

**Segment B09:*****Family Fun-tastic***

**Upscale middle-aged couples with younger children pursuing busy, kid-centered lives in satellite cities**

Resource: Mosaic 2021 by Experian.

**Religious Experience in a Nutshell**

Religious Perspective:

*An important part of a healthy lifestyle*

Common Spiritual Issues:

*Feeling broken or rejected, anxieties over guilt and displacement*

**Common Church Presence**

- Long-term residency
- Lasting binds with a church
  
- Conservative family values
- Moderation is a virtue
  
- May be critical of denominational policies
- Intergenerational programming

**Potential Influence**

| <b>Lifestyle Compatibility</b>  | <b>Family Group B<br/><i>Flourishing Families</i></b>  | <b>Frequent Neighbors</b>   |
|---|--|---|
| A04 Picture Perfect Families<br>D15 Sports Utility Families<br>E20 No Place Like Home<br>H29 Destination Recreation | B07 Across the Ages<br>B08 Babies and Bliss<br>B09 Family Fun-tastic<br>B10 Cosmopolitan Achievers | I30 Potlucks and the Great Outdoors<br>E21 Unspoiled Splendor<br>F22 Fast Track Couples |

**General Comments:**

*Family fun-tastic* believe that religion is important, but church attendance may be sporadic or seasonal. Unlike their *Babies and Bliss* counterparts, these households have more long-term residencies and make longer lasting bonds with their local church. They prefer medium size churches where they can choose to stand out or remain anonymous as they wish. They often commute to small town churches rather than suburban churches or gravitate to larger belt-way churches. They expect churches need to have strong youth ministries, and often support parachurch or faith-based non-profit organizations. They can be strong financial supporters for Christian global mission and prefer to participate in local mission as a family unit rather than as individuals.

They expect the church to reinforce their traditional conservative family values. Stability is more important than creativity. Moderation is a virtue. They are more likely to perfect existing programs than experiment with completely new ideas. Denominational policies that are too radical (liberal or conservative) may frustrate people in this segment. They are more loyal to their congregation than to a denomination. They expect churches to have a strategic plan for generational faith formation but prefer flexible programming that can adjust to their busy lifestyles.

|                  |                      |                        |                     |
|------------------|----------------------|------------------------|---------------------|
| <b>Color Key</b> | <b>High Priority</b> | <b>Medium Priority</b> | <b>Low Priority</b> |
|------------------|----------------------|------------------------|---------------------|

*High Priorities also marked with "X" for churches photocopying in black and white.*

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

| Traditional |           | Progressive |           | Radical |           |
|-------------|-----------|-------------|-----------|---------|-----------|
|             | Caregiver | x           | Discipler |         | Visionary |
| x           | Enabler   |             | Guru      |         | Mentor    |
| x           | CEO       |             |           |         | Pilgrim   |

*Family Fun-tastic* connect well with traditional denominational clergy who are seminary trained and ordained. Credibility is enhanced by advanced degrees and denominational recognition. Their theological assumptions tend to be conservative and reflect “classic Christianity” as understood by their tradition. The pastor maintains continuity of meaning and harmony of fellowship. Clergy are clear about policy and faith, but flexible and compassionate enough to adapt to individual cases. They also need to be good administrators who are cautious about financial risk, attentive to maintenance, and minimize overhead. Clergy are readily trusted with authority to design worship, but they are expected to have strong team-building skills, collegial habits, and pastoral counseling skills. They have a good sense of humor, relate well to children, and are sensitive to teens and mentor 20-somethings. They understand the unique stress of each stage of life, and often stay in connection with a family from baptism, through weddings, to funerals.

*Lifestyle Connectivity*

Many traditionally trained clergy are challenged to acquire computer, internet, and social media skills, and this may become an important part of continuing education. Their preaching method and pulpit demeanor that works well on-site may seem stilted online, and they need to communicate and gesture differently before a camera. It is particularly important online to communicate their humanity and approachability. Clergy may email or text a “thought for the day” for busy parents.

**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  |            |          |

*Family Fun-tastic* households may drive multiple vehicles to worship as they balance church commitments and amateur sports activities on Sunday morning. Make sure doors are unlocked and parking is adequate. Greeters may be untrained but are very friendly. Caution them to break away from friendship circles and seek out visitors. Young adults need to be visible among the greeters. The vestibule or narthex should make room for extra tables to advertise family events, youth projects and special fund raisers. Families may or may not sit together. Youth often gather at the back or in the balcony. Refreshments should be ample, but not elaborate. Basic foods from the supermarket are acceptable, along with basic choices in coffee, tea, and juice ... but you may want to add bottled water and sodas. Provide modest seating using stackable tables and chairs, but make sure every room is readily accessible. Safety and security are very important. Families want to be sure that facility is secure day or night, for any church event.

