

Group C: *Booming with Confidence*

Prosperous, established couples in their peak earning years living in suburban homes

Resource: Mosaic 2021 by Experian.

Religious Experience in a Nutshell

Religious Perspective: *It's the right thing to do!*
 Common Spiritual Issues: *Feeling lost, lonely, or discarded*

Common Church Presence

- Church as community service organization
- Respect professionals
- Quest for quality programming
- Seek authority shaping church policy
- Ambivalent toward organized religion
- Syncretistic spiritualities



Potential Influence

1 st Tier Group Compatibility	Family Group <i>C Booming with Confidence</i>	2 nd Tier Group Compatibilities
A Power Elite B Flourishing Families E Thriving Boomers	C11 Sophisticated City Dwellers C12 Carts and Gourmets C13 Philanthropic Sophisticates C14 Boomers and Boomerangs	D Suburban Style H Bourgeois Melting Pot J Autumn Years

Communication

Resource: *Mosaic E-Handbook* by Experian

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

General Comments:

Booming with Confidence are generally loyal to the religious traditions in which they were raised and gravitate to congregations that emphasize arts and outreach, and which express moderate social perspectives, and centrist doctrinal convictions. Belonging to a church is a sign of community responsibility. They often declare denominational allegiances in any social surveys. They often participate in church as one among several service organizations, alumni organizations, or other non-profits and clubs. If the church is managed inefficiently, or fails to get concrete results, it becomes less competitive with other volunteer opportunities and loses their attention. Participation in a church may be positively influenced by big visions and charismatic leaders, and negatively by denominational bureaucracy and leadership scandals. They will support occasional radical socio-political perspectives (liberal or conservative) but are less likely to support religious movements that stray too far from classic expressions of faith. Whether or not they are very active in the church, membership is the right thing to do.

Booming with Confidence tend to be well educated in liberal arts, and active in communities. Property, program, and leadership blend old and new. They shop for antiques and collectables; but they also appreciate new

technologies and ideas. Church staff and board include different generations, genders, cultures, etc. They prefer blended worship services. Churches must take time to build consensus and implement new ideas gradually. They prefer to limit risk and reduce stress. They tend to be highly organized. They are often on church boards and committees, and delegate work to paid staff. They help churches focus goals and get results. However, they can become micro-managers. Despite their moral consciousness, they can also be quite self-centered and may intentionally or unintentionally shape the church around themselves. They advocate inclusiveness but may behave exclusively. Churches that sustain their participation generally reflect good taste and quiet sophistication. Property is beautiful and well maintained, but not ostentatious. Programs are high quality, but not indulgent. Leaders are professional, but not pretentious. They prefer not to commute far to work, nor do they want to commute far to church. Their churches often have an intimate feeling, but a regional influence and an international sensitivity. They expect the church to honor their privileges and prioritize their perspectives, tastes, and program preferences.

They choose to reveal their faith through actions, rather than words. The parable of the Good Samaritan is a favorite scripture (Luke 10:30-37). Hypocrites are despised as people who say good things and do bad things. Righteous people align their actions with their convictions. The righteous seem to have a divine spark within them that helps them instinctively know what is right. They make reasonable sacrifices of time and money to take care of victims and the disadvantaged. Faithfulness is mainly about moral responsibility. These boomers tend to have strong, intuitive moral convictions and clear opinions about public policies.

Many left the church in their 20s and briefly renewed their interest when they married and had children. They became disenchanted by organized religion again and are drifting away as they retire. They often describe faith as a “spiritual journey” and consider religion to be “personal”. Their spirituality assimilates beliefs from other religions and their lifestyles incorporate elements from other cultures. Their spiritual journeys are becoming increasingly eclectic as they incorporate ideas from other religions, spiritualities, and scientific theories. Their quest for God tends to be driven by a sense of emptiness and purposelessness. They often complain that they have “lost their way” and express the desire to “just make a difference”. Church programs that attract their attention often explore personality types, spiritual gifts, meditation, and anything to enhance self-discovery. They seek the real presence of God as a spiritual guide and moral influencer. They prefer a church that helps them struggle with ethical ambiguities and influence positive social change.

As they grew up, there were few absolutes in their living. As they have grown older, many are on a quest to rediscover absolutes in life. Some may reject ethical relativism in a quest for religious authority and certainty. Deep inside they are often skeptical of religion but may hide their doubts behind dogmas. Some are becoming more theologically conservative. They may be shifting from the traditional mainstream churches toward more evangelical or independent churches. The biggest shift by far, however, is that they are embracing personal religion. The one absolute is their loyalty to themselves. Whatever they did, right or wrong, they always echo the old Frank Sinatra song and “did it my way”. They have been innovative, career conscious, and successful in many ways, but along the way paid less attention to marriage, family, and tradition. This often leaves them in a chronic state of depression and cynicism. Church programs that attract their attention often explore relationships past and present. They are often interested in tracing their family histories or the socio-economic roots of world religions.

Parents may struggle with children who are rebellious and more extreme; and with grandchildren who are more culturally accommodating and disinterested in religion. They did not pressure their own children about church involvement, allowing them to decide issues of faith for themselves. They may pressure grandchildren to become interested in church and often bring them to worship without their parents. Inclusion of children in worship, and evangelism toward families with young children, are ministry priorities.

They are not especially sacrificial but are involved in social services. Philanthropy involves financial donations and policy development, but they usually prefer to pay staff rather than become too “hands-on” in outreach. Many were advocates and activists for civil rights in the 70s, and are still eager to promote world peace, human rights, and environmental protection. Churches and non-profits have often relied on them for volunteer time and financial support. However, as they enter retirement, their availability is diminishing. These more affluent, well educated, upscale and successful boomers have been enormously influential shaping the church and the world for good and ill. Now they feel slowly sidelined by the growing number of millennials. While some are retreating into exclusive neighborhoods, others are becoming bridge builders to a new generation to build a better world.