

Segment E19: *Consummate Consumers*

Households with high discretionary incomes, living upper middle-class, sophisticated lifestyles

Resource: Mosaic 2021 by Experian.

Religious Experience in a Nutshell

Religious perspective:

Reasonable religion, from privileged perspective, for a better world

Spiritual Issues:

Feeling flawed and aging, anxieties over meaninglessness and death

Common Church Presence

- Progressive churches
- Frustrated with bureaucracy

- Support liberal causes
- High ideals

- Value faith-based non-profits
- Prone to micro-management



Potential Influence

Lifestyle Compatibility	Family Group E <i>Thriving Boomers</i>	Frequent Neighbors
H26 Progressive Assortment H27 Life of Leisure O54 Influenced by Influencers L42 Rooted Flower Power	E19 Consummate Consumers E20 No Place Like Home E21 Unspoiled Splendor	C11 Sophisticated City Dwellers C13 Philanthropic Sophisticates D16 Settled in Suburbia K40 Bohemian Groove

General Comments:

Consummate Consumers were once very active on church boards and provided strong financial support for churches and denominations. Now they maintain a critical distance from the institutional church, carefully evaluating church policies and practices and selectively choosing how they might be involved. They are increasingly frustrated with the bureaucracy and intransigency of church institutions in a changing world. They financially support many social services, advocacy groups, and educational institutions. They often serve on the boards of non-profit organizations. They have strong moral principles, with high ethical standards in the workplace, and favor churches with high ideals and strong opinions on social behavior.

When they do connect with a church, it is part of a balanced life that supports liberal causes and explores spirituality. They prefer congregations that are counter-cultural... yet at the same time have sophisticated tastes for visual and performing arts. They are well-traveled and may attend worship sporadically. They may attend lectures on Biblical criticism and comparative religions, but often resist accountability for daily spiritual habits. They serve church boards and often gravitate toward personnel committees and have a tendency for micro-management. Church leadership helps them sustain self-esteem and redefine their purpose in life. They like to contribute to big, bold visions for personal or social transformation and can be strong supporters for new church developments and innovative faith communities.

Color Key	High Priority	Medium Priority	Low Priority
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High Priorities also marked with "X" for churches photocopying in black and white.

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

Traditional		Progressive		Radical	
	Caregiver		Discipler	x	Visionary
	Enabler		Guru		Mentor
x	CEO			x	Pilgrim

Consummate Consumers look for a leader who casts a big vision for social change. They look for a leader who can make local and global ("glocal") connections. In the past, this was a clergy person with veteran experience who has climbed the career ladder of the denomination. Increasingly, this is a maverick from the denomination or pilgrim leader who is experimenting with diverse spiritualities. These clergy are bridge builders, and strong advocates for ecumenical cooperation and interreligious dialogue.

These leaders often have managerial experience in the broader non-profit sector and represent the church on a variety of non-profit boards. They maintain extensive networks among social services, advocacy groups, and educational institutions, and may be influential in shaping denominational social policies. These leaders are not ones to make excessive demands of the lifestyles of church members, but are very good at recruiting, nurturing, and managing volunteers. Leaders are expected to stand up under pressure, work long hours, think quickly, and take initiative. They respect leaders who listen to criticisms, but do not readily back down.

Lifestyle Connectivity

Clergy maintain a church office, but mainly work from home or online. They use smartphones but prefer email rather than texting or social media. They are regular bloggers and are confident and relaxed leading worship in front of a camera.

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

Traditional		Modern		Postmodern	
	The Basics	x	Multiple Choices		Take-Out
		x	Healthy Choices		

Consummate Consumers may be sporadic in their attendance but want to be greeted by name. They are not ostentatious by nature and do not demand extravagant surroundings or personal service. They are uncomfortable if greeters and ushers fuss over them, but they expect gestures of respect. They will wait their turn to shake hands with the pastor or priest following worship. They may linger following worship, especially if the refreshment area contains images and information about mission projects and social concerns. They prefer multiple serving stations that serve high quality food and drink. Wine may be included as an option. They like healthy food choices (vegetables, fruit, cheese), sugar substitutes and allergy alerts, and occasional ethnic foods that remind them of their travels. They may pay for quality refreshments if the proceeds are given to specific charities.

