Mission Impact

Ministry Applications for Mosaic Lifestyle Portraits

Innovating the Standard in Church Demographics
Mission Impact

Ministry Applications for Mosaic Lifestyle Portraits

Mosaic Descriptions by Experian
Ministry Applications by Thomas G. Bandy

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Welcome to a Work in Progress

FOREWORD BY TOM BANDY

**Mission Impact** is a concise summary of ministry applications for each of the 60+ lifestyle types described by **Mosaic** research. It is specifically designed for local church and denominational planning, and for the faith-based non-profit agencies that are accountable to them. The **Mosaic** description is provided for each lifestyle type, followed by the ministry applications.

The ministry applications presented here originally emerged from my over 35 years of ministry leadership among three denominations, and in multiple regions, contexts, and cultures in North America. This experience has included national denominational leadership, and over 15 years consulting with churches across the cultural, denominational, and theological spectrum in the United States and Canada. These applications have been tested and refined with numerous Christian leaders (ordained and lay) from diverse congregations, church plants, denominations, and agencies.

This is a work in progress. It does not assume to be comprehensive, nor does it pretend to describe every nuance of ministry in every context. It is simply intended as a guide to help you focus strategies that are relevant and engaging for the diverse publics in your mission field. Some applications may be wrong for your context, or require more precise refinement. Since lifestyle types are evolving all the time, applications will also evolve. **Mission Impact** will be edited and revised every year to make the resource more accurate.

**You can help update **Mission Impact**!** The only way to ensure the usefulness of this resource is for users to contribute to it. If you have any suggestions, additions, or recommendations to update lifestyle type applications, or make the resource even more helpful, please write to us. Please be sure to refer to the lifestyle type by name and number.

**Send suggestions to: Misupport@MissionInsite.com**

All suggestions will be reviewed by the general editor and considered to enhance the ministry applications for lifestyle types.

A “Lifestyle type” is an interpretation of demographic information that describes the habits, tastes, and preferences ... and the needs, issues, and concerns ... of groups of people in your mission field. **Mission Impact** provides brief guidelines for ministry applications for each type described by **Mosaic** research.

The primary use of the ministry application guidelines is to help you select and train leaders, and design hospitality and worship, adjust educational strategies, focus affinities for small groups, and target outreach projects.

The secondary use of ministry application guidelines is to help you design advertising and marketing strategies, upgrade facilities and technologies, and multiply fund raising opportunities.

Sometimes it is helpful to “reverse engineer” your ministry and outreach strategies by studying successful organizations in your mission field. Examine how retail stores, entertainment centers,
restaurants, social services, educational institutions develop space, program, and advertising ... and try to “guess” what lifestyle types they are hoping to reach.

Church leaders often assume that regular listening strategies in your local context supplement generalizations about public perceptions and preferences about organized religion. In fact, it is just the reverse. Generalizations like these are only intended to supplement your routine of local listening. There is no substitute for actually engaging cultural diversity in your neighborhood, town, city, or region. There are several tactics:

**Focus Groups**

Invite friends, neighbors, or work associates who seem to fit any given lifestyle type description to meet with you. If they will allow you to ask friendly, non-judgmental questions, you will pay for lunch or dinner.

**Network Interviews**

Schedule regular meetings with local mission partners (church and non-profit agencies) to compare insights and evaluate the effectiveness of programs.

**Cross-Sector Research**

Make appointments with senior management leaders in education, health care, social service, municipal planning, real estate, and retail business to discuss their perceptions of the marketplace ... and ask to see their own marketing research.

**Listening Teams**

Deploy board members and small group leaders to regularly observe and listen in public places like malls, food courts, restaurants, department stores, sports arenas, and community events. Take notes and debrief.

**Prayer Walks**

Deploy worship design teams, musicians, outreach workers, and church members to walk prayerfully through selected neighborhoods taking note of behavior patterns and human needs. Take notes and discuss the relevance of the core message of your church.

The generalizations about reaching lifestyle types here are intended to supplement (not replace) these congregational habits that make every church sensitive to the changing diversity of people around them.

How often should you do this? Discover the average length of residency in your primary mission field and let that be your guide. Church members are often surprised to discover that the average length of residency in their area is a matter of a few years ... or even a few months.

Combine these hands-on listening techniques with exploration of the research engine www.MissionInsite.com. Your access to this powerful tool allows you to explore cultural, economic, occupational, phase of life, and other demographic trends that will shape your ministry strategies. You can also explore attitudes, worldviews, social expectations, and religious perspectives that further nuance your ministries to be as relevant and engaging as possible.
Mission Impact is designed to interface with two tools developed by Tom Bandy for MissionInsite. These tools are available at [www.MissionInsite.com](http://www.MissionInsite.com).

- **The Church Life Survey** is a quick analysis of your church, and automatically provides an overview of your stage in church growth and makes recommendations for strategic development. **Accelerate Your Church: Out of the Box and Beyond** is a 6-week strategic planning process that guides church planners to initiate new ministries, perfect ongoing ministries, and terminate ineffective ministries.

Use these tools along with the lifestyle type ministry applications found here. The spiritual hunger of the public has never been more urgent, and the opportunities for ministry have never been greater. Now you can design ministries that are relevant and engaging. You can accelerate church growth and maximize mission impact.
Mission Impact

Mission Applications for Mosaic Lifestyle Portraits

MINISTRY APPLICATION CATEGORIES

Mission Impact introduces an original system of analysis developed from the consulting experience of Tom Bandy. This new template helps church planners deploy leaders and focus ministries of hospitality, worship, education, small group, and outreach. It is becoming the standard for analysis and implementation across congregations and denominations.

This new template of analysis and implementation describes ministry options as a function of mission rather than style. We avoid using theologically biased terminology about leadership, and describe the basic function of leaders for mission. We avoid using vague stylistic terminology about "traditional" or "contemporary" behavior, and describe mission goals. We avoid pre-judging educational methods, small group tactics, or outreach priorities. Instead, we simply explain how specific tactics can target specific publics and achieve specific outcomes. This helps church planners avoid unnecessary controversies over heritage protection and theological purity. Church leaders of all denominations or traditions can readily use this template to evaluate and design ministries.

The application of lifestyle type information to practical Christian ministries uses some specific terminology as "shorthand" for church planners. Further understanding of these terms can be found in Tom Bandy’s 95 Questions to Shape the Future of Your Church (Abingdon Press, 2009). These terms are often used in church consultations and leadership training.

The ministry application guidelines here are directly transferrable to the strategic planning guide Accelerate Your Church: Out of the Box and Beyond. Exercises in that resource allow you to copy and paste lifestyle type data application data into planning spreadsheets. These may represent the largest lifestyle types in your primary mission field, or lifestyle types that have been identified through the use of MissionInsite "Opportunity Scan" as potential mission sites.

Application insights of lifestyle types information for practical Christian ministries are divided into six categories: Leadership, hospitality, worship, education, small groups, and outreach.

Leadership Alternatives

Each lifestyle type tends to gravitate to certain kinds of leaders. In the spectrum of church life and mission today there are at least seven distinct kinds of leaders. They may be ordained or non-ordained. Any given lifestyle type may value a wide variety of leadership characteristics, but usually at least two leadership expectations dominate.

Care Giver:
This leader is usually ordained, with special training in pastoral care and counseling, and is expected to be very merciful and compassionate, a strong visitor in homes and institutions, and "on call" 24/7 for acute intervention and chronic personal support.

Enabler:
This leader is usually ordained, with strong professional skills in generational ministries, and is expected to be approachable; a facilitator for meetings and gatherings, sensitive to lifecycle changes, and committed to local and denominational traditions.

CEO:
This leader is usually ordained, career clergy, or from a first career in
senior management. This leader has strong organizational skills with abilities to manage staff, multiply volunteers, coordinate programs seven days a week, and raise money.

Visionary:

This leader may or may not be ordained, but is a person of spiritual habits. This leader is a strategic and long-term planner, with credibility across public sectors. They are strong motivational speakers and have a reputation for guiding vocational discernment.

Discipler:

This leader is often non-ordained and a person of extreme spiritual discipline. This leader focuses on leadership development, exercises constant accountability, and mobilizes teams consciously modeling the mission to the gentiles.

Mentor:

This leader is often non-ordained and a person with penetrating intuition and high spiritual discipline. This leader focuses on individuals or small groups to guide and shape spiritual life, and intervenes to break addictions and focus personal mission.

Pilgrim:

This leader often has “priestly” persona because they are quick to discern the sacred in ordinary events, and participate in spiritual journeys or quests. They are very spiritually disciplined, practice rigorous accountability, and encourage sacrifice and simplicity.

Hospitality Alternatives

Each lifestyle type tends to gravitate to certain kinds of hospitality tactics. “Hospitality” includes all ways the public is greeted, sheltered, nourished, connected to relationships, and introduced into congregational life before, during, in between, and after worship services.

The Basics:

One size fits all. Greeters are untrained, and staff the entrances to the sanctuary before worship only; ushers provide bulletins and seating instructions; generic coffee, tea, and juice are served with simple snacks high on carbohydrates, and only during a single time period. People leave without an official goodbye.

Multiple Choices:

Radical hospitality. Layers of trained greeters are positioned at entrances to the building; ushers focus on newcomers, sharing mission and faith; multiple serving stations offer varieties of high quality drink and desserts throughout the morning. Visitors receive information about the church before they leave, and expect a follow-up visitor in the coming week.
Targeted hospitality. Layers of trained greeters are at building entrances, and board or small group leaders intentionally mingle with people to initiate significant conversations. Multiple serving stations emphasize sugarless treats, fruit, and vegetables. Visitors receive invitations for personal growth or mission opportunities in the coming week.

Mobile hospitality. Trained greeters, ushers, and conversation starters are present throughout the church building. People are encouraged to take food into worship, and take food home from church. Electronic communication replaces printed information, the building is wireless, and worship is streamed to websites. Visitors receive immediate coaching through email and text messaging.

Worship Alternatives

Each lifestyle type tends to be attracted to specific kinds of mission targeted worship services. Their choices are guided by the nature of the blessing from worship, not simply the style of worship. Any given lifestyle type may value a wide variety of worship characteristics, but usually at least two worship expectations dominate and it is difficult for any church to “blend” more than two purposes in a single worship service.

Note that sacraments of Eucharist and Baptism may be celebrated in any option of worship, but tend to be celebrated to enhance the particular blessing of each worship alternative.

Worship blesses people with important information that interprets scripture, expounds doctrine, explains tradition, or advocates ethical positions. It is especially appreciated by seekers who are lost or ignorant and looking for spiritual guidance. Liturgies tend to be longer, wordier, and connect with historic traditions. Sermons tend to be 20 minutes are more, exposit several points, and require intellectual concentration. People tend to sit in rows and often take notes. Music is usually lyrical so that the words are clearly understood, and often include classical hymns.

Worship blesses people with opportunities for personal change initiated by personal choice or divine intervention. It is especially appreciated by seekers who are addicted or trapped and looking to be new creations with a fresh start. The order of worship tends to be simple and experiential. Sermons tend to be stories of personal change and hope, and are often very moving. Seating is very flexible to allow physical movement. Music is often rhythmic, uplifting, and popular.
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<th>Theme</th>
<th>Description</th>
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<tr>
<td>Inspirational Worship:</td>
<td>Worship blesses people with high spirits and light hearts to celebrate and give thanks. It is especially appreciated by seekers who are anxious and afraid and looking for hope to endure the coming week. Sermons tend to be very motivational. The order of worship may be simple or complex, and in any musical style. Seating is often “theater style”. People applaud and shout, and leave “walking five inches above the ground”.</td>
</tr>
<tr>
<td>Coaching Worship:</td>
<td>Worship blesses people with practical help to live a Christian lifestyle at home, work, and play; and to shape healthy Christian relationships. It is especially appreciated by seekers who are lonely or confused and looking for quality relationships and moral guidance. Sermons titles usually begin: “How to ...” The order of worship is usually quite informal, involves video clips and drama, and invites dialogue. Music is appropriate to popular preferences, but decidedly Christian.</td>
</tr>
<tr>
<td>Healing/ Care Giving Worship:</td>
<td>Worship blesses people with healing, comfort, or reassurance. It is especially appreciated by seekers who are broken physically, mentally, emotionally, or relationally and are looking for wholeness. There may be little or no preaching. Liturgy may be very formal or very informal, with our without strong historical roots, but is very personal. There are opportunities for healing prayer, laying on of hands, and pregnant silences for meditation. Music is quiet, but is often constantly in the background.</td>
</tr>
<tr>
<td>Mission-Connection Worship:</td>
<td>Worship blesses people with opportunities to re-covenant for mission and celebrate mission results. It is especially appreciated by people familiar with victimization and eager for justice. Preaching may advocate public policies, but mainly worship tells stories of success from local, regional, or global mission fields. Missionaries are commissioned and supported in prayer. Liturgy may be formal or informal, but is very externally focused. Music is intentionally indigenous to the cultures targeted by mission and may be in multiple languages. Images and music go together.</td>
</tr>
</tbody>
</table>

**Education Alternatives**

Each lifestyle type tends to learn through distinct methods and technologies, and prioritizes certain areas of inquiry. Their choices are guided by their level of education, media preferences, cultural backgrounds, and peer relationships. Any given lifestyle type may value a variety of educational alternatives, but usually at least three preferences dominate related to orientation, content, and structure.

**Curricular:**
Children, youth, and adult education are oriented around printed...
books or study guides. The education environment is more passive, intellectual, and located in a classroom. Maturity is measured by acquired knowledge.

**Experiential:**

Children, youth, and adult education are oriented around activities. In addition to words, the experience includes music, images, physical movement, and lots of interaction. Maturity is measured by positive behavior patterns and attitudes.

**Biblical:**

The content of education focuses on the Old and New Testaments (and ancient Christian literature). The literal text may be memorized, and it is often interpreted historically, culturally, and doctrinally. The goal of learning is Biblical literacy and fluency.

**Topical:**

The content of education focuses on contemporary issues, ethical principles, or comparative religions. Christian faith and practice are interpreted and applied to daily events. The goal of learning is ethical integrity and enlightened behavior.

**Generational:**

The structure of education gathers people by age, and parallels the grades of the public school system. The ideal is for each age or grade to have private space and customized resources that are generic to that age group.

**Peer Group**

The structure of education gathers people by affinity or special interest, and parallels the friendship circles that are “extra-curricular” to the public school. Young and old share a common enthusiasm, gather in unique spaces, with unique resources.

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**Small Group Alternatives**

Each lifestyle type tends to value different kinds of small group affinities, and organize their groups in distinctive ways. Participants in any given lifestyle type may have individual preference, but generally two preferences dominate related to the organization and focus of the group.

**Rotated Leaders:**

Small group participants take turns leading the group. Leaders are primarily fellowship hosts and conversation facilitators. Training is limited to hospitality and encouragement for shy people.

**Designated Leaders:**

A single leader guides the group from start to finish. Leaders are chosen for spiritual maturity, and guide spiritual growth. Training is expanded to include conflict resolution, spiritual habits, and faith.

Sources: Tom Bandy, Experian and MissionInsite
Curriculum: The focus of the small group is on a book, workbook, or structured program. It may be elected by the group as a whole or imposed by a leader. The outcome of group participation is greater knowledge or self-awareness.

Affinity: The focus of the small group is a shared interest, enthusiasm, or activity. This is the reason the group gathers, and the bond that holds them together. Personal growth occurs in the midst of the affinity, and the outcome is healthy behavior or mission.

**Outreach Alternatives**

Each lifestyle type tends to focus on different kinds of mission service. Participants in any given lifestyle type may have a variety of concerns, but generally find certain kinds of outreach more relevant than others. The examples below are indicators of the direction of outreach, and may not be specifically embraced by any given lifestyle type.

<table>
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<th>Outreach Type</th>
<th>Description</th>
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</thead>
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<td>Survival:</td>
<td>Outreach focuses on basic needs for food, shelter, clothing, employment, and basic health care. Programs are often related to food banks, homeless shelters, recycling, job placement, and medical clinics.</td>
</tr>
<tr>
<td>Recovery:</td>
<td>Outreach focuses on addiction intervention, 12 step support, and counseling.</td>
</tr>
<tr>
<td>Health:</td>
<td>Outreach focuses on mental and physical fitness, disease prevention, healing and rehabilitation, and therapy. Programs are often related to counseling centers, healing therapies, diet and exercise disciplines.</td>
</tr>
<tr>
<td>Quality of Life:</td>
<td>Outreach focuses on social well being. Programs are often related to crime prevention, safety, immigration, environmental protection; and conflict intervention, advocacy against violence and peace.</td>
</tr>
<tr>
<td>Human Potential:</td>
<td>Outreach focuses on personal and vocational fulfillment, education, and human rights. Programs often include schools, specialized training, career counseling, and intervention against poverty, sexual, or racial discrimination.</td>
</tr>
<tr>
<td>Interpersonal Relationships:</td>
<td>Outreach focuses on family life, marriage, sexuality, and healthy friendships. Programs often include marriage counseling and enrichment, divorce counseling, parenting counseling and training,</td>
</tr>
</tbody>
</table>
and advocacy for non-traditional relationships.

| Human Destiny: | Outreach focuses on repentance, conversion, stewardship, and alignment with God’s purposes. Programs often include revivals, witnessing, neighborhood canvassing, Bible distribution, and prayer chains. |
ABOUT MOSAIC

MOSAIC is a demographic segmentation system created by Experian. It seeks to provide a multi-dimensional view of a community taking into account multiple socio-economic and life stage factors. MOSAIC is truly unique as a demographic segmentation system.

Mosaic was developed based on more than 20 years of segmentation development expertise from one of the global leaders in segmentation systems. Experian has built more than 40 consumer segmentation systems around the globe, and the Mosaic classification is available in more than 25 countries.

Along with the international experience applied in this product, some of the most experienced geo-demographers in North America were involved with the development of MOSAIC.

Mosaic USA is a redevelopment of the earlier MOSAIC system. It classifies all U.S. households and neighborhoods into 60 unique segments (or types) and 12 groupings that share similar demographic and socioeconomic characteristics.

The MOSAIC assignments are updated annually by incorporating updated AGS demographics into the segmentation model, ensuring that the assignment is as accurate as possible given shifts in local area demographics.

The international experience of the MOSAIC systems influence of the US version and can be seen in the Global Mosaic groups incorporated into the MOSAIC report options on the MI System.

The result is a classification that paints a rich picture of U.S. communities in terms of their socio-demographics, lifestyles, behaviors and culture to providing the most accurate and comprehensive view of any community in the US—whether on a large scale such as a county or down to a neighborhood.

How MOSAIC is Built

Over the last 20 years, Experian has built more than 40 segmentation solutions worldwide. This gives us valuable insight into the best sources of data and methodologies to build truly innovative segmentation.

To build Mosaic, the following approaches were taken:

- Identification of the most appropriate data sources as inputs.
- A sophisticated proprietary approach to clustering, unique to Experian.
- Extensive analysis to assist in validation and interpretation of the segmentation.

Quantitative data

More than 300 data variables have been used to build Mosaic including more than 70 household level elements from Experian's INSOURCESM database. These have been selected as inputs to the classification on the basis of their volume, quality, consistency and sustainability.

To be input into the classification, the data must meet one or more of the following criteria:
Mission Impact

Ministry Applications for Mosaic Lifestyle Portraits

- Allows identification and description of consumer segments that are not necessarily distinguished solely by the use of census data
- Ensures accuracy of the Mosaic code by either household or neighborhood
- Is updated regularly to ensure change is monitored
- Improves discrimination and allows for the identification of a wide range of consumer behaviors.

Mosaic was developed using consumer demographic information sourced from Experian’s wealth of data assets including INSOURCE, which provides coverage for more than 110 million households and 215 million individuals; demographic estimates and projections from Applied Geographic Solutions; and the U.S. Census.

All of this information is updated regularly and used to replenish our view of the classification each year.

Clustering

Mosaic is designed to identify groupings of consumer behavior for households and neighborhoods. The methodology we use is unique to Experian, and has been refined during many years of creating classifications using data from different sources and different levels of geography.

The first step is to gather data for all residents and households in the country. This data is then combined with information from other higher levels of geography including census and postal information. All the input variables go through a selection process, where they are tested for discrimination, robustness and their correlation to other variables.

Once the final list of variables is selected, a set of input weights is applied as part of the clustering process. The result is a list of variables that have differing importance to the clustering methodology; depending on how well they discriminate at differing levels of geography.

This “bottom-up” approach enables us to maximize the effectiveness of each input variable depending on its relative importance to the classification and its ability to discriminate. It allows for the optimization of data and creates a classification that is truly best of breed.

Data Used to Build MOSAIC

In the development of Mosaic, Experian analysts considered more than 600 variables to create the Mosaic classifications. Each variable was selected for its distinctiveness; accuracy and ability to describe the U.S. population while at the same time identify similar consumer behavior, expenditures and attitudes. From the analysis, more than 300 variables were selected, including more than 70 household characteristics from Experian’s INSOURCE database. These account for 80 percent of the weighting factor.

Variables included in building the system are listed below.

- Population by Age and Sex
- Population by Race and Hispanic origin
- Income/Poverty ratio
- Labor force status by sex (incl. military)
- Educational Attainment
- Educational Enrollment
- Marital Status
- Group quarters population by type
- Place of birth
- Foreign born by year of entry
- Households by type
- Size of household
- Household type by presence of children
- Age of head of household
- Language spoken at home and linguistic isolation
- Residence in 1995 (Stability)
- Tenure
- Vehicles available
- Households by income
- Median income, average per capita income
- Median income by age
- Households by type of income
- Workers in family
- Income/Poverty ratio
- Labor force status by sex (incl. military)
- Labor force participation rate
- Employment by occupation
- Employment by industry
- Labor force participation rate
- Employment by occupation
- Employment by industry
- Class of worker (e.g. private corporation, federal gov’t, unpaid family, etc.)
- Veteran status
- Travel time to work
- Worked at home
- Dwellings by occupancy status (owned, rented, vacant)
- Housing value of owner occupied housing
- Median housing value
- Contract rent
- Median contract rent
- Units in structure
- Year structure built
- Median dwelling built
- Mortgage status (e.g. no mortgage, first only, first and second)
- Year moved in
- Population density
- MSA size
- Distance to MSA center
### MOSAIC Types to Groups Table

This table correlates each of the 12 groups with their corresponding types. It also presents the percentage of households that fall within each group and type.

<table>
<thead>
<tr>
<th>Group</th>
<th>Group Description</th>
<th>% Hhlds</th>
<th>Type</th>
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The Mosaic Family Tree illustrates the major demographic and lifestyle polarities between the types and groups and shows how the Mosaic types relate to each other.¹

¹ Mosaic USA: Consumer lifestyle segmentation for the United States by Experian, page 8
**LIFESTYLE TYPES**

Each Mosaic type begins with a summary description “About...” derived from documents distributed by Experian, the creators of Mosaic. For a fuller description, please refer to [name of the full Experian document here]

Following each description is a section titled *Reaching Out to ...* providing practical applications for ministry. There is a general comment about the relevance of the church to each lifestyle type followed by specific applications for leadership, hospitality, worship, education, small groups, and outreach.
A01: AMERICA’S WEALTHIEST

The nation’s most wealthy households are financially secure with expensive tastes, living the most luxurious of lifestyles in the most affluent and exclusive communities.

About “America’s Wealthiest”

Demographics

America’s Wealthiest consists of the nation’s most affluent households found in well established suburban communities like Saddle River, NJ, Potomac, MD, and Beverly Hills, CA. With incomes well above the national average, residents represent both old and new wealth, enjoying very comfortable lifestyles and the finer things in life. These households are more than six times likely to be earning $250,000 or more. Most of the adults are married, middle aged, college educated and predominantly white, with a high concentration of Asians. In the workplace, they typically hold executive and management positions in finance, real estate and professional services. Though nearly half of the households contain dual-working couples, about a third has just one highly paid breadwinner in the family.

Lifestyles

Wealthy and educated, the members of America’s Wealthiest live the most luxurious of lifestyles. They love to vacation abroad, belong to country clubs and drive luxury cars and high-end SUVs. They’re early tech adopters who were among the first to buy BlackBerry devices, iPods and satellite radios. Many are philanthropic and support environmental causes, human rights groups and art associations. Indeed, these Americans frequent the theater, classical music concerts and movies all at high rates. Their exercise of choice is to take a yoga class, play tennis or go skiing at exotic locales. When they shop, they’re concerned more about quality than price, buying clothes at Nordstrom and home furnishings at Williams-Sonoma. Active investors, they own a broad range of stocks, mutual funds, government bonds and Treasury bills.

Media

America’s Wealthiest households are also the nation’s premier news hounds. They’re avid readers of print media, perusing daily and Sunday newspapers for articles about business, science, fashion and travel. It’s hard to find a financial magazine that they don’t read with rates at more than triple the national average, including Barron’s, Fortune and The Economist. When they watch television, they watch network newscasts and weekly news magazines as well as cable news channels such as CNN, CNBC and MSNBC. These technological sophisticates have taken to the Internet in a big way, logging on to shop, book airline tickets and gather financial information. Self-described “careful money managers,” residents frequently go online to trade stocks themselves, but they are willing to pay any price for good financial advice.

Reaching Out to “America’s Wealthiest”

This lifestyle type is more interested in spirituality than many church leaders think. However, they are often alienated from Protestant denominational churches because they feel vilified for material wealth, or because they disrespect the integrity of public policy advocacy. If they connect with a Protestant church, it will likely be an independent, reformed church; or a highly

Sources: Tom Bandy, Experian and MissionInsitie
liturgical church with excellent programs. If they connect with a Catholic church, it will likely be with a “cathedral” church at the center of power. However, once connected with the church, members of this group can be remarkably sensitive to the preservation and success of small faith communities.

**Leadership: CEO and Visionary**

People in this group gravitate to clergy who are highly qualified. They are seminary trained with advanced degrees, and certified by ordination with significant experience. Leaders are very professional: excellent administrators, expository preachers, and efficient priests. They expect the senior pastor to be well connected with leaders in other sectors, and have a global vision for outreach. Clear core values and orthodox faith convictions ensure the integrity of both leader and organization.

**Hospitality: Healthy Choices**

These busy people are unlikely to come early or leave late. However, they intentionally linger on special occasions (Holy Days, baptisms, weddings, and funerals) and expect to network with the people of influence within the church and community. Always provide multiple choices of healthy food and drink. The environment may be very traditional or very contemporary; fill it with excellent art and live background music; provide conversation areas for privacy. Use electronic communications effectively to express thanks, offer fresh opportunities, or communicate updates about mission. Communicate motivations and results, and avoid overloading people with details.

**Worship: Educational and Inspirational**

Structure and awe are important. People in this type tend to be cautious and observant, but not particularly spontaneous. If they are Protestant, they tend to prefer liturgy in plain, Americanized English; classical hymns; classical choral anthems; and edifying sermons. If they are Catholic, they tend to prefer liturgy in Latin or classical English; plainsong or chant; and brief, moralistic homilies. They expect worship to inform in-depth Bible study or to inspire generous outreach, and will drop out of regular weekly worship if it simply becomes a duty or cultural expectation.

**Education: Topical, Biblical, and Generational**

Although people in this group are usually well educated (including the liberal arts), they tend to be moving away from traditional curricula and gravitating to topical discussion groups. They listen to informed guest speakers and discuss matters of ethical import. However, there is a strong need to be Biblically sound and sensitive to the wisdom of highly credible Christian leaders. They prefer structured education programs that sort people into age groups. Since they are often perplexed about the generation gap, they appreciate any help you can give them for cross-generational understanding.

**Small Groups: Designated Leaders, Curriculum Based**

In general, people in this group are less likely to participate in small groups, although women are more likely to do so than men. If they participate in small groups, they prefer being led by a trained leader who is clearly accountable to the pastor or priest (often salaried). They like to
base conversations on a specific resource, but it must be available in print and digital forms, and include some kind of blog or internet alternative to allow travelers to participate.

**Outreach: All Outreach Choices**

This group is one of the most philanthropically minded of all lifestyle types. They give money to good causes, but only to groups that have an excellent strategic plan and clearly defined outcomes. They often volunteer to sit on boards, but primarily for policy governance and visioning. They will make sacrifices of time and energy to create networks and build philanthropic partnerships between government, business, non-profit, and (occasionally) church sectors. However, they will rarely become hands-on involved in any particular outreach project for very long, and unless they are related to the entertainment industry they will almost always work anonymously.
A02: DREAM WEAVERS

Well-off families with school age children, living an affluent, suburban version of the American Dream

About “Dream Weavers”

Demographics

Dream Weavers is home to well-off families living an affluent, suburban version of the American Dream.

Ranked second in terms of wealth, they live in new-money subdivisions, possess high incomes, have college degrees and own large houses valued at more than twice the national average. Many households contain families with school-aged children—no type has a higher rate of married residents—and more than half contain dual income couples. These middle-aged adults typically work as white-collar professionals in the information, finance and education industries. They commute to work in luxury sedans and SUVs from mostly homogeneous communities as Overland Park, KS, Naperville, IL and Austin, TX. Like America’s Wealthiest, Dream Weavers is overwhelmingly white with an above-average presence of Asian Americans.

Lifestyles

The members of Dream Weavers are deeply rooted in their suburban communities. They have high rates for belonging to churches and synagogues, parents/teachers association, art associations and business and country clubs. They rank at the top for donating money to charities. With their large families, they lead active athletic lives and enjoy swimming, golfing and fitness walking. Weekends find these households on the hunt for family friendly activities, resulting in high rates for visiting zoos, museums and bowling alleys. When they go shopping, they look for quality merchandise—no matter the price—at stores like Ann Taylor, Banana Republic, Lord & Taylor and Bloomingdale’s. These consumers try to keep up with the latest technological trends, and many own home theater systems and digital cameras. To manage their money, they use financial planners and invest in a variety of savings vehicles for college and retirement.

Media

Dream Weavers households enjoy media that relate to their homes and families. They tune in to cable networks like HGTV, the Food Network, E! Entertainment, and ESPN. They read a number of upscale shelter magazines, such as Architectural Digest, Traditional Home and Bon Appetite, as well as titles that appeal to time-pressed, dual-income households, like Real Simple and Working Mother. With their longer than-average commutes, they listen to all news and news talk stations on the radio. Once they sit down in front of a computer, it’s hard to tear them away from surfing the Internet. They are frequently online for email, news, shopping, stock trading and making travel arrangements.

Sources: Tom Bandy, Experian and MissionInsitae
Reaching out to “Dream Weavers”

This type was heavily committed to church participation in the second half of the 20th century, but is increasingly drifting to the margins of congregational life. Pressures of work, competition from other activities on Sunday morning, scandals of church abuses, and skepticism about denominational public policies have all contributed to an emerging caution. However, this group is very interested in spirituality and the Christian faith is often very meaningful for them. They belong to many associations, give large donations to charities, and are concerned for health and environment. Historically they gravitated to established churches (Protestant and Catholic). As many of these churches decline in resources, they tend to migrate to large independent churches. They can be a difficult group from which to recruit church volunteers. They prefer to consume church programs, paying professionals to supply them.

Leadership:  CEO and Discipler

This lifestyle type expects the pastor to be deeply spiritual and well informed. It is better for the pastor to be out of the office and participate on important non-profit boards. Preaching should be mission oriented and interface cultural insight and faith. The pastor maintains a smoothly functioning organization that gets measurable results; but the pastor invests considerable time and energy to develop staff and coach spiritual disciplines among lay leaders. Being “purpose driven” and getting “mission results” define the credibility of the pastor.

Hospitality:  Multiple Choices

This group values opulent refreshments, and may prefer catered or professionally prepared foods. Since they are driven by many competing pressures, it is always unpredictable whether or not they will linger before or after worship. Indeed, the men in particular may step out during worship for fellowship. Provide refreshments constantly throughout the morning. They prefer “adult space”, and prefer to send the children to separate, supervised play areas. Make the fellowship space a communications hub, with automated screens rotating announcements and images that reinforce the core values and beliefs of the church. Personal fellowship is carried on through email, Skype, and text messaging.

Worship:  Educational and Mission Connectional

This group tends to appreciate mission-oriented worship with a strong educational interest and contemporary edge. They like to understand the mission field before supporting mission, and also ponder issues of public policy. Worship may be formal or informal, but must be of high quality. Include contemporary technologies. Spotlight small group and mission opportunities. Minimize spoken announcements. This group gets bored easily, so keep the pace of worship moving. Sermons should be enlightened, but focus on one scripture at a time and tell lots of anecdotes to make a point.

Education:  Experiential, Biblical, Peer Group

Family activities are very important for this group, and all generations tend to be good at “multi-tasking” and simultaneously managing several media at once. People in this type prefer learning environments rich in images and sounds, as well as guided by words, so bare classrooms and traditional tables and chairs don’t work well. Parents want their children to have a solid foundation in scripture and creed, although they themselves may be ambivalent about
continuing education. They value education as a cross-generational experience, often using “action-reflection” methodologies shaped around activity centers and mission projects.

**Small Groups: Designated Leaders and Affinity Based**

Time management is a big challenge for people in this group, but they will make time for what is really important. They gather around affinities of special interest or personal urgency, and can be extremely committed to such a group. Self-discovery is often a high priority. This group likes to meditate, discuss, and explore ideas. They often develop book clubs and movie groups. They are interested in different religions and spirituality. Personal recovery is also a high priority. This group seeks support to break addiction, enrich marriage, and perform well as parents.

**Outreach: Recovery, Health, and Human Potential**

People in this group prefer to do mission through sitting on boards and advocating public policy. They are often outspoken on moral issues (as liberal or conservative), but are generally careful not to upset their comfortable lifestyles. It may be difficult to persuade them to tithe. They tend to be attracted to mission related to addiction intervention, family health, and unleashing human potential. Mission interest tends to be driven by their personal or family needs at the time.
A03: WHITE-COLLAR SUBURBIA

A haven for upscale, college educated Baby Boomers living in suburban comfort in expensive new subdivisions

About “White Collar Suburbia”

Demographics

White-collar Suburbia is a haven for upscale Baby Boomers living in suburban comfort. But unlike the overwhelmingly white suburbs of a generation ago, this cluster has the highest concentration of Asians in the nation—about four times the U.S. average. Most of the adults are married couples with children, have attended college and are employed as white-collar professionals, managers and executives. Their high incomes allow them to purchase expensive homes in relatively new subdivisions. One other major difference between the White-Collar Suburbia of today versus the post-war years is that a majority of households have dual-working couples and one in six has three workers in the family. This helps to explain why many own more cars than in any other MOSAIC type.

Lifestyles

The residents of White-collar Suburbia are unabashedly family centered, and they take pride in pursuing active, healthy lifestyles. These households are into aerobic exercise and enjoy jogging, biking and working out on cardio machines. They own SUVs and minivans to transport their children and their friends to school, sports, malls and movie theaters. They like to travel in the U.S. and abroad, and their spending patterns reflect an interest in keeping up with the latest styles in fashion and consumer electronics. They frequently shop at stores like Abercrombie & Fitch, Ann Taylor and J. Crew. When it comes to technology like music and recording devices, they proudly claim that friends look to them for purchasing advice. Careful consumers, they often research products on the Internet before they buy.

Media

White-collar Suburbia households are eclectic media consumers who enjoy newspapers, radio and television as well as an array of magazines. Their TV viewing is broad—everything from HBO and PBS to “Jeopardy!” and “The Apprentice.” Their preferred radio stations include news talk, classic rock and adult contemporary stations. These adventurous households like to research their destinations online and through print media. At the newsstands, they pick up issues of Arthur Frommer’s Budget Travel and Endless Vacations as well as the Sunday newspaper for the travel section. Just to be safe, they read Consumer Reports to make sure they get the best deal. They turn to the Internet for almost everything including auctions, banking, digital imaging, financial information, sport and stock trading.

Reaching Out to “White Collar Suburbia”

The family values, cultural heritage, and conservative outlook of this lifestyle type motivate this group to appreciate the church as an instrument of cultural preservation or assimilation. They tend to be “middle of the road”, gravitating to churches with strong traditions and family atmospheres. They often participate in more than one faith community, depending on their
personal and family needs at the time. They take advantage of excellent programs from large churches, but feel most comfortable in medium sized churches. Their suburban church plants tend to grow quickly, but plateau at around 300.

**Leadership:** Enabler

In addition to being a seminary trained professional and certified church leader, this group usually prefers the pastor to be male or female and married; comfortable with children; and supportive of traditional marriage and family relationships. Given the Asian presence in this lifestyle type, the leader needs to be appreciative of non-western habits and family loyalties. The pastor needs to be very approachable and respectful, and age has great significance for spiritual authority. The pastor need not be a great preacher, but must be a good counselor, interventionist, teacher, and team player.

**Hospitality:** Multiple Choices

Create lots of space for refreshments before, during, and after worship so that the whole family can be together in the same room. Adults in this type don’t mind children active in the same environment as adults, so long as there isn’t too much furniture in the way. Provide multiple serving stations for adults and youth. Food choices are high quality, but a mix of sugar and sugarless, caffeine and herbal. Include ethnic food choices. Be sure to train greeters and servers for cross-cultural sensitivity, and communicate vital information in a variety of print and electronic media.

**Worship:** Coaching and Inspirational

Worship design is often structured in ways that reflect the Christian tradition of the country of origin, and for people in this type from Asia that means classic Presbyterian, Methodist, Catholic, and other liturgies reminiscent of the early 20th century. However, the message is less expository, and is more clearly aimed at lifestyle coaching, high integrity living, and maintaining Christian identity in the workplace. Sacraments or other rituals are taken very seriously. Sunday morning may be the only day of involvement with the church. It should clearly connect people with personal or family devotional disciplines.

**Education:** Biblical and Generational

This lifestyle type can value either curricular or experiential Christian education, but it must have a strong Biblical orientation. Some adults will be interested in advanced Biblical interpretation, and may participate in extended programs like *Kerygma* and *Alpha*. Youth ministries tend to be organized as traditional large groups, dividing Sunday evening between Bible study, mission projects, and recreation. Children are usually organized in age groups mirroring the practice of public education. The learning environment and technology must be equal in quality to the public school and community college environments.

**Small Groups:** Designated Leaders and Affinities

The busy people in this group are always struggling to manage time, but will make time for interests and concerns that are priorities. They gather around affinities, and expect a trained leader to guide them through a fairly formal process of sharing, learning, and praying as they explore a common interest. They are quite open to cross-generational small groups (adults and youth), and are more likely to participate in small groups as a married couple. Gender is not a
strong enough affinity to bond a group together, but occasional opportunities for women and men to rally together are welcome.

**Outreach: Quality of Life, Human Potential, Interpersonal Relationships**

Congregational life and mission tends to rotate around personal and family needs. The issues they hope to address in the community are often the same issues they need to address in their own lives. Short and long term outreach projects are welcome, although they have a tendency to pay for professionals to do the mission rather than volunteer themselves. Christian Family Counseling clinics, career counseling, spiritual gifts discernment and personality typologies, marriage enrichment, conflict mediation, and similar missions are enthusiastically supported. The sponsors of the mission may be the first clients.
A04: UPSCALE SUBURBANITES

A portrait of pleasant living, consisting of affluent, middle-aged empty nesting couples and singles in established suburban neighborhoods

About “Upscale Suburbanites”

Demographics

Upscale Suburbanites is a portrait of pleasant living, a cluster of middle-aged and empty nesting couples and singles. In these established suburbs, mostly white and Asian households live in older homes and luxury condominiums only a short commute from in-town jobs. More than half the residents are college graduates and, if they’re still in the workforce, earn high incomes from white-collar jobs in health, education, public administration and information technology. Given the mix of ages and household types, it’s no surprise that the cluster features varied housing styles. The streets in this segment are filled with spacious homes close to sprawling apartment complexes. Not everyone gets in their cars to go to work each morning, a disproportionate number work at home and about one in five is retired.

Lifestyles

Because of its more mature populace, Upscale Suburbanites features a more relaxed lifestyle than others in the Affluent Suburbia group. Many residents attend concerts, plays and antique shows. They try to stay fit by jogging, swimming and taking exercise classes; this is the top-ranked cluster for health club members. They’re avid food buffs who like going out to eat as much as cooking gourmet meals at home. As consumers, they describe themselves as “smart greens” who read labels to make sure they’re buying high-quality goods and cruelty-free products. These affluent households can afford their purchases thanks to heavy use of credit cards and active investing in stocks, bonds and CDs. Some of their favorite stores include Crate & Barrel, Sak’s Fifth Avenue and Bloomingdale’s. They also donate often to environmental causes, political groups and public broadcasting.

Media

The members of Upscale Suburbanites are sophisticated media consumers. They tune in to cable networks like A&E, Bravo and the History Channel as well as news programs on PBS and the commercial networks. When they’re not listening to classical music on the radio, they’re dial-spinning to news and news talk stations. They’re also avid readers of newspapers and magazines for news and entertainment. The magazines that are more popular with them include not only high-brow culture fare like New Yorker and Smithsonian, but titles that feed their gourmet tastes like Bon Appétit and Gourmet. These older consumers are Internet savvy and spend a lot of free time shopping and conducting research online. They like to frequent websites for news, stock trading, vacation planning and befitting their advancing age, medical information.

Reaching Out to “Upscale Suburbanites”:

People in this lifestyle segment are very interested in spirituality, but often regard religion as a “private matter.” They often attend church on significant holy days or holidays, but are sporadic in attendance throughout the year. They are as likely to count a concert, tour of the art museum
or other cultural activity as a “religious” event. They gravitate to established churches with significant denominational and/or local heritage and tend to blur sacred space and time with historic sites and sophisticated aesthetic taste.

**Leadership:**  Care Giver and Enabler

The pastor and paid staff need to be approachable, caring individuals, with no “sharp edges” to their personalities. Preachers can be ironic social commentators, but are not particularly prophetic when it comes to lifestyle changes. People in this segment are beginning to feel their age, and expect the pastor to be a capable counselor and hospital visitor. They tend to be self-actualizing, and want their leader to resource what their ambitions but not tell them what to do. Credibility depends on broad knowledge of scripture and history, clear logic, and the ability to honor parliamentary procedure.

**Hospitality:**  Healthy Choices

When they come to church they are apt to linger after worship. They often remain seated in the sanctuary to applaud the organist and choir after the postlude, and expect the pastor to shake hands and remember their names (despite long absences from worship). They linger over refreshments and expect healthy snack foods to supplement their diet plans, and often choose herbal tea and fruit juice over coffee and pop. They prefer an “adult” environment with comfortable seating, but look for a safe play area for visiting grandchildren.

