

Segment **H26: Progressive Potpourri**

Mature couples with comfortable and active lives in middle-class suburbs

Resource: Mosaic by Experian.

Religious Experience in a Nutshell

Religious perspective: *Faithfulness means being brand loyal and cost conscious*

Common Spiritual Issues: *Feeling lost and neglected, anxieties over estrangement and displacement*

Potential Influence

Lifestyle Compatibility	Family Group H26 Middle Class Melting Pot	Frequent Neighbors
D16 Settled in Suburbia	H26 Progressive Potpourri	C11 Aging of Aquarius
E20 No Place Like Home	H27 Birkenstocks and Beemers	C13 Silver Sophisticates
I33 Balance and Harmony	H28 Everyday Moderates	I32 Steadfast Conventionalists
L41 Booming and Consuming	H29 Destination Recreation	L42 Rooted Flower Power

General Comments

Experian suggests that *Progressive Potpourri* are successful first generation immigrant couples that continue to feel strong emotional ties to the old country. Many connect with the Roman Catholic Church (Hispanic). Some connect with mainstream Protestant denominations (Asian). Although they tend to be progressive in their thinking, they are usually quite traditional in their liturgical behavior and theology. They are generally loyal to their church origins.

They gravitate to churches that reflect American values with a distinctive ethnic twist. Congregations often provide worship options in two languages. Leaders are often bilingual. Fellowship often reflects the music, food, and strong family values of their country of origin. Their churches are often stable or growing, and not just with new immigrants. They attract younger Caucasian generations for whom cross-cultural sensitivities are a core value, and they attract denominational support to model cross-cultural ministries.

These people lead active lifestyles, with strong commitments to children away from home and extended family, and with a strong drive to advance in their careers and accumulate wealth. This may mean they are “too busy” to take significant leadership in their church, and may be irregular in their participation. They will continue to be good givers to both operational and mission budgets, and will rally in support of the pastor.

General Comments

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How do I, as a leader, perceive the spiritual expectations of people in our community?

How can we, as a board, research and understand our community better?

How can we, as a church, build closer relationships with this lifestyle segment?

Color Key

High Priority

Medium Priority

Low Priority

Leadership Preferences

Resource: *Spiritual Leadership* by Thomas Bandy (Abingdon Press)

THE CONSTANT LEADERS		THE ORGANIC LEADERS		THE EXTREME LEADERS	
	Caregiver		Discipler		Visionary
x	Enabler		Guru		Mentor
x	CEO				Pilgrim

Progressive Potpourri appreciate a pastor or priest who is classically trained in seminary and certified by the denomination. There may be lingering age and gender bias, but larger churches will balance age and gender in staff development. The pastor or priest represents the church as a whole, and should be cautious about expressing personal opinions.

Spiritual Leaders are often balancing bilingual programs and needs to be an excellent administrator. Many churches have a signature outreach ministry related to education, family Christian counseling, or health care, and leaders are often executive directors. Pastors or Priests are also strong facilitators, visitors, and friends. They are perceived as the patriarch or matriarch to the extended church family, and people often turn to the pastor or priest for advice.

The priest takes Holy Communion or Eucharist very seriously, and equips and commissions lay leaders to distribute the elements to members in hospital or other institutions. Holy Communion and Baptism are important in Protestant churches as well, and pastors are respected as spiritual leaders by virtue of their office (as well as their lifestyle). This means that priests and pastors can change over time without causing major ripples in congregational life.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe your pastor now?

How might your pastor adapt to be more empathic in the future?

How can you equip, train, and/or support your pastor in any transition?

Hospitality Preferences

Resource: *Worship Ways* by Thomas Bandy and Lucinda Holmes (Abingdon Press)

TRADITIONAL		MODERN		POSTMODERN	
X	The Basics	X	Multiple Choices		Take-Out
			Healthy Choices		

Progressive Potpourri value intentional and accountable hospitality. It is important to the reputation of the whole church that members and visitors each receive attention, are greeted with respect, and welcomed in ways that are sensitive to their cultural background. Sensitivity to age, gender, and social status is important. It's attention to the "little things" that communicate the core values of the church.