Lifestyle Connectivity

Virtual worship should acknowledge their online presence and include significant time to recognize social service leaders by name and image. Provide theological and ethical resources to accompany the theme of the sermon, and hyperlinks to other religious communities or social service agencies doing parallel work.

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

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

Consummate Consumers like to savor worship as an individual event. The significance of worship is usually not cumulative as part of a theme or the Christian Year, because they may not attend worship on consecutive Sundays. Each worship experience should be very inspirational, sending participants into the world with joy, hope, and energy. The order of worship may be highly structured, with traditional terminology, but it should move at a good pace. Do not slow worship down with lots of announcements, prolonged passing of the peace, silence, or delays in the flow of worship. Children's stories, and child-friendly worship services, are not a high priority for people in this segment. Worship is an adult experience.

Visual and performing arts should be both classical and contemporary, and performances should be high quality. Prayers should be more contemporary and reflect an ecumenical spirit and respect for other religions. These people are more likely to approach Eucharist as a work of art, or as a metaphor for God's love for the world, than as a definitive dogmatic statement of divine mystery. The sermon may or may not exposit scripture, but it should address a current social issue, ethical dilemma, or mission outreach. Guest speakers, with a reputation in political, social service, or mission networks, may attract their attendance in worship that day.

Lifestyle Connectivity

Consummate Consumers may not watch live streamed worship in entirety. They often prefer recordings edited to eliminate boring transitions and announcements. They concentrate on music and sermon. Provide an option to download sermons, music, and website links. Virtual participation in Eucharist can be very meaningful.

Education Preferences

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

Form		Content		Grouping	
x	Curricular		Biblical		Generational
x	Experiential	x	Topical	x	Peer Group

Consummate Consumers tend to assume that educated people will naturally behave correctly. The church fulfills an important educational function because it shapes moral behavior and social policy. If people are given the right information and careful, they will probably take the appropriate actions. Educational content is topical, intended to provide correct information, broaden perspective, understand issues, and shape public or corporate policies. Sunday schools for children and youth are not necessarily a high priority, although they will support classes in principle as a means of preparing the next generation to take responsibility for the world. Teaching methods may be curricular (books, workbooks, study guides, etc.) or experiential (video, crafts, dialogue, etc.). This segment generally favors action/reflection methods, and Sunday school units often work on short term mission projects. Adult education is more important. Adults are expected to make short term commitments (1-3 sessions) on a specific topic. Classes are often taught by a guest speaker with special experience and expertise. Bible Study is not a strong attraction unless study of ancient sociological-economic-political situations illuminate contemporary events.

Lifestyle Connectivity

These people may take online courses (often related to Bible Study, comparative religions, meditation, or contemporary issues) from credible institutions, or view webinars and read blogs from experts with academic credentials. They may prefer e-books to print.

Small Group Preferences

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

Leadership		Focus	
x	Trained Leader		Curriculum Study
	Rotate Leaders	x	Shared Affinity

Consummate Consumers often prefer midweek small groups over Sunday classes. They may meet with small groups at the church building, or in the private rooms of fine restaurants or upscale hotels. These groups may be less explicitly "Christian". They tend to focus a broader spirituality that embraces various faiths and traditions. The most energy is given to topical presentation and discussion, along with building or renewing friendships. Prayer

can be important, and Bible Study should relate to contemporary events. Small group commitments tend to be very short term (1-3 session), although group conversation may be expanded through email and social media.

Participants generally prefer to be led by a designated (trained and accountable) leader with expertise in the topic at hand. Trained leaders facilitate discussion and help the group avoid unnecessary competition and personality conflicts among the strong egos that make up this lifestyle segment.

Lifestyle Connectivity

Social media is probably *not* a means to extend small group conversations. They are more likely to email longer reflections to friends. Group leaders keep a log of email received over time from small group participants, but only discuss these in person with the group while maintaining anonymity.

