

# Can We, Should We, Market our Faith?

## An Address for ESR's Leadership Conference

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When Jay told me he wanted to focus this year's Leadership Conference on the topic of "Friends and Marketing" I was intrigued. I have come to look forward to this event as an annual occasion to bring together Friends with professional backgrounds and commitments in order to think about the intersections of what we do in the world, particularly in our professional work, and the values of our faith. I have found previous conversations here wonderfully enriching and challenging. I expect this weekend will be so as well.

Looking at the program, however, it occurs to me my presentation may be something of an outlier. It appears many of the workshops and panels will focus on questions about marketing in settings *beyond* our meetings, like:

- How can we live out our values, especially our commitments to integrity, in a field of practice (like advertising) where there is often pressure to compromise those values? — or —
- How can we market the services of Quaker organizations (or other charitable service entities) in ways that effectively convey their true value without overselling or oversimplifying what we have to offer? — or —
- How can we utilize techniques of marketing employed in the commercial world more effectively to move forward causes that are central to our spiritual ideals, like creating a more just and less violent society?

I look forward to an exploration of these kinds of practical and moral questions in the workshops and panels.

For my part, however, as a person who is a Friend primarily because I am deeply drawn to the grace and power of the spiritual practices and insights of the Quaker movement expressed in worship as well as service, I find myself pulled toward a different set of questions today. These questions are central to the life and future of our meetings, and of the spiritual movement that is their source.



So here is the background. I see the Quaker movement, at least in the U.S., sliding slowly – or maybe not so slowly – towards extinction. I see this happening, ironically, in a time when many

people in this country seem to have a deep hunger for authentic spiritual nurture and genuine community. I see Quakerism as a spiritual movement with a rich history of both – offering an entryway into transformative spiritual experience and, at its best, offering deeply nurturing community. So I wonder, “How we could better make visible and available and accessible to others, to those who are hungry ‘out there’ for these things, the spiritual gifts and faith-life that our history and practice makes available to us?”

This, it seems to me, can be thought of as a ‘marketing question.’ Hence the title for this talk, “Can We, Should We, Market our Faith?” But even as I ask this question I want to raise a note of caution.

Let me be clear that I have no qualms whatsoever about sharing our faith. That is something I’ve done – I hope usefully and respectfully – many times in my life. It is something we tried to help meetings in Philadelphia Yearly Meeting do more effectively when I was General Secretary there. But when we talk about ‘marketing’ our faith we are talking in terms more specific. So, let me be upfront about my concerns here, as well as my hopes.

There is a reason for the “Should We?” in my title. Whenever we begin to employ the language and thinking of business and economics in relation to spiritual matters we tread on dangerous ground. The language we use shapes the way we think. So we need to take care with the language we use to talk (and think) about matters of faith.

The literature of sociology of religion has come to use the terms “religious economy” and “spiritual marketplace” often in the last two decades.<sup>1</sup> These concepts can provide useful analytical tools for looking at how people make choices about religious practices and affiliations. However, if this language leads us to think these choices are market choices, generally ‘just like’ those that people make in other markets, when we buy refrigerators or toothpaste or vacation packages, then we badly misunderstand the nature of religious affiliation and decision making.



So I begin today believing that we can and should share our Quaker faith with others. I believe this is important and appropriate to do, if we do this in ways that are respectful, thoughtful, and motivated by a genuine “love of neighbor.”

To be clear, I’d like to see us do more of this, and do it more effectively, in order to find and provide to people who are spiritually hungry an introduction to the kind of spiritual experience that a deeply grounded practice of Quakerism can open up, in order to help people enrich their lives and help mend the world.

Furthermore, I am convinced by the current data on religious belief and practice in the U.S. that there is a true and significant yearning for spiritual nurture and practice among many in our culture; and if we could address that yearning we could help people live better lives, and help

create a healthier and more just society. I believe we have a moral obligation to share the “good news” that we all can have a direct relationship with the Divine Presence in our lives. This insight was at the heart of Fox’s original revelation when he heard the voice that said “there is even one, Christ Jesus, who can speak to thy condition.” And there are situations in which our sharing this insight and experience as we have known it can be truly helpful, even life changing, for others.

