

Segment Q64:

Established in Society

Stable, sophisticated seniors living in older homes and leading sedentary lifestyles

Resource: Mosaic 2021 by Experian.

Religious Experience in a Nutshell

Religious Perspective:

Faith of our fathers (and mothers) living still

Spiritual Issues:

Feelings of loneliness, anxieties about displacement and abandonment

Common Church Presence

- Church is very important
- Long-time members

- Active in boards and committees
- Denominationally loyal

- Low risk takers
- Concerned about youth and the future



Potential Influence

Lifestyle Compatibility	Family Group Q <i>Golden Year Guardians</i>	Frequent Neighbors
E21 Unspoiled Splendor J35 Rural Escape L41 Booming and Consuming L43 Homemade Happiness	Q62 Reaping Rewards Q63 Footloose and Family Free Q64 Established in Society Q65 Senior Discounts	C11 Sophisticated City Dwellers J34 Suburban Sophisticates J36 Settled and Sensible L42 Rooted Flower Power

General Comments:

Established in Society have deep roots in the community and church, and many of their friends are among church members. Harmony, continuity, and predictability are important values for a church. They believe in church renewal (not church transformation); evolutionary change (not radical change); consensus decision making (not clergy control). They prefer small to medium-size churches, wanting the church to grow but anxious that it might become *too* big. They may not have noticed the demographic changes going on around them. They automatically worry more about losing current members than gaining new members.

Faith, family, and community are pillars of strength for these long-time residents. They tend to be self-consciously spiritual people who practice personal devotions and try to lead ethical lives. They gravitate to more established churches that preserve orthodoxy, respect elders, and protect traditional family values. Whether they are liberal or conservative, the theology of the church is quite traditional and intentionally orthodox. They usually avoid extreme opinions, radical politics, risky ventures, and hasty decisions. They are more than willing to serve on a church board. They stay well informed about local and global events, and denominational policies and missions. They are happy with their standard of living and don't worry too much about themselves, but they are worried about the world, their local community, and the future of their church. They are generous toward the church and hope the younger generations will pick up responsibility for its survival. They are committed to Sunday schools. Within their physical and financial limitations, they are glad to volunteer or donate for a good cause.

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

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

Established in Society assume the ordained pastor has graduated from a well-established school of theology and has also experienced the “school of hard knocks”. Clergy combine expertise with common sense, and Biblical knowledge with pragmatic realism. They work closely with the church board. They resource and facilitate decisions of the board, and do not dictate policy or presume to take on too much authority. They listen to all points of view and seek the advice of senior lay leaders. However, they respect pastors who are also self-confident and willing to take a stand on what they believe. They are knowledgeable preachers and teachers. Clergy are well connected with the denominational hierarchy and may serve on a variety of denominational and ecumenical committees. Clergy have a deep appreciation for tradition and great compassion for the local community. They are frequent and excellent visitors in homes or institutions, sensitive to personal milestones, and supportive to individuals struggling with personal issues. They are on call 24/7. A church secretary manages the office so that clergy can be available for counseling and care giving. If the church calls a second minister, that minister is usually a generalist who picks up the extra load of caregiving or concentrates on children and youth ministries.

Lifestyle Connectivity

Clergy must be excellent verbal and written communicators. As church members become more adept online, clergy must manage email efficiently. Physical presence and eye contact are important to build trust and preserve harmony. Complaints about communication often reveal a deeper issue of trust.

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		

Social life revolves around the church, the veteran’s association, and perhaps a community group or non-profit agency. Hospitality in this church needs to be easy going and low pressure. Many *Established in Society* people have known each other a long time, and don’t need any introductions or promptings to start a conversation. Greeters have often performed the same task for years. Greeters and ushers must avoid being sidetracked by their close friends and should pay special attention to visitors or people they know only slightly. They may need extra sensitivity training for the growing cultural diversity of the community. Refreshments are simple but should offer a several choices. Basic coffee and tea should be supplemented with real or flavored cream and sugar substitutes. Provide a mix of sweet desserts, low-fat cookies, and fresh fruit and vegetable dips. People are apt to linger to talk with friends, so don’t be hasty putting the food away.