They are not very status conscious, and the environment for fellowship need not be fancy or high tech. It just needs to be accessible and tasteful, and encourage relaxed conversation. "Basic" refreshments often include a mix of American and ethnic choices. *Progressive Potpourri* may arrive at the last minute before worship, but they tend to linger afterwards to connect with friends and relatives. Special occasions, however, will demand much more elaborate food preparation. People in this lifestyle segment enjoy fellowship dinners for Christian festivals or in honor of special individuals.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe your hospitality ministries now?

How should hospitality ministries change to be more relevant to this lifestyle segment?

What additional training do greeters, ushers, and servers need to be more empathic?

Worship Preferences

Resource: *Worship Ways* by Thomas Bandy and Lucinda Holmes (Abingdon Press)

TRADITIONAL		MODERN		POSTMODERN	
	Care-giving Worship	x	Inspirational Worship		Mission-Connectional Worship
x	Educational Worship		Transformational Worship		Coaching Worship
	Healing Worship				

Progressive Potpourri value “traditional” worship in the sense that it is clearly reminiscent of worship in the same denomination or tradition in their country of origin. This often means that worship may seem a bit “old fashioned” compared to current denominational practices in churches in the same denomination or tradition in North America. At the same time, they are open to liturgical and technology innovations if they are effective for ministry among younger generations.

Congregations fewer than 200 people tend to blend inspiration with care giving. Worship is generally uplifting, but emphasizes prayers for church members and their families, encourages longer periods to pass the peace, and includes more announcements. Congregations over 200 also expect worship to be uplifting, but make it more educational. Sermons are longer, more time is devoted to explaining mission projects, and prayers are less personal.

For many, Eucharist or Holy Communion is the center of worship. The liturgy is very traditional, but it is also rich in images and more dramatic. It is well rehearsed and moves at a good pace. It is framed in the context of the Christian Year and the lectionary. Lay participation in worship is a great honor and taken very seriously. Provide basic training so that laity feel confident as readers, soloists, servers, and prayer leaders.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe your worship service(s) now?

How should you customize one or more worship services to be relevant to this segment?

What additional training do preachers, musicians, readers need to meet expectations?

Education Preferences

Resource: See, Know, and Serve by Thomas Bandy (Abingdon Press)

FORM		CONTENT		GROUPING	
x	Curricular	x	Biblical	x	Generational
	Experiential		Topical		Peer Group

Many *Progressive Potpourri* were shaped by the missionary efforts of established denominations, or raised in traditional Roman Catholic parish churches. Their expectations for children's Sunday school will probably be quite traditional as well. Their starting assumptions will be for a Bible based curriculum customized for age groups parallel to the public school system. However, they are adaptive to new trends in American education, and probably more indulgent toward their grandchildren. They may be flexible about learning methodologies, but the content of learning will still be focused on Bible stories, basic doctrine, and the history of the church.

Adult education is another matter. Roman Catholic adults may not be very committed to adult education on Sunday Morning. Protestant adults were likely raised with high expectations for adult Bible study, and may expect fairly traditional study classes that are led by the pastor or by highly respected and senior members of the church. These classes may stay together for a long time and become a source of mutual support, and possibly some political influence in the life of a church. Adult Sunday school class leaders should be accountable to the pastor, and regularly meet with the pastor to set learning goals and understand the strategic planning of the church.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe children, youth, and adult education in your church now?

How would education strategies need to change to be relevant to this lifestyle segment?

What changes in leadership selection and training would make education more effective?

Small Group Preferences

Resource: See, Know, and Serve by Thomas Bandy (Abingdon Press)

LEADERSHIP		CONTENT	
x	Trained Leaders	x	Curriculum Study
	Rotated Leaders		Shared Affinity

Progressive Potpourri may be shifting their Christian education time management toward midweek small groups. This allows them to spend more time on precious weekends to visit extended family, enjoy family reunions, and travel. Small groups may be short term covenants for Bible study or prayer during special periods of the Christian year like Lent; or they may be without time limit (with participants periodically absent for travel or family affairs). The latter groups may loosely focus on Bible study, but may also preserve cultural heritage and enhance fellowship and personal support.