I have long been both liberal and “evangelical” (in the original sense of the term) in this regard; and I say, “If there are some things we can learn or borrow from marketing to be better at sharing Quaker faith and practice with others, then let’s explore those options.” But to that affirmation I want to add a serious caution against thinking about “faith” as a product or a service. It is not. Rather, *faith is in its essence an experience and conviction of a relationship with the Divine, and of a relationship with our fellow human beings whom we also understand are beloved of the Divine.* As such, the faith we have cannot be bought or sold or traded in or exchanged for anything else.

We need to be clear that sharing our faith can *never* be a market exchange. It should not be an activity intended (as an economist might put it) to “maximize our own utility.” If we are trying to recruit more Quakers simply because we want more bodies in the seats, who might then also put more contributions in the meeting treasury, we are missing the point. Rather, the point of this ‘marketing’ is first and last about sharing a gift that can enrich others’ lives, with no expectations that we should be getting something back.

In addition, if we are going to ‘market’ our faith as something wonderful and life-giving – which I believe it is – then we need to think about how we will meet the obligations for our meetings to supply what it is we say Quakerism has to offer. But, now I start to get ahead of myself. So, let me back up and start with marketing.



Now it is ludicrous for me to define the basics of marketing in a room where there are so many experts on the subject, but please indulge me as I begin this exploration with a couple definitions and some key points about marketing.

The American Marketing Association says “marketing” is “the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large.”<sup>2</sup> Merriam-Webster offers a primary definition as “the process or technique of promoting, selling, and distributing a product or service.”<sup>3</sup>

The first definition here may be too broad to be useful to us, but I cite it because it reminds us that marketing – like markets themselves – exists to cause or facilitate “exchanges.” Webster’s is narrower and more concise. If we remember products and services include non-tangibles like

learning, personal fulfillment, health or well-being, then we see a broad spectrum of “offerings” that nonprofit and religious organizations, including congregations, might promote or distribute.

Philip Kolter, a leading expert on marketing for nonprofits – which would include congregations – suggests that they should have a “social marketing orientation.” If a nonprofit or church has such an orientation, Kolter says, it will “hold that [its] main task . . . is to determine the needs, wants and interests of target markets, and to adapt the organization to delivering satisfactions that preserve and enhance the consumers’ and society’s well-being.”<sup>4</sup> To offer an example, if an environmental group determines people need and presumably have some interest in cleaner air in their community, then it may focus its marketing work on helping them see why that is needed, how that can be made to happen, and generating support that help them attain that.

With a tighter focus on our world of congregations and religious organizations, we might say religions offer ways of being, perspectives and practices that they (or we) claim can bring individuals wholeness and well-being. *Marketing for many religious groups is really about promoting themselves by making a case for the importance of the values, ideas and practices they promulgate as distinctively beneficial to individuals and/or society as a whole.* Put much more simply, in one form or another most religions make the claim, “The practice of this faith transforms lives for the better.” Some go on to claim the practice of their faith makes whole communities or cultures better.<sup>5</sup>



The next question for us, then, is, “Do we as Friends believe the practice of our faith can transform people’s lives – and maybe even whole communities – for the better?” My own answer is, “Yes, I do. I believe this.” I would just note that this was also clearly the view of our founders and forebearers, many of whom were evangelical in original sense of the term as well.

I believe this because it has been my own experience. (I am certainly still a long way from being the human being I hope to be. But I am just as certainly a far better person than I might have been had I not been a practicing Quaker – emphasizing ‘practicing’ – for almost 40 years.)

I also believe this because the historical record affirms it. Yes, we Quakers have made our mistakes. We surely have not all been saints. We have certainly been arrogant, self-righteous and self-serving at times – like most religious people. Nonetheless, the record of good works and transformative movements which have contributed to the betterment of the human condition *and* had their origins in Quakers’ insights, commitments and actions is astounding. Per William Penn’s description of “true religion,” Quakerism has shown a rare and enduring capacity “to excite [its] members’ endeavors to mend the world.”<sup>6</sup>

(None of this is to say other religions have not also shaped and motivated other people to do extraordinary things to make the world better. They have. But Quakerism has had an impact far beyond anything our numbers would suggest is possible.)



So, if this is true, the question that follows is about the continuing vitality and transformative potential for Quaker faith and practice today. When we are done lauding our good works of long ago, and we observe that it has been a very long time since we saw an increase in our numbers in the U.S. or the U.K., we have to wonder, “What does Quaker faith and practice still have to offer 21<sup>st</sup> century participants in post-industrial societies? And what is the likelihood of continuing vitality (or even survival) for this spiritual movement if we do not find ways to more effectively share its richness with others?”

