

Segment **G24 Status Seeking Singles**

Younger cutting-edge singles living in mid-scale metro areas balancing work & leisure lives

Resource: Mosaic by Experian.

Religious Experience in a Nutshell

Religious Perspective: *Spiritual Truth is buried beneath an avalanche of religious hypocrisy*

Common Spiritual Issues: *Feeling angry and neglected, anxieties over fate and abuse*

Potential Influence

| Lifestyle Compatibility | Family Group G Young City Solos | Frequent Neighbors |
|-------------------------|------------------------------------|------------------------------|
| F22 Fast Track Couples | G24 Status Seeking Singles | C13 Silver Sophisticates |
| K39 Metro Fusion | G25 Urban Edge | D18 Suburban Attainment |
| O52 Urban Ambition | | E19 Full Pockets Empty Nests |
| O53 Colleges and Cafes | | 054 Striving Single Scene |
| | | |

General Comments

Experian suggests that you will find *Status Seeking Singles* wherever there is a concentration of people optimistically climbing the corporate ladder. These singles (and occasionally cohabitating couples) are well educated. They like to advertise their success with the latest cell phones, electronic gadgets, and designer clothing. Church people generally seem boring and unsophisticated, and are usually not part of their friendship circles.

These people are largely indifferent to the church as irrelevant, although they may not be hostile. They may support churches with a strong social conscience, or which emphasize non-profit agencies, advocate for human rights or protect the environment, but they will rarely consider membership or commit to regular worship attendance. A few may be attracted to churches that celebrate a "Gospel of Success", or to religious organizations associated with celebrities.

Status Seeking Singles are ultra-liberal in their social values, with a progressive global outlook. They are constantly linked to the internet and well aware of what is going on in the world. They are generally optimistic, with high self-esteem, but can easily become unsettled by unexpected illnesses or tragedies. They are driven to keep fit and healthy, partly because beauty gives them status, but partly out of fear of disease. Churches that consider spirituality as part of holistic health may be attractive to them, but they will also expect members and leaders to model mental health and physical fitness in their personal lives. They tend to be uncomfortable around unhealthy, unkempt, or unruly people who seem like social or economic failures.

General Comments

Status Seeking Singles are very liberal in their outlook and advocate for human rights. However, they are less likely to join a protest march, and more likely to organize a major entertainment venue to raise money for charity. They will give generously to charitable causes, especially environmental concerns, and especially if their gift is seed money to be matched by other grants. However, their liberal social views, and the potential of any church involvement, may be obscured by their self-absorption and pursuit of personal fulfillment.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How do I, as a leader, perceive the spiritual expectations of people in our community?

How can we, as a board, research and understand our community better?

How can we, as a church, build closer relationships with this lifestyle segment?

Color Key

| | | |
|---------------|-----------------|--------------|
| High Priority | Medium Priority | Low Priority |
|---------------|-----------------|--------------|

Leadership Preferences

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

| THE CONSTANT LEADERS | | THE ORGANIC LEADERS | | THE EXTREME LEADERS | |
|----------------------|-----------|---------------------|-----------|---------------------|-----------|
| | Caregiver | | Discipler | | Visionary |
| | Enabler | | Guru | x | Mentor |
| | CEO | | | x | Pilgrim |

Status Seeking Singles expect spiritual leaders to demonstrate personal spiritual disciplines that reflect diverse religious perspectives. Spiritual credibility does not depend on preaching or small group leadership, but on their personal experience. If spiritual leaders are pastors of a church, they may often be seen as mavericks in the denomination. Pastors often talk about faith as a journey, and may personally have traveled in different cultures and participated in different religious practices. They have a strong ecumenical and inter-religious reputation, but may or may not have an advanced degree in theology. Spiritual leaders have reputations for liberal causes and prophetic ministry. If the spiritual leader is ordained clergy, their primary networks may be with other social service networks rather than congregations or church agencies.

Status Seeking Singles like to be around other successful people. Spiritual leaders demonstrate success by being mentors or gurus to a wide range of people locally and globally. Sometimes they are expert program managers, staff overseers, and fund raisers. These leaders are often experienced in non-profit organizations, and may well function as directors of a social service as well as pastors to a church. The pastoral load may be small, because the congregation may be small. Most of the work may be dedicated to the faith-based non-profit agency. Income may be subsidized by a grant, or as a stipend left from a large legacy or investment fund that also maintains the church. Alternatively, the spiritual leader may be bi-vocational.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe your pastor now?

