

Segment

J34: Aging in Place

Middle-class seniors living solid, suburban lifestyles

Resource: Mosaic by Experian.

Religious Experience in a Nutshell

Religious Perspective: *God's mission, our community, my church*

Common Spiritual Issues: *Feeling one's age and lonely, anxieties over death and estrangement*

Potential Influence

Lifestyle Compatibility	Family Group J Autumn Years	Frequent Neighbors
E21 Unspoiled Splendor	J34 Aging in Place	D15 Sports Utility Families
I32 Steadfast Conventionalists	J35 Rural Escape	L43 Homemade Happiness
L42 Rooted Flower Power	J36 Settled and Sensible	I30 Stock Cars and State Parks
Q62 Reaping Rewards		Q64 Town Elders

General Comments

Aging in Place love their own church (although they may be increasingly skeptical about the denomination to which it belongs). They sink deep roots in the community, but may not always “see” the diversity that is encroaching on their neighborhoods. When it comes to change, they are more anxious about losing old friends than gaining new members. The youth may be the future of the church ... but they pay the bills and set the rules. Their children and grandchildren consider this “home”. If they join a church somewhere else, then this church is the one to which all others are compared.

The church is a chief center for socializing, and preservation of harmony is important. Newcomers are generally expected to adapt to the customs of their church. The church maintains continuity with the past, focuses their generosity, and provides multiple opportunities for fellowship. The church helps them concentrate charitable giving, and provides support and resources to do good things and help others.

Aging in Place have traditional tastes and moderate to conservative family values. Their church is well established, and very likely part of denomination. They are “brand loyal”, but quite open to ecumenical cooperation. *Experian* suggests that they like smooth cruising automobiles with excellent suspension ... and they like “smooth cruising” and harmonious churches that don’t make too many waves. Worship and programming is predictable and profound, structured and reasonable, without too many surprises or paradoxes.

General Comments

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

Aging in Place expect their pastors to be approachable and friendly. The office door is always open, and if they are not out visiting hospitals, nursing homes, and residences, clergy are usually in the office. They are on call twenty four hours and seven days a week. *Aging in Place* often encourage members to be sensitive to the pastor's marriage and family responsibilities ... but often make themselves and their personal needs the exception to the rule. Time management is always a challenge for these clergy. If extra staff is added, this person is most often a generalist “associate pastor” who specializes in education or visitation.

Pastors are usually trained in a well-known seminary and ordained by an established denomination. They usually wear robes on Sunday morning, except perhaps for the summer schedule. They may wear a clergy collar during the week, or at least dress more formally. They consider themselves true professionals, and often have advanced practical degrees (e.g. M.A. or D. Min) in counseling or preaching.

Pastors are excellent preachers and worship leaders, and particularly adept in leading prayer. They are a balanced and learned Bible study teacher, and capable (but fiscally conservative) administrator. They facilitate parliamentary procedure well, but may or may not chair the board. Pastors have a good reputation with the denomination and may serve on various committees. These pastors are better described as solid and reliable than prophetic and motivational.

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	
X	The Basics	X	Multiple Choices		Take-Out
			Healthy Choices		

Aging in Place are used to arriving to the sound of chimes or carillons, and they may be upset if new community noise bylaws limit their use. Greeters are warm and friendly, and often include long time members. The traditional small narthex assumed that people would go right on into the sanctuary, and that tradition is followed today. However, people tend to chat quietly with their friends in the pews rather than meditate silently.

Ushers may still escort people to their places, and hand them printed bulletins. Many have sat in the same place for years and have practically memorized the order of service. The bulletin often has several inserts with announcements and appreciations. They enjoy passing the peace, which may take several moments. The pastor is often tempted to be sidetracked into counseling or a meeting following worship, but it is more important to circulate among people in the refreshment area and build relationships.

Many people stay for refreshments. They don't mind walking down stairs or hallways to get there (although elevators and accessible washrooms are often being installed). Provide two or more serving lines. Provide variety, with a mix of sugary treats, although expectations are trending toward healthy diets. The coffee and tea should be truly hot or cold, and include flavored creamer.

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
x	Educational Worship		Transformational Worship		Coaching Worship
	Healing Worship				

Aging in Place prefer “traditional” worship, by which they mean a blend of caregiving and educational worship. They also think of this worship as “inspirational” because it builds trust and confidence (but not necessarily vision and boldness). Worship is a local adaptation of standard denominational worship that seminaries often call “good worship”. This is a blend of educational content based on lectionary preaching, standard prayers, and historic creeds. Worship includes careful, caring prayers for individuals; memorials, and or celebrates life cycle events.

Aging in Place like to bring their grandchildren to worship so that they can learn traditional spiritual practices and religious values. The Children's Time is important. Music relies on an authorized or familiar hymnbook, but there may be a second “contemporary” songbook in the pews with more lyrical and upbeat music. Anthems tend to be classical music accompanied by organ or grand piano. Music is an important part of worship, and people may applaud a good performance. It is not uncommon for participants to be emotionally moved by the music and worship, and it is helpful to station lay leaders around the sanctuary and in the Narthex to console or protect people who are embarrassed by their emotion and step out of the sanctuary. The best outcomes of worship are memorable points from the sermon, personal consolation, and a sense of belonging and hope.

