

**Group N: *Pastoral Pride***

**Eclectic mix of lower-middle class consumers who have settled in country and small-town areas**

Resource: Mosaic 2021 by Experian.

**Religious Experience in a Nutshell**

Religious Perspective: *The Lord is my shepherd*  
 Spiritual Issues: *Feelings of estrangement, anxieties about fate and emptiness*

**Common Church Presence**

- Small traditional churches
- Intimate and long-term trusted relationships
- Traditionally high moral standards
- Simple, essential faith for hard times
- Anxious about encroaching urbanization
- Respect credible spiritual leadership



**Potential Influence**

| 1 <sup>st</sup> Tier Group Compatibility                       | Family Group N<br><i>Pastoral Pride</i>   | 2 <sup>nd</sup> Tier Group Compatibilities                          |
|--|---|---|
| J Autumn Years<br>L Blue Sky Boomers<br>P Cultural Connections | N46 True Grit Americans<br>N47 Countrified Pragmatics<br>N48 Rural Southern Bliss<br>N49 Touch of Tradition | M Families in Motion<br>Q Golden Year Guardians<br>S Thrifty Habits |

**Communication**

Resource: *Mosaic E-Handbook* by Experian

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

**General Comments:**

*Pastoral Pride* live in rural and remote regions and very small towns and have made a deliberate choice for solitude and self-reliance, leading simple and unpretentious lives. Religion is important. They prefer churches that are small, intimate, conservative in family values, and clear about essential beliefs. However, they are often free thinkers and religion is very personal. They like room to roam and freedom from restrictions. If they have a high school education, sports and trades were likely more important than academics. They get by on minimum salary jobs in construction, transportation, trades, and (for some) public administration. They primarily value free time to enjoy quiet, independent lives, with few expenses.

In addition to the church, their small towns often have a service station, feed store, or general store (which might include a cafe). These become communication hubs. Occasional annual community events like county fairs

and rodeos are opportunities for churches to do fund raising and evangelism, and members connect and catch up with each other and the work of the church.

They probably interpret Psalm 23 more literally than most other Christian lifestyle segments because they spend much of their time outdoors. God provides day to day, and their hunting, fishing, and home gardening supplements their diet. They butcher and freeze game and grow and can vegetables to stretch their small grocery budget. They rely on home remedies and the generosity of neighbors, and don't like to be told that they must buy insurance or conform to society. Their personal faith is confident that the Lord will lead them through good times and bad. They are always thankful for what they have, face aging with equanimity, and are confident that they will forever be in God's presence.

*Pastoral Pride* respect a truly spiritual leader. The pastor or priest is firm in faith, forthright in manner, and generous in spirit. All the other skills learned in seminary or Bible college are secondary. The big challenge today is that there are fewer pastors and priests who are willing to be deployed in these rural and remote regions, and those that are sent there often do not stay long enough to earn the trust of the people. The result is that religion tends to become more eccentric, and churches tend to lose their cohesion, because the spiritual responsibility and authority people in this group crave is not readily present. Personalities and idiosyncrasies can fracture churches and discourage participation. *Pastoral Pride* will respond positively to strong, credible, spiritual leadership. The "elders" chosen for the board or trustees are generally expected to practice serious spiritual disciplines of prayer, Bible Study, and Sunday worship, lead lives of temperance and self-control, and mentor younger generations into a mature faith.

Other than a veteran's association or labor union, the church may be the primary group to which they belong. The local church behaves independently, even if it is associated with a denomination. *Pastoral Pride* don't like change unless it makes common sense (making theological sense is less important). Whatever a denomination may or may not say, their church will continue doing things as it has always done. They expect church members to "straighten up and fly right" and are forthright in both criticism and praise. People are confident that God is always in control, performs routine and occasionally amazing miracles, and is more concerned about your eternal soul than what you eat for breakfast. They are ready to risk their lives to help a neighbor but unwilling to risk stability for the sake of a different liturgy, hymnbook, or technology. Personal contact and lasting relationships that have earned high trust are most influential in faith and life. Television and radio are primary sources of information, along with printed information shared on Sundays, or in annual community gatherings like county fairs and rodeos.

They are satisfied with relatively simple lifestyles. Outsiders might think their lives are a bit sleepy and slow (which is one reason they tend to be wary of outsiders and it takes a long time for a new pastor to gain respect). They see themselves as steady and reliable. They prefer trucks and American-made vehicles, retrofitted for rugged roads and all terrains, and they extend that attitude to the church. They prefer their church to be practical, durable, useful, and American. They are quite open to the awesome power of God and divine mystery, but they are uncomfortable with ethical ambiguity. Their quest for God is often motivated by anxieties about fate (natural disaster, disease, interference by governments or cultures, relentless urbanization or globalization, or cultural temptations). While they appreciate the goodness and fullness of creation, they may feel social isolation and fear the loss of meaningful symbols and institutions.

Churches do not need to be fancy, either in how they look or what they do. The building is often old and serviceable, maintained by volunteers and served by a "circuit riding" pastor or regional priest. A mowed lawn is about all the landscaping it may receive, and that has the practical advantage of allowing vehicles to park on the grass Sunday morning. The hall and the kitchen are clean and practical and may be used by the community for family reunions, socials, revivals, and small groups requiring extra space for crafts. If access to the church becomes limited for whatever reason, these people are liable to jack it up, load it on a flatbed truck, and relocate to the corner of a field donated by a member.

*Pastoral Pride* will read church newsletters, printed sermons, and devotional guides that they pick up from church on Sunday morning. They may subscribe to local, rather than national, newspapers and 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. Churches mainly communicate through oral announcements, followed up by telephone reminders to the home phone.