How might your pastor adapt to be more empathic in the future?

How can you equip, train, and/or support your pastor in any transition?

Hospitality Preferences

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

| TRADITIONAL | | MODERN | | POSTMODERN | |
|-------------|-------------------|--------|-------------------------|------------|-----------------|
| | The Basics | | Multiple Choices | | Take-Out |
| | | x | Healthy Choices | | |

Status Seeking Singles are unlikely to become members of a church or show up on Sunday morning, so hospitality must be demonstrated through personal contact in the community or shared participation in social services. Church attendance will be an occasional and intentional choice, usually motivated by respect for the spiritual leader or some particular social action. They may also come to the church building for a theater production or music concert where they will expect the hospitality environment and refreshments served to be equivalent to other public venues. Provide plenty of mission education resources. Emphasize opportunities to sign petitions and donate to micro-charities.

If they come to church, they expect a respectful welcome, but anything too hearty may put them off. *Do not invite them to join church committees.* Early refreshments are unnecessary, but if the worship service had a coffee break in the middle it would be appreciated. Refreshments following worship should be healthy: fruits, vegetables, grains; excellent coffee, herbal tea, real cream, etc. An evening service or special occasion worship might include wine and cheese (if the core values of the church permit it). Be sure to recycle and stay up-to-date on gender language.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe your hospitality ministries now?

How should hospitality ministries change to be more relevant to this lifestyle segment?

What additional training do greeters, ushers, and servers need to be more empathic?

Worship Preferences

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

| TRADITIONAL | | MODERN | | POSTMODERN | |
|-------------|---------------------|--------|--------------------------|------------|------------------------------|
| | Care-giving Worship | x | Inspirational Worship | x | Mission-Connectional Worship |
| | Educational Worship | | Transformational Worship | | Coaching Worship |
| | Healing Worship | | | | |

Status Seeking Singles participate in, and contribute to, visual and performing arts groups. They come to worship as they would a concert or art gallery. They expect very high quality performances in music, dance, or drama ... and environments that are rich in color and sophisticated images that may be computer generated or embedded in the architecture. These are optimistic people who seek further inspiration; and these are people with high self-esteem and assume that they deserve the best. They may have a hard time distinguishing between entertainment and worship, and between the emotions precipitated by fine art and the movement of the Holy Spirit.

Worship must have a strong connection with mission. If there is a speaker, the message is about mission work, the rationale for mission work, or success stories from the mission field. The sanctuary, old or new, incorporates screens that are linked to the internet. This allows for real-time prayers with mission teams abroad, live interviews with mission partners, and even limited dialogue between worship leaders and missionaries. Mission leaders and teams may be commissioned during the worship service. Holy Communion is respected, although they may or may not partake of the elements. They value the ceremony more out of solidarity with mission partners around the world, than from faith commitment themselves. However, they are open to the mystery and emotion evoked by the sacraments.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe your worship service(s) now?

How should you customize one or more worship services to be relevant to this segment?

What additional training do preachers, musicians, readers need to meet expectations?

Education Preferences

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

| FORM | | CONTENT | | GROUPING | |
|------|--------------|---------|----------|----------|--------------|
| | Curricular | | Biblical | | Generational |
| x | Experiential | x | Topical | x | Peer Group |

Status Seeking Singles are not strong advocates of Sunday school or Christian education. They do not have children for a Sunday school, and are not particularly empathic toward children in general (although they are strong advocates for children's rights). As adults, they are less likely to participate in Bible study, although they may be attracted to a study of comparative religions, the sociology of religion, or the politics of religion. They tend to blame religion for much of the conflict in the world, and worry that religion is an obstacle to peace.

They may be interested in guest speakers or special seminars related to current events and relevant topics (e.g. the environment, world peace, equality, economic justice, and so on). Well known speakers and experts attract their attention, and they will come to hear them in person. (Video of speakers is much less attractive, since that can be accessed through the internet in their own time). Any educational event should be recorded for podcast. Every individual who physically attends a memorable event will likely share it with a multitude of friends via internet.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe children, youth, and adult education in your church now?

