

## Segment C13: *Philanthropic Sophisticates*

**Mature, upscale couples and singles 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

- Spiritual life as lifelong learning
- Global perspective
- Denominationally loyal
- Generous to the church
- Value faith-based non-profits
- Liberal attitudes but protective of comfort zones



### Potential Influence

Lifestyle Compatibility	Family Group C <i>Booming with Confidence</i>	Frequent Neighbors
E21 Unspoiled Splendor J34 Suburban Sophisticates G24 Ambitious Singles	C11 Sophisticated City Dwellers C12 Golf Carts and Gourmets C13 Philanthropic Sophisticates C14 Boomers and Boomerangs	A01 American Royalty B08 Babies and Bliss E19 Consummate Consumers

### General Comments:

*Philanthropic Sophisticates* see the church as an important part of the educational and social service networks in the United States. Spiritual life and lifelong education are closely related, along with donations to charities and philanthropic activities. They join churches that prioritize education and the arts, and which have the resources to provide high quality worship. Their church usually supports at least one, major, ongoing "signature" outreach ministry that has a citywide or regional reach. They generally have a more global than local perspective, with a high sense of wellbeing. They are committed to their careers and have planned lifestyles. They are relatively liberal in their social views and tend to connect with moderate or more liberal churches. They may serve on church or non-profit boards, and often find satisfaction mentoring young protégés.

*Philanthropic Sophisticates* are over 65 and many are widowed or divorced. They are long-time residents in stylish homes of their neighborhood. They tend to be very loyal to their local church and denomination. The members are often old friends, although they may not socialize regularly during the week. They may make generous bequests to the church. The architecture, liturgy, and symbols of the church provide a strong sense of belonging. They often support the idea of family friendly, seeker sensitive, bi-racial, and culturally diverse churches ... but participation may challenge their comfort zones. They encourage church planting but may not easily participate in new churches. Their ideals and skills make them the "back bone" for many large churches and denominations.

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

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

Senior pastors or priests are usually veteran ministers with years of experience. They are known and respected in the denomination and have probably served on committees or staff in their regional judicatory or diocese. Clergy are expert in designing and leading worship and excellent preachers. They are knowledgeable about theology, ethics, or politics and often have an advanced degree. Clergy may occasionally teach at a retreat center or seminary but are primarily available in the local church. Approachable and friendly, they facilitate committees, manage events, and provide sound and somewhat conservative administration for the church. They frequently oversee one or more program staff and train a solid volunteer core of leaders on an administrative board. Senior pastors or priests usually delegate caregiving to other professional staff, and invest more time in networking across social service, business, government, health, and education sectors. They cast large visions for city-wide or regional service and may strongly advocate special community causes or denominational public policies. They may function as gurus who inspire and guide senior management leaders in other public sectors.

*Lifestyle Connectivity*

Clergy often sustain weekly blogs, regularly upload sermons to websites, actively participate in social media. They use all the features of a smart phone, which is a constant companion. They are adept at video conferencing, participating in many meetings remotely. They often maintain and use an excellent home office, keeping limited hours at a church office. However, they do *not* expect people in this segment to be equally technologically sophisticated.

**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		

*Philanthropic Sophisticates* make worship attendance a habit whenever they are not traveling. They arrive on time, but not early, and like to be greeted respectfully and by name. They usually have seating preferences, and ushers should be sensitive to special needs. They do not like to be the center of attention but appreciate little acts of kindness. Occasionally they will have children and grandchildren visiting with them. Hospitality is on the same floor as the worship center, and the room is tastefully decorated, with natural lighting and air conditioning. Christian symbols and memorials are often visible. They are careful about their health. They appreciate food without any added sugar; excellent coffee or herbal teas; fruit juices and water. If the core values of the church permit, they appreciate an excellent glass of wine after worship or on special occasions. Hospitality time is an opportunity to socialize, but also to talk seriously about issues, missions, controversies, or opportunities with their peers. Provide more than enough space for small groups to gather and include areas with comfortable chairs and tables.