Groups usually require a designated leader (either the pastor or a highly respected and senior lay leader). They use some form of printed resource which may or may not be supplemented by video. The resource includes a devotional for intentional intercessory prayer. Some resources may be bilingual, and reinforce customs or memories of the country of origin. Small groups sometimes represent progressive generations of church membership, sharing similar ages or membership tenures in the church. Groups may also be specifically defined for women or men, rather than couples.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe the Small Group strategy in your church now?

How would Small Group strategies need to change to be relevant to this lifestyle segment?

What changes in leadership and content would make Small Groups more effective?

Outreach Preferences

Resource: Strategic Thinking by Thomas Bandy (Abingdon Press)

	PERSONAL NEED	READINESS TO VOLUNTEER
Basic Survival		
Health and Wellness		x
Quality of Life	x	x
Addiction Intervention		
Interpersonal Relationships		
Human Potential	x	x
Salvation and Human Destiny		

Progressive Potpourri generally share progressive, liberal attitudes (although traditional family values). They encourage toleration between nationalities and cultures, and strongly support equal rights, equal opportunity employment, and expanded opportunities for higher education. Any outreach ministry that builds cross-cultural understanding, or that subsidizes continuing education will be welcome. They may give generously to local social services, public television and radio, clinics and health care institutions, and private foundations.

They also believe that success comes from hard work. They have ambitious career ambitions, and may dream of owning their own business. Outreach ministries that help people start their own business, develop new skills, learn to manage staff, or master accounting and other business skills are attractive. Churches may build relationships with community colleges, or link participants to social services that retrain or provide special certifications.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

What outreach categories does your church emphasize now?

What outreach categories would be more relevant to this lifestyle segment?

What outreach priorities and tactics should change for the church to bless this segment?

Facility Preferences

Resource: See, Know, and Serve by Thomas Bandy (Abingdon Press)

PROPERTY		TECHNOLOGY		SYMBOLISM	
x	Ecclesiastical	x	Modern	x	Classic Christendom
	Utilitarian		Postmodern		Contemporary Post–Christendom

Progressive Potpourri is not ostentatious, but they have done well and surround themselves with possessions that reveal their success. The same values apply to the church. The church building is a clearly ecclesiastical architecture. Landscaping is tasteful and parking spacious. They are open to remodel or replace church facilities.

Interior and exterior symbols are clearly Christian. Artistry may reflect tastes from the country of origin. Sanctuaries may not include video technologies, but they may have progressive architectural designs that emphasize open space, centered altars, sculpted baptismal fonts, skylights, and other contemporary innovations. The “Stations of the Cross” may be more contemporary designs. They may prefer individual padded cathedral chairs or more comfortable pews. Vestibule or narthex may have multiple conversation areas to meet and greet family and friends.

Protestant churches tend to be more classically designed and simple. Buildings may be older, but have been renovated to provide easy accessibility and upgraded kitchens. These sanctuaries may use video screens primarily for hymns, liturgies, and sermon points. Too many images or video will seem distracting. A Welcome Center with literature in English and the language of origin will be helpful, and perhaps add a small retail store to sell books, devotional objects, and religious pictures.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

What renovations and/or upgrades need to be made in our church facility?

What symbols of faith would be most relevant to this lifestyle segment?

If we started another site of ministry for this segment, how should we design it?

Financial Preferences

Resource: See, Know, and Serve by Thomas Bandy (Abingdon Press)

GIVING TARGET		GIVING METHOD	
x	Unified Budgets and General Funds	x	Informed Philanthropy & Pledging
	Designated Programs & Mission Projects		Lifestyle Coaching & Family Financial Planning

Confidence in religious institutions remains strong among *Progressive Potpourri*. They will give generously to the unified budget of the church, and “walk a second mile” to give generously to specific mission projects or charitable organizations outside the church. In part this is because they epitomize the “grateful giver”; and in part philanthropy is a way of demonstrating their financial success to others.