How would education strategies need to change to be relevant to this lifestyle segment?

What changes in leadership selection and training would make education more effective?

Small Group Preferences

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

| LEADERSHIP | | CONTENT | |
|------------|-----------------|---------|------------------|
| | Trained Leaders | | Curriculum Study |
| x | Rotated Leaders | x | Shared Affinity |

Status Seeking Singles may be disinclined to interrupt their night life and personal activities for small groups. If they do, they usually prefer short term ... even one time ... events with affinities related to the arts, human rights, or socio-environmental concerns. Small groups should introduce them to important people, or result in the advance of some mission project. Devotional aspects will usually seem irrelevant. People in this segment like to be seen, and they like to be seen associating with successful leaders, progressive causes, or avant-garde activities.

These capable young singles often organize groups themselves, so leadership can be rotated with some confidence. Their peer group will hold them accountable for high quality, respectful relationships, and political correctness. Much of the interpersonal relationship-building associated with small groups will happen *after* the group meeting, as friends and new acquaintances follow up with each other in local bars, cafes, and social networking.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe the Small Group strategy in your church now?

How would Small Group strategies need to change to be relevant to this lifestyle segment?

What changes in leadership and content would make Small Groups more effective?

Outreach Preferences

Resource: Strategic Thinking by Thomas Bandy (Abingdon Press)

| | PERSONAL NEED | READINESS TO VOLUNTEER |
|-----------------------------|---------------|------------------------|
| Basic Survival | | X |
| Health and Wellness | | X |
| Quality of Life | | X |
| Addiction Intervention | | X |
| Interpersonal Relationships | | X |
| Human Potential | X | X |
| Salvation and Human Destiny | | |

Status Seeking Singles intentionally delay or avoid marriage in order to advance their careers and enjoy their freedom. However, they are still very interested in any outreach activity that helps them meet and mingle, test new relationships and explore old ones.

Any cause may capture their interest, anywhere around the globe (survival and disaster relief, addiction recovery, health and pandemic threats, environment and quality of life, etc.). Environmental causes are particularly important. They like to plan or participate in major entertainment venues in order to raise consciousness or money for issues and causes.

The only outreach concern that definitely does not interest them relates to evangelism, questions about personal salvation, and human destiny. They tend to oppose outreach ministries that include intentional faith sharing or any hint of proselytizing, and are avid about being non-judgmental.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

What outreach categories does your church emphasize now?

What outreach categories would be more relevant to this lifestyle segment?

What outreach priorities and tactics should change for the church to bless this segment?

Facility Preferences

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

| PROPERTY | | TECHNOLOGY | | SYMBOLISM | |
|----------|----------------|------------|------------|-----------|-------------------------------|
| | Ecclesiastical | | Modern | | Classic Christendom |
| x | Utilitarian | x | Postmodern | x | Contemporary Post–Christendom |

Status Seeking Singles are perhaps more engaged with the internet than almost any other lifestyle segment. They are at home in virtual environments and prefer flexible and/or digital space. The best worship space will seem like a dramatic theater in which the stage can be transformed into any environment; or like a science fiction "hologram suite" that can be digitally shaped in all three dimensions. The artistic or architectural style and sophistication of some urban churches may attract them.

Inside, classic church structures must be renovated and changed to accommodate the most up to date video and audio technology. Go to any lengths to make facilities wireless, and to promote easy cell phone access. Create multiple refreshment centers with microwaves and espresso machines, and create conversation areas with natural light and lots of plants. For example, inner courtyards can be enclosed in glass to create an arboretum environment that appeals to their social conscience, and provides inspiration and serenity.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

What renovations and/or upgrades need to be made in our church facility?

What symbols of faith would be most relevant to this lifestyle segment?

If we started another site of ministry for this segment, how should we design it?

Financial Preferences

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

| GIVING TARGET | | GIVING METHOD | |
|---------------|--|---------------|--|
| | Unified Budgets and General Funds | x | Informed Philanthropy & Pledging |
| x | Designated Programs & Mission Projects | | Lifestyle Coaching & Family Financial Planning |

Status Seeking Singles are already successful in managing their personal finances. They are skeptical of church financial priorities, and reluctant to give to unified budgets. They are even more reluctant to give to denominational mission funds because such a high percentage of the budget seems to be diverted to overhead and bureaucracy. These people demand to see real results for the dollars they spend. People in this segment like to personally meet with the CEO's of outreach projects or micro-charities to which they donate.