**Worship:**  Inspirational

People in this lifestyle segment usually grew up in a church with a significant tradition, and prefer formal worship in contemporary language. They tend to idealize the church of their childhood, and relevance is usually secondary to aesthetics. They may be high tech at home, but often prefer low tech at church. Spectacle and awesome silence alternate in their worship preferences. Sermons should be brief, motivational, and uplifting. The music is generally classical, with occasional praise choruses; and occasional classic Christian folk and rock music enliven otherwise traditional services.

**Education:**  Curricular, Topical and Peer Group

Continuing education is a personal habit for many people in this segment. They may be too irregular for Sunday school, but are attracted to a special lecture series on relevant topics. They are more interested in the history of the Bible than doctrines of the creed, or in medical ethics and environmental studies than public policy debates. Young and old are comfortable talking together about common interests or concerns. They enjoy educational travel, and may participate in tours to the Holy Land or other sites important to Christianity and other religions.

**Small Groups:**  Rotated Leaders and Curriculum

The pace of life is deliberately slowing down, and people in this segment enjoy small groups that combine socializing and education. Many have been teachers of some kind in the past, and are glad to take their turn in leading groups. However, they may resist specialized small group training and accountability to paid staff. Small group affinities often include exercise and diet, meditation and prayer, as well as book clubs and cinema. People in this group will feel much more comfortable inviting friends and work associates to a small group than to worship on Sunday morning.
Outreach: Health and Quality of Life

Like other lifestyle segments in this broad category, the urgency they feel about others often matches the urgency they feel about themselves. They contribute money, serve on non-profit boards, and volunteer for hands-on ministry in areas related to health care, wellness, and environmental advocacy. They can be as interested in a variety of therapeutic ministries as they are in crime prevention. They tend to support historical societies, restoration of downtown centers, and preservation of park land. They network effectively, work ecumenically, and can energize social causes.
A05: ENTERPRISING COUPLES

A collection of married couples with children and childless duos living in upper-middle-class commuter communities

About “Enterprising Couples”

Demographics

Enterprising Couples represents a collection of married couples with children and childless duos living in upper-middle-class commuter communities. Most adults are Baby Boomers who are white; college educated and well paid earning household incomes more than twice the national median. Living in new subdivisions in the metropolitan sprawl, Enterprising Couples households typically have long commutes to white-collar jobs in health care, education and retail. But despite the significant number of childless households, only a small percentage lives in apartments. The vast majority pays steep prices for detached homes built after 1990, and they fill their driveways with mid-sized luxury cars—typically imports.

Lifestyles

The well-off Boomers who comprise Enterprising Couples pursue an always-on-the-go lifestyle. They describe themselves as workaholics and multi-taskers who enjoy traveling, keeping fit and supporting the arts. They have high rates for going to concerts, museums, antique shows and dance performances. They try to make time each day for working out, preferably on cardio machines and stationary bicycles. Conservative when it comes to money matters, they are savers who maintain high balances in their IRAs, 401(k)s and 529 college savings plans. When shopping, they frequently use coupons and await sales before hitting retailers like Target, Kohl’s and Bed, Bath & Beyond. But these financially secure consumers still make a strong market for electronic devices, board games and athletic equipment.

Media

Enterprising Couples households tend to have mainstream media tastes with a fondness for news. Their favorite magazines include mass-market titles like Time, Newsweek, People and Reader’s Digest. They tune in often to newscasts on broadcast networks in addition to cable channels such as CNN, ESPN and CNBC. On their daily commutes to work, they switch between news talk stations and those that play classic rock and adult contemporary fare. At home, they frequently go online for a variety of activities—shopping, banking and auctions, among them. However, companies should be aware that they’re not avid fans of advertising on their TV screens or computer monitors. When a commercial comes on or an advertisement pops up, they are likely to change the channel or close the window.

Reaching out to “Enterprising Couples”

This is a lifestyle type to watch, and it will probably grow significantly in the next decade. They are less interested in “family values” because they may not have children ... or they may have very different assumptions about childhood development. They are interested in personal and social transformation ... provided that it combines with personal fulfillment. They enjoy power and influence ... and may or may not exercise that for the benefit of others. Spirituality is often a
matter of moral philosophy or individual psychology, and the church is valued more for its social action or therapeutic benefits.

**Leadership:** Visionary

This lifestyle type expects a pastor to be a visionary and a motivator. They do not want to be visited and are too busy to serve on committees. However, they will attack with gusto a big challenge or impossible dream that captures their imaginations. They are attracted to leaders who share a similar entrepreneurial spirit, and to churches that initiate major outreach projects with local and global implications. Pastors need to be clear about goals and boundaries, but can leave the implementation to others.

**Hospitality:** Multiple Choices

This group is attracted by the contemporary and the trendy. They prefer environments that are filled with technology, easily accessible, and networked for communication. They like room to move and multiple choices in food. They are willing to pay for quality refreshments provided the money goes to charity. Since they bore easily, avoid chatter about the weather or sports and train members to talk of significant missions, faith convictions, or growth breakthroughs.

**Worship:** Mission Connectional

This group measures successful worship by mission results. Therefore, they gravitate to worship services that focus on educating and commissioning missionaries, or praying and consecrating outreach workers. Worship is a combination of “concert performance” and “community connection”. They would rather listen to an expert speak on a relevant topic, than a preacher following a lectionary. Music matches the rhythm, instrumentation, and vocals for whatever is contemporary in their geography and sensitive to the culture in the mission geography.

**Education:** Experiential, Topical, Peer

This group is reluctant to participate in traditional Christian education because they do not really see the point ... or the anticipated outcome. They prefer education that trains or prepares them for some new high quality ministry. They are skeptical about the practical use of bible study ... but excited about the potential of spirituality in the workplace. They learn the most from peers who have personal experience and expertise, rather than academics or paid staff.

**Small Groups:** Designated Leaders, Affinity

This group will avoid many forms of small group life because they seem too shallow and time-consuming. However, they will value small groups gathered around topics for marriage enrichment and intimacy, understanding gratuitous evil, and global crises. They also connect with therapy groups for workaholism and other addictions. Since they are competitive among themselves, designated leadership with credible experience is necessary.

**Outreach:** Survival, Quality of Life

This group values global networks, and has the time and money to travel as volunteers. They make time for important social change, but prefer short term commitments. They value technology in worship that connects them to mission. They will make great sacrifices to help people through natural catastrophes, family emergencies, and personal crises. They work best in cooperation with a credible, efficient non-profit organization, and become very impatient with
the slow decision-making of many churches. They believe in results, but are often politically incorrect and theologically inconsistent.
**A06: SMALL-TOWN SUCCESS**

White-collar, college educated, middle-aged working couples living in newly developed subdivisions outside the nation’s beltways

**About “Small Town Success”**

**Demographics**

Small-town Success is typically home to the families of the most prominent citizens in their exurban communities. White-collar, college educated and upscale, they live in recently developed subdivisions outside the nation’s beltways in the Midwest and West. Most of these households contain white, middle-aged working couples who have positions as executives and professionals in health care, retail and education. More than eight in ten drive alone to work, pulling out of the driveways of large single-family homes valued at 50 percent above the national median. These high-earners drive to work in comfort and have high rates for owning luxury SUVs as well as family vehicles including minivans.

**Lifestyles**

Small-town Success households enjoy a prosperous way of life. For athletic activities, they enjoy biking, swimming, bowling and jogging. They tend to seek out intellectual stimulation, reading books and taking adult education classes at high rates, and they don’t mind driving to big cities to visit museums or see a show. They’re conservative by nature and describe themselves as “smart shoppers.” They like to buy quality merchandise at low prices at big-box chains such as Sam’s Club, Circuit City and Bed, Bath & Beyond. They’re late adopters when it comes to consumer electronics and are more likely to own 35-mm cameras than digital models, VHS players than DVD units. They own a wide range of insurance products, including life, health, disability and homeowner’s coverage. However, being conservative hasn’t dampened their enthusiasm for travel as they are likely to take a trip for either business or pleasure almost every month of the year.

**Media**

Small-town Success households share a fondness for a variety of media. They like to watch primetime crime dramas and comedies on television, especially “CSI,” “Law and Order” and “Two and a Half Men.”

They are avid radio listeners and enjoy stations that offer news talk, golden oldies and country music.

They have high rates for reading the Sunday newspaper to catch up on sports, business and entertainment news and read mainstream magazine titles as National Geographic, Good Housekeeping and Better Homes and Gardens. They have above average interest in the Internet, and they go online to get news, do their banking and buy merchandise such as books and CDs.

**Reaching out to “Small Town Success”**

This type once represented the backbone of mainstream and evangelical denominations, but in recent years has grown disenchanted with denominational politics and is more attracted by
clearly congregational visions. They are college educated and white collar couples that idealize the traditional family (although often do not live up to the ideal). The often have liberal arts backgrounds and live upscale, successful lifestyles. Increasingly they may distance themselves from church, and involve themselves in the artistic and non-profit life of the community.

**Leadership:** Care Giver, Enabler

This lifestyle type expects the pastor to be certified officer of the church, but very friendly and approachable. They like the minister to be available in the office or at home at all times, and to visit regularly in hospitals or the homes of people in special need. They often assume that laity do administration, and clergy do ministry. They enjoy committees more than teams, and expect staff to resource whatever they decide to do.

**Hospitality:** The Basics, Multiple Choices

This group enjoys hearty greetings and quality foods. However, they often arrive at the last minute before worship. They enjoy “passing the peace” and may linger talking with friends. They will take their turn on task groups that greet newcomers or follow up on visitors, but assume that they need no training and the church will accept whatever they offer. They like to wear nametags, partly to identify newcomers, and partly to display their membership in a club. Motivated by a big vision, they will pursue a quest for quality.

**Worship:** Inspirational and Care Giving

This group primarily seeks inspiration. They consciously or unconsciously long for a higher purpose to which they can surrender their church and their lives. They like presentational, or even concert-like, worship. It may be classical or contemporary, but it should energize and focus them for the coming week. They appreciate great music, usually lyrical in style, and often applaud or participate in the presentation. At the same time, they prefer the intimacy of a family at worship. They share prayer concerns avidly, usually for family or friends.

**Education:** Curricular, Biblical, and Generational

Either Sunday morning or midweek options are possible for this group, but it must be relevant to their needs. They will not make time for something that doesn’t matter to them. Children and youth education matters much more than adult education, but they do value adult affinity groups with a spiritual growth intention. They usually assume children and youth will study an approved curriculum in age based classes. Adult Sunday school usually follows some printed resource with a strong Biblical orientation, but the focus may be liberal or conservative.

**Small Groups:** Rotated Leaders, Curriculum Based

This group tends to gather as an affinity group around a topic of interest, but internally selects a printed resource to follow. They value strong volunteer leadership, but may not respond well to paid staff as leaders. They like to rotate leadership, so long as individuals have the opportunity to pass. They are often open to training for small group leadership, although they may resist accountability. They prefer groups that encourage personal discovery (spiritual gifts discernment, personal typology, holistic health, etc.) but may not readily accept mentoring for personal mission.

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**Sources:** Tom Bandy, Experian and MissionInsite
Outreach: Survival, Health, Quality of Life

This group usually emphasizes local mission, although they are increasingly involved in short term “crisis intervention” with mission teams that travel within North America. They are increasingly skeptical of the efficiency of denominationally sponsored missions, and prefer cooperation with faith-based, international non-profit organizations like World Vision. They want to make a difference in their communities, but tend to focus more on “doing things” and “improving daily living”, rather than “shaping attitudes” or “strategic planning”. They tend to assume the universality of personal core values, and come to appreciate diversity primarily through personal interaction rather than study.
A07: NEW SUBURBIA FAMILIES

Young, affluent working couples with pre-school children concentrated in fast-growing, metro fringe communities

About “New Suburbia Families”

Demographics

Young couples with pre-school children have turned New Suburbia Families into a booming lifestyle.

Concentrated in fast-growing, metro fringe communities mainly in the West and Southwest, the type’s population has more than tripled since 1990. With many households under 35 years old, these young families are making the most of their new subdivisions. More than half the housing has been built since 2000 and the median value worth nearly 50 percent above the U.S. average. Residents have both brains and bucks. More than two thirds have gone to college and many workers earn six-figure incomes. It takes hard work to have achieved success at such a young age. More than two-thirds of families have multiple workers in the labor force, gravitating to jobs as managers, executives and white-collar professionals.

Lifestyles

The members of New Suburbia Families have crafted active, children-centered lifestyles. These families participate in a number of team sports such as baseball, basketball and soccer, shuttling kids and gear to activities in their SUVs and minivans. They go to kid-friendly destinations and frequent zoos, aquariums and campgrounds. At supermarkets, they fill their grocery carts with pizza, Pop Tarts and prepared lunch kits. This is one of the top-ranked types for owning toys, books and video games, and residents here never met a consumer electronics device they didn’t like including cell phones, gaming systems and home theater systems. With their relatively large families, money still needs to be managed. They maintain that price and functionality trump style when they purchase electronics and clothing at retailers like Target, Best Buy and Wal-Mart. Contributing to 529 college savings plans is a priority, but this type can be debt heavy due to first mortgages and home equity loans.

Media

These energetic households are only moderate consumers of most media. New Suburbia Families are often too busy to read a newspaper or magazine, although they will sit in front of a TV to watch network sitcoms and reality shows as well as sports and entertainment on cable channels such as ESPN, MTV and Comedy Central. Thanks to their lengthy commutes, they exhibit high rates for listening to radio stations that offer news and sports as well as classic rock and adult contemporary music. When they finally wind down, many go online to trade stocks, search for jobs and check out real estate listings.

Reaching Out to “New Suburbia Families”

This lifestyle type generally considers spirituality to be an important component to a balanced, healthy life. The first thought of adults with young children is to return to the church where they
were brought up, but they are prone to “second thoughts”. Many marriages cross religious traditions. Many adults have very mixed feelings about the church experiences of their youth. These true “church shoppers” will explore a variety of options before settling down, and their choice usually depends on comfort, time requirements, and quality of programming (rather than heritage, theological depth, or ties of friendship or family). This means they are often attracted by large churches with low expectations and excellent programs. Despite their busy lifestyles, these families can be quite regular in church participation, if there are enough options.

**Leadership:** CEO, Visionary

People in this type tend to connect with senior pastors who go out of their way to look like them or understand their lifestyles. The pastor has excellent skills in staff development, volunteer empowerment, and procedures for accountability. Administration is delegated to a trusted, gifted few. The pastor casts a clear, bold, Christ-centered vision that is intentionally repeated and reinforced as a mantra for all ministries. People in this type do not want the pastor to be ambivalent, but provide clear direction. Ambiguity of vision, breakdown in accountability, or lowering of quality will quickly disillusion them.

**Hospitality:** Multiple Choices

These families are always on the move, and they are often late. Refreshments need to be ready before, during, in-between, and after worship ... and trained greeters and servers need to be available at all times. They are especially appreciative of “child friendly tactics” that provide support services for mothers, accessibility for children, and unsweetened refreshments for kids. Chaos is good. It makes them feel more at home. Provide environments with lots of space, fresh air, natural light, and mood music. Raise the budget to provide quality gifts to newcomers (e.g. stuffed animals for kids, flash drives for teens, DVD’s for parents).

**Worship:** Coaching and Inspiration

Informal worship, with hints of tradition, is welcomed by people in this lifestyle type. They prefer a clear theme for worship, a single scripture text, and a “how to” message that helps them cope with daily living. Music is up beat. Keep the pace of worship moving. Avoid long silences, verbal announcements, and untrained liturgists. Spectacle or drama around the sacraments attracts the attention of young and old. Most people in this type want to emerge from worship feeling emotionally uplifted, and cherishing a single “Aha!” moment.

**Education:** Experiential, Biblical, Generational

People in this lifestyle type often choose their neighborhood based on the quality of the schools, or pay extra money for private schools. They expect cutting edge technology and learning methodology, which is generally image-rich and experiential. They often like “rotational” methods of Sunday school, but still expect their children to be in age-based classes. Youth ministry often rotates around Christian sports and short term mission projects, and there are multiple small youth groups rather than one large youth group. Adults may not be interested in Sunday school, but prefer informal conversation time about emerging topics with missionaries or staff.

Sources: Tom Bandy, Experian and MissionInsite
Small Groups:  Designated Leaders, Affinity

These busy people will make time for small groups if they are about affinities that are urgent. They prefer small groups that help them discover themselves and their relationships (e.g. spiritual gifts discernment, personality inventories, marriage enrichment, Christian parenting). They also value “beginner Bible” and “beginner faith” courses, provided they are relatively short term. Some members of this type will go further to seek out mentoring relationships with clergy or laity perceived as deeply spiritual people. Leaders need to have expertise, and are either paid or directly trained by paid staff. The more distant small group leaders are from direct contact with paid staff, the harder it is to persuade members of this type to join the small group.

Outreach:  Quality of Life, Human Potential, Interpersonal Relationships

People in this lifestyle type are very self-absorbed and may not pay a lot of attention to news in the outside world. Once they are awakened to needs around them, however, they can become very energetic. They prefer either hands-on, short-term service projects; or personal support for proven, effective, faith-based non-profit organizations. Their mission priorities often parallel their personal and family needs. They are particularly interested in safety, crime prevention, and peace movements; family health, personal growth, and environmental movements.
B01: STATUS-CONSCIOUS CONSUMERS

Middle-aged Baby Boomer households living in suburban neighborhoods within a manageable commute to well-paying city jobs

About “Status Conscious Consumers”

Demographics
A haven for big spenders, Status-conscious Consumers is a cluster of new suburban neighborhoods within a manageable commute to well-paying city jobs. Predominantly white and Asian, these middle-aged Baby Boomer households have turned their college educations into lucrative executive positions in information, finance and other managerial professions. Since most of the adults live as couples or in households with few children, they have plenty of discretionary income to decorate their stylish homes and fill their multi-car garages. A significant number of households earn six-figure incomes which helps support their expensive tastes in luxury cars.

Lifestyles
Having earned their way to success, Status-conscious Consumers treat themselves to the finer things in life. They enjoy dining out, traveling across the U.S. and abroad, and taking in the arts scene at concerts, dance performances and museum openings. These Boomers like to drive imported SUVs and sports cars, wear the latest designer clothes and show up at the hottest nightclubs. They’re willing to pay extra for environmentally friendly products and to be among the first to own the latest cell phone, PC and DVD player. At the supermarket, they fill their shopping carts with health-conscious choices such as yogurt, diet snacks, sugar-free sodas and fresh seafood. Scoring high for “instant gratification,” they carry a variety of credit, debit and store cards to pay for their frequent purchases.

Media
To stay abreast of the latest trends, Status-conscious Consumers are big fans of news media. They read daily newspapers at high rates, turning first to the business, fashion and travel sections. They’re heavy subscribers of news and celebrity magazines like Time, Newsweek and People. They like to watch TV news, documentaries and science programs, especially on cable channels like Discovery, TLC, CNN and MSNBC. During their commutes to work, they keep their radios tuned to all news and news talk stations. When they get home at night, they go online to research information on health and money matters—two subjects about which they consider themselves to have influence among their friends.

Reaching Out to “Status Conscious Consumers”

Protestant and Catholic churches may have difficulty reaching this lifestyle type. While few people are actually atheists, many may be agnostic and spirituality is not often a high concern. They tend to be protective of their privileges, and regard religion as a threat rather than as a blessing. When they do connect with the church, it is often because they are looking for moral or political allies, or they are experiencing a life crisis. Their benign attitude toward religion is
that it is generally a good thing, provided it is not taken too seriously. People in this type are often at church for special occasions and as a favor to family or friends.

**Leadership:** Mentor

Individuals in this type may connect with a spiritually deep person who can mentor them to discern a higher purpose in life. This leader will likely be well educated and successful in business or the fine arts, but probably not ordained clergy. Mentoring may well re-establish links with a specific Christian tradition from one’s youth. The leader may not be primarily identified with a recognized, institutional church, but rather with a para-church, global mission, or monastic community. Leaders will be very bold and clear about Christ, but may have a very eclectic theology.

**Hospitality:** Healthy Options

Since they are drawn to the church for special occasions, or motivated by personal crisis, it is very important to greet them with trained leaders who are easily recognized as their peers (i.e. professionally, educationally, economically, etc.). Offer high quality, healthy choices for refreshments … tastefully served. The environment should be formal, but relaxed, surrounded by natural light, fresh air, real flowers, and unobtrusive lyrical music. Avoid crowds, chaos, and pressure. Greeters, however, should be very unambiguously sincere and completely honest about their faithful calling. Learn from the hospitality of the very best restaurants.

**Worship:** Inspiration

People in this type evaluate great worship as they would a great concert performance. Provide formal, structured music and liturgy that is performed or communicated with excellence. Being an amateur and being shallow is often the same thing to people in this type. Worship may be quite dramatic, and the sacraments of baptism, confirmation, Eucharist, marriage, or even ordination will be admired even if not entirely believed. But unless people in this type admire it, they will be unable to talk about it. They look for worship to be uplifting and uplifting, providing hope for tomorrow.

**Education:** Curricular, Topical, Peer Group

Whether or not people in this type have a liberal arts education, they do consider themselves well educated. They value print media. If their interest is aroused, they will give close attention to subtle theological points or complicated ethical issues. Their primary reference point is probably not the Bible, but rather understanding historical precedents or scientific verifications. They almost always study faith from a cross-cultural point of view … although their appreciation of culture is more as a tourist than a participant. Adult Sunday school is unlikely, but they may well attend special lectures or presentations by acknowledged experts.

**Small Groups:** Designated Leader, Affinity

If the motivation to connect with the church is a life crisis, people in this type are more likely to come to a small group than a worship service. The leader needs to be credible as an experienced, spiritually disciplined person, and has probably personally invited them to the group. Be careful leading the group, because people in this type often play games to compete with one another, or use small groups as an opportunity to network for political leverage. The

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**Sources:** Tom Bandy, Experian and MissionInsight
greatest challenge in a small group is often to break through the habit of rationalism that filters everything they do, and which blocks non-rational experiences of the Holy.

**Outreach: Recovery, Health, Human Destiny**

There is a big difference between the outreach to which they will personally respond, and the outreach for which they will personally contribute. People in this type are often beset by a variety of personal addictions and marriage crises. Intervention ministries like 12 step programs, mediation and conflict resolution, and divorce counseling are often very effective ... provided they are accredited and professional. Non-dogmatic evangelism strategies to convert people through an experience with a “Higher Power” are often effective. What captures the imagination of people in this type to participate in mission usually involves improved health care or the preservation of historical sites. Be sure to note the underlying connection between inward and outward need!
**B02: AFFLUENT URBAN PROFESSIONALS**

Affluent singles and couples who live in the chic high-rise neighborhoods of many big cities, owning swank condos and apartments

*About “Affluent Urban Professionals”*

**Demographics**

The yuppies of the last decade may have grown up, but their lifestyle lives on. In Affluent Urban Professionals, wealthy singles and couples live in the chic high-rise neighborhoods of many big cities such as New York, Boston and Chicago, owning swank condos and apartments valued at twice the national average. Most residents are in their twenties and thirties, earn college degrees and have jobs as executives and white-collar professionals. They have yet to settle down and start families, providing them with plenty of discretionary cash to indulge in fashionable lifestyles. With a high rate of workers involved in education and the arts, there’s a cultured sensibility to these Americans. With relatively few residents owning cars, they rely on taxis and subways to hop from condos to jobs to entertainment venues.

**Lifestyles**

The members of Affluent Urban Professionals enjoy trendy lifestyles. Their activities vary and include tennis, skiing and clubbing with friends. These upscale sophisticates also like to attend art gallery and museum openings. They are conscious of appearances and their health joining health clubs at high rates to take yoga and aerobics classes, jog and lift weights. Declaring that they like to stand out in a crowd, these consumers shop for clothes and trendy furnishings at stores like Banana Republic, Williams-Sonoma and Crate & Barrel. They are early adopters of new technology, exhibiting high rates for buying the latest laptops, PDAs, MP3 players and digital camcorders. Seasoned travelers, they rank high for taking cruises and trips to domestic and international destinations.

**Media**

The households of Affluent Urban Professionals are obsessed with staying abreast of the latest developments in popular culture. They like to watch entertainment news on broadcast TV and catch the late night shows hosted by Leno and Letterman. On cable, they’re fans of the movies and music programming on A&E, E! Entertainment, and Bravo. On the radio, they’ll tune in to news talk shows and occasionally, stations that play classical music. They’re not big print fans and score low for magazine readership, but they do tend to read the Sunday paper specifically the TV and entertainment sections. Where they really excel is in online media and turn to the Internet for a variety of services including email, travel, downloading music, watching streaming video and dating sites.

*Reaching Out to “Affluent Urban Professionals”*

Spirituality is important to this lifestyle type, but good intentions do not often become personal habits. The established church may or may not be seen as helpful to develop a spiritual life, but it is often seen as a vehicle to accomplish important social services. This group is often self-
absorbed, but can become strong supporters for social service and advocates for human rights. They tend to gravitate to churches with more liberal perspectives and free-thinking attitudes, but a yearning for greater spiritual clarity and theological substance is beginning to take hold. Emerging faith and emerging interpersonal relationships often go hand in hand.

**Leadership: CEO, Mentor**

The pastor in their urban environment needs to be a person of cross-sector reputation. They are excellent administrators, and manage more than a faith community. They also guide related faith-based, non-profit organizations for social service or health care, and may be the entrepreneurial guides for start-up companies that stimulate urban economic development. These leaders can mentor urban professionals to reshape urban culture. The most attractive leaders have had success in sectors beyond religion (law, government, media, and/or education).

**Hospitality: Multiple Choices**

When they come to church, people in this lifestyle type often have either an aesthetic or political purpose. They are likely to linger before and after worship to listen to music or admire architecture; or network with influential people attending a special worship occasion. Provide diverse, high quality refreshments. Give them plenty of room to spread out, and lots of light so that they can see and be seen. Make sure the area is wireless for internet, with excellent reception for cell phones. Don’t be surprised if they text message acquaintances across the room. Use very large screens to display images, make announcements, or advertise mission opportunities.

**Worship: Mission Connection Worship**

Worship should feel very contemporary and demonstrate extraordinary cross-cultural sensitivity. The focus in this genre of worship is on celebrating mission, praying for mission, commissioning missionaries, and raising awareness for various causes. The Serenity Prayer will be more relevant than the Lord’s Prayer. Keep the words to a minimum, and shape worship through image, music, drama, and dance. The latest technology is welcome in the worship center. These people are used to multi-tasking, so screens can link to several relevant websites at a time.

**Education: Curricular, Topical**

People in this type are unlikely to commit to adult education classes or attend special events. Invest in the very best interactive websites; provide digital downloads to obtain any resources; blogs to exchange questions and ideas. Expect personal growth to happen “on the fly”, and prepare leaders to teach one text message at a time. This group approaches learning very opportunistically. They want the right information, at the right time, in the right media, now.

**Small Groups: Affinity**

Peer group interaction is very valuable to people in this type, but not in the ways churches often structure it. Face-to-face and long-distance interaction flows seamlessly. People may not covenant for regular meetings, but they will arrange to meet whenever and wherever necessary, and often in groups of 3-4 people. Leadership is neither rotated nor designated, but is determined on the spur of the moment based on whoever feels most urgent. The Gospel is communicated in short bursts of revelation, and through repetitive, reinforcing relationships.

Sources: Tom Bandy, Experian and MissionInsitie
Outreach: Quality of Life, Human Potential

People in this group will be attracted to human rights advocacy, social service movements, and major initiatives to improve quality of life. They like to bring their expertise in advocacy and strategic planning to help churches expand to multiple sites, raise significant funds, shape public policy, and overcome seemingly insurmountable problems. The need to achieve concrete outcomes, and are not content to follow due process or simply try their best. Through large scale “city reaching” or “global impact”, they may seek personal conversion or transformation. They tend to equate salvation with legacy.
**B03: URBAN COMMUTER FAMILIES**

Upscale, college educated Baby Boomer families and couples living in comfortable, single detached homes in city neighborhoods on the metropolitan fringe.

*About “Urban Commuter Families”*

**Demographics**

Not all families have fled the nation’s cities for the far-out suburbs. In Urban Commuter Families, Baby Boomers and couples are content to live in comfortable, single detached homes in city neighborhoods on the metro fringe. Many of these upscale, college-educated households contain dual income couples who put in long hours as professionals and managers in retail, health care and education services. They tend to leverage their home equity with major home improvement projects, and build their real estate holdings with recent purchases of second homes for family getaways.

**Lifestyles**

With its concentration of empty nesters, Urban Commuter Families lifestyle is relatively serene. They are not into aerobic sports, preferring to get their exercise from low-impact activities such as gardening, golfing and bird watching. They enjoy leisure activities like going to the theater or antique show rather than a rock concert or an auto race. They describe themselves as brand-loyal shoppers who prefer to buy functional clothes to expensive designer labels, shopping at stores like Sears and J.C. Penney. With limited interest in the latest electronics and technology products, their homes are more likely to contain stereos and 35-mm cameras than MP3 players and digital cameras. These conservative investors put their money to work in CDs, U.S. savings bonds and tax-sheltered annuities. With their high rates of owning houses and vacation homes, they take out home improvement loans and spend their free time roaming the aisles at Home Depot and Lowe’s, Linens ‘N Things and Pottery Barn.

**Media**

The households in Urban Commuter Families are old-fashioned media fans. They subscribe to daily newspapers at high rates and spend their Sunday mornings poring over the travel section and the ad inserts. They pick up traditional general interest magazines at the supermarket, enjoying Reader’s Digest, Family Circle and Good Housekeeping. On their commute to work, they listen to the calming strains of classical, golden oldies and big band music on the radio. When they finally wind down in front of a TV, these conservative households watch Fox News, the History Channel and the old movies on AMC and TMC. Their MOSAIC motto could be “No surprises, please.”

*Reaching out to “Urban Commuter Families”*

This lifestyle type will connect with established churches and mainstream denominations. They appreciate sound financial planning, minimal debt, and reasonable strategic plans. They have an interest in preserving history and maintaining traditions, and regard church membership as an
instrument of assimilation, social status, and social service. They pride themselves on being friendly and inclusive, but are hesitant to stray too far from their comfort zones. They tend to reconnect or revitalize the faith of their youth.

**Leadership: Enabler or CEO**

This group prefers seminary trained and ordained clergy. Leaders are theologically sophisticated, but not too intellectual. They are spiritually disciplined, but not fanatical. They are excellent preachers, but not too dry. They may be advocates of liberal or conservative causes, but are not overly critical of church members. This group prefers leaders who facilitate rather than dictate, but they value strong administrative skills that maintain relevant and high quality programs for all ages. They tend to own policy development, and delegate implementation to paid staff.

**Hospitality: Multiple Choices**

People in this group expect friendliness, but are hesitant to get too close. They look for high quality refreshments, excellent coffee and herbal tea, and prefer healthy snacks with less sugar. Unless there is a meeting or small group, they are unlikely to linger long. They will gladly take away literature, a CD of the choir, or a copy of the sermon. They appreciate a rapid follow-up visit to their home, preferably by the pastor, arranged by appointment.

**Worship: Educational and Inspirational**

This group reveres “traditional” worship, although the definition varies according to local custom. Generally this is educational and inspirational worship, with a clear structure that makes theological sense. Worship makes historic connections and perpetuates an aesthetic preference. Music may be classic hymnology or contemporary, but is always lyrical and only occasionally loud. Preaching is expository and this group appreciates quality oratory.

**Education: Curricular, Topical, Generational**

People in this group like to read, discuss ideas, and see the big picture. If adults do Bible study, they discuss history, social context, and authorship before interpreting the meaning. They enjoy discussing contemporary events or comparative religion, but primarily from intellectual interest rather than in preparation for personal practice. Children’s Sunday school resembles the methodologies of public school. It may be bible based, but is strongly oriented to ethical behavior and doctrinal clarity.

**Small Groups: Designated Leaders, Affinity**

Although people in this group chronically complain that they are busy, they always make time for what is important to them. If the affinity is right, they will commit to small group participation, and individuals will welcome training and accountability for leadership. They are very keen to discover more about themselves, their relationships, and God ... and some will go further to discern personal mission in life. They tend to prefer more passive study and fellowship methods, rather than action/reflection methods.

**Outreach: Quality of Life and Human Potential**

People in this group are apt to volunteer in social and health services, and in the church. They also tend to see church outreach as another form of non-profit service. They are very cautious about evangelism and are fearful to invade the privacy of personal religion. Once they are
Mission Impact

*Ministry Applications for Mosaic Lifestyle Portraits*

convinced of the value of the big vision, and the credibility of non-profit leaders, they contribute money, serve on boards, and get personally involved. There is no limit to the causes that might attract their attention.
**B04: SOLID SUBURBAN LIFE**

A mix of upper-middle class younger and middle-aged couples and singles who enjoy upscale comfort in maturing bedroom suburbs

**About “Solid Suburban Life”**

**Demographics**

Solid Suburban Life is a world of flagstone patios and redwood decks. Home to a mix of younger and middle-aged couples and singles, this MOSAIC features primarily white and Asian households enjoying upscale comfort in their maturing bedroom suburbs. With almost equal numbers of high school and college graduates, the adults earn upper-middle-class salaries from lucrative careers in retail, finance, health care and information services. They tend to live in well-maintained homes in inner-ring subdivisions developed in the 1970s. They accept relatively long commutes to work as the price to pay for their quiet streets and suburban lifestyles. Nearly two thirds of all families contain multiple workers, which is significantly above the national average.

**Lifestyles**

Solid Suburban Life households enjoy relaxed leisure lives. They enjoy going out at night to see movies, take adult education courses or meet with friends. They like to stay in shape without joining health clubs, so they play tennis, jog, lift weights and go backpacking. These price-conscious shoppers will drive an hour in their predominantly foreign-made compact cars to snag bargain fashions at outlet stores like Nordstrom Rack, Off Fifth and Marshall’s. They’ll spend freely on consumer electronics and like being among the first to buy the latest portable products such as laptops, MP3 players and handheld video game devices. Declaring they care less about saving money than saving for a rainy day, these households like to have fun by taking vacations on cruise ships and at ski resorts.

**Media**

When it comes to media, the members of Solid Suburban Life have youthful sensibilities. They like watching network reality shows, primetime comedies and late-night talk shows as well as cable channels such as MTV, FX, Spike TV and Comedy Central. Their favorite magazines include celebrity weeklies like People, Star and Entertainment Weekly as well as fashion and parenting magazines. On their daily commutes to work, their car radios are tuned into contemporary hits. Once they’re home, they lead active virtual lives, going online to bank, shop and look for better jobs.

**Reaching out to “Solid Suburban Life”**

Spirituality and the church are both important to this lifestyle type. Their interest in the former continues to grow, making religion very personal; but their interest in church has become more cautious. They appreciate the core values, religious symbols, ancient heritage, and centrality of Christ; but they are skeptical of organizational mismanagement, high overhead cost for property and personnel, and extreme public policy statements (liberal or conservative). They tend to be very pragmatic when it comes to church, choosing to participate wherever the programs are
most relevant to their family needs at the moment. They gravitate to churches with larger resources.

**Leadership: Visionary, Discipler**

While this church expects specialized staff to manage excellent and relevant programs, they expect the senior pastor to rise above management. The pastor must cast a simple, clear, bold vision to bless others (not simply honor tradition or defend theology). The pastor’s ability to motivate and equip volunteers is crucial. They want the pastor to be a model of good discipleship, and skilled in guiding others to mature in their faith. The pastor’s credibility does not depend on denominational loyalty or political correctness, but on their ability to grow a seeker into a minister.

**Hospitality: Multiple Choices**

If the pastor is credible, and the programs relevant, people in this lifestyle type will be remarkably regular in worship. They often come early; step in and out of worship; and linger afterwards to connect with small groups and good friends. Provide refreshments throughout the morning the equivalent in choice and quality to the best coffee house in town. The environment should include round tables and chairs, technology, ambient music, and shopping (i.e. books, CD’s, DVD’s, devotional objects, and apparel with the logo of the church). Train hosts and hostesses to be comfortable talking about Christ, faith, and mission. Staff should intentionally make themselves available for spontaneous conversation.

**Worship: Coaching, Inspiration**

People in this group often say they like “traditional” worship, but what they assume to be “traditional” is really not what their parents or grandparents did. Worship tends to be informal, within a larger structure that makes both theological and emotional sense. In other words, the basic components of classic liturgy are present, but it intentionally uses music and images to slow down or speed up emotional reactions. What seems like “meaningful entertainment” to some is more reminiscent of the carefully crafted revivals of the early 20th century that their great-grandparents enjoyed. Worship may include Eucharist, but make it less wordy and more dramatic. The message should be very practical and focus on applied Christianity: “how to be a Christian” in diverse circumstances at home, work, play, etc.

**Education: Experiential, Biblical**

Education is important to this lifestyle type, and they generally assume that faith is a matter of the mind rather than the heart. Sunday school should teach basic Bible stories and passages, but also Biblical interpretation, doctrine, and practical church participation. Sunday school may be organized in generational classes or as affinity groups, but the more experiential the methodology the better. These people like children to learn through activities. Youth groups tend to be oriented around Bible study and mission projects ... but using the latest technologies and carefully guided by adult counselors. Adult Sunday school works for this lifestyle type, and adults will learn through classroom settings, curriculum, lecture, and discussion.

**Small Groups: Designated Leaders**

Both curriculum based groups and affinity based groups will work for this type, but there must be well trained designated leaders. These well-organized people can participate in quite
elaborate systems of personal growth and faith formation that guide people from “beginner” to “advanced” stages of commitment. Almost anything can be used as an affinity to bring people together, and then overlay prayer, Bible talk, and guided intimacy. However, people in this type will resist straying too far from their comfort zones, or committing too much time to any single thing.

**Outreach: Health, Human Potential, Interpersonal Relationships**

People in this type tend to resist committees and task groups, and prefer to serve from a sense of passion or calling. They like to work in teams, so that there is a personal benefit to serving (fellowship, prayer support, personal growth) as well as a practical result that blesses seekers. They usually see the intrinsic connection between doing good and sharing faith motivation, but require training to do both well. Their primary passions usually involve addressing holistic health issues, educational ministries, and improving any kind of intimate relationship. This last interest may lead to specific recovery or 12 step ministries, but they prefer to create these programs themselves, within their own values and beliefs systems, than lean on outside non-profit organizations.
**B05: SECOND-GENERATION SUCCESS**

Upper-middle-class and large multi-ethnic households working in white and blue-collar jobs within metro fringe communities

**About “Second Generation Success”**

**Demographics**

For these grandchildren of immigrants who live in Second-generation Success, life is sweet. These multiethnic households—of Asian, Hispanic and varied European descent—have achieved upper-middle-class status through hard work and devotion to family. They are primarily married couples with children. Their household size with five or more people is almost double the U.S. average. More than half of adults have attended college, landing a mix of blue- and white-collar jobs in retail, manufacturing, transportation and public administration. In these metro fringe communities, located primarily in coastal states, many households strive to balance the need to assimilate with the desire to retain their cultural traditions. For now, most have found the American Dream in a single detached house built in the early 1980s in what was then the suburban frontier.

**Lifestyles**

With their upscale incomes and children of all ages, Second-generation Success households enjoy active, family centered lifestyles. They participate in a number of team sports, including soccer, basketball, football and baseball. On weekends, they typically pile into their vans and SUVs for outings to a zoo, aquarium, cinema or one of the kids’ sporting games. Those vehicles also come in handy when they go on shopping excursions patronizing big-box stores such as Home Depot, Toys R Us and Best Buy. Indeed, these relatively young families make a strong market for toys, sporting goods and high-tech products, and they say they’re heavily influenced by their children when shopping. With these households, most of their savings is tied up in their home equity. At the supermarket they buy a lot of fresh fish, poultry and meat for home-cooked meals.

**Media**

Second-generation Success is a media-filled lifestyle where residents enjoy virtually all media channels at above average rates. They watch network television programs that feature sitcoms, sports, reality shows and even animation—the grownups watching alongside their kids. They read celebrity publications such as People and Us Weekly as well as Spanish-language newspapers and magazines. Radio preferences vary but with many of the households whose families are of Hispanic origin there is a tendency for ranchero and Tejano music. When it comes to the Internet, this ethnic mix has relatively high rates for surfing the Internet to download music, get sports scores, upload family pictures and search for jobs.

**Reaching out to “Second Generation Success”**

This lifestyle type is making a big comeback with the new waves of immigration in America today. These second and third generation people may be relatively new citizens highly committed to their new homeland, but they value their culture of origin, and religion is one of...
the most portable and valuable things they carry in their hearts. Because of their education and experience, the leadership core for many growing churches may emerge from this lifestyle type. They tend to be very loyal to their Catholic heritage, Protestant denomination, or Pentecostal community. Even though they are very busy, and especially committed to immediate and extended family, they often make time for church and infuse daily living with Christian symbols, rituals, and values.

Leadership: CEO and Visionary

The priest or pastor must be bi-lingual. English will be fluent, and perhaps with an accent. The leader must also communicate very well in the language of the country of origin, and be sensitive to cultural habits. This may not be necessary with this lifestyle type per se, but it is crucial to connect with cross-cultural connections that this type values. Honor them by honoring the people they love. Leaders need to be experienced and trained in North American organizational practices, manage diverse church and non-profit organizations, and interface easily with government sectors. The leader must also have a large, inclusive vision that is not limited to the culture of origin, but selectively guides assimilation with the broader cross-cultural environment of the city or country. The personal life of the leader is very important, and they are expected to be models of Christian virtue and reveal Christian purpose.

Hospitality: Multiple Choices, Take Out

People in this type are prone to extremes. They may often arrive at the last minute, and leave immediately, so refreshments must be readily available (no line ups) and ready to go. However, on holy days and holidays, and whenever significant family events are planned involving the church, they may arrive early and linger a long time. Refreshments need to be opulent and available in large quantities. This type likes getting outdoors with barbecues and sports venues. Food groups include both classic American and country of origin. Music is very important in the background (taped or live), and is usually louder than the comfort zones of many Caucasians.