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	x	Generational
	Experiential		Topical		Peer Group

Aging in Place prefer traditional Sunday schools, and they are particularly troubled by its general decline. Sunday school timing, teaching, and content can be controversial. Sunday school may be before or in between worship services. Children are usually divided into age groups and use printed curriculum endorsed by the denomination. The church may use the same curriculum for a number of years. Christian education is generally Bible-based. Children may study Bible stories, and adults may study the Bible as history, biography, and theology. Increasingly, however, curricula may broaden to include ethical issues and contemporary events. They will be supplemented by DVD's that introduce participants to missionaries, theologians, and experts ... or that provide case studies, dramas, or illustrations.

Adult classes tend to only attract seniors, but these adults have been together a long time and may have a special title for their class (e.g. the "Homebuilders Class"). People in this segment expect the educational leader to have some basic training in communication or discussion, and have some degree of familiarity or expertise with the topic. Teacher training is often an annual retreat.

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

Aging in Place enjoy the fellowship of both large and small groups, either to deepen and perpetuate longstanding friendships or to make new friends. They rely on a study guide to focus conversation, but this is often just a way to help people open up and share their lives with one another. It is not necessarily important to finish an agenda, so long as people have a good time and build trust. Large groups are often based on gender or marital status.

Aging in Place tend to be homebodies. Group affinities can include crafts, music, hobbies, etc. They often meet in private homes rather than in the church building. Occasionally a small group might travel together on a cruise to Alaska or to a campground or retreat center. Group leaders are often rotated so that no one person is unduly burdened. The host or hostess is often the leader for that session. Leadership training usually takes the form of ongoing coaching by the pastor, associate pastor, or key lay leader. Accountability for spiritual growth or group behavior is not always easy. People generally avoid conflict and do whatever they can to promote harmony. Coaching to overcome personality conflicts is perhaps the greatest challenge for small group success.

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		X

Aging in Place are often retired professionals (former teachers, health care workers, police, fire, and emergency response personnel), along with educated business persons and some lawyers. They are particularly anxious about any emerging threats to the wellbeing of their neighborhood or community. Education and advocacy programs for safety, crime prevention, environmental cleanup, race relations, family counseling are all relevant to them. They will also support municipal efforts to control alcohol and marijuana use, ban prostitution, and prosecute child abuse. *Aging in Place* often have a big heart for the disadvantaged, and volunteer for ecumenical ministries that provide food, clothing, and household items. They also volunteer for programs like “Meals on Wheels” or special campaign for health care or to improve hospital services.

Fellowship and fun events are also seen as a form of mission because they help deepen interpersonal relationships. They want to assimilate new members to both community and church. There may be an increasing number of singles (spouses lost to death, extended care institutions, or divorce). Dinners, special musical concerts sponsored by the church and held in the sanctuary, and winter and summer socials are also relevant.

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
	Utilitarian		Postmodern		Contemporary Post–Christendom

Aging in Place prefers ecclesiastical looking church buildings. However, many of these buildings were products of the church growth movement of the 50's and 60's and have a somewhat more modern architecture (laminated wood beams, curved ceilings, padded pews, more open chancel areas, and wider aisles) than older churches. Education wings often resemble similar school and municipal service buildings in the community.

These people are late adopters for technology, and the sanctuaries are often designed for presentational worship and organ pipes rather than dialogue worship and band ensembles. Acoustics may be unpredictable but they are not particularly motivated to upgrade technology. *Aging in Place* watch a great deal of TV at home, and view video screens in the sanctuary as a distraction. However, classrooms will often have a television and DVD player. Offices will have computers, but the hardware and software may be a bit dated. People in this segment are slow to see the advantages that justify the costs of such upgrades. Change to property, or upgrades to technology, is often very stressful to consider. The Property Committee tends to focus on defending past tactics rather than adapting new technologies.

Symbols are classically Christian. Some may depict Biblical stories and events, but images will also be associated with Christian doctrines, saints, historical events like the Reformation, and missions. Symbols may often represent memorials to former church members.

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

Aging in Place usually prefer traditional stewardship campaigns that allow them to pledge a percentage of their net income to a unified budget for the church institution. Their choices may be limited to operations, memorials, and debt relief, although many denominations will also include opportunities to pledge toward denominational missions. Local missions are often supported by a discretionary fund provided to the pastor, or by occasional fund raising.

These people tend to be fiscal conservatives. They like to avoid debt and maintain high reserve funds. They don't like to risk investing in a new ministry or creative idea unless there is ample assurance that it will be successful and eventually become self-sustaining. They generally trust the finance committee, but they like to see a detailed annual financial statement and ensure that the books are audited regularly. People in this segment are often skeptical of professional capital fund raisers. They often rely on occasional bequests to pay for necessary repairs, and encourage members to remember the church in their wills.

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

Aging in Place prefer printed newsletters. In order to avoid postage costs, the church often provides mailboxes for every church member in the narthex. Verbal announcements in gatherings, and printed announcements in the bulletin, keep everyone informed. External advertising is often limited to the newspaper; a changeable, illuminated sign on the front lawn; and posters in local stores, restaurants, and public buildings. Telephone trees help remind members of emerging prayer concerns or important events. They view a church website as a kind of static brochure that might be used by newcomers, but members are unlikely to access a website or download resources.

Communication is often assumed to be a form of consensus decision making. Any changes or new initiatives are vetted through various communication methods, to all members, over several weeks or months. This allows ample time to raise questions and concerns before any idea gets implemented. When this doesn't happen, *Aging in Place* often complain about poor communication, but what they are really conveying is lack of trust in leadership. Younger generations may be frustrated by what they consider to be inefficient. Slow communication may mean missed opportunities for mission and outreach.

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.