

Segment

E20: No Place like Home

Older middle-class, multi-generational households exurban areas

Resource: Mosaic by Experian.

Religious Experience in a Nutshell

Religious Perspective: *Reasonable Religion, from Privileged Perspective, for a Better World*

Common Spiritual Issues: *Feeling flawed and aging, anxieties over meaninglessness and death*

Potential Influence

Lifestyle Compatibility	Family Group E Thriving Boomers	Frequent Neighbors
J35 Aging in Place	E19 Full Pockets Empty Nests	I30 Stockcars and State Parks
N47 Countrified Pragmatics	E20 No Place Like Home	J35 Rural Escape
N48 Rural Southern Bliss	E21 Unspoiled Splendor	L43 Homemade Happiness
N49 Touch of Tradition		M44 Red, White and Bluegrass

General Comments

No Place like Home consider church membership an important part of family life. They gravitate toward established small town or rural churches for whom local tradition is more important than denominational norms. Not surprisingly, these multi-generational families can have very different opinions on faith and worship, but they generally share conservative family values. They live in surprising harmony.

Church membership is often important to both generations. It is tied to their strong commitment to communities and general spirit of neighborliness. They tend to be warm and gracious to neighbors they know well, and somewhat reserved toward newcomers. Their churches tend to be theologically conservative, strong on fellowship and mutual support, but diverse in charitable donations and outreach. These churches may not feel a strong mission urgency in general, but can become passionate about a cause or an emergency intervention.

Their churches tend to range between small and medium-sized, but have the open-mindedness and resources to offer options in worship and fellowship. They may collaborate with other churches of the same denomination or in the same community to provide diversity in programming. If they go to a regional mega-church, they may think it is too superficial and anonymous, although they appreciate the lively worship and small groups.

This segment is better educated and more regionally aware than many urban and suburban church leaders think. They may prefer a simple theology, but resist a simplistic theology. They can have

General Comments

a strong sense of mystery and awe in their spiritual lives, and they often practice personal or family spiritual disciplines during the week.

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	
x	Caregiver		Discipler		Visionary
x	Enabler		Guru		Mentor
	CEO				Pilgrim

No Place like Home value classically trained Christendom clergy, but they do not necessarily need to have a thorough seminary training. Lay pastors are valued for their personal spirituality and may be role models for youth. Pastors tend to be more laid back and informal in day-to-day living, but wear robes and function more formally on Sunday morning. They like pastors who have a positive attitude and a practical approach to Christian living. They don't expect pastors to teach systematic theology or expound ethical issues, but do expect them to exposit scripture and observe the Christian year.

Pastors are highly committed to maturing Christian discipleship, set high standards for spiritual discipline and Christian living, and guide church members through lifecycle changes and personal crises. Church growth is primarily a matter of survival for a tradition rather than seeker sensitivity. These leaders are mainly focused on local, rather than global, affairs. It is not a high priority for leaders to enforce denominational policies or standardized practices on the local church, although leaders are always in good standing with the denomination and probably serve on regional committees.

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	x	Multiple Choices		Take-Out
			Healthy Choices		

No Place like Home prefer basic hospitality. Churches need to be sensitive to the expectations of two distinct generations in these households. Household members may arrive separately, so provide adequate parking. Boomer parents may enter through the main church doors and linger in the vestibule or narthex of the sanctuary; buster children may enter through a side door and linger in the kitchen, multi-purpose room, or hallway. Pastors should break away from shaking hands at the door, and mingle in the refreshment center before and after worship.

Greeters should be stationed at every entrance/exit before and after worship. They may be untrained, but should be warm and friendly, identifiable by name tag, and intentional about welcoming people with enthusiasm for the coming worship experience.

Refreshments should be available before, during, and after worship. Prepare for multiple serving stations, but also multiple serving *locations* in the building. Refreshments are "home-style", and emphasize choices for snacking or dessert rather than fruit and vegetables. Coffee need not be fancy, but flavor shots are welcome.

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	
x	Care-giving Worship		Inspirational Worship		Mission-Connectional Worship
	Educational Worship		Transformational Worship	x	Coaching Worship
	Healing Worship				

No Place like Home value a fairly traditional, but more informal, worship service. However, there may be generational differences in worship styles. If they have the resources, churches can provide choices for more “traditional” and “contemporary” worship. There is often stress about the timing of worship. The “traditional” service often occupies the most favored time later on Sunday morning. In fact, however, the “traditional” service should be earlier Sunday morning.

This early service in the sanctuary is mainly inspirational and aimed at the older boomer parents (who are more likely to be up early). Music will include classic hymns and choral anthems, although vintage 70's praise music may also be valued. The sermon may be more Biblically focused and in Catholic and mainstream Protestant churches may follow a common lectionary or the Christian year. Sermons make the traditional three points, but limited to about 20 minutes.

The later service is often in a multi-purpose area and is mainly coaching. It is aimed at younger baby busters and millennials (who stayed out late on Saturday night). There is more rhythm to the music and the order of worship is very simple. Thirty minutes may be devoted to practical coaching for Christian living or problem solving. It is topical, and may include video clips or drama. Sermons often follow “How to...” themes for several Sundays at a time. Note that the sermon and leadership team of the “traditional” service are rarely effective when duplicated in the “contemporary” service. There is usually a different sermon and different team.

Elders often misunderstand what “contemporary” means, and the music rhythm and loudness may shock them. Youth may misunderstand what “traditional” means, and the lyrical music and quietness may bore them.

