifers, having significant resonance with these non-church going cohorts.

We have consistently found in other research projects that banner advertisements on other research websites or of little effect. The banner advertisements tested here had no cut-through with the Emerging Adults and very little with the older groups. This particular subject matter was not deemed appropriate for such a setting – more commonly associated with the domain of large, multinational companies.

Christ lite

Though this creative was not well-received, to be fair, this concept was still in its raw, early stages and was therefore not fully developed at the time of testing. While its subtleties were often missed, some elements did, however, work well – namely those aspects designed for escalators, elevators and stairs. Here participants appreciated the creativity, humour and unpredictability of the concept as it engaged with people by forcing them to break from their routine, thereby fulfilling its aims.

Final comments

This campaign (in its current form) would be successful in re-engaging the interest of once-church goers and creating an environment for quiet church goers to invite a friend.

However, if the goal is to engage with non-Christians further down the Engel's scale (with greater degrees of negativity towards Christianity) and to start a community discussion around the role of Jesus in the 21st century, then this campaign, in its current form is probably too passive in order to achieve said goal.

There is an opportunity to be more controversial and robust with TVCs and to revisit the creative, should The Bible Society choose to do so.

In the event that the tested TVCs are chosen, outlined below are some final comments from the research:

- Multiculturalism was seen to be under-represented in the TVCs as it was repeatedly questioned by respondents. Likewise, in accordance with the focus group survey findings above, interpersonal relationships were seen as the most positive aspect of Christianity – yet there was little to no emphasis on this in the TVCs either. Consequently, it is recommend that the TVCs either be **reshot (or re-edited)** in line with the following recommendations:
 - Better balance of ethnicities;
 - Mixture of the three target cohort within the one TVC
 - More natural interaction between actors/personalities featured in the commercials, including shots of relevant outdoor scenery (e.g. cafe, park, university courtyard);

- There is an opportunity to bring the TVCs to life through utilising individual personalities and identities, rather than just actors. The association with motor racing personality **Andrew Fisher** is a heavily under-utilised aspect of the campaign – rather than simply being an add-on to the bottom of the website or DVD, Fisher could also be called upon to appear in the TVCs (or even a mention in the booklet within the information pack). In addition, other Australians/Sydney-siders (prominent or otherwise) could be called upon to tell their Christian story – either in the TVCs, info packs or the social networking media of today.
- Further to the previous point, another suggestion would be to draw attention to this **personalising** element in the TVCs by displaying the characteristics of individual identities (where used) – e.g. Tim, 19, student. This will provide a better means with which viewers can relate to the person talking (seeing they are not simply an actor/actress), relate to the topic and ultimately relate with the subject matter of Jesus. Such real Christians could also be well-utilised in the online components where – having seen these identities on the TVCs – website visitors could click on their images for further comments from them.

Appendices

National online survey (unfiltered total)

Are you currently a religious person?

Yes	63.9%
No	36.1%

Which of the following best describes your current attitudes towards Christianity?

	Engel's value	%
I'm committed to teaching others about Christianity	4	8.37%
I routinely attend church	2	11.16%
I've accepted Christianity as my faith and choose to practice it privately	0	25.12%
I believe in Christianity, but don't consider myself Christian	-1	3.72%
I believe most of Christianity, but still have some doubts	-2	5.58%
I'm always happy to discuss Christianity and attend Christian celebrations	-4	2.79%
I believe Christianity/churches are good, but I don't want to be involved	-6	8.84%
There are Christians I know and/or respect, but Christianity isn't for me	-8	24.65%
I don't like discussing Christianity at all	-10	4.19%
I'm passionately opposed to Christianity	-12	5.58%

I will expose my children to a range of religious worldviews so that they can make their own individual religious decisions.

Definitely will	33.0%
Probably will	17.0%
Might or might not	20.5%
Probably won't	10.2%
Definitely won't	19.3%

I will give my children a basic understanding of Christianity in the hope that they will pursue a Christian life.

Definitely will	47.7%
Probably will	9.1%
Might or might not	13.6%
Probably won't	10.2%
Definitely won't	19.3%

It is important for my children to have an experience of going to church.

Extremely important	27.3%
Very important	12.5%
Moderately important	15.9%
Slightly important	9.1%
Not at all important	35.2%

Have you ever read the Bible?

Yes	86.5%
No	13.5%

Please indicate which of the following statements best applies to your reading habits. I currently read the Bible...

Several times a day	2.2%
Once a day	4.8%
Several times a week	6.5%
Once a week	2.2%
Several times a month	5.4%
Once a month	2.7%
Several times a year	7.5%
Once a year or less	25.3%
Not at all	43.5%

If the Bible was available on audio and easily accessible to you (e.g. mp3s, podcasts, etc.), would you be likely to listen to it?

Definitely would	9.0%
Probably would	9.5%
Might or might not	17.1%
Probably wouldn't	25.2%
Definitely wouldn't	39.0%

If the Bible was available on audio and easily accessible to you (e.g. mp3s, podcasts, etc.), would you find it easier to listen than read?

Definitely would	6.4%
Probably would	17.2%
Might or might not	24.0%
Probably wouldn't	19.1%
Definitely wouldn't	33.3%

Focus group survey

What percentage of Australians do you think would identify themselves as Christian?

	Total unfiltered	Emerging Adults	Family Formers	Mid-Lifers
Avg. response	61.1%	53.9%	63.2%	64.7%

**How positively do you feel towards the following terms?
(Five-point scale: 1=Extremely positive; 5=Not at all positive)**

Avg. RESPONSES	Total unfiltered	Emerging Adults	Family Formers	Mid-Lifers
Jesus	2.47	2.78	2.73	1.90
Christianity	2.79	3.33	3.00	2.10
Religion	3.20	3.67	3.27	2.70
Bible	3.40	3.67	3.64	2.90
Church	3.57	3.67	3.73	3.30

**Do you think you would attend church if you saw a television commercial or outdoor advertisement promoting Jesus?
(Two-point scale: 0=No; 1=Yes)**

	Total unfiltered	Emerging Adults	Family Formers	Mid-Lifers
Avg. response	0.17	0.11	0.09	0.30

Do you think you would attend church if a friend invited you along?
(Two-point scale: 0=No; 1=Yes)

	Total unfiltered	Emerging Adults	Family Formers	Mid-Lifers
Avg. response	0.79	0.44	0.89	1.00

Please rate your feelings towards the following advertisements.
(Five-point scale: 1=Extremely positive; 5=Not at all positive)

Avg. RESPONSES	Total unfiltered	Emerging Adults	Family Formers	Mid-Lifers
EA ad	2.52	3.28	2.55	1.80
FF ad	2.70	3.33	2.82	2.00
M-L ad	3.08	3.61	2.82	2.90