Group H: Middle Class Melting Pot

Middle-aged, established couples living in suburban and urban homes

Resource: Mosaic by Experian.

Religious Experience In a Nutshell

Religious perspective: Faithfulness means being brand loyal and cost conscious

Common Spiritual Issues: Feeling lost and neglected, anxieties over estrangement and displacement

Potential Influence

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General Comments:

Middle Class Melting Pot may feel like an endangered species in today's economy. They are between 30-50 years old, with productive years ahead of them, but they are building careers on modest educations and struggling to maintain their standard of living. They expect the church to be a stabilizing force in their lives and a rock in the midst of change.

Their quest for God tends to be driven by anxieties over estrangement and displacement. Divorce, generation gaps, mobile careers, career changes, relocations, and separated families often contribute to feeling of being lost or neglected. They often feel out of place, but also out of time. They can feel left behind by the speed, flux, and blur of contemporary times and long nostalgically for an earlier decade of imagined peace.

Jesus’ "Sermon on the Mount" (Matthew 5-7) captures the essence of their faith. They especially resonate with the beatitudes, advice to pray in secret or recite the Lord's Prayer, love for enemies, and the admonition to consider the birds of the air and lilies of the field and therefore not to worry. They do not want to judge, and they do want to live by the "Golden Rule" They want to be "hearers and doers" who found their houses on a rock that can withstand the vicissitudes of life.

The segments in this group may be increasingly anxious about the changing, shrinking church, and they may quarrel with new institutional policies and practices. However, they tend to be brand loyal. They may drift to the edge of the church, but are unlikely to surrender membership. If the church tries hard to regain their allegiance, they are likely to respond positively. On the whole, they tend to worship with some frequency and are willing to volunteer for church offices and mission teams.
General Comments (continued):

These segments are cost conscious at home, and bring that frugality to the church. They tend to add inflationary increases to the budget, but are not adventurous to start costly initiatives. They hope to get more use out of old technology, refurbish existing facilities, reuse music and curriculum, and get more work out of pastor and staff.

People in this group tend to be anxious about the future. This may be reflected in their tendency to collect things at home or in church (remembrances, pictures, special objects, etc.) and in their preoccupation with health (cardio workouts at the gym and expectations for pastoral visitation). This group has an above average number of divorced and widowed adults who have remarried or live together. The choice may be determined by tax advantages or worries about commitment. They tend to be worried about the environment, and especially about global warming and air pollution. The best they can say about life is that they are coping, sometimes well and sometimes not, and they expect the church to help them cope. The poster of the cat clinging by its claws to a branch, and the words "Hang in there!" often describes their state of mind.

Balanced living and moderation are important goals for people in this group. They prefer stable neighborhoods with older housing built to last. They exercise, but not strenuously. They garden, but not obsessively. And they go to church, but not "religiously". They are committed to percentage giving, but unlikely to tithe. They are hard-working volunteers, but often prefer not to have leadership responsibilities.

In their younger days, many of the people in this group were more active in social causes. They are still keen to support mission projects, especially if they can provide the essentials of life to people in need or improve the quality of life for victims of natural disasters or wars and disadvantaged people. Environmental issues in particular can motivate them to sign petitions and join a protest march.

They tend to keep different parts of their lives separate from one another. Work and weekends, personal lives and public service, home and church, are all pretty clearly defined, and do not blend into each other. They balance many obligations at once. If asked about their top commitments, they are apt to say that God, marriage, absentee children, and personal health are all #1. Their homes tend to be refuges of peace and relaxation, to which they invite close friends for fun and fellowship.

People in these segments are more likely to associate with a denominational church, or at least a well-established community church, rather than a church plant or fringe organization. The pastor is seminary trained and ordained; the church building looks like an ecclesiastical destination; and the programs have been tested by time. Fellowship and harmony are important priorities. These churches are not particularly radical (neither extremely liberal nor extremely conservative), and their policies tend to be broadly inclusive. They pride themselves on being a "friendly" church that welcomes diversity in age, race, and income; and which encourages both male and female leadership.