*Lifestyle Connectivity*

Expand refreshments before and after worship outdoors to reassure health-conscious seniors. When they are participating virtually, try to acknowledge their presence and include them in intercessory prayer.

## 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				

*Philanthropic Sophisticates* appreciate worship that lifts the heart and challenges the mind. Inspirational worship is not necessarily loud or rhythmic. It may be dramatic or liturgical, with excellent musical performances, rich images, and eloquent speakers. Worship conveys a sense of history and tradition. Preaching may be motivational, but its main intention is to educate. Preaching explains doctrinal or ethical points, reflects historical continuity, and exposit scripture. These people prefer reasonable argument and gentle persuasion, but dislike pedantic lectures or ideological rants. Worship and preaching often refer to the Christian year, and the Common Lectionary may interface with Sunday school and the private devotions of participants. Baptism, Holy Communion, and Confirmation can be very important, and they may have strong views about how these rites should be celebrated. Recognition of life cycle changes can also be important (births, birthdays, anniversaries, and other memorials). Holidays like Thanksgiving, Christmas Eve, Mother's Day, and Easter can also be important times for church attendance, and they may invite friends or family to join them.

### *Lifestyle Connectivity*

Audio should be excellent. Make sure that all voices (including children) are amplified, and acoustics are crisp. Use the most recent software to facilitate virtual choir and ensemble rehearsals and performances. Incorporate individuals from different locations virtually leading liturgy and prayer or reading scripture.

## Education Preferences

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

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

*Philanthropic Sophisticates* often have advanced degrees or specialized professional training. Their undergraduate training has often included a core curriculum in liberal arts. However, their careers have often been in business, science, law, or higher education. They tend to approach Christian education with a solid background in history and literature but focus more on practical applications for strategic thinking or daily living. Bible studies are often integrated with preaching and follow the Christian year, or they focus on historical background and contemporary social issues. They often do book studies, based on newsworthy current events, and occasional fiction.

Their children do not often attend worship or participate in Sunday school, but grandparents may bring grandchildren. Classes are usually organized generationally through pre-teen years. After that, education is organized around peer groups or friendship circles. They tend to see the youth as the future of the church, and education as the best means to shape their worldviews. They favor youth programs in almost any form and will invest in professional leadership to design and lead youth programs.

### *Lifestyle Connectivity*

They often prefer Christian education that uses modern media (printed books and workbooks), although an increasing number use e-readers, follow bloggers, and visit internet chat rooms. If they download resources, they may print and distribute them, but they will also follow links to parallel websites in any given topic.

## Small Group Preferences

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

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

*Philanthropic Sophisticates* readily welcome small groups into their homes. Some groups are organized around studies of world religions, philosophy, history, and the arts. Other groups may form around affinities for cardio and low impact exercise, or mission awareness for the environment and global emergencies. Increasingly, groups form around key theological debates or ethical issues. Many in this lifestyle segment have expertise in a variety of topics. However, they usually prefer a designated leader that brings expertise to the conversation, or one who facilitates hospitality and conversation. Group leaders are trained to be diplomatic to overcome personality conflicts and encourage shy people. Groups tend to be seasonal (allowing time for travel and seasonal homes) but also tend to last longer.

### *Lifestyle Connectivity*

Groups increasingly incorporate streaming video and website resources. Individuals often participate remotely using conferencing platforms, especially if they are travelling or have health concerns. Group conversation often spills over into social media, but it is harder to ensure accountability. Civil discourse is a high priority.

## 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
Addiction Intervention		
Interpersonal Relationships	x	x
Human Potential		x
Salvation and Human Destiny		

Many *Philanthropic Sophisticates* are widowed or divorced, and empty-nest couples may live at a distance from children and relatives. They are always interested in opportunities to build friendships. They regard church dinners, dances, concerts, and other fellowship events as a form of mission. They are very concerned with healthy living and interested in ministries related to physical and mental exercise.