Worship: Inspirational, Coaching, Transformational

Worship preference is often guided by the experience of church loyalty ... with an American twist. If the background is Catholic, Eucharist will likely have a very upbeat, optimistic, joyful tone. Worship is truly a celebration. If the background is Protestant, worship will likely be structured, but the music will be contemporary and the coaching message will be very practical about Christian living. If the background is Pentecostal, worship will be transformational, with spontaneity, lay witness, and healing prayer.

Education: Curricular, Biblical, Generational

Educational expectations for this type are usually quite traditional and parallel public school and college methods. Print technology is still primary, and people appreciate step-by-step workbooks, question and answer dialogue. Content tends to be oriented around Bible stories, but also historical tales of faithfulness, and explanations of the creed. Children tend to gather in basic classroom settings by age group. However, youth tend to connect outside institutional environments through physical activities like sports or social service. Some adults may attend Sunday school, but adults are more likely to learn “on-the-job” as a component of committee meetings, work projects, and fellowship time.
Small Groups: Designated Leaders, Affinity

People in this type are often “too busy” for small groups organized around hobbies, and if they have personal needs they are more likely to go to family. However, small groups more clearly organized around spiritual disciplines and mission projects may be very attractive. These become “cell groups” and “house churches” for individuals and families that take spiritual growth and Christian lifestyle very seriously. The leaders need to be trained and directly accountable to the priest or senior pastor. The outcome of these small groups often goes beyond fellowship and mutual support, to multiply more advanced volunteer leaders for the church and higher stewardship practices.

Outreach: Quality of Life, Human Destiny

People in this type remain very concerned about neighborhood safety, cross cultural understanding, immigration laws, human rights, and conflict mediation. It is often a greater priority for them to intentionally align their life with God’s purpose ... believing the right things, confident in their ultimate acceptance by God, and practicing faithful habits. Social service that is faith-based, and that readily shares faith motivation is a higher priority than ordinary community service. They tend to connect with outreach ministries that not only bless individuals, but eventually shape a more healthy neighborhood or community.
B06: SUCCESSFUL SUBURBIA

Middle-age, married couples with children who enjoy an upscale life far from the downtown hustle of city living

About “Successful Suburbia”

Demographics
The households in Successful Suburbia are located primarily in East Coast towns on the metro fringe.

Predominantly white and college educated, these middle-aged couples and families have settled in upscale homes built around 1985. These homeowners earn relatively high incomes from a combination of management and professional jobs in health care, retail and manufacturing. This cluster is a haven for married couples with children who enjoy life far from the downtown hustle. They rank near the top for having multiple workers and cars to commute to jobs and entertainment.

Lifestyles
Successful Suburbia households lead busy family-oriented lifestyles. They participate in varied leisure activities, from cooking and gardening to going to aquariums, bowling alleys and theaters. Many enjoy outdoor athletic activities such as golf, soccer, baseball, football and swimming. They travel frequently for business and pleasure, though mostly to domestic beaches and ski resorts. Brand loyal shoppers, they patronize stores including Kohl’s, BJ’s Wholesale, Old Navy, Linens ‘N Things and Best Buy. In the early childrearing phase of their lives, they buy lots of home-based consumer electronics, like desktop computers, video game systems and home theater systems, bringing everything home in their SUVs. To help finance their acquisitive nature, they carry a variety of credit cards while maintaining high levels of investments in stocks, mutual funds and U.S. savings bonds.

Media
Despite their upscale profile, the households in Successful Suburbia are a tough media sell. Other than their fondness for radio, they exhibit relatively low rates for consuming most media. They will tune in family-friendly TV sitcoms, animated shows as “The Simpsons” and cable channels including ABC Family and TBS. They subscribe to a handful of home-based magazines like Popular Mechanics, Cooking Light, American Baby and Parents. On the radio, they prefer listening to country, classic rock and golden oldies. These middle-aged family households have begun to rely on the Internet for sports news, auctions and medical information. Marketers however should be warned. These busy consumers have little patience for advertising and declare that television commercials are annoying.

Reaching Out to “Successful Suburbia”

A “balanced life” is very important to this lifestyle type, and spirituality is an important part of that life. They expect the church to help make that happen. They approach the church with reasonable reserve. They are consumers on a quest for quality, and look for relevant programs
that address personal or family needs. They learn primarily through visual media and conversation. They value “common sense”, but are always suspicious that intellectual clarity might become dogmatism. Busy people, they are preoccupied with time management. They are more generous toward themselves and loved ones than toward strangers or institutions. The church is often seen as one choice among an area of service clubs and volunteer agencies.

**Leadership:** CEO

People in this type accept pastors of either gender or different cultures, but they need to be competent administrators who manage excellent, relevant programs. The pastor should be friendly and approachable, but not presume too much on the private space and personal lives of the members. The pastor models the balanced lifestyle sought by the members, and they are suspicious about both liberal and conservative “fanaticism”. Leaders need to be fiscally responsible, morally upright, historically knowledgeable, and excellent communicators.

**Hospitality:** The Basics

This group seeks intimacy, but they take awhile to make friends. Greeters need to be effusive and warm, overcoming the shyness of seekers to guide them into new relationships in the church. They may complete guest registries, but are reluctant to share addresses and telephone numbers. Refreshments should be of the same kind and quality that they regularly consume in shopping malls and sports arenas ... but not particularly opulent in choices. “The Basics” are very good, but “radical hospitality” is considered extravagant for a church. Provide excellent websites with plenty of information about core values, beliefs, spiritual practices, staff job descriptions, and other information.

**Worship:** Inspiration and Coaching

This group seeks both inspiration and significant conversation. Do more and better music (often, but not always in popular styles) ... and less lecturing. Provide opportunities for dialogue, question/answer, and websites or options for further investigation. They are less interested in learning eternal truths, and more interested in finding their way in daily living. They do appreciate historic terminology for Eucharist and drama in worship, and value awesome moments of silent meditation. They usually prefer worship to slow them down and provide opportunity for reflection.

**Education:** Experiential, Biblical, and Generational

Children's education tends to be Bible-based, but more interactive. Rotational Sunday school, for example, will be more popular than static classrooms, so long as the crafts, songs, and stories are oriented to scripture. Midweek is the preferred time for adult spiritual growth. Adults in this type tend to avoid Sunday school classes. While they wait for the children, adults tend to participate in informal groups that emphasize fellowship and topical conversation. The pastor’s presence may be counter-productive and discourage conversation, but respected lay leaders (often elderly) provide more stimulation.

**Small Groups:** Designated Leaders, Affinity

This type avoids committees and task groups in which they feel ignored, bored, or used for institutional purposes. They yearn for personal fulfillment and want to talk with mentors, experts, or professionals with deep insight into their questions and concerns. Conversation is
more important than curriculum. Midweek groups are usually short term (1-5 sessions), advertised by topic. People in this group guard their evenings very carefully, the day and time for small groups will often be very creative.

**Outreach: Recovery, Health, Quality of Life**

Credibility for the church depends on sensitivity to strangers, outsiders, and people in need. Membership means little, but service means a great deal. These people do outreach through personal involvement on the boards and decision making of non-profit agencies, or through short term and hands-on projects in which they deal with people in need directly. Mission means acute intervention ... but these people do not have the patience or persistence for long term mission or chronic care. They are very interested in ministries that address addictions, improve health or intervene in medical crises, and improve community safety and the environment.
C01: SECOND CITY HOMEBOODIES

Financially conservative, dual working, middle-aged couples and families living in small, satellite cities along the East and West coasts

About “Second City Homebodies”

Demographics

Most likely to be found in a variety of small, satellite cities along both coasts such as Virginia Beach, VA, Ft. Lauderdale, FL, and Portland, OR. Second City Homebodies inhabit a prosperous world where middle-aged couples and families lead flourishing lifestyles. Most of the households are well educated, with an almost an even split between college graduates and those who have completed only some college. Many have achieved well paying, white-collar jobs in retail, real estate, education and public administration. With above-average numbers of both whites and Asians, these Baby Boomers have settled into established homes built around 1975. Regardless of the background, the households in this type typically need two wage earners to meet the needs of their upscale lifestyles.

Lifestyles

Mature and financially secure, members of Second City Homebodies like to relax at home but also enjoy leisurely and outdoor activities. They like to visit museums, attend concerts and dance performances, and prefer to travel abroad for vacations. When it comes to the outdoors and sports, they have an inclination for camping, backpacking, bicycling, golf and tennis. At the supermarket, they stock up on fat-free products, sparkling water and fresh fish. They’re the kind of consumers who like to be first on the block to buy new tech gadgets at stores like Best Buy, P.C. Richard and Circuit City. However, they’re more likely to go to smaller specialty retailers for the designer fashions they prefer. Financially conservative, they save their money for college and retirements plans, investing in a variety of stocks, corporate bonds and mutual funds.

Media

The residents of Second City Homebodies are eclectic media consumers, demonstrating above-average rates for reading newspapers, watching TV, listening to the radio and going online. Their favorite TV shows tend to be comedy, sports and arts programs on cable channels like ESPN, HBO, Showtime and Bravo. On network TV, they regularly watch “Scrubs,” “Will & Grace” and “Seinfeld”—no matter if they are re-runs. Their intellectual interests are wide-ranging as seen in their fondness for newspaper sections that cover science, travel and entertainment. They like to go online to keep up with the latest trends in fashion and technology. Among their favorite Internet activities include surfing newspaper websites, gathering shopping information and listening to online radio stations that play contemporary hits.

Reaching Out to “Second City Homebodies”

Community and church mean a great deal to people in this lifestyle type. They connect with established neighborhood churches, many of which were planted in the post-war boom, and have expanded or remodeled with arching roofs and padded pews. They tend to be denominationally loyal, and some may be active in the church hierarchy beyond the local
congregation. Local church tradition is important, and they like the predictability of the Christian year and the intimacy of a church no larger than about 250 people. Debt freedom and consensus decision-making are considered signs of good church health. The most important metaphor for the church is a “family”.

**Leadership: Care Giver and Enabler**

People in this type tend to view the pastoral relationship as a kind of “marriage” between the pastor and the church. They look for a leader with gifts of mercy, who is very compassionate toward people in need, and able to connect with different generations. The pastor is usually a good visitor, and if they are well liked long pastorates can be very fruitful for church growth and mission impact. People in this type can become quite staff dependent, and prefer to pay experts to do ministries as they provide resources.

**Hospitality: The Basics**

Keeping it simple is one way people in this type ensure authenticity. They appreciate warm welcomes, and may expect the pastor to greet people both coming and going. They worry that too much training may undermine authenticity, and prefer greeters and ushers to simply be themselves and do the best they can. Refreshments need to be fresh (although not necessarily homemade), and simple coffee, tea and juice will do. But serve real cream … not powdered synthetics! The environment can be multi-purpose, but should be clean and tidy. Avoid background music, which they consider a distraction for good interpersonal communication.

**Worship: Care Giving and Educational**

The core values of worship include stability, predictability, and continuity. The common lectionary, Christian year, and generic denominational practices are important to people in this type. The ideal is to know the first name of everyone in worship, so that faith formation and personal friendship go hand in hand. Prayers of intercession tend to be long and occasionally tearful, and especially single out friends and relatives in need, or children and grandchildren traveling. They appreciate a well structured expository sermon with three memorable points. Special attention is given to children and seniors. Use classic hymns and choral anthems. The music is often a bit slow so that people can think about the words; savor the lyrics; and associate memories.

**Education: Curricular, Biblical, Generational**

Technology expectations may be eclectic, but people in this type appreciate a structured program or curriculum with both print and video components. Christian education focuses on Bible stories and Biblical interpretation, which may be conservative or liberal, but is usually generous and flexible. Children and adults tend to learn in age groups, and in traditional classroom settings. Some adult Sunday school classes will remain together a long time. Youth tend to gather in a large group for conversation about faith, fun and fellowship, and occasional service projects. The second staff person after the pastor is almost always a CE Director or a Youth Minister.

**Small Groups: Rotated Leaders, Curriculum Based**

Small group leadership is mainly about hosting guests and facilitating a program. Leadership is often rotated, because most adults do not want to be seen as too arrogant about spiritual life.
The curriculum may be about a variety of topics, but there is almost always a component of prayer, sharing, and Bible reading. People in this type do enjoy midweek small groups, and as their lifestyles get busier this is replacing adult Sunday school. However, they tend to resist the concept of intentional group closure, and may remain in the same group for a long time.

**Outreach: Health, Quality of Life**

People in this type tend to be concerned about health issues (physical, mental, relational), and this may lead to further interest in 12 step or recovery groups. However, they tend to rely on separate non-profits agencies for recovery concerns because they are anxious to protect anonymity in the midst of church relationships. They are quite concerned about safety, crime prevention, local environmental cleanup, and problems of abuse toward children and women. Quality family life is important, and they invest time and resources in counseling clinics, shelters, and therapeutic programs. People in this type tend to prefer working in task groups that are led by paid staff or professionally trained volunteers.


**C02: PRIME MIDDLE AMERICA**

A mix of young, upper-middle-class couples and families living in both small towns and midsized cities working in well paying white-collar and blue-collar jobs

**About “Prime Middle America”**

**Demographics**

Prime Middle America features a mix of couples and families living in both small towns and midsized cities in the South and Northwest. Younger than average and upper-middle-class in status, these predominantly white dual-income households have well-paying blue-collar and white-collar jobs in transportation, manufacturing and public administration. Most of the households own their own homes and are nearly twice more likely to live in mobile homes than the national average.

**Lifestyles**

Prime Middle America features a small-town, family-centered lifestyle. Households enjoy leisure activities like playing cards and board games as well as outdoor pursuits such as fishing, biking and swimming at a lake. Many are do-it-yourselfers who load up their SUVs and pickup trucks with home improvement supplies from stores such as Lowe’s, Home Depot and True Value Hardware. Their incomes afford them a wide range of mortgages, home equity loans and college savings plans. As consumers, they describe themselves as less interested in new fashions than the latest high-tech gadgets.

**Media**

When the folks in this cluster put down their hammers and saws, they enjoy a variety of media. Prime

Middle America residents like to gather round their large-screen TVs to watch reality shows, sports and cable channels such as MTV, FX, Discovery and Country Music Television. They’re traditionalists who enjoy reading established magazines such as Woman’s World, Field & Stream and Parents. The radio soundtrack usually playing features a mix of country music, classic rock and contemporary hits. The

Internet has expanded the entertainment and convenience choices for residents of small towns, and

Prime Middle America households are no exception. They like to go online to play games, do their banking and participate in auctions for antiques and collectibles.

**Reaching out to “Prime Middle America”**

This group has historically been the backbone of American Dream and the established church. They have strong core values for loyalty and duty, and are committed to a solid work ethic. However, they feel that both culture and church have let them down. They believe they have what they deserve, and deserve what they get, but increasingly feel victimized by economic greed, poor health care, and corrupt bureaucracies. Similarly, their respect for the church has diminished because they feel membership privileges have been compromised, church leaders

Sources: Tom Bandy, Experian and MissionInsight
have become less respectable, and church decisions are driven by special interests. In this crisis of cynicism, “Prime Middle America” tends to replace church and civil service with amateur and professional sports, home renovations, and family gatherings.

**Leadership:** Care Giver and Enabler

Credibility is a big issue for this lifestyle type. They expect leaders to model traditional spiritual disciplines, uphold the authority of scripture, preserve the essentials of a heritage, honor consensus, and live up to a higher example of integrity than politicians or business leaders. They want the pastor to represent and teach whatever their tradition considers “orthodox”. The pastor may be male or female, but should have exceptional skills in counseling and enthusiasm for visitation. Vision and strategic planning tend to emerge from a volunteer board, and the pastor is expected to motivate and facilitate volunteers. In a church with a sacramental character, the authority of the pastor lies in his priestly function to mediate God’s presence to ordinary people, and preaching or administration skills are secondary.

**Hospitality:** The Basics

This lifestyle type is committed to “limited friendliness”. They gather in friendship circles, but are often suspicious of newcomers until they have proven themselves. Hospitality is often a means to draw new blood into committees and institutional service ... and meetings are often planned after coffee hour. They prefer brewed coffee and tea in large urns, comparable to the quality of their family breakfast. Greeters and ushers are expected to be unobtrusive, guide people to participate correctly in worship proceedings, and avoid being too “pushy” toward newcomers.

**Worship:** Care Giving and Education

This group prefers educational and care giving worship, which they usually call “traditional”. Protestants prefer a predictable liturgy consistent with 19th century practices, but updated into modern English. Catholics prefer a predictable, but simpler, 20th century liturgy ... but may value Latin in the mass. The act of worship (symbols, sacraments, and activities) are often more important than the message of the sermon or the time of Christian Year. It is important to make eye contact, identify worshippers by name, and remember important life cycle transitions for families in the parish.

**Education:** Curricular, Biblical, Generational

Today children and youth education is essential, but adult education is optional. This contrasts to the attitudes prior to World War II when “Prime Middle America” valued Sunday school for all. Curricula may be Bible based or topical, but it relies on the written and spoken word as a primary learning method. Rotational or experiential learning is becoming more popular, and appeals to the active family lifestyles of this type. Parents tend to value 1960’s style youth ministries, favoring a single large group in Sunday evening dividing its time between fun, fellowship, and Bible study with an occasional service project.

**Small Groups:** Rotated Leadership, Curriculum Based

This group favors curriculum based small groups, usually using a simple and denominationally approved study book. They value pre-set discussion questions or fill-in-the-blank exercises. Affinity based small groups usually involve hands-on crafts or hobbies related to family life or
home improvement. Small group leadership often rotates, because no one individual wants to be perceived as superior in any way to others in the group. Groups often resist closure or multiplication, and may stay together for decades.

Outreach: Survival, Recovery, Quality of Life

This group prefers to pay professionals to do outreach (denominational missionaries, local non-profit CEO’s, denominational social service agencies). When they are personally involved in outreach, it is often “depot” outreach in which food, clothing, or furniture is gathered, stored, and distributed to people in need. There is a particularly strong passion for outreach to children and youth. Day care, pre-school, tutoring, mothers-day-out, special needs ministries, and other projects attract their attention. Since they have a core value for loyalty and duty, long term and chronic care ministries are often favored over short-term “band aid” projects.
C03: SUBURBAN OPTIMISTS

A portrait of middle-class diversity containing middle-aged couples and families living in older suburban homes, duplexes and apartments located in coastal states

About “Suburban Optimists”

Demographics

With its concentration of Asian, Hawaiian and white residents, Suburban Optimists presents a portrait of middleclass diversity. Most of the households contain middle-aged couples and families living in older suburban homes, duplexes and apartments located in coastal states and Hawaii. There’s an even distribution of residents who have graduated from high school or completed some college, resulting in a job market for both blue-collar and white-collar positions in transportation, retail, food services and public administration. With their above-average incomes, these households have two or more two cars— typically imported SUVs and mid-sized sedans—which are used for dual commutes to work.

Lifestyles

Regardless of their age, these diverse households enjoy vibrant, on-the-go lifestyles. Suburban Optimists residents have high rates for going to movies, nightclubs, billiards halls and comedy clubs. Sports are mixed between team sports as hockey and softball and individual activities as skateboarding and motorcycling. They consider shopping as another sport, relishing the challenge of finding the latest fashions at bargain prices at stores such as Loehmann’s, Target and Marshall’s. However, these consumers have a tendency to spend their disposable income on technology products, buying the latest video game players, laptops and home theater systems. They describe themselves as early adopters and influential leaders when it comes to consumer electronics. They like to travel for pleasure mostly to domestic destinations, especially along the Pacific coast. When it comes to their finances they are not big savers and exhibit low rates for owning investment and insurance products.

Media

Suburban Optimists residents have youthful, entertainment-minded media tastes. They frequently watch cable TV networks such as MTV, VH1 and Spike TV. They enjoy watching network dramas, comedies and reality shows like “American Idol,” “E.R.” and “That ’70s Show.” They listen to the radio mostly for music rather than news listening to their favorite classic rock, contemporary hits and adult contemporary music stations. This is a strong market for young men’s magazines like FHM and Maxim as well as music titles such as Spin and Rolling Stone. They are big fans of the Internet, going online for entertainment like audio streaming and for utilitarian uses like exchanging email, getting local news and finding shopping information.

Reaching Out to “Suburban Optimists”

Spirituality is important to this lifestyle type, but it tends to be very eclectic. Religion is like a large buffet from which they can select or experiment with whatever appeals to their personal need at the time. Therefore, they tend to be somewhat reactionary in their behavior with churches. They may be among the first to participate in a church plant, but they may not stick
with it when challenges arise. They may come to established churches in times of social or personal crisis. Faith tends to be very personal, and they often seek out churches that are quite open to ecumenical and inter-religious dialogue, or gravitate to churches with a strong mystical tradition.

**Leadership: Visionary, Pilgrim**

The spiritual leader needs to cast a bold and very inclusive vision to get close to God. The pastor or priest may be male or female, but needs to understand and appreciate many religious traditions and spiritual practices. Leaders model the spiritual life and practice holistic disciplines for mind, body, and soul. They need to be good listeners and conversationalists, and may be eccentric personalities (compared to the norm of established clergy). They communicate well on the internet as well as face to face. They may have a strong commitment to Eucharist as a mystical event, but they also may have a strong “sacramental” attitude toward life and nature.

**Hospitality: Multiple and Healthy Choices**

Hospitality for people in this type needs to have purposefulness. They may not linger for idle chit chat, but are drawn to significant conversations about God or mission. They prefer cross-cultural environments (music, food, images). This requires additional training for greeters and servers, and more budget for refreshments and room design. Make sure the space includes a variety of the best technologies ... computer screens, wireless connections, multiple websites displayed, etc. Imagine an upscale coffee house in a technology store, rather than a book store.

**Worship: Inspiration, Mission Connection**

People in this type may be drawn to the technologies of large churches, but tend to prefer the intimacy of mid-sized churches or church plants. Indeed, the inspirational worship they prefer may actually seem more “low-tech”, but with significant ambience shaped by lighting, aroma, natural sound effects, comfortable seating, and powerful symbols. The ancient – contemporary contrast is often powerfully illuminating for them. Stories about mission are more important than educational sermons or Biblical exposition, and especially stories about global mission and acute intervention in the midst of disasters. Prayer is usually private meditation, although recitation of traditional rites (from various sources) may be helpful.

**Education: Experiential, Topical, Peer Group**

The learning methodology for this group is decidedly multi-media. Words are good, but need to be enhanced by images, video, music, and discussion. Face to face dialogue often resembles the same rhythm and flightiness of blogging. Avoid separating children by age, or from adults. Cross-generational activities are important. The focus of learning is usually an urgent topic, pregnant idea, or overarching ideal. Avoid fill-in-the-blank or multiple choice exercises, since people in this group are comfortable with ambiguity and assume there is more than one right answer to the questions of life.

**Small Groups: Rotated Leader, Affinity**

People in this type enjoy small groups. It is the topic that draws people, and the leader who provides content for discussion is often present only through internet or videotape. Small group leadership is more about hosting and facilitation, and is rotated among participants or non-existent. Small groups usually have quite short timelines (1-3 sessions), and participants find it
more stimulating to join new groups rather than stay with the same friends a long time. It is important to have a strong internet chat component for groups, since these people are very mobile.

**Outreach: Health and Human Potential**

People in this type are very concerned about personal health, sympathetic toward victims of disease or poverty, and anxious about global warming, pandemics and natural disasters. They tend to interpret current events in the light of history. Christian travel groups tend to be very popular. People in this type often participate in advocacy movements to shape public policy. They contribute generously to a variety of causes, but prefer to give to reputable faith-based non-profits and para-churches, fearing that donations to established churches get diverted to superfluous overhead. They may sit on boards, but prefer short-term bursts of intense personal involvement in a mission project.
**C04: FAMILY CONVENIENCE**

Sprawling families living in remote towns and military bases containing dual-income couples working at skilled blue-collar jobs in manufacturing and construction as well as in the military

**About “Family Convenience”**

**Demographics**

Family Convenience is a collection of sprawling families living in remote towns and military bases primarily in the Midwest and Northern Plains. Most of the households contain dual-income couples working at skilled blue-collar jobs in manufacturing and construction as well as in the military. Service families are six times as likely to live here than the general population. Despite moderate educations, the adults in this type earn upper-middleclass incomes and have a high rate of home ownership. The vast majority own new single-family homes and have SUVs and pickup trucks in the driveway. With an above-average length of residence, many have achieved a secure lifestyle with room for the kids to grow.

**Lifestyles**

Life today in Family Convenience looks a lot like it did a half-century ago. Residents enjoy spending their leisure time swimming, fishing, hunting and camping. They are active in their community and belong to civic clubs and parent/teacher associations. To feed their big families, they spend their grocery money on easy-to-prepare foods like toaster pastries, lunch kits, frozen pizza and refrigerated biscuits. Discount department stores like Wal-Mart, Sam’s Club and Big Lots are frequent destinations for clothing and house wares. When they take a vacation, parents are content to pile the kids into their domestic SUVs and head to a theme park or campground near a lake or beach. Financially risk-averse, they make a stronger market for insurance rather than investment products.

**Media**

The members of Family Convenience have traditional media tastes. They like to watch classic sitcoms on TV Land, family-friendly fare on the Disney Channel and cartoons on Nickelodeon. Many listen to radio every day, tuning in country, classic rock and adult contemporary stations. They prefer magazines that cater to their interests in the home, hunting, motor sports and entertainment. When they go online, they seek out websites that follow their leisure interests frequenting sites such as NASCAR.com, Disney.com and eBay.com all at high rates. Although their small towns may have few movie theaters, residents are avid moviegors with their favorite genre being family movies, which is not surprising for this MOSAIC.

**Reaching out to “Family Convenience”**

Although life in “Family Convenience” looks a lot like the 1960’s, there are more activities competing with the church for limited time. These folks value the church, but tend to be irregular in church attendance. They expect the church to be there when they need it, but are not very aware how much the traditional church costs these days. However, once they

Sources: Tom Bandy, Experian and MissionInsite
reconnect with a church, they are often very active in membership and leadership. They are denominationally loyal in that they gravitate to whatever church most resembles the local congregation in which they grew up. They prefer a church with a strong “family” identity.

**Leadership:** Care Giver, Enabler

This group expects the pastor to be trained in a Bible College or seminary and ordained. The minister is approachable and friendly, good with children and youth, and sensitive to seniors (particularly grandparents). They are often judged more on their children’s stories, baptisms, and bedside manners than preaching and teaching. Their faith should reinforce cultural norms of fairness, respect, and loyalty; and historic doctrines and practices.

**Hospitality:** The Basics

People arrive at the last minute, or late, but want to be unobtrusively welcomed. Don’t make a big deal about their arrival, but make sure someone shakes their hand and gives them a bulletin. There can be a lot of coming-and-going during worship with children and seniors, so always station a helper at the back of the sanctuary. Coffee and bottle-warmers for the babies are welcome. Give lots of time for passing the peace. They like to linger, so provide many desserts (sweet is good), places to sit, and background music. The pastor is expected to circulate in the crowd, not attend meetings.

**Worship:** Transformation and Coaching

This group prefers worship to be a blend of transformational and coaching. It should connect with 12 step programs and conversions, or small groups that alter lifestyle and improve wellness. Preaching is valued more for application than exposition. The worship service has structure, but tends to be informal. Children may or may not leave for Sunday school, and parents often feel the worship service is an important training for self-discipline. Whatever their upbringing, they often feel caught between Catholic and Protestant churches. For these people, Catholic churches provide meaningful structure, but they long for practical coaching. Protestant churches provide useful education for children, but they long for personal transformation. This lifestyle type may end up worshipping irregularly with more than one church.

**Education:** Curricular, Biblical, and Generational

In the South and Midwest, these folks may expect Sunday school before or after worship, even though they actually prefer it to be concurrent with the worship service (so they have more time for amateur sports). Usually they expect children to be in church briefly, and are then glad to concentrate themselves. Rotational and experiential Sunday school is great ... provided it has a strong Bible story theme. If adults attend Sunday school, they tend to stay in classes a long time. They learn best from respected seniors, and especially appreciate classes taught by the pastor. Large women’s groups work well, but men prefer work projects in which there are opportunities to de-brief and dialogue.

**Small Groups:** Designated Leaders, Curriculum

Whether they make time for midweek small groups depends on the season and the topic, so keep them short and preferably cross-generational (adult women and daughters, adult men and sons). Groups are usually structured with a simple curriculum applying scripture and faith to
lifestyle topics like marriage enrichment, parenting, amateur sports, etc. Basic training for small group leaders is expected, but accountability for small group leaders may be a challenge.

**Outreach: Quality of Life**

The focus for outreach is usually local, although communities with strong military presence are very interested in support for military families and soldiers overseas. Outreach usually focuses on providing the necessities of living, or making neighborhoods safe, secure, and drug-free. Parents often accompany children on Halloween. They enjoy listening to famous people (e.g. sports figures) who are Christians, and are attracted to Christian cinema and Christian music concerts.
C05: MID-MARKET ENTERPRISE

Located in small towns throughout New England, these households are mix of middle-aged and middle-income singles and couples with high school degrees and some college education

About "Mid-Market Enterprise"

Demographics

Characterized by middle-aged and middle-income households, Mid-market Enterprise is noteworthy only in its ordinariness. Its mix of singles and couples are about evenly divided between those with high school degrees and others with some college education. There are few minorities. Most Mid-market Enterprise households are located in small towns throughout New England, where residents work in a wide range of blue-collar, white-collar and administrative jobs. With their solid incomes in rustic settings, they can afford upper-middle-class niceties, including recently built homes and multiple cars with a preference for sport wagons and medium-sized SUVs.

Lifestyles

They may live in small towns, but the residents of Mid-market Enterprise still enjoy plenty of big-city activities. They go to concerts, comedy clubs and nightclubs at above-average rates. They have a cultural streak and show high rates for playing a musical instrument, reading books, painting and drawing. Many of the younger adults engage in aerobic exercise, playing soccer and football as well as going skiing and hiking. They try to stay current with new styles, shopping for clothes at Kohl’s, Old Navy and American Eagle Outfitters, or picking up the latest electronics at Best Buy and Circuit City. It’s difficult to find a portable device that these consumers don’t own. Many will carry digital cameras and camcorders on their regular car trips to beaches, campgrounds and theme parks.

Media

Although primarily middle-aged, Mid-market Enterprise is a haven for youth-oriented media. With children of all ages, these households are watching comedy, reality shows and adult animation on cable channels like Spike TV, MTV and Comedy Central. These folks keep their radios cranked up to stations that play classic rock with a mix of country music and golden oldies. Their favorite magazines include many devoted to music, fashion and design including titles like Spin, Cosmopolitan and Metropolitan Home. They also go online at high rates, enjoying a variety of activities including instant messaging, exchanging email, playing games and researching products before they go shopping.

Reaching Out to "Mid-Market Enterprise"

"Will I go to church this week or not?" The good news for the church is that people in this type will ask themselves this question each week. The bad news is that they are as likely to go as not go, and the final decision will be influenced by many factors. They tend to go to church on major holidays, but not necessarily major holy days, and at significant lifecycle moments. They may well be married in a church. They tend to avoid "old fashioned" technologies and high overhead.
costs, and are not particularly interested in denominational traditions. However, once their interest is aroused by a church, they can be very committed church participants.

Leadership: CEO

People in this type may start attending a church because they like the pastor, but they only stay connected with a church because of the quality and relevance of programming. The pastor needs to be an excellent manager with a vision to be on the "cutting edge" of ministries. Their theological orthodoxy is less important than their savvy awareness of current events and their innovations for communicating ideas. A seminary trained, denominationally certified leader is preferred, but not if that makes them stodgy and inflexible. Be decisive. People in this type have little patient for organizational dithering, and no time for committees.

Hospitality: Multiple Choices, Take-Out

Everything needs to be contemporary, even refreshments. They are less attracted to old recipes from the Women's Group, and more attracted by a buffet of representative foods from the community. These people may bring their own travel mugs and avoid Styrofoam cups because it is more efficient. Make the refreshment area a high tech communications hub with computer screens linked to diverse mission-oriented websites, and be sure to display all of the various activities of the church. Deploy trained greeters to habitually and happily declare the church mission statement, explain programs, and connect visitors with personal growth opportunities.

Worship: Inspirational, Coaching

Many singles and couples in this lifestyle type value practical coaching for daily living. They are frankly bored by expository sermons and grow restless in classroom settings. They prefer informal gathering areas, comfortable seating, coffee near at hand, and an electrical outlet to power something up, if they are even to begin learning anything. Worship should give them practical help to lead a better, more Christian lifestyle, and help them sort out right from wrong. At the same time, worship needs to move at a rapid pace, fueled by the best technology and worship teams that know how to use it. Image, video clip, and surround sound are important. Opportunity for Q/A after the pastor’s sermon is more important than children's stories. If you want them to return, then create an event too good to miss.

Education: Experiential, Topical, Peer Group

Most people in this type will resist continuing education in traditional forms. They dislike compromising their schedule to attend class, sit at a desk, and listen to a lecture. They prefer on-line education that they can access on the internet, discuss in a chat room or blog, and meet occasionally with an expert for 1:1 mentoring. The same attitude is brought to the church for adult education. The preference for their children will also be for interactive learning, because they don't want their kids to be turned off by education like their parents. Relevant topics that intersect life and faith (Reality TV - Reality Christianity) will be more important than Bible study.

Small Groups: Affinity

People in this type travel in peer groups anyway, so it makes sense that one peer group may be particularly religious. These people tend to shy away from curriculum, unless perhaps it is video. (Hint: If they participate in an Alpha program, they tend to watch the video and neglect the reading). If the affinity of the group is important, they will make time for it. Whether or not they
prefer designated or rotated leadership depends on the topic, but they are usually more comfortable interacting through internet conferencing or podcast with an expert rather than having the guest live in their living room. They may become very animated in discussion and modify the time boundaries of the group to keep talking.

**Outreach: Quality of Life, Interpersonal Relationships**

Although people in this type move easily from small town or country homes to downtown or urban events, they are often anxious about urban problems invading the serenity of their living environments. They are quite interested in safety, crime prevention, environmental protection; and in the economic survival of small towns and privately owned shops and companies. Marriage enrichment and divorce recovery, parenting and generation gap counseling, and elder care for aging parents are all urgent topics. On the whole, people in this type prefer to benefit from mission, rather than to actually do mission. They either raise money to pay professionals to do mission, or they expect significant continuing education budgets and contemporary learning methods to be trained to do mission.
**D01: NUEVO HISPANIC FAMILIES**

Young and lower income Latino family households living, in working-class neighborhoods of large cities

**About "Nuevo Hispanic Families"**

**Demographics**

Centered in the nation’s big cities, Nuevo Hispanic Families is a cluster of young Hispanic family households living in working-class neighborhoods. Nearly eight in ten residents are Hispanic. About two thirds of the households are under 45 years old and many contain large families with mixed-aged children that have settled into comfortable bungalows and low-rise apartments. Education attainment is low, with one-third having less than a high school education. They earn lower-middle incomes from jobs as construction laborers, retail clerks and food service workers. A fairly mobile group, many express the hope that they’ll be trading up soon to better jobs and bigger homes.

**Lifestyles**

With their modest educations and salaries, households in Nuevo Hispanic Families pursue economical lifestyles. They lack the discretionary income for many leisure activities or vacation travel as they support family members. They’re avid fans of outdoor sports, especially soccer, basketball and baseball. As a family, they are frequent shoppers who like to browse stores patronizing retailers that sell athletic attire, such as Nike, Finish Line and Footlocker. These typical bi-lingual consumers claim that they can afford to buy designer clothes, and many like to clothes shop at specialty stores where they can converse with knowledgeable clerks. Nuevo Hispanic Families households want to stand out in a crowd, and many concede that they need more money to look the part. They own relatively few cars or financial investments at above-average rates.

**Media**

What Nuevo Hispanic Families may lack in money, they more than make up in their passion for various media. They have high rates for watching network and cable television, listening to the radio and reading newspapers and magazines. Their favorite cable channels feature family-friendly fare: Disney, Nickelodeon and Cartoon Network are among the most popular. They tune in to Spanish and Mexican music stations at more than eight times the national average. Their top-rated magazines are all Spanish oriented—Hispanic Magazine, Urban Latino and Latina Style—in addition to several English language titles on fashion and gaming. Their Internet activity is low which can be linked to a low propensity to own desktop and laptops computers.

**Reaching Out to "Nuevo Hispanic Families"**

People in this lifestyle type are often strongly connected to the Roman Catholic Church, although some will connect to Pentecostal churches. They appreciate sacred space, sacred people, and sacred time, and expect youth to be educated to honor all three. They less concerned about church programs. They often have multiple jobs to sustain large families, and have little time for midweek meetings. Religion feeds their sense of optimism about life and
gives them self-confidence to take personal risks. Children and youth are increasingly adaptive to the materialism of Anglo culture, and this can create friction in families and encourage alienation from the church.

Leadership: Pilgrim and CEO

The most credible leaders will be ordained priests, or men and women in Holy Orders. Even Pentecostal leaders will often attire themselves in some counter-cultural dress to mark their spirituality. Leaders are expected to be associated with "miracles" or divine experiences, and in particular with the seven sacraments of the Catholic Church. The church leader must be a capable executive officer of the church since people in this type have little time or training to volunteer for administration. Leaders are invested with considerable respect and trust, and there will be a significant crisis in faith and loyalty if that trust is undermined. As long as the trust is strong, people will follow the leader almost anywhere.

Hospitality: The Basics and Take-Out

Hospitality will always be warm, but usually spontaneous. No particular training is needed so long as hospitality leaders are generous, kind, and lead credible spiritual lives. People tend to arrive at church at the last minute, but they may well linger for animated and friendly conversation. Extended families take this opportunity for a weekly reunion. Create as much space as possible so that children can run around. They enjoy outdoors. Refreshments are simple and often home made. Poorer families will appreciate the opportunity to take home leftovers. People are honored if the priest or church leader mingles with them and enjoys their company.

Worship: Inspirational and Transformational

Participants in a Catholic mass expect worship to be uplifting, encouraging, and inspirational. It may be formal or informal; but it must be traditional in structure, focus on Eucharist rather than preaching, and predictable from week to week. Signs, symbols, and drama related to specific holy days or holy people are valued. Participants in a Pentecostal church expect worship to be high spirited, strongly emotional, and punctuated by dramatic moments of personal interaction with the divine. People in both churches expect worship to impact their personal lives and improve their chances of a blessed week.

Education: Curricular, Biblical, Generational

Sunday will likely be the only day available for Christian education, except for catechism training for youth. Sunday school is primarily for children. They gather in generational groups that mirror the stages of parochial or public school education. There is confidence in the curriculum because it is approved by church authorities. Youth groups and teen programs tend to be more about fellowship, recreation, and service, and emphasize Christian values and behavior patterns. Adults are less committed to education, but often read church magazines and memorize prayers or key scriptures.

Small Groups: Rotated Leaders, Affinity

Small groups naturally form around large families, extended families, and neighbors from apartment buildings to streets. People are less likely to participate in a small group that does not have some family affinity, unless there is a specific and short term survival need. Small groups
may form around a mission outreach program. They are not likely to study a curriculum unless it involves a practical skill to learn English as a second language or a specific job skill. Leadership is informal and is automatically given to elder members of a family.

**Outreach: Survival and Quality of Life**

People in this lifestyle type give generously of their time and talent to help their friends, neighbors, and other people in the community find the necessities of life. They are committed to food banks, second hand stores, medical clinics, employment agencies, and legal counseling services. Volunteers are often patrons; and patrons often become volunteers. People are deeply concerned about crime prevention, child safety, immigration counseling, and parenting issues.
D02: WORKING RURAL COMMUNITIES

Middle-class empty nesting couples, middle-aged families and single seniors living in older, industrial towns skilled in blue-collar construction and manufacturing jobs

About “Working Rural Communities”

Demographics

There’s grittiness to life in Working Rural Communities. In these older, industrial towns, aging residents hold skilled blue-collar jobs in manufacturing and construction. Most households are filled with empty-nesting couples, middle-aged families and single seniors. They reside in 40-year-old homes valued at below-average prices. Their inexpensive housing allows their middle-class incomes to go far in these predominantly mid-western towns. Many residents drive traditional, American-made cars and trucks, though their typical 10-minute commute to work is one of the shortest in the nation.

Lifestyles

The empty-nesting couples who dominate Working Rural Communities lead serene leisure lives. Many spend their free time enjoying home-based hobbies such as gardening, woodworking and needlework.

Their plans for a big night is dining at a local restaurant, going to an antique show or playing bingo. They score low for most outdoor sports other than fishing, hunting or bird watching. These middle-of-the-road consumers are not big shoppers, tending to make a lot of their purchases—clothes for themselves, toys for their grandchildren—at discount department stores like Wal-Mart and K-Mart. They’re financially conservative, investing in government and corporate bonds as well as owning health, life and property insurance. With low rates for traveling long distance, these longtime residents are content to work and play in their hometowns. Many are active in their community as members of civic clubs.

Media

Working Rural Communities is filled with media traditionalists. They read magazines that have been around for decades—among them, Reader’s Digest, Ladies’ Home Journal and Good Housekeeping.

When they turn on the radio, it’s often to listen to golden oldies or traditional country music. These households are avid television viewers especially when it comes to nostalgic programming such as old movies and sitcom re-runs on AMC and TV Land as well as the History Channel and the Hallmark Channel. They also enjoy programs such as “Wheel of Fortune,” “Antiques Roadshow” and the “CBS Sunday Movie.” To get the day’s news, they rely on newspapers and have yet to discover the Internet.

Reaching out to “Working Rural Communities”

The church is important to this lifestyle type. It is a source of reassurance and personal support, an ally in nurturing children and grandchildren in Christian attitudes, and a center for recreation and socialization. Many people in this type have older children or are empty-nesters, and look to...
the church to help them balance their lifestyles and cement friendships. They tend to be very loyal to their denomination, and represent the congregation on committees. However, faith tends to be quite private for them, and when it is shared publicly it is often with deep emotion.

Leadership: Care Giver, Enabler
People in this group expect the pastor to be readily available in emergencies, and have an “open door” policy for anyone who wants to talk. They appreciate a friendly pastor who does not initiate too much change ... but also a pastor who can relate well to different ages and cultures. The pastor welcomes new ideas, and helps facilitate committees or task groups to accomplish goals that have been identified by a board. The preferred pastor is a good preacher and administrator, with solid counseling skills, and is usually ordained and loyal to a denominational tradition.

