Segment   O50: Full Steam Ahead

Younger and middle-aged singles gravitating to second-tier cities

Resource: Mosaic by Experian.

Religious Experience in a Nutshell

Religious Perspective: *Looking for Heroes of Faith*

Common Spiritual Issues: *Feelings of guilt, anxieties about abuse and shame*

Potential Influence

Lifestyle Compatibility	Family Group O Singles and Starters	Frequent Neighbors
D15 Sports Utility Families	O50 Full Steam Ahead	C13 Silver Sophisticates
D18 Suburban Attainment	O51 Digital Dependents	C14 Boomers and Boomerangs
G24 Status Seeking Singles	O52 Urban Ambition	F22 Fast Track Couples
G25 Urban Edge	O53 Colleges and Cafes	K40 Bohemian Groove
	O54 Striving Single Scene	
	O55 Family Troopers	

General Comments

    Full Steam Ahead is not particularly interested in religion or religious institutions, but often has an interest in spirituality. They might be able to articulate a "personal religion" that has been influenced by various religious traditions. They tend to be well educated, although not necessarily in the liberal arts. While they know technology, business and accounting, or applied sciences, they may not have much background in history and philosophy. They are also young, and their personal experience may not be too broad. They can be influenced by the opinions of sports stars and popular entertainers. *Full Steam Ahead* may approach spirituality through the arts and gaming technologies. They have creative imaginations, and can synthesize very different ideas into an original whole.

    Full Steam Ahead is upwardly mobile and transient. They can readily relocated if it means advancing up the career ladder. Churches don't have much time to bless them, and these self-reliant and self-absorbed singles aren't looking for a church anyway. If a church connects with them, it will often be through a credible spiritual leader who is part of a movement rather than an institution. The church will be progressive and liberal, with few institutional expectations and no overhead. The church will see itself as part of a global village, and not a denominational ghetto, and be wide open to experimentation and change.

    This is a church that has few absolutes and lots of creativity. It is involved in aggressive social action and advocacy for human rights, and aggressively pursues a clear mission both in-person and on-line. It seamlessly builds deep relationships through mission teams and social media, but doesn't have high expectations for membership, worship, or stewardship. The churches that attract these

General Comments

people do not expect to sustain a long term relationship ... and this is part of their attraction. These are often churches that "bubble up" with a sense of urgency, around a spiritual leader, through relationships rather than programs. Like a popular internet video, the church can go "viral" for a short time, make a difference in the short term, and then disappear … only to reappear in another place, at another time, with another leader.

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?

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	x	Visionary
	Enabler	x	Guru	x	Mentor
x	CEO			x	Pilgrim

"As goes the leader, so goes the church." This principle is almost uncomfortably true for *Full Steam Ahead*. Ordination, certification, and institutional affiliation may actually be liabilities that this leader has to overcome with personal charisma, authenticity, urgency, and creativity. These leaders may be male or female, from any culture, speaking any language. They may be older, but are most often younger (perhaps 30-40 years old). These leaders have traveled far and have experience of many cultures and contexts, with a strong appreciation of diverse religious traditions and spiritual practices. These leaders are utterly sincere, and there cannot be any hint of "bait and switch" agendas that attract people with one message and then try to indoctrinate them with a different message. The faith community (or "pilgrim band") led by such leaders is utterly devoted to the personal growth of individuals and the success of their cause (whatever it may be), without any hidden agenda to enlist people in an institution.

These spiritual leaders consciously strive to "live like Jesus". They follow a precious few, but absolutely clear, moral principles and are driven by a motivating personal mission. They communicate positive thinking and optimistic attitudes, and share innovative ideas in-person and on-line. These spiritual leaders are not particularly interested in growing and sustaining big churches. They are primarily interested in mentoring people to live better to make the world better. A keen sense of justice motivates these leaders to take personal risks, and the people who gather around them are united by a big, audacious goal rather than an ongoing program or systematic theology.

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
The Basics	x	Multiple Choices	x	Take–Out
		Healthy Choices		

   Full Steam Ahead is more likely to sleep in than attend church on Sunday morning. If they join a formal gathering of the faithful, it will probably be on a weekday evening in a cafe, store front, or park. Leaders and their immediate disciples need to circulate in the crowd as people gather to welcome them personally. Aside from getting to know one another, the mission statement or mantra of their movement is constantly repeated and individuals are immediately praised for participation.

