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*WHAT CHURCH FOR THE SAGA
GENERATION?*



Cultural shifts in younger old

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fresh expressions of church among older people.

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‘SAGA church’: fresh expressions of work with older people

This heading became the title for Church Army’s annual conference for those working with older people held in the autumn of 2005. This topic was inspired first by the publication of *Mission Shaped Church*¹ and by Church Army’s consultation with its evangelists and the wider church on new ways of working in the context of what many are calling post-Christendom, and post-modern society.

In planning the conference, it seemed to us that **all the discussion relating to fresh expressions of church focused on reaching young adults** or relating the gospel to the lifestyles of clubbing, bikers, skateboarders and other networks. There was no mention of mission to the SAGA generation, the 'young-old', who are defined in this paper as those aged 55 to about 75, the working active and retired independent. The question that challenged us was this:

If Mick Jagger and the generation of the rock stars of the 60s were to be converted, what kind of church would they be attracted to? (Mick Jagger is now about 64.)

Chris Harrington, a Church Army Evangelist and a member of the conference planning committee, inspired our thoughts by suggesting the title 'SAGA church' for the conference theme. This was unpacked in greater detail, including some theological reflection, with our colleagues during the conference. This paper reflects some of the thinking that emerged from that time together as well as my own explorations of the concept of 'SAGA church' since then.



¹ *Mission-shaped Church* Church House Publishing 2004. Foreword by The Archbishop of Canterbury, Dr Rowan Williams.

Who are the SAGA generation?

The **SAGA generation** are people born toward the end of the 2nd World War c. 1944/45. They were teenagers in the 1960s and known as the 'baby boomer' generation, a period in time marked by:

- Young families re-populating the country after the war.
- A general belief that 'we the younger people can make a difference to the world'. A time of great optimism and development.
- The beginning of a welfare state.
- The birth of a permissive culture – the pill, divorce, changed lifestyles encouraged by film, music, and the arts. The first television generation. The rock and pop years of the 60s. Mass pop festivals and gatherings.
- The beginning of the death of Christian Britain (according to some writers such as Callum Brown).
- Influx of different cultures and spiritualities beginning to impact on British Society.
- More disposable income for clothes and pleasure. Affordable family holidays (*Butlins* holiday camps etc) in the UK and package holidays abroad. Better standard of living at home.

What SAGA Magazine has recognised in this target group:

- SAGA, the organisation, has recognised a gap in the market and exploited the relatively rich new retired.
- Enabled them to enjoy life through holidays etc.
- SAGA are well organised and know their market.
- Enable older people to save money through insurance schemes etc.
- Recognised by SAGA and Politicians as an age group who could come out and 'fight' with political and economic clout – 'grey warriors'; they are prepared to go to prison e.g. non-payment of excessive Council Tax demands.

As a particular age group:

- They have better health, time and energy than the previous generation.
- They are counter cultural to stereotypical image of age.
- They hold different values to an older age group. They will challenge and embrace change.
- They are becoming computer literate.
- They are anti-institution.
- Not all in this age group have large disposable incomes, or have plenty of time (they could be carers or working beyond retirement).

In order to advance my understanding of this generation further, I consulted with the Revd. Steve Hollinghurst, a member of *The Sheffield Centre*, Church Army's Research Unit. Steve specialises in evangelism to post-Christian culture. It is worth reflecting on some of his perceptions here. He argues that most of the new-old or the SAGA generation never really gave up their youth culture.

Post-Christendom Chart

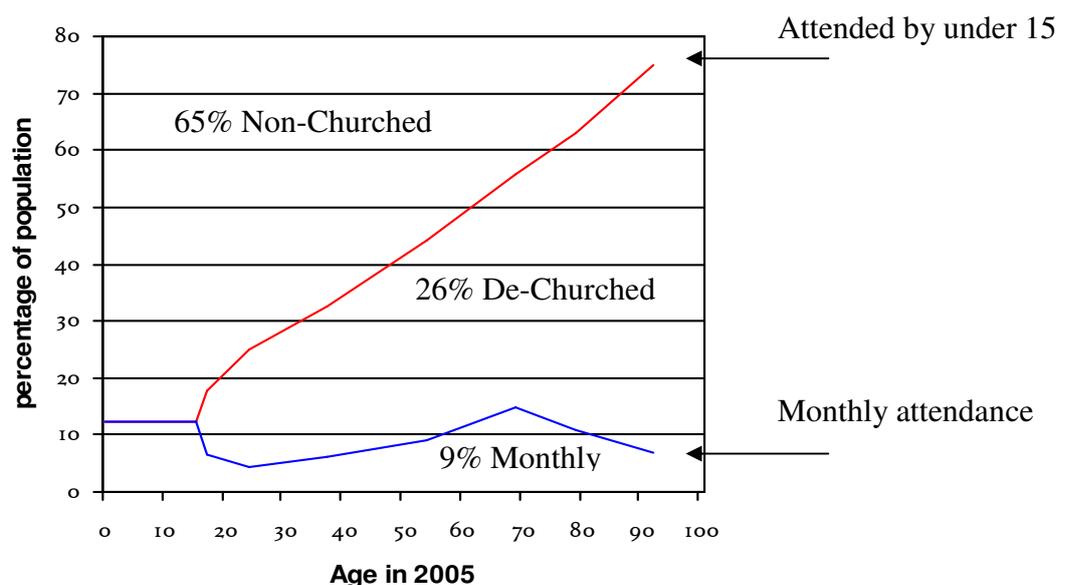
Steve Hollinghurst suggests that the SAGA generation is the first generation to enter post-Christendom. The **post-Christendom chart in Figure 1** below shows people going to church in 2005 as a percentage of the population by age.

The **bottom line** shows about 12% of under 15 year olds attending church. Church attendance drops as they reach their twenties and then rises as they get older. Note the line increases to a peak at about the age of 68 then tails off again for the oldest members of society because they find it hard to get to church or church becomes inaccessible, for example steep steps, poor heating, no toilets, poor acoustics etc. The **top line** shows those who when they were under 15 attended church and or Sunday School fairly regularly. About 80% of those in their 90s in 2005 had been to church as children. The line falls away for younger age groups, for example, only about 30% of 33 year olds in 2005 would have attended church or Sunday school.

This divides the population into 3 distinct groups. For those just over 40 years of age, about 9% actually attended church on a fairly regular basis, **monthly**. This leaves about 26% **de-churched**, people who went to church as children, who have an upbringing within the Christian faith, but do not attend church regularly now for some of the reasons already stated above. Above that there is the **non-churched** population, about 65% of the population, the largest group out there. Increasingly people are raised in a post-Christendom culture, not knowing very little about the Christian faith.

Those aged 62 in 2007 would have been at the very beginning of a slide into post-Christendom in the 1960s. 2005 could be thought of as a pivotal point; those over 60 in 2005 are increasingly likely to have had a Christian upbringing whereas those under 60 are increasingly likely to have *not* had a Christian upbringing.