*Lifestyle Connectivity*

These households may gather in safe pods to watch worship online. Try to encourage their participation by accepting texted prayer requests, making special reference to their presence in worship, or providing brief moments for them to greet the onsite congregation virtually.

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

| Traditional |                     | Modern |                          | Postmodern |                            |
|-------------|---------------------|--------|--------------------------|------------|----------------------------|
|             | Caregiving Worship  | x      | Inspirational Worship    |            | Mission-Connection Worship |
| x           | Educational Worship |        | Transformational Worship | x          | Coaching Worship           |
|             | Healing Worship     |        |                          |            |                            |

*Family Fun-tastic* often say they prefer "traditional" worship, which generally means a more structured liturgy that reflects their local version of denominational heritage. However, the music is usually more upbeat and involves more recent hymns. Organ (piano) and choirs may anchor the worship presentation, but bands and other instruments supplement (and increasingly pervade) worship. Prayers and sacraments follow a more traditional structure, and worship loosely follows the Christian year and uses a lectionary. Announcements may take a little longer, and people may leave their pews to pass the peace to one another.

A single "blended" worship service is often preferred in a small-town congregation of 200-300; but in larger congregations there may be separate worship options. One is often formal and expository, and other informal and topical. These are often described as "traditional" and "contemporary". Sermons in the first option usually exposit Scripture in more doctrinal ways; and in the second service sermons apply Scripture in practical ways. Either way, participants prefer worship to move along at a fast pace and involve youth and adults as lay leaders. The "traditional" worship options may be considered more advanced, and they may expect participants in the "contemporary" service to eventually shift participation from one to the other as they grow spiritually. They may complain if worship is over an hour long, but they often linger for hospitality and stay for Sunday school. Worship often highlights youth projects, small groups, mission trips, and special fund-raising events.

*Lifestyle Connectivity*

They may watch live stream video of worship at home or with a pod, and increasingly take advantage of Sunday morning for other activities and watch recorded video of worship. Provide links to recorded worship. Adults and children are active in social media and may be interacting with peers as they worship onsite or online.

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

| Form |              | Content |          | Grouping |              |
|------|--------------|---------|----------|----------|--------------|
| x    | Curricular   | x       | Biblical | x        | Generational |
|      | Experiential |         | Topical  | x        | Peer Group   |

*Family Fun-tastic* value education and support strong Sunday schools or midweek Christian education. Sunday schools are often concurrent with worship services since many families are too busy or in a hurry to get to sports events and other family commitments. Classes may be suspended for the summer and major holidays (although there is often a Vacation Bible School or Children's Church time. Younger classes may focus on Bible Study and Christian behavior, while older classes may be more topical and focus on essential faith. Parents expect high quality educational environments and cherish long-time Sunday school teachers. Youth groups are important (particularly middle school), and the Christian education director often doubles as a youth minister. Creative ideas and mission projects often emerge for children and youth ministries. Sunday school teachers are strong role models for Christian values and personal spiritual habits. Parents may be intentional about providing Christian education at home and modeling Christian values.

*Lifestyle Connectivity*

Educational technology may not be state-of-the-art, but reflect comparable technologies used at home. Sunday school conversations may be continued through social media. A library of digital resources should be available for home-based education, along with resources to train parents as primary Christian educators.

## Small Group Preferences

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

| Leadership |                | Focus |                  |
|------------|----------------|-------|------------------|
| x          | Trained Leader | x     | Curriculum Study |
|            | Rotate Leaders | x     | Shared Affinity  |

*Family fun-tastic* values small groups primarily as opportunities for mutual support and fellowship. They often rely on a curriculum or study book. Occasionally groups use a common resource by a popular Christian leader. Popular topics include birthing and parenting, marriage, and family development, managing a balanced lifestyle, and home improvement. There may also be affinity groups related to sports, music, and other special interests. Small groups can have longer term covenants and become life-long partnerships. People may not readily leave a group, even if it is advisable for the sake of their spiritual growth. Accountability can sometimes be a challenge. They want to preserve harmony and avoid conflict whenever possible. On the other hand, they can be quite opinionated about parenting, health and fitness, and family values.

### *Lifestyle Connectivity*

These household are active in social media, and small group life often includes daily virtual conversation. Instagram is becoming increasingly important to share images of daily life and deeper spirituality that emerge from active lifestyles. They are more likely to download and read articles on relevant topics than read an entire printed book. They may “follow” spiritual guru or read favorite blogs from both business and religion sectors.

## 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                      |
| Addiction Intervention      |               |                        |
| Interpersonal Relationships |               | x                      |
| Human Potential             | x             |                        |
| Salvation and Human Destiny | x             |                        |

*Family Fun-tastic* is generally happy with the status quo. While they are very socially active, they also enjoy private family time. Social service may not be a high priority, although they support organizations that help youth fulfill their potential. They can also be extremely generous in time and money to respond to community disasters or acute social needs. Participation in outreach tends to be very practical and hands-on. They are less involved in shaping policy or advocacy for special causes. They are not crusaders, but they can be very caring. They tend to be followers, not leaders. Motivational leaders can occasionally rally them around a cause, but their commitment is usually in short bursts of energy.