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	
x	Curricular	x	Biblical		Generational
	Experiential	x	Topical	x	Peer Group

No Place like Home prefer Christian education for children (K-8) to be traditional: curricular, Biblical, and generational. Sunday school often relies on denominational curricula that does not require a great deal of preparation. In the past, teachers were experienced matriarchs and patriarchs with long term commitments to Sunday school. However, as this leadership pool declines it is often hard to find teachers with the same passion and long term commitment. This group values extra training opportunities from denominational resources.

This group is passionate about youth ministry. If they have the funds, this is the next staff person they hire. Youth groups tend to be traditional in shape and time (large groups on Sunday evening) and content (a balance between learning, service, and fun). Although some adult groups will regularly meet in Sunday classes, adults are increasingly turning to midweek small groups for personal and spiritual growth. These options are often much more experiential, and rely on video presentations and discussions.

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	x	Curriculum Study
x	Rotated Leaders	x	Shared Affinity

Midweek small groups are popular alternatives for fellowship and education. *No Place like Home* prefer groups that meet in private homes or backyards, and group meetings often include food (or barbecue). Sometimes small groups take advantage of community events (meeting as a “tailgate party” at sports event). Bible *reading* may be more important than Bible *study*, but groups often emphasize prayer as well as discussion. Laughter and having fun are essential components to small group experience.

Leadership is usually informal and may be the responsibility of the host. People are conscious of their shortcomings, and resist the mantle of "spiritual leadership", so leadership tends to be rotated among the willing. However, the pastor almost always leads a midweek Bible study group. Some groups focus on a curriculum recommended from the denomination or a popular book for a Christian resource outlet, but many groups focus on shared enthusiasms (crafts, sports, nature, auto repair, home renovation, etc.) The enthusiasm becomes a vehicle for biblical reflection and faith conversation.

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	X
Quality of Life	X	X
Addiction Intervention		
Interpersonal Relationships	X	
Human Potential		
Salvation and Human Destiny		

No Place like Home tend to be “salt of the earth” kind of people. They are very generous with their time and possessions. They respond quickly and sacrificially to emergencies in the community, and often support large discretionary funds available to the pastor. They prefer to give smaller donations to multiple charities, rather than large donations to a single outreach ministry. They readily volunteer in the community and church, and church members are often active in other civic organizations. People in this segment have a very practical outlook on life. They strongly support “depot” ministries, and collect food, clothing, and used furniture for distribution. They are enthusiastic about counseling, health clinics, blood drives, and wellness centers.

Ordinarily they are not overly concerned about national controversies, although in recent years they have become increasingly active politically. They are anxious about the survival of the middle class and freedom of religion, and certain “hot button” issues challenge their sense of family values. Families may be increasingly polarized in their opinions, and this can impact church harmony. All generations in the household can work well together in short term task groups that have clearly achievable goals, but their commitment wanes if the outcomes are unclear.

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	
x	Ecclesiastical	x	Modern	x	Classic Christendom
x	Utilitarian		Postmodern		Contemporary Post-Christendom

No Place like Home develop strong community ties, and the church building becomes an extension of their household space. There will be decidedly sacred spaces that may have a more traditionally ecclesiastical atmosphere (such as the sanctuary). On the whole, however, the facility will be a more utilitarian environment, providing flexible settings for worship, education, and small groups. Structures often reflect renovations and additions over time, and the architecture may not be consistent throughout the facility. Symbols are classically Christian. *No Place like Home* like the symbolism of stained glass, and there is often a large window depicting an important Biblical story above the communion table. The narthex often contains traditional images that have been handmade (e.g. needlework or woodwork) by former or current members.

Kitchen and fellowship hall space are particularly important, and technologies for food preparation, seating, and projection imaging are updated regularly. Vestibules outside the sanctuary are often renovated or enlarged to include special refreshment areas and distinct conversation areas. There are often memorials, artifacts, or antiques in the midst of more contemporary furnishings. If the sanctuary is used for all worship services, video imaging and sound systems may be upgraded and the chancel area may make room for band equipment.

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

No Place like Home generally trust the church institution with their money. They are willing to pledge to a unified budget either as an individual or as a household. However, they like to have options to give to directly to specific programs and outreach ministries. There are not many weeks when a special fund raiser is not being promoted in the church. These funds may pass through a central treasurer, but the finance committee must guarantee that designated funds will go to the intended targets. These people are fiscal conservatives. They prefer large contingency funds and avoid debt. If the church requires a capital campaign, they prefer to seek private loans (debentures) from members rather than a loan from a bank.

Although these people are careful about money, they may be confused by detailed financial statements and line budgets. They prefer narrative budgets that explain how money is applied to ministry. They can be generous givers, but like to compare their giving to a standard set by church leaders and measure their giving against normative trends in the membership. They want to balance their commitment between time, talent, and money. They appreciate lifestyle coaching for Christian family financial planning, and need help to shape a larger lifestyle of generosity that includes other charities in addition to the church.

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		Mobile Telephone		Online Computer	x	Newspaper	x	Corded Telephone	x	Verbal Announcements
Email Receptive	x	Broadcast Cable TV	x	Internet Radio	x	Print		AM/FM Radio		Personal Visits

No Place like Home are quite traditional in their learning methodologies and communications. They value printed newsletters and announcements, telephone trees, and pastoral visits in lifecycle transitions or emergencies. They dislike answering machines, and generally ignore websites. Messages often need to be repeated several times in worship (oral and printed), newsletters, indoor and outdoor signage, and telephone calls.

There is a trend, however, toward more contemporary and postmodern methods of communication. Antique, static outdoor signs may be replaced by modern, digital signs that are easily change to promote special events. Satellite and internet TV, and internet radio stations that are commercial free, are an increasingly popular option at home.

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.