Fig 1 Post-Christendom



(Source: Rev Steve Hollinghurst Researcher in Evangelism to Post-Christian Culture, Church Army Sheffield Centre; reproduced by permission.)

The slide into post-Christendom

Steve Hollinghurst offers a number of markers indicating a slide into post-Christendom over the 20th Century beginning with the whole tradition of critiquing the bible.



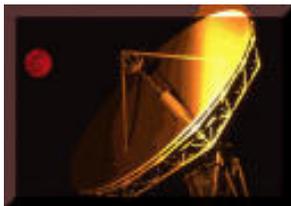
Bible: At the end of the 18th Century, literary criticism and scientific questions emerged from people reflecting on history. Many people began to see the bible as a sort of mythological work or a fabricated story. The bible was seen as good moral content, but even that was questioned in some areas of the text as people debated some of the things that were done in the name of God.



War: The 20th Century was marked out as a century of war, violence and conflict. Indeed, that was the century when war changed from being fought by professional armies, to being something that whole populations were caught up in; the 1st and 2nd World Wars made this very clear. Many wars continued afterwards using child soldiers. Wars in Korea, Vietnam, Afghanistan, the first Gulf war were just a few of the many wars of that century. In some ways, it was as **if God died in the trenches and the gas chambers**. By the 1960s, a key time for the SAGA generation, there were theologies of the death of God growing up within and outside the Christian tradition. People said that God was dead and that faith had to be lived in a Godless world.



Poverty: The third indicator relates to poverty arising from issues of inner-city overcrowding, poverty, rising crime rates and the issue of the economic depression between the two world wars. This added to a sense of traditional communities disintegrating where the church was the centre of the village and where people had lived for generations. People began to question and doubt the idea of God's guidance and providence over the world.



Scientific confidence: Trust in the divine was being replaced by a growing confidence in science as a solution to the world's problems of health and poverty. Space exploration was a key factor in this kind of thinking. It had big implications for peoples' belief in God. God, in a sense, was not found to be out there by the scientists, and for many people this was a final proof that we had to live in an atheist, rationalist world, where morality had to come from human decision making, and was not given to us by a supernatural being.

This new scientific, rational, and increasingly secular world led to **new dreams for a new millennium**. Programmes that were being shown on television just before the year 2000 looked back at visions from the 50s and 60s of how life would be in the 21st Century. Space travel would become normal and we would all live in outer space and fly around in personalised space crafts and jet cars. Science would create synthetic fibres, fuels, and cured the common cold. Robots would increasingly take over from humans, doing jobs and menial tasks, and we would have more and more leisure time to enjoy. Most of our food and nutrition would be provided by pills. It was not a dream



that

ever came to anything, but a dream, none-the-less, in which God had been driven out by the scientist as the leading authority in the world.

It was during the 1950s and 60s that the word '**teenager**' first became popular, effectively extending the concept of childhood beyond the age of 14 or 15 when most children entered the world of work and straightway became adult. The teenage years between the age of 13 and 19 became a transitional period after which children became adults. Opportunities for further education grew rapidly during this period with the introduction of Further Education and Technical Colleges. Teenagers had more choice and spending power than their parents had when they were the same age, with money to spend on clothes, music and make-up within a new rock-n-roll culture. For them, it was a time for experimentation and breaking free from most of the Victorian and religious values held by their parents, a world in which the rock concert and music festivals were born. It is this generation now coming into retirement.



As this generation grew up, it started to develop **new dreams**, different to the technological ones that their parents had had before them. It was very much centred on love and a form of spirituality not based on the false promises of technology and science which 'said' it could solve the problems of war and poverty. Increasingly, the idea of a counter-culture grew that would be a new phase of love and peace, where people would get together at places like the Woodstock Festival and hang on to each other and form a new society - a kind of counter-culture 'hippy dream' when all you needed was each other and love! This expressed itself in peace protests and ban-the-bomb. Hippies spoke readily of 'flower power' as many of them got their power from the cannabis flower - as well as wearing flowery garb.

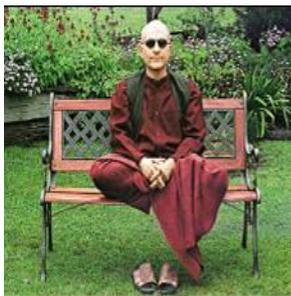
For many of the new-students, rich in time compared with their forebears, this was an era of great experimentation in drugs. LSD (lysergic acid diethylamide) was one of the major drugs making up the hallucinogen class. LSD was discovered in 1938 and is one of the most potent mood-changing chemicals. It is manufactured from lysergic acid, which is found in ergot, a fungus that grows on rye and other grains, sometimes referred to as 'acid'. Cannabis smoking along with many other drugs were used as part of the culture as 'spiritual', as well as enjoyable relaxation experiences. It was very much a **counter-cultural** movement which took on the nature of **protest**, spurred by the Vietnam War and the sense that the world of the generations above was running-a-muck, destroying lives and destroying nature. There had to be alternatives. The strong belief was that these alternatives could come through music, and peaceful protest.

Furthermore, there was another revolution going on at the same time - the introduction of contraception. This had profound effects on human society. This in effect freed women to go out into the workplace, but also created the culture of 'free love', changing the commitments of marriage and the necessity of having children. These new values and freedoms are carried by those entering the SAGA generation where spirituality and experiment has replaced religion and dogma.

With this new counter-culture and breaking free from the old modernist world-view with its false hopes, came the **dawning of a new age**, suggests Steve Hollinghurst, an era called the

‘Age of Aquarius’ from the musical ‘Hair’. This idea arose from a number of factors, as time went from the 60s and on into the 70s. The first was a sense of failure of the political vision of the 1960s in Britain and much of the 50s and 60s in continental Europe in particular. Communism of a European variety was seen as a real hope for many young activists. There was a real desire to establish communes in England as in Paris. In 1968, during student protests in Paris, this became a brief reality as the new Paris Commune was set up. The Paris Commune led by example in showing that a new society, organised from the bottom up, was possible. This was seen as the first sign of the revolution that was coming. It didn’t last long, and it left many of the people who had placed their hopes in it deeply disillusioned. Steve Hollinghurst suggests that the post-modern philosopher Baudrillard, dates the start of the post-modern period from this episode. This is the point at which communism, as possibly the ultimate modernist system, the rational atheistic, world-dominating power as the ideology of the future was crumbling away and ushering in a new post-modern era of global Capitalism.

Meanwhile on other side of the Atlantic, in the USA during the 1970s, disillusionment with the political world was also setting in, as they came to the realisation that they were not actually undermining society or changing anything, although protesters may have been gradually succeeding in bringing to an end the Vietnam War. Many leading radical protest hippy movements were increasingly turning to spirituality through the New Age movement or Neo Paganism.



The New Age movement’s birth lies in this disillusionment, as these people decided that you could not change the world politically, so perhaps instead you could change it spiritually. Many turned their attention from engaging with the outside world and its issues, to the interior world, to self-development, creating ‘spiritual islands’ and havens. This is a world where **the scientist is replaced by the guru.**

Many from the 1960s generation never really accepted they were getting older! Indeed if you go to any rock festival or to New Age centres you will find plenty of people still living as 60s hippies, even though they are now themselves in their 60s.