   If there are refreshments, it is usually fast food. You can also introduce new foods from other cultures. Be sure to provide opportunities to recycle paper, glass, and metal. The food should be free, and people should be encouraged to take whatever they want home. Many may bring their own drink or food. Be clear about core values regarding alcohol, tobacco, marijuana, and the presence of any drugs and practice strict accountability. Encourage people to bring extra food, and make sharing a habit or hallmark of every gathering.

   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		Inspirational Worship	x	Mission–Connectional Worship
Educational Worship		Transformational Worship	x	Coaching Worship
Healing Worship				

Full Steam Ahead may find spiritual disciplines for meditation, reading, advocacy, and mutual support more important than attending a programmatic "worship service". If there is a worship service, it tends to be a combination of "TED Talk", political rally, or free concert. There is usually contemporary music performed, but not sung (unless they spontaneously join in a chorus). People will almost always be animated (clapping, dancing, etc.)

The spiritual leader provides the teaching. This may or may not be tied to scripture or any sacred text, but it will connect with paradigmatic spiritual "heroes" or important figures that are related to the movement in which they participate. There may well be internet links to mission partners streamed on large screens, or accessed by individual mobile devices, so that video and commentary can enhance the message. The teaching usually ends with exhortation for the cause, and may become quite practical to lay out a plan of action. There is usually no offering, no liturgy, no creed, and no formal benediction. Performed music follows the teaching. The worship service is a success when participants understand the rationale and goal of mission and memorize the mantra, and when participants take action, individually or collectively, to advocate or support the mission.

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		Biblical		Generational
x	Experiential	x	Topical	x	Peer Group

Full Steam Ahead usually regard formal worship as an adjunct to education that occurs in other contexts. There is usually no classroom or seminar experience before or after a worship service, but people may well break into informal small groups and friendship circles to discuss the teaching of the spiritual leader, or plan the follow up actions to accomplish mission. There may be a Q/A piece to the worship service, but most of the conversation occurs afterwards in other locations. It may be facilitated by blog posts or links to related websites, or guided by disciples of the spiritual leader. Most continuing education will occur among friends and small groups who de-brief in whatever location (cafe, pub, etc.) they wish. Education is primarily supported by a sophisticated and interactive website that provides downloadable resources, links, blogs, and forums ... and which is usually linked to other social media.

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		Curriculum Study
x	Rotated Leaders	x	Shared Affinity

        Full Steam Ahead are more likely to connect with midweek small groups for intimacy and shared spirituality (which may often include some form of entertainment). Groups need to be *very* flexible about time, place, and longevity of the group. Participation may vary. A specific time and location may be named as a rendezvous (usually early evening or late night, cafe or pub). There may be a method to keep track of participation, and reminders may be sent out by text or tweet. Leadership is usually rotated, although the disciples of the spiritual leader may be present to welcome and guide the group. Some topics demand the presence of an expert. Small groups can diversify into "basic" and "advanced" groups. The latter are usually led by the spiritual leader or guru in person, and take participants into more serious spiritual practices and/or outreach involvement.

        The group meeting may begin with prayer, and may quote scripture or other spiritual writings. Intentional intimate sharing may be less important than group discussion about the urgent topic or action plan currently inspired by the leader. The resource for conversation will usually be a conversation, video, blog, or document accessed by internet, either using a shared connection or through individual mobile devices. People may come and go from the gathering, and there may not be any particular timetable.

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
Quality of Life		x
Addiction Intervention		x
Interpersonal Relationships		x
Human Potential	x	x
Salvation and Human Destiny	x	

Full Steam Ahead may have diverse goals when it comes to outreach. Personally, they are interested in any form of outreach that helps them discover or develop their hidden potential. This may include discernment of spiritual gifts and personality types, or alternative career possibilities, or new life skills. Despite the appearance of self-confidence and their generally optimistic attitudes, these people are often feeling insecure and worried about the future. They are still getting to know themselves and want to build self-esteem.

They are also personally interested in any outreach ministry that will help them build or deepen interpersonal relationships. These unattached singles are constantly involved in "dating and mating" rituals. They like to stand out in a crowd and share their feelings. Close friendships are now more important than family relationships, and many have the romantic conviction that the "right soul mate" can be found if they keep looking.

