SEGMENT O50: FULL STEAM AHEAD
Mission Impact... Focusing your heartburst for the people around you

Younger and middle-aged singles gravitating to second-tier status
Resource: Mosaic by Experian

General Spiritual Insight:

*Full Steam Ahead* is part of the Lifestyle Group O (*Singles and Starters*). Please refer to the description of Group O for the larger context of this segment’s potential relationship with the church.

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<th>Religious Perspective:</th>
<th>&quot;Looking For Heroes of Faith&quot;</th>
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<td>Key Behaviors:</td>
<td>High Energy, Contagious Enthusiasm, Online, Music Soundtrack in the Background</td>
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<td>Strong Impressions:</td>
<td>Inclination &amp; Attitudes: Progressive, Sociable, Fulfillment</td>
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<td>Mood &amp; Values: High Drive for Affluence, High Pursuit of Personal Growth</td>
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Download resources for your mission field through [www.missioninsite.com](http://www.missioninsite.com).
Comments:

These relatively young, unattached, well educated singles graduated from college and would have preferred to live and work in metropolitan, culturally rich centers, but realized that some intermediate steps were necessary to get there. Instead, they live in the most trendy, active, downtown neighborhoods in second tier cities where there is less crime and hassle, housing is cheaper, and full-time entry-level jobs are more abundant. They are still upwardly mobile and transient. Churches don’t have much time to bless them ... and these self-reliant and self-absorbed singles aren’t looking for a church anyway.

If a church connects with them, it will be through a credible spiritual leader who is part of a movement rather than an institution. The church will be progressive and liberal, with few institutional expectations and no overhead. The church will see itself as part of a global village, and not a denominational ghetto, and be wide open to experimentation and change. This is a church that has few absolutes and lots of creativity. It is involved in aggressive social action and advocacy for human rights, and aggressively pursues a clear mission both in-person and on-line. It seamlessly builds deep relationships through mission teams and social media, but doesn’t have high expectations for membership, worship, or stewardship.

The churches that connect with these people are difficult to sustain long term ... and this is part of their attraction. They bubble up with a sense of urgency, around a spiritual leader, through relationships rather than programs. Like a popular internet video, the church can go “viral” for a short time, make a difference in the short term, and then disappear.
Relevant Ministry Choices:

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<th>Leadership</th>
<th>Hospitality</th>
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“As goes the spiritual leader, so goes the church.” This principle is almost uncomfortably true for people in this lifestyle segment. Ordination, certification, and institutional affiliation may actually be liabilities that this leader has to overcome with personal charisma, authenticity, urgency, and creativity. This leader may be male or female, and may be older (but not younger) than about 40. The leader is probably well traveled, experienced in many cultures and contexts, with a strong appreciation of various religious traditions and spiritual practices.

This leader consciously strives to “live like Jesus”. He or she follows a precious few, but absolutely clear, moral principles and is driven by a motivating personal mission. The leader seamlessly communicates positive thinking, optimistic attitudes, and innovative ideas in-person and on-line; and is primarily interested in mentoring people to live better to make the world better. A keen sense of justice motivates the leader to take personal risks, and the people who gather around the leader are united by an overarching goal rather than an ongoing program or philosophical consensus.

Leadership

**Compelling Issues:**
The leader is utterly sincere, and there cannot be any hint of “bait and switch” agendas. In other words, the faith community (or “pilgrim band”) is utterly devoted to the personal growth of individuals and the success of their cause ... without any hidden agenda to enlist people in an institution or accept a dogmatic agenda.

Hospitality

**Compelling Issues:**
Many may bring their own drink or food. Be clear about core values regarding alcohol, tobacco, marijuana, and the presence of any drugs ... and enforce strict accountability. Encourage people to bring extra, and make sharing a habit or hallmark of every gathering.

Multiple Choices, Take Out
These people are more likely to sleep in than attend church on Sunday morning. If they join a formal gathering of the faithful, it will probably be on a weekday evening in a cafe, store front, or park. The leader and his or her immediate disciples need to circulate as people gather to welcome them personally. Aside from getting to know one another, the mission statement or purpose of their movement is constantly repeated and individuals are immediately praised for participation.

If there are refreshments, food and drink is usually fast food. You can also introduce new foods from other cultures. Be sure to provide opportunities to recycle paper, glass, and metal. The food should be free, and people should be encouraged to take whatever they want home.
## Relevant Ministry Choices:

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<th>Worship</th>
<th>Education</th>
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<td><strong>Educational, Mission Connectional</strong></td>
<td><strong>Experiential or Curricular, Topical, Peer Group</strong></td>
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**Educational, Mission Connectional**

Daily spiritual disciplines for meditation, reading, advocacy, and mutual support may be more important than attending a programmatic “worship service”. If there is a worship service, it tends to be a combination of “seminar” and “rally”. There is usually contemporary music performed, but not sung by participants (unless they spontaneously join in a chorus). People will almost always be animated (clapping, dancing, etc.).

The spiritual leader provides the teaching. This may or may not be tied to scripture or any sacred text, but it will connect with paradigmatic spiritual “heroes” or important figures that are related to the movement in which they participate. There may well be internet links to mission partners that televised on large screens, or accessed by individual mobile devices, so that video and commentary can enhance the message. The teaching usually ends with exhortation for the cause, and may even become quite practical to lay out a plan of action. There is usually no offering, no liturgy, no creed, and no formal benediction. Performed music follows the teaching.

**Experiential or Curricular, Topical, Peer Group**

The “worship service” is the education. There is usually no classroom or seminar experience before or after, but people may well break into informal small groups and friendship circles to discuss the teaching of the spiritual leader, or plan the follow up actions to accomplish mission. There may be a Q/A piece to the worship service, and this dialogue may continue afterwards. It may be facilitated by blog posts or links to related websites, or guided by disciples of the spiritual leader.

