

Segment **Q63: Footloose and Family Free**

Elderly couples and widowed individuals living active and comfortable lifestyles

Resource: Mosaic by Experian.

Religious Experience in a Nutshell

Religious perspective: *Faith of Our Fathers (and Mothers) Living Still*

Common Spiritual Issues: *Feelings of loneliness, anxieties about displacement and abandonment*

Potential Influence

Lifestyle Compatibility	Family Group Q Golden Year Guardians	Frequent Neighbors
E19 Full Pockets Empty Nests	Q62 Reaping Rewards	E21 Unspoiled Splendor
J36 Settled and Sensible	Q63 Footloose and Family Free	I33 Balance and Harmony
L41 Booming and Consuming	Q64 Town Elders	J34 Aging in Place
L42 Rooted Flower Power	Q65 Senior Discounts	L43 Homemade Happiness

General Comments

Footloose and Family Free often grew up in Christendom contexts further north, and keep Christendom alive in the south. They gravitate to larger established churches (evangelical and mainstream) that appear to be successful. Properties are relatively new, refurbished, or expanded. There are usually multiple staff leaders. There is an array of quality programs to interface with their active social lives. These churches often have reputations for acceptance of diversity, high quality music, experienced and educated clergy, and numerous mission projects. They are broadly liberal, but try to separate politics and religion.

Experian suggests these active seniors have relocated south to places like Florida, Arizona, and the growing satellite towns of Las Vegas. They live in detached homes and condos (some gated communities) with lots of amenities and room for visits from grandchildren. They generally have positive attitudes and take a lively interest in peoples, cultures, and liberal ideas (that are not too radical). They keep their minds and souls engaged through continuing education, reading, political involvement, and the church.

Their churches have modest membership expectations. These are busy seniors who travel frequently and in style. As long as they attend worship and a small group occasionally, volunteer on committees or mission teams about once a year, and use offering envelopes, they are in good standing. It is hard for them to make life priorities. They will say that they put God first in their lives ... right alongside marriage, family, friends, and personal fulfillment time. They also say that the “journey” is more important than the “destination”. Process may be more important than measureable outcomes.

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
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Leadership Preferences

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

THE CONSTANT LEADERS		THE ORGANIC LEADERS		THE EXTREME LEADERS	
	Caregiver	x	Discipler		Visionary
	Enabler		Guru		Mentor
x	CEO				Pilgrim

Footloose and Family Free prefers pastors who are experienced ministers and may have advanced degrees in theology or administration. However, they have made some clear choices about their calling. They delegate much of the care giving, counseling, visitation to other staff leaders; and much of the governance and representational duties in the community to board members. They concentrate on preaching and teaching the congregation and training and coaching volunteers. They understand how to acquire, train, evaluate, and (if necessary) dismiss paid and unpaid leaders.

Pastors are passionate about sustainable outreach that combines social justice and evangelism. They are able program managers, but usually more interested in team building and lay empowerment. Membership expectations may be modest, but leadership expectations are much higher regarding worship attendance, small group participation, personal spiritual disciplines, and active service.

These pastors are very committed to taking people deeper in spiritual life. They readily relate to seekers, people who are experimenting with faith, or who perceive themselves on spiritual journeys. They are often quite versatile playing different roles in different situations. They are normally rather laid back and informal, but can participate in very formal occasions easily. They are self-confident among Christians of different traditions or people of different cultural or economic backgrounds. They are loyal to the denomination, but often try to avoid denominational 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
		X	Healthy Choices		

Church membership is important, but *Footloose and Family Free* may attend worship sporadically. They lead busy social lives, travel, and entertain. They may miss Sundays and do not feel guilty about it. Greeters should wear name tags, and be trained to give equal time and consistent warm greetings to every person who enters. Churches often have a Welcome Center staffed throughout the morning with lots of information and gifts in different media. Ushers should be extroverted and helpful in little things. People may enter with temporary or permanent disabilities. Grandchildren may need gentle guidance. Greeters should linger a long time after worship in order to say good bye and help people to their vehicles (with the occasional umbrellas).