Lifestyle Connectivity

Potluck suppers, chicken barbecues and beef dinners, strawberry socials, combined with special music or entertainment will be considered both good fellowship and genuine outreach. They are unlikely to continue conversations through social media, but they may participate in popular platforms like Facebook.

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				

Established in Society attend church regularly. Worship style is expected to conform to their aesthetic tastes and local traditions. Worship is “inspirational” in the sense that fills them with wonder and provides strength and hope for the coming week, but not in the sense that it is highly motivating to change personal habits or make radical sacrifices for a cause. It is “educational” in the sense that preaching is expository, and they expect to learn about scripture and moral living, but not abstractly theological or political. The preacher follows a plan or lectionary, and churches tend follow the Christian Year. Regardless of congregational size, clergy often wear a robe and vestments. The sermon uses scripture to help people make sense of life and connects history and current events. People leave worship with a strong sense of reassurance and belonging. They tend to be very patriotic but prefer to keep preaching and politics separate. Both the national and Christian flags are important symbols in worship. They expect that worship services will recognize national holidays as well as Christian festivals.

Churches that are over 100 members tend to combine inspiration and education; and churches fewer than 100 tend to combine inspiration with care giving. Inspiration comes from traditional choral anthems and instrumental or organ music, along with the drama of Holy Communion or moments of silent meditation. Smaller congregations emphasize intercessory prayers, verbal announcements, passing the peace, the offering, and the small rituals that are unique to each church. Larger congregations emphasize the sermon, introductions to scripture readings, pastoral prayers, but may be more emphasis on traditional hymns and creeds. The words are more important than the lyrics, and traditional affirmations are more important than contemporary speculations.

Lifestyle Connectivity

Livestreamed or recorded worship may be a short-term expedient in a health crisis but are not sustainable as a long-term option. Sermons should be posted to the website, along with images of Baptisms, Confirmations, and special presentations. Record choir concerts and cantatas to on the website and using CDs and DVDs.

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

Established in Society want to understand scripture, tradition, and doctrine. They tend to rationalize their experience of the Holy Spirit. Churches may have smaller Sunday schools, but they are important because the adults believe that the children are the future of Christendom. Classes are organized by age, and study a curriculum approved by the denomination. Teachers are often veteran lay leaders who feel a strong calling toward education and ministry with children. If the church is large enough, they will have a Christian Education Director. Since church attendance is relatively stable all year round, churches often sponsor a Vacation Bible School for several weeks in the summer as an important outreach to young families that might not regularly attend. Adult education is also important. Classes focus on scripture, doctrine, ethics, and emerging urgent issues. Classes tend to stay together a long time and have a special name (like “Homebuilders Class”). Some are led by a very credible, long-time member of the church and others rotate leadership. It is usually easier to start a new class than assimilate new people into an ongoing class unless the newcomer already shares ongoing friendships with numerous people. Clergy often lead a short-term class during Advent or Lent.

Lifestyle Connectivity

The internet and virtual resources are rarely used. They use traditional media (books and printed workbooks), with occasional video supplements.

Small Group Preferences

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

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

Established in Society value both large and small groups. Large groups are often based on gender, age, or marital status. These are often organized and led by committees. They combine fellowship and internal service within the congregation. They can be very influential shaping church policies and programs. Midweek small groups are a valued part of the church program. Groups are primarily about friendships and mutual support, along with shared devotions. They periodically undertake an external service project in the community. Small group leadership is often rotated among the participants. People 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 often meet in afternoons rather than evenings. Some groups will use a curriculum (Bible Study, book studies, mission studies, etc.). Other groups will center on a shared enthusiasm (hobbies, crafts, music, etc.). Some small groups work focus on a mission project. Small groups meet in private homes, and some gather at the church. Groups may stay together a long time, and resist attempts to divide and multiply.