Personally, they are very interested in any program that helps them explore their potential as human beings (spiritual gifts discernment, personality inventories, career options, etc.) They are often interested in issues of personal salvation, life after death, or salvation history. They are eager to discern personal mission in life, which impacts their choice of career. They are likely to become active in outreach ministries related to health (particularly physical or mental fitness), and support camps, amateur sports, and learning competitions. They support social services that improve the quality of life and protect the environment from encroachments of urban expansion.

### *Lifestyle Connectivity*

*Family Fun-tastic* households favor short term outreach projects that can be done as a family. Projects have a dual purpose to improve quality of life and teach children. Outreach ministry always has a strong internet presence. This includes websites offering images, updates, and links to mission partners, and which identify decision-makers and investment strategies.

## Facility Preferences

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

| Property |                | Technology |            | Symbolism |                               |
|----------|----------------|------------|------------|-----------|-------------------------------|
| x        | Ecclesiastical |            | Modern     | x         | Classic Christendom           |
|          | Utilitarian    | x          | Postmodern |           | Contemporary Post-Christendom |

*Family-funtastic* live in the same location for as much as 20 years and often feel a great sense of ownership for their buildings. They will renovate ecclesiastical or historic buildings to be more user friendly (accessible and versatile); but they will also design utilitarian buildings to reflect classic Christian architecture. Landscaping, illuminated signs, memorial gardens, and athletic fields are exterior priorities. Inside, the sanctuary uses classic Christian symbols and accoutrements (pulpits and lecterns, chancels and organs), but the first pews may be removed to allow chancel drama or be replaced by padded cathedral chairs. The safe location and quality of space for the nursery, youth room and Sunday school are extremely important. The sanctuary may be adapted for video technology and has excellent acoustics.

Sometimes the financial conservatism of this lifestyle segment is revealed by quality second-hand furniture used in fellowship halls and parlours. The kitchen is often updated and renovated with the latest equipment, and the church may rely on microwaves to reheat food rather than bulky ovens to cook for large crowds. Churches often indoor or outdoor athletic spaces (gymnasiums and playing fields).

### *Lifestyle Connectivity*

These households tend to be progressive in their use of technology, but not necessarily on the cutting edge. They prefer technology that has been proven to be reliable, versatile, and confidential. Internet access is increasingly important. Church offices should have hardware regularly replaced and software regularly updated. Television monitors are common throughout the building for announcements, directions, etc.

## Financial Preferences

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

| Giving Target |  | Giving Method |  |
|---------------|--|---------------|--|
| x             | Unified Budgets & General Funds        |               | Informed Philanthropy & Pledging               |
| x             | Designated Programs & Mission Projects | x             | Lifestyle Coaching & Family Financial Planning |

*Family Fun-tastic* like balanced budgets. If they are extravagant about property, it will usually involve office technology, kitchens, or youth rooms. They tend to maintain large reserve funds and are cautious about capital campaigns. They will try to design stewardship campaigns with limited home visitation, and more small or large group information events. They are very interested in Christian family financial planning, and in shaping a lifestyle of generosity. They are loyal to the institution and readily give to unified budgets. They prefer inflationary increases for operation budgets but can be generous in capital campaigns and selected missions. Leaders are often reluctant to set the benchmark of giving, and the church often restricts information about individual contributions.

### *Lifestyle Connectivity*

Online giving is increasingly common. Money management (spending, investing, debt, etc.) should be quite transparent and available on church websites. Multiply ways members can donate to the church online. Provide digital resources to help individuals and family in debt management and financial planning.

## Communication

Resource: *Mosaic E-Handbook* by Experian

| Communication in Daily Living |                        |   |             | Communication in Church Participation |              |  |                     |   |                 |   |                         |
|-------------------------------|------------------------|---|-------------|---------------------------------------|--------------|--|---------------------|---|-----------------|---|-------------------------|
|                               | Broadcast/Streaming TV |   | Direct Mail |                                       | Radio        |  | Live/Recorded Video |   | Print and Paper |   | Announcements or Visits |
|                               | Mobile SMS             | x | Email       | x                                     | Social Media |  | Text Message        | x | Email           | x | Social Media            |

*Family Fun-tastic* is slowly leaving print behind, although in the church they may assume that printed and verbal announcements will still be effective. Websites are common but tend to be static or used primarily to advertise and download documents. Social media is important.

#### *Lifestyle Connectivity*

Churches tend to adapt to changing technologies and communication methods more slowly than the individual member households. However, environmental, and financial concerns combined with the increasing mobility of households, are accelerating the demand for high quality, regular digital communication. Churches should be proactive anticipating these changes in their budgets and leadership training.