

# Segment

## N49: Touch of Tradition

Working-class, middle-aged couples and singles living in rural homes

Resource: Mosaic by Experian.

### Religious Experience in a Nutshell

Religious perspective: *The Lord is My Shepherd*

Common Spiritual Issues: *Feelings of estrangement, anxieties about fate and emptiness*

### Potential Influence

Lifestyle Compatibility	Family Group N Pastoral Pride	Frequent Neighbors
I30 Stockcars and State Parks	N46 True Grit Americans	J35 Rural Escape
M44 Red White and Bluegrass	N47 Countrified Pragmatics	J36 Settled and Sensible
Q64 Town Elders	N48 Rural Southern Bliss	L43 Homemade Happiness
Q65 Senior Discounts	N49 Touch of Tradition	S68 Small Town Shallow Pockets

### General Comments

*Touch of Tradition* participate in small, local churches that may or may not be denominationally affiliated. If they are, the church may be on a large regional circuit served by a team of pastors; if not they may be served by lay pastors. Church services may not be weekly. Nevertheless, the church is important to focus spiritual life and preserve cultural and religious traditions. The church represents one of the last anchors for the identity and survival of many communities, and often provides the best opportunities for creative expression and quality relationships. The church building may be a learning, recreational, and health care center

They are traditionalists who want to preserve a way of life. They are religiously and socially conservative, believing in the importance of family and a close circle of friends. These churches are enormously supportive to members, but often wary of newcomers. They may be active in support of a good cause or a grassroots movement, but are suspicious of big government, big corporations, and big denominations. They may prefer to get by without a pastor, or organize a series of guest lay preachers, before allowing the denominational head office to appoint a stranger to their pulpit. They are not particularly interested in innovative worship or theological debates. But they can be very interested in essential beliefs and strong moral character.

## **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
	CEO				Pilgrim

*Touch of Tradition* seek credible spiritual leaders who can guide spiritual life and anchor the family and community in traditional Christian values. The leader may or may not be ordained, but almost always works as part of a regional team. Leaders invest considerable energy building 1:1 relationships and teaching faith essentials. They do not need to be great preachers, administrators, or fund raisers. They do need to have good listening and social skills. Pastors and Lay Pastors are confident and clear about Christian faith, and articulate simple and unambiguous values and beliefs. They may be bi-vocational, and part of their credibility is the ability to model Christian behavior in the workforce. Leaders are often very creative. They may be gifted in music, visual arts, and traditional crafts; and may have a strong appreciation for local history and folk art.

Leaders practice bottom-up, consensus management, and do not behave in top-down or dictatorial ways. They are motivated by the dual purpose of living like Jesus (simply, ethically, and sincerely) and preserving an agrarian and small town way of life. The pastor, Lay Pastor, or regional team helps the small congregation develop its own strategic plan, and implements their priorities to the best of their abilities. They do not have great ambitions for church growth, but they do want to influence regional development and personal growth. Leaders are often unique combinations of activists and mentors.

*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		Multiple Choices		Take-Out
			Healthy Choices		

*Touch of Tradition* are apt to arrive early for private meditation, and linger after worship for conversation with the pastor, friends, and neighbors. Everyone knows one another, so greeters and ushers are unnecessary. However, the pastor often greets everyone individually by name when they arrive. Policy decisions and strategic plans may be settled over refreshments, and it may be handy to have a place to sit and someone to take notes.

Refreshments are simple. Generic coffee and tea (hot or cold) may be supplemented by lemonade and the occasional can of no-name pop. Food may be home made and contributed by whoever attends worship, or it may come from a bulk food store. People may gather in the basement or kitchen (if there is one), or in a side room or the sanctuary itself. They may gather outside if it isn't too hot, or in an adjoining barn or utility shed that has been cleaned and restored for that purpose.

*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		Inspirational Worship		Mission-Connectional Worship
	Educational Worship		Transformational Worship		Coaching Worship
x	Healing Worship				

*Touch of Tradition* prefer worship that is simple, sincere, and prayerful. The order of service will be informal, but loyal to whatever is the local tradition of the church. Prayer usually focuses on thanksgiving or intercession, and may be preceded by lay witness or personal celebrations and concerns. Music often relies on an eclectic mix of instruments (fiddles, guitars, percussion ... and maybe antique folk instruments.) Traditional hymns and some Gospel music may be sung from memory or using well-worn song books.

Scripture readings will probably not follow a lectionary, and they are chosen by the person sharing the message. This may be a lay member (witness), lay preacher, or pastor, but that person may not be a seminary graduate. The message may be written and read, or extemporaneous, but it will always be very sincere. Preachers reveal their hearts, as well as sharing what is on their minds. Worship may occasionally celebrate Baptism and Holy Communion (if these sacramental traditions are a part of the local church history), but these will have a simple format and the action will involve everyone in the congregation. In the absence of a priest, communion may be an Agape Feast.

