SEGMENT J34: AGING IN PLACE
Mission Impact...Focusing your heartburst for the people around you

Middle-class seniors living solid, suburban lifestyles
Resource: Mosaic by Experian

General Spiritual Insight:

Aging in Place is part of the Lifestyle Group J (Autumn Years). Please refer to the description of Group J for the larger context of this segment's potential relationship with the church.

<table>
<thead>
<tr>
<th>Religious Perspective:</th>
<th>&quot;God’s Mission, Our Community, My Church&quot;</th>
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<tbody>
<tr>
<td>Key Behaviors:</td>
<td>Sink Deep Roots, Enjoy Being Home, Cherish Grandchildren, and Keep It Simple</td>
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<td>Strong Impressions:</td>
<td>Inclination &amp; Attitudes: Local, Traditional, Planned</td>
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<td>Mood &amp; Values: High Devotion to Family, High Importance of Religious Faith</td>
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Comments:

In their younger days, the adults of this segment moved to newly developing suburbs to escape the city and raise a family. Today their neighborhoods are mature and perhaps more urbanized, but they stay in the same homes and enjoy the same neighborhood associations. Their local church continues to be an integral part of their identity. It maintains continuity with the past, focuses their generosity, and provides multiple opportunities for fellowship. Their children and grandchildren consider this “home”. If they join a church (and that is a big if that worries the grandparents), then this church is the one to which all others are compared.

These people have traditional tastes and conservative family values. Their church is well established, and very likely part of denomination. They are “brand loyal”, but quite open to ecumenical cooperation. 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.

Many of their quiet neighborhoods are changing due to economic shifts and immigration, and younger families may be moving in. They rely on the church to maintain the traditional quality of life in the neighborhood. They welcome the children with an eye to increasing the Sunday school, but they are often anxious about changing expectations of the parents.
### Relevant Ministry Choices:

#### Leadership

**Enabler, Care Giver**

The pastor of this church is trained in a well known seminary and ordained by an established denomination. He or she is approachable and friendly. 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 with suits in neutral colors. They consider themselves true professionals, and often have advanced practical degrees (e.g. M.A. or D. Min) in counseling or preaching.

The pastor is an excellent preacher and worship leader; balanced and learned Bible study teacher; and a capable (but fiscally conservative) administrator. He or she facilitates parliamentary procedure well, but may or may not chair the board. This pastor has a good reputation with the denomination and may serve on various committees. She or he is better described as solid and reliable than prophetic and motivational.

The pastor faces the daunting challenge of visiting constantly and yet always being available in the office, with a sense of humor. These pastors protect their day off, and use vacation and continuing education time wisely. The longer they serve in this local church, the more time is given to 1:1 counseling and meetings.

#### Hospitality

**Multiple Choices, Healthy Choices**

Many in this church 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 still escort people to their places, and hand them print bulletins (despite the fact that most people 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.

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 and healthy choices. People are careful to avoid fat and eat fiber. The coffee and tea should be truly hot or cold, and include flavored creamer. (Espresso is not necessary).

#### Compelling Issues:

**Leadership**

Time management is always a challenge. If extra staff is added, this person is most often a generalist “associate pastor” who specializes in education or visitation.

**Hospitality**

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.
### Relevant Ministry Choices:

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<th>Worship</th>
<th>Education</th>
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<td><strong>Care-Giving, Educational</strong></td>
<td><strong>Curricular, Biblical or Topical, Generational</strong></td>
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<td>People in this segment prefer “traditional” worship, but are open to learn new hymns. By “traditional” they mean the 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; and care giving purpose that prays for individuals by name, memorializes or celebrates lifecycle events, and crafts a “children’s time” in worship.</td>
<td>Traditional Sunday schools have been waning in most places for some time, but people in this segment are particularly troubled by the decline. They prefer Sunday school classes before or in between worship services. Children are divided into age groups and learn from a printed curriculum endorsed by the denomination, and the church may use the same curriculum for a number of years. Adult classes today 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”).</td>
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<td>The music relies on the authorized or familiar hymnbook, but often there is a second “contemporary” songbook in the pews with more lyrical and upbeat music. Anthems tend to be classical 19th or early 20th century 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. The best outcomes of worship are memorable points from the sermon and a sense of belonging and hope.</td>
<td>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 provides case studies, dramas, or illustrations.</td>
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### Worship Compelling Issues:
Special worship services on significant holy days are important. Christmas Eve, Lent, Easter Morning, Pentecost, and Christ the King Sundays may be marked with special musical cantatas, sanctuary decorations, and more elaborate liturgies.

### Education Compelling Issues:
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.
# Relevant Ministry Choices:

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<th>Small Group</th>
<th>Outreach</th>
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| **Rotated Leaders, Curriculum or Affinity** | **For Themselves:** Quality of Life, Interpersonal Relationships  
**For Others:** Quality of Life, Survival |

Relationships are actually more important than spiritual growth. People in this segment enjoy the fellowship of small groups, either to deepen and perpetuate longstanding friendships or to make new friends. They often rely on a study guide or book 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.

People in this segment tend to be homebodies. Affinities of groups can include crafts, music, hobbies, etc. Groups usually 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.

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| **Compelling Issues:**  
Large groups are also well received, especially for women, although large groups increasingly function as a cluster of smaller, more intimate friendship circles.  
**Outreach Compelling Issues:**  
People in this segment often have a 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.
### Relevant Institutional Strategies:

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<th>Property and Technology</th>
<th>Stewardship/Financial Management</th>
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<td><strong>Ecclesiastical, Christendom, Modern</strong></td>
<td><strong>Unified Budgets, Lifestyle Coaching</strong></td>
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<td>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). Colored or stained glass may appear more contemporary. Education wings often resemble similar school and municipal service buildings in the community.</td>
<td>People in this segment usually prefer to 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 opportunity to pledge toward denominational missions. Local missions are often supported by a discretionary fund provided to the pastor; or by occasional fund raising.</td>
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<td>These people are late adopters for technology, and the sanctuaries are often designed for organ pipes and ventilators rather than video screens and amplifiers. Acoustics may be unpredictable. They are not particularly motivated to upgrade technology, however. Video screens are associated with “entertainment”. Perhaps because people in this segment watch a great deal of TV at home, they consider it a distraction in worship. 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.</td>
<td>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.</td>
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<td>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.</td>
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### Property and Technology

**Compelling Issues:**

Change to property, or upgrades to technology, is often very stressful to consider. The Property Committee tends to focus on maintaining or defending the status quo.
Relevant Institutional Strategies:

**Communication**

**Telephone, Gatherings, Print**

These folks are only beginning to use email, and prefer printed newsletters. In order to avoid postage costs, the church often provides mailboxes for every church member in the narthex. They view the church website as a form of static brochure that might be used by newcomers, but members are unlikely to access a website or download resources.

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.

**Compelling Issues:**
People in this segment often complain about poor communication as a means to avoid acknowledging a deeper lack of trust in leadership.

**Resources:**

- Download the [MOSAIC Guide](http://www.MissionInsite.com) from Experian
- Explore the [Interactive MOSAIC Guide](http://www.MissionInsite.com) from Experian