As we look at this question, I want to suggest there might be some good news hidden within the generally bad news that has emerged from recent studies about what is happening with religion in the U.S. To try to make this case quickly, let me turn to some recent survey findings about religion in the U.S., and the analysis and synthesis of that data offered by a few leading scholars.

There are a few overarching trends in the several sources of survey data about American religion that are discouraging for traditional “religion.” All these sources<sup>7</sup> describe a landscape where:

- (1) The number of people who now claim they have no religious affiliation – a group newly titled the “nones” – is rising, dramatically so in the last decade. This number has, in fact, increased by a third between 2007 and 2012, reaching 20%.<sup>8</sup>
- (2) Attendance at religious services was for the last 50 years generally lower than previously recognized; has declined significantly since the 1960’s; and is likely now averaging less than 25% for those attending weekly or near-weekly.<sup>9</sup> This is a rate probably less than half what it was at its zenith in the 1960’s.
- (3) The number of people in the U.S. who say they do not believe in God is at an all-time high – reaching 8%, and more than doubling in the last decade<sup>10</sup>; and
- (4) Public confidence in religious institutions and in their leaders (which used to get among the highest ratings in such polls) is at an all-time low.<sup>11</sup>

This is bad news, at least if you want to see religious congregations thriving as entities that offer supportive community, compassion, caring action and moral vision to our larger society.

However, what we also see in this data is an intriguing shift in how people understand themselves, religiously (or spiritually) speaking. In 1999 and 2009 two polls asked Americans whether they saw themselves as spiritual, religious, both or neither. In that decade there was a dramatic rise in the numbers of people who identify as “spiritual and religious.” When this

question was asked in 1999, 54% said they were only “religious” and only 6% as both “spiritual and religious.” Only ten years later, only 9% identified as “only religious” and 48% said both.<sup>12</sup> Put these numbers with the 30% that identify as “only spiritual” in both polls and we find that in 1999 only about one-third of respondents described themselves as “spiritual,” but by 2009 more than three-quarters describe themselves using that term. It is hard to nail down just how the individuals who claim to be “spiritual” understand that term, but there seems to be a significant shift here.

How are we to interpret this shift? There are multiple possibilities. With at least some other scholars, I would suggest what we see here is a rising interest in many people in genuine spiritual experience; as opposed to religions that focus primarily on belief as intellectual assent to a creed, or mega-churches that offer dozens of programs to improve one’s life but lack an intimate, experiential spiritual center. (I don’t want to put too heavy a load on a single set of data points, but if we had more time I’d argue for this interpretation for several reasons.)

It seems to me that if my interpretation is even partially correct, then there may be an amazing opportunity for the birth of a new Quaker movement rooted firmly in our core experiences and principles but adapted to the 21<sup>st</sup> century. If we Quakers can reclaim and live out afresh our central insights about how we can connect with the living Christ or Holy Spirit; and if we can allow our lives – individually and collectively – to be transformed by the experience of that connection; ***and if we can make ourselves more visible and accessible***; then we might find ways to bring more people into our fellowship so they could experience this good news about the Divine Presence with us. Then we might be able to offer at least some of those people who are spiritual hungry what they are looking for.



If I have this right, we face two challenges. The first is creating and nurturing Friends meetings and churches that are the kinds of communities and organizations that do offer deep spiritual experience in worship and genuine spiritual community expressed in pastoral care and prophetic action. The second is making others, especially those people who are hungry for real spiritual nurture and genuine community, aware that Quakers exist, and that our faith and practice as embodied in our lives and meetings can offer what they seek.

Since this is a conference about marketing, I will focus primarily on the second challenge, which may actually be the easier challenge. But I will return before I close to the point I noted before, which is that we have to bring the promise and the ‘product’ into alignment if we want our ‘marketing’ to be successful. That is, if we expect people will come to *and stay with* our communities of faith, then we have to deliver “the goods.”



What kind of task, then, is marketing Quakerism? It may have two distinct steps or facets. *It may be helpful here to draw a distinction between the work of ‘marketing’ our meetings* – that is, reaching out to bring people into our houses of worship where they can see and learn about the principles and practices of Quakerism; *as contrasted with the work of actually sharing the faith* – that is, helping people find their way into the experience of worship and bringing them into a welcoming community of spiritual practice (in our meeting) where our faith is nurtured in an ongoing way. The two facets of the work are overlapping but not inseparable.

