

**Segment E20: *No Place like Home***

**Older, established multi-generational households in suburban areas**

Resource: Mosaic 2021 by Experian.

**Religious Experience in a Nutshell**

Religious Perspective: *Reasonable religion, from privileged perspective, for a better world*  
 Spiritual Issues: *Feeling flawed and aging, anxieties over meaninglessness and death*

**Common Church Presence**

- Church and family go together
- Cautious decision-makers
  
- Sunday morning experience is central
- Tolerate different worship styles
  
- Mission with short-term urgency
- Ecumenically minded



**Potential Influence**

Lifestyle Compatibility	Family Group E <i>Thriving Boomers</i>	Frequent Neighbors
H26 Progressive Assortment H27 Life of Leisure L42 Rooted Flower Power D16 Settled in Suburbia	E19 Consummate Consumers E20 No Place Like Home E21 Unspoiled Splendor	C14 Golf Carts and Gourmets J35 Rural Escape L43 Homemade Happiness M44 Creative Comfort

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

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.

<b>Color Key</b>	<b>High Priority</b>	<b>Medium Priority</b>	<b>Low Priority</b>
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*High Priorities also marked with "X" for churches photocopying in black and white.*

## Leadership Preferences

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

	Traditional		Progressive		Radical
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. Clergy tend to be more laid back and informal in day-to-day living but wear robes and function more formally on Sunday morning. Personal presence and empathy are very important, and preachers feed off the body language and eye contact of a congregation. Clergy do not teach systematic theology or expound ethical issues but do exposit scripture and observe the Christian year. Leaders prefer negotiation to confrontation.

They like pastors and priests who have a positive attitude and a practical approach to Christian living. Clergy are highly committed to making and nurturing disciples, set high standards for Christian living, and guide members through lifecycle changes and personal crises. Church growth is a matter of preserving tradition rather than seeker sensitivity. They are focused on local, rather than global, affairs. They may not enforce denominational policies or standardized practices on the local church, but they are always in good standing with the denomination.

### *Lifestyle Connectivity*

These clergy rely on printed communication but are increasingly active in social media where they can be more expressive than in formal print or email. They are often uncomfortable in livestream worship or studio productions. They probably prefer phone calls to texting because it is easier to discern emotion and motivation.

## Hospitality Preferences

Resource: *Worship Ways* by Thomas Bandy and Lucinda Holmes (Abingdon Press)

	Traditional		Modern		Postmodern
x	The Basics		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. Clergy should break away from shaking hands at the door and mingle in the refreshment center before and after worship.

Greeters are stationed at every entrance/exit before and after worship. They may be untrained, but should be warm and friendly, identifiable by name tag, and welcome people with enthusiasm. Refreshments should be available before, during, and after worship. Prepare for multiple serving stations, but also multiple serving locations in the building. Refreshments are "homestyle" and emphasize choices for snacking or dessert rather than fruit and vegetables. Coffee need not be fancy, but flavour shots are welcome.

### *Lifestyle Connectivity*

Physical presence is basic to their sense of hospitality, which makes virtual worship difficult. Unity with friends and family, eye contact and facial expression, are in themselves sacramental and important to feeling the presence of God. LCD monitors are less effective conveying information than verbal announcements.

## Worship Preferences Resource: *Worship Ways* by Thomas Bandy and Lucinda Holmes (Abingdon Press)

Traditional		Modern		Postmodern	
x	Caregiving Worship		Inspirational Worship		Mission-Connection Worship
	Educational Worship		Transformational Worship	x	Coaching Worship
	Healing Worship				

*No Place Like Home* value traditional, but informal, worship. 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 and style of worship options. Older members often misunderstand what “contemporary” means, and the music rhythm and loudness may shock them. Younger members may misunderstand what “traditional” means, and the lyrical music and quietness may bore them.