When they look beyond themselves, *Full Steam Ahead* can be very passionate about any number of issues. (The one thing they will *not be* interested in is evangelism). They are particularly concerned about human rights, restoring the environment, corporate ethics, respect for diverse cultures and lifestyles, economic justice, and other causes. They respond quickly and urgently to natural or human disasters. They do not donate money readily, but they will be volunteer for risky missions in short bursts of energy. Spiritual leaders and their movements need to work hard to sustain long-term commitment to outreach ministries. This usually requires lots of personal attention, positive reinforcement, and increasing opportunities to meet new people and explore new contexts.

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	
	Ecclesiastical		Modern		Classic Christendom
x	Utilitarian	x	Postmodern	x	Contemporary Post–Christendom

      Full Steam Ahead is does not find any property or technology as particularly sacred. They are mainly concerned by its usefulness or effectiveness, and not in its architectural significance. Symbolism in a church property is minimal, and usually includes contemporary images of nature, color and light, or abstract art. Symbolism might also include photographs of the people and contexts that represent the "primary mission field" of the church. They are most likely to connect with a church that rents space or perhaps a community center, store front, or (more creatively) a coffee shop, cafe, or even Christian micro-brewery. If, in order to be mission effective, a church does own property, they prefer it to be utilitarian. Space is primarily dedicated to facilitate some outreach ministry (food bank, free clinic, low cost housing, etc.)

      Digital technology is in itself a religious symbol and is by far the most important. Hardware and software must be absolutely up-to-date and state-of-the-art. Moreover, the staff leaders that use technology must be well trained and proficient. There must be a seamless interface between the digital and real world. These people want to access church resources and interact with church leaders instantly and continuously. Office space is frugal, but high tech. They prefer a virtual office, with any paid staff working through a website at home offices or through mobile devices. The church website is as important to them as traditional buildings and symbols are to older lifestyle segments. The design (and change) to a website can provoke as much controversy or debate among these people, as the removal of a pew or the renovation of a chancel once did for traditional Christians.

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

Full Steam Ahead does not want to pay for the overhead of property, personnel, or programs in any traditional sense. They are already paying off education debts, and their financial priority is to finance their own ambitions, follow the latest fashion trends, and upgrade to the best digital technologies. They don't want to "waste" money preserving heritage buildings, paying for professional staff that they don't really need or respect, or maintaining redundant programs. However, they may be motivated to give money to a good cause, support a religious movement, and develop an adaptive digital resource. This is one group that will pay for change *for the sake of change.*

However, *Full Steam Ahead* tend to be more generous with their volunteer time, expertise, and energy than with their money. Charity needs to be motivated by a big, bold vision, and sustained by visible, measurable results. They are not likely to participate in stewardship campaigns that invite them to pledge, and more likely to give a large sum on impulse. If they trust the spiritual leader, they are not very interested in budgets and financial reports. They may support a capital campaign with one-time gifts, but only if all the money goes to the mission target and there is no professional fee or bureaucratic cost for management.

Full Steam Ahead often feel financially insecure, and do not have much experience in managing money or planning a financial future. They will respond to a church that offers solid financial advice to develop an overall personal financial plan. Such a plan will help them practice Christian values, and give to selected charities, but it will also help them get out of debt, develop some investments, and establish good credit.

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

     Experian suggests that *Full Steam Ahead* have neither time nor interest in traditional media. Their interest in hard copy print is limited to gaming magazines and textbooks that are unavailable in digital form. Their interest in television is limited to Reality TV (mainly related to dating and relationships). They don't want any posted mail, are rarely home, and are annoyed by most advertising (except via email and posters in public transportation). This places them out of reach to most traditional churches.

     The internet is really a way of life. They are connected to it 24/7 using diverse tools, through social media and web surfing, and they are always multi-tasking with many streams of information. They are often carrying on several conversations at the same time, and church people often misinterpret this as rudeness.

     The church must provide a sophisticated, custom designed, interactive website and update it daily and weekly. Church leaders must regularly contribute to blogs, forums, and chat rooms, and constantly text, tweet, and maintain a running commentary and dialogue with members, adherents, friends of friends, and complete strangers. Upcoming events, news flashes, prayer concerns, and any item big or small pertaining to their particular Christian movement passes quickly from person to person. The communication goal is to share quickly, but not perfectly. You then update, clarify, correct, and if necessary apologize as you go.

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

     Discussion Questions:

          How do we communicate <u>among</u> church participants now?

          How do we communicate <u>beyond</u> 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 spiritualties
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.