These people prefer to give to designated targets, and are increasingly drawn to micro-charities that focus on one thing and do it well. They want detailed information about income and disbursements, and are particularly concerned that churches place extra funds in ethically sound investments. Any investment that might even indirectly support tobacco, big oil, or other environmentally suspect corporations is taboo. They are not likely to participate in any traditional stewardship program, and the very term "stewardship" may be foreign.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

What options in giving methods and giving targets do we offer now?

How do we design our annual stewardship campaign(s) now?

How should we revise our financial strategy to be more relevant to this segment?

Communication

Resource: Mosaic E–Handbook by Experian

| CONTEMPORARY PUBLIC COMMUNICATION | | | | | TRADITIONAL CHURCH COMMUNICATION | | | | | | |
|-----------------------------------|-----------------------|---|--------------------|---|----------------------------------|--|-----------|--|------------------|--|----------------------|
| | Direct Mail Receptive | x | Mobile Telephone | x | Online Computer | | Newspaper | | Corded Telephone | | Verbal Announcements |
| x | Email Receptive | x | Broadcast Cable TV | x | Internet Radio | | Print | | AM/FM Radio | | Personal Visits |

The internet is a way of life, and infuses every aspect of their lifestyle. *Status Seeking Singles* spend a great deal of time on line ... learning, viewing, surfing, blogging, networking, and banking. The best way to reach them is through social networks. They will keep up to date with many blogs ... including those of spiritual leaders or gurus. Links to arts and social justice projects and networks are prized.

They usually find a church website because it was a link to some other website related to social justice, food, or the arts. Churches should build a sophisticated and interactive website. Update the calendar weekly, and update news about mission daily. Provide lots of video and still images, but archive them and replace them with new material regularly. All events should be recorded for pod-cast. Everything should be free ... unless you are specifically raising funds for a particular outreach project. The church website should become a hub that links visitors with innumerable other sites related to the arts and social justice activities of the community.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How do we communicate among church participants now?

How do we communicate beyond our church to the community now?

How should we adapt communication strategies to be more effective for this segment?

IMPORTANT DEFINITIONS

POTENTIAL INFLUENCE

| | |
|--------------------------------|--|
| Lifestyle Compatibility | Daily behavioral habits overlap with common activities and similar priorities |
| Family Group | Grouping by key demographic factors like age, income, culture, family status, etc. |
| Frequent Neighbors | Often live near each other with shared recreational, health, or emergency services |

LEADERSHIP

| | |
|-------------------------|--|
| Constant Leaders | Traditional clergy focused on sustaining ministries & increasing members |
| Organic Leaders | Innovative leaders focused on church growth, new starts & multiplying followers |
| Extreme Leaders | Non-Institutional leaders focused on spiritual disciplines, high accountability, and pursuing perfection |
| Caregiver | Focus on visitation, counseling, pastoral prayer |
| Enabler | Focus on facilitating meetings, lay empowerment, mediation, liturgy |
| CEO | Focus on staff development, administration, fund raising, expository preaching |
| Discipler | Focus on seeker sensitivity, adult faith formation, guidance for Christian living |
| Guru | Focus on religious insight, holistic personal growth, spirituality, enlightenment |
| Visionary | Focus on big picture, major social change, motivational speaking |
| Mentor | Focus on self-awareness, individual meaning and purpose, vocational clarity |
| Pilgrim | Focus on cross-cultural sensitivity, inter-religious dialogue, strict spiritual discipline |

HOSPITALITY

| | |
|-------------------------|---|
| The Basics | Friendly untrained greeters, basic coffee and creamer, packaged food or sugary snacks |
| Multiple Choices | Trained greeters, multiple serving stations, great coffee, varieties of food |
| Healthy Choices | Trained greeters mirroring lifestyle diversity, healthy food options, allergen alerts |
| Take-Out | Coffee-to-go, bagged food, exit door hospitality, text message and social media |