Hospitality: The Basics
Hospitality is simple, but not necessarily home made. They appreciate basic coffee and desserts, and are content with simple indoor surroundings in a hall or basement. They enjoy gathering in friendship circles, and often feel awkward with strangers. Greeting and ushering are tasks for extroverted personalities. Adults appreciate quiet, and urge children to calm down in the church. In good weather, people in this type will often linger outdoors to catch up on friendships or discuss urgent business.

Worship: Care Giving, Educational
This group usually prefers worship that is reassuring and educational. They like to remember family and community members in prayer, sing traditional favorites, and learn new things about the Bible. Children's time is important in worship, and they tend to prefer children to remain (and well behaved) the entire time. They listen to the points of a sermon, and may discuss the sermon at home. The order of service is usually structured, but the manner of leadership tends to be informal. They take sacraments of baptism and communion very seriously, and dislike changes in local practice.

Education: Curricular, Biblical, Generational
Sunday morning remains the optimum time for personal Christian growth. Sunday school for children and adults is important, and is often held before or after the worship service so that all ages participate. They usually rely on age-based, Bible story oriented curriculum that has been developed by their denomination. Children learn in classes that parallel public education in the community. Adult Sunday schools often continue as a group for years, and participants literally grow old together.

Small Groups: Rotated Leaders, Curriculum Based
People prefer larger women's and men's groups, and occasionally couples groups, and the leaders are either elected or spontaneously rotated. They are strong on fellowship, and often raise money for charity or do service projects. Small groups are particularly attractive to people under 45, usually use a curriculum, but may be either Bible oriented or topical. However, the small groups rarely include rigorous spiritual disciplines. Leadership tends to be informal, and intentionally rotates among the members of the group in order to avoid any one person’s control.

Sources: Tom Bandy, Experian and MissionInsite
Outreach: Survival, Human Destiny

The line between church outreach and community service clubs is often very indistinct. People move in and out of both very easily. People in this group like to do very practical, hands-on, short-term, local service projects. They also raise money to give to various charities. Evangelism is as important as social action. They tend give or withhold contributions to denominational agencies based on their degree of agreement with denominational policies. While this group tends to avoid controversial mission goals, they will also be very generous with time and talent toward clear social needs, and they are extraordinarily sacrificial to help people in emergencies. They may share strong convictions regarding justice and forgiveness, life after death, and hope for tomorrow.
**D03: LOWER-INCOME ESSENTIALS**

Lower-income empty-nesting couples and aging seniors, living in out-of-the-way towns in aging houses and mobile homes.

**About “Lower Income Essentials”**

**Demographics**

Lower-income Essentials is dominated by aging seniors and empty nesting couples of modest means.

Although small in absolute numbers, the Native American population here is three times the national average. Concentrated in out-of-the-way towns in the Prairies, residents make do with humble lifestyles.

The educational levels are often low, with one in five residents never completing high school—about 40 percent above the U.S. average. Most workers earn low wages at blue-collar or service industry jobs in manufacturing, retail and health care. With these lower echelon positions, residents live in aging houses and mobile homes valued at well below the national average.

**Lifestyles**

The demographics of Lower-income Essentials combine to create less-than-luxurious lifestyles.

Households pursue outdoor activities like fishing, hunting and gardening. They’re active in community affairs, belonging to church groups, veterans clubs and local government associations at high rates. Their isolated towns offer relatively few entertainment options, and most spend their leisure time at home, watching TV or listening to music. Their idea of a night out could consist of playing bingo, a meeting at the American Legion or socializing with family and friends. Residents describe themselves as fashion conscious, but their low incomes limit their tastes to what’s available at discount chains like Wal-Mart, Kmart and Big Lots. Their taste in electronics is similarly driven by their budget, and is reflected in their low rates for buying the latest consumer electronics. Their autos are mostly pick-up trucks and mid-sized sedans, taking out car loans to buy used vehicles.

**Media**

Lower-income Essentials households are heavy users of traditional media. They listen to the radio every day and are particularly fond of country music and golden oldies stations. They are big watchers of television and enjoy documentaries and family-friendly fare on cable channels like Discovery, TNT, USA and Lifetime. They are likely to watch a variety of network TV shows that include news, reality shows and sitcoms like “The King of Queens” and “According to Jim.” Their taste in print media is a variety of outdoor oriented publications as Field & Stream and North American Fisherman, traditional titles like Reader’s Digest and Family Circle and for those more mature, AARP. Their online use is one of the lowest in the nation, so communicating with them via the Internet would be a challenge.

Sources: Tom Bandy, Experian and MissionInsight
Reaching out to “Lower Income Essentials”

The church is important to this lifestyle type. They tend to gravitate to churches with an established denominational heritage (Baptist, Methodist, etc.), and which intentionally maintain local perceptions of what the denomination looks like. The church is a primary vehicle to build and maintain friendships, offer mutual support, share opinions and test creative ideas, and shape attitudes or worldviews. They tend to sound more dogmatic than they really are, and are remarkably open to diverse kinds of people once they get to know them.

**Leadership:** Care Giver, Enabler

This lifestyle type prefers warm, relational clergy who are sensitive care givers. They enjoy clergy with a rich sense of humor, and who fit right into the family when they visit. Clergy should also be able to quote scripture, and ground most of their decisions in a Biblical context. Their vision for the church echoes the founders of the denomination or the leading hierarchical authorities. Length of tenure is an important sign of authenticity, since the clergy who stay the longest like them the most.

**Hospitality:** The Basics, Take-Out

This group enjoys simple, home-style foods. They enjoy cooking meals for the church, pot luck suppers, and amateur entertainment. Simple, inexpensive refreshments before and after worship are preferable to elaborate service. They are less interested in healthy choices, but like big servings. They greet people heartily, but tend to stay in their personal friendship circles. They often appreciate opportunities to take home leftovers, and will also take away devotional guides and other simple gifts to enhance their week. Be sure to say a personal goodbye as well as a friendly hello.

**Worship:** Care Giving and Educational

This group prefers whatever is “traditional” to their local denominational tradition, likes predictability, and is wary of change. They gravitate to “care giving” worship that emphasizes prayers for member families and recognizes life cycle changes among members. They prefer to keep worship relatively informal and relational, and enjoy music with simpler lyrics and strong melodies (camp songs, praise choruses, more melodic hymns). They look for a single, simple, clear, faithful point to a sermon that they can write down as an inspiration for the week. If they observe communion, it is very personal. They celebrate infant baptisms or christenings with enthusiasm.

**Education:** Curricular, Biblical, Generational

Sunday is the preferred education time for both children and adults. They prefer traditional curriculum-based Bible Studies, and often just read one book of the Bible at a time. The goal, however, is very specific application to their daily lives, rather than general information. They tend to stay together in the same Sunday school class for a long time, and acknowledge a single leader who is persuasive and knowledgeable. Children tend to gather in age-based classrooms, and nurseries are not overly elaborate. Youth ministries emphasize recreation as a means to create opportunities for mentoring conversations.
Small Groups: Designated Leaders, Affinity

This type often prefers large groups, unless they are small service project teams. They tend to gather by gender (men’s and women’s groups), and enjoy combinations of fellowship and guest speakers. They do not often rely on video, audio, or other technologies beyond the written or spoken word. Small groups are encouraged for younger members, especially Bible studies. Church leaders often do not understand small group dynamics and tend to treat small groups like task groups or committees. This is especially true regarding small group leadership, so that churches tend to elect or appoint leaders to a small group.

Outreach: Survival, Recovery

The group is often extremely generous with their time and enjoys doing things of practical benefit to both church insiders and strangers in the community. They may not have a lot of money to give to charity, but are willing to do fundraising for a practical cause. They throw themselves into emergency interventions with fervor, but are often awkward sharing faith motivation. Recovery ministries and 12 step groups are very attractive to this lifestyle type, and participation often lasts long after healing has occurred.
D04: SMALL-CITY ENDEAVORS

A mix of lower income, young and old, singles, families and single parents living in older homes and small apartments in working-class towns

About “Small City Endeavors”

Demographics

Small-city Endeavors has a split personality, reflecting the cluster’s mix of young and old, singles, families and single parent households. In these diverse working-class communities concentrated primarily in the Midwest, newcomers share blocks with longtime residents, drawn to the affordable housing and short commutes to work. Many of the adults never went beyond high school, and the employment base largely consists of low-wage blue-collar jobs in manufacturing, retail and health services. Most households live in older homes and small apartments valued at less than half the national average. One in twenty lives in a nursing home or assisted living facility.

Lifestyles

Given its mix of ages and family types, the Small-city Endeavors cluster is characterized by diverse lifestyles. In these small towns, pastimes like basketball and go-carts coexist with antiquing and board games. Most households enjoy outdoor activities like camping, boating and fishing. With their low incomes, there’s not a lot of discretionary spending on travel or cultural activities, and consumers limit their shopping trips to discount stores like Wal-Mart, Payless Shoes and Fashion Bug. They are frequent shoppers at toy, hobby and sporting goods stores. Many are late adopters of technology and typically seek the advice of others when buying electronic products. Financially, they are likely to take out personal and payday loans and they carry a variety of low-value car, life and homeowner’s insurance products.

Media

Small-city Endeavors represents a solid audience for a number of media. They’re big TV fans—both network and cable—and watch daytime soaps, game shows, evening newscasts and reality programs all at high rates. Their favorite cable channels run the gamut—from CNN and Discovery to the Sci-Fi Channel and ABC Family. The cluster’s broad age range is seen in the popularity of magazine titles such as Rolling Stone, Seventeen, Woman’s Day and Soap Opera Digest. Folks here love their country music stars, whether they’re on radio or television. Internet usage rates are low. However, when they are online, they use the Internet to check sports and likely to explore new and interesting sites that they’ve never been to before as they search the vast online world

Reaching out to “Small City Endeavors”

This may be one of the growing lifestyle types in a small town, and adults may be commuting into the city. It’s not just that they find affordable housing, while maintaining well paying jobs in the city; they enjoy the “small town” atmosphere and often identify with the type called “Lower Income Essentials”. They like to think of the church as an extended family. Nevertheless, they
bring with them an “exurban” spirit that may be challenging to the longtime residents. They tend to be more active than passive, and like to see measurable results and practical improvements in families and communities.

Leadership: Enabler, Visionary
This lifestyle type tends to prefer clergy who have a flair for the dramatic, or who seem “larger than life”. (They are also influenced by television stars and advertising). What the pastor and family model in daily living is as important as what the pastor says in sermons. This group especially value clergy with enthusiasm for mission and outreach. They are inspired by the pastor’s big vision, and preaching will "fire them up" to accomplish great things.

Hospitality: Multiple Choices
This type enjoys warm fellowship before and after worship, and often lingers over refreshments. They like more choices in refreshments, with specialties for children and seniors. Since they tend to live and work in mixed neighborhoods and connect with diverse people, they tend to be sensitive to strangers at church and will go out of their way to make them welcome. However, they often feel incompetent, and since they are often single, single parents, or in non-traditional family units they feel awkward as outsiders. Training for greeters and ushers is a must.

Worship: Inspirational
This group values inspirational worship (“celebration”, “praise” etc.). They are more open to spontaneity in worship, or unpredictable things happening during worship. Authenticity is more important than performance quality, and they value the sincerity of lay witness and the opportunity for dialogue with one another and the pastor. Passing the peace is enthusiastic and takes additional time. Worship should have a basic, even traditional structure, but move it along and infuse it with a spirit of optimism and energy. Involve children, youth, and young adults in leadership.

Education: Experiential, Generational
This group tends to prefer “action-reflection” kinds of learning opportunities. They grow restless just sitting in a classroom or reading a book. They like to do something, debrief, dialogue, and engage in spirited conversations. They appreciate educational leaders who have actually had life experiences similar to their own, and who can speak from a sense of personal victory. Parents generally expect Sunday school to be organized in age groups, but any curriculum needs to be enhanced with images, songs, crafts, drama, etc. Sunday school teachers need training, and can’t just read a manual and keep one week ahead of the class.

Small Groups: Rotate Leaders, Affinity
This group enjoys small group activities, but they are already involved in small groups related to sports, home renovation, parenting, and many other social activities. Small groups in the church need to offer similar opportunities for fun and intimacy, and have an added benefit for spiritual depth. Unless they are intentionally guided into another small group, they may just slowly back out and disappear. People in this type do not generally have a personal growth or continuing education plan for their lives, so affinities are often spontaneous reactions to emerging events.

Sources: Tom Bandy, Experian and MissionInsitite
Outreach: Survival, Quality of Life

This group enjoys short term outreach projects, or projects that repeat each year. It is often the way they first connect with a church, since they are less likely to go “church shopping”. They are often less informed about international events and public policy trends, and enjoy being politically incorrect, but they often go to extraordinary lengths of self-sacrifice out of friendship. They are very concerned about the basics of survival, and strongly support "depot" ministries that stockpile and distribute food, clothing, used furniture, etc. They become quite involved in crime prevention, basic health care, and family financial planning.
**E01: ETHNIC URBAN MIX**

An ethnic mix of young and diverse city dwellers who are middle-aged singles and families living in older inner-city neighborhoods

*About "Ethnic Urban Mix"*

**Demographics**

Concentrated in older inner-city neighborhoods, Ethnic Urban Mix presents a classic portrait of young and diverse city dwellers. More than half of the households consist of African-Americans, Hispanic and Asian residents. They feature a mix of young and middle-aged singles and families. There’s a wide range of educational levels in the type, with even numbers of high school and college graduates. Residents report middle-class incomes from a variety of blue-collar and service jobs in retail, transportation, food and health care. Many live in cramped apartments more than a half-century old, commuting to work via public transportation and never venturing far from their crowded, downtown neighborhoods.

**Lifestyles**

The households in Ethnic Urban Mix may not be rich, but they have enough disposable income to fashion active lifestyles. They engage in a variety of athletic activities, including jogging, baseball, soccer, and skiing. Many are night owls who frequent nightclubs, concerts, movies, museum exhibitions and dance performances. As consumers, they like to buy the latest fashion and newest mobile electronics, and they make a strong market for laptop computers, PDAs, mini-disc players and digital cameras. They also patronize area restaurants that cater to their decidedly eclectic tastes in health food, vegetarian cuisine, gourmet meals and—because their budgets don’t always match their palates—fast food. They support these purchases with heavy use of credit cards, debit cards and ATM machines.

**Media**

The lively households of Ethnic Urban Mix are often too busy to sit still for traditional media. They exhibit relatively low rates for watching most cable TV channels, though they’ll catch late-night network TV shows that offer sitcoms, science fiction and animation. They’ll take to the streets with radios tuned to Spanish music, adult contemporary stations or contemporary hit radio. Their readership rates for newspapers are respectable and they’ll occasionally sit down with a magazine, as long as the topic is fashion, sports or video gaming. Most prefer to go online to visit magazine websites, download music, instant-message their friends or listen to Internet radio.

*Reaching Out to "Ethnic Urban Mix"*

Church preference for this group is just as eclectic as their lifestyles. They tend to confine their lives to well defined neighborhoods, and have many textured relationships with local shop owners, restaurateurs, gyms, and agencies. In this sense they are "stationary" and can be readily approached by friendly, non-judgmental local church people. Despite this, they represent a "moving target" for many churches because their imaginations flow toward websites rather than properties, and the relationships that influence their thinking are truly global. Spatially their
world is a village; but intellectually their village is the world. Churches are often perceived as parochial, narrow minded, poorly informed, and irrelevant.

Leadership: Discipler and Mentor
The leader most likely to attract the attention of people in this group will be non-ordained, although very credible as a spiritual person. The leader may be male or female, but will be most easily accepted if they are a peer (in age, media preference, and lifestyle). The leader needs to have excellent inter-relational skills, spontaneously model the "fruits of the Spirit", and a passion to guide self-discovery. Their spiritual habits must be profound, but may blend many traditions and even religions. They readily mobilize small groups and teams to do short term, intervention outreach.

Hospitality: Multiple Choices and Healthy Choices
Sunday morning must offer truly radical hospitality. People in this type may arrive early, just in time, or late, but they are very timid when approaching a church building and require strong encouragement by sensitive outdoor and indoor greeters. The priorities on arrival are (in order of importance) food; wireless internet connectivity; and contemporary music. These should pervade their church experience all the time, in every room, and even outside. Provide comfortable conversation areas, warm non-institutional settings, key images and symbols of faith, and photos or monitors with both local and global images. Provide as many choices in food and drink as core values and budget allow. Let them take food and drink into the worship center.

Worship: Coaching and Mission-Connectional
People in this group may or may not value traditional sacraments, but they appreciate a multi-sensory worship experience (sights, sounds, smells, tastes, and textures). Worship tends to be informal. People often take notes electronically and look for electrical outlets rather than table surfaces. They multi-task, and so give them relevant websites to explore concurrent with worship. They prefer practical and relevant coaching themes that guide them through the ambiguities of life; or very direct and motivating mission themes that connect them to service projects. No matter how good the music is, they will quickly get bored if that is all there is to church.

Education: Experiential, Topical, Peer Group
People in this group may be single, non-traditional couples, and young families. They enjoy cross-generational learning experiences. They expect all educational experiences will respect different cultures and lifestyle preferences. Scripture and history are important to inform a discussion, but are rarely the point of a discussion. They are unlikely to focus on a book or any curriculum for long, and will use "Wikipedia" to explain foreign terminology.

Small Groups: Designated Leaders, Affinity
People in this group do value small groups because this is really an extension of how they operate in life anyway. However, that means small groups are often quite unstructured. Participants tend to resist excessive expectations for preparation, participation, and closure times. They tend to regard the best small group as a life-long pilgrim band of friends. Their preference is for the group to remain stable, even though the affinity may change. It is often hard to leave a group to
pursue an enthusiasm or interest that isn’t shared ... and this can result in peer pressure and conformity. They prefer to be guided by a respected leader, but given the preferred style of group this is often impossible. Their small groups often break down because of a lack of leadership.

**Outreach: Recovery, Quality of Life, Human Potential**

People in this group are often very mission conscious. They can be extraordinarily generous with their time and money; put themselves out for the sake of strangers; and take personal risks to bless someone in acute need. They are less reliable for long term mission projects, and tend to leap from acute need to acute need. They participate in both hands-on outreach projects and public advocacy for victims. People in this group often feel that they have been objects of discrimination and have been denied opportunities that they deserve. They will be very interested in ministries about career development, debt management, and healthy living on a low budget.
**E02: URBAN BLUES**

Young Hispanic families, singles, and single parents living in urban areas working in low paying, entry-level blue-collar and service jobs

**About "Urban Blues"**

**Demographics**

While many residents in this cluster may be singing the Urban Blues, the tune probably has a Latin beat.

More than three-quarters of all households in this type are Hispanic—roughly six times the U.S. average. They tend to be mostly young singles, families and single parents living in urban areas primarily in the Southwest in cities like Houston, TX, San Antonio, TX, Phoenix, AZ and Albuquerque, NM. Their schooling is modest and their unemployment rate is more than twice the national average. Those who do find work typically hold entry-level blue-collar jobs in agriculture, retail and food services. Nearly two-thirds of residents own single-family and mobile homes and the houses are older and valued at less than half the national average.

**Lifestyles**

The working-class members of Urban Blues make do with low-key lifestyles. They like to spend their free time participating in team sports including soccer, baseball, basketball, volleyball and football. These family-oriented households like to keep busy around the house cooking, listening to Spanish music and entertaining friends. However, without a lot of discretionary income, their activities can be limited and even going to movies or out to dinner can be a challenge for most. Many residents like to shop for new fashion at specialty stores—typically those where clerks speak Spanish—but they also patronize large discount chains such as Ross Dress for Less and Payless Shoes. At the grocery store, they stock up on baby food, energy drinks, meat alternatives and cheese typically paying in cash. With little or no banking services and credit cards, Urban Blues households provide a new market opportunity for financial services and credit cards companies for tapping this under-served and under-banked consumer market.

**Media**

Urban Blues is dominated by Latin media. Residents tune their radios to stations that play Tejano and ranchera music. They read magazines like Urban Latino and Hispanic Magazine, along with English language titles that reflect their passion for music. They have high rates for watching broadcast television, including English language comedies and cartoons like “George Lopez” and “King of the Hill.” Urban Blues households have low Internet usage rates, but those adults who do go online like to download music and games. These consumers are more comfortable with traditional media, which they often enjoy together as a family.

**Reaching Out to "Urban Blues"**

The church is usually very important to people in this lifestyle type. They are likely to participate in confession and attend Roman Catholic mass regularly. Some will connect with Pentecostal
churches, particularly if they are suffering from an addiction, divorced, or feel that trust has been broken. Alienation from the church, however, has severe emotional and social consequences. They may approach religion with a strong sense of supernatural forces active in their lives.

**Leadership: Care Giver, Pilgrim**

The most effective leaders are people from within the (Hispanic) culture, who appreciate food and music of the people, and who speak Spanish as a primary language. People live lives with few comforts, and gravitate to leaders of great compassion and sensitivity. Leaders should not expect too much beyond love of God and neighbor. The most credible leaders will be ordained priests or men and women of religious orders. They need to be people of great spiritual habit, and who model a spiritual life of simplicity and sacrifice.

**Hospitality: The Basics**

Sunday morning may be the best time for people in this group to relax, connect with friends, and eat a satisfying meal. They linger after worship. It is often helpful to expand refreshments to include a regular lunch of homemade or fast foods. Daily living is hard, so make Sunday morning a festival. Provide safe environments for children to play, and quiet corners for adults to talk. Spotlight social service workers connected with the church, and encourage them to be readily available to people during refreshments.

**Worship: Inspirational, Transformational**

Worship is usually more (rather than less) formal. It brings stability to daily routine by perpetuating the customs of the home country, and is very predictable. The sights, sounds, and sacraments bring comfort and encouragement. Avoid perfunctory actions. Be utterly sincere. People want to experience the near presence of Jesus Christ that warms their hearts and gives them strength. Sacred space, sacred time, and sacred people will be important to their religious experience.

**Education: Curricular, Biblical, Generational**

Education is primarily for children and for older youth about to join the church. Thereafter it will not be as important. Sunday schools mirror the educational methodology of the parochial or public school. Bible stories and biographies of historic and contemporary saints are highlighted. This group tends to resist innovations in curriculum and technology. Printed texts are supplemented by verbal storytelling and some crafts. However, initiatives that bring children's Christian training into the home are welcome.

**Small Groups: Designated Leaders, Affinity**

The lifestyle type does not readily engage in small groups beyond the circle of family or relatives. When they do it will be for a specific and practical educational goal, rather than Bible study. The Bible may inform the affinity group, but is not the point of the group. The leader must be a trained professional who has been approved by the priest or the church. Short term groups for Christian homemaking, cooking, parenting, debt management, and other topics are attractive. Youth groups provide a healthy recreational alternative to gangs or addictions.
Outreach: Survival, Quality of Life

People in this lifestyle type struggle to make a living. They readily connect with any agency that helps them meet basic needs for food, shelter, clothing, employment, and health care. Addictions can be a serious issue, but recovery is often linked to improving family life and providing mentoring relationships rather than traditional recovery groups. Crime and family violence are important issues, but intervention is often linked to job placement and counseling from a priest rather than political advocacy.
**E03: PROFESSIONAL URBANITES**

An upper-middle-class retirement oasis in the metropolitan sprawl containing very active empty nesting couples and older singles

**About "Professional Urbanites"**

**Demographics**

Professional Urbanites is a haven for aging singles and couples, an upper-middle-class retirement oasis in the metropolitan sprawl. With most residents over the age of 65, these households have already empty-nested, with their children having gone off to college and work. The adults in this cluster boast college degrees with above average incomes as white-collar professionals and managers in retail, education and health care. And they tend to live in relatively new homes and well-kept apartments, enjoying an upscale lifestyle in the twilight of their careers.

**Lifestyles**

The financially secure members of Professional Urbanites enjoy cosmopolitan lifestyles. They have high rates for traveling abroad, taking cruises and staying at vacation resorts in the U.S. Their favorite leisure activities include attending live theater and operas, frequenting restaurants and antique shows, and visiting gambling casinos. Their preferred sports are golfing and boating. These well-off, conservative consumers like to drive full-sized luxury cars and hang on to old consumer electronics such as stereos, and favor 35-mm cameras over digital models. When they go shopping, they like to buy clothes at upscale boutique stores like Talbot’s and Ann Taylor, and home furnishings from big-box stores like Costco, Home Depot and Bed, Bath & Beyond. Increasingly, they look for products that are environmentally friendly and, in their words, “have stood the test of time”—much like themselves.

**Media**

Professional Urbanites residents are media traditionalists. They’re more likely than average Americans to read newspapers, subscribe to magazines and listen to the radio. They’re avid fans of news-oriented magazines such as U.S. News & World Report, Newsweek and the New Yorker and turning to cable news networks like CNN, CNBC and Fox News. They’re also fans of family-friendly entertainment, and they have high rates for watching the Hallmark Channel, Turner Classic Movies and A&E. Their preferred radio stations go back to an earlier age—big band, easy listening and classical music. They’re still relative new comers when it comes to the Internet, and some find computers confusing and will never get used to them. However, they’re starting to go online to trade stocks, make travel reservations and seek out medical information.

**Reaching Out to "Professional Urbanites"**

The church has been an important part of the upbringing and family development of people in this lifestyle type. They may have been church leaders in the past. However, at this stage in life they may assume it is time for someone else to do it, and their participation has dropped to become more occasional. They expect younger, newer leaders to carry on the traditions they themselves supported. They are skeptical of trendy church growth strategies, and hope that
today's church can continue the basic formats of the church from the late 40's and early 50's. Their preferred worship environment resembles the floor plans, technologies, instrumentations, and colors of that period.

Leadership: CEO

The pastor is expected to be an excellent expository preacher, liturgist, and administrator. He or she is usually a career veteran in the church, and is well connected with the denominational parent body. The pastor should have a sense of appropriate dress and appropriate behavior (e.g. robe and vestments in worship, dues solemnity celebrating sacraments, etc.) Debt freedom is a key core value, and the pastor and board should coordinate programs, effectively raise money, and efficiently apply whatever decision-making structure is approved by the denominational polity.

Hospitality: Healthy Choices

People in this type are often interested in the church, even if they do not regularly attend church anymore. Make sure you send newsletters rich in content about administration, pastoral care, and program effectiveness. Provide ample space for several serving stations, and comfortable seating for conversation. Avoid placing the refreshment center down or up stairs, or any great distance from the sanctuary. A table with free literature with seasonal devotions, or about local and denominational mission, is helpful. Food should be sugar free, caffeine free, and rich in anti-oxidants ... or be labeled as such. The pastor should circulate widely during refreshments to personally greet people.

Worship: Inspirational, Healing

Although the sermon needs to be orthodox and insightful, the reality is that most people in this type do not pay much attention to it. They focus more on traditional hymns, uplifting choral anthems and organ solos, the familiarity of liturgy, and announcements regarding parish life. Worship should send them out with an optimistic, positive attitude. In churches with sufficient resources, the second worship alternative is often a healing service. The design may vary according to denominational heritage, but it focuses on Eucharist or vocation, meditation, and healing prayer.

Education: Curricular, Topical

Sunday school leaders have lots of opportunity to design relevant tactics for children and youth, so long as they maintain the essence of traditional core values and beliefs. If people in this group have objections, they are more likely to complain to the parents of their grandchildren than directly to staff. There own education needs to be traditionally structured and focus on a print curriculum. Audio-visuals are often a distraction, unless they are travelogues illuminating holy places. Adult classes often become very close support groups, and stay together a long time.

Small Groups: Designated Leader, Affinity

People in this type tend to avoid mid-week small groups, particularly if they require an evening meeting. If they do gather in a small group, it will often meet over breakfast. Although it is often publicized as a Bible study or prayer group, in fact groups tend to focus on fellowship and topical discussions about faith, public policy, and contemporary events.
Outreach: Health, Human Destiny

Personal issues are often projected onto the wider church as community priorities. People in this type are preoccupied by physical and mental health concerns. They want the church to lobby for health care reforms, provide hospital visitation and family support counseling, and network effectively with hospitals. Parish nurse programs are popular. Concerns about human destiny are revealed in significant, but non-dogmatic ways. They look for help to wrestle with issues of forgiveness, or guidance to leave loving legacies, or discern God's greater purpose in life. Many will be interested in Christian travel packages, investing money to for guided tours of the Holy Land or to protect holy sites.
E04: SUBURBAN ADVANTAGE

Empty-nesting couples and retirees living in middle-class homes and condominium developments in dense retirement communities along the Atlantic and Pacific coasts.

About “Suburban Advantage”

Demographics
When retirement looms, many Americans downsize their housing, seeking out resort-like communities within short distances to major medical facilities. In Suburban Advantage, empty-nesting couples and retirees have moved to middle-class homes and condo developments in dense retirement communities along the Atlantic and Pacific coasts. Most households have college degrees, and, if they’re still in the workforce, hold white collar and managerial jobs in health care, education or financial services earning comfortable incomes. As for the third of residents who are retired, they share a secure standard of living with other seniors and the tourists who visit their vacation communities.

Lifestyles
Suburban Advantage households enjoy comfortable but not lavish lifestyles. They like to spend their leisure time going to movies, concerts, nightclubs and antique shows. They’re health-conscious Americans who exercise by golfing, hiking and working out on cardio machines and stationary bicycles. Fairly conservative in their marketplace choices, they like mainstream clothing retailers such as Dillard’s and Bealls, and likely to pass by the aisles with the latest consumer electronics. These careful money managers avoid extravagant purchases and invest their money in a variety of stocks, CDs, corporate bonds and fixed-rate annuities for their IRA accounts.

Media
The maturing households in Suburban Advantage represent a strong market for newspapers and magazines like Martha Stewart Living, Ladies’ Home Journal, AARP and Sports Illustrated. They like tuning in to the radio for talk shows—especially programs having to do with news, sports and business. In one of their few expressions of being tech savvy, they own satellite radios at high rates. Their taste in television fare runs towards documentaries, reality programs and sports shown on such channels as the History Channel, A&E, ESPN and Court TV. They’re only infrequent Web users, turning to the Internet mostly to look up directions on MapQuest or buy books on Amazon. Instead, these inquisitive Americans remain media traditionalists, reading the daily and Sunday newspapers from cover to cover.

Reaching out to “Suburban Advantage”

This type approaches religion as a primary vehicle for assimilation into a community and socialization with friends and neighbors. They tend to prefer “Family Churches” that worship between 100 and 200 people in any given service. They have a hard time distinguishing between aesthetic tastes and sacred tactics. They will work very hard for the church institution, and are often dedicated servants for denominational bodies. Shy about sharing faith, they like to let...
their actions speak louder than words. They are extremely committed to heritage and
institution, but are not big risk takers when it comes to programming.

Leadership: CEO
This group values professionalism for all staff. They want the pastor to be an excellent
communicator, sensitive care giver, and competent financial manager. Advanced degrees add
prestige for the pastor and staff leaders. They appreciate quality training for volunteers, but
tend to be staff dependent when it comes to faith sharing or health intervention. They tend to
assume that laity will be better administrators, although business expertise may be somewhat
out of date, and like to maintain high certified deposits. Church boards tend to be management
boards rather than models of spiritual leadership, and are elected because they have specific
skills relevant to administration.

Hospitality: Multiple Choices
Being friendly is a very important core value, and greeters and ushers are expected to be extra
welcoming to guests, visitors, and all ages. Training and accountability for greeters, ushers, and
servers is important. Make the building accessible to wheel chairs and strollers. Serve specialty
coffees and herbal teas, and be sure to offer sugarless options for food. They enjoy pot luck and
homemade rather than store bought and fancy. The pastor needs to shake hands before and
after worship. Follow up with phone calls and email, rather than personal visits to the door.

Worship: Inspiration, Education
They prefer traditional worship, although they are not always clear what “tradition” to follow.
Denominational advice about worship is well received. They will experiment with livelier and
contemporary songs and instrumentations, but like the continuity and intellectual content of
favorite hymns, and the aesthetic of organs and grand pianos. Presentational choral music is
prized, and they enjoy special musical presentations during the year. Sermons should expot
scripture, but include lots of anecdotes drawn from contemporary experience.

Education: Curricular, Generational
The Christian year remains important, and curriculum revolves around key ecclesiastical
moments and important public occasions (in addition to the Bible). Adults prefer fewer lectures
and more discussion, and are willing to read homework in advance. They like a mix of
contemporary issues and Bible stories, and historic perspective is helpful. Use video and audio
technologies as a supplement, but not as a main methodology. Never turn the volume too high.
Sunday school will be curriculum based, and youth programs will orient around fellowship,
service, and some study.

Small Groups: Designated Leaders, Affinity
The preference will be for fellowship and personal growth. Spiritual gifts discernment,
personality typing, food-based conversation will all be attractive ... but so also short term service
projects particularly aimed at seniors or disadvantaged children. They tend to prefer simple
devotionals and spiritual disciplines that are relatively easy to maintain. Small group leaders
need to be trained as competent hosts, facilitators, and listeners ... but expertise may come
from the curriculum itself.
Outreach: Survival, Human Potential

This group has extra income to contribute toward global mission, and often enjoy mission trips to distant places involving construction of property. Depot outreach can be popular, and they collect food and clothing for distribution centers. They often create non-profit agencies to do mission and prefer to raise money and supervise personnel. They often respond personally to any opportunity to expand self-awareness, unleash hidden potential, or learn new things. They participate in, and sponsor, learning opportunities for those who are economically underprivileged.
E05: AMERICAN GREAT OUTDOORS

Older rural couples and retirees scattered in remote communities around the country living on low wage and Social Security in modest homes, small apartment buildings and mobile homes

About “American Great Outdoors”

Demographics

A rugged blend of rural couples and retirees makes up American Great Outdoors. Scattered in remote communities around the country, this type is characterized by aging households—about half are over 65—who like an outdoor lifestyle. These singles and couples live in modest homes, small apartment buildings and mobile homes. There’s little emphasis on educational achievement, and one in five did not complete high school. Most households get by on Social Security or relatively low wages earned at blue collar and service industry jobs in retail, health care and food services. Money seems to go further in these isolated communities affording a number of households with full-sized cars and boats.

Lifestyles

As the name suggests, the small-town households in American Great Outdoors spend their leisure time outside, gardening, bird-watching, camping and saltwater fishing. These older Americans also enjoy social activities through their memberships in veterans clubs and fraternal orders. Playing bingo is also a favorite pastime. With only modest incomes, they are very conservative owning few investments and prefer the safety of CDs and money markets. They’re more comfortable shopping at discount department stores and at do-it-yourself home improvement chains like Ace Hardware and True Value Hardware. Whether it’s clothes or cars, these blue-collar folks are proud of their American roots and buy products with a made-in-the-USA label or brand.

Media

American Great Outdoors households would rather be outside than sitting down with most media. They will come inside to watch TV programs that feature how-to renovations and makeover challenges as well as game shows or classic movies on AMC or the Hallmark Channel. They aren’t radio fans, but they’ll occasionally tune in stations that offer news or easy listening music. These consumers would rather thumb through magazine pages than click through anything online. Their taste in magazines reflects titles geared to women and older-than-average readers including Woman’s World, Reader’s Digest, Prevention and Good Housekeeping.

Reaching out to “American Great Outdoors”

For this lifestyle type the church is a guardian of positive cultural values which, for the most part, were shaped by Christian believers in the first place. However, the boundary between Christian faith and national pride is often a blur. This group can be very loyal to the church in principle, but in practice they prefer the church to be seen rather than heard. It should not be very intrusive on the daily lives of people, but it is expected to be there for major lifecycle
celebrations or observances. They often connect with the church in times of personal or national crisis.

**Leadership:** Mentor, Pilgrim

This type looks for a pastor who has been tested by hard times and overcome them with courage and generosity. Spiritual maturity definitely does not depend on seminary training or even ordination, but in the ability of a pastor to model the simple life; teach moral principles of loyalty and respect; and defend God’s existence and significance without a lot of complexity. One-to-one relationships are more important than preaching skill or liturgical correctness. The leader often describes themselves as "on a spiritual journey", rather than as a professional. They discern the sacred in the midst of nature or ordinary events, and appreciate indigenous North American expressions of faith.

**Hospitality:** The Basics

This group accepts people as they are, and expects to be taken as they are. Nothing fancy is required, but refreshments should be fresh baked or pot luck. The environment should be quite relaxed with some extra seating and room for wheelchairs and occasional medical equipment (like oxygen). Include a supervised play area for young children to keep running around to a minimum. Train greeters to be ready to assist seniors in any way. Sincere faith shines through confident behavior, and anyone connected with the church (from the custodian to the pastor) will be expected to model Christian virtues.

**Worship:** Inspirational, Care Giving

A blend of inspirational and care-giving worship is always appreciated, particularly since it is often family or health worries that motivate these independent folks to attend church. Healing worship or healing prayer opportunities work (perhaps on a regular monthly basis) and may be accompanied by traditional liturgy and Eucharist. Classical hymns or Christian camp songs are valued, and any variety of instruments will do. Worship should not only communicate optimism, but embolden participants to align their lives with a larger divine purpose.

**Education:** Experiential, Topical

The adults are not keen on education, although children under age 12-14 will be expected to receive basic Bible teachings. If adults attend Sunday school, topical discussion or listening to powerful stories of Christian mission are interesting. Cross-generational activities tend to be more popular that separate, age-based classrooms; and low-tech, inter-active learning involving crafts, drama, poetry, and even dance draw the attention of seniors and families.

**Small Groups:** Rotated Leaders, Affinity

This type will not readily participate in small groups, and often find it difficult to share life struggles and spiritual victories with others (unless in a 1:1 conversation with the pastor or trusted individual). They prefer large group settings for an occasional trip or outing during which they can visit on the way. When they do connect with a small group, the affinity usually revolves around fellowship over a meal, story-telling, and sharing personal experiences of the Holy Spirit. They may participate in prayer groups, vigils, addiction intervention, and nature outings (campfire conversations, hiking, biking, kayaking, etc.)
Outreach:

This group will usually be motivated to participate in mission that addresses basic survival needs: food, clothing, shelter, and health. They have a great heart for the innocent, particularly children and the disabled. They may also participate in, or lead, classic evangelism efforts that focus on conversions, personal transformations, mystical experiences, and other confirmations of salvation. They are suspicious about "church growth" as an institutional goal of evangelism, but enthusiastic about "Christian movement" as a means to give hope to people who feel trapped, discouraged, or cast away.
E06: MATURE AMERICA

Home to the Greatest Generation, these senior residents earn modest and fixed incomes and live primarily in city neighborhoods in high-rise apartments, mobile homes and assisted living facilities.

About "Mature America"

Demographics
The oldest lifestyle TYPE in the nation, Mature America is home to the Greatest Generation. More than half the residents are 75 years of age or older and a significant percentage are mostly likely to be widows or widowers. Found mostly in city neighborhoods, they typically live in high-rise apartments and assisted living facilities. Many of these households come from humble origins, and more than half never went beyond high school. While those still working have jobs in retail or health services, earning modest incomes, about half of households are retired and getting by on fixed incomes.

Lifestyles
The seniors in Mature America lead very quiet lifestyles. They tend to stay around the house, reading books or watching movies on television. Their social life revolves around various community groups, and they boast high rates for belonging to fraternal orders, veterans clubs and religious organizations. From their investments, including bonds, tax-shelters and mutual funds, they are able to travel and are likely to take cruises and visit gambling casinos. They admit that they’re not very adventurous consumers, and they stick to their favorite brands when it comes to fashion, patronizing mid-market stores such as Dillard’s, Bealls and J.C. Penney. They are primarily a one-car household and they tend to buy a new car every couple of years. Describing themselves as tech shy, they shun most electronic gadgets. In Mature America, the newest technological device is most likely to be the TV remote.

Media
Mature America makes a strong market for traditional media. These households get their daily news fix from newspapers and all news radio stations. It’s hard to find a cable news channel that they don’t watch at above average rates. Since they are likely to spend time at home, their days are likely to be scheduled around TV programs, particularly game shows, newscasts and news magazines like “60 Minutes” and “20/20.” These seniors are also fond of women’s and home-oriented magazines that have been around for decades including such titles as Family Circle, Reader’s Digest and House Beautiful. Mature America is no place for Internet surfers, and residents concede that computers and the Internet leave them challenged and having little or no impact on their lives.

Reaching Out to "Mature America"

The church is very important to people in this group as a means connect with friends, reconfirm meaning in life through traditional symbols and rituals, and experience reassurance and comfort. It is a key player in the personal support networks for these seniors. The church tends to be an "oasis" or a "rock" in the midst of a changing world, and is a reference point with which
to evaluate what is happening around them. Churches can have enormous influence (for better or worse) on how people in this group prioritize their time, spend their money, interact with their extended families, and vote on national or denominational issues.

**Leadership:** Care Giver, Enabler

The pastor needs to be very patient and a good listener. They are frequent visitors, but very intentional about time management and purposeful conversation. They often have extra training in clinical pastoral care, and in larger churches they lead a staff that includes a Parish Nurse. People in this group tend to connect with ministers who have buoyant, extroverted personalities. They preach simple, confident sermons that avoid too much clutter of ideas and go straight to the point. They tend to be very orthodox theologically, but may or may not be connected to a denomination.

**Hospitality:** The Basics, Healthy Choices

People in this group drive slowly or depend on others for transportation, so they tend to arrive early and linger longer. Make sure there is a sheltered drop-off, no stairs, wide doors, and easy access. Consider valet parking. Train exterior and interior greeters. Refreshments can be basic, but should be served efficiently and considerately. Provide healthy sugarless, non-allergenic, caffeine-free choices. Deploy lots of "assistants" in the hospitality center, and provide a separate play area for children. Follow up Sunday morning with regular large-print newsletters and visits from trained lay care givers.

**Worship:** Healing, Care Giving

Whether Protestant or Catholic, worship will follow the structure and rely on the symbols that were most effective in the 1950's and 1960's. However, the pace of worship will slow down and provide moments for private meditation with background music; intercessory prayers will be expanded; Eucharist will be designed to be very personal. There is often an opportunity before and after worship to connect. Music should emphasize lyric rather than rhythm. Readers should be trained. Provide "Personal Support Teams" who can assist worshippers in physical or emotional need. The audio system should be excellent. If video screens are used, they should be deployed without harming the traditional architecture and symbols of the sanctuary, you can use them to display the words of songs and prayers (but avoid images).