“People have this obsession...They want you to be like you were in 1969. They want you to, because otherwise their youth goes with you, you know?”

Sir Mick Jagger

The Who (pictured below), apart from Keith Moon, **did not die before they got old.** We saw the transition from early 60s mods into a rather blurry picture of Roger Daltry at Woodstock in the late 60s, complete with long hair and a wonderful



tasselled coat, through to the 70s image, and today with cuddly jumpers and nice smiles, balding and greying heads. Indeed some of them such as one of the **Beatles** even grew up to be Knights of the realm.

All you need is love sang the Beatles, but **was love all that was needed?** The evangelical revival and evangelistic crusades through Billy Graham and others thought the nation was ripe for harvesting. The generation who are now entering the SAGA world did not think religion was something needed. John Lennon and Paul McCartney's song writing partner gave birth to the song *Imagine* with its whole vision of the death of religion, of there being no heaven and no hell, and of that being a really good, positive and hopeful thing. Religion is now seen very much as something that is part of the bad old days, part of the thing of the parent's generation that had made the world a wrong place. This then is the culture of the SAGA generation. Love and religion are perceived to be in opposition to each other. The question then is: **How do we evangelise those who think that love is all you need, and that religion is a bad thing?** Where do we begin in the process of communicating with them?

How are they different from the generation before them?

Cultural differences are particularly important in worship. Elizabeth MacKinlay² quotes Kanitsaki who describes culture '*as an inherited 'lens' through which individuals perceive and understand the world that they inhabit, and learn how to live within*'. In comparing and contrasting the differences between the generations born before and after the late 1940s, it is worth reminding ourselves again of the vast social cultural changes that have taken place, especially in the realm of moral and religious values.

John Simpson, TV International News Journalist, in his book *Days from a Different World*,³ reflecting on memories of his grandmother born at the turn of the 20th century says:

"The songs she sang were forty or fifty years old, and belonged to a period which was impossibly distant and antique. The curious thing today is that songs from four or five decades ago are still part of our lives: Elvis Presley, the Beatles, the Rolling Stones, all as popular as ever. The difference is that in the late 1940s, two World Wars had changed everything beyond any kind of recognition, smashing social hierarchies, overthrowing the monuments of past taste and past habits; whereas by the first decade of the twenty-first century we can look back on sixty years of peace at home, where change – though it has been real enough – has come about logically and naturally and reasonably slowly. My grandmother's generation took the brunt of it, and by the age of sixty she was regarded as the survivor of a past which was almost as foreign as the Middle Ages."

John Simpson regarded his grandmother as a **survivor of a past age**. Here is the perspective of an elderly woman born before 1940 submitted for St Thomas' Church, Brampton, *Book of Poems and Thoughts* for their Holiday at Home experience⁴ **Summer Rendezvous 2005**. The writer describes her generation born in the 1920s also as survivors.

² See *Spiritual Growth and Care in the Fourth Age of Life* Jessica Kingsley 2006 p.136

³ *Days from a Different World* John Simpson Macmillan 2005

⁴ See *Discovering Faith in Later Life* Series No. 5

WE ARE SURVIVORS!

We were born before television, before penicillin, polio shots, frozen foods, plastic, contact lenses, videos, and the Pill. We were before radar, credit cards, split atoms, laser beams and ballpoint pens; before dishwashers, tumble driers, electric blankets, air conditioning, drip dry clothes... and before man walked on the moon.

We got married first and then lived together (how quaint can you be). We thought 'fast food' was what you ate in Lent, a 'Big Mac' was an oversized raincoat and 'crumpet' we had for tea. We existed before house husbands, computer dating, dual careers, and when a 'meaningful relationship' meant getting along with cousins, and 'sheltered accommodation' was when you waited for a bus.

We were before day care centres, group homes and disposable nappies. We never heard of FM radio, tape decks, electric typewriters, artificial hearts, word processors, yoghurt and young men wearing earrings. For us, 'time sharing' meant togetherness. Chip was a piece of wood or fried potato, 'hardware' meant nuts and bolts and 'software' wasn't a word.

Before 1940 'made in Japan' meant junk, the term 'making out' referred to how you did in your exams, 'stud' was something that fastened a collar to a shirt and 'going all the way' meant staying on a double-decker to the bus depot. Pizzas, McDonalds and instant coffee were unheard of. In our day, cigarette smoking was 'fashionable', 'grass' was mown, 'coke' was kept in a coal house, a joint was a piece of meat you had on Sundays and 'pot' was something you cooked in. 'Rock music' was a grandmothers lullaby, 'Eldorado' was an ice cream, a 'gay' person was the life and soul of the party and nothing more, while 'aids' just meant beauty treatment or help for someone in trouble.

We who were born before 1940 must be a hardy bunch when you think of the ways in which the world has changed and the adjustments we have had to make. No wonder we are so confused and there is a generation gap today...BUT, by the Grace of God...we have survived.

(Anon)

John Simpson notes how at the end of the 1940s and all that went before brought about huge social changes '*smashing social hierarchies, overthrowing the monuments of past taste and past habits*'. The now 'new old' or the SAGA generation born in the 1940s and 1950s broke ranks with those born in the 1920s and before, shaking off the old Victorian and Edwardian values once and for all. This period is often referred to as the 'generation gap' as young people broke free from their parents' strongly held values and beliefs during the 1960s and beyond. It was a time for the young affluent (in contrast to their forebears) to experiment with drugs, sex, new age spirituality in a context of rock festivals, the peace movement, ban the bomb and 'flower power'. The *We Are Survivors* perspective draws out in more detail some of the changes since the 1940s, especially noting how language and technology has changed almost beyond recognition in the present generation. Note the telling comment '*No wonder we are so confused*'.

In our missional task in reaching the non-churched SAGA generation we must not 'throw out the baby with the bath water'. People of the older generation feel that their thoughts, memories and belief systems no longer have any value in the present age, leading to a sense of insecurity and an uncertain future. Their security is no longer found in modernity – the promise of what science can deliver. They still find comfort and security in traditional forms of church. Whereas the SAGA generation, it seems, are looking for security in personal spirituality and experience rather than knowledge and dogma. The proliferating cults and the popularity of astrology seen in any bookshop all indicate that people are in search of meaning to their lives not based on scientific advances in a materialistic world.

It becomes clear therefore that the spiritual needs of older people in general are not necessarily the same. Today older people cover at least three distinctive cohort groups.

- Pre-Seniors – 55-65 age group working, active and independent
- Seniors – 65-80 age group retired, active, mostly independent
- Elderly frail – 80 years and over mostly dependent and living alone

The elderly frail will have traditional Christian values based on traditional mainline Church. The SAGA generation span both Pre-Seniors and Seniors. The SAGA generation, whatever their church membership status, are prepared to experiment and explore new expressions of church. Strategies based on reaching older people therefore need to consider target groups.