EDUCATION

| | |
|---------------------|---|
| Curricular | Printed books or study guides. Passive, intellectual, classroom. Maturity measured by acquired knowledge |
| Experiential | Activities. More music, images, movement, interaction. Maturity measured by behavior patterns, attitudes. |
| Biblical | Focuses on the Old and New Testaments. Maturity means Biblical literacy |
| Topical | Focuses on contemporary issues. Maturity means ethical integrity and enlightened behavior |
| Generational | Gathers people by age or grade in separate classrooms with age-appropriate resources. |
| Peer Group | Gathers people sharing affinities or common interests regardless of age. |

SMALL GROUPS

| | |
|---------------------------|--|
| Rotated Leaders | Participants take turns hosting and leading the group. Requires limited expertise and training. |
| Designated Leaders | Single leader guides the group from start to finish. Requires significant maturity and training. |
| Curriculum | Focus on a book, workbook, or structured program to guide structured discussion |
| Affinity | Focus on shared interest, enthusiasm, or activity to inspire informal discussion. |

IMPORTANT DEFINITIONS (cont.)

WORSHIP

| | |
|-----------------------------|--|
| Educational | Consistent liturgy, expository preaching, focus on doctrine, ethics, and history |
| Inspirational | Uplifting music, motivational speaking, focus on joy, optimism, and encouragement |
| Transformational | Spontaneous, expectant, personal transformations, Higher Power interventions |
| Coaching | Informal, dialogical, topical, practical coaching on how to live better & faithfully |
| Caregiving | Slow, meditative, family–feel with pastoral prayer, children’s time, senior celebrations |
| Healing | Quiet, prayerful, expectant of physical, mental, relational healing and hope |
| Mission–Connectional | Unity of action/reflection, all about outreach, volunteer empowerment |

OUTREACH

| | |
|------------------------|--|
| Survival | Basic needs for food, shelter, clothing, jobs, basic health care |
| Recovery | Addiction intervention, 12 step support, and counseling services |
| Health | Mental and physical fitness, disease prevention, rehabilitation, therapy |
| Quality of Life | Social wellbeing, neighborhood safety, environment, immigration, peacemaking |
| Human Potential | Personal/vocational fulfillment, education, career help, human rights advocacy |
| Interpersonal | Intimacy, sexuality, family & marriage counseling, healthy friendships |
| Human Destiny | Repentance, conversion, witnessing, alignment with God’s purposes |

FACILITIES

| | |
|-----------------------|---|
| Ecclesiastical | Facility must “look like a church” with traditional architecture and furnishings |
| Utilitarian | Facility must be “user–friendly” and multi–purpose for public use |
| Christendom | Indoor/outdoor symbols associated with church history or denominational identity |
| Contemporary | Indoor/outdoor symbols from nature, indigenous cultures, alternative spiritualities |
| Modern | Technology primarily enhances print and oral communication |
| Postmodern | Technology primarily enhances multi–sensory interaction, internet, social media |

FINANCES

| | |
|------------------------------|---|
| Unified Budgets | Stability first. Give to a single general fund to pay staff and manage overhead costs |
| Designated Giving | Effectiveness first. Give to specific funds or causes by personal preference |
| Informed Philanthropy | Informed, independent, confidential financial commitments for a tax benefit |
| Lifestyle Coaching | Individual & household coaching for Christian family financial management |

COMMUNICATION

| | |
|------------------------------|--|
| Direct Mail Receptive | Pay attention to mass mailings to postal addresses. |
| Email Receptive | Pay attention to information delivered digitally to personal email addresses. |
| Mobile Telephone | Regularly rely on cell phones and smart phones for calling, texting, surfing, banking etc. |
| Broadcast Cable TV | Regularly rely on cable television for news, advertising, and entertainment. |
| Online Computer | Regularly go online by personal computer to surf websites, shop, bank, and use other services. |
| Internet Radio | Regularly subscribe to internet services for music, sports, and topical discussions. |
| Newspaper | Pay attention to printed newspapers for updates about church news or local, national, global events. |
| Print | Pay attention to printed church newsletters, bulletin inserts, brochures, and other handouts. |
| Corded Telephone | Regularly use ordinary telephones to communicate from home. |
| AM/FM Radio | Regularly use traditional radio to listen to music, commercials, and talk. |
| Verbal Announcements | Always rely on verbal announcements from the pulpit about church events or items of interest. |
| Personal Visits | Always expect personal visits at home by a representative of the church to share information. |