SEGMENT H28: EVERYDAY MODERATES

Mission Impact... Focusing your heartburst for the people around you

Mid-scale, multi-cultural couples and families living in mid-tier metro suburban settings

Resource: Mosaic by Experian

General Spiritual Insight:

*Everyday Moderates* is part of the Lifestyle Group H (*Middle-Class Melting Pot*). Please refer to the description of Group H for the larger context of this segment's potential relationship with the church.

<table>
<thead>
<tr>
<th>Religious Perspective:</th>
<th>&quot;Faithfulness Means Being Brand Loyal and Cost Conscious&quot;</th>
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<tbody>
<tr>
<td>Key Behaviors:</td>
<td>Worried About The Future, Avid Collectors, Balance and Moderation</td>
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<tr>
<td>Inclination &amp; Attitudes:</td>
<td>Dutiful, Restrained, and Higher Need For Security, Prefer To Follow</td>
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<tr>
<td>Mood &amp; Values:</td>
<td>High Concern For The Environment, Moderation In All Else</td>
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Comments:

"Average" is both a norm and a deliberate choice for people in this segment. These couples between 40 and 65 are mainly childless, although some have late teens and 20-somethings living at home. They tend to be conformists and practice moderation in everything from social attitudes, to investments, to exercise, and church. They prefer churches that are "middle-of-the-road" and avoid extremes. They want to blend worship to suit every taste, and provide a wide spread of programs that will try to satisfy every need. When it comes to church growth, they are always more worried about current members than they are eager to gain new members.

People in this segment live at the edge of mid-size cities, and are willing to drive downtown for entertainment, but they prefer to travel only a short distance to church. They like neighborhood churches that are located on quiet side streets and average about 200 people in worship. Churches where the majority of members belong to this segment often grow or shrink to that size.

These people have long residencies in their homes, and tend to have deep roots in their churches. Many in this group are Hispanic, and as a whole they are loyal to their Protestant or Catholic denomination and local congregation. They don't readily "shop around" for a church, although they like to compare churches. They like churches that are reliable, but not flashy; and that pay attention to members first.
Relevant Ministry Choices:

<table>
<thead>
<tr>
<th>Leadership</th>
<th>Hospitality</th>
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<tr>
<td><strong>Enabler, Caregiver</strong></td>
<td><strong>The Basics, Multiple Choices</strong></td>
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<tr>
<td>The pastor is classically trained in seminary and certified by the denomination. The pastor emphasizes the church as a “family” or “community”, and encourages strong relational bonds of mutual support. He or she is approachable and friendly, moderate about major social issues, non-confrontational, and loyal to the denomination. The pastor may also serve on denominational committees. The pastor is available for personal counseling, and attentive to the changing cycles of life. He or she is a frequent visitor at home and hospital, and lingers to chat with members at home or in the community. He or she often represents the church in community events. Administration and mission is often delegated to boards and committees. Strategic decisions tend to be made by consensus, and the pastor facilitates parliamentary procedure. The pastor is usually not aggressive when it comes to church growth, and pays equal or more attention to members than visitors. The pastor is often considered an &quot;employee&quot; of the church, and is therefore expendable. In other words, the pastor can change, but the church will always carry on.</td>
<td>People in this segment tend to be dutiful when it comes to church. It is not difficult to find volunteers for greeting, ushering, and serving. They tend to be &quot;workers&quot; rather than &quot;planners&quot;. They don't expect a lot of training, but are willing to be held accountable to basic behavioral expectations for respect, inclusiveness, friendliness, and helpfulness. Hospitality workers understand they are doing a ministry, and will often show special attention to those who are physically or mentally handicapped. People will arrive on time, but tend to linger after worship. They like to be greeted at the door when they enter, but no one needs to say goodbye when they leave. A bulletin board in the narthex or hall provides updated information, and they expect the usher to give them a printed order of worship with several inserts about upcoming events, committee meetings, ongoing projects, and the monthly operating deficit (or surplus). These folks are simple and nonchalant about healthy eating. Basic coffee and tea (perhaps with flavored creamer), plus sugary snacks that are either homemade or purchased in bulk from a discount food chain are adequate. Provide lots of space for people to mingle with friends ... or hold a brief meeting in the corner. The fact that women tend to be servers reflects the nostalgia of this lifestyle segment for women as homemakers ... and no disrespect is intended. The reality, of course, is that these couples depend on dual incomes to support their fragile financial stability.</td>
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**Leadership**

**Compelling Issues:**
The pastor measures success by preservation of harmony, personal attention, family ministries, and balanced budgets.