If the worship service is in a community center or church building, these conversations may occur in break-out rooms. There might even be a resource to facilitate dialogue or add new information. Most continuing education will occur among friends and small groups who de-brief in whatever location (cafe, pub, etc.) they wish.

**Worship Compelling Issues:**

The worship service is a success when participants understand the rationale and goal of mission; and when participants take action, individually or collectively, to advocate or support the mission.

**Education Compelling Issues:**

Education is primarily supported by a sophisticated and interactive website that provides downloadable resources, links, blogs, and forums ... and which is usually linked to other social media.
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<th>Small Group</th>
<th>Outreach</th>
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<td><strong>Rotated Leaders, Affinity</strong></td>
<td><strong>For THEMSELVES:</strong> Human Potential, Interpersonal Relationships  <strong>For OTHERS:</strong> Survival, Quality of Life, Health, Recovery, Human Potential</td>
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Midweek small groups are a much more likely opportunity to continue education and spiritual formation with people in this segment. Groups need to be very flexible about time, place, and longevity of the group. Participation may vary. A specific time and location may be named as a rendezvous (usually early evening or late night, cafe or pub). There may be a method to keep track of participation, and reminders may be sent out by text or tweet. Leadership is usually rotated, although the disciples of the spiritual leader may be present to welcome and guide the group.

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

### Small Group

**Compelling Issues:**

Small groups can diversify into “basic” and “advanced” groups. The latter are usually led by the spiritual leader himself or herself, and take participants into more serious spiritual disciplines or leadership roles.

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

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

When they look beyond themselves, people in this segment can be very passionate about any number of issues. They are particularly concerned about human rights, restoring the environment, corporate ethics, respect for diverse cultures and lifestyles, economic justice, and other causes. They respond quickly and urgently to natural or human disasters. They do not donate money readily, but they will volunteer for risky missions in short bursts of energy.
Relevant Institutional Strategies:

**Outreach**

**Compelling Issues:**
Spiritual leaders and their movements need to work hard to sustain long-term commitment to outreach ministries. This usually requires lots of personal attention, positive reinforcement, and increasing opportunities to meet new people and explore new contexts.

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### Property and Technology

**Utilitarian, Contemporary, Postmodern**

*Full Steam Ahead* is does not find any property or technology as particularly sacred. They are mainly concerned by its usefulness or effectiveness, and not in its architectural significance. They are most likely to connect with a church that rents space ... perhaps in a community center, store front, or (more creatively) a coffee shop, cafe, or even Christian micro-brewery. If, in order to be mission effective, a church does own property, they prefer it to be utilitarian. Space is primarily dedicated to house or support some outreach ministry (food bank, free clinic, low cost housing, etc.) Office space is frugal, but high tech. They prefer a virtual office, with any paid staff working through a website at home offices or through mobile devices.

Symbolism in a church property is minimal, and usually presents contemporary images of nature, color and light or abstract art. It might also include photographs of the people and contexts that represent the “primary mission field” of the church.

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### Stewardship/Financial Management

**Unified Budgets, Lifestyle Coaching**

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

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

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<th>Property and Technology</th>
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<td>Digital technology is by far the most important. Hardware and software must be absolutely up-to-date and state-of-the-art. Moreover, the staff leaders that use technology must be well trained and proficient. There must be a seamless interface between the digital and real world. These people want to access church resources and interact with church leaders instantly and continuously.</td>
<td><strong>Continued...</strong></td>
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<td>Architecture, design, and symbolism for the church website are as important for these people, as the same concerns are important in real time for traditional Christians and modern people. The design (and change) to a website can provoke as much controversy or debate among these people, as the removal of a pew or the renovation of a chancel once did for traditional Christians.</td>
<td>Many of these people have no credit history ... or a history of bad credit ... and they will only give cash. Ideally, a church would motivate them with a big vision, and then provide a bank of ATM machines in the vestibule from which they could withdraw cash for the advancing offering plate.</td>
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**Relevant Institutional Strategies:**

**Internet, Cell Phone**

People in this segment have neither time nor interest in traditional media. Their interest in hard copy print is limited to gaming magazines and textbooks that are unavailable in digital form. Their interest in television is limited to Reality TV (pertaining to dating and relationship). They don’t want any posted mail, are rarely home, and are annoyed by most advertising (except via email and posters in public transportation).

The internet is their chief source of entertainment, communication, banking, socializing, shopping, and almost anything else. They are connected to it 24/7 through social media and web surfing; using computers, laptops, tablets, and Smartphones; texting, tweeting, downloading, surfing, viewing, and multi-tasking. They are often carrying on several conversations, research, shopping or bidding all at the same time.

The church must provide a sophisticated, custom designed, interactive website ... and update it daily and weekly. Church leaders must regularly contribute to blogs, forums, and chat rooms ... and constantly text, tweet, and maintain a running commentary and dialogue with members, adherents, friends of friends, and complete strangers. Upcoming events, news flashes, prayer concerns, and any item big or small pertaining to their particular Christian movement passes quickly from person to person.

**Communication Compelling Issues:**

The communication goal is to share quickly, but not perfectly. You then update, clarify, correct, and if necessary... apologize as you go.

**Resources:**

- **Really Relevant (and) Always Faithful: How Churches and Ministries Target Mission in An Explosion of Diversity** by Thomas G. Bandy (Available through Amazon)
- Download the **MOSAIC Guide** from Experian
- Explore the **Interactive MOSAIC Guide** from Experian