The three basic cohort groups were expanded even further in an article entitled *Older People and the Church* in the Church of England Newspaper.⁵ I reproduce the table below for interest.

Group	The younger old	The third age	The active frail	The inactive frail
Age	55 to 64	65 to 74	75 – 84	85 and older
Activity	Still employed	Retired	Enjoying being a grandparent	Confined to home
Sufficiency	Earning a salary	Travelling with Saga	Loss of spouse	Increasing dependency
Church Life	In leadership	Supporting role	May need help to get there	Only attend on special occasions
Sense of belonging to a church	43%	34%	28%	19%

(Source: Dr Peter Brierley, Director of Christian Research)

Note how older people’s sense of belonging diminishes as age advances and the reasons why. In my limited research through surveys, I have found that older people feel that they become less useful to the church and not so valued. They in fact believe that they become invisible. Anecdotal evidence suggests that it only takes 5 weeks for an older person to become de-churched following a time of absence through illness or hospitalisation. Institutional ageism within the church needs to be challenged.

We experience age like we have not experienced it before. For instance, if you were born in 1900 you could expect to live until 47. If you were born in 1990 you could expect to live until 77⁶

The church needs to understand the differences between the generations. The table below reflects the general perceptions of myself and others gained from reading, listening, observing, and discussion with research colleagues.

⁵ 16th August 2005 p. 11

⁶ see p 31 Handbook of Communication and Ageing, Ed by Jon F. Nussbaum & Justine Coupland 2nd Ed Pub. Lawrence Erlbaum Associates, London

<p style="text-align: center;">55 – 75 Age Group SAGA generation</p>	<p style="text-align: center;">75 – 85 Age Group Senior generation</p>
<p>Sociological</p> <ul style="list-style-type: none"> • Post modern • Like to use their gifts – creative • Non institutional • Non-committal e.g. marriage • Relative morality • Global world <p>View of Truth</p> <ul style="list-style-type: none"> • Non churched • Spiritual • Experience rather than truth counts <p>Psychological</p> <ul style="list-style-type: none"> • Think for themselves • What am I feeling? • Narcissistic • Choice important <p>Personal</p> <ul style="list-style-type: none"> • Multi choice important • Live in the present • Pop music culture • Multi-skilled • Becoming computer literate • Money and time rich 	<p>Sociological</p> <ul style="list-style-type: none"> • Modern • Work and skills pre determined • Expect institutional structures • Loyal and committed • Sense of right and wrong • Nationalistic <p>View of Truth</p> <ul style="list-style-type: none"> • De churched • Religious • Meta narrative and truth important <p>Psychological</p> <ul style="list-style-type: none"> • Told what to think • What am I doing? • Altruistic • Choice confusing <p>Personal</p> <ul style="list-style-type: none"> • Choice confusing • The past is important • Folk songs and those from the wars • Specialized skills –a trade for life • Technology difficult to grasp • Money and time poor

A summary of the SAGA generation

1. A generation who were the first in post-Christendom, and post-modernity. They didn't single-handedly bring an end to those things, but they were the people who made critical choices and who lived at the pivotal point of that changing culture that their parents had actually started to bring about with the doubts about the Christian faith. They took it further into a very different and radical world that their parents had probably never imagined.

The 'SAGA generation'

1. *They brought an end to Christendom and modernity*
2. *They grew old but kept rocking – unlike the generations before them*
3. *Their grandchildren still buy their music wear their clothes and are influenced by their values*
4. *About half of them might come back to a church that felt like a good rock concert*
5. *The other half are more likely to be spiritual seekers open to New Age style faith who will need new churches in their culture*

2. They were the tip of a new kind of society. They did indeed grow old, and are growing older, **but they kept rocking unlike the generations before them.** The generation above this, when they got married, had to go to different shops to buy their clothes especially women, because there was a different culture. **You would stop being young and became a married person, and you lived within that older persons' culture.** This is not true of this generation. They are still going to the rock festivals and rock concerts. Even more amazingly their children go with them! The SAGA generation would not have been seen with their parents! They are not only just going together but actually being together, going to the same concerts, hanging around with each other as witnessed by Steve Hollinghurst when attending festivals such as Glastonbury.
3. **The grandchildren of this generation still buy their music,** wear their clothes, and are influenced by their values; recapturing the past is in, in a big way! We have seen in the media recently reports of a resurgence or rebirth of rock and pop groups from the 60s and 70s, and even the 80s. Age is becoming no barrier to pop success formerly associated with 'youth culture'. In a sense 'youth culture' is no longer easily distinguishable. Increasingly, for those from the SAGA generation downwards, they live in an all-age culture. We have seen this reflected in recent years in the growth of 'all-age worship' away from the more traditional 'family worship'. Just as the grandchildren are enjoying the music of their parents and grandparents, so **their grandparents have been buying the music and things that they are listening to,** looking at their films, starting even to play their computer games.
4. **Now, about half of the SAGA generation have actually had church backgrounds.** The evidence for this can be seen in Fig 1 above. If you take a vertical line up from age 60 it intersects at 50% of population. Although the de-churched may no longer claim to be religious they still claim to be believers or spiritual as the 2001 Census figures show. Could it be that if the church was to show the SAGA generation that love was at the centre of its theology rather than dogma, and where services felt like a good rock concert, whether this might win a number of them back? It may already be happening in some of our churches but these are not known to me yet.
5. **A good other half of these according to Steve Hollinghurst are far more likely to be culturally closer to generation X⁷ and younger, and if so express any spirituality as a type of spiritual seeker.** They are really the start of those who founded the New Age movement, some of whom will have had church backgrounds, but increasingly many who have not. It is these people who are going to need fresh expressions of church planted within their culture. Churches planted for these people now, and even those approaching retirement, will be the kind of church that may be appealing to people of younger generations.

⁷ Year of birth 1965– 1983, age range in 2007 24-42

Reaching the SAGA generation

The challenge is to get through to those who have decided that the lack of love has taken them out of the church. The challenge is also to reach those who gave up on the political action and turned to New Age culture with its environmental concerns for the natural world but who have placed their faith in spirituality, but a non-Christian spirituality. A 'one-size' Christian response is unfortunately not the answer. The days of common styles of church worship and outreach are already coming to an end as the faithful elderly frail depart this life, meaning that the church and de-churching are in decline and the non-churching have become the norm.

What can the Church do to make connections?

The first priority will be to try and discern what God may already be doing within this generation and joining in. We have seen that the SAGA generation have been activists in bringing about change. They have not been content with the status quo. The first starting point may be to engage with their social concerns and other activities, before considering potential evangelistic resource material. Some suggestions follow:

Social Action

- Looking back in recent history: Wilberforce's connection with the Clapham Sect applying biblical principles to everyday life, influencing the Victorian era. A modern equivalent from non-Christian roots would be Bob Geldof, a representative of the SAGA generation in his campaign to 'Make Poverty History'.
- Fair Trade
- Medical Ethics e.g. right to die right to live debate.
- Being a voice for the voiceless.
- Community ministry and mission combined, the church working in partnership with the local community see *Beyond the Good Samaritan* by Ann Morisy.
- The SAGA generation have a common vision with the church for a better world and a future hope.