People are generally willing to trust the pastor, priest, or board to develop budgets and disburse money. However, they insist on accountability and expect a fairly detailed and audited financial statement. They are careful consumers, and make sure the church does not spend too much on overhead maintenance or bureaucracy costs. They may be cautious about capital campaigns, and prefer to raise money in advance rather than risk large debts. Financial mismanagement is particularly embarrassing to them.

Most prefer a traditional stewardship campaign with town meetings or home visitations, and invitations to pledge to a budget with only basic choices for operations, debt retirement, and memorials. They will also pledge to support regional, national, or international mission projects. They will be strong supporters of Catholic Charities or other denominational agencies.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

What options in giving methods and giving targets do we offer now?

How do we design our annual stewardship campaign(s) now?

How should we revise our financial strategy to be more relevant to this segment?

Communication

Resource: Mosaic E–Handbook by Experian

CONTEMPORARY PUBLIC COMMUNICATION					TRADITIONAL CHURCH COMMUNICATION						
	Direct Mail Receptive		Mobile Telephone	x	Online Computer		Newspaper		Corded Telephone	x	Verbal Announcements
x	Email Receptive	x	Broadcast Cable TV	x	Internet Radio		Print		AM/FM Radio	x	Personal Visits

Progressive Potpourri value both modern and postmodern media. The growing trend is to communicate by social media and check the church website for updates. However, people still rely primarily on printed announcements in worship or download attachments to email. Newsletters are usually offered with options for print and digital formats. Important church news is usually shared in hard copy and delivered by mail.

News is reinforced through verbal announcements in worship or large gatherings. Households will routinely have an answering machine or service for phone messages. Television is an important media. Although congregations may not be able to afford television advertising, denominations will reach these people with national advertising campaigns that advocate public policy, promote urgent missions, and celebrate family values. Anticipate the shift in media by developing stronger, interactive websites and digitalizing all church newsletters. Equip staff and lay leaders with smart phones.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How do we communicate among church participants now?

How do we communicate beyond our church to the community now?

How should we adapt communication strategies to be more effective for this segment?

IMPORTANT DEFINITIONS

POTENTIAL INFLUENCE

Lifestyle Compatibility	Daily behavioral habits overlap with common activities and similar priorities
Family Group	Grouping by key demographic factors like age, income, culture, family status, etc.
Frequent Neighbors	Often live near each other with shared recreational, health, or emergency services

LEADERSHIP

Constant Leaders	Traditional clergy focused on sustaining ministries & increasing members
Organic Leaders	Innovative leaders focused on church growth, new starts & multiplying followers
Extreme Leaders	Non-Institutional leaders focused on spiritual disciplines, high accountability, and pursuing perfection
Caregiver	Focus on visitation, counseling, pastoral prayer
Enabler	Focus on facilitating meetings, lay empowerment, mediation, liturgy
CEO	Focus on staff development, administration, fund raising, expository preaching
Discipler	Focus on seeker sensitivity, adult faith formation, guidance for Christian living
Guru	Focus on religious insight, holistic personal growth, spirituality, enlightenment
Visionary	Focus on big picture, major social change, motivational speaking
Mentor	Focus on self-awareness, individual meaning and purpose, vocational clarity
Pilgrim	Focus on cross-cultural sensitivity, inter-religious dialogue, strict spiritual discipline

HOSPITALITY

The Basics	Friendly untrained greeters, basic coffee and creamer, packaged food or sugary snacks
Multiple Choices	Trained greeters, multiple serving stations, great coffee, varieties of food
Healthy Choices	Trained greeters mirroring lifestyle diversity, healthy food options, allergen alerts
Take-Out	Coffee-to-go, bagged food, exit door hospitality, text message and social media

EDUCATION

Curricular	Printed books or study guides. Passive, intellectual, classroom. Maturity measured by acquired knowledge
Experiential	Activities. More music, images, movement, interaction. Maturity measured by behavior patterns, attitudes.
Biblical	Focuses on the Old and New Testaments. Maturity means Biblical literacy
Topical	Focuses on contemporary issues. Maturity means ethical integrity and enlightened behavior
Generational	Gathers people by age or grade in separate classrooms with age-appropriate resources.
Peer Group	Gathers people sharing affinities or common interests regardless of age.