The first of these facets is the kind of work that can be planned, strategic and measured. It is also mostly collective work. That is, to be effective it is work requiring planned and coordinated efforts of a number – if not all – of the members of a meeting.

What does marketing our meetings require? *The Business Dictionary* tells me that marketing “includes coordination of four elements called the 4 P's of marketing:

- (1) identification, selection and development of a **product**,
- (2) determination of its **price**,
- (3) selection of a distribution channel to reach the customer's **place**, and
- (4) development and implementation of a **promotional** strategy.”<sup>13</sup>

It seems to me that the first two elements of this formula – maybe even the first three – are mostly settled for us. Let’s consider these elements together.

On the first ‘P’: Though I have no doubt we could have a long and lively discussion here about what our ‘product’ is – “What are the core convictions, experiences and practices of Quakerism?” – let us set that aside for a moment. Let us assume (for the purpose of this discussion) that our Quaker faith centers around a conviction and experience of the extraordinary value of finding and sustaining a direct relationship with the Divine; a relationship which can be transforming, healing and empowering, and which can lead us to personal wholeness, as well as to individual and collective action to mend the world. We might have different views of what particular practices of worship are most effective in evoking this experience of the Sacred Presence, or the Living Christ; or what forms of witness and service are most appropriate in giving a true expression to that Presence; or what kind of community best reflects the incarnation of the Holy Spirit. But undoubtedly each meeting has to start where it is with its practices for seeking and expressing this relationship, this faith.

That is to say, each of our congregations can only offer, initially at least, the Quakerism that practiced there, in the community of members and attenders that exists there, now. Although some meetings might choose consciously to adapt their practices to meet the needs of those they wish to attract, it seems unlikely anyone will really design a new ‘product’ here. Thus the

‘product’ – that is, the lived version of Quaker faith in that place – is (for the moment) more or less determined.

So too is the price. As the words of the old Shaker hymn affirm, “The Gospel is free to everyone.” (I trust I can be sure we all believe that.)

On the third ‘P’: The question of how we make what we have to offer available in “the customers’ place” may be largely settled as well, at least for our congregations that own property. The “customers’ place” (in marketing terms) is where we expect to find those whom we see as potentially interested in what we have to offer. As long as we want to hold our worship – and many other meeting activities – in our meetinghouses, the place of delivery of what we have to offer will be mostly limited to our own buildings, our houses of worship in our local neighborhoods. So the question becomes how do we draw people to our buildings for worship and other activities?

Thus, in the end the fourth ‘P’, the questions of promotional strategy loom large for us.

Here too there is good news and bad news. Creating a promotional effort is problematic for many meetings for a few reasons. One is because many Friends equate ‘promotion’ of our faith with a kind of proselytizing that is insensitive and demeaning of others’ faiths, and so simply want no part of it. In addition, at least among ‘unprogrammed’ Friends, a great many are introverts and often reluctant to reach out to others they do not know. Finally, many of our congregations, which tend to be small, have neither the people, time, nor resources to develop promotional plans, make new signs, create advertisements, or participate in other activities that might make for effective outreach. Thus, not surprisingly, many Friends meetings and churches have no promotional strategy. (I say this wondering if this claim is less true of Friends churches than Friends meetings, but I’m not sure.)

I do think in some cases meetings’ promotional strategies are to play “hard to get.” I cannot remember how often, as the General Secretary of PYM, I set out with good directions to visit a meeting for the first time and drove by it several times because the meetinghouse was virtually invisible from the street.

In a strange way this points to one facet of potential good news. That is, *in many cases we would not have to do much to be better about marketing our meetings or churches now* to create new opportunities to share our faith. And in the age of the internet, we have new means and resources that can make our efforts easier and more effective. So what might be the basic elements of a promotional strategy?

In terms of old technology: (1) Good signs are really not that expensive, and figuring out where to place them to help people find our congregations is not that tricky. (2) Many local newspapers



still run notices of worship services for very modest costs, and – better yet – many run stories about the events or services your congregation undertakes (if you provide an interesting text) for free. (3) Many communities have events – fairs, festivals, markets – where a booth or kiosk could be set up that makes a congregation visible. (4) Our congregations could regularly plan for Sundays when people are encouraged to ‘bring a friend to worship.’ There are certainly more opportunities here we could take advantage of relatively easily, if we really want to be found.

In terms of new technology – which as a matter of full disclosure I should admit I am not very adept with – we have new means for promotion which have great promise. I cannot not find any studies that confirm this, but I have to believe in this day and age when many people go looking for a new community of worship they start with the internet. (It is how most of us look for almost anything else, right?)

