

Group G: *Young City Solos*

Younger and middle-aged singles living active and energetic lifestyles in metropolitan areas

Resource: Mosaic 2021 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*

Common Church Presence

- Sceptical of organized religion
- Quick to see hypocrisy
- Curious about spirituality
- Keen to develop intimate friendships
- Eager to pursue their careers
- Passionate about social transformation



Potential Influence

| 1 st Tier Group Compatibility | Family Group G <i>Young City Solos</i> | 2 nd Tier Group Compatibilities |
|---|---|--|
| K Significant Singles M Families in Motion O Singles and Starters | G24 Ambitious Singles G25 Urban Edge | E Thriving Boomers F Promising Families P Cultural Connections |

Communication

Resource: *Mosaic E-Handbook* by Experian

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

General Comments:

Young City Solos focus on multiple activities at the same time. Their weekends will include fitness clubs, concerts or rock shows, art galleries, occasional local downtown boutique shopping; significant time online, and fine dining for lunch and dinner with friends or their "significant other" with whom they may cohabitate. On the same day, these young, educated singles may march in the streets protesting human rights violations by government agencies, and then debrief about their experiences over a micro-brew or fine chardonnay in a local wine bar. The next morning, they will leave their condo or retro apartment building in a prime location in the center city and take public transportation to a well-paying job in government, hospitals, universities, or large corporations. One activity their weekend will probably *not* include is church attendance.

Attitudes toward the church usually range from indifferent to hostile. Spirituality may be of some interest, but the people in this group tend to be rationalistic and highly attuned to any whiff of hypocrisy. Religion is of interest as a social phenomenon to interpret history and current events, but it is primarily a psychological quirk. God or Spirit may exist, but authentic spirituality is hidden behind and buried underneath religion. They tend to see the

church (local, denominational, and international) as a political lobby of self-interest. Aside from a general aversion to religion as hypocrisy on a large scale, people in this lifestyle segment tend to scoff at local churches as anachronistic. Their aesthetic sensitivities may lead them to support preservation of artistic masterpieces or classic architectures, but they have little sympathy for outdated technologies and crumbling edifices.

Most are open too spirituality in the broadest sense of the word. They are skeptical of absolutes, but they are anxious about the future. Their quest for God may be driven by a sense of victimization and entrapment. They may feel that personal or social circumstances have limited their opportunities or taken advantage of their abilities. They readily empathize with individuals and groups, cultures, and countries, which experience persecution or discrimination. They often profess to be atheists or agnostics. If there is a God, they want to see God active in the world and their own lives as a liberator, justice-bringer, and social transformer. Their overall life context is one of broken trust. Their experience in society, and especially in the workplace and religion, is that they are burdened with overwhelming responsibility but rarely given any authority. They want the courage to trust, but they also demand the opportunity to be trusted.

Young City Solos have a very strong social conscience, and a high standard of corporate ethical behavior. They are willing to make personal sacrifices to protect human rights and pay close attention to world affairs and local issues. They volunteer for non-profit organizations, join protest marches, sign petitions, and may go to extremes to take moral stands. They network with like-minded advocates and influences in local and international affairs.

On the other hand, they can be very self-centered, and have a low standard for personal behavior. They may be critical of ethical practices in their workplace but expect to be well paid for their work. They may be quick to make excuses and tempted to shift blame onto other individuals, groups, or institutions for their failures. They can be self-absorbed and body-conscious, hang out for long periods of time in pubs and coffee houses, and go to extremes to experience thrills. Their passion for the internet enables them to play fantasy sports, gamble, and share video games.

They may connect with a church on certain conditions. The spiritual leader must be a person of high moral character, and passionate about equality and human rights. The leader's personal theology must respect other faiths and may be ambiguous about the nature of God and the goal of history. Leaders prove their authenticity by the lifestyle sacrifices they are willing to make for the wellbeing of others. Their churches are strongly committed to liberal social causes and are often in the urban core near universities, medical centers, or government buildings. It is through social ministries, rather than worship or Christian education, that such churches are known in the city. They usually provide strong volunteer leadership training and support.

Aesthetics can be as important as ethics. The church environment should include excellent visual art or offer opportunities for the performing arts. Their worship attendance may be irregular at best, but they will prefer less preaching and higher quality music. Their appreciation of music is sophisticated, but eclectic: jazz, blues, rock, reggae, classic soul, and even bluegrass. The authenticity of a church is revealed through unrehearsed words and spontaneously generous behaviors and experienced in images and words. The hypocrisy of a church is revealed by wordy preaching, quibbles over scripture, and contradictions between the mission statements of institutions and the daily behavior of members.

Young City Solos have discretionary income and will be generous toward selected social services or artistic organizations. They are less likely to give to the operating budget of a church and are unlikely to become members. They want to be accepted as they are, without judgement, but freely criticize the church in which they participate. It takes a great deal of work to establish credibility among people in this group; and credibility can be lost very quickly. Nevertheless, people in this group bring a prophetic witness to the church that can make a difference in the city and the world. The scriptures that are most likely to speak to people in this group will come from the book of James. People in this group look to spiritual leaders who "walk the talk", or who demonstrate their faith through good works. Faith without works is dead. This group may not be very good at the "patience in suffering" encouraged at the end of the epistle, but the strong warning against judging others (4:11-12), and outspoken criticism of rich oppressors (5:1-6) will connect with their sense of justice.