**Hospitality**

**Compelling Issues:**
Members may get caught up in their friendship circles and miss visitors. Be sure to deploy a team of people specifically to welcome visitors and introduce them to others.
## Relevant Ministry Choices:

<table>
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<th>Worship</th>
<th>Education</th>
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<tr>
<td><strong>Educational, Care Giving</strong></td>
<td><strong>Curricular, Biblical, Generational</strong></td>
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**Worship**

**Compelling Issues:**
Passing the Peace is an important moment in worship, and may last several minutes. People will move about to greet one another in the sanctuary, and the pastor or priest walks among parishioners.

**Compelling Issues:**
Classrooms are equipped with standard stackable chairs, tables, whiteboards, bookshelves, etc. However, the emerging generations are far ahead of this segment technologically ... and if you want to renew Sunday schools you will need to catch up with computer and video technologies.

**Education**

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Worship conveys a strong sense of belonging, and established tradition conforms to the denominational expectations for "good worship". The liturgy is structured and follows a standard denominational pattern. Visitors will always comment that they “feel right at home”. Music relies on classic hymns, and these people prefer to sing all the verses. There is usually a very good choir singing to organ or grand piano accompaniment. Worship usually follows the Christian Year.

Lay leadership for scripture, prayers, announcements, and special music is valued. However, quality is less important that sincerity. Training is considered unnecessary, and people simply do the best they can. The pastor often thanks people who participate in worship, and people often clap in appreciation of the anthem.

The sermon tends to be a standard 20 minutes, with three point exposition of scripture. The pace of worship is slow and deliberate, providing lots of time for volunteers to come forward and return to their seats, and lots of opportunities for meditative silence. These folks are late adopters when it comes to technology, so the sound system is often a bit dated and there are no video screens in the sanctuary.

The Sunday school conforms to traditional expectations from the heyday of denominational membership (ca. 1965). The printed curriculum is strongly Bible based, connects with the lectionary used in worship, and is approved (and sometimes distributed) by the denomination. Students are organized in separate rooms and classes, parallel to the public school, through Grades 5 or 6. Thereafter, there is usually a separate group for Junior and Senior High students. This kind of Sunday school has declined significantly in the past decades, and people in this segment often lament that fact. There may be tension, however, over any changes to the established pattern of children's Sunday school, and teachers may serve for a long time.

Adults continue to be fairly dutiful toward adult Sunday school, although more adults are shifting their Christian education focus to midweek small groups. Adults often remain loyal to a Sunday school class for years, and there may be a special name and designated room for the class. The teacher is usually an older, respected member of the church.
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, Health  
**For Others:** Survival, Quality of Life |
| Small groups satisfy the desire for belonging that drives people in this lifestyle segment. Groups are usually formed around a curriculum (Bible study, book study, spiritual gifts inventory, etc.), but the value of the group lies in the intentional intimacy and mutual support that it fosters. People may shy away from designated leadership because they do not want to appear important or even arrogant, and the use of a curriculum or small group guide allows them to rotate leadership. | The boundary between "in-reach" and "out-reach" is often blurred, and people in this lifestyle segment often assume that their needs are also the community's needs. Ministries related to health (wellness clinics, parish nurse programs, fitness and diet programs) all benefit members and non-members alike, and can function as a "front door" for new people to enter the life of the church. People are very interested in any program that improves quality of life, especially programs that protect safety and security. Outreach programs may target issues that are peculiar to women or men. They are often a blend of recreation and stress management, and help people simplify their lifestyles. |

**Small Group Compelling Issues:**  
Large groups also satisfy the desire for belonging. People still value large; gender based groups for women and men, although these large groups may still function as circles of friends or small groups in the end.  