SMALL GROUPS

Rotated Leaders	Participants take turns hosting and leading the group. Requires limited expertise and training.
Designated Leaders	Single leader guides the group from start to finish. Requires significant maturity and training.
Curriculum	Focus on a book, workbook, or structured program to guide structured discussion
Affinity	Focus on shared interest, enthusiasm, or activity to inspire informal discussion.

IMPORTANT DEFINITIONS (cont.)

WORSHIP

Educational	Consistent liturgy, expository preaching, focus on doctrine, ethics, and history
Inspirational	Uplifting music, motivational speaking, focus on joy, optimism, and encouragement
Transformational	Spontaneous, expectant, personal transformations, Higher Power interventions
Coaching	Informal, dialogical, topical, practical coaching on how to live better & faithfully
Caregiving	Slow, meditative, family–feel with pastoral prayer, children’s time, senior celebrations
Healing	Quiet, prayerful, expectant of physical, mental, relational healing and hope
Mission–Connectional	Unity of action/reflection, all about outreach, volunteer empowerment

OUTREACH

Survival	Basic needs for food, shelter, clothing, jobs, basic health care
Recovery	Addiction intervention, 12 step support, and counseling services
Health	Mental and physical fitness, disease prevention, rehabilitation, therapy
Quality of Life	Social wellbeing, neighborhood safety, environment, immigration, peacemaking
Human Potential	Personal/vocational fulfillment, education, career help, human rights advocacy
Interpersonal	Intimacy, sexuality, family & marriage counseling, healthy friendships
Human Destiny	Repentance, conversion, witnessing, alignment with God’s purposes

FACILITIES

Ecclesiastical	Facility must “look like a church” with traditional architecture and furnishings
Utilitarian	Facility must be “user–friendly” and multi–purpose for public use
Christendom	Indoor/outdoor symbols associated with church history or denominational identity
Contemporary	Indoor/outdoor symbols from nature, indigenous cultures, alternative spiritualities
Modern	Technology primarily enhances print and oral communication
Postmodern	Technology primarily enhances multi–sensory interaction, internet, social media

FINANCES

Unified Budgets	Stability first. Give to a single general fund to pay staff and manage overhead costs
Designated Giving	Effectiveness first. Give to specific funds or causes by personal preference
Informed Philanthropy	Informed, independent, confidential financial commitments for a tax benefit
Lifestyle Coaching	Individual & household coaching for Christian family financial management

COMMUNICATION

Direct Mail Receptive	Pay attention to mass mailings to postal addresses.
Email Receptive	Pay attention to information delivered digitally to personal email addresses.
Mobile Telephone	Regularly rely on cell phones and smart phones for calling, texting, surfing, banking etc.
Broadcast Cable TV	Regularly rely on cable television for news, advertising, and entertainment.
Online Computer	Regularly go online by personal computer to surf websites, shop, bank, and use other services.
Internet Radio	Regularly subscribe to internet services for music, sports, and topical discussions.
Newspaper	Pay attention to printed newspapers for updates about church news or local, national, global events.
Print	Pay attention to printed church newsletters, bulletin inserts, brochures, and other handouts.
Corded Telephone	Regularly use ordinary telephones to communicate from home.
AM/FM Radio	Regularly use traditional radio to listen to music, commercials, and talk.
Verbal Announcements	Always rely on verbal announcements from the pulpit about church events or items of interest.
Personal Visits	Always expect personal visits at home by a representative of the church to share information.