**Education:** Curricular, Biblical, Generational

People in this group expect Sunday school to be the primary Christian education time in the week. They enjoy participating in a multi-generational church. Children may be present in worship briefly, but are then dismissed to traditional age-based classrooms. People in this group often come early or stay afterward for adult Sunday school. These usually follow a print curriculum, authorized by the denomination, and are led by a consistent, credible teacher. Adult classes often stay together for a long time, and become a small group that provides friendship as well as education.

**Small Groups:** Designated Leaders, Affinity

There are limitations for small group participation, but people in this type do enjoy them. Adult Sunday school classes often function more like small groups. Midweek small groups are usually in the morning, and often located in the apartment building or institution where people in this
group reside. They are usually open to anyone, but led by a volunteer trained by the church. The focus will be on any topic of mutual interest, and often this involves a craft or a book study (and sometimes a Bible study). It is often difficult to convince groups to close and multiply.

**Outreach: Health, Human Destiny**

Not surprisingly, people in this group are concerned about any and all health issues. They participate in, and support, wellness clinics, therapy programs, exercise disciplines, and activities that strengthen bodies and sharpen minds. They are drawn to "Good Grief Groups", and often participate in Holy Week observances (Maundy Thursday Communion, Good Friday, Easter) or "Blue Christmas" services. They tend to support classic evangelism efforts. They appreciate well designed, theologically hopeful funeral services, and will often linger to talk about faith during a reception.
F01: STEADFAST CONSERVATIVES

Home to high school educated mature singles and couples living in middleclass urban blue-collar neighborhoods

About “Steadfast Conservatives”

Demographics

A quietly aging cluster, Steadfast Conservatives is home to mature singles and couples living in mid-scale urban neighborhoods. Households tend to be white, high school-educated and middle class. Many have begun to empty nest or are already filled with couples and singles aged 65 years or older. The seniority of many residents does have benefits in the workplace. They earn middle class incomes from skilled jobs in manufacturing, retail and health care. Their incomes go far, allowing residents to own older homes and multiple cars and trucks at higher than average rates.

Lifestyles

The residents of Steadfast Conservatives live up to their old fashioned reputation. They think the stock market is too risky, computers and the Internet too confusing and take preventative medicine before any sign of illness. They even regard aerobic exercise as too strenuous, preferring to spend their leisure time fishing, gardening, antiquing or doing needlework or woodworking. For their social life, they attend activities sponsored by fraternal orders, veterans clubs and church groups. As consumers, they’re likely to be brand loyal when they shop at favorite stores like J.C. Penney for clothes, Dick’s Sporting Goods for outdoor gear and Jo-Ann for needlecrafts. With their middle-class incomes, they make a strong automotive market, especially for American-made pickup trucks and mid-sized sedans. To further protect their established lifestyles, they buy a variety of insurance products—covering health, life, car and home—though primarily low-value policies.

Media

Households in Steadfast Conservatives are fans of traditional media, including print, TV and radio. They like to get their news from a daily paper or the nightly newscasts on network TV. They consider television as a primary source of entertainment in their lives, and they have high rates for watching sitcoms, reality shows, daytime soaps and religious programs. They enjoy reading magazines that appeal to their do-it-yourself sensibilities including popular titles as Family Handyman, Better Homes & Gardens and Country Living. Their radio tastes include a mix of big band, classic rock, country and golden oldies. These households are mostly unenthusiastic about the Internet, but when online they engage in chat forums and visit NASCAR.com.

Reaching out to “Steadfast Conservatives”

This type represents the backbone of many established, denominational churches in North America. These people tend to lead passive, low-risk, lifestyles. They read and listen to radio classics. They prefer name brand, denominational churches, with predictable and traditional liturgical worship. They want church programs to deepen their insights into themselves, build healthy family relationships, and connect them with divine purpose. However, they don’t want...
the church to take them very far from their comfort zones. When it comes to "church growth", they resist the word "transformation" and prefer the word "renewal". This type tends to be class conscious, and do not mingle easily with more affluent and “high brow” white-collar church members that may seem condescending. However, they can be remarkably welcoming to diverse racial or cultural groups.

**Leadership:** Enabler, CEO

This lifestyle type expects the pastor to be certified officer of the church, modeling the orthodox morality and theological perspective of the denomination. Credibility lies in the consistency between office and personal life. The pastor is expected be a team player, and the boundary between assertive leadership and dictatorial leadership is sometimes very blurred. People in this type prefer a pastor who will equip volunteers to do whatever they feel passionate about, and to coordinate institutional activities that are done from a sense of duty. Pastors are expected to be available 24/7, good visitors, sound administrators, and committed to preserve the harmony of the church. Be sure to thank volunteers publicly and regularly for any service performed for the church, great or small.

**Hospitality:** Multiple Choices

This group enjoys hearty greetings and simple foods. They want to have lots of time and space to meet friends, and tend to gather in small circles. They are initially shy of strangers, and need help (name tags, servant tasks) as vehicles to mingle with new people. They like to serve themselves from a buffet, rather than be served. Always provide a resource table with printed devotionals, Christian music CD's, information about congregational or denominational mission, an update on church finances, and a newsletter reporting the activities of various groups.

**Worship:** Educational, Inspirational

This group seeks both education and inspiration, and prefers traditional liturgies and expository preaching. However, don’t make worship too “wordy”. They may well write down the three points of the sermon, stick it on the refrigerator, and think about it over the week. The children's story is sometimes more important than the sermon; intercessory prayers for church members are crucial; and they like to make verbal announcements from the pulpit. They usually prefer well-known hymns with a strong lyric, but are open to various kinds of non-electronic musical instruments. Praise choruses, classic Christmas carols, and optimistic songs are appreciated.

**Education:** Curricular, Biblical, Generational

Sunday morning is the preferred time, and this group tends to be “one-day-a-week” in their attitude to the church. They like Sunday school classes that are based on age and curriculum, and Bible Studies for adults. Parents like to see their children bring home drawings, crafts, worksheets, and other things that demonstrate learning. They often paint the hallways of the education building with murals of bible stories. The nursery needs to be clean and safe, but not necessarily elaborate. There is usually a "parlor" with old fashioned seating that is used for adult groups and displaying heritage artifacts.
Small Groups:  Rotated Leaders, Curriculum Based

This type is dutiful toward meetings and committees, but shy about intimate sharing. It is often hard to find group leaders, and leadership tends to rotate. Group affinities can be formed around crafts or practical service, although support groups like AA may attract many. They tend to value larger, gender-based, monthly fellowship groups.

Outreach:  Survival, Quality of Life

Since this group tends to be more passive and low-risk, they often opt to do mission through short-term fund raising projects or lending property. If they volunteer to do hands-on mission, it will usually connect with providing the necessities of life. Churches often do "Depot Mission" (gathering food, clothing, and used furniture for distribution). They respond to personal or community emergencies with enthusiasm, and may be motivated to address acute safety or crime prevention issues emerging in the neighborhood. However, they prefer to hire professionals to do mission for them or rely on financial support of outside non-profit agencies.
F02: MODERATE CONVENTIONALISTS

Highly mobile, middle-class singles and childless couples living in modest homes, semi-detached houses and apartments scattered throughout second-tier cities

About “Moderate Conventionalists”

Demographics

With many key demographic measures close to the national average—including age, income and education—members of Moderate Conventionalists epitomize average Americans. Scattered throughout second-tier cities in the Midwest and West Coast, these singles and couples tend to live in modest homes, semi-detached houses and apartments. Most have completed high school or some college and parlayed well-paying blue-collar and white-collar jobs into middle-class status. These predominantly childless households have low rates of home ownership and above-average rates of mobility. Moving vans are a frequent sight in this cluster, as young singles move into their first apartments and empty-nesting couples leave their homes for smaller retirement rentals.

Lifestyles

Members of Moderate Conventionalists lead active social lives. With the majority of residents unattached, these areas present an active social scene. Their favorite activities include dancing, bar hopping, bowling and playing pool. They’re avid exercise buffs who like to play softball, tennis and volleyball. They travel frequently for business and pleasure, though their destinations are frequently to ocean beaches. They’re big consumers for products that help them look their best such as cosmetics, toiletries and athletic gear. With their mid-scale incomes, these childless households have discretionary cash to spend on clothes and the latest tech gear. However, they can’t be too extravagant since many are carrying plenty of debt with education and car loans.

Media

Despite all their socializing, Moderate Conventionalists find time to enjoy a variety of media—from newspapers and TV to movies and the Internet. They like to watch reality shows, sitcoms and evening animation such as “CSI,” “King of the Hill,” “E.R.” and “Malcolm in the Middle.” They read a lot of gaming, celebrity and sports magazines, such as Entertainment Weekly, Us, Sports Illustrated and GamePro. This is only a moderate market for radio programming, with country music and contemporary hit radio stations faring the best. Many of the young residents would rather spend their free time on the Internet, downloading games, looking for better jobs, surfing to sports websites and participating in chat forums.

Reaching out to “Moderate Conventionalists”

At one time, the old vaudeville adage applied to this lifestyle type: "If you can play it in Peoria (Illinois), you can play it anywhere." People in this type were (and to some extent still are) strong supporters of established, traditional churches. Today they are increasingly mobile, however, and have become consummate church shoppers. They may connect with more than one church at any given time, and the church they go to now may not be the same denomination as the one they left. Local congregational vision and personal fit are crucial. Many will connect with large
churches with relatively low expectations in which they can participate anonymously. Some will connect with mid-sized family churches where they can quickly make friends and network into the wider community. They tend to avoid very small churches.

**Leadership: Mentor, Discipler**

This group expects the pastor to be a Biblical teacher, but not an advocate or prophet for social issues. The pastor makes it a priority to connect with members 1:1 for the specific purpose of taking them deeper into faith and helping them align their lives with God's purpose. If it is a large church, then the pastor is expected to train a cadre of small group leaders or other mentors with whom people in this type can connect. Personal and spiritual growth is continued through the internet, and the pastor must be able to communicate effectively through blogging and email, as well as through preaching and personal conversation. The pastor must be approachable and a good listener, and is usually very flexible in customizing baptisms, weddings, funerals, and other rituals to the unique needs of individuals.

**Hospitality: The Basics, Multiple Choices**

This group will value friendly conversation and fellowship, and may be scared away if the greeting is too effusive or the conversation gets very deep too quickly. Since they are very mobile, they are more cautious about making long term commitments or sinking deep roots in the community. Refreshments can be simple and homemade ... outdoor barbecues being a favorite. They would rather talk with the pastor through internet chat rooms than face to face, and after worship they may shake hands briefly, or exit from a side door. Home visits are probably discouraged, and they need to connect with lay leaders socially before they can connect with them spiritually.

**Worship: Educational, Care Giving, Inspirational**

This group is “middle of the road” in every way, and appreciates blended worship that is modestly formal and music that is modestly contemporary. They appreciate country rhythms and praise music. The sacraments may well be a puzzling ritual, and they may stay away from worship when sacraments are on the schedule. Because they do not have children, they are less interested in “family worship” styles with children’s stories, announcement times, and spontaneity. Worship will need to fit into their sports schedules, and they may disappear during the playoffs.

**Education: Experiential, Topical, Peer Group**

Since few in this type have children, Sunday school is not of high importance. They will prioritize sports participation over Christian education for themselves, but may appreciate devotional and other spiritual material that they can use at home or on vacation. Bible reading and everyday language translations are valued, but not rigorous Bible study.

**Small Groups: Designated Leaders, Affinity**

People in this group will participate in more complex small group multiplication programs ... but are less likely to volunteer as small group leaders because they move so often. They will accept the intentional closure of a small group if there is individual mentoring that moves them along to the next step in personal or spiritual growth. Affinities related to sports will be especially...
attractive to this group. Sports affinities may be real or virtual, and may involve participation or observation. This type can enjoy “tailgate” parties at major sports venues.

**Outreach: Quality of Life, Human Potential**

It takes a lot to motivate this lifestyle type into active mission ... usually a major natural disaster. Many volunteer for short term mission teams to disaster areas, but do not tend to repeat the experience often. People in this group look for opportunities to improve quality of life or personal success. Gifts discernment, personality typing, career counseling, addiction intervention, human rights, and environmental recovery are all topics of interest.
F03: SOUTHERN BLUES

Racially mixed, young and lower-middle-class singles and couples living in older, garden style apartments in satellite cities throughout the South

About “Southern Blues”

Demographics

Racially mixed and lower-middle-class, Southern Blues is home to singles, couples and divorced men and women living in satellite cities throughout the South, especially in Florida. With two-thirds of households unmarried and almost half under 40 years old, this cluster reflects a relatively young and unattached populace. A high percentage of residents live in older, garden-style apartments. Most of the households are high school educated and are working at lower-echelon jobs in manufacturing, retail, health care and food services. Although they pay average rents for their apartments, their median household income is lower-middleclass and they’ve yet to achieve financial security.

Lifestyles

The lifestyle of Southern Blues reflects a young, working-class sensibility. With limited means for expensive leisure activities, residents spend their free time playing sports like basketball, soccer and volleyball. Their lack of discretionary income keeps them close to home, frequenting local establishments to play pool and socialize. Although they like to buy the latest fashion, they’re budget-conscious shoppers who frequent discount clothiers like Marshall’s and T.J. Maxx. These households travel infrequently and own few investments of any kind. They are mostly independent and would prefer spending times with friends then family.

Media

The members of Southern Blues are dedicated TV fans. They watch primetime sitcoms and daytime soaps on network TV, and they watch a variety of cable channels at high rates, including BET, MTV, Spike TV, Lifetime and Comedy Central. Unlike many other MOSAIC types with young populations, these residents aren’t big on the Internet—except when they have a chance to visit online job sites. They do excel in more traditional media patterns, reading newspapers (especially the Sunday classifieds) and listening to radio stations that play Spanish, urban contemporary and top-40 music. They say they like to read magazines to stay informed, but what they’re mostly interested in is the latest news in music and pop culture. Among their most read titles include Vibe, Stuff, Esquire and Jet.

Reaching out to “Southern Blues”

This type prefers “classic Christianity”, and tends to value church experiences that remind them strongly of their childhood upbringing. They switch churches primarily because they react to perceived hypocrisy, but still tend to stay within a tradition. Predictability or sacred routines are important. Faith and lifestyle tend to be distinct. Church is something one "goes to" or "attends", and people in this group are very loyal to their institution or denomination. However,
the church does not necessarily influence how they live their daily lives. Stewardship is a matter of financial support and property preservation, but not necessarily a lifestyle priority for tithing and personal service.

Leadership: Enabler, CEO

Personal experience with God and sincerity of purpose are very important for clarity. A leader without a purpose is not a leader. If the childhood background included priests, then it is important for leaders to be ordained, and to be perceived as deeply humble before the sacraments. If the background included preachers, then it is important for leaders to be good pulpiteers and educators. Certifications may or may not be valued ... and advanced degrees are more of a liability than an asset. The pastor preserves and celebrates classic liturgies, provides sound moral teaching, and is available 24/7 for crisis intervention. The pastor manages the institutional church to provide relevant, cost effective programs; and trains full or part time staff and volunteers to do missions.

Hospitality: The Basics

Keep it simple ... but maintain a clean, illumined, and accessible environment that provides opportunities for smaller friendship circles. People like to linger and talk. Refreshments should be hot when they should be hot; and cold when they should be cold. Don’t make the background music too loud. The rapidity and mobility of people to join conversations, or move between conversations, is important. Be sure to provide leaders who can introduce newcomers or mingle with multiple groups. Always send people on their way with a warm goodbye and a reminder about the mission of the church.

Worship: Educational, Transformational

While worship should be predictable, and can be liturgical, it will always have a feeling of informality. Nobody minds crying children or unexpected disturbances, and parents will resent judgmental looks. The routine of worship is best monitored by lay leaders (ushers or greeters) rather than by clergy. People like to participate in music, and prefer songs that are well known, lyrical, with memorable refrains. Keep the sermon short, and include opportunities to contribute to prayers. Aside from reinforcing basic creeds and ethical attitudes, worship often has a transformational edge. Participants look for the Holy Spirit to move people emotionally, convert people spiritually, or heal people physically. Dying to sin and experiencing new life define the expectations of Eucharist, Baptism, or other rituals.

Education: Curricular, Biblical, Generational

The content of education is very informational ... about scripture, or about issues of daily significance. Traditional classrooms, curriculums, lectures, and devotionals are valued. People need to be prompted by direct questions. Avoid long silences. Make learning informal and fun. Children are expected to learn local and denominational history, and acquire habits for respectful and knowledgeable participation in worship rituals. Adults tend to gather for informal fellowship, but conversation can be guided to discuss emerging ethical issues or mission opportunities.
Small Groups: Rotated Leadership, Affinity

People in this group don't like to stand out, put on airs, or claim to be anything more than they are, so small group leadership tends to rotate. Leaders rely on extremely practical tips to host and facilitate conversation. Affinities may be around necessities of life and social service, but always include a Bible reading component. However, affinities also include shared hobbies and special interests, and may involve using video technologies.

Outreach: Survival, Quality of Life, Human Destiny

People in this group can make radical sacrifices to respond to natural disasters or community crises. They are motivated to address safety and crime prevention issues, and have a heart for child safety and youth outreach. Organized sports that can include the whole family are valued highly, particularly when these include opportunities for food and conversation. People like to be outdoors whenever possible. Promote short term service projects, with high practical and visible goals. Churches often do "Depot Mission" (gathering food, clothing, and used furniture for distribution).
**F04: URBAN GRIT**

Young, ethnically mixed, working-class singles and single-parent households living in blue-collar neighborhoods in second-tier cities scattered around the country

**About “Urban Grit”**

**Demographics**

Life can be hard in Urban Grit, a cluster of blue-collar neighborhoods in second-tier cities scattered around the country. In this working-class lifestyle, the population is ethnically mixed—more than half the residents are Hispanic or African American—and predominantly young. Nearly a third of the populace is under 35 years old, and most households contain singles or single-parent families with less than one in five containing married couples with children. Their below-average educations result in low-level jobs in retail, blue-collar trades, healthcare and food services. With their modest incomes well below the national average, many households live in fixer-upper homes or low-rise rentals in older apartment buildings.

**Lifestyles**

The young and restless households of Urban Grit lead fairly active, if modest, lifestyles. They participate in team sports and frequently play basketball, soccer, softball and hockey. On weekends, they'll attend a dance performance or take their kids to the zoo. Those with children are also active in PTA groups.

Having to watch their budgets, they shop at discount stores such as K-Mart, Payless Shoes and Ross

Dress for Less. They like to shop and are willing to go out of their way to find new stores. With their spending patterns influenced by their children, they buy infant toys, electronic dolls and handheld video game devices. Many drive used foreign and domestic compacts, which they take for infrequent long distance trips. Financially strapped, they have little or no investments and are likely to have personal and payday loans.

**Media**

Few MOSAIC types have more fans of advertising than Urban Grit. These young, working-class consumers appreciate the entertainment value of TV advertisements and recall commercials while clothes shopping. They're big fans of a variety of TV programs, including soap operas, sitcoms and court shows.

They also tune in to radio stations that feature Spanish, Mexican and urban contemporary programming.

They describe themselves as newspaper readers, though they typically turn to the classified ads first.

They’re more likely to spend time reading magazines of various topics such as Parenting, Essence, Vogue and Money. When they go online, which is relatively rarely, it’s often at a library to check out job search websites.

Sources: Tom Bandy, Experian and MissionInsight


Reaching out to “Urban Grit”

This type turns to religion for practical hope in this world and the next. They are skeptical of highly rational theology and comfortable with non-rational experiences of the Holy. They also appreciate rituals and talismans of faith, honor sacred space, and admire holy people. The church has significant influence in their personal and family lives. They tend to remain loyal to a denominational or faith tradition, but may change congregations if they believe they have been treated disrespectfully, or if they doubt the credibility of leaders.

Leadership: CEO, Visionary

Personal experience with God, the ability to endure sacrifice with hope, and the practical application of scripture to daily living are keys to the credibility of leadership. Leaders may not need to be certified by an institution, but credibility is enhanced through relationships with other authoritative spiritual leaders. Leaders are expected to take authority and responsibility for visioning and decision-making, but need to be accountable to a core of respected congregational leaders. They need to have excellent organizational skills, and have entrepreneurial attitudes that make the impossible possible.

Hospitality: The Basics

Sincerity and generosity is far more important than quality. This diverse, young, less educated, group is quick to resent prejudice, but generally warm and uncritical toward visitors. Basic coffee (instant or perked), ordinary black tea, juices and pop are welcome, but specialty drinks are not. The fast food, fried food diet that is typical of daily living is also typical of church refreshments. Make sure the environment is clean, well illuminated, and safe (especially for children). Secure safety exits, and deploy lots of helpers to assist young parents and seniors.

Worship: Inspirational, Coaching

People like to get involved in worship. This may be through liturgies, singing, or clapping; or it may be through emotional outbursts or verbal affirmations of agreement. Image is very important, and dressing well is a sign of honoring God. Preaching refers frequently to scripture, with few historical or cultural illustrations. Information must be practical to daily living and give direction for daily behavior. Worship restores confidence and gives people hope. Prayer needs to be sincere and passionate. Preaching needs to help members live and model a Christian life seven days a week ... even in adversity.

Education: Curricular, Biblical, Generational

Traditional methods for reading books or simple curriculum, lectures, and guided discussion are welcome. Reading aloud, discussing line by line or story by story, and reference to neighborhood experience is helpful. People tend to be uncomfortable with technologies, partly because they feel less engaged with the content. Rather than think before speaking, the act of speaking is a method of thinking. Children tend to learn in age-based classes where they concentrate on Bible stories. Vacation Bible School, Side Walk Sunday School, and other creative ways to introduce Christian education during the week are welcome.
Small Groups:  Rotational Leadership, Curriculum Based

Groups tend to orient around gender or age, and it is more difficult to form cross-gender or cross-generational groups. However, small groups with very hands-on affinities for service or mission are popular. People expect these groups to include prayer and scripture, and group leaders must be quite confident to talk about personal relationship with Christ. Leaders respond better to constant coaching than basic training courses. Resources provide helpful structure, but need to be simple to use.

Outreach:  Survival, Recovery, Quality of Life

The necessities of life dominate outreach interests. People who otherwise seem to have little time and energy can be extraordinarily generous with both, especially if they feel the spirit in the midst of labor. They work on short term projects, but like to participate in a larger movement for change. Outreach projects or agencies that address safety; crime prevention; job placement; single-parent support; teen outreach; male role models; and other practical concerns will be appreciated. They respond to vivid, motivating, visions of hope.
F05: GRASS-ROOTS LIVING

Less educated, racially diverse mix of middle-aged couples, families and singles living in lower-middleclass rural villages and aging industrial towns throughout the Midwest and South

About “Grass Roots Living”

Demographics

Located in rural villages and aging industrial towns throughout the Midwest and South, Grass-roots Living consists of a racially diverse mix of couples, families and divorced men and women living in lower middle class circumstances. Educational levels are low, and nearly a quarter of households did not finish high school. Those still in the workforce tend to have low-paying jobs in manufacturing, construction or agriculture. Most residents live in older houses or mobile homes that are worth less than half the general population.

Lifestyles

The members of Grass-roots Living are known for their heartland lifestyles. They like to spend their leisure time out of doors, fishing, hunting and swimming. When they come inside, they enjoy cooking, playing cards and watching TV. In these isolated communities, the closest Wal-Mart often serves as the unofficial town square as well as a primary shopping destination. Traditional in their marketplace preferences, they look for favorite brands and products made in the USA including the pickup trucks and mid-sized sedans they drive. Although these folks tend to be late adopters of technology, they outfit their new vehicles with satellite radio for the improved audio reception and greater station selection.

Media

The middle-aged members of Grass-roots Living have traditional media tastes. They like to sit on their couches watching network TV shows including daytime soaps, reality shows and news programs as well as cable channels like USA, A&E, Country Music Television and The Weather Channel. Many households read traditional magazines such as Ladies’ Home Journal, Field & Stream and National Enquirer. In their cars, they typically keep their radios tuned to country, gospel and rhythm and blues stations. They are avid racing and NASCAR fans and will watch a race on TV or in the speedway stands. Even though residents display very low rates for accessing the Internet, those who do go online typically visit network TV and auto racing websites like ABC.com and NASCAR.com.

Reaching out to “Grass Roots Living”

The church is important to this lifestyle type. Membership participation is quite traditional, with men more active in administration and property management, and women more active in education and outreach. The church functions as a community conscience and peacekeeper among families or clans. Local traditions and distinctiveness between local congregations, is more important than denominational policies … but people often assume that their local tradition is typical of denominational practice. While they prefer established churches, there is increasing interest in 12 step programs and independent churches.

Sources: Tom Bandy, Experian and MissionInsite
Leadership: Enabler, Mentor

People in this group respect a pastor who is ordained or accredited by a denominational body, but not necessarily with professional training. Lay pastors are welcome. People generally respect the spiritual lifestyle and moral integrity of the pastor more than any particular skill. Mentoring and long term commitment to the community are more important than preaching and long term commitment to a theological tradition. Pastors need to be very adaptable to use any opportunity or conversation as a vehicle to communicate values and faith.

Hospitality: The Basics, Multiple Choices

“Pot Luck” is popular. People enjoy refreshments that are homemade, available in a festive atmosphere that allows women, men, and children to separate into peer groups. Although refreshments are simple, they are usually served buffet style. Outdoor hospitality is favored, and people often linger outside before and after worship. If there is music in the background, it is likely “New Country” genre. Designate leaders to avoid being locked into friendship circles, and deliberately greet and network with newcomers, young adults, new parents, and seniors.

Worship: Care Giving, Inspiration

Worship is structured and predictable, but simple. This group appreciates liturgy when it is less formal and without a lot of frills. The worship focuses on care-giving and reassurance, plus some education. Respect for the priest or pastor, the sacraments, and one another is very important. They enjoy singing classic hymns, many of which are known from heart. The purpose of a choir is to encourage congregational singing, rather than perform anthems. For many people in this group (especially males), church is a one-day-a-week commitment … but that day (or in recent times that morning) is sacred.

Education: Curricular, Biblical, Generational

Sunday schools are quite traditional … centered on a curriculum from the parent denomination or local Christian book store and Bible based. They tend to group children by age, matching the local school. Teachers are often women, and it is a challenge to find male role models for the older youth. Youth groups may not be large, but are often intense, with high expectations for spirituality and orthodoxy. Teachers, nursery leaders, and youth chaperones need to be carefully chosen based on their credibility as people of spiritual habits.

Small Groups: Rotational Leadership, Affinity

People in this group tend to gravitate to groups organized around generation or gender, rather than distinct affinities of interest. However, 12 step groups are common, and a variety of groups organized around outdoor sports or indoor housekeeping. Leadership is often a challenge, because it is considered arrogant for a lay person who is well known in the small community to claim greater spiritual maturity. Therefore, small group leadership tends to evolve to senior men and women.

Outreach: Survival, Health

Most of the outreach is local. People are very concerned about care giving and personal support for community people who are ill or in need. Pastors are the primary outreach leaders, in the sense that they are expected to take the lead in visitation. Churches also favor “depot” styles of mission, and create food banks, recycling agencies, used clothing and furniture stores, and so
on. Community demographic trends (race, immigration, single-parent families, etc.), often motivate the church to offer ministries of mediation and communication.
G01: HARDY RURAL FAMILIES

Predominantly middle-class, older Americans living rustic lifestyles in older single-family houses and mobile homes located in tiny towns and isolated villages

About "Hardy Rural Families"

Demographics

Far beyond the nation’s beltways in tiny towns and isolated villages, the households of Hardy Rural Families are thriving. Predominantly white and middle-class, these older Americans have crafted rustic lifestyles in older single-family houses and mobile homes. Most of the households comprise married couples with a single wage earner who are high school educated and have blue-collar jobs in agriculture, construction and transportation. In these tradition-steeped communities, a disproportionate number of households have single wage earners. To cover the long distances required for even the simplest of errands, these households rely on pickups and SUVs to handle the rough terrain in their rural communities.

Lifestyles

The members of Hardy Rural Families share active outdoor lifestyles. They like to spend their leisure time pursuing activities such as hiking, boating and gardening. Their social lives revolve around fraternal orders, veterans clubs and church groups. They prefer to shop at local stores but, if they can’t find what they want, they’ll head to discount retail chains like Wal-Mart, Big Lots and Fashion Bug. This is buy-Amercia country where residents look for domestically made pickups and SUVs. They like to take driving trips for short weekend getaways. Many consumers are late adopters of new products, especially consumer electronics: They have relatively low rates for owning computers and digital devices, and their living rooms are likely to be equipped with stereos and TVs hooked up to VCRs. They are not big investors and feel the stock market is too risky. They prefer to pay in cash for things and carry personal loans, car loans and low-to-medium value insurance policies.

Media

In Hardy Rural Families, residents are loyal to traditional media. They listen to country music and classic rock on the radio. They have high rates for reading daily newspapers and magazines that reflect their down-home lifestyles including Country Weekly, Family Handyman and Motor Trend. On television, they tune in to network dramas and daytime soaps as well as cable networks like the Outdoor Channel, Speed Channel and National Geographic Channel. Hardy Rural Families households have low Internet usage rates, but when residents do go online, they’re most likely to visit websites of another traditional media— the network TV home pages—to follow the exploits of their favorite programs and stars.

Reaching Out to "Hardy Rural Families"

The church is very important to this group, not only as an expression of spirituality, but as an opportunity for socializing. They expect the church to protect traditions, although local practices are often more important than denominational standards. They tend to resist innovations in all categories listed below, but are extremely loyal and sacrificial to the ministries of the church.
The church is often a figurative and literal extension of their family. They can project onto the church either the dysfunctions or health of their personal and home lives. They love the church, and are often confused and frustrated by the growing estrangement of their children and neighbors.

**Leadership:  Care Giver and Enabler**

People in this group often perceive the pastor in family metaphors: a wise patriarch or matriarch, or a passionate but likeable grandchild (depending on the age of the minister). They expect strong care giving and compassion, 24 hour availability, and regular visitation. Ministers in these churches often do not stay long, so they are not expected to be policy makers, administrators, or innovators. The pastor's home is also the church office and an extension of church meeting space. They are expected to use professional skills to facilitate classic Christian programs. Their memories, however, often include long-term and beloved pastors who had strong relational skills. They prefer the pastor's spouse to stay at home in order to be the helpmate of the pastor.

**Hospitality:  The Basics**

People in this group tend to be exceedingly friendly to family and friends, and rather reserved with visitors or strangers. Make sure that greeters or ushers have extroverted personalities and welcoming attitudes, because newcomers and members need people to "bridge" the initial gap in warmth. Once included, people are often effusive and highly supportive. People will linger after worship (or between worship and Sunday school) for basic homemade refreshments. Women's groups are often central to the hospitality ministry of the church.

**Worship:  Educational and Care Giving**

Standardized denominational worship practices are welcomed because they are generally solemn, predictable, oriented around the Christian Year, and sensitive to agrarian lifestyles. Traditional technologies (pews, books, organs, etc.) are often considered sacred. They expect to learn more about the Bible, doctrine, and Christian living through expository preaching. The liturgy, however, must include spontaneous opportunities for intercessory prayer and local announcements, and there must be opportunity for warm and humorous moments with children. Sacraments are very personal, and often received with signs of emotion.

**Education:  Curricular, Biblical, Generational**

Sunday school often follows the worship service. Adult classes have been important, but in recent years this expectation is fading among younger generations. Indeed, parents are replacing grandparents as teachers of children; and this can be a great pressure on the emerging dual career families. People have little time for training, and rely on the curriculum explain step by step how to teach. They favor denominationally certified resources, and organize children and youth by age groups.

**Small Groups:  Rotated Leaders, Curriculum**

Although the pastor is expected to lead a Bible Study Group, most small groups rotate or elect leaders. Many groups orient around gender. Women's groups often focus on services to the church and fellowship among members; men's groups often focus on outreach or maintenance. Women's groups usually incorporate a study book; men's groups tend to focus on tasks and
supplement that with brief devotionals. Although tasks come and go, small groups tend to last a very long time and may take a special name and claim a special space.

**Outreach: Health and Quality of Life**

This population is aging and often has limited access to health care. Health issues, and outreach ministries related to health, are important. If they hire extra staff, it may well be a Parish Nurse. They often celebrate the transformational power of God through healing, conversion, and revival ministries. They are concerned about quality of life, and may become passionate about issues of world hunger, environmental disaster, or vanishing agricultural land. Although they tend to avoid conflict (local or global), they can become passionate advocates for social and political causes once aroused.
G02: RURAL SOUTHERN LIVING

Low income, blue-collar couples and families scattered in sparsely settled mobile home communities across the South

About “Rural Southern Living”

Demographics

Scattered in sparsely settled communities across the South, the households in Rural Southern Living consist of young, predominantly white couples and families with lower-middle-class lifestyles. No type has more residents living in mobile homes with more than half the households living in manufactured housing. The adults are high school educated and work at blue-collar jobs in manufacturing, construction and transportation. Their low-paying jobs result in household incomes nearly 30 percent below the general population. With their relatively low housing costs, however, these young families have more discretionary cash to stretch their budgets.

Lifestyles

Rural Southern Living households have lifestyles befitting young, exurban households. Their leisure time is dominated by outdoor pursuits that include target shooting, camping and playing softball. They enjoy going to aquariums, state fairs and beaches. When they travel for a vacation, it’s usually a long car trip to a state park or national seashore. These price-sensitive consumers believe that clothes at discount stores are just as good as those at higher-end retailers, and their favorite stores include Wal-Mart, Goody’s Family Clothing and Belk. They will splurge on consumer electronics such as video game systems, home theater systems and camcorders. They drive pickup trucks and mid-sized sedans probably equipped with satellite radios.

Media

The young households in Rural Southern Living make a strong TV market. They enjoy watching a wide range of programming—primetime sitcoms, comedy shows and crime dramas—and include cable channels such as FX, Comedy Central and Spike TV. They make time to watch network shows like “CSI,”

“Two and a Half Men” and “King of the Hill.” As with many rural MOSAIC types, country music provides the soundtrack to many of their activities. Residents also tune in to religious and contemporary hit stations on the radio. When they sit back to read, it’s often hunting, car and baby magazines as well as that bible for couch potatoes, TV Guide.

Reaching out to “Rural Southern Living”

Faith is important to this group, but religion is often perfunctory. If they are Catholic or Baptist they may attend church, but it is an obligation fit into a busy schedule and an active lifestyle. The church is particularly important for lifecycle events like birth, baptism, marriage, and funerals. Even these events may be treated lightheartedly, but beneath some of the skeptical humor they often take faith very seriously. The boundary between doctrine and superstition is

Sources: Tom Bandy, Experian and MissionInsight
sometimes blurry, but religion will always be more experiential than rational. In hard times, they can be rock solid believers.

**Leadership:** Enabler, Mentor

This group admires clergy who have a “priestly” role, even if they are Protestants. They respect a pastor who celebrates the sacraments well, and whose bearing and appearance is clearly “spiritual”. They appreciate confident leaders with ready answers to difficult questions. They find it easier to recognize spiritual authority in men than women, but have enormous respect for matriarchs. They may feel embarrassed when the pastor visits them at home ... but enjoy meeting the pastor in the community. The pastor helps their lives go more smoothly, healthily, and faithfully; and a timely word of spiritual guidance is remembered a long time.

**Hospitality:** Multiple Choices

This group appreciates food and fellowship. Anything the church does should have refreshments ... and provide enough extras to take home. Food doesn’t need to be home cooked ... fast food chicken will do. Community feasts with crawfish, ribs, and burgers can combine with special events and even Sunday services. This group is pretty informal, so refreshments should be available before, during, and after worship. Designate leaders to step away from their own friendship circles to intentionally draw visitors, young adults, and young families into the wider fellowship. They are often very shy, and need a friend.

**Worship:** Inspiration, Coaching

Spectacle is more important than preaching. This group can find a great deal of meaning in ceremonies around the sacraments. Provided it comes in brief doses, formality is part of what makes worship holy. They appreciate inspirational worship with lots of drama. Keep sermons and bible readings brief and easy to understand. Music should be decidedly Christian, but only in the styles to which they normally listen during the week. People in this group especially appreciate practical messages that help them live with optimism and moral responsibility in daily living.

**Education:** Curricular, Biblical, Generational

Sunday school is for children. They usually gather in age groups, and the teachers primarily facilitate a program. Teachers often make great sacrifices, and teach a long time, because of their passion for children and youth. Ongoing coaching is more helpful than a large course for basic training. Once confirmation is completed, youth are unlikely to do more regular study, and are unlikely to gather in a traditional group on Sunday evening. Youth and adults may listen to famous people (e.g. sports figures) who are Christians speak on topics of parenting, maturity, and community service. Adults do their learning in “action-reflection” modules, as conversation is guided in the midst of various service projects.

**Small Groups:** Rotational Leadership, Affinity

Youth and adults will gather in short term small groups if the affinities are relevant and competitive with other things that attract their interest. Small group affinities related to sports, hunting and fishing, household crafts, home remedies and medicine, parenting, and addiction intervention are common. It may be difficult to provide trained small group leadership, but small
group leaders appreciate intentional prayer support and the coaching of clergy to resolve emerging problems or personality conflicts. Credibility depends on age and experience.

**Outreach: Survival, Quality of Life**

Short term service projects, especially involving some acute (rather than chronic) needs are popular. This group quickly rises to the challenge of family or community emergencies and natural disasters, and individuals can be remarkably daring and sacrificial. Again, it may be hard to find leaders. Women often have more education and management skills, but may or may not be comfortable to train and direct outreach programs for the church. The solution is often for a couple to share leadership. Churches often act in cooperation with social or health care agencies, and rely on their resources for funding and accountability.
**G03: COAL AND CROPS**

Rural, low-income families and singles living in small, racially mixed hamlets in sparsely populated areas working in mining and farming jobs throughout the Midwest and South

**About “Coal and Crops”**

**Demographics**

Coal and Crops comes by its name honestly. The households of this rural cluster work primarily in the mining and farming industries. Found in sparsely populated areas throughout the Midwest and South, this cluster is characterized by low-income families and single households living in small, racially mixed hamlets. More than one-quarter of the residents never completed high school, the median household incomes are nearly 40 percent below the U.S. average and housing values are depressed by nearly a third of households living in mobile homes. In these hardscrabble areas, people struggle with the effects of an aging workforce and lack of available jobs. Between the retired and the unemployed, more than a quarter of the households have no workers in the family.

**Lifestyles**

The households in Coal and Crops lead an old-fashioned way of life. They pursue activities that have been popular since the Agrarian Age including gardening, fishing, hunting and horseback riding. With their teenage children, they enjoy outdoor sports such as baseball, football and target shooting. In these conservative and patriotic communities, residents are regular churchgoers and buy American when it comes to their pickup trucks and full-sized sedans. When they shop, they’ll drive an hour to stock up on groceries and clothes at Wal-Mart and home improvement supplies at Lowe’s. There’s relatively little interest in high-tech gear—the adults admit that computers confuse them—but the kids are big fans of video game consoles and handheld game devices. Most men prefer the gear beneath the hood of a car and enjoy going to auto races and rallies.

**Media**

Coal and Crops is the kind of cluster where households tend to keep their TV sets on all day. Residents enjoy watching soaps and reality shows on broadcast TV as well as cable channels such as ABC Family, FX, Country Music Television and the Speed Channel. They’re also a prime market for magazines, from outdoor titles like Outside and Guns & Ammo to minority-oriented publications such as Jet and Black Enterprise. On their long road trips, they keep their radios tuned to country music and contemporary Christian stations. Residents in this cluster claim that they like advertising—no matter the platform. These households even claim that well-designed billboards improve the landscape.

**Reaching out to “Coal and Crops”**

The church is very important to this lifestyle type. It may be denominational or independent, but it must be perceived as “Bible-based” and “Spirit-filled”. However, how that criterion is applied often depends on the regional authority of key families that goes back several generations. Since

Sources: Tom Bandy, Experian and MissionInsite
these people drive long distances to shop, they may also drive some distance to the place where they feel spiritually fed and personally encouraged.

**Leadership: Enabler, Pilgrim**

The pastor may or may not be ordained, and may or may not have seminary training. There is only limited respect for “time servers” who are obviously planning to move on to greater pulpits. There is lots of respect for leaders who model and mentor the spiritual life of Christ-likeness. Clergy dependence is common, since it is hard for laity to earn spiritual credibility when their family heritage and personal lives are plainly known by the community. Pastors need to be good visitors and conversationalists, down-to-earth rather than academic. They speak from the heart, and bring to relationships a wealth of experience in life struggles and spiritual victories.

**Hospitality: Multiple Options**

“Pot Luck” is popular. People like to linger before and after worship to renew relationships, discuss community issues. It is a constant challenge to shape hospitality around share Christian values and beliefs, rather than the biases of individuals and clans. Ushers, greeters, and servers tend to be inherited privileges rather than missionary appointments. Nevertheless, hospitality is often a bigger motivation to attend church than listening to preaching. People use this opportunity to share struggles and dreams, and the pastor should circulate very intentionally to connect with as many people as possible.

**Worship: Care Giving, Mission Connection**

People in this group prefer worship to be oriented to care-giving, prayers for members and missionaries, and connecting the stories of the Bible with everyday life. Preaching is simple, and often forceful, to shape Christian lifestyles. If sacraments are part of church practice, they are very important. Worship tends to be solemn and awesome. While people sing enthusiastically, pray loudly, and punctuate worship with exclamations, they dislike frivolity, children acting out, and clapping after musical offerings. Worship is often routine or liturgical, but practiced in simple and informal ways.

**Education: Curricular, Biblical, Generational**

Sunday school is important. If numbers permit, it is organized by age groups parallel to the local school. The curriculum is shaped around Bible stories and crafts that allow children to improve skills they will use at home. Youth groups are often small and primarily designed to prepare young adults for church membership. Adult Bible study can be very important, so Sunday school is often separate from the worship service. Adults often stay in the same class for a long time, and look to highly respected seniors for leadership.