Activities that may be appealing

- Adventure holidays such as white water rafting. Organise a party and go with SAGA travel.
- Promoting healthy living by keeping fit, golf, gym, swimming, bowls etc.
- Provide sacred space – place for scattered ashes, graveside, sharing of special memories.
- Leisure activities such as shopping and other outings. Cinema at cheap off peak times.
- Living the dream of youth. Facilitate the enjoyment of the things they could not afford in their teenage years eg motor biking and other hobbies, arts or drama. Interest in computers, playstations, digital cameras and even pop music!
- Activities that will include their grandchildren whilst their own children work.
- Activities for grandparents who are more likely to bring grandchildren to church than their own parents.
- Support for looking after their own elderly parents.

Such activities will help them engage with the values they hold dear

- Energetic lifestyle – living life to the full
- Their non-acceptance of stereotypical images of age, sense of perpetual youth
- To express love and have freedom of expression
- A sense of the spiritual, Jesus YES, ‘churchianity’ and religion NO.
- Life is experience rather than knowledge
- Time rich and disposable income

Potential evangelistic resource material

- *The Isaiah Vision: An Ecumenical Strategy for Congregational Evangelism* - Raymond Fung. Ish. 65 v20 ff.
- Theology through films and books e.g. conspiracy theories e.g. *Who Killed JFK & The Da Vinci Code*.
- Senior *Alpha Course*⁸ combining some kind of meal together is attractive to the de-churched SAGA generation, visual presentation is appealing.
- CPAS⁹ *Start Basic Christianity*, 6 week course, makes good use of images. Also, *Essence Course* by Rob Frost with CD using material from Christian Mystics, enables people to share their experiences e.g. though ‘time line’ using modern rosary that people can make for themselves.
- *Emmaus*¹⁰ bible study course is ideal for small groups and for Baptism preparation where grandparents are involved.
- Having fun type quizzes.

Connect with people where their need is highest

- Make church relevant by listening to age group
- Give support through bereavement
- Give support and provide opportunities for those caring for grandchildren
- Offer help in planning funerals, e.g. with relevant music rather than traditional hymns

Christian response to the 60s challenge to Modernism

Reflecting back on my teenage years, my perception as a young Christian in the 60s was of the church retreating into evangelicalism, largely condemning the new and what seemed to be an increasingly amoral generation. The church maintained its well-established traditions, resistant to cultural changes in society. It engaged in an ‘in-drag’ style of evangelism by inviting the people of the ‘new-world morality’ to be converted and become like us, ‘where you will find true meaning to life and prosperity’. The church growth movement became the main evangelistic strategic approach for the conversion of England. The conversion of individuals would save the world!

⁸ Alpha UK, Alpha International, Holy Trinity Brompton, Brompton Road, London SW7 1JA
Tel +44 (0)845 644 7544 Email info@alphacourse.org Website uk.alphacourse.org

⁹ Church Pastoral Aid Society, Athena Drive, Tachbrook Park, Warwick CV34 6NG

¹⁰ Church House Publishing, Church House, Great Smith Street, London, SW1P 3NZ Phone: +44 (0) 20 7898 1451. Fax: +44 (0) 20 7898 1449 http://www.e-mmaus.org.uk/emm_main_section.asp?id=2294904

Rather than engaging with the new culture, making connections and adapting, the church retreated into its holy place. There were some attempts at evangelism on a mass scale, folk concerts and in social action such as peace movements, but still the emphasis was ‘come to us and be like us’ attitude to outreach. I sensed, in looking back, it was very much an attitude of judgement and exclusion rather than engagement, love and understanding of the new culture. No wonder the SAGA generation feel excluded from church today and have difficulty in relating to old forms of church. I am sad to say that the church today remains largely deaf to the spiritual needs of older people. The older generation of the aged, now feel undervalued and invisible.

Implications for evangelism and outreach to older people

Traditionally, outreach to older people within the church has focused on the elderly frail, those in aged institutions, hospitals, and the pastoral care and support of those who can no longer get to church by visits and house communions. Mentioning work with older people conjures up a stereotypical image of frail elderly people promoted by the media and traffic signs such as this. Older people have become equated with ill health, immobility, and generally seen as people who are no longer able to contribute much to society and the church.



It is this mindset that has to be challenged and the church should take notice of. Many older people today remain active and independent for many years after retirement and should not be cast aside as being ‘over the hill’. Only 4% of people over pensionable age are in care. Today there are vast differences in both age and culture among those we define as old. While support of the elderly frail is important and must not be devalued, there is a need for the church in its mission to consider reaching out to the SAGA generation, the de-churched and non-churched young old, who are seeking an active life and involvement in society. ‘One size does not fit all’ as a description of older people. Once again, we must ask ‘If Mick Jagger and his generation were converted what kind of church would have meaning for them?’

Defining age chronologically as an abstraction is helpful in considering cultural changes but has its problems when defining the physical condition of a person. One person at 75 can be defined as elderly frail while another person at 95 can be emotionally and physically active. One response to meeting the spiritual needs of older people within different age cultures is to consider the idea of a fresh expression of church. Traditional styles of worship and Sunday church may not always appeal to the de-churched and non-churched.

Fresh expressions of church?

The following definition of a fresh expression of church has been developed by the Church of England *Fresh Expression* Team led by Steve Croft in consultation with other agencies. It is intended as a summary of the current practice and understanding and may well evolve as time and experience progress.

“A fresh expression is a form of church for our changing culture established primarily for the benefit of people who are not yet members of any church. It will come into being through principles of listening, service, incarnational mission and making disciples. It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.”¹¹

The intention is for mission to be contextual. A fresh expression of church would have to begin by **valuing individual gifts, experience and cultural background** as a first priority. Some ideas that have worked with the church and de-church and even a few non-church are:

- **Thursday Morning Church** with pick and mix opportunities with a choice between Holy Communion, coffee, study, discussion or a combination of these things.
- Sunday afternoon church with interactive sermon and café style worship – using small tables set for afternoon tea and cakes with a candle on each table – a shared experience of discussion and comment in the context of ongoing worship.
- **The Well** – a group of people whose desire is to transform society by reaching out beyond itself (very appealing to the pro-active SAGA generation culture desiring social change and action). The Well provides a forum for friendship, support, discussion and study.
- **The Village Well** operating in Devon as a social action group with a focus on the needs of the third world countries, meeting in a hotel room every Tuesday. Like other examples above, they engage in some form of worship. They exchange news and send gift packages to groups and children they have contact with.