**Outreach Compelling Issues:**  
Advocacy of extreme public policies or human rights positions makes people uncomfortable, but they strongly support bridge-building programs that promote dialogue over any issue.
# Relevant Institutional Strategies:

## Property and Technology

**Ecclesiastical, Christendom, Modern**

*Everyday Moderates* expect a church building to look like a church. They need not be very ornate, but the buildings stand out in the community as explicitly Christian (steeples or towers, gothic style doors and windows, colored glass, etc.) They are not confused with schools or public buildings. Parking lots may or may not be paved or lined, and they will expect the city to provide free street parking on Sundays.

Symbols are also classically Christian, and signage will usually show the logo of the denomination. Outdoor signs may be illuminated and changeable, but they are not necessarily electronic. Neighborhood signs are generic to the denomination. Despite core values for friendliness and inclusiveness, signage outside and inside may be vague because members assume "everybody will know where to go".

These are late adopters for technology. The office computers may be older and slower, and the operating system a generation out of date. Boards may need to be convinced that upgrades make a big difference. The sanctuary may have a basic sound system, but probably does not include video screens. Coffee is still brewed in large steel urns, and dishes are made of durable, unbreakable, diner-type material.

## Stewardship/Financial Management

**Unified Budgets, Informed Philanthropy or Lifestyle Coaching**

People in this segment are financially conservative and cautious with money. Budgets tend to increase based on inflation rather than vision. People avoid debt, but they also tend to withhold giving until the end of the year. This means churches commonly run deficits through the summer, and then catch up in December. Church boards tend to have a chronic sense of poverty, and feel financially vulnerable as an institution, which is a projection of many household anxieties. The church institution manages money much like a household manages money.

They usually seek to maintain large reserve funds. They are more likely to raise or spend money on property maintenance than on staff development. The building is usually in good repair, but they are often chronically understaffed (both for program and support staff). They tend to distrust banks, and rely on personal loans or bequests from members to do major projects.

Stewardship follows a traditional pattern. People prefer an every member visitation, although it may be difficult to find volunteers to do the visiting. They want ample financial information, and will pledge to a unified budget. They usually trust their board to spend the money wisely, but like to receive quarterly reports and may scrutinize financial statements.
Relevant Institutional Strategies:

**Property and Technology**

**Compelling Issues:**
Decision makers will usually opt for what is durable, practical, and relatively inexpensive ... rather than for what is trendy, beautiful, or state of the art.

**Stewardship/Financial Mgmt.**

**Compelling Issues:**
Mission is often seen as "second mile giving" once the operational expenses have been paid. Entertainment venues, silent auctions, fairs, and other social occasions are often good ways to raise money for special projects and outreach ministries.

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**Communication**

**Print, Television, Telephone, Gatherings**

People in this segment are open to the internet, but use it mainly for utilitarian purposes like banking, researching products they will buy from a store, and health research. They use email, and are moving toward digital voice communication, but uncomfortable with the short bursts of text messaging.

Church websites tend to be fairly static. Volunteers don't want to take a lot of time maintaining them, and they may contain little more than archived documents, past sermons, and an updated calendar. However, people in this segment are becoming more appreciative of interactive websites.

Print (hard copy) is still a good way to communicate with them. They will carry away brochures for a church welcome center and read church newsletters (either delivered by mail or downloaded from email attachments). They tend to print documents and maintain filing cabinets, and are less apt to store things in "the Cloud".

They will respond to advertising on billboards, front lawns, buses and park benches. They will also respond to email invitations, and recognize the need to be careful about spam.
Relevant Institutional Strategies:

**Communication**

**Compelling Issues:**
Chances that reach this lifestyle segment are discovering the advantages of social media, and are opening "Facebook" accounts for church members.

**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