**Small Groups: Rotational Leadership, Curriculum Based**

People participate in groups organized for women or for men, and sometimes for seniors. The pastor is often traveling between churches, and is not expected to be a constant leader. Small group leaders are either the senior representatives of extended families, or young adults specifically mentored by the pastor who might be considering a vocation in the church. Leaders may be men or women. The curriculum may be a Bible Study, or some other simple devotional guide. Groups tend to focus on prayer and fellowship.
Outreach: Survival, Quality of Life

Most of the outreach is local, although there is usually interest to support denominational missionaries in countries that are considered “non-Christian”. Local outreach usually focuses on care giving and personal support, especially for those experiencing life cycle crises. Churches often promote “depot” outreach ministries, and maintain food banks, recycling agencies, and flea markets for used clothing and furniture. People in this type are very interested in counseling or support opportunities for marriage, parenting, family life, and wellness.
G04: NATIVE AMERICANA

Young low-income, blue-collar families living in small towns and isolated communities in the Western states

About "Native Americana"

Demographics

More than half the households in Native Americana are Native American, and primarily consist of young low-income families living in small towns in the Western states. In these isolated communities, most residents live in low-income housing with one in five owning a mobile home. Their median household income is nearly 40 percent below the U.S. average, with the unemployment rate running high. Few residents have completed college, and those that are in the workforce hold blue-collar jobs in manufacturing and construction, as well as jobs in education, health services, public administration and the entertainment industry.

Lifestyles

The households in Native Americana have modest lifestyles. Their communities feature few entertainment options and many residents spend their time at home, watching TV, reading and gardening. When they go out, it’s often to places like state fairs and nearby gambling casinos. With their low incomes, Native Americana households have very few if any investments and are infrequent travelers. Automobile ownership is low with used American and foreign pickup trucks and compacts being the vehicles of choice. They’re a solid market for children’s toys, board games and consumer electronics, many filling their living rooms with VCRs and video game consoles. Conservative in their political and social outlook, residents here say there is too much sponsorship in arts and sports and that a woman’s place should be in the home.

Media

Television is the main source of entertainment in Native Americana, from early news programs at the start of the day to afternoon soaps and evening dramas and comedy shows. The families here have high rates for watching cable channels like Toon Disney, Nickelodeon, Comedy Central and Country Music Television. Their radios are tuned to country and hot adult contemporary music. They are fond of print media, with average rates for reading newspapers and magazines like Country Weekly, Motor Trend and Family Fun. The Internet has made few inroads into these households but they’re starting to go online to get information about local news and events.

Reaching Out to "Native Americana"

People in this group often feel they have good reasons to distance themselves from the church. So long as the church is an agent of the state for socialization, they tend to remember generations of abuse or manipulation. Many may participate in a church as a means of fellowship. The educational role of the church is often perceived as a mixed blessing, and they may be anxious about losing their non-European cultural heritage. Christian faith can provide moral stability and purpose, but it may blend with other spiritualities.
Leadership: Care Giver, Mentor

The most credible church leader may not be ordained, but may be a professional with social service and health care training. This is a leader that combines great personal integrity with theological flexibility. They model spiritual disciplines. They can provide therapeutic and family counseling, but also guide individuals to discern personal purpose and self-worth.

Hospitality: The Basics

Greeters should be welcoming, but careful to show special respect to women, children, and the elderly. It is important that men be included in the hospitality ministry in order to connect with other men. Refreshments are simple homemade foods that are indigenous to the local people. Provide ample space and time for people to mingle with one another. Small gifts presented to visitors will be very encouraging; and small gifts offered in return should be accepted with warmth and humility.

Worship: Care Giving, Healing, and Coaching

Worship tends to be simple and profound. Preaching is less important than sacraments, prayer, and meditation. Avoid printed bulletins. People will participate from memory or repetition. Ceremony and drama that tells a story is helpful. Make the worship service highly sensory (sound, symbol, smell, taste, touch) and avoid dogmatic formulas or expository sermons. The goal of worship is to encourage and strengthen hard-living people. Occasionally, very practical lifestyle coaching helps people connect Christian values and daily challenges.

Education: Experiential, Topical, Peer Group

People in this group do not read well, and learn through conversation and storytelling. Television is now "old technology" and is accepted in many homes, so some video education is possible. Topics of interest will be very practical, and people of any age in this group are less likely to do theological or biblical studies. Culture tends to be stratified, and the best learning groups tend to be women, men, and children and youth of specific age groups.

Small Groups: Rotated Leaders, Affinity

Small groups are usually short term, task driven, and include specific demographic groups (i.e. women only, men only, youth only, etc.). Some small groups may form around an elder or respected leader to explore personal spirituality; or around professional social or health care workers to learn specific skills. Most groups tend to function by consensus, with no particular leader. Youth groups or cross-generational groups usually share affinities for some recreational activity.

Outreach: Survival, Recovery, Quality of Life

Any ministry that provides the basics of food, shelter, clothing, and transportation will be welcome in this group. There are often severe addiction issues in the community as a result of unemployment and boredom, and 12 step programs can become an important community development strategy. Family planning, marriage enrichment, and good parenting programs are very relevant. In all outreach, however, the church must work in partnership with local government or tribal authorities to gain credibility. The church often functions at best as the junior partner in outreach ministries.

Sources: Tom Bandy, Experian and MissionInsight
H01: YOUNG COSMOPOLITANS

Residents are young, single, college educated and earning upper-middleclass incomes as white-collar professionals, managers and executives living in luxury apartments and condos in fast growing cities

About “Young Cosmopolitans”

Demographics

Young Cosmopolitans is a collection of households where many adults are under 35 years old, single and earning above average incomes as white-collar professionals, managers and executives. In their fast growing cities—including a number of college towns—these upscale young people live in luxury apartments and condos, commuting to work in sporty subcompacts. Nearly half hold college degrees, and they are almost twice as likely as average Americans to have graduate degrees. Many hold fast-track jobs in finance, information services and the arts. If they’re married, it’s a given that both spouses are working and their dual incomes provide comfortable, upper-middle-class lifestyles.

Lifestyles

Young Cosmopolitans households work hard and play hard. They have prosperous leisure lives, traveling frequently for business and pleasure, and enjoying city-quality amenities such as restaurants, movies, theaters and the nightlife. They like to stay fit by jogging, lifting weights, doing yoga and working out on cardio machines at health clubs. As consumers, they patronize high-end stores like Bloomingdale’s, J. Crew and Victoria’s Secret. They’re also big purchasers of all kinds of tech gear, including iPods, BlackBerry devices and Xbox consoles. Their desire to stay abreast of the latest styles extends to home design, and they fill their condos and apartments with furnishings from Crate & Barrel, Pottery Barn and IKEA. The members of Young Cosmopolitans like to look good and feel good, whether they’re on the town or at home.

Media

Young Cosmopolitans residents are often too busy to stay at home to watch TV or read a magazine.

They’d rather go out and get their entertainment on a stage or big screen. When they do relax at home, these households make a strong audience for news, comedy and late-night talk show hosts such as Letterman and Leno. They enjoy catching music videos on MTV and VH1, and they keep their radios tuned to alternative rock and adult contemporary music stations. They’re not big fans of magazines, other than youth-oriented fashion and fitness titles such as Elle, Shape and Men’s Health. Increasingly, they’re spending their free time online, going to news and travel sites and checking out social networking forums in search of a date or a mate.

Reaching out to “Young Cosmopolitans”

This type is not particularly interested in the church because to them it is boring and unproductive ... a sidetrack for an otherwise healthy and active lifestyle. Their interest in spirituality is not high, and they are likely to think in psychological, social, and economic
categories. Some may criticize the church, but most are indifferent and consider churchy people to be a nuisance. However, they are frequently lonely, tempted by addictions, and periodically reject materialism and church values occasionally appeal to them.

Leadership: Mentor, Pilgrim
Credibility depends on high lifestyle integrity, sincere spiritual humility, and an ability to get along respectfully with all ages and cultures. Marks of integrity include simple living; marks of relevance include technological aptitude. They may not connect with a church, but they may connect with a spiritual guide. Leaders may or may not be ordained or certified, but they have great clarity about the significance of Christ and are able to share faith in gentle ways. They often describe themselves as on a spiritual journey, and do not necessarily identify their life path with service to the institutional church. They often have a mystical perspective toward faith and an appreciation for other religions.

Hospitality: Multiple Choices, Take-Out
This group values hospitality that is “on demand”. They access quality food, with lots of options, at the time and place they choose. They are “on the run”, and like to drop in and drop out of conversations with ease ... updating themselves by text message or cell phone conversations as they go. Be ready to accept the risks of being intimate on-line. They make rapid judgments, and expect to be evaluated rapidly, based on visible signals like clothing, jewelry, facial and body adornment, type of transportation, and visible technologies.

Worship: Inspirational, Transformational
If they take time for worship, and worship is available at the day and time they want it, they will likely attend an inspirational or transformational worship service. Inspirational worship will use the latest trends in music, be very rhythmic, and rely on a lot of images and few words. Transformational worship will address worries about addiction and depression. People in this type are open to dramatic changes in lifestyle for the sake of intimacy with others or intimacy with God.

Education: Experiential, Topical, Peer Group
They expect education to be very practical and dialogical. Abstractions quickly bore them, and they are not given to profound analysis of ideas or situation. They tend to act on instinct, and look for education to help them “go with their gut feeling” with reliably beneficial outcomes. Information is assimilated in very short bursts (texts). If the Bible is important to them, they prefer Bible stories to Bible teachings. They tend to be very eclectic about collecting spiritual insights and aphorisms. Action/reflections methodologies work the best for learning anything new.

Small Groups: Designated Leaders, Affinity Based
This type normally functions in small groups, and they have a variety of affinity-based relationships going on at any given time. The good news is that they connect with small groups through a church if the groups are relevant to their need at the time; the bad news is that church small groups have to compete with every other small group demanding their attention. If a group is not helpful, they are more likely to drop out than change it. The sympathetic bond between participant and small group leader is very important.
Outreach: Human Potential, Interpersonal Relationships

Mission teams composed of their peers (i.e. by age, income, lifestyle, and interest) are the most significant ways they do outreach ... and it is this kind of peer team that is most likely going to reach them in outreach. Sports, late night entertainment, video gaming, and extreme activities capture their interest. They will resist a program, and won’t stay passive for long to receive information, but they will welcome respectful dialogue with spiritual people who can connect and appreciate their interests.
**H02: MINORITY METRO COMMUNITIES**

Concentrated in inner-ring suburbs, these married couples and single-parent minorities earn above-average incomes from a mix of service industry and white-collar jobs in transportation, health care, education and public administration

**About "Minority Metro Communities"**

**Demographics**

Minority Metro Communities reflects the nation’s growing African-American middle class. With nearly three quarters of the residents African-American and half the households earning more than $50,000, this cluster is a testament to high educational achievement and professional employment among African-Americans. Concentrated in inner-ring suburbs, these households earn above-average incomes from a mix of service industry and white-collar jobs in transportation, health care, education and public administration. Many have settled into older homes and semi-detached houses built in the 1960s. There are more households with single parents than married couple families, and the unemployment rate is high. For many in Minority Metro Communities, middleclass status remains a precarious achievement.

**Lifestyles**

For those with solid incomes and single-family homes, the households in Minority Metro Communities can afford comfortable leisure lives. They go to movies and comedy clubs, belong to civic groups and fraternal orders, and get exercise at aerobics classes or bowling alleys. They’re a strong market for youth-oriented toys, with high rates for purchasing dolls, video games and educational toys. Fashion and budget conscious consumers, they like to wear the latest designer fashions but end up shopping at discount chains such as Marshall’s, T.J. Maxx and Value City. They’re willing to splurge on consumer electronics including video game systems and handheld game devices, but they’re still more likely to own stereos than CD players, and instant cameras over digital models. While many drive mid-sized sedans, they feel that foreign cars are more prestigious than American, which is not surprising since they admit that their cars should catch people’s attention.

**Media**

Minority Metro Communities is a strong market for ethnic media. Households have high rates for reading magazines like Black Enterprise, Essence and Jet. They tune in to radio stations that offer Southern gospel and religious programming. They’re fans of TV programs that feature minority actors and personalities, including “Girlfriends,” “The Bernie Mac Show” and “Judge Joe Brown.” Television is a popular form of media in this type, and families here show high rates for watching cable channels such as ABC Family, TV Land and Comedy Central. Unlike many other TV viewers, however, those in Minority Metro Communities like the commercials and find them especially useful when buying children’s clothes and products in the marketplace. They are not big online users but when they go online it’s to job search and download music and play games.

Sources: Tom Bandy, Experian and MissionInsite


**Reaching Out to "Minority Metro Communities"**

The church is very important to people in this group, but "church shopping" is increasingly common. Some will connect with more traditional, small, evangelical churches that were typical prior to the civil rights movement. Others are now gravitating toward more innovative, program size, mainstream churches; and others are connecting with cross cultural mega-churches. This group is breaking out of old assumptions about the "Black Church" experience, and creating a new and more multi-ethnic reality. However, this means that people in this group have less loyalty to a church, and are apt to move around.

**Leadership:**  **CEO, Visionary**

Enabling and care giving leadership is still important for some, especially if they continue to worship with grandparents or extended family. Many in this type are now more mobile. They tend to look for church leaders that cast a bold, Biblical vision of personal and social redemption; where preachers are strongly motivational to promote social change. Leaders need to be excellent administrators and entrepreneurs, capable of working effectively with social services, corporations, and municipal governments.

**Hospitality:**  **Multiple Choices**

People in this group are increasingly impatient with hypocrisy, and expect sincerity and authenticity from greeters and ushers. The diversity of this group expects diversity in refreshments. The quality of food should be higher, and homemade food is less popular. The hospitality environment must be family friendly (safe, well illuminated, with fresh air and room to play and talk). They are less likely to enter old buildings or settle for basement refreshment areas. Provide a space for Christian retail, selling motivational DVD's, contemporary Christian music CD's, books related to spirituality and social action, and Christian fashions.

**Worship:**  **Inspirational**

The combination of precarious economic success, memories of adversity and dreams for the future drive people in this type toward inspirational worship. Worship builds self-confidence, assures people of God's support, and sends them strengthened into an uncertain world. Very strong and energizing music is expected. Worship is a performance that may blur into entertainment, but it is always spiritually uplifting. Preaching is most often motivational, but there must be strong Biblical references and lifestyle applications. Intensity is more important than time. Participants often forget themselves in worship and lose track of time. Engage the heart and gut, not just the mind.

**Education:**  **Curricular, Biblical, Peer Group**

Classic Sunday school works well with this lifestyle type. Children and youth tend to be separated by age or grade, and study Bible stories and spiritual truths from printed workbooks. Technology in classrooms need not be sophisticated, but should include video (television). Adult education, however, tends to be more effective in affinity-based peer group settings. Mixed male and female groups (couples or singles) are increasingly common, and discussion is often focused on common challenges in life (e.g. single parenting, relationships, social issues, etc.) They are less likely to study a book of the Bible or read.

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**Sources:** Tom Bandy, Experian and MissionInsite
Small Groups: Designated Leaders, Affinity

Small group ministry is often difficult with this lifestyle type. People tend to be one-day-a-week church participants, coming for Sunday worship and occasional Sunday school, but unlikely to maintain a midweek spiritual discipline. If they do, the affinity often is connected with addiction recovery or parenting issues. Credible spiritual leadership is crucial for small group success. People in this type value spiritual leadership when they can get it, but doubt that they or any of their friends can provide it. Successful small groups are often led by paid staff.

Outreach: Recovery, Human Potential. Interpersonal Relationships

People in this group participate in, and volunteer for, many social services that improve quality of life. However, they tend to gravitate toward ministries of self-discovery, vocational fulfillment, and human rights. Relationships are often changing and troubled, and programs related to marriage enrichment and divorce counseling are important. Relationships are increasingly "non-traditional" (blended families, cross cultural marriages, unmarried co-habitation, etc.) and people are looking for guidance and acceptance. People may feel that they have left past security behind, but are unclear about what the future holds. Any ministry that helps them frame personal goals for the next ten years is helpful.
**H03: STABLE CAREERS**

Young and ethnically diverse singles residing in low- and high-rise apartment buildings and living comfortable lifestyles in big-city metropolitan areas

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**About "Stable Careers"**

**Demographics**

Stable Careers is a collection of young and ethnically diverse singles living in big-city metros as Los Angeles, CA, Philadelphia, PA and Miami, FL. A quarter of these households are of Hispanic and Asian and are slightly less affluent than others dominated by Generation Y residents. More than half of households have gone to college and most have landed white-collar jobs in retail, health services and professional offices. Without the financial responsibilities of children, these singles and couples stretch their incomes into comfortable lifestyles. Most of the households live in relatively new apartments—in both low- and high-rise buildings—and pay above-average rents for the in-town real estate.

**Lifestyles**

The households in Stable Careers enjoy urbane lifestyles. They take advantage of their urban settings to go to bars, restaurants, concerts and comedy clubs. These young singles are body conscious and spend a fair portion of their free time jogging, lifting weights and doing aerobic exercises at nearby health clubs.

Often on the go, they rarely set foot inside banks, preferring ATM machines to pick up cash for shopping trips to stores like Target, Old Navy, Gap and Best Buy. Although they’re drawn to the clearance racks when shopping for clothes, they’re willing to spend extra money for electronic devices such as MP3 players, digital cameras and laptop computers. In Stable Careers, these budget-conscious consumers enjoy traveling as often as they can, but their trips are typically to U.S. cities and staying with friends and family.

**Media**

The media tastes skew young in Stable Careers. The households make a strong market for a variety of network TV offerings including reality shows, sitcoms, music and late-night programs, including TV shows such as “Saturday Night Live,” “American Idol” and “Fear Factor.” Most residents prefer compact cars, but they make a point of having high-end radios to play alternative rock, urban contemporary and contemporary hit music. Their taste in magazines reflects their pop sensibilities, with favorite publications such as Rolling Stone, Vanity Fair and Entertainment Weekly. As early tech adopters, the members of Stable Careers are computer literate, and they go online frequently to search for jobs, chat, download music and check out the local personal ads.

**Reaching Out to "Stable Careers"**

People in this lifestyle type are largely indifferent to the church, and occasionally hostile to the church due to real or perceived hurts from adolescence. It will be a real challenge for the church to gain their trust and convince them of the relevance of the institution. They are most likely to

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Sources: Tom Bandy, Experian and MissionInsight
connect with an outreach mission, micro-cultural church plant, or non-denominational church. Churches will need to be technologically sophisticated and "trendy" in its music and images. These select churches will probably not own property, and have little if any financial overhead for salaries. All the money goes to mission.

**Leadership: Discipler, Mentor**

The most credible leaders are unpaid passionate Christians who dedicated their spare time, and shape work time, to create opportunities for 1:1 conversations. Leaders need to be very articulate and focused about calling, and be able to coach the basic steps for a spiritual life. When people in this group do connect with a spiritual person, they are apt to go "all out" to imitate or follow Christ. Leaders provide both grounding and direction, and are more likely to steer people into a therapy, small group, or mission project than a worship service or local congregation.

**Hospitality: Multiple Choices, Take-Out**

People in this type are extreme multi-taskers, feel most at home among strangers, and better able to focus when they are amid many distractions. Real hospitality rarely happens in a church building, but in some other public place (restaurant, pub, coffee house, food court, arena, park). They tend to bring their snacks with them, and share generously with each other. Don't be annoyed if they are texting or phoning someone else at the same time they are talking to you ... it's normal, not impolite. Honesty is important. Ask direct questions and give direct answers. Carry on conversations long distance.

**Worship: Mission-Connection**

Small gatherings are preferable to large gatherings, and if people in this group worship it is an extension of personal devotion. Worship may actually look like a rally, protest, march, briefing. It is directly connected with praying for mission, commissioning missionaries, listening to mission stories, or planning new mission strategies. The sacraments are not often very important, and only the "cause" is truly sacred. Although liturgies are usually too staid and boring, people in this group will often use historic affirmations and poetic metaphors from contemporary songs. "Scripture" often consists of aphorisms recorded on a coffee cup.

**Education: Topical, Peer Group**

The most common preference of people in this group is for experiential learning opportunities ... action/reflection methodologies allow them to experiment, discuss, learn from mistakes, and try again. However, this group will commit to more traditional lecture and seminar learning experiences if they have practical application to career choices, cross-cultural understanding, or self-awareness. Relationship is the primary means of learning anything new, and people in this group become very animated in discussion. Their attention to reading is often not strong enough to complete a book, and they do much of their reading through websites, Wikipedia, blogs, and selected print magazines that combine fashion trends with cultural critique.

**Small Groups: Affinity Based**

Small groups as peer groups are the norm for living and learning. If the affinity is related to Christian faith or mission, people in this group prefer to access a video, website, or online expert for input, and then throw themselves into un-monitored discussion. Facilitation is usually
perceived as contrived or manipulative. Spontaneity is so highly valued that any kind of covenant about structure (time, frequency of meeting, etc.) is often missing. Gatherings can be very spontaneous, but the content of discussion tends to be "archived" for future reference through internet bulletin boards, "face book" pages, blogs, etc.

**Outreach: Human Potential, Interpersonal Relationships**

Some form of outreach project or mission endeavor is the most likely way to connect with people in this type. The mission topic will often involve personal and vocational fulfillment, advocacy for human rights, environmental advocacy, animal rights, human sexuality, and cultural harmony and world peace. The "global village" is tangible to people in this group, and they automatically think and act cross-culturally.
H04: ASPIRING HISPANIA

Young married and single Hispanic households earning lower-middleclass incomes and living in urban gateway communities

About "Aspiring Hispania"

Demographics

A cluster of urban gateway communities, Aspiring Hispania is the first stop for many relatively young Hispanics striving for better lives in America. More than half the residents are Hispanic and split fairly evenly between married and single households. Many of these newcomers have large families and feel squeezed between high rents and lower-middle-class incomes. With their modest educations—more than one-quarter have not completed high school—the cluster’s residents typically work in low-paying service industries including food services, retail and transportation. Their housing choices are also limited with a majority living in small apartment buildings or semi-detached houses. Reflecting economic challenges combined with ambitions to improve their living conditions and opportunities, two out of three households have multiple workers in the family.

Lifestyles

Aspiring Hispania households tend to have low-key lifestyles. They lack discretionary income to spend on many leisure activities, but they do enjoy playing sports like soccer, baseball and basketball. When they can, they will splurge on their kids, taking them to theme parks and buying an array of games, toys, dolls and action figures. They outfit their homes and apartments with furnishings from IKEA and Levitz Furniture. Even with their limited financial resources, they are also willing to spend money on the latest photography equipment including digital camcorders and cameras to capture their new experiences. Although they may not be able to afford frequent trips home—they’re more likely to take domestic car trips than travel abroad—they do send money to relatives at high rates. Aspiring for a better life in America, many would like to own their own business. They want to get to the top in their career give and will give up time with the family in order to do so.

Media

Aspiring Hispania represents one of the few MOSAIC types with above-average usage rates for every kind of media—TV, radio, magazines and movies. They’re big fans of television, especially news shows, animation programs and the music videos on MTV, VH1 and E! Entertainment. They listen to a mix of urban contemporary and Mexican and Spanish music on their compact car radios. Their taste in magazines reflects their varied passions for fashions (Vogue), family (Parenting), music (FHM) and their Hispanic heritage (Latin Style). When online they use instant messaging, frequent chat rooms, watch streaming video and visit sports sites.

Reaching Out to "Aspiring Hispania"

The church is very important for this lifestyle type as a source of personal strength and as a bridge between cultures. The church helps them stay connected with cultural traditions of the past, but also helps them fit into the language and traditions of a new region. Their faith is often
"simpler" than their new neighbors in the sense that it centers on the immediacy of God's grace to bless their lives and is indifferent to doctrinal debates; but it is often more "complicated" than their new neighbors in the sense that it has many levels of spiritual meaning and relevance to even the smallest details of daily living. Religion that is less rational and yet extremely practical sets them apart from many established churches in North America.

**Leadership:** Enabler, Pilgrim

The image of a classic parish priest in a small town fits their expectations for leadership. Many are Roman Catholic, and expect the church leader to be ordained, associated with the supernatural moments of the sacraments, and a person of serious spiritual habits. Even for those who are Pentecostal, leaders are expected to personify spirituality and connect ordinary life with the miraculous interventions of God. Leaders are expected to facilitate communication, guide generations through life cycles, and use professional skills to enhance the well being of church members.

**Hospitality:** The Basics

Hospitality team leaders must be bi-lingual, and move easily between English and Spanish. They are chosen (and sometimes trained) to model clear Christian values and beliefs. They are a living bridge between cultures. Similarly, refreshments deliberately combine indigenous homemade foods with contemporary fast foods. Provide ample space for children to plan and adults to visit. People in this group will linger, often for a long time, after worship. They relax in the safety and acceptance of the church environment. Staff should mingle freely and be prepared to respond to questions or emerging needs. Hospitality, personal support, counseling, and job hunting all happen at the same time.

**Worship:** Care-Giving and Healing, Transformational

The predictable structure and spirituality of the mass will be comforting and reassuring for people in this group. They tend to dislike innovations. Even when they appreciate new forms of music television programs at home, they prefer not to use these in church. This can lead to tension with second-generation children, and gradually make worship feel old-fashioned or irrelevant. Therefore, people look for worship to have a life-changing or life-shaping impact on the lives and lifestyles of participants. Healing prayer; spontaneous intercessory prayer; extremely personal, simple, and relevant "coaching" sermons from the priest; bi-lingual liturgies; and other tactics help worship maintain relevance without changing the abiding significance of Eucharist.

**Education:** Experiential, Topical, Generational

Christian education is generally associated with children and membership training for young teenagers. Since reading comprehension may be low, educational methods lean heavily on storytelling, discussion, and DVD. One welcome innovation is the use of animated Christian video. Crafts, singing, and drama are appreciated. These can interface with worship in pageants and ceremonies. Adult Sunday school is often difficult to sustain, but is more attractive when the discussions are topical rather than Biblical. Topics are often "situational", describing a common predicament in transitioning to a new life, in a new culture, and discussing various solutions.

Sources: Tom Bandy, Experian and MissionInsight
Small Groups: Designated Leaders, Affinity

Small group ministry is often difficult with this lifestyle type. People tend to be one-day-a-week church participants, coming for Sunday worship and occasional Sunday school, but unlikely to maintain a midweek spiritual discipline. If they do, the affinity often is connected with employment or cross-cultural issues. Expertise is crucial for small group success. People in this type value expert leadership when they can get it, but doubt that they or any of their friends can provide it. Successful small groups are often led by paid staff.

Outreach: Survival, Quality of Life

Any ministry that provides the basics of food, shelter, clothing, and transportation will be welcome in this group. There are often marriage and parenting issues as a result of unemployment or cultural misunderstandings. Low cost education to acquire skills, or to improve English fluency, is highly valued. People in this type tend to trust the church, but are skeptical about government involvement, so social services are often careful about accepting government funding. Since intolerance is often a major challenge to personal and family advancement, people appreciate church initiatives that protect safety, smooth immigration procedures, and guard human rights.
I01: INDUSTRIOUS COUNTRY LIVING

High school educated, upper-middle-class hard-working couples and families found in industrial remote towns and villages across the country

About “Industrious Country Living”

Demographics

Found in remote towns and villages across the country, Industrious Country Living consists of hardworking couples and families who earn their living from manufacturing, construction, retail and wholesale trades and home businesses. They’re predominantly white, high school educated and owners of relatively new homes. They earn respectable incomes with one in three households earning more than $75,000 per year. Befitting its “industrious” descriptor, nearly two-thirds of Country Living households have multiple workers in the family.

Lifestyles

The households in Industrious Country Living enjoy rustic, outdoor and community-centered lifestyles.

They like to fly fish in the summer and snowmobile in the winter. These long-time residents are active in their community belonging to fraternal orders, church boards and veterans clubs. They prefer to shop at local stores than national chains and are willing to travel to go to their favorite stores such as Big Lots, Meijer and Menards. They have a passion for collectibles, including coins, commemorative plates, porcelain figurines and toy cars. Financially conservative, they invest in CDs, savings bonds and carry life and health insurance. They prefer to buy American when they can which is prevalent in the autos they buy. Their households are likely to have three or more cars, and dominated by American branded pickup trucks, SUVs and vans. Although many vehicles are bought used, that’s not a problem when repairs are needed since these self-reliant households claim that they’re good at fixing mechanical things.

Media

The traditionalists of Industrious Country Living have old-fashioned media tastes. They read the daily newspaper as well as hunting, outdoor and homemaking magazines and listen to golden oldies and religious stations on the radio. Being remote as they are, television is a main source of family entertainment. They like to watch crime dramas and family-oriented comedies on network TV. On cable, they typically watch shows on Disney, Country Music Television, Outdoor Channel and Speed Channel. They have little interest in newer media like the Internet. The relatively few households that do have Internet access are just now discovering the wonders of online shopping and auction sites as eBay enabling them to buy and sell collectibles and other items online from the comfort of their home.

Reaching Out to “Industrious Country Living”

The church is a custom as well as an institution, and people in this lifestyle type honor the symbols, liturgies, and practices of whatever Catholic or Protestant tradition in which they were nurtured. It is more important that children and youth learn to appreciate the church than the
church change to become relevant to children and youth. They tend to be very active in churches, and take their turn at most church offices. They are often good givers, and many will tithe. While worship may not change significantly over the years, they work hard to create excellent, relevant programs give practical Christian guidance, personal support, and hope in times of stress. Care for them, and they are incredibly generous; disturb them and they can be very defensive.

Leadership: Care Giver, Enabler

This lifestyle type expects the pastor to be a great preacher, learned Bible student, and frequent visitor. Keep them informed. They have a lot of opinions. They expect the church to behave like an extended family. Clergy should be readily available for counseling and personal support. They are used to rapid turnover in clergy leadership, and often have clergy who are the start of their careers. Therefore, they try to provide training for the clergy as well as receive instruction from the clergy. Their collective advice is often to work hard and lighten up. They are self-sufficient administrators with strong congregational identities, and it is always a challenge to convince them of the wisdom of new denominational policies.

Hospitality: Multiple Choices

Church members look forward to refreshments as a time to catch up with friends, share significant stories, and plan upcoming events. They may combine post-worship refreshments with ad hoc committee meetings. Provide lots of choices and ample food, because they may linger for awhile. Generic products, and home-grown or home-baked is best. Newcomers tend to maintain a critical distance. Greeters should welcome them politely, but do not probe too closely. They usually value an extended time in worship to pass the peace, and are very warm in their personal greetings.

Worship: Education

They prefer to worship in sanctuary surroundings, sit with cross generational family groups in orderly rows, and listen to expository preaching. Predictability and familiarity are important, and they tend to assimilate information slowly through periodic moments of silence. Although quality in public speaking is valued, they can be very patient with amateur readers and clergy beginners. Sincere commitment to the sacraments and other rituals is very important, which is why they tend to value quiet respect in the sanctuary. Emotional outbursts and chaos with children is usually discouraged. They prefer lyrical music that can be sung with spirit, but generally honor the music of their ancestors. Blend worship on the conservative side.

Education: Curricular, Biblical, Generational

Sunday morning is the preferred time for spiritual growth. Sunday school is typed by age, relies on Bible-story curricula and book-related discussions. Adult classes tend to last a long time around highly respected teachers. Innovations with technology will emerge slowly, but the "early adopters" need to be recognized spiritual leaders of the church. Most people learn best through the printed and spoken word. Teachers tend to follow a printed process very intentionally, and are nervous if they are expected to develop a session on their own. Basic training and ongoing coaching is often appreciated.
Small Groups: Designated Leaders, Curriculum Based

This type values small groups with gender or age specific affinities: men, women, youth, etc. They enjoy deep relationships, but are shy about faith sharing lest anyone feel judged. They celebrate outdoor sports, music, crafts ... and enjoy short term task groups that do visibly productive work. They are open to training and accountability for small group leadership, and look to the pastor or to the regional denominational body for lay training. Small groups often meet on Sundays, or they must be very creative in their covenants of time and place during the week.

Outreach: Survival, Quality of Life, Human Destiny

The primary mission of the church is to honor and support the members of the church. Membership is the means through which outsiders can access the maximum generosity of the church. This type prefers to do mission through financial donations; agencies that address the basics of survival; and depots for distributing goods to the needy. People in this group also connect with the church through personal evangelism, and the articulate witness or faith sharing of respected church members. Improving the conditions of living in the community is combined with guaranteeing personal salvation in heaven. Social action and faith sharing usually go together.
102: America’s Farmlands

Remote farming communities scattered across the nation earning middleclass incomes living in older, single-family homes on large plots of land.

About "America's Farmlands"

Demographics

With more than nine times the national average for farmers, America’s Farmlands has the highest percentage of farmers in the nation. In these remote communities scattered across the nation, residents are likely to have high school diplomas and middle-class incomes. Many live in older, single-family homes on large plots of land. The population density in this type is less than one-tenth the national average. Their isolated setting encourages self-reliance and the need to own multiple vehicles for traversing their often unpaved roads. The local populace is also characterized by conservative social and family values with nearly three-quarters of residents are married and many with large families.

Lifestyles

America’s Farmlands cultivates down-home lifestyles. In these traditional households, the men are most likely do the work, fish and hunt and the women cook, clean, sew and garden. As a family, Sunday is probably reserved for going to church and spending time together. These outdoor-oriented residents also have high rates for camping, horseback riding and skiing, and they’re more likely to take a domestic trip to a national park than a vacation outside of the U.S. Living in rural communities means they have few commercial options and they often must travel more than an hour to go shopping, typically to discount department stores like Wal-Mart, Big Lots and Shopko. At the local grocer, they stock up on frozen products—pizza, orange juice and TV dinners—the things they can’t grow in a garden or raise in a pen.

Media

Conservative, hard-working and family-centered, the households in America’s Farmlands represent a strong audience for a number of media. They’re fans of broadcast news, primetime comedy programs and family cable channels such as Hallmark, TV Land and the Outdoor Channel. They score high for reading venerable magazine titles such as Reader’s Digest, Woman’s World and Field & Stream. They like to tune in to country and adult contemporary music on the radio. While somewhat geographically isolated, these households have found community on the Internet and go online to exchange email and look up weather reports. However, they’re still more comfortable getting their news and information from the daily paper. Reading the Sunday classifieds looking for deals is a weekly ritual.

Reaching Out to "America's Farmlands"

The church is very important to people in this group. It provides a center for worship, Christian education, family counseling, and other social services. The church is a social service hub as well as a sacred space. Sometimes the church is seen as a chapel to their extended family, and they prefer clergy to commute to their sacred property rather than drive long distances themselves. However, people in this type are becoming increasingly mobile to obtain products and services.

Sources: Tom Bandy, Experian and MissionInsite
and there is a trend to consolidate resources in a regional destination. Mergers and cooperative parishes tend to unite around common local attitudes and interests, rather than theological or historical traditions, so cross-denominational ministries are possible.

**Leadership:**  Enabler, CEO

The church leader will likely be ordained, but generally open and respectful of multiple theological and historical traditions. Spiritual credibility and professional skills outweigh gender preferences. The traditional expectation is that the pastor will facilitate spiritual life and outreach, and bring professional skills to guide generations through lifecycle changes. The pastor is a Biblical teacher, capable liturgist, and approachable counselor. As parish services centralize over a region, the pastor must increasingly have excellent administrative skills, and be comfortable with website development and long distance learning. They need to manage a set of social services, and work effectively with civil education, health care, and government agencies.

**Hospitality:**  Multiple Choices

People in this group consider Sunday to be a true day of rest. They are likely to travel some distance to church and linger for much of the day. They appreciate hearty welcomes, and enjoy connecting with friends. Provide lots of room for children to play and adults to talk, along with constant refreshments before, during, and after church. Provide multiple choices for food, and encourage homemade baked goods, bread, fresh foods, and combinations of sweets and healthy options. Churches often extend refreshments to include lunch.

**Worship:**  Care Giving and Educational

Worship follows strong local traditions, but is often an eclectic combination of different denominational heritages. There is a mix of liturgy and spontaneity. People in this group generally like to participate enthusiastically in songs, prayers, sacraments, and other ceremonies. Although people have a strong appreciation for nature, worship tends to have a high Christology of grace and atonement. Intercessory prayers are often especially poignant. They expect expository preaching, and want to learn more about the Bible. Use handouts to outline the sermon and take notes, and connect preaching with Sunday school and also with daily home/family devotions.

**Education:**  Curricular, Biblical, Generational

Classic Sunday school works well. People in this group prefer Christian education take place before or after worship, but expect families to worship together. Children and youth use printed material for a Christian publisher (which may or may not be specific to a denomination). Adults are quite intentional about Sunday school, and usually follow a printed resource that includes Bible Study and guided prayer. Generations tend to stick together, and adult groups maintain their identity for many years.

**Small Groups:**  Designated Leaders, Affinity

The distance separating church members prohibits mid-week small groups, but there are possibilities for people to pursue particular enthusiasms or interests on Sundays. These are often quite topical, related to family relationships or personal health. If the church has additional staff, this is an opportunity for a Parish Nurse or other social service leaders to guide
a small group discussion on a particular topic. There is some potential for long-distance small group life using blogs or other programs, especially with younger generations.

**Outreach: Interpersonal Relationships, Human Potential, Human Destiny**

People in this group are often very self-sufficient. However, they often look for outside help to address problems in marriage, parenting, and family life. Counseling and mental health services are often urgent. Younger generations are increasingly interested in web-based continuing education to acquire skills or keep up to date. Traditional evangelism tactics like revivals, Bible distributions, and prayer chains are relevant for many. Many people in this type are keen to align their personal and family lives with God's purposes. Unexpected injury, natural disaster, and death are constant threats, and people seek assurance for salvation.
I03: COMFY COUNTRY LIVING

Older, empty-nesting college-educated couples and retirees reside in quiet small-town Communities

About "Comfy Country Living"

Demographics
In Comfy Country Living, empty-nesting couples and retirees reside in quiet exurban communities. These households, predominantly white, married and college educated, are above-average in age with roughly one in four being 65 years or older. They're solidly middle-class from a mix of well-paying white-collar and blue-collar jobs in manufacturing, retail and food services. Many residents are pursuing the good life in relatively new houses and mobile homes worth close to the national median. With their children grown and out of the house, these mature adults have greater discretionary income to enjoy active social lives. Many have at least two cars to access entertainment and cultural amenities outside their small-town communities.

Lifestyles
With households skewing older and middle-class, Comfy Country Living features relaxing lifestyles.
Resident have cultured sensibilities and enjoy going to plays, movies and music concerts. At home, they like to read, play a musical instrument, do woodworking and collect stamps. However, they wouldn't consider themselves as homebodies. They enjoy a variety of outdoor sports, such as biking, golfing and hiking. They travel regularly to domestic locations, typically gambling casinos and beachside resorts.

These households have enough savings to invest in stocks and municipal bonds, and many like to give back to the community by donating money to political and environmental causes. To maintain their active schedules, these residents typically drive domestic pickup trucks, luxury sedans, and compact cars, with many being equipped with satellite radio.

Media
Comfy Country Living households like to get their news from magazines and their entertainment from television. When it comes to magazines, they’re drawn to publications like Time and Newsweek as well as The New Yorker and Consumer Reports. On TV, they watch reality programs, evening newscasts, sitcoms and comedy shows. Their cable channels switch between A&E, FX, History Channel and HGTV. Unlike many of the country and rural MOSAIC types, Comfy Country Living households exhibit higher rates for listening to jazz and classical music on the radio than country. They are also spending their leisure time going online to shop, visit news websites and research health information.

Reaching Out to “Comfy Country Living”
This group strongly values a spiritual heritage, and almost all of them have been active in the church at some time. Often they have had experience in lay leadership. However, many have
have been wounded by past hurts in the church, and increasingly they are among the “lapsed” Christians who distance themselves from church leadership. They have increasingly ambivalent feelings about denominations, and may experiment with independent churches. They prefer to attend a mid-sized church of about 300, but when they are traveling they often enjoy mega-church worship and appreciate the high quality of their programs.

**Leadership:** **Enabler, CEO**

This group prefers a seminary trained and ordained clergy leader who is very committed to traditional doctrines and practices that would have been typical in the late 1940’s and early 50’s. They get nervous around pastors who espouse any particular ideological cause, liberal or conservative, and generally want to accept people and family situations as they are without asking questions. The pastor should be a good communicator and very friendly ... but it is important that the pastor be a good administrator and conservative financial planner.

**Hospitality:** **Multiple Choices, Healthy Choices**

These folks tend to be one-day-a-week Christians because they are often traveling, and when they are at home they are very busy. They might make time for a mid-week meeting, but insist on a short timeline. They tend to arrive just in time for worship, and unless great refreshments are served or some special activity is planned, they won’t linger. Be sure to provide healthy eating alternatives. Classical string quarter music in the background is appreciated. Greeters and refreshment servers should be trained to be extra friendly. Avoid asking for money during hospitality times.

**Worship:** **Education, Care Giving**

Worship is the family at prayer, and an extension of serious grace at the dinner table. Even if it is not the custom of the denomination, these people prefer the sacrament of Holy Communion every Sunday. Do whatever is traditional to your denomination in the 1950’s. Avoid contemporizing terminology or using modern hymns. They may adjust to projections or computer screens in worship, but only to read the words to songs and scriptures, and follow the three or more points of the sermon. Don’t change images very often, and avoid film clips. Preferred worship is a blend of education and care-giving, and the style is usually passive or performance. Identify individuals by name in the prayer concerns.

**Education:** **Curricular, Generational**

These folks have lively minds, but remember that most of them were in careers in manufacturing, retail, or business and do not have strong backgrounds in history, theology, or philosophy. Sunday school classes are curriculum based, and may be Biblical or topical. They often stay together a long time. Children are expected to learn the Bible, but youth are encouraged to explore ideas and be involved in mission. Grandparents like to bring the children to church, even if it is to give their parents time out. If the church can afford another staff person, he or she will usually be a youth director focusing on junior high school kids.

**Small Groups:** **Rotational Leadership, Affinity**

People in this group enjoy short term, mid-week small groups if the affinities are very engaging. Even their large women’s and men’s groups are beginning to function as a collection of small groups. They tend not to stay in groups of any kind out of a sense of duty. They prefer
“discovery” groups where they can learn something new about themselves, their relationships, God’s world, or denominational mission. If the denomination has a print periodical, these folks subscribe to it. They are less likely to participate in deeper mentoring groups to discern personal mission.