The chief indicators of a fresh expression of church are: a link with the sending church and the wider church, worship, community and a desire to reach out to others. Dr Steven Croft, leader of the Church of England’s Fresh Expression Team, recently remarked in a press update,

“Whilst I am in favour of a clear, centred definition of what we mean by a fresh expression of church, I am myself also very much in favour of using the term to describe the many small initiatives growing at parish level as well as larger ones across a deanery or diocese.”

Summary

- Listen to these older generations and develop relationships
- Discover their needs
- Be incarnational¹²
- Be a model of forgiveness
- Develop pick and mix activities /programmes that might appeal.

¹¹ Quoted in, *Guidelines for the development of lay ministry in fresh expressions of church* a document produced by The Archbishops’ Council of the Church of England, Ministry Division, Mission and Public Affairs Division, Fresh Expressions.

¹² *Mission-shaped Church* Church House Publishing 2004 p.87

What church then for the Mick Jagger generation?

A case study

This remains an open question and a challenge to the church. There are fresh expressions of church engaging this age group such as the S4.6 Church led by Sister Mandy Wright¹³ engaged in rural ministry. The church meets on the fourth Sunday of each month at 6 pm in the village hall. The church was meant for all age groups meeting at a time and a place determined by the worshippers. By default rather than design it is effectively a fresh expression of church attractive to the SAGA generation. The worship arrangement is café style; worshippers sit in small groups around tables for tea and cake, with a candle on each of the tables. The sermon is interactive with the opportunity for each of the tables to engage in discussion as well as drinking tea and eating cake etc. My email interview with Mandy provides some further insights into the formation of this fresh expression.

Mandy's response to my questions



Mandy Wright

1. Brief history of the origin of S4:6 i.e. the idea that led to its formation?

The reason I started S4:6 is that I realised that should my evangelism bear any fruit I would struggle to send them to any of the local churches without putting them off Christianity! Also there was a local organist who had become very frustrated at not being able to play any modern hymns in Church (because of their preferences) and wanted to help people explore different styles of worship. So we came together to form Sunday 4:6

2. Barriers and pitfalls, if any, to its development and conception?

The only barrier I have experienced is the attitude of the local clergy. Because S4:6 has a larger average attendance than most of the churches, they feel quite threatened and have tried to undermine the work in subtle and not so subtle ways. However they can't stop it happening because the Bishop supports it.

3. Where does the finance and support come from?

We are self financing apart from my stipend. A basket is left at the door and if we are running short, I just tell them and the money comes in. We now have a proper bank account and one of the 60+ has volunteered to be treasurer - bless her! Our running costs consist of hiring the hall, providing refreshments and materials for the services. Support wise, the Archdeacon and Bishop have oversight and my supervisor is also very supportive. Now it is nationally known, it is much safer from the vicars!

4. How different from inherited church?

It is very different from inherited Church in this area for many reasons. The main difference is in ethos - I am not there to tell them what to believe or even to lead from the front particularly, I am more there to help guide their journey. So everybody participates and all views are respected and listened to. Forming community is a core value so people are encouraged to share with each other at quite a deep level - we often have tears as well as laughter and that's OK.

¹³ A clip on Mandy's work can be found on the FX DVD available from the Church of England Fresh Expressions Team or you could read *Encounters On The Edge* No 27 for a fuller account.

The people themselves choose what themes we will cover and how we run S4:6. If decisions need to be made, then they are brought to the whole group. We also allow people to decide how much or little to contribute as well as whether to stand or sit, sing or not etc. The focus is more on experiencing Christ than learning about Christianity.

5. Accessibility compared with the church building

Accessibility is much easier in the Village Hall both physically and emotionally (they are used to going to the hall for all sorts, whereas the church is foreign territory, as well as being cold and uncomfortable).

6. Content and pattern of services?

Once a month on a Sunday at 6pm (except for a Christmas celebration which occurs mid week at 3pm). Content varies greatly. We work to themes and so the content and style depends on the theme we are exploring. e.g. Celtic theme - hymns, prayers and stories with people sitting in a circle, prayer stations where people wander around the room, or Fair Trade/Tearfund where we have stalls and a video showing life in the developing world. Quite often we have discussions on a theme so they generally sit round tables so they are already in small groups with refreshments during as well as after the service.

7. Initial attendance and attendance now?

The initial attendance was around 22, rising once to 33 and has now settled at around 18. The lowest number we have had is 9.

8. Age range of those attending S4:6 approx. and dominant age group?

Age range is between 40 something and 92. Occasionally we get children for a particular theme but not often. The dominant age group I would say would be those in their 60s.

9. Proportion of male/female?

It is nearly an even split between men and women but perhaps slightly more women sometimes.

10. Does it attract non-churched older people?

It attracts a small number of non-churched older people who have come as a result of some talks I did at Holsworthy hospital to the stroke club, the heart club and the carers group.

Mandy gives us a very useful description of what a fresh expression of church for older people might look like, in particular the outline of how different it is from traditional church. Some of the key points are:

- Imaginative title – S4:6
- Time of day (more suitable to older people)
- Exploring themes together
- Attractive to non-churched because is in a familiar community building, relaxed, friendly and sense of belonging
- Familiar non-church building providing accessibility, physically as well as emotionally
- Warm and comfortable
- Layout of worship space determined by theme
- Everybody participates and all views are respected and listened to

- Worship leader is a facilitator and guide
- Choice
- Sharing at a deep level – community forming
- Focus on an experience of Christ rather teaching Christianity
- Supported by the Bishop and other senior staff
- Apart from Mandy’s stipend – self financing

Is S4:6 Church?

There is no doubt in my mind that S4.6 is ‘real church’ with a difference and not a clone of old church. It appears from the description to have the four marks of church, that is the four historic marks: **one, holy, apostolic** and **catholic** as described by George Lings in chapter 10 *The Future of the Parish System: Shaping the Church of England for the 21st Century*¹⁴. S4:6 is beginning to relate well to the four journeys of a fresh expression of church also outlined by George Lings:

- an upward facing dimension seeking God to become more like him in his *holiness*;
- an inward facing dimension growing a community that reflects the diverse *oneness* of the Trinity;
- an outward facing dimension that embodies the *apostolic* community living out being sent;
- an all round facing dimension – seeing the expression as only part of the *catholic* wider whole

Mandy Wright herself is not convinced that S4:6 is church yet, although it is pointing in that direction. I find this a surprising comment given that worship appears to be the main focus of their gathering. However the thing that is lacking at present she says is the outward looking missional element even though the church is attracting a few non-churched older people.

The outcomes of a fresh expression of church lead to spiritual formation, community and mission values, described by Brian McLaren in a recent internet article¹⁵ as three rivers...the spiritual formation stream, the river of authentic community and the mission current that seem to be shaping contours of ministry as he listens to younger ministers in the emerging culture. He argues that in the spiritual formation stream there is a move away from the systematic theological apologetic to Christianity as a way of life or as a path to spiritual formation. This approach would ring true to S4:6.

Secondly the river of authentic community relates well to the missional method of Jesus. McLaren draws attention to Leslie Newbigin in *The Gospel in a Pluralist Society* where he points out that Jesus never wrote a book or established a school, but formed a community. He goes on to say that in this ‘river’ numbers become less important, what matters is the quality of relationships, another attribute to found in S4:6.