The “traditional” service often occupies the most favored time on Sunday morning. “Traditional” worship is in the sanctuary and blends inspiration and education. Music will include classic hymns and choral anthems, occasional praise music and camp songs. The sermon may be more Biblically focused, and in Roman Catholic and mainstream Protestant churches, may follow a common lectionary. The “contemporary” service is often in a multi-purpose area and blends inspiration and coaching. There is more rhythm to the music and the order of worship is very simple. Sermons are topical, devoted to practical coaching for Christian living or problem solving. 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.

### *Lifestyle Connectivity*

Older generations in this segment tend to consider video technology as “entertainment” and resist its use in “traditional” worship. If worship is livestreamed, it is very unsophisticated. “Contemporary” worship will often include video technology and may involve multiple cameras (close-ups) and microphones (dialogue).

## 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. Adult classes are often the same people over time, taught by a single credible leader. 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. They are passionate about youth ministry. Youth groups tend to be traditional in form (large groups on Sunday evening) and content (a balance between learning, service, and fun).

### *Lifestyle Connectivity*

Home-based education is becoming more common, and churches need to provide digital resources for all ages. These are often downloaded and printed. Video is increasingly popular. Parents and grandparents seek additional training resources to teach children. Paid and unpaid education leaders need to develop a strong online presence to supplement lessons and assist parents with method, content, and discipline.

## 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

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 (like a “tailgate party” at sports events). 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”. Leadership tends to be rotated among the willing. However, clergy almost always lead a midweek Bible Study group. Some groups focus on a curriculum recommended from the denomination or a popular book from 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.

#### *Lifestyle Connectivity*

Social media is increasingly an extension of small group life particularly among younger generations in the household. Clergy and staff are always included for prayer, encouragement, and to answer questions. Texting, however, is less common because too easily leads to misunderstandings. Harmony is key to small group life.

### 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

*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 small donations to multiple charities, rather than large donations to a single outreach ministry. They 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. All generations can work well together in short term task groups that have clearly achievable goals, but their commitment wanes if the outcomes are unclear.

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.

#### *Lifestyle Connectivity*

Popular social media platforms like Facebook and Instagram are used to celebrate mission, recognize volunteers, and pray for both. Images of people doing mission are as important as images of mission itself. Provide links to the websites of other faith-based organizations (churches and parachurches).

### 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). However, overall, the facility will be a more utilitarian environment, providing flexible settings for 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 or theme (e.g., the Good Shepherd) above the communion table. The narthex often contains traditional images that have been handmade (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 amid more contemporary furnishings.

*Lifestyle Connectivity*

Technology upgrades in the sanctuary may be controversial. Hardware and software in classrooms, youth rooms, and offices are used but there is not urgency to keep it up to date. The biggest challenge for livestreaming is often not technology, but expertise. Security issues grow as technology becomes more sophisticated.

**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

*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 specific programs and outreach ministries. There are not many weeks when a special fund raiser is not being promoted in the church. 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 they 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. Leaders set the standard for giving, but the giving of individual households always remains confidential. 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.

*Lifestyle Connectivity*

Some households may pre-authorize withdrawals, but many continue to use church envelopes. Stewardship and capital campaigns may be publicized online, but commitments are usually made in person. The exception may be for outreach ministries or unexpected emergencies in the community.

**Communication**

Resource: *Mosaic E-Handbook* by Experian

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

*No Place like Home* may be more traditional in church communication than everyday life. They still value printed newsletters and announcements, telephone trees, and pastoral visits in lifecycle transitions or emergencies. They dislike answering machines and may drop into the church office unannounced. Messages often need to be repeated several times in worship (oral and printed), newsletters, indoor and outdoor signage, and telephone calls.

#### *Lifestyle Connectivity*

There is a trend toward more contemporary communication. Antique, static outdoor signage may be replaced by modern, digital signs. Websites may be simple, but increasingly add downloadable resources for family devotions and Christian education. Social media is commonly used to advertise, remind, and encourage participation, or coordinate outreach.