**Outreach: Health, Quality of Life, Human Potential**

These folks tend to be more motivated for regional and global mission than local mission. They contribute money to mission, and will enthusiastically support local church people in mission trips, or denominational missionaries focused on improving quality of life. Some will gladly sit on the board of non-profit organizations in the community. These local missions are usually tied to health providers like clinics and hospitals, or social services aimed at family dysfunctions (shelters for abused women, counseling for abused children, marriage enrichment, teen recreation, etc.)
I04: SMALL-TOWN CONNECTIONS

Relatively young high-school educated couples and single households living in older houses and mobile homes earning lower-middle-class incomes

About “Small Town Connections”

Demographics

In Small-town Connections, relatively young couples, single and divorced households enjoy an old fashioned, conservative way of life that’s changed little in decades. Predominantly white and high school educated residents live in older houses and mobile homes. Many work a mix of blue- and white-collar jobs in manufacturing, retail, education and health services. Their lower-middle-class incomes support even lower housing values. The modest standard of living is due in part to the large number of young residents in the populace—four times the national average. One in ten adults is under 25 years old and, if not going to college, is starting out at a low-paying job.

Lifestyles

The households in Small-town Connections lead unpretentious lifestyles. They have high rates for reading books, listening to music, playing instruments and watching TV. Many also enjoy going out to eat, playing pool or hanging out at local clubs. Though they tend to shop at discount department stores for clothes, they will spend their money on some consumer electronics, buying digital cameras, camcorders and home theater systems at above-average rates. These town residents rarely travel abroad, but they will drive to domestic vacation spots to enjoy outdoor sports like boating in the summer and snowmobiling in the winter. As for their taste in cars, these traditionalists will drive anything—SUVs, compacts, midsized sedans or pickup trucks—so long as it’s made in the U.S.

Media

The members of Small-town Connections watch a wide range of cable channels—from TNT and HGTVD to VH1 and the Food Channel—as well as an array of network shows that includes “Dr. Phil,” “Cops” and “King of Queens.” Residents seemingly can’t resist magazines, reading a variety of titles at high rates, including Good Housekeeping, Woman’s Day, Road & Track and American Rifleman. For all this media variety, residents in this MOSAIC appear united when it comes to the radio—everyone basically listens to country music. Small-town Connections households are only a moderate audience for the Internet, but they have begun going online for shopping and researching products before they make a purchase.

Reaching Out to “Small Town Connections”

The church is primarily important to this lifestyle type as an alternative method to socialize with their peers, organize emergency relief efforts for their neighbors, and preserve a way of life for their children. They tend to be loyal to the denominational church of their upbringing, but are often irregular in attendance. The church needs to be there when they need it for major lifestyle
cycle transitions like marriage, birth, high school graduation, and death. While they assume membership privileges, they tend to be undisciplined about stewardship.

**Leadership:**  **Care Giver, Enabler**

This type prefers strong pastoral leaders who can keep their sermons short, their children’s stories interesting, and the liturgy fast paced. They may be traditionalists, but they dislike long moments of silence and are easily bored. The highlight of Sunday morning is usually the coffee that follows, and the announcements that remind them of service projects in the community. They like the pastor to be readily available; extremely competent for baptisms, weddings, and funerals; and an excellent organizer for community events and emergency interventions.

**Hospitality:**  **The Basics**

The preferred church refreshments that will cause them to linger will be of the kind and quality of Dunkin’ Donuts (USA) or Tim Horton’s (Canada). Give them plain, undecorated surroundings, with lots of room to stand or move around, the aroma of fresh coffee brewing in the air, and soft country music in the background. These folks always think they are friendlier to newcomers than they really are, and tend to gather in their own friendship circles. Train and deploy greeters who understand the ministry of welcoming newcomers and facilitating introductions to church members.

**Worship:**  **Coaching, Inspiration**

This lifestyle type prefers coaching worship and occasional inspirational worship for the major holidays. The men, in particular, tend to avoid educational worship and tune out didactic sermons. This type appreciates structure and predictability, and they tend to transform even charismatic worship into a routine. The musical preference will usually be “New Country Christian”, or, as a second best, 1970’s lyrical praise music. Be sure to highlight small group opportunities in worship.

**Education:**  **Curricular, Biblical, Generational**

Adults tend to prefer a blend of simple curriculum that allows plenty of opportunity for personal chat: structured informality. They assume children will use a denominationally endorsed, Bible-based, curriculum. They love to see children come home with Christian crafts, but are uncomfortable talking with youth about faith. They assume the Bible either speaks plainly, or rely on simple “common sense” when it comes to ethical dilemmas and problem solving. They often sound authoritarian, and behave with extraordinary pragmatism.

**Small Groups:**  **Designated Leadership, Curriculum Based**

This type enjoys fellowship with peers. Small groups are usually lightly structured with a simple bible study or faith curriculum (“fill in the blanks” style of learning). They are strong on fellowship. Individuals and couples often bond very closely, and it is hard to convince small groups to close or multiply. The young small group today may well stay together to be the seniors group tomorrow ... and still maintain the same youthful name as a group. Leaders often resist basic training, but welcome individual coaching from the pastor.
Outreach: Survival, Quality of Life

Local emergency intervention is their forte. They find it difficult to maintain commitment to a long term project, but can be incredibly sacrificial and risk-taking in the face of natural or personal disasters that afflict a local community. Mission tends to focus on basic human needs for survival, or helping disadvantaged people fulfill their dreams. People are often anxious that urban problems are being imported into small town communities via media, migration, or new subdivisions. They are interested in programs that for day care, teen recreation, crime prevention, and drug rehabilitation.
**IO5: HINTERLAND FAMILIES**

Blue-collar, middle-aged families and couples settled in isolated towns and villages throughout the South

**About "Hinterland Families"**

**Demographics**

Hinterland Families is a collection of families and couples who've settled in isolated towns and villages throughout the South. These mostly middle-aged households are overwhelmingly white, less educated (one-fifth never completed high school) and working-class. They work in a variety of blue-collar jobs in manufacturing, construction, transportation and agriculture. Though most live in inexpensive houses, one third reside in mobile homes—the third highest rate in the country—reflecting their sparsely developed communities. With less money tied up in mortgages, these residents have a high rate for owning multiple cars to commute to jobs and to the nearest big towns or cities for shopping and entertainment.

**Lifestyles**

The households of Hinterland Families are characterized by rustic, working-class lifestyles. Residents spend their leisure time participating in outdoors activities such as hunting, fishing, camping and horseback riding. They’re active members of their small-town communities who belong to fraternal orders and veterans clubs. Many turn shopping into a major excursion to far-off communities with a Wal-Mart or Sam’s Club. These old-fashioned consumers lack the interest to buy the latest consumer electronics, and likely to own 35-mm cameras and VHS camcorders. Any spare time is consumed by their passion for cars and motor sports. Many residents own sporty sedans and pickup trucks and attend auto races at high rates.

**Media**

The members of Hinterland Families see themselves as traditional Americans. They are religious, conservative and happy to sit in front of a TV set for entertainment. These middle-aged households enjoy a variety of TV programs, from soap operas and newscasts to movies and animation. Their choice of cable channels reflect their heartland values and include Country Music Television, Hallmark Channel and Lifetime. These Americans are big on other traditional media, listening to country music on their radios, subscribing to newspapers for the local news and reading magazines that appeal to country audiences. Their favorite titles include Outdoor Life, Petersen’s Hunting and Country Weekly. These households claim that computers confuse them and are more likely not to be online then most other MOSAIC types.

**Reaching Out to "Hinterland Families"**

Religion is very important to people in this group, but that may or may not mean they are highly committed to a church. They tend to connect with the church at irregular intervals, motivated by a life cycle change (birth, confirmation, marriage, death) or by a personal or family crisis. Whether or not the regularly attend, they consider themselves active church members and are very loyal to a congregation. Their primary fellowship, however, may be with a community group, club, or veteran’s organization. Christian faith and national pride may be closely bound
together. People in this group are often confident about personal salvation and pragmatic about life.

**Leadership:**  Care Giver, Mentor

Respect for clergy is earned, rather than automatic. It depends on spiritual life, confidence in faith, and readiness to take personal risks for the sake of the Gospel. Women and men may have different expectations of church leaders. Women tend to look for counseling and personal support to build healthy family life. Men tend to look for personal spiritual guidance and wise advice for daily living. Leaders are generally expected to be more concerned with personal transformation and integrity of faith, rather than political advocacy or social service, but these ministries may come together around controversial relational or family matters. People appreciate leaders who are generally conservative in their moral views, but who are also extraordinarily compassionate toward people in need.

**Hospitality:**  The Basics

People in this group tend to be very warm among friends, but reserved toward strangers. Designate individuals with extroverted personalities and naturally friendly attitudes as greeters. Encourage informal greetings in worship services, and show special generosity toward families with young children. Refreshments are generally simple and homemade. Since many people attend worship for some special occasion, it is often helpful to celebrate with a special food choice (cake, pastry, etc.) People often linger outside, so provide outdoor refreshments and a safe area for children to play.

**Worship:**  Care Giving, Educational

Sunday worship is predictable and informal. There is a pattern or liturgy to worship that is familiar, and people tend to participate enthusiastically in singing and praying. However, spontaneity is also welcome, especially to involve children in worship. Classic hymns are preferred, but are often more lyrical choices with easily memorized words. The spoken and printed words are sufficient, and contemporary technologies are unnecessary. Preaching should focus and build on a scripture relevant to current local events, make a single important point, incorporate lots of stories, and be relatively brief.

**Education:**  Curricular, Biblical, Generational

Christian education is generally associated with children under 14. Teenagers may be involved in youth groups that emphasize fellowship, recreation, and personal experiences of the Holy Spirit. Older adults will participate in Sunday school classes, and usually stay together a long time. However, young generations of adults tend to gather for fellowship before and after worship and avoid continuing education. They may participate in intentional discussions about "current affairs" or moral controversies.

**Small Groups:**  Rotated Leaders, Affinity

Small groups tend to have fairly loose organization and accountability. A shared enthusiasm, need, or interest will be the bond, but it may be difficult to focus expectations for explicitly Christian behavior or stimulate conversations about faith. Small group participants tend to be very loyal to each other and mutually supportive. Men and women often participate in gender-specific groups, but couple's groups are becoming common among emerging adult generations.
Outreach: Recovery, Health, Interpersonal Relationships

Alcohol addiction is often a threat to marriage and family life in this lifestyle type. People may not have ready access for a variety of medical treatments. Twelve step programs and medical clinics are very relevant. Mental health and counseling services are also valued. People in this type can take enormous risks and make great sacrifices to help their neighbors face family tragedies or natural disasters, and there is a strong heart of local mission.
J01: RUGGED RURAL STYLE

Rural working-class households of older married couples and retirees residing in aging houses and mobile homes located in the most isolated communities in the Southwest and Western states

About "Rugged Rural Style"

Demographics

Rugged Rural Style consists of some of the most isolated communities in America. In these rural working class households across the Southwest and Western states, predominantly older married couples and retirees live in aging houses and mobile homes. Those still working have blue-collar jobs in construction, manufacturing and agriculture—the cluster has more than four times as many farmers as the general population. The mix of low educational achievement and blue-collar jobs contributes to the type’s low median income. The housing value is similarly low, with most homes built before 1970 and the median home value nearly 40 percent below the U.S. average. In these remote areas, one household in twenty operates a home business to help make ends meet.

Lifestyles

The households in Rugged Rural Style pursue old-fashioned country lifestyles. Hunting, fishing, gardening and needlework are all popular in this type. For social activities, residents gather at the local church or fraternal order. In these rural outposts, households need to be self-reliant, thus their favorite stores include Ace Hardware and True Value Hardware, where they stock up on supplies for home improvement projects. Many are on tight budgets, rarely buying consumer electronics and avoiding financial investments altogether, saying stocks are too risky. The rest own conservative CDs and low value insurance policies, for life, health, property and cars. Having a sturdy vehicle to handle the rugged terrain is a necessity in these backcountry areas, and households often take out loans to buy full-sized sedans and pickup trucks.

Media

In Rugged Rural Style, television and magazines are important sources of entertainment. With satellite dishes planted alongside their gardens, households here have high rates for watching a variety of TV programs—news, soaps, sports and game shows, especially “Wheel of Fortune” and “The Price is Right.” Residents also tune in to cable channels such as Lifetime, TV Land, The Movie Channel and Country Music Television. On the radio, country music is the mainstay with all the other genres having only minor appeal. Many magazines pile up on residents’ coffee tables, including titles that have been heartland favorites for generations including Reader’s Digest, Good Housekeeping, Country Living and Southern Living. Households are rather detached from the Internet. They’ve only recently begun to go online and have very low usage rates for almost all online activities.

Reaching Out to "Rugged Rural Style"

Religion is very important to people in this group. They are likely to be regular participants in evangelical churches with frontier habits from the later 19th century. Hard work and Christian
discipline go hand in hand. Churches provide continuity with the past and an opportunity to support their neighbors. Rituals that celebrate life cycles are very meaningful. Faith should be simple and unambiguous. Churches reinforce convictions about right and wrong, but also provide opportunities for personal redemption and a fresh start in life. Churches that include this lifestyle type are often more patient and tolerant with seekers and sinners than they are with other churches and church members.

**Leadership:**  Care Giver, Enabler

Respect for clergy is earned, rather than automatic. It depends on spiritual life, confidence in faith, and readiness to take personal risks for the sake of the Gospel. However, denominational authority is important, and people in this group tend to prefer an ordained church leader who has been trained in a Bible College or Seminary. They expect the leader to bring professional skills to preaching and teaching, and relate easily with all ages. Counseling is helpful, but they also expect the leader to make practical contributions to community life and labor alongside the members.

**Hospitality:**  The Basics

People in this group tend to be very warm among friends, but reserved toward strangers. Designate individuals with extroverted personalities and naturally friendly attitudes as greeters. Encourage informal greetings in worship services. Show special generosity toward families with young children and special respect to seniors. Refreshments are generally simple and homemade. They may not linger long after worship and Sunday school, but it is important to have a personal greeting from the pastor.

**Worship:**  Care Giving, Educational

Sunday worship is predictable and serious. It often includes moments for silent meditation and extended prayers of intercession. The liturgy is nuanced by local tradition, but continuity with a denominational heritage is important. Classic hymns are preferred, and people listen to the words as they savor the music. They may or may not sing heartily, but they worship sincerely. The spoken and printed words are sufficient, and contemporary technologies are unnecessary. Preaching should focus and build on a scripture relevant to current local events, make a single important point, incorporate lots of stories, and be relatively brief.

**Education:**  Curricular, Biblical, Generational

Christian education is generally associated with children under 14. Teenagers may be involved in youth groups that emphasize fellowship, recreation, and personal experiences of the Holy Spirit. Older adults will participate in Sunday school classes, and usually stay together a long time. However, young generations of adults tend to gather for fellowship before and after worship and avoid continuing education. They may participate in intentional discussions about "current affairs" or moral controversies. Adults often do not talk about faith readily even though it is important to them, and they rely on the pastor or staff to do the teaching.

**Small Groups:**  Rotated Leaders, Affinity

Small groups tend to have fairly loose organization and accountability. A shared enthusiasm, need, or interest will be the bond, but it may be difficult to focus expectations for explicitly Christian behavior or stimulate conversations about faith. Small group participants tend to be
very loyal to each other and mutually supportive. Men and women often participate in gender-specific groups. Sunday will likely be the preferred day for small group activities, although people will readily volunteer for short term task groups.

**Outreach: Health, Human Destiny**

Any ministry related to improving physical or mental health will be appreciated. Fellowship opportunities help people address loneliness and depression. Shared meals, parties, dances (if acceptable to core values) and other festivals create opportunities for spiritual conversations and mutual support. People in this type can take enormous risks and make great sacrifices to help their neighbors face family tragedies or natural disasters, and there is always a positive response to provide practical help and physical labor to meet acute needs.
J02: LATINO NUEVO

Primarily young, un-educated, but large-family Hispanic households concentrated in the barrios of Border States like Texas and California earning very low incomes as laborers and service workers.

About "Latino Nuevo"

Demographics

In Latino Nuevo, the American Dream lives in young, recent immigrants looking for better lives. Concentrated in the barrios of Border States as Texas and California, the populace is more than 90 percent Hispanic and more than three-quarters of adults are under the age of 45. These households are filled with child-rearing families—no cluster contains more large families—and they tend to live in old apartments and homes valued at half the national average. With half of the residents never completing high school, the vast majority of adults work as laborers or service workers. Although their incomes are one of the lowest in the country—household income is 40 percent below the U.S. average—many residents may have come from countries where economic conditions are worse. For them, Latino Nuevo holds the promise of opportunity.

Lifestyles

Latino Nuevo households are typically living paycheck to paycheck. Residents are unable to afford many leisure activities, so they gravitate to sports that can be played in public parks including soccer, basketball, baseball and volleyball. They support large families and manage to buy infant toys, dolls, video games and Disney related products. To stretch their budgets, residents frequent stores like Toys R Us, Foot Locker and Ross Dress for Less. They’re above-average purchasers of many inexpensive grocery items—such as dry soup, Jell-o, powdered soft drinks—in addition to Mexican food, cheese and fresh chicken. They mostly pay in cash since many don’t have bank accounts or the creditworthiness to qualify for credit cards, debit cards and loans. While they’re off the radar for many traditional banking services, they are frequent users of money transfer companies using them most likely to send money to support relatives in their home countries.

Media

The households of Latino Nuevo are traditional media fans who seek out Spanish-language formats wherever they can find them. Their favorite radio stations play Tejano, ranchera and other forms of Mexican and Spanish music. Their preferred magazines are targeted to Hispanic readers including Latin Style, Latina Style, Hispanic Magazine, Urban Latino and Hispanic Business. Few can afford cable packages, but many homemakers keep their TV sets on all day, watching a variety of ethnic-oriented sitcoms, talk shows and animation like “The Simpsons.” Newspapers are another popular source of information, especially news related to the Hispanic community. A small percentage of households are exploring the Internet to download music, gamble and visit chat rooms.

Sources: Tom Bandy, Experian and MissionInsight
Reaching Out to "Latino Nuevo"

Although people in this group live hard lives, they are usually optimistic and positive. The conditions they left behind were even worse. The church is very important as a source of personal strength and as a bridge between cultures. The church helps them maintain a personal bond with family left behind, and helps them integrate into the customs of a new culture. Their faith is often "simpler" than their new neighbors in the sense that it centers on the immediacy of God's grace to bless their lives and is indifferent to doctrinal debates; but it is often more "complicated" than their new neighbors in the sense that it has many levels of spiritual meaning and relevance to even the smallest details of daily living. Religion that is less rational and yet extremely practical sets them apart from many established churches in North America.

Leadership: Enabler, Pilgrim

The image of a classic parish priest in a small town fits their expectations for leadership. Many are Roman Catholic, and expect the church leader to be ordained, associated with the supernatural moments of the sacraments, and a person of serious spiritual habits. However, the experience of Catholic life from the old country may be in tension with Catholic experience in North America, and North American trained priests must work harder to gain their full trust. Even for those who are Pentecostal, leaders are expected to personify spirituality and connect ordinary life with the miraculous interventions of God. Leaders are expected to facilitate communication, guide generations through life cycles, and use professional skills to enhance the well being of church members.

Hospitality: The Basics

Hospitality leaders should be bi-lingual, and move easily between English and Spanish. It is helpful if they have experience with the culture of the home country, and naturally honor those customs. They are a living bridge between cultures. Similarly, refreshments deliberately combine indigenous homemade foods with contemporary fast foods. Provide ample space for children to plan and adults to visit. People in this group will linger, often for a long time, after worship. They relax in the safety and acceptance of the church environment. Staff should mingle freely and be prepared to respond to questions or emerging needs. Hospitality, personal support, counseling, and job hunting all happen at the same time.

Worship: Care-Giving and Healing

The predictable structure and spirituality of the mass will be comforting and reassuring for people in this group. They tend to dislike innovations. People look for worship to have a life-changing or life-shaping impact on the lives and lifestyles of participants. The mass and all the sacraments are food for the soul and balm for their wounds. Although hospitality is intentionally bilingual, worship is often exclusively in Spanish (or Latin), and the nuances for ritual are the same as in the old country. As the community evolves and grows with additional generations, other worship styles may be added. This worship option may grow smaller and older, but it will have both practical relevance to older members and symbolic importance to younger members.

Education: Experiential, Biblical, Generational

Christian education is generally associated with children and membership training for young teenagers. Since reading comprehension may be low, educational methods lean heavily on
telling stories of scripture, the experience of the saints, and illustration of Christian virtue. Crafts, singing, and drama are appreciated. These can interface with worship in pageants and ceremonies. Adult Sunday school is often difficult to sustain, but is more attractive when the discussions are topical rather than Biblical. Topics are often "situational", describing a common predicament in transitioning to a new life, in a new culture, and discussing various solutions.

**Small Groups: Designated Leaders, Affinity**

Small group ministry is often difficult with this lifestyle type. People tend to be one-day-a-week church participants, coming for Sunday worship and occasional Sunday school, but unlikely to maintain a midweek spiritual discipline. If they do, the affinity often is connected with employment or cross-cultural issues. Expertise is crucial for small group success. People in this type value expert leadership when they can get it, but doubt that they or any of their friends can provide it. Successful small groups are often led by paid staff.

**Outreach: Survival, Quality of Life**

Any ministry that provides the basics of food, shelter, clothing, and transportation will be welcome in this group. There are often marriage and parenting issues as a result of unemployment or cultural misunderstandings. Low cost education to acquire skills, or to improve English fluency, is highly valued. People in this type tend to trust the church, but are skeptical about government involvement, so social services are often careful about accepting government funding. Since intolerance is often a major challenge to personal and family advancement, people appreciate church initiatives that protect safety, smooth immigration procedures, and guard human rights.
**J03: STRUGGLING CITY CENTERS**

Young, single and single-parent minority renters living in very low-income city neighborhoods throughout the South

**About “Struggling City Centers”**

**Demographics**

Struggling City Centers consists of very low-income households living in city neighborhoods throughout the South. Home to the highest concentration of African-Americans in the nation—nearly 90 percent of all households—the cluster faces hard economic challenges. One-third of households haven’t finished high school, with a similar percentage containing single-parent families. One in five adults under 35 years old and the median household income is only half the national average. Most adults work at low-level blue collar and service industry jobs in manufacturing, health and food services. The unemployment rate is more than twice the national average, with half of the households having no workers present in the family.

For these residents, it’s a tough road to leave Struggling City Centers.

**Lifestyles**

For the members of Struggling City Centers, social activities provide some relief from economic burdens.

Residents have high rates for belonging to churches, going bowling and frequenting comedy and dance clubs. They play a lot of sports in nearby parks and playgrounds, such as basketball, baseball, football and volleyball. These consumers make a strong market for discount chains like Big Lots, Value City and Payless Shoes as well as drug stores like Rite-Aid and CVS where they buy cosmetics and toiletries at high rates. They spend freely on their kids, buying dolls, action figures and video games. Investments are almost non-existent, but residents do have high rates for taking out auto and home improvement loans. Despite their diminished economic conditions, many say they’re working hard for a better life and to provide things for their children that they never had.

**Media**

The households in Struggling City Centers show above-average rates for consuming most traditional media, but they’re especially fond of television. These viewers enjoy programs that feature minority stars, such as “The Parkers,” “One on One” and “The Bernie Mac Show.” They’re willing to pay for cable channel packages that include BET and TNT and even premium networks such as HBO, Showtime and Cinemax. This is a strong market for music and ethnic-targeted media—Essence, Jet and Ebony rank high among magazine titles—and few MOSAIC types score higher when it comes to listening to radio stations that play urban contemporary and Southern gospel music. These households are least likely to be on the Internet, but those who do go online frequent sites for downloading music and games.
Reaching out to “Struggling City Centers”

The church is important to this lifestyle type. It provides hope for tomorrow, and an opportunity to socialize with friends. It also provides a safe environment for children who might otherwise grow up on the streets. Denominational affiliation is less important to this group, but they will tend to participate in churches that are very open to experiences of the Holy Spirit, and very committed to the authority of scripture.

Leadership: CEO, Visionary

People in this group look for a pastor with strong conviction, personal strength, and personal experience with the transformational power of God. They are often excellent community organizers, and help both church and community cooperate to improve social services, prevent crime, and improve health care. The pastor may or may not be officially ordained, but must be perceived as spiritually chosen. Seminary training is regarded as helpful. Respect is demonstrated by referring to the pastor by a title rather than by first name.

Hospitality: The Basics

People in this group look for radical acceptance. They may be easily offended by perceived condensation, and seek environments in which their self esteem can be raised. They are grateful for whatever refreshments are shared, and are content with whatever space they are in ... as long as it is well illuminated and safe. Although fellowship can be an opportunity for gossip in a community where unemployed people have too much time on their hands, it can also be an opportunity for Christian witness and profound sharing.

Worship: Transformational, Inspirational

People in this group tend to prefer worship that is transformational or inspirational. They value unpredictability, and look for unexpected movements of the Spirit. They like to participate in worship and are comfortable with emotional expressions. Worship tends to emphasize personal transformations and celebrates renewal or rebirth. It aims to give participants new hope for the future, inspiring them to overcome the struggles of the coming week. Strong choral praise music, or strong rhythmic bands, provide an uplifting and motivational atmosphere. Pastoral prayers are often intense and move people to tears.

Education: Experiential, Biblical

Sunday school is often cross-generational as families cluster together for Christian education. The children's curriculum is oriented around Bible stories, memory verses, and simple crafts. Youth are less likely to read, but more likely to listen to Christian music, dialogue about urgent issues, or play sports. Adults usually discuss Bible verses or stories, but do not read extensively at all. They value personal Christian witness and stories of spiritual victories from the previous week.

Small Groups: Rotational Leadership, Affinity

While people in this type tend not to participate in small group programs, small group experience is part of their daily living. Peer groups sharing affinities for music, sports, cars, and other interests include people of different ages. Leadership tends to be provided by strong personalities, and it is often challenging to provide training or exercise spiritual disciplines.
Often the pastor has more success moving among small groups than visiting individuals one to one. Small groups forming around specific mission projects tend to be the most successful in maturing Christian leaders.

**Outreach: Survival, Recovery, Quality of Life**

Both social service and evangelism are important for this group ... both to give and receive. People are often eager to hear about faith and share faith; and they are often courageous in social service. They often are advocates for specific justice issues, and support agencies that meet the necessities of food, shelter, clothing, safety, and health care. 12 step programs and intervention counseling are very popular in order to break addictions, heal families, and reduce crime. Such transformational programs are seen as divine interventions more than education programs.
**J04: COLLEGE TOWN COMMUNITIES**

Young, single and college educated households and students living in and around college-oriented communities

**About “College Town Communities”**

**Demographics**

Students are the center of community life in College Town Communities. About one in nine residents lives in a dormitory. In this cluster of towns dominated by college campuses—places like Manhattan, KS (Kansas State), Charlottesville, VA. (University of Virginia) and Boone, NC (Caldwell State)—residents are primarily young, single and college educated. Because of their youth, many of these recent graduates still report entry-level jobs and low-end incomes that are less than half the national average. The highest concentration of workers is employed in education but retailing and food services also account for a major portion of the job base. With housing prices higher than most recent grads can afford, most households live in low- and high-rise apartments.

**Lifestyles**

The young and unattached members of College Town Communities lead footloose lifestyles. They like to attend the latest movies, plays, concerts and museum exhibitions. Many are body-conscious individuals who pursue a variety of recreational activities, including biking, yoga, swimming and weight lifting. They have high rates for traveling, visiting cities in the U.S. and abroad. Self-described liberals and early adopters, they like to be the first among their friends to buy the latest laptops, MP3 players and wireless email devices. They seek out the latest fashions, though for these price-sensitive shoppers it may mean looking for sales at the Gap, Banana Republic and J. Crew. Perpetually on the go, these consumers favor groceries made for grazing—bagels, yogurt, pizza and pretzels. They like their beer the way they prefer their cars—imported, and preferably sports cars.

**Media**

When it comes to media, the households in College Town Communities appreciate anything that offers entertainment. They’re big movie fans who have high rates for watching comedies, dramas and action films. Most of their favorite network TV shows are sitcoms (“That ‘70s Show”), reality programs (“American Idol”) and comedy shows (“Saturday Night Live”). It’s only when they sit down with a magazine that they suddenly turn serious. Besides favorite pop culture magazines like GQ and Esquire, these households also read titles that appeal to their more cerebral side such as Scientific American, Atlantic Monthly and The New Yorker. These young Americans go online for almost anything including email, downloading music, buying tickets to concerts, directions and listening to Internet radio.

**Reaching out to “College Town Communities”**

This lifestyle type defies easy generalizations, and that alone is a challenge to many churches that wish to do just that in a generic “young adult ministry”. People move fluidly in and out of “tribes” defined by affinities of taste or interest, and friendships are often diverse, intense, and
fleetling. Many are interested in spiritual things, but very skeptical of organized religion (which is often considered judgmental and shallow). A minority in this group remains loyal to church roots and attends churches of the same tradition, but commitment is often low. When they are committed to church life, it is usually a mission activity or public cause that motivates them.

**Leadership:** Mentor, Pilgrim

Clergy are often caught between impossible expectations for relevance and authenticity, and frequently are perceived as “phony” or “stuffy”. People in this type are more likely to connect with lay leaders who share their appearance, passion, or interest ... and who model values and convictions spontaneously. However, leaders will have to “put themselves out” to go to the environments of these people to make the connection, and not expect it to happen inside church buildings. Spiritual leaders tend to describe themselves as “on a spiritual journey” that invites companionship, non-judgmental interaction, and appreciation for other faiths. However, leaders are expected to have clarity about the persona and work of Jesus Christ, and be able to talk from personal experience about God’s grace.

**Hospitality:** Multiple Choices, Take-Out

Members in this community tend to be self-reliant and self-absorbed. They are attracted to opulent choices in refreshments. Provide bags or baskets so that they can carry your food home. They prefer larger, open environments with small conversation areas ... and feel most at home in multiple media settings, and music is a background constant. They are constantly on the lookout for potential mentors, spiritual personalities, and experienced pilgrims who can help them on the next step of their personal growth.

**Worship:** Coaching, Mission Connection

People in this group are more likely to connect with a church via a mission project than a worship service. If they do worship, they usually prefer options that coach practical living or celebrate and support practical missions. However, their personal needs change quickly, and they will connect irregularly with whatever worship service speaks to their immediate need for healing, learning, inspiration, coaching, self-esteem, etc. Worship is either very “high tech” or very “low tech” ... but nothing in-between. Similarly, they may prefer mega-communities or micro-communities, but stay away from traditional family churches of medium attendance.

**Education:** Experiential, Topical, Peer Group

Fewer and fewer people in this type are nurtured in the liberal arts. Since they tend to specialize in business, applied or theoretical science, medicine, law, and so on, they often have no background at all in ancient history, poetry, classical music, or literature ... and therefore find it hard to connect with much church preaching and educational curricula. Some will connect with strict Bible study, but most will want to dialogue about religion and other sectors of learning. Comparative religion is usually intriguing ... but unlike older church members their motivation is not just curiosity. They often value serious lifetime commitments and are often looking for a sense of vocation.

**Small Groups:** Rotational Leadership, Affinity

Traditional fellowship and study groups are less attractive, because they have other options to accomplish the same purposes that are more interesting. People in this group often prefer small
groups with affinities for local or global outreach, advocacy for public policies and human rights, and other missions. They may also connect with small groups that allow them to explore spiritual gifts and discern personal mission or vocation. They tend to connect with experts through video, blog, and website; but they often gravitate to a small group with an older mentor.

**Outreach: Human Potential, Interpersonal Relationships**

Since this is often the best method to involve this type in church life, churches with strong and multiple missions are more likely to attract them. However, mission must be very obviously tied to the purpose of the church, regularly supported in every worship service, and involve church members personally through the week ... or this lifestyle type may think the church hypocritical. Missions that attract this type usually are less about health care, quality family life, and nurturing generations (these are mission for older people). They are more likely to identify with missions related to survival, racial equality, human rights, environment, peace, etc.
**J05: METRO BEGINNINGS**

Very low income, less educated singles and single-parent Hispanic and minority households living in high-rise apartments in diverse inner-city neighborhoods.

**About "Metro Beginnings"**

**Demographics**

Married couples with children would feel lonely in Metro Beginnings. No cluster has a higher proportion of one-person households, and most residents live in high-rise apartments filled with under-45-year-old singles, divorced men and women, and solo-parent families. In their diverse inner-city neighborhoods—

Hispanics and African Americans make up more than half the populace—households struggle against high unemployment, low educational levels and annual incomes less than half the national average. About a quarter have gone to college, and one in five holds a college degree indicating a desire for higher learning among these households.

**Lifestyles**

Their limited finances keep Metro Beginnings households preoccupied with the basic necessities of life.

They worry a lot about themselves, feel very alone and claim there is little they can do to change their lives. They rarely go out on the town, except to an occasional dance performance or bingo hall. They try to stay healthy by jogging, doing aerobic exercises or riding a stationary bike in their apartments. Although fond of shopping for designer clothes, these price-sensitive consumers instead patronize discount retailers like Marshall’s, T.J. Maxx and BJ’s Wholesale Club. Most residents can’t afford to own a car or the newest consumer electronics, though they will purchase home and hand-held video game systems and CD players. Without deep pockets, their financial activities are limited mostly to cash transactions. They carry payday loans and utilize cash transfer services for sending money to those in more difficult circumstances.

**Media**

The members of Metro Beginnings are heavy users of various media. They look to their TV sets for entertainment, watching sitcoms, reality shows and comedy at high rates. Their favorite cable networks include basic package channels like BET, Animal Planet, Spike TV and the Sci-Fi Channel. They tune in to ethnic-targeted radio stations that play Spanish, Mexican and urban contemporary music. These households try to stay informed about the latest news in music and current affairs by reading magazines such as Ebony, Essence, Jet and Vibe. In addition, these households are likely to read gaming magazines, collect and read comic books, and belong to a music CD club. Like other economically challenged households, Metro Beginnings has very low Internet usage rates.

**Reaching Out to "Metro Beginnings"**

The relationship of this group to the church is at best "complicated". People often have an "approach/avoidance" attitude to the church. It is both an opportunity to socialize with other
people, and a source of intolerance for their eclectic lifestyles. It encourages theoretical hope, but often provides limited help. It is a spiritual connection with the past, parents, and distant families; but people in this group often have ambiguous feelings about all of that. This group is likely to be cynical about church people, but they are drawn to authentic spiritualty. Some may be fanatical about the church, but are profoundly disillusioned when the church fails to live up to high spiritual and moral standards.

Leadership:  Visionary, Mentor

The church leader may or may not be ordained, and must have a strong empathy with the life experience of people in this group. It helps credibility if the leader has experience a personal journey from hopelessness to hope, or from entrapment to purposefulness. People in this group are less interested in program participation, and more interested to have a personal relationship with a spiritual leader. They look to the leader to cast a vision that is both motivational and doable. The vision is frequently cross-cultural and strongly relational. People in this group are not interested in the trappings of religion, and cannot afford to maintain sacred properties, but they respect a leader who has a clear plan to change personal lives and community environments. The leader need not be a preacher, but rather an approachable spiritual interpreter who helps apply the insights of experts.

Hospitality:  The Basics, Take-Out

Select the right hospitality leaders and train them well. Greeters, ushers, and refreshment servers must clearly understand their ministry to connect with people who are lonely, lost, or trapped. Training should include sensitivity to Hispanic or African-American lifestyles, weekday experience interacting with this lifestyle type, and a genuine liking for singles and eccentric urban households. Their natural cynicism about the church can only be overcome by sincere, non-judgmental greetings that introduce newcomers to others, but allow them freedom to express themselves at their own pace. Refreshments are simple, but opulent. Be generous with gifts. Encourage people to take food home, and even package it for them.

Worship:  Inspirational, Coaching

It is easy to attract people in this group to worship once, but difficult to bring them back regularly. Worship planners must be ready to go "out of the box" to make worship engaging and relevant. Be absolutely consistent about values, beliefs, and overarching congregational mission ... but deliberately unpredictable about worship tactics. If possible, use high quality sound and video technologies to enhance worship. Live music is better than taped; but preaching may actually be less threatening if it is on video or simulcast from another site rather than in person. Preaching should not exposit scripture, but focus on practical coaching for daily living. These are "how to" topics that are then supplemented by Biblical examples. The music, drama, and liturgy is high spirited and uplifting; and the pace and intensity slows down for a time of practical guidance for daily living; then the worship soars to send people out in hope.

Education:  Experiential, Topical, Peer Group

People in this group are often interested in affordable continuing education. They prefer to plan their educational path from a menu of options including skill development, personal health, relationships, cross-cultural understanding, safety precautions, as well as faith formation. Some education requires a curriculum, but people in this group are not great readers. They prefer
action/reflection models, apprenticing, and passionate discussions. They are not likely to use internet resources for personal networking or web surfing, but they value community forums and panel discussions.

**Small Groups: Rotated Leaders, Affinity**

People in this group often participate in small groups. Their primary goal is often fellowship, opportunities to form intimate friendships, or to pursue common enthusiasms. They also participate in 12 step groups. These are all loosely organized, with low accountability, and leadership changes frequently. Occasionally they participate in a Bible study or spiritual formation group, but only if guided by a spiritual leader who is directly accountable to (or a disciple of) the pastor. When people of this group participate in a small group for faith formation or spiritual growth, they are usually urgent to go deep, face hard truths, and experience profound grace. Shallowness will not do. They want it all.

**Outreach: Human Potential, Interpersonal Relationships**

Although people in this group have deep concerns about survival, recovery, and quality of life, many are quite self-reliant or look for help in other agencies. Their expectations of the church are more selective. The largest gap in their lives has to do with loneliness, purposelessness, and emptiness. Therefore they are very interested in ministries and mentoring relationships that help them discern gifts and personality types, define personal mission, and counsel achievable life goals. Vocational guidance, interpersonal or sexual counseling are important needs. On the other hand, people in this group readily volunteer for short term mission projects aimed at meeting the survival or quality of life issues of the urban center. They do it both for the camaraderie as much as the practical result.
K01: UNATTACHED MULTI-CULTURES

Highly mobile, multi-ethnic singles, single parents and unmarried couples living in low-income downtown urban neighborhoods

About “Unattached Multi-cultures”

Demographics

Unattached Multi-cultures is filled with multi-ethnic singles, single parents and unmarried couples living in downtown neighborhoods in cities including Boston, MA, Brooklyn, NY and New Haven, CT. Nearly two thirds of the adults are under 35 years old and more than a third of the residents are minorities. Living in low-income urban areas, these less educated households possess median incomes barely above the poverty line with home values only half the national average. Many can’t afford cars and get by on public transportation. Unemployment is almost twice the national average and those adults employed tend to have entry-level jobs in food, retail and education services. Residents of Unattached Multi-cultures are always on the move and display one of the highest mobility rates in the nation.

Lifestyles

Young, inter-city lifestyles are characteristic of Unattached Multi-cultures. These urban households spend their leisure time listening to music, reading, playing cards and shooting pool. They participate in a variety of athletic activities, including swimming, baseball, basketball and jogging. Though they’re challenged by low incomes, they will take occasional domestic vacations by bus and train. As shoppers, they tend not to be brand loyal and often switch brands. They enjoy shopping with their children and are drawn to stores that offer sales and coupons. They are frequent visitors to discount stores as Kmart, Target, Fashion Bug and Payless Shoes. When it comes to finances they are not good at saving money and tend to spend without considering the cost. To make ends meet they must supplement their income with personal loans.

Media

With many of their leisure activities taking place in their homes, Unattached Multi-cultures households enjoy a variety of media. They often keep the TV on all day, tuning in talk shows, soaps, movies and courtroom reality programs. They watch a variety of cable channels at high rates, including basic networks like Discovery, ESPN, MTV and Spike TV as well as premium offerings such as HBO and Starz! They’ll listen to the radio for Spanish, Mexican and urban contemporary music stations. They have eclectic tastes when it comes to magazines, picking up ethnic-targeted titles as well as car, fashion and parenting publications. These young consumers like to keep up with the latest technology but only a small percentage has Internet access at home. When they go online, it’s to check out news and jobs sites as well as to download games and music.

Reaching out to “Unattached Multi-cultures”

This type is often larger than traditional church members expect. This is a highly transient group that exists on the fringe of an otherwise residential mission field. It is the economic opportunities in retail, entertainment, and food industries that attract these people into the

Sources: Tom Bandy, Experian and MissionInsitite
mission field. They are a hard target to reach, because they often feel strong alienation and even hostility to organized religion. Nevertheless, they often turn to the church in emergencies, and are willing to talk about faith if approached in very non-aggressive and conversational ways.

**Leadership:** Mentor, Pilgrim

This lifestyle type assumes that a senior pastor will likely be a dogmatist. They prefer to talk to a credible lay witness ... someone of similar age or cross-sector experience in business. This spiritual leader needs to have answers, not just questions, and these answers need to come out of personal experience in life struggle and spiritual victory. They are often people who have recovered from an addiction, or experienced life transformation in some significant way. They see their accountability as before God rather than a church institution, and are often considered mavericks in their denominations.

**Hospitality:** Take-Out

This type regards hospitality inside the church building as inherently phony. They respect hospitality that extends beyond the church building, and especially spontaneous generosity of church members that stands out from the norm of community life. Hospitality should be self-consciously cross-cross cultural. Honor the dietary limitations and unique cultural habits of each individual in order to exchange greetings, and do not impose external taboos. Gift giving is the best gesture of good intentions.

**Worship:** Transformational

This group will avoid most styles of organized worship, but they will gravitate to very interactive and informal worship alternatives that focus on addiction intervention, recovery, and personal transformation. They will prefer to worship almost anywhere except in the church building. Group worship is really an extension of personal devotional life, so worship tends to be unpredictable in structure from time to time, and allows room for the Holy Spirit to take initiative, interrupt, or transform the worship experience. Be prepared to suddenly abandon the worship "plan" in order to concentrate on some emerging revelation or opportunity.

**Education:** Topical, Peer Group

This group is committed to professional or specialized education, and they usually do education “a la carte” as they choose courses from a diversity of community colleges or business seminars. Therefore, they approach Christian education in the same way, selecting only those topics of immediate relevance to their career path or personal journey. Topics will need to very practical and immediately applicable to their experience. Whether or not there is a print, video, or other curriculum depends on the topic. Age is rarely a factor in group participation, so long as everyone is passionate about the subject and willing to respectfully contribute ideas.

