

Segment I32: Steadfast Conventionalists

Conventional Gen X families living suburban and city lifestyles

Resource: Mosaic by Experian.

Religious Experience in a Nutshell

Religious Perspective: *Religious practices cherish our past and can empower my future*

Common Spiritual Issues: *Feeling flawed and neglected, anxieties of meaninglessness and estrangement*

Potential Influence

Lifestyle Compatibility	Family Group I Family Union	Frequent Neighbors
H28 Everyday Moderates	I30 Stocks Cars and State Parks	D18 Suburban Attainment
K39 Metro Fusion	I31 Blue Collar Comfort	H26 Progressive Potpourri
P57 Modest Metro Means	I32 Steadfast Conventionalists	P59 Expanding Horizons
P58 Heritage Heights	I33 Balance and Harmony	P60 Striving Forward

General Comments

Steadfast Conventionalists combine the Spanish culture of their home country and the American optimism of their new country. Their expectations of the church are very traditional. Most are Roman Catholic, although some may have been experienced Protestant missions or Pentecostal revivals. They probably have the classic Reina-Valera version of the Bible in their homes. They place duty before happiness and live family-centered lifestyles. The church will celebrate religious and civic holidays from the country of origin, as well as major American holidays. These people do not join many civic or community organizations beyond the church. The church provides an important focus for fellowship and mutual support. It is a classic “parish church”.

People are middle-of-the-road and expect the church to avoid extremes and encourage tolerance. They are generally progressive in their attitudes toward education, health care, business, and the arts. They like to encourage family and friends to “try new things”. On the other hand, they are conservative on social values. They have traditional views on parenting and marriage. The men are expected to work hard to support their families, and the women have the major responsibility for childrearing and homemaking, although many will also work at part time jobs.

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
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Leadership Preferences

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

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

Steadfast Conventionalist have traditional expectations of their pastors or priests. They are traditionally trained and ordained, and are deployed as a classic parish pastor or priest exercising authority and responsibility for sacraments, teaching, and pastoral care. They are usually fluent in Spanish and proficient in English, and, if possible, share the same country of origin. They are diligent about teaching children the basics of faith, anticipating the stresses of life cycle changes, and mentoring adults to model Christian lifestyles. They are also good administrators, and may have responsibility to manage outreach ministries associated with the church. A little flexibility goes a long way with these people. They value strong leadership that is touched with personal sensitivity and compassion.

Steadfast Conventionalists can be very generous toward young priests (or pastors) starting out, or senior priests (or pastors) nearing retirement. They have enormous respect for the sacred office, and generally have great compassion for the individual. Pastors and Priests are often relatively conservative theologically, and traditional in marriage and family values, but generally progressive for social change. They may represent the parish in civic affairs, and often liaison with police, health, and social service agencies.

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		

Steadfast Conventionalists may attend different services on different days, depending on shift work, but will rarely miss a week in worship. People tend to arrive just in time, or maybe a little late if they have children; and they may leave during the final hymn or immediately when worship is over. If they linger, basic coffee, tea, juice and snacks are appreciated. Parents tend to indulge their children, so a special serving table for kids and general tolerance for noise and confusion is welcome.

Baptisms, First Communion, religious holidays, and civic holidays from the country of origin are all important. These may be marked with indigenous, home cooked food and festivities. Social and religious customs unique to the country of origin are important ... and the nuances that differentiate between communities are also important (e.g. Mexican in California, Cuban in Florida, along with Puerto Rican and Central or South American). The priest (or pastor) should be available to people as they leave worship. Urgent messages may be conveyed at that time. It may be helpful for a respected lay leader to stand with the spiritual leader to make notes for future reference.

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

Many *Steadfast Conventionalists* are Roman Catholic and prefer worship to be traditionally structured and predictable. Eucharist is the central, revered mystery, and the celebration is often dramatic, colorful, and image rich. If the church is Protestant, reading scripture and expository preaching will be central, along with children stories related to the theme of the day. If the church is Pentecostal, lay witness and spontaneous worship will be central.

People hope that the worship will inspire and strengthen them for the challenges of the coming week, and expect that it will reinforce their general spirit of optimism. Worship includes a strong care giving component toward the elderly, and acknowledges health issues among the families of the parish. There may be opportunities for healing prayer after worship, and lay leaders are usually commissioned to carry the sacrament to hospitals. *Steadfast Conventionalists* may also see worship as an educational opportunity to improve English language skills, and may import more American cultural preferences in music. A key outreach ministry associated with worship might be English as a Second Language (ESL).