*Philanthropic Sophisticates* tend to be more outwardly focused than their *Golf Carts and Gourmets* counterparts. They have strong philanthropic interests, and may contribute generously to universities, arts, environmental groups, veterans' groups, and social welfare non-profits. They may underwrite special church outreach projects, and occasionally volunteer to be on an advisory or governing board. They consider themselves citizens in a global village and are interested in improving the quality of life for others. They often support denominational missions for famine relief, peace and reconciliation, disease control, and emergency intervention.

### *Lifestyle Connectivity*

Outreach is cooperative, and these people often use social media, websites, and conferencing software to attend board meetings, encourage mission workers, support grandchildren away on mission trips, or track investments and expenses. They donate to a variety of charities via internet and may follow theological or ideological debates through the denomination's website.

## Facility Preferences

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

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

*Philanthropic Sophisticates* regard property as an important way to maintain continuity with the past. However, they may be open to contemporary innovations in architecture and interior decorating. Contemporary design must still be tasteful, proportional, clearly spiritual, and blend well with the shapes and colors of the traditional facility. Interior symbols will be classically Christian, but exterior symbols may broadly recognize other religious traditions. They make clear distinctions between “sacred” and “secular” space and time.

Technologies are in keeping with 19th and early 20th century norms. Organs (preferably pipe organs) will be the primary instrument of worship. However, people in this segment appreciate alternative musical genres and instrumentations, and the facility may be adaptable for jazz, blues, and even classic rock (provided these are used in a decidedly Christian ways like a jazz Mass). They welcome padded pews and cathedral chairs if they are traditionally designed. The sanctuary must have an excellent sound system but may not have LCD screens and projectors. Lighting is adjustable, and candles are often used to create an environment of quiet meditation.

### *Lifestyle Connectivity*

All rooms, including the sanctuary, should be wirelessly connected to the internet. It is more common for these people to participate in worship virtually ... provided there are other ways to connect physically through small groups or other events. All meetings should enable virtual participation.

## 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
	Designated Programs & Mission Projects		Lifestyle Coaching & Family Financial Planning

*Philanthropic Sophisticates* instinctively trust the church institution (although this may be weakening as denominations address controversial public policy issues). They prefer detailed budgets but give to only two or three distinct funds (operations, memorials, and missions). They like to maintain large financial reserves. They may consider debt if it is for expanded mission and is well managed. They will underwrite special outreach projects, give to micro-charities, and support denominational missions. Their giving is sensitive to the core values and mission outcomes of any project. The integrity of mission leadership is always a crucial consideration for their generosity.

They trust church staff and church boards to use money wisely. The Finance Committee is a crucial power center of the church. They prefer late autumn stewardship campaigns. Some have a history of tithing, and most are committed to percentage giving. They want a careful record of their charitable giving for their tax returns. They can make very generous one-time donations when they are convinced that a capital campaign is justified. The degree of generosity is often motivated by the credibility of the clergy and spiritual leadership of the board. Therefore, they often scrutinize personnel costs (especially paid vacations, continuing education funds, and book allowances).

### *Lifestyle Connectivity*

These households use the internet to manage money and investments, and church donations and capital campaign gifts. They also track denominational spending on church websites. They are more likely to manage money using a computer than a cell phone and have a high priority for security and confidentiality.

## 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

*Philanthropic Sophisticates* continue to value print in their church involvement, even though they are going paperless in normal life. Their devotional lives are nurtured by printed material, along with spiritual images or talismans; but they increasingly use e-readers and listen to audio books for theology, history, or ethics. They rely less and less on verbal announcements which undermine inspirational worship and waste time in meetings. They are increasingly reluctant to attend evening meetings, but more open to breakfast and lunch meetings.

### *Lifestyle Connectivity*

They increasingly rely on email which offers more substantive dialogue than texting. They often enrol in extended virtual courses related to art, food and wine, travel, and history. They may access video or audio recordings to learn from religious leaders, but only as a short-term commitment. The use of social media will likely increase, but only if they can be assured of confidentiality and avoid advertising.