

## Segment O50: *Full Steam Ahead*

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

Resource: Mosaic 2021 by Experian.

### Religious Experience in a Nutshell

Religious Perspective: *Looking for heroes of faith*  
 Spiritual Issues: *Feelings of guilt, anxieties about abuse and shame*

### Common Church Presence

- Alienated from churches
- Interested in spirituality
  
- Technical not liberal arts backgrounds
- Creative imaginations
  
- Passion for social service and human rights
- Seek role models and mentors



### Potential Influence

Lifestyle Compatibility	Family Group O <i>Singles and Starters</i>	Frequent Neighbors
K37 Wired for Success M44 Creative Comfort D18 Suburban Nightlife G24 Ambitious Singles	O50 Full Steam Ahead O51 Digitally Savvy O52 Urban Ambition O53 Colleges and Cafes O54 Influenced by Influencers O55 Family Troopers	F22 Fast Track Couples G25 Urban Edge M45 Growing and Expanding K40 Bohemian Groove

### General Comments:

*Full Steam Ahead* is not particularly interested in religion, but often has an interest in spirituality. Their “personal religion” may be vague, associated with feelings and images rather than concepts and words. They may approach spirituality through the arts and gaming technologies. They have creative imaginations and can synthesize different ideas into an original whole. They can be influenced by the opinions of sports and entertainment stars.

They are upwardly mobile and transient. 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. It builds deep relationships through mission teams and social media, but doesn’t have high expectations for membership, worship, or stewardship. This is a church that has few absolutes and lots of creativity. The church will be progressive and liberal and see itself as part of a global village rather than a denomination. It must be wide open to experimentation and change. It is involved in aggressive social action and advocacy for human rights, and aggressively pursues a clear mission both in-person and online. These are often churches that “bubble up” with a sense of urgency, around a spiritual leader, through relationships rather than programs. The movement 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.

Color Key	High Priority	Medium Priority	Low Priority
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*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		Discipler	x	Visionary
	Enabler	x	Guru	x	Mentor
x	CEO			x	Pilgrim

*Full Steam Ahead* people gravitate toward spiritual leaders that combine a vision for social transformation with a talent for mentoring individuals. Traditional ordination, certification, and institutional affiliation are liabilities for their credibility. These leaders often have experience of many cultures and contexts, with a strong appreciation of diverse religious traditions and spiritual practices. The faith community resembles a “pilgrim band”, mobile through culture, guided by a guru who is utterly devoted to personal growth and the success of their cause (whatever it may be), without any hidden agenda to enlist people into an institution.

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. They follow a precious few, but clear, moral principles that advocate human rights, build reconciliation, and care for the planet. They communicate positive thinking and optimistic attitudes and share innovative ideas in-person and online. These spiritual leaders are not interested in founding, growing, and sustaining institutional churches. They measure success by the number of people they influence, not the number of members they recruit. They are primarily interested in mentoring people to live well and make the world better.

*Lifestyle Connectivity*

Brevity and profundity are key. Physical encounters are often brief and poignant. Internet communication is based on text messages. Make every moment count. You are not an expert, but an influencer. Relationships begun in person may continue virtually for years to come. Keep “coffee house hours” advertising a regular time or place where you are available for personal conversations.

**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 free, fast food you can take with you.

*Lifestyle Connectivity*

Send a text to anyone who expresses interest with a greeting and encouraging word within 24 hours. Offer links to relevant non-profit social services or human rights groups. Invite them into an emerging outreach project.

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

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

*Full Steam Ahead* find spiritual disciplines for meditation, reading, advocacy, and mutual support more important than attending a programmatic “worship service”. If there is a physical 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.). A spiritual leader (visionary or guru) may offer some 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 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. The worship service is a success when participants understand the rationale and goal of mission and memorize the mantra, and when participants act, individually or collectively, to advocate or support the mission.

#### *Lifestyle Connectivity*

Virtual worship is more important than physical worship. It may be incorporated in some form of gaming that combines spirituality, cross-cultural experience, and human rights. It is “on demand” to fit into the schedules of participants. It repeats the mantra, focuses the message, and motivates service.

### 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* are wary of traditional religious education as a form of indoctrination. If they attend physical worship, and if they linger afterwards, it is not to join a class or hear a lecture. They will 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. Most of the conversation occurs afterwards in other locations (cafe, pub, etc.).

#### *Lifestyle Connectivity*

Intelligent conversations are facilitated by texts from a spiritual leader or virtual participants and informed through blog posts or links to related websites. Sometimes they are facilitated by a disciple of the visionary or guru. They are supported by a sophisticated and interactive website and other social media.

### Small Group Preferences

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

Leadership		Focus	
x	Trained Leader		Curriculum Study
x	Rotate 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. A disciple 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.

#### *Lifestyle Connectivity*

The resource for conversation will usually be a 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, but stay connected with texting. Conversations may continue afterward through forms of social media.

## 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	x
Human Potential	x	x
Salvation and Human Destiny		

*Full Steam Ahead* have diverse goals for 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, they 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 soulmate” can be found if they keep looking.

When they look beyond themselves, they can be very passionate about any number of issues (except evangelism). They are particularly concerned about human rights, racial justice, restoring the environment, corporate ethics, respect for diverse cultures and lifestyles, economic justice, and other causes. They respond quickly and energetically 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.

### *Lifestyle Connectivity*

Use smartphone technology to send instant messages that update information and coordinate activities. Refer participants to websites, blogs, videos. Advocacy often takes the form of entertainment that highlights and raises money for special causes. The entertainers are selected for their personal commitments.

## 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* do not identify any property or technology as sacred. Any form or object can become temporarily “sacred” because it reveals hidden meaning and purpose. They are mainly concerned about usefulness and effectiveness, not architectural or historical significance. If they go to a church building, it usually includes contemporary images of nature, color and light, or abstract art; or photographs of the people and contexts that represent the purpose of mission. They are most likely to connect with a church that rents space or perhaps a community center, storefront, or (more creatively) a coffee shop, cafe, or even Christian micro-brewery.

### *Lifestyle Connectivity*

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. Any paid staff work from virtual offices. There must be a seamless interface between the digital and real world. 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 church members.

## Financial Preferences

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

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

*Full Steam Ahead* do not 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*. They 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 are 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 bureaucratic cost for management.

### Lifestyle Connectivity

*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. *The program, resources, and coaching are primarily offered online.*

## Communication

Resource: *Mosaic E-Handbook* by Experian

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

*Full Steam Ahead* do not rely on communication methods dependent on print and paper, although they might notice posters in the windows of shops, cafes, and pubs. If they are in a church building, they will view LCD screens or remember a powerful logo or visual symbol.

### Lifestyle Connectivity

The internet is a way of life and infuses every aspect of their lifestyle. *Full Steam Ahead* spend a great deal of time online (learning, viewing, surfing, blogging, networking, and banking). They will keep up to date with many blogs, including those of spiritual leaders or gurus. They use the internet to build relationships. However, they communicate in frequent short bursts of energy with instant messaging, rather than wasting time scanning through social media chatter. They follow specific experts or gurus but tend to be active listeners who express strong opinions and creative ideas.

They usually find a church website because it was a link to some other website related to social justice, food, or the arts. Churches should build a sophisticated and interactive website. Update the calendar weekly, and update news about mission daily. Provide lots of video and images but update with new material regularly. All events should be recorded for podcast.