SEGMENT E20: NO PLACE LIKE HOME
Mission Impact...Focusing your heartburst for the people around you

Upper middle-class, multi-generational households in exurban areas

Resource: Mosaic by Experian

General Spiritual Insight:

No Place Like Home is part of the Lifestyle Group E (Thriving Boomers). Please refer to the description of Group E for the larger context of this segment's potential relationship with the church.

<table>
<thead>
<tr>
<th>Religious Perspective:</th>
<th>&quot;Reasonable Religion, From Privileged Perspective, For A Better World&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Key Behaviors:</td>
<td>Keep An Objective Distance, Expand Personal Space; Occasional Passion For A Cause</td>
</tr>
<tr>
<td>Strong Impressions:</td>
<td>Inclination &amp; Attitudes: Global, Progressive, Fulfillment</td>
</tr>
<tr>
<td></td>
<td>Mood &amp; Values: High Concern for The Environment, High Desire To Broaden Horizons</td>
</tr>
</tbody>
</table>
Comments:

These multi-generational households living in small cities and towns include late-wave boomer parents (50 - something) and buster children (late 20's or early 30's). Not surprisingly, they can have very different opinions on social issues, politics, and culture. Nevertheless, they live in surprising harmony and share a high commitment to traditional family values. Both generations at least say they are religious.

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 in an emergency.

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.
# Relevant Ministry Choices:

<table>
<thead>
<tr>
<th>Leadership</th>
<th>Hospitality</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Enabler, Discipler</strong></td>
<td><strong>Multiple Choices</strong></td>
</tr>
<tr>
<td>Classically trained Christendom clergy are often welcomed by this lifestyle segment ... although they tend to be somewhat younger and able to connect well with different generations. 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 a pastor who has a positive attitude and a practical approach to Christian living. They don't expect him or her to teach systematic theology or expound on ethical issues. The pastor is highly committed to maturing Christian discipleship, sets high standards for spiritual discipline and Christian living, and guides church members through lifecycle changes and personal crises.</td>
<td>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. 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 &quot;homestyle&quot;, and emphasize choices for snacking or dessert rather than fruit and vegetables. Coffee need not be fancy, but flavor shots are welcome.</td>
</tr>
</tbody>
</table>

**Leadership Compelling Issues:**  
This leader is mainly focused on local, rather than global, affairs. It is not a high priority for the leader to enforce denominational policies or standardized practices on the local church, although the leader is always in good standing with the denomination and probably serves on regional committees.  

**Hospitality Compelling Issues:**  
Pastor and staff should break away from shaking hands at the door, and mingle in the refreshment center before and after worship.
Relevant Ministry Choices:

**Worship**

**Inspirational, Coaching**

Distinct options for worship are probably necessary, and attempts to blend worship purpose and style to suit both generations are likely to end in frustration. Options in worship all tend to be less formal, although there is more structure to the early service.

The early service is in the sanctuary, mainly inspirational, and aimed at the older boomer parents (who are more likely to be up early). Praise music with a popular or country beat is uplifting. The sermon may be more Biblically focused and in Catholic and mainstream Protestant churches may follow a common lectionary or the Christian year. Limit the sermon to a single point, and do not become too abstract.

The later service located in a multi-purpose area is mainly coaching and aimed at the younger buster children (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.

Many households in this segment have vacation or weekend homes (cottages and lakefront properties). Worship attendance may ebb and flow seasonally, and around public holidays.

**Education**

**Experiential, Topical, Peer Group**

People in this lifestyle segment want to support young families, but are less likely to teach in the children's Sunday school or even follow its progress. They assume Sunday school for children will be classically Christendom (generational classrooms, Bible stories, and workbooks).

For themselves, however, Christian education is not traditional. They shy away from "classrooms" with lectures and workbooks. They prefer informal discussion groups that are organized around practical topics of daily living, or challenges in at home or in the workplace. Discussions may be informed by video from DVD's or the internet, or through blogs and websites. Attendance may be intermittent and depend on the topic, and the temptations or opportunities of sports, entertainment, and recreation may significantly influence commitment.