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

Steadfast Conventionalists value highly Christian education for children that focuses on basic faith convictions and religious practices. They also highly value youth programs that provide positive role models and mentoring opportunities. Children's Sunday school may be in between worship services or during worship. If it is in between services, a strong nursery and pre-school program is still offered during each worship service. The Sunday school is usually quite traditional. It separates students into age groups, and they study a print resource endorsed by the denomination or diocese that has strong Biblical and doctrinal components. Weekly youth groups for Junior High and High School youth often emphasize team sports and fellowship, along with mentoring about moral or ethical issues.

Adult education is less common because of the time constraints on hard working adults. Additional training in leadership, or mentoring faith formation, is usually done in concentrated workshops or retreats led by the pastor, priest or a diocesan or denominational representative. *Cursillo* and similar spiritual renewal events can have great impact for men and women.

Traditionally, Hispanic cultures will expect local schools to undertake Christian education, and Catholic schools in association with a parish or diocese still do this. However, the American culture of public education, and economic challenges to sustained Christian education are creating new obstacles. Many parishes are reinventing educational ministries directly tied to the parish.

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

Adult *Steadfast Conventionalist* may struggle to find time for midweek small groups. Their time is very limited, and adults may not prioritize time for traditional Bible study, devotional, or discussion groups. Women are more likely to participate in affinity groups than men. However, the example and leadership of men in spiritual growth disciplines can have the most dramatic impact on a family. Occasional day or weekend retreats may be more effective. Adults will participate in short term groups related to parenting, marriage enrichment, or family outings; and they may commit to groups as urgency arises related to health care, safety, or crime prevention.

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		X
Health and Wellness	X	X
Quality of Life	X	X
Addiction Intervention		
Interpersonal Relationships		
Human Potential	X	
Salvation and Human Destiny		

Steadfast Conventionalists are eager to improve the quality of life for themselves, and especially help their children to advance. Ministries that help adults improve skills and advance careers are welcome, as well as extra tutoring for their children who aspire to higher education. Families are often concerned about health issues for young and old. Clinics, seminars about non-prescription and prescription medications and parish nurse programs are often popular. Churches may provide elder-care programs for seniors, or support groups for young mothers. Men and women will volunteer if time permits, and will labor to support depot and distribution ministries that provide food, clothing, household items, and other necessities.

Churches often make non-sacred space available to community groups. While this is often done as a rental business, churches like to be generous to support grassroots advocacy and volunteer associations (particularly if they related to safety, crime prevention, child protection, and the environment).

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
x	Utilitarian		Postmodern		Contemporary Post–Christendom

Steadfast Conventionalists prefer more ecclesiastical looking sanctuaries, and very utilitarian church halls and education space. The sanctuary may be renovated with contemporary designs, with seating in the round, or the altar moved toward the center of the floor. The rest of the building need not be fancy. The halls and education rooms are expected to take hard use and are made of durable materials. If they can afford it, the rooms may have upgraded technology, but mainly they rely on modern stackable chairs and tables, white-boards and pull-down projection screens, and basic audio systems. Custodial and security issues can be of increasing concern. People in this segment protect and indulge their children, and expect nurseries and pre-school rooms to be away from exits, well equipped, with clean and healthy environments.

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		Informed Philanthropy & Pledging
	Designated Programs & Mission Projects	x	Lifestyle Coaching & Family Financial Planning

Experian suggests that *Steadfast Conventionalists* have tight budgets, but appreciate quality. They would probably shop more if they could afford it, and may occasionally overspend using credit cards. They do not consider themselves great money managers. They will give as generously as they can to the church and a little extra on holidays and for urgent needs. They may well appreciate church sponsored opportunities that coach family Christian financial management to manage debt and encourage generosity.

They generally trust the pastor or priest and official board to manage the finances of the church, and give to a unified budget. They may be interested in financial details for specific capital expenses, but a briefer narrative budget often satisfies their curiosity. The donation of their time is often as precious as the donation of their money, and their generosity to the church is often expressed through in-kind gifts and extra volunteer hours.

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	x	Mobile Telephone	x	Online Computer	x	Newspaper		Corded Telephone	x	Verbal Announcements
x	Email Receptive		Broadcast Cable TV		Internet Radio	x	Print		AM/FM Radio		Personal Visits

Although *Steadfast Conventionalists* tend to be late adopters for technology, their busy lifestyles and desire for regular communication among extended family members has led many to postmodern technologies like cell phones, email, and websites. They are unlikely to see or respond to direct mail.

In the church, however, their more modern communication preferences are revealed. They will read printed devotional material and newsletters, and respond to indoor and outdoor signs. They may also respond to radio, and value verbal announcements in larger gatherings or at the end of worship services. Many prefer communications in both Spanish and English.

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.