Why shouldn’t every meeting or church have a web site? Even if it is the simplest of sites, with only basic information on when worship occurs, directions and phone numbers, it has to be of value. For the meetings or churches that cannot handle this, why can’t their Yearly Meeting provide that resource?

I will say here that FGC has done Quakers a true service by creating a great website that makes it easy to find a Quaker meeting or church by location – and it is not limited to unprogrammed meetings. It also offers simple and clear answers for many questions a seeker would ask about Quakerism. Yearly Meetings can support their member congregations in this by making sure all their meetings or churches, with this kind of information, can be found on their sites. And such sites can also offer answers for basic questions about Quakerism appropriate to that Yearly Meeting.

There are people in this room with expertise in social media. Surely things like Facebook – does your meeting have a page? – and Twitter can serve to make a congregation more visible. Maybe there are people in your congregation, or friends of Friends, who would help with that.

My point is that developing a “promotional strategy” to make our meetings or churches visible as places and communities where those who are spiritually hungry can find a genuine, enriching, maybe even transformative, spiritual experience might not be as hard as we think. Maybe there are Quaker marketing professionals who could offer advice. Maybe there could be some kind of bureau or council of Quakers in Marketing who could offer *pro bono* support to meetings that want help making themselves more visible and accessible. This basic marketing is one of those things many meetings could manage, if they have some minimal capacity, and if they decided they really want to share the spiritual treasure of Quaker faith and practice.



But that brings us back to critical questions about the second facet of this work. If we can actually get new people to show up at the door, then how are we going to welcome and engage them? How are we going to share our faith? This is the point where we have to ask again (in marketing terms), “How are we going to align the experiences we have to offer with our promises?”

No Quaker congregation can deliver the experience of “a covered meeting for worship” every Sunday. Not every one of our members is going to be a joyous, warm and welcoming soul ready to offer greetings to newcomers every Sunday. It is not always easy to explain Quaker faith and practices simply and effectively to visitors. But we can plan for this process too.

We can prepare ourselves for worship – and in programmed meetings plan the experience of worship – with as much care as possible. The query in PYM’s Faith & Practice asks: ‘Do I faithfully attend meeting with heart and mind prepared for worship?’<sup>14</sup> This is a basic duty of every member of every meeting and church, especially if we want to create the deepest worship possible for all to share.

We can ask people who have a gift for hospitality to take a lead role in welcoming newcomers. We can make sure seasoned Friends who have some spiritual depth and a talent for listening and explaining Quaker practice are identified for and available to newcomers to answer questions. We can all try to be genuinely hospitable to the strangers in our midst.

If we can engage the visitors we do attract with true, warm hospitality; offer them an experience of worship that reflects a body gathered with hearts and minds prepared to welcome the Holy Presence; and be ready to share our stories of our own experiences of faith; then we might find more of those who do visit coming back to share the journey of faith with us.



In closing, I just want to observe that George Fox actually left us with a really eloquent outline of a promotional strategy for Quakerism. Indeed, he left us with an admonition to share our faith and clear instructions about how to do so. The approach he suggested might be the one that caught our attention when we were seekers – if we were not raised as Friends, but rather were drawn into this community later. I think this approach is more appropriate and useful now than ever, and will be essential to any future vitality for the Quaker movement.

Fox extolled us to “Be patterns, be examples in all countries, places, islands, nations, wherever you go, *so that your carriage and life may preach among all sorts of people*, and to them. Then you will come to walk cheerfully over the world, answering that of God in every one. Thereby you can be a blessing in them and make the witness of God in them bless you. Then you will be a sweet savor and a blessing to the Lord God.”<sup>15</sup>

This is “walking in the Light.” This is discipleship. It is being as faithful as possible to whatever measure of the Light we are given by the Inward Teacher, the living Christ. This is living in the fullness of the Divine Spirit insofar as we know that Spirit and are capable of being led by and obedient to it.

I’m willing to guess that most of us in this room have encountered people who live like this, and the example of their authentic spirituality, grace and faithfulness has inspired us to find and live more deeply into our faith. I suspect most of us have encountered people who share their faith simply and deeply just by the way they live their lives; and so their lives and faith have become a gift to us, leading us to seek a community of practice that can help us sustain and give expression to our faith on our journey. I also suspect that the future of the Quaker movement rests on our developing these kinds of relationships rooted in our shared hunger for and experience of the Divine with others out there who are hungry too.