**Small Groups:** Designated Leadership, Affinity

This highly mobile group values small groups that can be experienced both face-to-face and (through technology) over long distances. They are ready to accept a high degree of peer accountability and value mentoring that helps them develop healthy habits. They rely on strong and consistent leadership for small groups. Small group leaders are not only knowledgeable, but people of strong spiritual discipline and profound compassion to help the helpless.
Outreach: Quality of Life, Human Potential

This group can be remarkably sacrificial if property motivated. They dislike wasting money on any kind of administrative overhead, and prefer to be directly involved in whatever activity their money supports. Outreach projects that break cultural and economic boundaries are particularly attractive ... and they like to model cross-racial and counter-cultural relationships as they do mission. Ministries involving transformation and education draw their attention, because the overall goal is not simply to solve a problem but make lasting improvements to personal and community living.
K02: ACADEMIC INFLUENCES

Multi-ethnic campus communities dominated by young college-educated families and students living in neighborhoods undergoing renovation

About "Academic Influences"

Demographics
Students help to set the tone of Academic Influences, a cluster of multi-ethnic campus communities where one in five residents lives in a dormitory. Young families also dominate the demographics of this cluster, thanks to recent college graduates who are now married with children. As a group, these well educated households have above average incomes from white-collar jobs in education and health care. Many have left student housing to buy their first home or condominium reflecting their in-town locations. In these often gentrifying neighborhoods, housing values are nearly 40 percent above the U.S. average.

Lifestyles
Young children heavily influence the lifestyles of Academic Influences households. These family households play just about every known sport including basketball, softball, soccer and football. They make frequent trips to theme parks, bowling alleys and movie theaters. The adults describe themselves as smart shoppers who purchase the latest consumer electronics—laptops, PDAs and DVD players—as well as their clothes from retailers such as Target, Old Navy and J.C. Penney. They spend freely on their children, buying video games, infant toys, plush dolls and action figures. Although many are still paying off education loans, they have begun saving for the future by investing in their employer’s 401(k) programs.

Media
The residents of Academic Influences spend enough time around their homes and apartments to be a strong media market. They watch broadcast TV, especially shows like Fear Factor, “MADtv” and “The Simpsons,” but they’re selective in their cable tastes, enjoying Nick at Nite and Oxygen as well as premium channels such as Starz! and HBO. They listen to the radio for the news updates as well as music stations that play modern and alternative rock. Their wide-ranging interests are reflected in their favorite magazines—from Vibe and Sports Illustrated to Men’s Health and Cooking Light. Internet savvy, these households go online at healthy rates to check out news websites, participate in auctions and create digital photo albums—no doubt to feature and show off their young children.

Reaching Out to "Academic Influences"

University education has tended to make people in this type skeptical of religious experience. The church is often seen as an important agent of socialization, a supplement to crumbling government social service programs, and an agent of moral instruction. Grace is mainly about education; sacraments are mainly about meaningful symbols. Family financial planning divides charitable giving proportionately between hospitals, university alumni associations, the performing arts, and churches that do good work. Spirituality is of great interest to people in this lifestyle type as an important component of a significant life.

Sources: Tom Bandy, Experian and MissionInsite
Leadership:  Visionary, CEO

The pastor needs to cast a clear, bold, and inclusive vision that will bless the community and the world. He or she should have excellent administrative and communication skills. They are good preachers who can connect faith convictions to changing public policy, critical investigation of ideas, and therapeutic disciplines for personal health. They equip staff and lay leaders to do tasks that are excellent quality and clearly aligned to the mission of the church. Leaders may be active in denominational life, but it is more important that they network with other agencies and organizations in the community.

Hospitality:  Multiple Choices

People in this group prefer a wide range of refreshments with serving stations designated for children and adults. Adults may be willing to pay extra for excellent coffee, provided that all of the money goes to a particular global mission project. The fellowship area needs to be very close to the worship center, lest people in this type exit through a side door. They prefer a classic architectural environment that has been restored and unobtrusively upgraded with the latest video technology. Cell phones will be active. They will browse through a resource center that sells Christian music, Christian jewelry and clothing, and devotional objects.

Worship:  Educational, Coaching

People in this type are committed to worship, but irregular in attendance due to family obligations and personal diversions. Worship needs to be predictable and consistent so that they know what they have missed. Make the service a podcast, and make the sermon available in print and video through a well designed website. Preaching is relatively sophisticated in Bible interpretation, but makes very practical points that coach lifestyle or guide advocacy. It is usually a blend of classic and contemporary music, and a soft rock band may supplement or even replace an organ. Intense emotion and unexpected surprises tend to be unwelcome, and both gratuitous evil and unexplained grace are equally disturbing.

Education:  Topical

Sunday school may be very experiential and interactive, but there is usually a core curriculum of some kind. Confirmation class is an important educational transition to adult church responsibilities, and graduation from confirmation class is as important a milestone as baptism. Education after confirmation is often very cross-generational as people of all ages gather around topics of urgency. The educational offerings in any given year are often quite "trendy", reflecting the ethical issues emerging locally, nationally, or globally.

Small Groups:  Rotational Leaders, Affinity

People in this type are often torn between family commitment and peer group involvement. Couples often attend small groups together, if excellent babysitting or child care is provided. Leadership tends to rotate because participants are busy and can't guarantee regular participation, or because everyone quietly assumes their own superiority of insight. Staff may lead small groups, but the role is usually as facilitator rather than director. Group covenants are short term and very flexible when it comes to participation, so groups usually have an internet component (blog, email, text message, etc.)
Outreach: Quality of Life, Human Potential

People in this group can be extremely committed to causes, advocacy projects, and moral movements (liberal or conservative). They prefer to work in concert with non-profit agencies in order to access quality training and expand communication networks. They tend to separate social action and evangelism (mainly focusing on the former), for fear of seeming judgmental. They have a heart for the disadvantaged, and are often enthusiastic about career counseling and skills development. Although they tend to be very protective of their "nest egg", they like to be sensitive to issues of equal opportunity, and are eager to lower class boundaries or welcome new immigrants.
K03: AFRICAN-AMERICAN NEIGHBORHOODS

Young, working-class minority city dwellers and single-parent families with low educational levels living in older homes and low-rise apartments

About "African-American Neighborhoods"

Demographics

Young, working-class city dwellers make up African-American Neighborhoods. About three-quarters of the households are African-American and one in four adults is under 35 years old. This is an economically challenged area characterized by relatively high unemployment, low educational levels and single-parent families. A majority of residents have completed high school or some college, and most are earning their paychecks through jobs in health care, education and food services. With incomes about one-third below the national average, most of these young households reside low-rise apartments and in older homes with approximately a third owning single-family homes.

Lifestyles

Despite their limited incomes, the households in African-American Neighborhoods pursue an active and comfortable lifestyle. They go to plays, dance performances and comedy clubs at high rates. They enjoy a variety of sports at neighborhood parks and gyms, playing basketball, volleyball, football and baseball. These young consumers like discovering new stores and new styles, shopping for designer bargains at Bloomingdale’s, Burlington Coat Factory and Value City. They indulge their children with educational toys, music players and video games and indicate that their kids have an impact on the brands they buy. Many of the parents look to save time by buying convenience foods, filling their shopping carts with microwaveable dinners, packaged muffins and canned spaghetti. Looking to their children’s future, many have established 529 college savings plans for their children.

Media

African-American Neighborhoods represents a lucrative media market. It’s hard to find a cable TV channel that they don’t watch at high rates. Their preferred programming runs the gamut, from soaps and sitcoms to cartoons and judge shows. The residents still prefer ethnic-targeted print media, reading Jet, Ebony and Vibe at high rates. Their taste in music ranges wider, including contemporary hit radio as well as rhythm and blues stations. These enterprising households have truly eclectic usage patterns when it comes to the Internet. They go online to download games, use dating services, send e-greeting cards and search for new jobs.

Reaching out to “African American Neighborhoods”

Faith is very important for this lifestyle type, although young adults are straying from regular church attendance. This type is becoming increasingly diverse and unpredictable, and they are exploring a greater diversity of worship styles and social service opportunities. Greater social mobility and commitment to education is leading individuals in this group to connect with a greater diversity of churches.

Sources: Tom Bandy, Experian and MissionInsit
Leadership: Visionary, Discipler

This group prefers pastors with clear and bold vision, and the ability to motivate and organize people to achieve clear goals for personal and social transformation. One point sermons, with lots of motivational stories and illustrations, are must useful since worshippers in this type are unlikely to take notes. The pastor tends to be an excellent mentor, developing a core group of leaders; and an excellent networker, developing partnerships with other churches and agencies. Pastors develop mature key lay leaders to take authority and responsibility for ministry areas.

Hospitality: Multiple Choices

Refreshments and fellowship opportunities occur before, during, and following worship. Food is an opulent mix of whatever is readily available, portable, and filling. Surroundings may be plain, but make sure hallways and washrooms are well lit, and nurseries and play areas are secure from outside access. Be sure to deploy trained leaders who can mingle and make newcomers feel secure, respected, and welcome.

Worship: Transformational, Coaching

Many styles of worship are possible, but the missional purpose of worship is usually transformational or coaching. Worship tends to lead people into 12 step programs, special interest groups, or mission projects. Music can be a mix of contemporary praise and classical hymns ... but make sure the praise music is very contemporary and the classical hymns have a lot of rhythm and strong lyrics. Sacraments are awe inspiring, and people will approach them with profound expectations for the touch of the Holy.

Education: Curricular, Topical

This group may prefer Sunday school at a separate time from worship, and it will include both children and adults. The curriculum for children will be strongly oriented to Bible stories and principles of faith, and some older adult Bible study groups will stay together for years. However, younger adults will more likely connect with discussion, rather than curriculum, and focus on contemporary issues.

Small Groups: Rotational Leadership, Affinity

This type is less likely to gather in small groups at church, unless the affinities are practical to family life or personal improvement (e.g. basic financial planning, diet and shopping guides, parenting and intimacy, job hunting, etc.) Recovery groups will often be popular. A large community event for women, men, youth, and other groups will likely get attention, and can be followed by specific small group learning opportunities for one session.

Outreach: Survival, Quality of Life

The group prefers faith sharing and social action to be two sides of the same coin. They tend to be skeptical of “do-gooders”, so that leaders need to be up front about faith motivation; and skeptical about “preachers”, so that leaders need to do something of practical benefit for others. Outreach is usually local, but may connect with a larger national movement in order to provide training and leadership. Outreach often provides the basic necessities of life, or addresses issues of safety and drug prevention, and often connects with social services agencies and health care services.

Sources: Tom Bandy, Experian and MissionInsite
Young and mobile multi-ethnic singles and single-parent families living in inter-city neighborhoods in a mix of row houses and high-rise apartment buildings

About "Urban Diversity"

Demographics
With nearly half of households containing minorities, Urban Diversity is known as a transient world of young, multi-ethnic singles and single-parent families. In these inter-city neighborhoods, residents struggle against challenging economics in a mix of row houses and high-rise apartment buildings. Most adults have completed high school or some college, with many working at entry-level jobs in retail, health care and food services. With a high unemployment rate, the median income is a third below the general population, and sometimes it’s a stretch for households to make the rent for their less-than-lavish apartments that nevertheless cost more than the U.S. average. Young and mobile, a disproportionate number have lived in their units less than a year and mostly alone.

Lifestyles
Modest incomes haven’t kept the young members of Urban Diversity from leading vibrant lifestyles. They have high rates for going to nightclubs, theme parks, comedy clubs and bowling alleys. They enjoy an impressive number of athletic activities, from soccer and basketball to weight lifting and jogging. Residents describe themselves as the first among their friends to try a new store and fashion, but they also frequent retail chains like Old Navy, Marshalls and Mervyn’s. With a third of households having children, this is a strong market for kids’ products including toys, books, dolls, board games and easy-to-prepare foods such as lunch kits and frozen pizza. They buy consumer electronics for themselves and their kids, including video game devices, MP3 players and digital cameras. They claim they’re not good at saving money, but prefer the safety of short-term CDs versus stocks or other investments.

Media
The households of Urban Diversity are omnivorous media fans. They describe themselves as TV addicts, radio lovers, regular moviegoers and Internet surfers. Television is still their entertainment source of choice, and they watch sitcoms, reality shows, evening animation and late-night talk shows all at high rates. On their radios, they gravitate to talk stations, Spanish programming and urban contemporary music. Residents alternate between reading ethnic-targeted magazines and mainstream titles covering music, parenting and popular culture. They pick up a daily newspaper for job and TV listings. These young households typically go online each day for a variety of activities, from finding sports scores and job openings to listening to streaming radio and trying their luck at gambling sites.

Reaching Out to “Urban Diversity”

Most established churches find this one of the most difficult lifestyle types to reach. They tend to be very skeptical of institutional religion, although they are very interested in comparative religions, New Age trends, and personal spiritualities. If they do connect with a church, it will
likely be independent, with a young male pastor with whom other males can identify, and vibrant worship. However, their commitment may not last long because they are so mobile between locations and jobs.

Leadership: Visionary, Mentor
This group is generally skeptical of traditionally certified and trained clergy. They gravitate to leaders with experience in overcoming major personal problems with significant spiritual victories. The story of the leader is more important than the ordination of the leader. They expect leaders to be strong 1:1 mentors, articulate witnesses in personal relationships, and engaging dialogue partners in worship. They may have strong views on religious or ethical issues, and their passion may make them seem intolerant of views they think are wrong or lifestyles they think are unhealthy.

Hospitality: Multiple Choices, Take-Out
This group expects choices in refreshments of supermarket quality (generic brands are fine). However, they are inconsistent or unpredictable in showing up for events, so make plans for the leftovers. They are very comfortable multi-tasking and can attend to multiple media at the same time. They like energetic dialogue and conversation, and may leap directly into deep conversations with relative strangers.

Worship: Coaching, Mission Connection
This group usually prefers coaching worship (that guides lifestyle choices or explores spiritual alternatives) and mission-connection worship (that celebrates and motivates concrete social action and community service). They respond well to video technologies, but also to scripted dramas. They laugh easily, and humor is part of their spirituality. There are no sacred cows that cannot be turned into a joke; but there is nothing so small that cannot become a vehicle for spiritual meaning.

Education: Experiential, Topical, Peer Group
Many in this group are in and out of college and university training, picking up a course in-between jobs. They learn through a variety of print, audio, and video media, and cannot listen for long without an opportunity for dialogue. They understand and value the idea of “introductory” and “advanced” Christian education, and once committed they can invest incredible time to devour Biblical or theological information. If they have children, they prefer interactive or experiential Sunday schools. They choose cross-generational small groups over large youth groups.

Small Groups: Rotational Leadership, Affinity
Peer groups based on a shared affinity are greatly valued, and people in this group may be involved in several small groups at the same time. They have high expectations for small group leaders, and expect them to be both models and mentors of Christian living. Most small groups have some kind of mission outlet that benefits people outside the group. Leadership tends to rotate based on the passion or expertise of the leader and the nature of the topic. Training has more to do with facilitation, and people in this type are cautious about hidden agendas.
Outreach: Quality of Life, Human Potential

This lifestyle type is passionate about social service, and can be incredibly sacrificial with their limited resources of time and money. They understand the importance of public policy and community budgeting, and can be aggressive advocates for social change. They particularly gravitate to “glocal” missions (i.e. missions that connect local and global concerns). They also tend to separate social service from evangelism, and generally believe actions will speak louder than words. They have strong commitments to equality, cultural sensitivity, and modeling non-judgmental acceptance.
K05: NEW GENERATION ACTIVISTS

Less educated, young, low income minority singles and single-parent families concentrated in the nation’s inner cities

About “New Generation Activists”

Demographics

Concentrated in the nation’s inner cities, New Generation Activists is often the first home-on-their-own cluster for young singles and single-parent families. More than a third of the households are under 35 years old and nearly nine out of 10 are single. This type reflects a majority minority populace with high numbers of Hispanics and African Americans. With their modest educations and high unemployment rate, households earn a median income that’s about half the national average. Those in the workforce are employed primarily in entry-level service jobs in retail, manufacturing, food service and health care. Given their low wages, few can afford their own homes or new cars. To get to jobs and entertainment, nearly a third use public transportation or carpool in compact cars with friends.

Lifestyles

Reflecting their largely unmarried status, the members of New Generation Activists like to spend their free time socializing at night and frequent nightclubs, comedy clubs, education courses and health clubs. These Generation Xers and Yers exercise regularly by jogging, taking aerobics classes and playing sports like volleyball, baseball and basketball. They also treat shopping like an indoor sport and enjoy exploring new stores and different brands at popular retailers like Big Lots, Fashion Bug and Burlington Coat Factory. With a third of households containing young children, parents buy a lot of toys, dolls, board games and video game players. Between jobs and kids’ activities, these households rarely sit down to a meal, and many survive on easy-to-microwave foods like TV dinners, instant potatoes and frozen foods.

Media

New Generation Activists consists of TV-centric households. They like a variety of cable channels, including TBS, FX, Spike TV and ABC Family. They often watch sitcoms and dramas such as “CSI,” “Law & Order” and “My Wife and Kids.” The heavy minority presence is reflected in the popularity of ethnic media, such as the high ratings for radio stations that play urban contemporary and ranchera music.

Residents describe magazines as a major source of entertainment, alternating between black-oriented publications like Ebony and Jet and mainstream titles like Entertainment Weekly, National Enquirer and Lucky. Unlike other young Americans, however, these households express little interest in high technology and very rarely go online.

Reaching out to “New Generation Activists”

This type includes many young adults who have churchy backgrounds (often Roman Catholic or Evangelical), but feel pretty alienated from the institution. They may have anger over bad experiences, but they are still interested in spiritual questions. Some connect with the church.
because stress management is a high priority (especially since they have a lot of insecurity related to unemployment, single parent responsibilities, or new found independence and temptation). They may connect with the church through day care or sports, but find churchy life rather boring. Once reawakened to Christ, they can become passionate and self-sacrificial leaders.

**Leadership: Mentor, Discipler**

This type gravitates toward leaders who are strong mentors. Academic degrees, professional certifications, and institutional status mean very little. They look for a spiritual leader who will take time to listen to them, and guide them to go deeper into God and further into God’s mission. They want to spend time with leaders, or be in regular communication through a variety of technologies and informal meetings.

**Hospitality: Multiple Choices**

Acceptance is crucial ... and the whiff of judgment, condescension, or manipulation will send them away. Relationships are often built around intentional activities like sports or community organizing, and they have little patience for chit chat about the weather. The responsible use of alcohol, tobacco, and other stimulants is common for them; if they gather with children they are very concerned about safety; singles are watchful, street wise, and know how to handle themselves.

**Worship: Transformational, Coaching**

The diverse people in this group will respond well to informal worship designed to coach Christians through the ambiguities of living. They will be open to unpredictability and surprise, and appreciate contemporary technologies and music. They may be intrigued by charismatic experience, although they will still bring a strong skepticism to worship and demand authenticity. This type will be undisciplined about worship attendance, driven more by sudden need or chronic anxiety than spiritual discipline. Therefore, worship must lead somewhere, and readily connect participants with practical small groups and service projects.

**Education: Experiential, Topical, Peer Group**

Given their media preferences, this group is more likely to learn through images and sound-bytes than printed or preached words. Dialogue is essential, and as long as participants respect human rights that dialogue can be quite strident. They like to debate ideas and apply faith to public policy and cultural critique. They think and behave “counter-cultural”.

**Small Groups: Rotated Leadership, Affinity**

Groups tend to be less organized and more fluid, starting and stopping at different times. Topics and special interests tend to be valued more highly that standardized curriculums. It is sometimes hard to train small group leaders, because this type is so mobile. However, group participants are apt to stay connected technologically over long distances. Personal and spiritual growth is very important, but these are tied to relational maturity and opportunities form significant intimacy.
Outreach: Quality of Life, Human Potential

This type is often driven by social, political, or religious causes. They enjoy hands-on service, but they can be passionate about advocacy. They organize protests. They may not be very analytical, but they are very passionate and react quickly to the appearance of injustice. They tend to support short term, high impact missions. The measure of success will be stories and statistics of personal and social change. If results are not forthcoming, they often lose interest and move on to the next thing.
**K06: GETTING BY**

Very low income minority single and single-parent households located in dense neighborhoods of small cities

*About “Getting By”*

**Demographics**

Getting By stands at the bottom rung of the socioeconomic ladder, a financially challenged cluster of young high school-educated and mainly African-American households where the median income is lowest in the nation. Much of the housing consists of older row houses and low-rise apartments worth less than half the national average. These people are located in dense neighborhoods of small cities. They are single and single-parent minority households that struggle with high unemployment and low-paying, entry-level jobs in health care, food services and manufacturing. With less than half of residents in the workforce, few own their own homes. Residents have the fewest cars in the nation, getting around by carpooling and riding public transportation.

**Lifestyles**

Given the low-income economics, the lifestyle in Getting By can appear very constrained. Most leisure activities are home-based, whether it’s listening to music, reading or working out on exercise equipment.

When residents go out, it’s typically to a movie, church social or civic club for bingo. The young people in this cluster are athletic and spend a lot of time playing sports such as baseball, basketball and football. As consumers, they can’t always satisfy their desire to make a fashion statement or be the first to own a high-tech device. Typically, these households shop at discount clothiers, drug stores and sporting goods chains. At the grocery store, they stock up on inexpensive filler foods, like peanut butter, hot dogs, rice and canned macaroni. They like to take their kids shopping and admit it’s hard to resist their requests and indulge them with things that they never had.

**Media**

The households in Getting By indicate high rates for varied media. Their television is probably on all day, watching sitcoms, reality shows, courtroom dramas and talk shows like “Maury” and “Montel.” They have high rates for subscribing to cable packages that include premium channels such as Starz! and Showtime. This is one of the top types for listening to gospel, rhythm and blues and urban contemporary music on the radio. And residents are big fans of mainstream and ethnic-targeted magazines as Vibe, Black Enterprise and Jet. These households have limited access to the Internet but when they go online they are most likely to surf for sports scores, jobs medical information, and download music and streaming videos.

**Reaching out to “Getting By”**

This lifestyle type is very likely to participate in an established church. They are looking for hope, personal and family support, and opportunities to socialize. Faith can be very important to them.

Sources: Tom Bandy, Experian and MissionInsight
in their stressful lives. They are less likely to participate in a newly planted church, or experimental church, since that might demand more resources than they can provide, and provide fewer resources than they may need. The combination of lower education, and urgent survival needs, may incline them toward evangelical churches. However, their concerns about safety, justice, and human rights may incline them toward more mainstream churches.

**Leadership: Visionary, Discipler**

People in this type generally follow ordained pastors who are very self-confident, forceful personalities. They are looking for role models for their children. Single-parent families are common. Therefore, they often prefer male leaders, but they must be quite sensitive to the life struggle issues of the neighborhood. They are often motivational speakers, excellent storytellers, and have strong organizational skills.

**Hospitality: Multiple Choices**

Socializing is an important part of their church experience. They tend to come earlier and linger longer, and an entire day combining recreation, prayer, and Bible study is not uncommon. Provide lots of food ... but nothing fancy. Provide lots of room for children to run, and comfortable chairs for seniors. Make sure that hallways, washrooms, etc. are well illuminated and guarantee safety. As adults stay longer and focus on significant conversations, provide excellent babysitting or child care.

**Worship: Transformational, Inspirational, Coaching**

People in this type gravitate to worship focused on healing, inspiration, mission connections, and coaching for Christian living. They prefer worship that encourages a lot of participation, but it also needs to have some predictable structure. Avoid long printed orders of service. Use upbeat music and encourage diverse instruments. If you celebrate the sacraments, work hard to make the experience profound and dramatic. These folks want to anticipate worship as one of the most important and positive experiences in their week, giving them strength for challenges to come.

**Education: Experiential, Biblical, Generational**

Most of these people will struggle with elaborate printed curricula. They are often familiar with the Bible, and will prioritize reading for that. Use video and audio media in small bytes, interspersed with discussion. Be directive in guiding the discussion with specific questions or exercises; and be attentive to shy people and help them speak up. They generally expect children to attend age-based Sunday schools. Older men and women may tend to gather separately in classes, but younger adults prefer to participate as couples.

**Small Groups: Rotational Leadership, Affinity**

In general, peer groups are very important, and people appreciate help in building solid and trusting relationships. Gossip is a problem, so stress the confidentiality and safety of small groups. Affinities are often related to lifestyle issues (e.g. parenting, crime prevention, nutrition); or sports and recreation (e.g. basketball or baseball, and any recreation that does not require a lot of expensive equipment); or local social service activities. Provide lots of time for socializing ... but be very intentional about spiritual growth and self-awareness.
Outreach: Survival, Health, Quality of Life

Local service projects related to the basic necessities of life are highly valued. Sometimes people will gather around a national issue or advocacy, but only for a short time. People in this type are usually open to renovation of church property for mission outreach; and if grants are available they will create store front ministries. Outreach to children and youth is particularly urgent, but also for abused women, elderly adults without health care, English as a second language. 12 step programs, addiction intervention, and support for troubled families will be important.
L01: MILITARY FAMILY LIFE

Young American and ethnically-mixed couples and families who live in small towns on and around military bases and serving in the U.S. armed forces

About "Military Family Life"

Demographics

Military Family Life is the lifestyle of young American families who live on and around military bases. In this cluster, nearly eight in ten adults are serving in the U.S. armed forces, and 40 percent live in barracks housing. Most of these households are found in the small towns that grew up around military bases—places like West Point, NY (Army), Newport News, VA (Navy), Barksdale, LA (Air Force), and Camp Pendleton, CA. (Marines). Ethnically mixed and overwhelmingly young, these communities are filled with both couples and families. Reflecting current recruiting patterns, residents here are typically well educated, with two thirds having gone to college. However, the pay continues to lag national norms and median household incomes are almost 20 percent below the U.S. average. To compensate, many residents reside in base housing where soldiers and their families are assigned to old row houses and semi-detached houses. Naturally, the higher-ranking officers receive the better quarters, though most would agree “better” is relative.

Lifestyles

With the majority of households under 35 years old, Military Family Life is known for its active lifestyles.

They exhibit high rates for going to theme parks, beaches, museums and restaurants. The military parents stay fit by jogging, swimming, hiking and doing cardio machines at base health clubs. Many are frequent travelers, taking car trips in the U.S. and to foreign destinations. With relatively little invested in housing, residents tend to buy luxury sedans and high-end SUVs, preferably made in the U.S. Being exposed to high-tech gear while on duty results in healthy purchases of the latest in consumer electronics. They are likely to buy the latest PDAs, cell phones, DVD players and home theater systems all at high rates. Despite their modest paychecks, Military Family Life households make a strong financial market. They carry multiple credit cards, frequently take out car loans and have high levels of life and other insurance product to protect their families.

Media

Military Family Life households are eclectic media consumers. They watch a wide range of TV programming, including movies, soaps, cartoons and talk shows. Their top-rated daily shows include “Dr. Phil,” “Ellen,” “Live with Regis & Kelly” and “Oprah.” This type also enjoys a variety of cable channels, including Discovery, Disney, MTV and ESPN. Although households have only moderate interest in most magazines, they do enjoy publications that specialize in parenting, hot rods, music and news. They’re more passionate about music, with varied tastes that shift between modern rock, Southern gospel and contemporary hit radio stations. They’re even bigger fans of the Internet, increasingly going online to bank, make travel arrangements and search for jobs and real estate—no doubt for their eventual return to civilian life.
Reaching Out to "Military Family Life"

The church (and religious organizations in general) is very relevant to people in this group ... but in ways that differ from the surrounding community. This makes it difficult for community-based parish churches to fully connect with the needs of military families. The mobility, regimen, and hazards that military families experience are often misunderstood or under-appreciated by a local church. This group values the church as a "touchstone" or "anchor" that provides a fixed point of reference in their confusing and occasionally morally ambiguous lives. It connects them to a faith that is reliable and portable, a kind of "north star" to guide them. The church also provides one of the few opportunities to step outside the command structure of the military, allowing different ranks and diverse lifestyle types an opportunity to relate simply as human beings and Christian brothers and sisters. Finally, the church provides acute intervention for spiritual comfort and reassurance during inevitable crises. These are not the typical expectations of non-military, long-term residents in the small towns proximate to the base.

Leadership: Mentor, Pilgrim

The church leader is often a "priestly" figure who is able to discern the sacred in ordinary things, and who can discern God's hidden purpose in the midst of confusion. They do not need to have all the answers, but they do need to coach the spiritual disciplines that keep people stable and hopeful. They accept and expect rigorous accountability, and tend to be very sacrificial with their time and energy. This leader enjoys 1:1 mentoring or small group leadership more than highly public performance and preaching. In contrast to expectations in the wider community, this group does expect the leader to be ordained and certified by a denomination.

Hospitality: Multiple Choices

The best hospitality leaders have the depth of spirituality that allows them to see beyond the "symbols" of the military to value the heart of the man or woman. They are neither impressed nor angry at the site of a uniform, but welcome the human being. Refreshments should offer many choices, at multiple serving stations, and intentionally include a variety of foods familiar to different cultures. Of course they are free, but people in this group will enjoy making a financial contribution specifically to mission outreach project of the church in appreciation for hospitality. Extreme hospitality will be particularly sensitive to any dietary restrictions, and provide options accordingly.

Worship: Care Giving and Educational

Worship should strike a balance between formality and informality. Provide ample time for prayer requests and intercessory prayer. Be as family friendly as possible by making adjustments in the liturgy, providing children story time, and serving communion (Eucharist) in as many ways as possible. Encourage liturgists and musicians to linger in the sanctuary for private conversations of faith and encouragement. Always offer options for personal healing prayer after worship. Update the church website immediately after each worship service to include a video of the service. Expository preaching that follows the Christian year is appreciated. Update the church website with the text of the sermon and devotional resources relevant to the week.
Mission Impact

Ministry Applications for Mosaic Lifestyle Portraits

Education: Curricular, Biblical, Generational

Sunday morning expectations for this group tend to reflect attitudes of the post-war 50’s and 60’s. Sunday school may be concurrent with worship, but it is still organized into traditional graded classrooms that mirror public schools. Teachers are trained to follow denominationally endorsed curriculums oriented around Bible stories, moral truths, with some allusions to important historical events. Teachers should be trained and held accountable to the basic values, beliefs, and vision of the church. Adult Sunday school is usually a classic Bible study and tends to emphasize doctrine. Sunday school interfaces with the Christian year and the preaching on Sunday morning.

Small Groups: Designated Leaders, Curriculum

If the topic is right, people in this group will participate. They welcome clear timelines, boundaries, and goals, and often choose to participate in a small group from a menu of options. The range of possibilities is limitless. The greatest challenge is to train small group leaders. People expect a high standard of competence to facilitate discussions, obtain relevant resources, and maintain boundaries of respect and acceptance. They tend to shy away from groups in which leadership rotates, or groups that are poorly organized or excessively informal. There needs to be a tangible benefit or goal to a small group beyond fellowship.

Outreach: Human Potential, Interpersonal Relationships

Military life is hard on marriage and family life. It is also difficult for singles to form lasting and profound attachments. Celebrations, parties, festivals, dances, and other opportunities to mingle in a safe environment are appreciated. However, these can specifically target families with different ages of children; men, women, and cross-gender gatherings; and specific language groups. Create a menu for distinct kinds of fellowship, just as for distinct choices in small groups. Counseling services for marriage enrichment and divorce, parenting, grief will be valued. Any acute personal support ministry for emergencies or ongoing support for families with wives or husbands deployed away from home are particularly helpful. Tutoring for children who are adapting to new schools will be highly valued by nervous parents; and mentoring relationships with teens can help them adjust to new locations.
**L02: MAJOR UNIVERSITY TOWNS**

Dormitory living students and college educated households located in satellite cities that house sprawling universities

**About "Major University Towns"**

**Demographics**

Major University Towns is forever young, thanks to the students who arrive each year to this collection of university-filled cities. More than three-quarters of the households consist of students living in dormitories—the highest rate in the nation. Unlike the College Town Communities cluster, which consists of smaller towns and campus communities, this type is a collection of satellite cities that house sprawling universities and include places like Madison, WI (University of Wisconsin), Baton Rouge, LA (Louisiana State) and Athens, GA (University of Georgia). In this cluster, nearly half the residents hold college diplomas, but many are starting their first jobs (often in retail, education or food services) with an annual income almost 50 percent below the U.S. average. Their typical 10-minute commute to work—most likely by foot, bike or campus bus—is one of the shortest in the nation.

**Lifestyles**

The households in Major University Towns tend to be young and exuberant consumers. Their favorite activities include bar hopping, eating out, seeing movies and going to comedy clubs. They have a cultural streak as evidenced by their passion for books, plays, museums and music (as both performers and concert-goers). They take care of their bodies as well as their minds, spending free time playing racquetball, lifting weights and jogging. In fact, these households are often on the move, whether it’s relocating for work or traveling to both domestic and foreign cities. They’re avid users of mobile technology, utilizing wireless phones with text messaging and three-way calling features to keep in constant contact with their friends. Many describe themselves as environmentalists, indicating that they’re willing to pay more for ecologically friendly products.

**Media**

Public broadcasting is big among the students in Major University Towns, but it isn’t the only popular media. Households here are twice as likely as average Americans to watch cable channels like MTV, Comedy Central, HBO and E! Entertainment. Magazines are also a main source of their entertainment, with titles including stimulating topics such as Atlantic Monthly, The Economist and New Yorker. They’re just as highbrow and well rounded in their radio choices. Their top-rated stations play classical, jazz and adult alternative music. These young and educated residents are heavily dependent on the Internet and go online to shop, read the news, bank and download music files.

**Reaching Out to "Major University Towns"**

People in this type are usually very interested in spirituality, cautious about institutionalized religion, and too preoccupied by other things to worry much about it now. They tend to connect with the church in the context of other passions, projects, and activities. Their involvement in
the church waxes and wanes since their personal lives are often in disarray. The best way to keep track of them is through email rather than postal addresses. Churches that attract their involvement often provide intense opportunities for personal growth and training in spiritual disciplines; or powerful opportunities to change society for the better.

**Leadership:**  Mentor, Pilgrim

Clergy are perceived with marked ambivalence. They need to be very sensitive to the mobile, self-absorbed, entertainment, and consumer lifestyles of this group; but they also need to see the deeper spiritual searching that is going on. Seize unexpected opportunities to converse about spiritual matters in daily living, and maximize text and email as a means to follow up on conversations. Most leaders credible to this group describe themselves as "on a spiritual journey", and do not particularly emphasize any denominational or ecclesiastical accountability. The most credible leaders are often non-clergy professionals who have been successful in their careers, and who attribute this success in part to spiritual practices.

**Hospitality:**  Multiple Choices, Take-Out

It is hard to predict whether people in this group will leave in a rush or linger all afternoon. This is why automated serving stations and church-related coffee houses work well for hospitality. The need for food and fellowship is often driven by the routine of exams and holidays. Provide buffet-style meals during exams when people are very pressured, and during holidays when students with small incomes are missing their families. They like packaged, easily transportable foods, provided that the packaging is eco-friendly and the church also supports recycling.

**Worship:**  Coaching

Worship that is planned around practical lifestyle themes often attracts visitors from this group ... provided the topic or theme is relevant to their issues at the time. Marketing the coaching themes in advance is important. Worship is generally very informal, and people often sit around tables rather than in rows. Drama, dance, video, and interactive Q/A enhance the coaching message. The speaker may not be the clergy, but Christians with expertise in the topic. Music may be clearly Christian, but must be in a contemporary or ancient genre and performed well. Simulcast messages are fine, and taped music is acceptable, but the personal touch by small group facilitators, liturgists, or hospitality teams is crucial.

**Education:**  Experiential, Topical, Peer

Participation in Christian education at church is the exception rather than the habit. Children's Sunday school may be rotational and thematic. Adults tend to gather around refreshments to "hang out" (bond in relationships and talk about emerging issues). Video clips from experts inform the conversation. Occasionally a program resource will be used to address a particular mission concern, or learn complex information (e.g. about an environmental issue, political dilemma, etc.)

**Small Groups:**  Designated Leadership, Affinity

Small group relationships are normal in this lifestyle type, and people participate in multiple peer groups begin, end, and overlap constantly. Groups are often informed by video from cutting edge thinkers or social activists. However, church small groups tend to require the ongoing guidance of a credible spiritual leader who has been well trained, and is visibly
accountable to specific core values and beliefs. There is a strong component of introspective or intercessory prayer, although Bible study may be supplemented by other reading.

**Outreach: Quality of Life, Human Potential, Interpersonal Relationships**

It is the outreach that often draws people in this type to the church. Projects that are dear to people in this type usually involve environmental causes, social reform, human rights, peace, and global concerns about hunger or poverty. Once motivated, people in this group will alter their career and family plans to travel, relocate, and make personal sacrifices for the sake of the cause. They may not have much money, but they can be remarkably generous with their time. However, they tend to be "sprinters" when it comes to mission, rather than "long distance runners", and become tired or bored easily. They need help passing the baton to other networks and teams to carry on good work they have started.
LO3: GRAY PERSPECTIVES

Scattered in small towns across the country, these residents are a reflection of America’s prison and institutionalized population, with some military barracks and households who support these facilities

About "Gray Perspectives"

Demographics

Gray Perspectives reflects America’s significant prison and institutionalized population. In this cluster, about half the population live in correctional facilities and another quarter live in institutional housing, including a number of military families. They are young and ethnically diverse. Found mostly in small towns and cities scattered around the country, this type is characterized by low education levels, modest incomes and a significant number of singles. Not all the members of Gray Perspective are institutionalized. Many of the households are couples with children who work at service jobs and employed in farming, public administration and food services that support the institutions and correctional facilities. Their wages are relatively low, but housing costs are even lower, due in part to low values caused by the nearby prisons.

Lifestyles

The members of Gray Perspectives that are not institutionalized tend to lead working-class lifestyles. They spend free time pursuing activities like boating, hunting, fishing and needlework. They also have high rates for playing sports such as baseball, football and basketball. In these out-of-the-way towns, residents buy sturdy American made pickup trucks to travel over the rough terrain. They are not big shoppers but when they do it’s often to discount retailers for clothes, children’s toys and games. Grocery lists for these households include inexpensive filler foods like TV dinners, pudding, packaged dinner mixes, crackers and colas. They’d rather splurge on consumer electronics, buying desktop PCs, DVD players and camcorders. Though money is tight, households still have charitable hearts and regularly donate money to a variety of religious, political and education groups.

Media

In Gray Perspectives, media preferences often reflect the working lives of its residents. TV shows like “Law & Order,” “Cops,” “Cold Case” and “America’s Most Wanted” are among their top programs. These households aren’t only partial to crime shows and courtroom dramas. These avid TV fans also watch CNN, FX, Spike TV and Comedy Central at high rates. They have varied music tastes, listening to Spanish, classic rock and country music stations on the radio. They are not big magazine readers, but they do pick up titles such Muscle & Fitness, Popular Science, Vogue and Parents. With many being computer literate, they’re increasingly getting their news from the Internet, as well as going online for sports scores, auctions, online games and email.

Reaching Out to "Gray Perspectives"

People in this group often have ambiguous feelings about the church, but strong interest in spirituality. The institutional church is often considered repressive or judgmental. People may appreciate the social services and fellowship opportunities of a church, but refrain from
membership or regular participation in worship. Churches need to work hard to gain trust and training is essential to understand and respond to the varied needs of people in this type. The sincerity of a church might be measured by the size of its training budget, and the deployment of volunteers for personal support or rehabilitation.

**Leadership:** CEO, Discipler

The church leader may not be ordained, but have experience in social service agencies. They are capable administrators who prioritize volunteer training and hold members accountable to basic Christian values, beliefs, and measurable mission results. The leader is passionate about multiplying disciples and mentoring authentic spiritual life. He or she enjoys guiding people to shape spiritual habits and focus personal mission for life. They tend to grow the church through small groups and relationships, rather than through programs and curriculums.

**Hospitality:** Multiple Choices, Take Out

Select the right hospitality leaders and train them well. Greeters, ushers, and refreshment servers must clearly understand their ministry to connect with people who are lonely, lost, or trapped. Do everything you can to renovate or decorate hospitality space, and avoid an "institutional atmosphere" of standardization. The ambiguity people in this group feel about the church can only be overcome by sincere, non-judgmental greetings that introduce newcomers to others, but allow them freedom to express themselves at their own pace. Refreshments are simple, but opulent. Be generous with gifts. Encourage people to take food home, and even package it for them.

**Worship:** Transformational, Coaching

Worship planners must be ready to go "out of the box" to make worship engaging and relevant. Be absolutely consistent about values, beliefs, and overarching congregational mission ... but deliberately unpredictable about worship tactics. If possible, use high quality sound and video technologies to enhance worship. Live music is better than taped; but preaching may actually be less threatening if it is on video or simulcast from another site rather than in person. Preaching should not exposit scripture, but focus on practical coaching for daily living. These are "how to" topics that are then supplemented by Biblical examples. Eucharist may be important (depending on core beliefs of the congregation), but make prayer personal and encourage individual healing prayer after worship.

**Education:** Experiential, Topical, Peer Group

People in this group are often interested in affordable continuing education. They prefer to plan their educational path from a menu of options including skill development, personal health, relationships, cross-cultural understanding, safety precautions, as well as faith formation. Some education requires a curriculum, but people in this group are not great readers. They prefer action/reflection models, apprenticing, and passionate discussions. People in this group are increasingly familiar with the internet, and websites, blogs, and other forms of long-distance communication encourage participation by otherwise reserved people.

**Small Groups:** Designated Leaders, Affinity

People in this group may or may not participate in small groups. If they do, their primary goal is often fellowship, opportunities to form intimate friendships, or to pursue common enthusiasms.
They also participate in 12 step groups. The most effective small groups have designated leaders who are trained and held accountable by the pastor. Small group leaders can be selected from other churches or social service agencies to bring needed expertise, but must be carefully screened to make sure they align with the specific values, beliefs, and vision of the congregation. Aside from the topic of interest, small group participation is a way for people in this group to regain self-esteem and fit into a wider and more diverse society.

**Outreach:** **All Categories Directly Relevant**

There is an immediacy and urgency about every single outreach alternative for this group. The common pattern of outreach development will be to start with ministries for survival, recovery, and health ... move on to address quality of life ... and only later focus on human potential, interpersonal relationships, and human destiny. With people in this group, that priority of development may be reversed. The internal wounds and deeper spiritual needs may be more important than even the basics of survival; and ministries of survival may be wasted unless personal healing, repentance and forgiveness, and confidence in God's ultimate grace are restored. Social action and evangelism are two sides of the same coin.