**Worship Compelling Issues:**

The pastor may do both preaching and Eucharist in the first service, but only preside over Eucharist in the second (and leave the message to a guest expert on the topic). The liturgy may be simpler and shorter for the second service.

**Education Compelling Issues:**

The schedule of spectator sports on Sundays (especially professional football) will negatively influence Sunday School attendance, especially when classes are held later in the morning.
## Relevant Ministry Choices:

<table>
<thead>
<tr>
<th>Small Group</th>
<th>Outreach</th>
</tr>
</thead>
</table>
| **Rotated Leaders, Affinity** | **For Themselves:** Quality of Life, Interpersonal Relationships  
**For Others:** Survival, Health |
| Midweek small groups are popular alternatives for fellowship and education. People in this segment prefer groups that meet in private homes or backyards, and group meetings often include food (barbecue is a common choice). Small groups may also do tailgate parties at a major sports facility. Bible study may be minimized, 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 resist the mantle of "spiritual leadership" and are conscious of their shortcomings, so leadership tends to be rotated among the willing. Boomer groups with the parent generation are often short term, but groups for the buster generation may last longer as the bonds of friendship deepen. Young participants may keep in touch with one another through social media, and may keep that connection over the years. | Both older and younger generations in this lifestyle segment 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.  
They may not get overly concerned about national controversies over the environment, crime, or poverty; but they are concerned to preserve traditional family values. They may become involved in local debates over larger issues related to abortion, euthanasia, and sexuality. Tensions may arise between generations in the same household over such issues.  
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.  
Compelling Issues: Both 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. |
| **Small Group**  
**Compelling Issues:**  
Affinities for boomer parents tend to be sedentary enthusiasms (woodworking or crafts); and affinities for buster children tend to be very social and mechanical (motorcycles or hunting). |}
Relevant Institutional Strategies:

### Property and Technology

**Utilitarian, Christendom, Modern or Postmodern**

*No Place Like Home* tend to be in residence up to 15 years in one neighborhood or town. They develop strong community ties, and the church building becomes an extension of their household space. There will be decidedly sacred space in the facility that may have a more traditionally ecclesiastical feel to it (such as the sanctuary with traditional Christendom altar and baptismal font). On the whole, however, the facility will be a more utilitarian environment that allows 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.

Kitchen and fellowship hall space is 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 will be upgraded and the chancel area will reduce hardwood to make room for band equipment. If coaching worship happens in a multi-purpose room, the sanctuary is often considered satisfactory with standard lighting, modest sound system, no video, and printed books in the pews.

### Stewardship/Financial Management

**Unified Budgets or Designated Giving, Lifestyle Coaching**

Both generations in these households 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.

Although people are careful about money, they are 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.

These people welcome an every member visitation so long as it is not simply limited to money. 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.

---

**Compelling Issues:**

Wireless internet and cell phone connections are often difficult in a building with so many renovations and additions over time. Computers tend to be hardwired into a network, and electrical output may vary from room to room.

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.
Relevant Institutional Strategies:

**Communication**

**Print, Internet, Telephone, Gatherings**

Generational differences in these households demand that churches communicate in multiple methods. Messages need to be repeated several times and in different media. Announcements made in worship, for example, need to be printed in the bulletin; repeated in large and small group gatherings; updated on a website; and even refreshed through telephone reminders. One or more of those methods will hopefully communicate.

Churches should develop interactive websites that not only provide downloadable resources, but invite church members to upload images and video clips to share with the church. The pastor or other church leaders should offer a blog that is updated weekly. Congregations may use social media to involve church members.

**Compelling Issues:**

Although these people are late adopters for electronics, they are relying on email and using the internet to follow links relevant to their various small group enthusiasms or outreach interests.

**Resources:**

- Really Relevant (and) Always Faithful: How Churches and Ministries Target Mission in An Explosion of Diversity by Thomas G. Bandy (Available through Amazon)
- Download the MOSAIC Guide from Experian
- Explore the Interactive MOSAIC Guide from Experian