Outreach Preferences

Resource: *Strategic Thinking* by Thomas Bandy (Abingdon Press)

	Personal Need	Readiness to Volunteer
Basic Survival		
Health and Wellness	x	
Quality of Life	x	x
Addiction Intervention		
Interpersonal Relationships		
Human Potential	x	x
Salvation and Human Destiny		

Consummate Consumers value the church as an agency to improve quality of life in local communities and the global village. They expect the church to be a leader for social change and advocacy of public policies. They also expect the church to model cross-cultural and inter-racial tolerance, and to satisfy their curiosity about world religions. They are not particularly enthusiastic about the practice of religion, either as a set of dogmas demanding assent, or as an existential risk demanding lifestyle surrender. Religion is a subject to be studied as it shapes the diverse cultural diversity. They are eager to improve quality of life around the world, and support interventions to feed the hungry, overcome poverty, promote literacy, improve health care, and resolve conflicts. They value programs that promote wellness and healthy living, cope with disease, postpone aging, and plan legacies. People want to broaden horizons. They may spend part of their vacation time planning or implementing service projects in underdeveloped countries. Any outreach that explores personality typologies, or satisfies curiosity about other religions and cultures, or connects science and religion, attracts their attention. They take guided tours of the Holy Land and other sacred places and cruises that investigate ancient or foreign cultures.

Lifestyle Connectivity

These people are less likely to use social media to communicate support for mission teams but appreciate email updates from the mission field that often include attached images. Images can also be posted to the church website or used to focus private and congregational prayer. Always provide information to make special donations.

Facility Preferences

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

Property		Technology		Symbolism	
x	Ecclesiastical	x	Modern	x	Classic Christendom
x	Utilitarian	x	Postmodern		Contemporary Post-Christendom

Consummate Consumers can feel at home in ecclesiastical or utilitarian facilities provided facilities are relatively new, or have been upgraded to be accessible, uncluttered, and environmentally friendly. If the facility looks ecclesiastical, they may find ways to introduce LCD monitors, acoustical and lighting improvements in the sanctuary, and solar panels on the roof. If the facility is utilitarian, it will resemble a concert hall more than a school. Furniture should be high quality, with nothing "second hand" unless it is an artifact or valuable antique. Wall and floor coverings should be relatively new, clean, and replaced regularly. They surround themselves with symbols,

images, and high-quality music. Symbols tend to be 20th century renditions of classical Christian themes, or contemporary images by local artists and contemporary symbols of spirituality inspired by different cultures. As personalized religion grows, they may prefer a concert or entertainment venue for special occasions like Christmas and Easter, rather than go to a church building or worship center.

Lifestyle Connectivity

Consummate Consumers value high quality modern and postmodern technologies. Libraries may include hard copy volumes and DVDs. LCD screens will display both words and images, although they will more likely be still images than video clips. Wireless environments and networked computers may blend with older VCRs and bulletin boards. The fact that resources can be conveniently “on demand” may reduce their motivation to pay for property maintenance or large church campuses.

Financial Preferences

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

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

Local churches and denominations must work much harder to attract the interest of *Consummate Consumers* for financial donations. They are more likely to express their outreach interests through non-profit and para-church agencies, avoiding the institutional overhead and extraneous expectations that often come with church outreach programs. These people manage their own money well, and do not think they need lifestyle coaching to shape their financial situation. They prefer simple stewardship campaigns that distribute detailed information without the need for a personal visit. If they pledge to a church, they will preauthorize monthly or quarterly payments. They may also donate lump sums at the end of their tax year. Money is never really an issue for people in this segment. What is most important is that they get what they want ... be it the right facilities, technologies, programs, or staff.

The priority for *Consummate Consumers* is to give money directly to mission. Micro-philanthropies attract their attention. Donations to the operating budget of the church are considered "second mile giving", but, if they are enthusiastic about the mission results from their outreach investments, they will give generously to the institution. They will expect detailed financial statements and annual audits to reinforce their trust in the church. To motivate generosity in this lifestyle segment, communicate great mission stories and provide proof of mission results that have provided sustainable, positive social changes.

Lifestyle Connectivity

Use websites to celebrate success. These people tend to be “results driven”, and their generosity increases when they can track measurable outcomes. Websites do not need to explain details or dwell on problems, although these people do respond generously to emergencies. They will pledge money or make one-time e-transfers of cash to outreach ministries that both do good and make them feel good.

Communication

Resource: *Mosaic E-Handbook* by Experian

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

The initial attention of *Consummate Consumers* may be gained through print or digital communications. Books, articles, and newsletters are usually downloaded to be digested. Printed information needs to contain numerous links to websites and blogs. They may filter calls through voice mail and call you back when convenient.

Lifestyle Connectivity

They use internet to shop and bank but may not spend much time simply surfing the web or browsing through blogs. They will pursue their interests online via computer and tablet (rather than smartphone) and share insights and resources with others via email and attachments.