Thirdly, in the missional current, he argues that the word missional is a relatively new word in current theological thinking which subsumes and replaces adjectives such as missionary,

¹⁴ See Chapter 10 *Fresh Expressions Growing to Maturity* Book Edited by Steven Croft and published by Church House Publishing. See also by the same publishers *Mission Shaped Church* for further reading.

¹⁵ *Spiritual Formation, Community and Mission Emerging Values* <http://www.theofframp.org/emerging.html>

evangelistic, and socially active. He believes it is a radical shift in our theology, from a system in which 'missions' is one department of theology, to a new place where theology is one department of mission. In contrast to the 'rhetoric of exclusion' in the evangelicalism of the 60s mentioned above, McLaren argues that missional Christianity says "*God is expressing his love to all outsiders through our acts of kindness and service...*" This surely is another strength of S4:6 where the old feel valued and included.

From the theological to the practical and spiritual level it is a worshipping community whereby older people are:

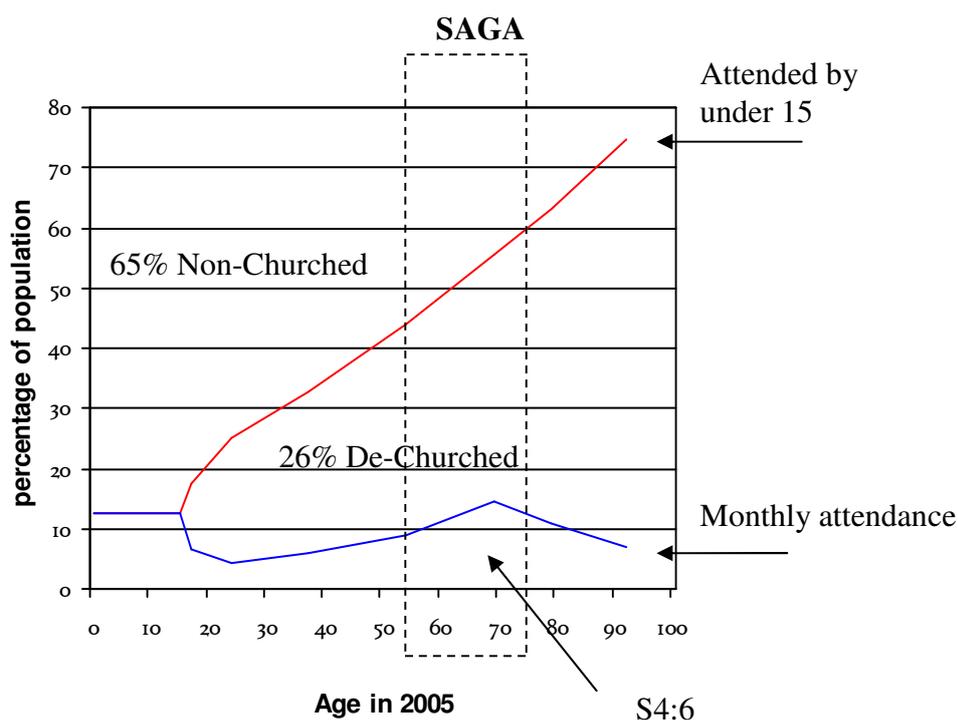
- Valued
- Made to feel useful
- Able to contribute
- Building relationships
- Listened to
- Visible
- Seeing their skills acknowledged and utilised
- Discovering opportunities to explore faith and grow as disciples of Christ
- Teaching as well as being taught
- Given accessible language
- Having a voice
- Experiencing a sense of control

The unfolding saga of the SAGA generation

S4:6 is a fine example of what can be achieved in a particular context to attract non-churched older people, but how far does it answer the question we started with. Will it appeal to the SAGA generation including Mick Jagger and the baby boomers of that generation? I would say only in part. There is a sense in which it still relates to the old ‘come to us culture’, although this is a start. Perhaps there is still a need for the church in its missional task to discover where people of Mick Jagger’s age group naturally gather and what are their networks that the church could engage with?

Adapting Fig 1 from above, it can be seen from Fig 2 below that the SAGA generation indicated by the boxed area is the area represented by S4:6, even though it does have one or two people both older and younger than the majority within the SAGA age range attending the church. Note also that within this area there is a growth of older people attending church monthly, from age 55 reaching a peak at about age 70 when numbers begin to decline.

Fig 2 Post-Christendom



It is worth noting that this particular fresh expression of church is in a rural context where the sense of belonging may be different from those living in urban or large town settings. For instance, George Lings draws attention to the difference between traditional village people and ‘new villagers’¹⁶. ‘Old Villagers’ value place; belonging is a matter of identification. The *New Villagers*, by contrast, see belonging as coming through participation. This is an

¹⁶ See Encounters on the Edge No. 27 *The Village and Fresh Expressions: is rural different?* Sheffield Centre Email I.Keith@sheffieldcentre.org.uk

important distinction to make as it seems that incomers are a growing proportion in most kinds of villages.

Surplus or significant?

“The time when older people could be taken for granted in the religious and spiritual context has passed” says Professor Peter G Coleman, School of Psychology, Faculty of Medicine, Health & Life Sciences, University of Southampton, in a lecture entitled *Spirituality, Health and Ageing* for the Age Concern David Hobman Memorial Lecture 2006 at King’s College London¹⁷.

On the basis of a small study carried out by the Southampton Ageing Project,¹⁸ Professor Coleman reckons that there are probably large numbers of older Britons of moderate and troubled belief, with religious background but without sustenance to satisfy their needs. He suggests that there is a link between this and mental health that needs exploring further in relation to an older person’s sense of social isolation.

Coleman cites the case of a 65 year old man recovering after a period of depression following his wife’s death. The man is reported to have prayed every day and felt he ‘owed someone something’. Religion and reading the Bible helped during the period after his wife’s death in keeping him ‘sane’, but he just couldn’t accept Christian theology in either seeing God as a person, or Jesus as the Son of God, but expressed a need to understand more. Professor Coleman concluded that again here there was someone who seemed to lack the opportunity for a discussion on spiritual issues that he would have liked. S4:6 provides a forum whereby end of life issues can be discussed with understanding and acceptance.

By chance, the researchers came into contact with a journalist from SAGA magazine who kindly offered to advertise their work. The researchers were astonished at the huge response. With a grant from the Nuffield Foundation, they collected the views of SAGA readers on the subject of ageing and belief, tradition and change. What emerged from the study is that older people want to be involved, want to be consulted, and want to be listened to. What is more, they want to be able to express their views within their churches and other religious communities, and not always to be seen as dependent and in need of care. **They also wanted to be part of the community and to know that they are wanted and needed**, for example, to be missed and contacted if they were unable to attend a Service. What this requires, says Coleman, in terms of new forms of ministry to older people needs close consideration.

What emerged from the study is that older people want to be involved, want to be consulted, and want to be listened to.