Footloose and Family Free usually stay for refreshments and to socialize with friends. They frequently entertain or dine out, and expect high quality cold and hot coffee and tea, and better refreshments from a reputable supermarket rather than a bulk store. They are also quite conscious about diet and nutrition. Provide clearly marked options for sugarless, decaffeinated, diet, and hi-fiber, along with food allergy alerts. Servers should be trained to be extra friendly, and be able to guide food choices. The environment should be naturally illuminated, tastefully decorated, with options to stand and sit.

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

Footloose and Family Free value continuity with the past, and traditions are important. The order of worship is often “standard” to a denominational pattern. If people have a second seasonal home, they appreciate the similarities that make them feel right at home. They will also borrow “best practices” to recommend back home. Worship inspires them with hope and reinforces optimism. It involves high quality choral and/or instrumental music that rely on classic 19th and early 20th century music, accompanied by organs, pianos, and occasional woodwinds and strings. There are fewer announcements and “Passing the Peace” takes less time. Preaching should challenge their mind, but not disrupt their lives. Sermons often follow a lectionary, exposit the meaning of scripture, reinforce core Christian values, and encourage moderate behavior. Holy Communion is often important as both remembrance and mystical moment. Liturgies are usually a blend of traditional or contemporary, but are generally more formal than informal. Baptisms and Confirmations, weddings and funerals are often major events.

There can be friction over worship times and worship music. *Footloose and Family Free* tend to prefer the optimum late morning time slot, and are reluctant to move to an earlier service for the sake of young families who tend to need more time bringing the family to church. Similarly, *Footloose and Family Free* tend to associate faithful worship with their personal tastes, and may consider other forms of worship aimed at youth or young adult seekers as “dumbing down the Gospel”. Nevertheless, they are ready to change if their friends are willing to do so also, if the pastor is solidly behind it, and it aligns with their sense of mission.

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		Topical	x	Peer Group

Footloose and Family Free still like to have children around them in church, and provide at least one option for a family friendly worship service that is often tied to Sunday school. They are willing to adapt to more experiential learning models in order to make that happen. The Children's Sunday school will often supplement printed workbooks with many options for crafts, videos, music, puppetry, and other techniques. The curriculum may follow a single theme, rather than the Christian Year, and children may rotate among activity centers. This church usually has sufficient resources to provide concurrent Sunday schools during each service, Children's Church activities for younger kids during worship, and a separate Sunday school before or in-between services.

Children's Sunday school tends to be more experiential, but in contrast the adult Sunday school is often quite curricular. Classes tend to study a book or workbook that may be occasionally enhanced by a video. The video, however, is less likely to be dramatic or animated, and more likely to be a lecture by a well-known author, denominational leader, or scholar. Adult classes tend to gather around a highly respected lay teacher. They often reflect the seniority of membership in a church. It is often easier for newer members to form a new Sunday school class than be assimilated into an ongoing class. Adult classes function like ongoing small groups. They invest a lot of energy socializing and giving mutual support, and may undertake mission projects in behalf of the church.

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

Footloose and Family Free value midweek small groups. However, their participation may be intermittent, limited to specific seasons, or only in short term commitments. Groups are primarily about friendship and mutual support, but people in this segment also like to do devotional disciplines together. Unlike adult Sunday school, small group leadership is often rotated among the participants. People often know each other well, so leadership responsibilities focus on hosting and some coordination. Conversation flows naturally, and groups cope with personality conflicts and disagreements in their own way. Groups may meet in afternoons as well as evenings.

Some groups will use a curriculum (Bible study, book review, mission study, etc.) Other groups will center on an affinity that is usually a hobby or craft, common passion for collectibles, or playing card games. Some small groups work on crafts specifically for mission purposes. Occasionally a small group may form around a mission trip or cruise. Some groups may stay together a long time, but other groups are intentionally designed to be short term. Either way, even if these busy seniors are absent from a group for some time, they return with expectations for warm welcomes and instant acceptance. Close friendships in the community can sometimes carry a small group out of the direct control of a given church. If the larger harmony of the church is unsettled, some people may drop out of church for a time and participate solely in their small group.

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
Addiction Intervention		
Interpersonal Relationships	X	
Human Potential	X	
Salvation and Human Destiny		X

Footloose and Family Free are very sociable seniors who want their church to be well known as a “friendly church”. They often assume that their friendliness is the best outreach they can offer. They invite their friends, and assume that the primary motivation for people to join the church is a desire to belong. They value any program that will initiate and develop strong interpersonal relationships. In addition, members often connect with programs related to health (nutrition, diet, low-impact exercises, alternative medicine, and education about prescription drugs, wellness clinics, and parish nurse programs). They may participate in support groups for people coping with, or recovering from, a disease.