Lifestyle Connectivity

Small groups are a means for members to socialize and go deeper into faith, not to attract new people into the church. Conversations do not extend to social media. Questions or concerns will be taken directly to the pastor.

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		
Salvation and Human Destiny		x

Established in Society want to help others, and commonly volunteer in church and community. They tend to focus more on local than global mission (although they strongly support denominationally deployed missionaries). Fellowship events, community dinners, and ecumenical events a form of outreach. They may sponsor a booth at a local fair or community event. They often believe that actions speak louder than words and do good things without necessarily sharing their faith motivation for doing them. They may be physically limited, but they are willing to donate their time and expertise for strategic planning. They often sit on non-profit boards of health and social service agencies, and report on their activities to the church.

Local outreach often involves “depot” ministries: collecting food, clothing, furniture, or household items for general distribution. They to rent or loan space to a variety of community organizations and social service agencies and dedicate part of the building to storage. They want to improve the quality of life of disadvantaged people in their community or region. They want the church to work closely with hospitals and medical centers, and may host support groups for people coping with, or recovering from, disease. Some churches are concerned with evangelism that leads to conversion. Strategies may not emphasize personal witness, but they actively share printed information about faith, and host tent meetings or rallies. They have warm memories of formative moments in Christian camps. They support denominational camps and retreat centers, and provide scholarships for youth.

Lifestyle Connectivity

Outreach is planned by committees, coordinated over the phone (not smartphone), and success is measured more by how many people were involved than by concrete outcomes achieved.

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

Established in Society have lived in the same place, and attended the same church, for a long time. The architecture of the church building usually reflects the ecclesiastical designs of their denominational tradition from the first half of the 20th century (or earlier). That often means steeples or towers, pointed windows and doors, memorial courtyards, ornate exteriors; along with traditional sanctuaries with pews in rows or semi-circles, center aisles, and lots of hardwood. These churches may have little used balconies. The symbols are classically Christian, but also include more abstract images representing important doctrines, images of saints or events from the history of the denomination, etc. They have a deep sense of “sacred space”, and the building, symbols, and musical or sacramental accessories often have multiple layers of meaning. Symbols may be set in glass, stone, wood, or textiles and may be memorials. Property maintenance is a high priority, and this may occasionally cause stress when outside groups rent or use the building. The facility often includes memorial artifacts accumulated over the years. They are often hesitant to renovate or change the building. If the building is damaged by fire or flood, they are apt to restore it to its original design.

Lifestyle Connectivity

Technologies are modern, in the sense that the church often relies on older audio systems, print hymnals and pew Bibles, hymn boards, pipe organs and grand pianos. They are unlikely to install video screens, and the electrical system may not support amplified instruments. The office may still rely on hard copy, older duplicating machines, and filing cabinets for records. The computer may be recent, but the software may not be up to date.

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

Established in Society are cautious money managers and avoid financial risk. They will participate in a traditional church stewardship campaign. The stewardship campaign often includes visitation. They like to be well informed about cash flow. They trust the church with money for a unified budget but want to know the financial details. They prefer line budgets to narrative budgets, and in an annual meeting they might want to analyze the budget line by line. They make conservative pledges with inflationary increases. They also like to keep significant financial reserves in case there is an emergency. If they must do a capital campaign, they rarely hire a professional and prefer to do it themselves.

Lifestyle Connectivity

Established in Society are often reluctant to do online banking, but some might preauthorize withdrawals to guarantee income to the church throughout the year. Others prefer writing checks or giving cash using offering envelopes. If there is an annual deficit, people will readily participate in fund raising to quickly correct the problem. Confidentiality about giving is often important.

Communication

Resource: *Mosaic E-Handbook* by Experian

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

Established in Society prefer print. The church often provides mailboxes for every church member in the narthex to avoid postage costs. Advertising is limited to the newspaper signage, and posters. Telephone trees help remind members of emerging prayer concerns or important events.

Lifestyle Connectivity

They are late adopters for technology. 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. They may use popular social media platforms like Facebook. Younger generations may be frustrated by what they consider to be inefficient communication methods that slow down decision-making.