Some churches are discovering that one method of overcoming social isolation is to run a summer event for older people such as a *Holiday at Home*¹⁹ event from which a fresh expression of church for older people can emerge.

¹⁷ A summary of the full lecture can be found in Age Concern - *Spirituality and Ageing issue 4, March 2006*

¹⁸ Coleman, P.G., Ivani-Chalian,C, and Robinson, M *Religious Attitudes Among British older people: stability and change in a 20 year longitudinal study*. Ageing & Society, 2004: 24: 167-88

¹⁹ see my *Discovering Faith in Later Life* No. 5

First steps in developing church for the younger old

- Study *Mission Shaped Church*. Although this does not specifically mention older people, it does provide a basis from which to develop a strategy to reaching older people and reviews what we mean by church.
- Consult with Church Army and Church of England *Fresh Expression* Teams.
- Listen to the context, values and needs of this group. This might be through a survey to discover needs and interests – visiting or joining older people interest groups. Organising a one-off event such as ‘Celebrating Age’. This could be a means by which to discover what other things people would like to do together for future events.
- Engage the help of SAGA generation people already attending church.

Other requirements:

- Mixed economy: adventurous and experimental projects running parallel to inherited ways of doing church.
- Support given by established church leadership, provide funding and personnel
- Not too constrained by what is regarded as ‘proper’ church.
- Accept that pioneering will be risky and messy, push out the boundaries, not afraid of failing.
- A calling and real desire to reaching this age group with the Gospel.

Fresh expressions of church is more than merely 'laying on' new activities for older people; it is about a partnership between members of the SAGA generation and the church leadership to enable spiritual development which can be owned. Activities should not be imposed without consultation.

“You better start swimming or sink like a stone, cos the times they are a-changing.”
Bob Dylan ‘The Times They Are A-Changin’

A change of mindset would be required:

- A ministry re-focus from concentration on the needs of the frail elderly via residential and nursing homes. Although this work is important, people living in accommodation of this kind only represents c. 4.5% of the population
- Focus more on activities which would appeal to the SAGA generation largely untouched by the church
- Support carers who are likely to be members of the SAGA generation.
- Ask for help from the SAGA generation living locally by attending events for them. The local community is an untapped source for volunteers. Church and Community need to work in partnership and become resourceful. The starting point may well be with the community not the church.

Remember that the SAGA age group can fit into different categories such as:

Time rich money poor
Time rich money rich
Time poor money rich
Time poor money poor

Movers and shakers

A feature of church life over the last twenty years has been the increased number of paid youth and children's workers, while work with older people has been a much overlooked area of mission. The stereotypical images of older people need to be challenged so that work with the aged can be properly resourced and pioneer ministers in this area of work valued by providing appropriate training opportunities.

An Ageing Population

In the United Kingdom, in 2004, according to estimates based on the 2001 Census of Population, there were over 11 million older people (11,125,000) of a State pensionable age:

- 9,280,000 in England
- 968,000 in Scotland
- 602,000 in Wales
- 275,000 in Northern Ireland.

According to estimates, 75% of those aged 65 and over voted at the 2005 General Election compared to 37% of these aged 18-24.

In 2004, the population of the UK based on mid-year estimates, was 59,835,000. Of this figure, 18,6% were over pensionable age:

- 7,034,000 were women aged 60 and over (of whom 5,488,000 were aged 65 and over)
- 4,091,000 were men aged 65 and over
- 9,580,000 were people aged 65 and over
- 4,547,000 were people aged 75 and over
- 1,112,000 were people aged 85 and over

(Source: Age Concern - Older People in the United Kingdom. Key facts and statistics 2006)

Clearly in 21st Century church, the main missional thrust of the church will be increasingly to an ageing population, even though probably unintentional, but this should be a cause for celebration not disappointment. The reality is that in the next 20 years, older people will represent a significant percentage of the population in the UK (see box to the left). It is time to face the reality of a growing non-churched SAGA generation.

I would argue for a mindset change that moves away from the innate institutional ageism of the church to a view that values and takes the spiritual needs of the SAGA generation seriously. I long for a move away from the stereotypical image of elderly frail people, embedded in aged care facilities, in a state of dependency, needing pastoral care and support, probably regarded as a problem and a drain on church resources!

The SAGA generation today, are active, independent, vibrant adventurers, non-passive receptors of change. They were the movers and shakers of the 60s and not prepared to roll over and accept traditional attitudes towards ageing. They are in search of a meaningful spirituality replacing old style religion.

In *Spiritual Growth and Care in Fourth Age*²⁰ Elizabeth MacKinlay states,

"...when attempting to use the term 'religion' in everyday life, certainly within Australian society the term 'religion' has become associated with hypocritical behaviour, as one of the elderly participants in my first study ... said 'being religious' was being a 'do-gooder'."

I have had this said to me many times in conversations with non-churched people along with the common remark, "you don't have to go to church to be a believer."

²⁰ Published by Jessica Kingsley ISBN1-84310-231-5

Such attitudes can be changed by offering the de-churched and even the non-churched people genuine love instead of dogma, a fresh expression of church that makes connections with their needs which is spiritual rather than religious facilitating their active lifestyle gifts and experiences. Protestant missiology of the past focussed on military metaphors based on The Great Commission of Matthew 28. The emphasis is now based on the need for community citing the Trinity as an example of love and not confrontation with the secular world. With the language of love, the whole tone of what constitutes missionary activity changes.

“To be sure, some of the military language remains, but the tone of confrontation with the non-believer moves away from conquest to invitation, dialogue, and sharing.”

Robert J. Schreiter²¹

Figures 1 & 2 above show a marked upturn of people attending church at least once a month. This is fact of life and should be a cause of celebration not marginalisation. Their gifts, skills, experience of life and a desire to engage in mission should be explored to the full. The population is ageing rapidly; this is a fact of life with which the church must come to terms with in its mission strategies, perhaps transferring some scarce resources away from youth and children’s work to work with older people who are well able to engage with the younger generation as well as their own peer group.

I pray and hope that those in search of a meaningful spirituality especially among the older generation, may have their dreams fulfilled in finding Christ in fresh expression of church, and that the church may listen to their cultural needs and respond in appropriate ways in a non-patronising, non-imperialistic manner. Ministering to an ageing population should be seen as a challenge, not a problem.

²¹ *Changes in Roman Catholic Attitudes toward Proselytism and Mission* in New Directions in Mission & Evangelization 2, Orbis Books 1994

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- No.4 Christian Hope and Encouragement for Older People
- No.5 Running events for older people during the summer holidays

The church's response to meeting the needs of older people rarely goes beyond the pastoral and spiritual needs of the elderly frail. Here Mike Collyer challenges this strategy as so many older people today are active, independent and searching for a meaningful spirituality. He begs the question of how can the church respond to the spiritual needs of a non-churched 'SAGA' generation emerging from the 1960s modernity values.

I was so much older then, I'm younger than that now. - Bob Dylan; The Byrds, My Back Pages

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