Footloose and Family Free are strongly motivated to support programs that provide the basic necessities of life to disadvantaged people locally or globally. They may also support programs that protect women and children; improve health (e.g. wellness clinics, vaccination programs, personal hygiene); or education (e.g. tutoring, scholarships for college or seminary students); and raise standards of living (e.g. fund raising for food distribution, fresh water and irrigation, etc.) They advocate racial equality and cross-cultural respect. They like to be well informed, and constantly updated, about the various ministries and missions in which their church is engaged. They often prefer to pay professionals to do mission, but they will donate generously to a good cause.

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

Footloose and Family Free generally prefers church architecture to be distinctive, identifying the spirituality and denominational focus of the building from surrounding structures. Buildings are often new, but with classic ecclesiastical architectures and symbols. Sanctuaries are bright, and may resemble a concert hall with its stage lighting, broad chancel, and more contemporary altars, pulpits, and fonts. Pews are often padded, and provide ample room to walk down the aisles. Sanctuaries have been designed for audio and video, and projection or LCD screens blend in well with the sacred space. The sanctuary will be used for religious concerts and special events, so furniture tends to be movable. The food court often includes LCD screens for announcement and mission updates.

Landscaping is often just as important. Lawns and gardens are more elaborate and well maintained. There may be a memorial garden or columbarium in an outdoor courtyard. Interior and exterior symbols are often a mix of classic Christian crosses and creedal images, and contemporary Christian art in stained glass, sculpture, murals, mosaics, and pictures. Furniture in offices and meeting rooms is new, tasteful, business-like, and modern. The building is often wireless with internet access. Children's classrooms are activity centers, rather than lecture rooms. They see Christendom keeping in step with contemporary art forms and technologies.

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

Experian suggests that *Footloose and Family Free* is content and financially secure with investments, pensions, and extra medical insurance. They have disposable income to buy a new car once the warranty expires, travel in style, dine out frequently, and hold season tickets for music and sports. They intend to spend most of their money now when they can enjoy it, and may not try to leave money in wills. Therefore, they are more likely to make significant donations now to capital campaigns, memorial funds, and worthy causes, than leave a bequest to the church.

They trust the church to manage a unified budget, but they do like some options when they pledge (i.e. distinct funds for operations, mission, debt relief, memorials, and perhaps a signature outreach ministry). They will pledge a percentage of their income. Core paid and unpaid leaders often tithe, while others do what they can. They often resist every member visitations in the home, and prefer to attend information meetings about strategic planning and budgeting. They like detailed budgets, and seek detailed information about mission projects of the church. They like quarterly reports, but may not attend an annual meeting to approve a budget unless there is some controversy or major capital campaign looming. They may well pre-authorize withdrawals from their bank accounts so that they will not have to remember weekly offerings, and can continue to support the church as they travel. They don't mind extra fund raising for mission ... but don't like to raise funds simply to overcome a deficit.

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

Footloose and Family Free are online primarily to trade email. However, many are using social media to communicate with extended family and distant friends. They are increasingly interested in social media that is used by (and carefully monitored by) the church. They are often anxious about identity theft, and dislike email advertising or repeated messages from the local or denominational church. Telephone reminders about church activities are welcome, but you may need to leave a message on the answering machine because these people may not be home or may be filtering their calls.

Footloose and Family Free rely primarily on more traditional methods of communication. They read magazines and newspapers, and will read church brochures and newsletters. Even though they dislike extended verbal announcements in worship, they do appreciate announcements on video screens in the entryway and refreshment center. They still check the bulletin boards and keep a hard copy monthly calendar of church events.

Church websites are primarily static and seen as a form of signage for outsiders to consult about worship times, program options, and staff biographies. There is growing interest in websites that provide downloads for printable copies of sermons and devotional resources. A constant complaint of people in this segment is that the church does not communicate enough. Make sure you offer regular and redundant updates in multiple media, and that it is easy to talk with knowledgeable secretaries at the church office (and members do not get an answering machine).

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.