*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		Generational
	Experiential		Topical	x	Peer Group

*Touch of Tradition* may live in remote rural areas, but they continue to be well informed. They may have great curiosity, and are ready to learn new things if this will be of practical help for spiritual life and daily living. Although many have only a High School education, they may consider home schooling for children and learn in order to keep ahead of them. The church can be an opportunity to teach children moral principles, fundamental faith, and relevant Bible stories, and to share insights and ideas with their peers. The goal of education is not to acquire information, but to embed traditional values, beliefs, and attitudes that shape daily living.

Sunday school for all ages usually precedes worship. Children may gather in small clusters (younger and older) with a parent as teacher. Teaching may rotate among parents. The Bible curriculum may be dated, but is embellished with stories, music, or crafts to encourage participation by different ages. Adults may also gather in two or three groups with rotated leadership. The Bible study resource kick starts discussion, and conversation follows the current interests and issues of the group rather than a prescribed agenda.

*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	
	Trained Leaders		Curriculum Study
x	Rotated Leaders	x	Shared Affinity

Isolation and distance, and the hardworking lifestyles of *Touch of Tradition*, make it difficult to sustain ongoing midweek small groups. Women and men may gather to share crafts and special interests, entertain themselves, and hunt or fish as a team, and prayer and mutual support will be an extra benefit. Intentional prayer often happens naturally in any gathering, although conversation about faith may not. Such groups are unstructured and do not usually follow intentional covenants for personal growth. The family unit is really the closest thing to a small group. Families will intentionally play together and pray together, read scripture together and labor together.

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

*Touch of Tradition* are self-reliant individualists, but may need temporary help over a bad time. “Bad times” often involve periods of unemployment, health crises, or household disasters (e.g. storm damage, fires, etc.) Their concerns are very practical and functional, and they will appreciate depot and distribution ministries for food, clothing, housewares, and used furniture. They also connect with health clinics and parish nurse programs, and churches may provide “wellness centers” for people to connect with visiting doctors, therapists, and counselors. These folks are rapidly responsive and very sacrificial in response to natural disasters or sudden family emergencies. They will donate time and energy, or open their homes for temporary housing.

Community fellowship events, fairs, and pot luck suppers are great ways to socialize, but they are less interested in dances or dating. They may oppose corporate attempts to strip mine or quarry, or government initiatives to dam waterways or regulate game and land use, but they are less likely to advocate recycling or environmental protection. They are often concerned about issues of human destiny (e.g. personal salvation, faith, and hope for tomorrow). They sponsor crusades and revivals, and will participate in evangelization programs. They also support veterans groups, and help veteran re-establish themselves in civilian lifestyles.

*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

*Touch of Tradition* live in compact homes or mobile homes down country roads and on large acreage sites. The church building is often an older, traditional structure set on enough land to include picnic tables, baseball diamond, or open field. There may well be a cemetery attached to the property that is owned and maintained by the church. If the building is demolished for any reason, a utilitarian “community center” structure may be built on the same land (next to the cemetery). The sanctuary may be left open to allow members and visitors to pray any time. Owners of the nearby store will keep an eye on security. Fresh flowers are often regularly placed on the communion table or at the entrance, just as they may also appear in the cemetery. There may also be memorial plaques on the walls, especially for members of the community lost in wars.

The building is probably upgraded with electricity and indoor plumbing, but there is probably no telephone and the kitchen may only have bare essentials. There is nothing of great value to steal, and people tend to bring barbecues, portable freezers, and other equipment when they gather. The sanctuary or worship center may be cleared of pews and rely on folding chairs. This opens the building for multiple uses ... from clinics to bingo. The only permanent symbols may be a cross outside and inside, and possibly hand painted murals depicting Bible scenes. There is usually storage for hymnals, bibles, and Sunday school supplies. A pastor or priest will probably bring communion supplies from the circuit.

*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 *Touch of Tradition* have low incomes as well as low expenses. They have few investments, although they may protect their families with insurance policies. They deal in cash, not credit, and avoid debt. They like to think of themselves as good money managers, but many feel financially insecure. They may value coaching for financial planning, particularly if it will help them develop a new business or develop a supplemental income.

Some may tithe, but many will simply do the best they can to support the church. The budget is frugal, and people will give their time and talent to maintain the building and cemetery. The church rarely has financial reserves, although there may be contingency fund for a cemetery. They are confident that members will simply be generous in an emergency.

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

*Touch of Tradition* will read church newsletters, printed sermons, and devotional guides that they pick up from church on Sunday morning. They probably don't receive newspapers regularly, but they may subscribe to a few magazines (including religious publications). The television is their primary window on the world. They listen to both music and talk radio as they drive long distances. In addition to the church, their small towns often have a general store (which might include a cafe). This becomes a communication hub. Churches mainly communicate through oral announcements, followed up by telephone reminders to the home phone. They are unlikely to have internet or email addresses.

*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

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

### LEADERSHIP

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

### HOSPITALITY

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

### EDUCATION

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

### SMALL GROUPS

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

## IMPORTANT DEFINITIONS (cont.)

### WORSHIP

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

### OUTREACH

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

### FACILITIES

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

### FINANCES

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

### COMMUNICATION

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