I’d add, however, that the future of this spiritual movement also rests on our willingness and ability to talk about our faith cogently and thoughtfully. Fox modeled and encouraged this behavior as well. We must, as the writer of First Peter puts it, “Always be prepared to give an answer to everyone who asks [us] to give a reason for the hope that we have. And do this with gentleness and respect.” (I Peter 3:15)

Again, I hope we will seek to learn what marketers can teach us about how to make our congregations more visible and accessible, and about how to draw the attention of those who are hungry for authentic spirituality. And I hope we will pursue some of those strategies to draw in more people with whom we should share our faith because it would be a gift to them – and perhaps as well to us – to do so.

But in all of this we need to remember we are sharing a gift here, *not* making a sale. This is not an exchange, though we may find ourselves blessed in the process as well. Finally, we are sharing that gift of faith so that it can be, as Fox put it, “a blessing in them”. And I think our experience tells us that when that blessing bears fruit in joy and wholeness and service to others, then we may see the impact of our faith creating a world that is more like what we would hope it can be, and more like what God intends it to be, for all.

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## Notes

<sup>1</sup> This terminology began showing up in books like *The Churching of America* (Roger Finke and Rodney Starke, 1992) and *Spiritual Marketplace* (Wade Clark Roof, 1999), which are excellent volumes. It is now common in papers exploring the growth, decline, and the softening of denominational loyalty in American religion.

<sup>2</sup> Found at the AMA website:  
<http://www.marketingpower.com/aboutama/pages/definitionofmarketing.aspx>

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<sup>3</sup> Found at the Merriam-Webster Dictionary Online: [www.merriam-webster.com](http://www.merriam-webster.com)

<sup>4</sup> P. 23. *Marketing for Nonprofits* (2<sup>nd</sup> Ed.) Philip Kolter, 1982.

<sup>5</sup> Some would put more emphasis on the benefits proffered for a “next life” rather than this life, but that takes us to theological differences we do not have time to examine here.

<sup>6</sup> §395, *Christian Faith and Practice in the Experience of the Religious Society of Friends*, London Yearly Meeting: London, UK. 1972.

<sup>7</sup> Key sources for this data include the General Social Survey (GSS), the Pew Forum on Religion and Public Life U.S. Religious Landscape Survey, the National Congregations Study, the Gallup Poll, and a Newsweek survey (conducted by Princeton Survey Research). Probing analysis of these data can be found in the work of Mark Chavez (*American Religion; Contemporary Trends*. Princeton University Press, 2011), and Diana Butler-Bass (*Christianity After Religion*. HarperOne, 2012), just to name a couple scholars doing this work.

<sup>8</sup> Data from the Pew Forum on Religion and Public Life report of October 9, 2012, found at: <http://www.pewforum.org/Unaffiliated/nones-on-the-rise.aspx>

<sup>9</sup> See Mark Chavez paper on “The Decline of American Religion” found at [www.thearda.com/rrh/paprs/guiding\\_papers.asp](http://www.thearda.com/rrh/paprs/guiding_papers.asp) Or, for a longer treatment of the data, see his book, *American Religion: Contemporary Trends*. (Princeton University Press, 2011).

<sup>10</sup> Data from the Pew Forum on Religion and Public Life report of October 9, 2012, cited above.

<sup>11</sup> Data from the Gallup Organization website found at: <http://www.gallup.com/poll/155690/Confidence-Organized-Religion-Low-Point.aspx> . Also see Mark Chavez’s analysis of the GSS data and the National Congregations Study in his paper on “The Decline of American Religion” at [www.thearda.com/rrh/paprs/guiding\\_papers.asp](http://www.thearda.com/rrh/paprs/guiding_papers.asp) .

<sup>12</sup> P. 92 of *Christianity After Religion* (Diana Butler-Bass, 2012, HarperOne). Data from 1999 Gallup Poll and 2009 *Newsweek* / Princeton Survey Research Poll,

<sup>13</sup> Found at: <http://www.businessdictionary.com/definition/marketing.html#ixzz2Ya7EUrl2>

<sup>14</sup> Found at: <http://www.pym.org/faith-and-practice/queries/1-meeting-for-worship/>

<sup>15</sup> P. 263. *The Journal of George Fox*. (John Nickalls, Ed. London Yearly Meeting, London, UK, 1975)